





J. V. HIMES, Proprietor.

" WE HAVE NOT FOLLOWED CURNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 808.

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THE SABBATH SUNSET.

Benno that wietern hill

How bright the sun declines,
As over city, lake and plain,
Its parting radiance shines.

The clouds above its bed In purple glory wait,
As if they were the open bars
Of heaven's resplendent gate.

How all things whisper "peace,"
From meadow, stream and hill!
The patient kine reposing stand,
The very leaves are still.

A moment, and the sun, Beneath whose crimson glow Such beauty and delight are shed, Shall sink that hill below.

Yet all around his track The sky shall long be bright, And not a cloud above his ceuch Shall hang unbathed in light.

Thus shall the Christian die; So bright his smile appear, That grief itself shall be illumed, And Love shall cast out fear.

Human Responsibility.

BY JOHN CUMMING, D. D.

Not only is there nothing in us to conduct down his love, but there is nothing in us, after receiving that love, that can permanently fix, or by its availing force, or by its resplendent excellency, make him continue that love. Yet what a wonderful disclosure is this,—"'He is what was the water that was a second of the conduction of t ble to save to the uttermost, seeing he ever iveth"—to do what ?—" to make intercession for us." And when the apostle is describing what Christ has gone to do, he tells us, "He has gone into heaven to appear for us." He who was rejected and despised by us on earth now remains in heaven our advocate and our intercessor. He around whose throne the morning stars stand and adore together; he to whom cherubim and scraphim, and angels and archangels, lift up perpetual anthems of pure and holy praise; if I may venture to say so, cares so little for the adoration of the unfallen who people infinite worlds, that he bows his ear and down to earth, to listen to the beating of the guilty heart, offering, with an earnestness that no language can describe, to still its throbbings, to give it peace; to make the wrecked, and rained, and miserable thing happy; to harmonize its discordant feelings, and to kindle in the coldest heart of the guiltiest sinner all the sun-

coldest heart of the guiltiest sinner all the sunshine of an everlasting and uncloudy summer.

Trally the apostle might exclaim, "Oh, the height, and depth, and length, and breadth of the love of God." He persists in his appeal; his language is, "Behold, I stand at the door, and knock." Is it not strange that, if it be fact, not fancy—if it be reality that the Creator stands seeking admission into the heart of the granture. the great God, who might expunge this world by his breath, and this orb would not be missed first, or to make ready a place for his reception; amid the starry host that cover the plains of infinitude, if it be fact that this God is an applijust as he is; and he engages to dislodge every cant at our heart; unseen, it is true, for God is not seen; unheard, it may be, for God does not speak audibly to us now, but in our conscience, in our feelings, in our convictions, having a changers, in the desecrated temple of humanity; lodgment there that assures each, in spite of himanity and to make you again a holy temple, a royal elf, that God is seeking admission into his heart; then what language can describe the guilt of that man who says, "Go for this time; we will send for thee,"-or it a creature saying to the Creator, " I will send for thee at a more convenient

Do you say, what many actually dare to say, I would give him welcome, but my heart is not pure enough, and true enough and beauti-

on. He offers to enter into that heart just as it is; to make its gates salvation and its walls praise; to inlay it with the choicest graces; to color it with all the tints of the sky, and to glorify it with all the splendours of heaven; to kindle in it a festal fire that never shall be quenched, and to tune it till it resounds in echoing harmony to every touch of heaven, and it becomes at length the very temple of God, the crime of Deity, the chancel of the universe itself: and angels pass by mediaeval cathedrals as vulgar toys, and gaze at that regenerated heart, that reconstructed temple, that living shrine, as the most wonderful creation of the wisdom and the love of God. This is what

But do you say, what is far more frequently the excuse, "My heart is preoccupied; there are other lodgers that would not agree with thee; there are immates in my heart that my con-science tells me often I ought to eject, that my passions persuade me yet oftener to cherish and to retain "? But if such lodgers be now domiciled in your heart, need I add, Jesus knows this just as well as you know, and he only can count the." eject them. He appeals to you, what I venture to paraphrase in words, Are you aware who these lodgers are? Do you ever think what their lineage is? what their object is, what the effect of their ultimate and victorious ascendancy must be in the world to come? Do you know their names? The lust of the eye, the pride of life, the love of this present world; knots of serpent passions struggling and striving within for ascendancy, feeding on the very life-blood of your soul; Mammon, the god of this world, screeting in many a conscience, and petrifying your soul; Mammon, the god of this world, squatting in many a conscience, and petrifying many a heart, a greedy idol who would coin your very blood into gold; and evil appetites, and foul desires, unclean passions, holding the revelry of the lost. Are these guests worthy of your hospitality? Will you allow Mammon to tread down every feeling; and evil passions and appetites, too well known, still to plant the keenest and the most agonizing sting where they have first imparted the richest pleasure? will you allow these, that have done you no good, to take the place of Him who will make you happy as endless day, and give a peace that a stranger cannot intermeddle with? What have these passions done for you? What wound have they healed? What grief have they removed? Is not your own conscience witness that the end of those things is death? Have they not been the fomenters of discord, the disturbers of your the fomenters of discord, the disturbers of your

into his marvellous light.

Reader,—While I state these things, just ask yourself, Is this fact? One is so afraid to speak of these things, lest the imagery or drapery in which awful truths are presented should induce

evil appetite, to crush every serpent passion, to cast them into swine, their only fit companions;

and to expel all that sell doves, and are money-

priesthood, a chosen people; to show forth the praise of him who hath called you from darkness

is a wreck, and he will consecrate it into a palace lovelier than the suns of time ever shone
on. He offers to enter into that heart just as it
is; to make its gates salvation and its walls
praise; to inlay it with the choicest graces; to
color it with all the tints of the sky, and to glorifly it with all the splendours of heaven; to indgment-seat of Christ.

Jesus is represented in this picture, this miniature picture of a glorious fact, not as sitting at the door of your heart, but as standing, H says, "Behold, I stand at the door, and knock." That expression standing implies a temporary application. If Christ were seated, he might continue for ever; but he stands, like the Israelite when he went forth at that night of which the Passover was the commemoration, with his loins girt, and his staff in his hand, and his Christ offers to do. It is no excuse that you are not worthy that he should enter into your roof; he knows this; he finds you unworthy, and roof; he knows this; he finds you unworthy, and with his face towards Canaan. How long Christ may bear with you, how long forbear, no human way bear with you, how long forbear, no human way bear with you, how that there is a being can say; we only know that there is a time when he ceases to knock, when patience is exhausted, and mercy is spent; and he is compelled to say, "Cut him down," "Leave him alone," "my spirit will not strive with him any more." That time is described in very graphic language by the inspired penman of the Prolanguage by the inspired penman of the Proverbs, when our Lord says, as described by him, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also"—what an expression!—" will laugh at your calamity."

Just think of that; God, the God of mercy, landing at the god at the god of the god. laughing at man's everlasting calamity! Why this laughing? Not to make you think God has less mercy; but to show you how real and how true is that ultimate point where God ceases to true is that ultimate point where God ceases to be merciful because you would not have it, and laughs at your calamity. "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer." You must not quote me, but I will not answer." You must not quote this text to prove that prayer is not heard here; he is speaking of a retributive future: "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own advices."

Here we have the awful warning, that this

Here we have the awful warning, that this standing and knocking will not last for ever. Every man has his day of grace; there is in every man's biography a parentheis within which there is pardon for the greatest sins, a cure for the greatest mortal disease, acceptance, free and full, for the greatest sinner. We know not what or what or when an other contents of the greatest sinner. the fomenters of discord, the disturbers of your peace; tyrants that will not bear to be crossed, and defacing that the door, defact, if it be fact, that the Creator stands at the door, defact, and at the Creator stands are defined and and it is not fancy, it is not figure; it is literally that the Creator stands are defined and in the peace of the creature; it is not figure, but truth and sober fact that the creature is all the not figure. But truth and sober fact that the creature is all the not figure. But truth and sober fact that the creature is all the not figure. But truth and sober fact that the creature is all the fomenters of discord, the disturbers of your peace; tyrants that will not bear to be crossed, what, or when, o

St. Augustine, Florida.

The site of the Huguenot colony was named Fort Caroline. De Gourgas was a Roman Cath-blic and a Frenchman. He had been distin-guished in public life, but had retired to the guished in public life, but had retired to the enjoyment of his repose, when, on learning the parbarous stroctices with which his countrymen in the St. John's had been sacrificed to Spanish bigotry, he emerged from private life—again buckled on his armor for vengeance. At his own risk, he got up and fitted out an expedition. any one to think that there is here sketched a pretty picture, of no real weight, or not to be followers, and palatial enough in its furniture, for so glorious and divine a guest "? He tells you, what we have already tried to explain, that he seeks admission, not because your heart is a place fit for the Great King, but because it think that there is here sketched a pretty picture, of no real weight, or not to be followers, to avenge the blood of his slaughtered followers, to avenge the blood of his slaughtered countrymen. Between the years 1569 and '74 he reached the coast of Florida—debarked his forces at the mouth of the St. John's—carried several outworks—and finally inclosed the Form now occupied by a Spanish colony. He entered it, and the first sight that greeted his eyes, was and then sailed for England, where he arrived

the horrible vision of the skeleton forms of his murdered countrymen, their bones and sinews dangling from the limbs of the surrounding trees. Here too was the stone set up by Melendez, with its inscription. The bones and relics of the slaughtered Huguenots De Gourgas or dered to be buried. He then fell upon the Spandered to be buried. He then iell upon the Spaniards. Hardly one escaped; and their bedies he ordered to be hung in the places where those of his countrymen had been before suspended, and underneath De Gourgas wrote this inscription—"Not as Spaniards, but as murderers." He immediately returned to France.

Thus the light of Protestartion, which had

Thus the light of Protestantism, which had been first kindled by the fugitive Huguenots of France on the coast of Florida, in the southern extreme of these United States, was put out in the blood of those, who, as pioneers, were the torch-bearers of religious liberty, which was not to be again rekindled until it shot up from Puritan altars, and again burst forth in the frozen north, where it was cherished and protected by chilling snows and frost in those wintry wilds,

chilling snows and frost in those wintry wilds, till it had acquired force and intensity sufficient to spread its beams over the whole land.

Such is the connection of this city and its founders, with the early Protestant institutions of the republic! It can hardly be creditable to an American citizen, that there is within the bounds of these United States a nook or corner so dark and blood-stained!

Melandez for twelve years, presided over the

Melendez, for twelve years, presided over the destinies of this town, directing his attention mainly to the subjection, and conversion to papal superstitions, of the aboriginal inhabitants, aided by the Franciscans, an order of monks. Their missions were established throughout the interior. An ancient monkish retreat occupying the present site of the United States Buring the present site of the United States Darracks, was the headquarters of the order in this city. A number of the missionaries, while on their passage from Cuba to this place, were wrecked on the bar at the entrance of this harbor, and in full view of their convent, and, with the crew of the vessel were drowned.

Some twenty-one years had elapsed since the founding of this city and the massacre of the founding of this city and the massacre of the neighboring Protestant colony, when Drake, as he coasted along the shore, discovered the "Look out," a tower on the adjacent island. This led him to suspect a settlement inland. He ordered his boats to be lowered and manned, to make a reconnoisance on the shore. He landed on an island. In the exploration he perceived, across the water, a town built of wood. Soon after, a Trench fifer deserted from the Spanish forces. French fifer deserted from the Spanish force crossed the lagoon in a canoe, playing an English air, the march of the Prince of Orange. This circumstance recommended him to the favor of the English admiral—for Drake now sailed as an admiral of the royal navy. The Frenchman described his situation to be that of a captive. He probably told also of the recent massacre, and described its horrors; and was himself, undoubtedly, one of the fugitives from that scene, who had been spared for some reason.

Elizabeth of England was a Protestant queen; Drake, her representative, was a Protestant in sympathies. Moreover, Spain and England were on terms of hostility at this time. His marine force was disemberked, under the command of Carlisle, his subordinate; the intervening sound was crossed; and, notwithstanding the greatest caution had been observed in all these movecaution had been observed in all these movements, the reconnoitering officer was discovered by the Spaniards. A cannon was fired, and thereupon they all fled to town. This took place at an outpost. This work was immediately taken possession of by the reconnoitering party under Carlisle. It was a fort built of timber, mounting fourteen pieces of brass cannon. Drake then plundered the garrison of a chest of silver, and, next day marched for the town. As he amount to the state of the in July of the same year, 1586.

Twenty-five years passed away before any other tragedy was enacted within the precinct of this new city. But vengeance did not slumber long. The natives of Florida—a brave, warlike, and cruel, as well as numerous band of savage men—assaulted, captured and burned the city to ashes. The details of this terrific scene of savage barbarity, and the immediate causes thereof, we have not at hand.

1665. In a quarter of a century more, Davis the Bucanier, discovered this Spanish retreat. He entered on a piratacal expedition against it; invested it with an armed band of freebooters; captured and plundered it. The circumstances of this movement, the details of the attack and plunder of the town, are not to be

The Florida archipelago, and the neighboring keys and islands of the West Indian seas, have been the resort of freebooters from an early have been the resort of freebooters from an early period. The security they afforded, as a place of retreat from discovery, gave these points great eminence, as the centre of operations for a large, bold, and ruthless band of sea-rovers. Their piratical expeditions swarmed over the adjacent waters, and desolated the neighboring coasts of the Gulf of Mexico and the Spanish West Indies. This brotherhood of outlaws were termed Buseniers. They hailed from France England Bucaniers. They hailed from France, England and Holland. They led a life of plunder; and reduced piracy to a profession, regulated by its own laws and customs, which had all the force of martial law among themselves.

The existence of these desperate men as a class was owing to the explanation and arbitrary

class was owing to the exclusive and arbitrary measures of the Spanish government, through which, they endeavored to secure and maintain the exclusive control of the commercial resour-

ces of the New World.

ces of the New World.

In war, the Bucaniers preyed on commerce as commissioned privateers; in peace, they resorted to hunting wild cattle, and contraband trade against the Spanish. Finally, they entered upon a course of open piracy and plunder. They are said to have originated on this wise. Soon after the Spanish conquests on the Main had secured the fertile plains of Mexico and extended over it the Spanish power, the island of tended over it the Spanish power, the island of Cuba was nearly depopulated by a tide of emigrants setting into the newly acquired territory. The emigrants left their cattle behind. These in the course of time, multiplied prodigiously. In the course of time, multiplied prodigiously. The hills and valleys of the island of Cuba were at length covered with herds of wild cattle; and it was soon found profitable to hunt them for their hides and tallow alone. The first who engaged in this business were the French. The distinctive term applied to these men, had its origin in their customs. Bucanier is supposed to be a derivative of a Carib word "boucan," by which the Indiana designated flash prepared to be a derivative of a Carib word "boucan," by which the Indians designated flesh prepared for food by its being smoked and dried slowly in the sun. The hunters prepared the flesh of the slaughtered cattle for food in this way. From this circumstance, the term "Bucanier" was first applied to hunters; and subsequently, it was used to designate all such as followed a contraband trade, or engaged in a predatory life upon the sea or shore.

The Bucaniers, at first made the island of

upon the sea or shore.

The Bucaniers, at first made the island of Tortuga their head-quarters. But the settlement being obnoxious to the Spaniards, they seized the first opportunity to destroy it. This dispersed the company, who sought other places of refuge; and from thence they worried the Spanish settlements, actuated by motives of revenge.

Several places and Spanish towns were compelled to submit to the degradation of purchasing the forbearance of the Bucaniers, by paying them contributions, equivalent to black-mail levied by the banditti of Scotland.

Being driven from their original retreat on

Being driven from their original retreat on the island of Tortuga, the Bucaniers retired to the Keys. No doubt the inlets and islands of the southern peninsula of Florida attracted their bands. Not only the towns and settlements on the Spanish islands and on the Main became ob-

jects of plunder, but the commerce of every nation also.

It is not till within a few years, that the remnants of this desperate class of men, who have long infested the waters in the neighborhood of the West India islands, have been driven from their haunts, and hunted down, by the American Navy. The Bucanier was terrible in his appear-

ance, as well as in his profession.

His dress consisted of a shirt dipped in the blood of cattle—trousers prepared in the same manner—buskins without stockings—a cap with a small front, and a leathern girdle, into which were stuck around his body, knives, sabres and pistols. Such was the filthy and terrific garb of the Bucanier in full costume.

Such was Davis, who laid this city under con-

tribution some eighty years after it was founded by Melendez. At this period, the Bucaniers seem to have regarded the whole Spanish race as their natural enemies, and their commerce and their cities as lawful objects of plunder.

Avoid temptation, through fear that you may not withstand it.

The Smith of Ragenbach.

In the Principality of Hohenlohe, Langenburg, is a small village called Ragenbach, where about twenty years ago the following heart-rending but also heroic event took place. One afternoon, in the early spring, in the tavern-room of Ragenbach, several men and women having assembled from the village sat at their ease, none anticipating what would happen on that eventful day. The smith formed one of the merry company, a strong, vigorous man, with a resolute countenance and daring mien, but also with such a good natured smile upon his lips that every one who saw him admired him. Every evil disposed person shunned him, for the valiant smith would allow nothing wrong in his presence, and it was not advisable to have anything to do with him except in a proper manner. His arms were like bars of iron, and his first like forge hammers, so that few could equal his strength of body.

The brave smith sat near the door chatting with one of his neighbors, I know not what: al at once the door sprang open, and a large dog came staggering into the room, a great strong, powerful beast, with a ferocious frightful aspect, his head was hanging down and his eyes blood-shot, his red colored tongue hanging half way out of his mouth, and his tail dropped between his legs. Thus the ferocious beast entered the room, out of which there was no escape but by one door. Scarcely had the smith's neighbor, who was bathkeeper of the place, seen the animal, when he became deathly pale, sprang up and exclaimed with a horrid voice, "Good Heav-

en, the dog Is mad!"

Then rose an outery! The room was full of men and women, and the foaming beast stood before the only entrance; no one could leave without passing him. He snapped savagely right and left and no one could pass him without being bitter. This increased the horrible confusion. All sprang up and shrank from the furious dog with agonizing countenances. Who should deliver them from him? The smith also stood among them, and as he saw the anguish of the people, it flashed across his mind how many of his happy and contented neighbors would be made miserable by a mad dog, and he formed a resolution the like of which is scarcely to be found in the history of the human race for high mindedness and nobleness. Certainly his brown cheek paled a little, but his eyes sparkled with divine fire, and an elevated resolution shone from

the smooth brow of the simple minded man.

"Back all!" thundered he with his deep strong voice. "Let no one stir, for no one can vanquish the beast but I. One victim must fall in order to save all, and I will be that victim, I will hold the brute, and whilst I do so, make will hold the brute, and whilst I do so, make your escape." The smith had scarcely spoken these words, when the dog started towards the shrieking people. But he went not far. "With God's help!" cried the smith, and he rushed upon the foaming beast, seized him with an iron grasp, and dashed him to the floor.

Oh, what a terrible struggle followed! The dog bit furiously on every side in a most frightful manner. His long teeth tore the arms and thighs of the heroic smith, but he would not let him loose. Beautiles of the him loose. Regardless alike of the excessive pain and the horrible death which must ensue, pain and the horrible death which must ensue, he held down with an iron grasp the snapping, biting, howling brute until all had escaped!—till all, all were rescued and in safety. He then flung the half strangled beast from him against the wall, and dripping with blood and venomous foam, he left the room, locking the door after him. Some persons shot the dog through the him. Some persons shot the dog through the windows. But oh! merciful God, what will be

windows. But on! merculal God, what will be come of the brave, unfortunate smith?

Weeping and lamenting, the people surrounded him, who had saved their lives at the expense of his own. "Be quiet, my friends do not weep for me, for I have only performed my duty. When I am dead think of me with love, and now pray for me that God will not let me suffer long or too much. I will take care that no fur-ther mischief shall occur through me, for I must

certainly become mad."

He went straight to his workshop, and selected a long chain, the heaviest and firmest from his whole stock. He then, with his own hands, welded it upon his own limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that so was limbs and around the ancil or firmly that the sound that the vil so firmly that no power on earth could break it. "There," said he "it's done," after silently and solemnly contemplating the work. " Now you are secure, and I inoffensive so long as 1 live, bring me my food. The rest I leave to God; into his hands I commend my spirit." Nothing could save the brave smith, neither tears, lamentations nor prayers. Madness seized him, and

ty of death, and moreover, being obliged to wait less. He is accused of blasphemy! and the only a death so awful, during long, fearful hours and answer he gave, and this was to a question put Ragenbach made in order to save his neighbors. May his memory ever be sacred.—Practical Christian.

Is Man Fallen?

Here, on the spray of the tasselled broom, there sits and sings a little bird: it fills the glen with melody; from his throat and throbbing breast he rings out the sweetest music, as with keen bright eye he now looks up to God and now down on the bush where his mate sits with wings extended over their unfeathered nestlings; with songs he cheers her maternal cares, and is then away on busy wing to cater for mother and her young. Next, I turn my steps to the open moor; and as soon as the intruder appears on her lonely domain, the lapwing comes down upon the wind; brave and venturesome, she sweeps with her wing, and shrieks out her distress as she wheels round and round our head; her brood are cowering on that naked waste; nor does she rest until her foot is off the ground, and even then, when the coast is clear we hear her long wild screams, like the beating of a mother's heart when her child is saved; like the mournful dash of waves upon the shore long after the wind is down.

Next, I climb the mountain, when the snowdrifts thick from murky heavens, and, like Satan, taking advantage of a believer's trials, the wily fox is out upon the hunt; every mother of the flock lies there with her tender lamb behind her; with her body screens it from the rudeness of the storm, and with her head to the wind, and expanded nostrils snuffing the distant danger, she lies ready, the mement her eye catches the stealthy foe, to receive him on her feet, and die,

like a true mother, in her lamb's defence.

Such are God's creatures. The work is unmarred; the workmanship what it came from the Maker's hand; and away among these hoary hills, remote from man, his cities, his sins, his works, his sorrows, we are out of hearing of the groans of creation; and, but for the corruption we carry without and within us, we could almost forget the Fall. Stretched on a flowery bank, with the hum of bees, the song of birds, and the chirp of the merry grasshopper in our ear, heaven serene above us, and beneath us the placid lake, where every flower and bush and birch tree of the rock looks down into the mirror of its own beauty, the murmur of the waterfall sounds too like an echo from the crags of the Creator's voice,

"All is very good."
But let us retrace our steps along the dusty road from the broom where the little bird sings, and the moor where the lapwing screams her maternal fears, and the hill where the timid sheep faces the fox to die for her offspring; or, the forest, where the bear with her cubs behind her,

offers her shaggy bosom to the spear.

Enter the town. Look at this mother, as we saw her when Sabbath bells rung worshippers to prayer, and God was calling sinners to the throne of mercy. Her back is against the church's wall; she has sunk on the cold pavement; her senses are steeped in drink, and on her lap—pitiful sight! lies an emaciated, half-naked infant, with the chill cold rain soaking its scanty rags, and lashing its pallid face. Is this God's handiwork? Is this the clay as it came from the potter's wheel? Was this the shape in which woman wheel? Was this the shape in which woman came from her Maker's hand? When Adam woke, was our mother Eve such as this her daughter? If so, better he had never woke; it had been good for him to be alone. Nature to say nothing more, revolts from the thought.— Dr. Guthrie.

night is far spent—not yet gone—the morning is at hand. The bereaved and afflicted, the infirm, and suffering, the poor and desolate, the church and the world, all are waiting for the

More than eighteen hundred years ago, there was a young man in Judea, of humble birth, who gathered a few fishermen around him and went through the province, preaching a kingdom which he had come to establish—such a kingdom as tations nor prayers. Madness seized him, and after nine days he died—but truly he died only to awake to a more beautiful and glorious life at the right hand of God. He died but his memory will live from generation to generation, and will be venerated to the end of time.

Search history through, and it will find no action more glorious and sublime than the deed of this simple minded man, the smith of Ragenbach. It is easy for noble minds to die like Winkelhed, or Martius Curtius, the high-spirited Roman youth—but to go to the sacrifice with the certain—but to go to the sacrifice with the certain—but to go to the sacrifice with the certain—the tation more glorious and sublime than the deed of this simple minded man, the smith of Ragenbach. It is easy for noble minds to die like Winkelhed, or plantation of olive trees, where he had retired to pray, and bound him! The very next day we see him before an ecclesiastical Court, speech—but to go to the sacrifice with the certain—the died only the world had never seen. Though poor and despised, he was a man of great wisdom and moral power, and performed many wonderful works. In three or four years, some of the most religious people formed a plan to destroy him; for his doctrines were very offensive to them. Their like world had never seen. Though poor and despised, he was a man of great wisdom and moral power, and performed many wonderful works. In three or four years, some of the most religious people formed a plan to destroy him; for his doctrines were very offensive to them. Their like world had never seen. Though poor and despised, he was a tate hour on the world had never seen. Though poor and the world had never seen. Though poor and despised, he was a tate hour on the world had performed many wonderful works. In three or four years, some of the most religious people formed a plan to destroy him; for his doctrines were very offensive to them. Their like years had earnestly purpose to lead a new life. The God of mercy, through Christ his Son, grant us his Holy Spiri

death so awith, during long, tearned hours and answer he gave, and this was to a question put days—that is to die not once, but a thousand times. And such a death was that of the smith of Ragenbach. Such a sacrifice the smith of by the crime that he rent his official robes in token of his sorrow or surprise. The judge con-demned him to death. They then take him be-fore the ruler of the Province, who is also a judge, and accuse him of Treason, against the government—Though not convicted of treason, his accusers so wrought upon the Judge, that he scourged him, and delivered him into their hands to be put to death by crucifixion—the most ig-nominious form of death ever known. He was spit upon, clad in robes of mock royalty, with a crown of thorns upon his head, and buffeted. One of his disciples had betrayed and sold him, another denied him, and the rest had forsaken him and fled !- and he is about to hang and die upon the cross! Is not his case hopeless? Is not the night of his kingdom one of ten fold darkness? Where amid the black clouds and storm gathering over him, is there a ray of light—a single gleam to kindle hope?—To human reason there is none. All is gloom and darkness, and death. But even then, there was a divine oracle on the earth proclaiming through the darkness —though men would not hear it—"The morning cometh!" And it was a glorious morning when the Saviour rose triumphant, having met and vanquished Death and Hefl! How glorious was that morning in the Reavens, when he ascended. attended by the Cherubim and Scraphim, and hosts of Angels.—raising the triumphal shout as they approached the celestial city—" Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of Glory shall come in!"

Reader is it night in your branch of the church? Does her record for the past year indicate that clouds of spiritual darkness are gathering over her? Are many of her watchmen asleep, and dreaming of earthly distinction, ecclesiastical pre-eminence, ease and the honors that come from men? Are her sons and daughters engrossed in the cares of the world, and in the eager pursuit of wealth and pleasure; as if these were the great end of their being? The restlessness of many, the changes to which they resort, their new devices for light, the very darksort, their new devices for light, the very darkness in which they grope, are revelations of the night replete with solemn admonition. If the Church will awake and look away from her own devices to the Sun of Rightousness and wait for the light in the spirit and attitude of suppliants, who look to God alone for succor—then may we nope that the darkness will pass away, and that the morning of his prosperity will dawn upon her borders, and the radiance of day will diffuse life and joy among thousands who shall crowd her solemn assemblies.—Christian Observer.

Repentance.

The following is a brief extract from " a faith-

The following is a brief extract from "a faithful sermon of repentance, made by the constant martyr of Christ, John Bradford, 1553."

"Dearly beloved, repent your sins, that is be sorry for that which is past; believe in God's mercy for pardon, how deeply soever you have sinned, and both purpose and constantly pursue a new life, bringing forth worthy and true fruits of repentance. As you have given over your members from sin to sin, to serve the devil, your tongues to swear, to lie, to flatter, to scold, to jest, to scoff, to lewd talk, to vain jangling, to boasting, &c; your hands to picking, groping. boasting, &c; your hands to picking, groping, idleness, fighting, &c; your feet to skipping, going to evil, dancing, &c; your ears to hear fa-bles, lies, vanities and evil things, &c; so now give over your members to godliness, your tongues to speak, your ears to hear, your eyes to see, your mouths to taste, your hands to work, your feet to go about such things as may make "The Morning Cometh."

The morning—a beautiful metaphor of oriental origin—is the sacred symbol of the prosperity and triumphant joy, secured by promise to the people of God. "Weeping may endure for a night, but joy cometh in the morning." The night is far spent—not yet gone—the morning is the sacred symbol of the prosperity and triumphant joy, secured by promise to the people of God. "Weeping may endure for a night, but joy cometh in the morning." The night is far spent—not yet gone—the morning is the sacred symbol of the prosperity of life, and love to your brethren, and that daily more and more diligently; for you cannot stand still, you are either better or worse to-day than you were yesterday. But better I trust you are, and will be, if you mark well my theme, that is, Repent you; which I have humbly beseech you, and that for the night is far spent—not yet gone—the morning."

Repeared your feet to go about such things as may make to God's glory, sobriety of life, and love to your brethren, and that daily more and more diligently; for you cannot stand still, you are either better or worse to-day than you were yesterday. I have humbly beseught you to do, and yet once more I do again beseech you, and that for the repeared your feet to go about such things as may make to God's glory, sobriety of life, and love to your brethren, and that daily more and more diligently; for you cannot stand still, you are either better or worse to-day than you were yesterday.

But better I trust you are, and will be, if you mark well my theme, that is, Repent you; which I have humbly beseught you to do, and yet once more I do again beseech you, and that for the people of God. "Weeping may endure for a life of the prosperity of life, and love to your brethren, and that daily more and more diligently; for you cannot stand still, you are either better or worse to-day than you were yesterday.

But better I trust you are, and will be, if you mark well my theme, that is, Repent you are and world and you were a supplied to the prosperi Repent you, Repent you, for the Kingdom of heaven' (that is a kingdom full of all riches, pleasures, joys, beauty, sweetness and eternal felicity) is at hand. The eye hath not seen the like, the ear hath not heard the like, the heart of man cannot conceive the treasures and pleasures of his kingdom, which is now at hand, to such as repent, that is to such as are sorry for their sins, believe God's mercy through Christ,

commanded thee." "Six days thou shalt work. I but on the sevnth thou shalt rest." " Bear no burden on the Sabboth, nor bring it in by the

gates of Jerusalem."

Thickly sprinkled through the pages of holy writ are such commands and prohibitions as the above. The Sabbath is a moral institution. Human nature demands it. Public morals demand it. Civilization demands it, and its observance, so far from being a loss to commerce, is confessedly a gain. The divine institution of the Sabbath, then is but an announcement from our Father, God, of a provision he has made to meet one of our present wants. And yet how feeble the influence of this testimony, rational and positive, upon the public heart.

Sabbath desceration we fear is on the increase

among us. Legislation by a resort to numerous subterfuges does but little to guard it, while the increase of rail-roads has ramified an increase of Sabbath-breaking all over the land. There are few corporations we believe in the country that come completely up to the mark of refusing

to run trains on the Sabbath.

In some of our cities the people can scarcely be said to have a Sabbath. In all of our cities, those who profoundly respect, we will not say piously regard the Sabbath, are most fearfully in the minority. Municipal statutes seem in vain, because, we presume, the moral stamina is

wanting in the proper place.

From our own city, Chicago, we are prepared to speak from mournful observation. Our suburbs swarm with pleasure-takers, or rather, pleasure-seekers, but like the evil spirit, most of them wander through "desert places seeking rest and finding none." Many of our streets with the more respectable business house closed to be sure-present little else than an extended scene of huckstery and revelry. Our eight or nine hundred lager-beer and gambling saloons, with generally closed doors or screened windows, it may be, roar with the bacchanalian song, or quiver in the struggle of the deadly melee, as if one were butting his ear to the key-hole of hades. Here ten thousand take a long and fearful step towards returnless degradation every Sabbath. One may stumble against reeling debauchery almost anywhere on the way to the sanctuary, and the apple-boy, or rather apple-man—meaner than boys generally get—stands sticking out his mercenary fingers for a dime within twenty steps of the altar of God. The police-court generally shows that the Sabbath is kept in Chicago, at least by the servants of Satan.

But the most annoying fact yet remains to be named. Railroad companies, who while they fatten a city, grow still fatter upon it, blow their whistles almost under the droppings of the sanctuary, or a train running the whole length of the city, often comes thundering in with a noise equal to the engagement of ten thousand infantry, and that, too, just at the time that our city pulpits, in rapt fervor, and with saving

truths, are plying the wayward heart.

This occurs Sabbath after Sabbath, and the churches bear the imposition without a murmur.

Sometimes we think that some of the pew-holders are heavy stock-holders in the railroad. At other times we think that even members of the church, interested in running these trains are seated at the moment with a half-born tear, in their eye just in front of the preacher, which tear, however, soon evaporates under a sudden change of thoughts. Sometimes we think—but perhaps it is uncharitable to think at all, but with that charity which believeth all things—that our preachers do all they can to remedy this evil. Some of them certainly do. But one thing we do think yis that such things are an thing we do think. viz., that such things are an arrant imposition, upon the worshiping part of Protestant Christians in our land. They should certainly be protected from unions. certainly be protected from nuisances and annoyances in their worship, and that too especially on the Sabbath. To suffer the Christian Sabbath to be stricken down around our churches, is nearly equivalent to erasing our temples. The thing we say again is a base imposition, and it is a growing one. The church is being led captive, chained to the tail of a rail-car. She captive, chained to the tail of a rail-car. She is now bearing her pilgrimage meekly, but take care, confound not meekness with cowardice. Let every friend of the rights of public worship, every friend of the holy Sabbath, speak out, and speak together, and continue not to cease to denounce these corrupt and corporate encroachments upon the prerogatives of the church.

—N. W. C. Advocate.

Sunday.

BY GEORGE HERBERT.

O daye most calm, most bright. The fruit of this, the next World's bud, Th' endorsment of supreme delight, Writ by a friend, and with his blood; The couch of time; care's balm and bay; The week were dark but for thy light; Thy torch doth show the way.

The other dayes and thou Make up one man; whose face thou art,

Knocking at heaven with thy brow; The worky-dayes are the back part;
The burden of the wreck lies there,
Making the whole to stoop and bow,
Till thy release appear.

Man has straightforward gone To endless death; but thou dost pull And turn us round to look on one Whom, if we were not very dull, We could not choose but look on still; Since there is no place so alone The which he doth not fill.

Sundaies the pillars are On which heaven's palace arched lies;
The other dayes fill up the space
And hollow room with vanities.
They are fruitful beds and borders In God's rich garden; that is bare

Which parts their ranks and orders.

The sundaies of man's life, Threaded together on Time's string, How so Make bracelets to adorn the wife Of the eternal, glorious King, On Sunday heaven's gate stands ope; Blessings are plentiful and rife, More plentiful than hope.

This day thy Saviour rose, And did inclose this light for his; That, as each beast his manager knows, Man might not of his fodder misse, Christ hath took in this piece of ground, And made a garden there for those Who want herbs for their wound.

The rest of our Creation Our great Redeemer did remove With the same shake, which at his passion, Did the earth and all things with it move. As Samson bore the doors away, Christ's hands, though nailed, wrought our sal-

And did unhinge the daye.

The brightness of that day We sullied by our foul offence; Wherefore that robe we cast away, Having a new at his expense.
Whose drops of blood paid the full price, That was required to make us gay,

And fit for Paradise. Thou art a day of mirth,
And more the week-days trial on ground,
Thy flight is higher, as thy birth, Oh, let me take thee at the bound, Leaping with thee from sev'n to sev'n, Till that we both, being tossed from earth,
Flie hand in hand to heaven!

The Snow of Age.

We have just stumbled upon the following pretty piece of mosaic, lying amid a multitude of those less attractive :-

"No snow falls lighter than the snow of age; but none is heavier, for it never melts."

The figure is by no means novel, but the closing part of the sentence is new as well as emphatic. The Scripture represents age by the almond tree which bears blossoms of the purest white.

"The almond tree, shall flourish"—the head shall be hoar. Dickens says of one of his characters, whose hair was turning grey, that it looked as if time had lightly pushed his snow upon it in passing.

"It never melts"—no never. Age is inexorable ; its wheels must move onward ; they know not any retrograde movement. The old man may sit and sing "I would I were a boy again," but he grows older as he sings. He may read of the clixir of youth, but he cannot find it; he a departing ship, every moment carrying him further and further away. Poor old man! he has little more to do than die.

"It never melts." The snow of winter comes and sheds its white blossoms upon the valley and mountain, but soon sweet spring follows and smiles it all away. Not so with the tottering veteran; there is no spring whose warmth can penetrate its eternal frost. It came to stay; its single flakes fell unnoticed and now it is drilled there. "We shall see it increase until we lay the old man in his grave; there it shall be ab-sorbed by the eternal darkness, for there is no

age in heaven." age in heaven."
Yet why speak of heaven in a mournful strain?
It is beautiful, honorable, and eloquent. Should we sigh at the proximity of death, when life and the world are so full of emptiess? Let the old exult because they are old; if any must weep let it be the young at the long succession of cares that are before them. Welcome the snow for it is the emblem of neare and rest. It is but

"Watch!"

"Watch ye therefore. And what I say unto you, I say unto all, Watch!" Mark 13:35. 37.
Who of all men in the world, most needs this

exhortation? The Christian. Why?

1. Because he is a soldier, surrounded by enemies, who are waiting to destroy his soul. They are ready to take advantage of his carelessness or neglect of duty; they are vigilant; they are numerous; they are subtile. Therefore, he should watch.

2. Because he is a pilgrim, traveling through a hostile land. There may be snares in the way stones, over which he may stumble; pits into which he may fall; enticers, who would strive to make him linger on his way, and lure him from his heavenly home; therefore, he must

watch.
3. Because he is a steward. He has precious treasures to take care of—his own soul. misuse the second, waste the third, and endanger the fourth. Therefore he need watch.

4. Because he is a servant. His Lord is now absent: his return is uncertain; is may be years hence; but it may be to-night. When he comes back he will expect all to be in readiness for his reception—each one at his post, each one looking out for him. Therefore, the Christian must watch.

Christian reader! you are a pilgrim-you con fess that earth is not your home, that you are

christian reader! you are a steward. Christ has given precious treasures into your possession. Are you watching?

Christian reader you are a servant—you profess to be expecting the return of the Lord. Are you watching?

Your Captain, your Lord, your Master say to you, "Watch!" and pronounces you "bles-sed" if you watch. Rev. 16:15.—Friendly Vis-

The Right way to Begin.

A little girl once said, "O, mother how very hard it is to do right! I dont believe I shall ever be able." "Have you really tried my dear!" "O yes; I try every day. When I awake before I get up, I say to myself I will be good all the day. I will be gentle and kind. I will obey my parents and teachers. I will not quarrel. I will always tell the truth. But then mother, I don't know how it is, I do so often forget. Then when evening comes, I have to say. There! now what is the use of trying? I have been in a passion. I have been disobedient and once or twice, mother, you know, I have said what was not true! The dear child seemed very much ashamed while saying this: so her mother looked kindly at her, and only said mother looked kindly at her, and only said.—
"My dear, I do not think you have begun
right." The little girl looked up wonderingly;
and her parent went on: "The first thing is to have a new heart: have you asked for this?"
"No mother; I am afraid not." "Then my "No mother; I am afraid not." "Then my child, do so at once. Good fruit, you know, can only come from a good tree. If your heart is wrong, your conduct will be wrong. You cannot make it right yourself, with all your good resolutions. But ask God, for Christ's sake to help you. He will give you his Holy Spirit and you will not find it any more impossible to do the right." I am glad to say that the child took her mother's advice. That very day she asked God, earnestly, to change her heart. may sigh for the secrets of alchemy which is able to make him young again, but sighing brings it not. He may gaze backward with an eye of longing upon the rosy cheeks of early years, but ed, she strove hard against her sins, and was as one who gazes on his home from the deck of worning Christian.

Inheritance of the Meek.

A grand destiny awaits this world of sin and sorrowful. This earth, purified by judgment fires, shall be the home of the blessed. The curse of briars and thorns shall pass away with sin; " instead of the thorn shall come up the myrtle-tree." Of the thorns of that curse Jesus' crown was woven, and he bore it off upon his head. Under laws accommodated to the new economy, the wide world shall become one nor wither under tropic heat; there, fields of snow and arid sands shall blossom all with roses. From the convulsions of expiring, or rather the birth-pangs of parturient nature, a new-

his own again, and hold it by a charter written in the blood of Christ. The world was gifted to him. It was his patrimonial estate—it was the end given to our fathers. And it seems most meet, that, with the rank and title, the land should come back to the old family; and, as forming the completest triumph over sin and Satan, that our redemption should be together like that of Israel, when Moses turned round on Pharaoh, saying, "Not a hoof shall be left behind." "Even so come, Lord Jesus, come quickly!"

Rev Tho. Guthrie.

CHANGE IN THE STYLE OF PREACHING .- A prominent minister lately remarked that the style of preaching in this country, and especially in the Northern and Eastern sections of it, had greatly changed within twenty years; then 3. Because he is a steward. He has precious treasures to take care of—his own soul,
his talents, his time, his Master's honor. He
must take care that he does not lose the first,
Scriptural, "full of Christ and him cruoified;" Scriptural, "fall of Christ and him crucified;" but now another style, more suited to a literary taste, and more calculated to gather crowds than to convict sinners of sin, is prevailing. Every careful observer of the changes going on in society, for the last ten or twelve years, must have been impressed with the truth of this remark. The pointed, direct, and pungent style of our fathers in the pulpit can scarcely be tolerated in many of our modern, fashionable churches. The man who cannot round off his periods nicely, and utter a great many pretty sentences, which, when Christian reader! you are a soldier—you have entered Christ's army by your profession; his enemies are yours; his cause is yours. Are you is set down as an "old fogy;" and voted a decided bore. That sermon is most lauded, by a certain class of hearers, which has the greatest number of tropes and flowers, and the fewest thoughts to trouble the consciences and alarm the fears of the careless and disobedient.—Presbyterian Herald.

> REDEMPTION OF CHRIST.—By the redemption which Christ hath wrought, God is placable, sin pardonable, the soul curable, the curse removable. And shall God offer mercy, and I refuse it? Am I bought with a price, and shall I not glorify God by accepting it? Do I not stand in need of Christ? Is He not provided for me? Is He not revealed to me? Doth he not invite, en treat command me to come anto flim? Did He ever cast away any that did so? May I not reach forth an arm to embrace the sure mercies of David? Are there not examples of great sinners, who have been welcomed unto great mercy? (I. Tim. 1.13.16.) Lord, I am a great sinner; I confess it, I bemoan it, I hate it, I forsake it; I will throw away everything which keeps me and Christ asunder. Thou dost freely give Christ; I greatly want Him; I earnestly desire Him, I thankfully accept Him; I willingly follow Him; I am his ransomed servant to be ruled by Him, and to live to his grace; I am bought with a price, therefore I will not be a servant of men, to captivate either my reason, my conscience, or my conversation to their will. I am bought with a price, therefore I will be a servant to him that bought me; that as he hath by his blood, purchased glory for me, so I may by my obedience bring glory unto him. vid? Are there not examples of great sinners,

LUXURY IN DRESS.-If God were in love with fashions, he were never better served than in this fashions, he were never better served than in this age; for our world is like a pageant, where every man's apparel is better than himself.—
Once Christ said that soft clothing is in the king's courts, but now it is crept into every house Then the rich glutton jetted in purple every day; but now the poor unthrift jets as brave as the glutton, with so many circumstances about him that if ye could see how Pride would walk herself, if she did wear apparel, she would even go like many in the streets; for she could not go braver, nor look stouter, nor mince finer, nor set on more laces, nor make larger cuts, nor carry more trappings about her, than our ruffi-ans and wantons do at this day. How far are these fashions altered from those leather coats which God made in Paradise ! If their bodies did change forms so often as their apparel changeth fashons, they should have more shapes than they have fingers and toes.—Henry Smith's ser-

CHEERFULNESS. Health is the condition of the highest mind, and the sign of health is always cheerfulness. Open and noble nature should have a pleasing expression; Eden, where exempt from physical as from they should be flood gates and highways moral evils, none shall shiver amid arctic frost, of love and light, not monks, fanatics, or book worms. We want manly hearts, addressing themselves cheerfully to the world of knowledge. I hate your buildings of dungeons in the air. We meet no other companion of sorrow in nature. The sun let it be the young at the long succession of cares that are before them. Welcome the snow for it is the emblem of peace and rest. It is but a temporal crown which shall fall at the gates of Paradise, to be replaced by a brighter and better one.

Follow peace with all men.

The blood that on Calvary dyed earth's soil shall bless it; and this theatre of Satan's triumph, and of a Saviour's shame, shall be the seat of Jesus' kingdom, and the witness of his glory. The saints shall inherit the earth. Man shall get cheerful. Beauty warms the heart; it is the sign of health, prosperity, and the fa- | are now doing a symbolic one.



The Advent Hexald.

BOSTON, NOVEMBER 8, 1856.

TERREAGERS of the Herald are most earnestly be sought to give bomin their prayers; that by means of it God may be honored and is truth advanced; also, that it may be conducted in an ove, with sobriety of judgment and discernment of the tru ochingcarried away into error, or hasty speech, or sharp, un revellentiation.

TROPES.

FABLES.

A FABLE is a fictitious narrative, in which a moral is deduced by imputing to agents, acts or conditions that are incompatible with their nature -in which particular it differs from the allegory The oldest fable extant is that of Jotham in Judges 9:7-15; and it is as beautiful as any that has been since made.

When it was told him that Abimelech was made king, Jotham " went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them: and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

To ascribe intelligent acts to those inanimate trees, is characteristic of the fable; Israel had said to Gideon, Jotham's father, (8:22) "Rule thou over us, both thou and thy son, and thy son's son," who had replied, speaking for himself and sons, (v. 23) "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." The rule of those would have been like that of the olive, the most profitable of trees the fig, the most fruitful, and the vine the most invigorating, over other trees, but that of Abimelech would be to them like the bramble, or thorn, which is unfruitful, and an unsafe companion.

A Proposition or a Request.

HAVING gone through the subject of figures, we wish to arrange and give in the Herald, a large list alphabetically arranged, of words that are tropically used.

To aid us in this we will be obliged to all our young or older readers, who will search the Scriptures and forward to us as large a list, or a suc cession of lists, as he or she may compile, of words that are not used literally, and designating them

Candle of the Lord, Prov. 20:27. The "spiri of man" is thus denominated by a metaphor.

Heart, Isa. 4:13, Put by a metonymy for the

Man, Job 9:23, Put by a synecdoche for men. Stay and staff, Isa. 3:1, Put by substitution for the supports on which the people relied. &c. &c.

If our young friends will attempt this, looking to the rules we have given for the designation and classification of figures, it will enable them to make great progress in a knowledge of figures, besides being of great aid to us.

We would like to have a large number commence immediately. The lists we receive, we will publish in the Herald as sent, either with or without the names of the writers as they wish; and we will point out any error that is made in their classification-i.e., if that is called a figure which is no figure, or a figure is wrongly denominated.

When we have received, corrected and thus published a sufficiently large number of these, we will then arrange the words alphabetically, and publish in the Herald a Tropical Dictionary, as we from doing. All our interests are still in the was, that a man who had attended a protracted dark and trying time. But God sustained them.

from some of the studious ones. It will put us in swer every prayer, for any and every object, just communication with those we are now unac- as easily as before. Every right, is therefore as quainted with. And we can assure all disposed to attempt it, that the knowledge they will gain of the subject and the interest they will take in it, will amply compensate them for all the study they will devote to it. Whom shall we first hear from?

THE PRESIDENTIAL CONTEST.

DURING the progress of the present contest, which will have been decided before this paper reaches any of our readers, we have refrained from expressing any preference for any one of the candidates at the expense of any other. We have our preferences but we have not told them to our readers. As we are penning this before the election, and as it will not be read till after that is over, it may be proper to say a few words which would be out of place at any other time. And

1. We are not at all sanguine as to the result. He alone, who sees the end from the beginning, can know whether the one or the other of the candidates will be elected.

2. Which ever one shall receive the requisite number of votes, must be regarded as of the Lord's appointment. We will repeat what we have said before, that (Rom. I3:1) "There is no power but of God: the powers that be are ordained of God." He says: (Prov. 8:15, 16) "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Dan. 2:21-" He changeth the times and the seasons: He removeth kings and setteth up kings.' 4:25-" The Most High ruleth in the kingdom of men and giveth it to whomsoever He will." And sometimes (Dan. 4:17) He " setteth up over it the basest of men." And therefore Jesus said unto Pilate (John 19:11) "thou couldst have no power at all against me, except it were given thee from from above." As all power thus emanates God, it follows that,

3. Whoever shall be elected, will be the very best one, considering all the circumstances, that could be placed in the presidential chair; and therefore we should rejoice at the result. He may not be the best man, nor the best ruler: he may be the baser of the two: and yet he will be the very one whom God chose to place there, in accordance with his own righteous plans and purposes. Therefore he should be the subject of every Christian's prayer, in accordance with the exhortation of Paul, (1 Tim. 2:1-4) " that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men : for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

4. Short sighted mortals are often greatly dis-

appointed when their expectations fail; and yet what appears to them as the greatest imaginary evil, may be designed by Jehovah for their highest good. No one, therefore, in the result of this election should feel disposed to repine at the wisdom of Providence; or even to feel that he would reverse it if he could; for to reverse it would be to thwart God's purposes. Said the Psalmist, (Psa. 72:10)" Surely the wrath of man shall praise thee: the remainder of wrath shall thou restrain." And therefore, whatever may be the result of this election, it will be in accordance with

5. Rulers are only under-servants of Jehovah. He is the supreme ruler, and our obedience to earthly rule, should be actuated solely by our obligations to Him. If earthly rulers are unfaithful and visit Bro. Brandeburg, and others. From Mt. to the trust committed to them, we must still be Pleasant I took stage to Utica, and thence six miles have been but a partial failure. Bro. S. will not faithful to the requirements of Jehovah, and obey them, except when to do so would be to disobey Jehovah; and then we must obey Him, and meekly endure the consequences to which the earthly rulers subject us.

6. The only perfect government, is that of an absolute monarchy, with a king at the head of it, who is infinitely wise and infinitely good. Such a government is that which the God of heaven will set up in the days of these kings, and which will this destitute field. I spoke again in the evening, extend under the whole heaven. Till that day the best govverment on earth will be an imperfect one; and that which we may deem the worst, may prove to be the best for us in the end. We should therefore think that the result is right, however much our wishes may have been disregarded.

7. We should not rely too much on human governments. They are impotent to accomplish any. thing aside from God's appointment. The best can do no good, only by His assistance; and the worst can do no evil, which he restrains them

have been under reversed circumstances.

We should also remember that we are living in the last days, that a good president cannot ward off the evils that are predicted to come in them, nor a bad one hasten them. Everything will come in God's appointment, and in his time, and they will wait His pleasure. Looking therefore to Him as to our king, we shall accept as given by Him, whoever He appoints.

MY JOURNAL.

Friday, Sept. 12.—In company with Bro. Cummings, returned to Cordova, a new town, on the Mississippi, twenty miles above Moline. Here I was well received by Elder M. Chandler, and the

Brn. Chandler, Gilbert, and others have put up a commodious chapel within a short time, and arranged for me to perform the opening service this evening, although not finished. It was seated temporarily for the meeting, and we had a large audience, and a very excellent meeting. I spoke on the character and work of the Christian church and its ministry, to which objects the house was dedicated. Services were continued the 13th and 14th., in which I gave five discourses. I here enjoyed one of my best, and I hope it may prove one of the most profitable meetings. Deep conviction was fastened on many hearts, and the saints were comforted. Elders Chandler and Cummings both reside here, and I can but hope, by mutual labor, in connection with Brn. Gilbert, Whitford, and other faithful brethren, they will see the cause of God prosper among them.

At 3 o'clock, on the Sabbath, I preached by request in Princeton, Iowa, to a church recently gathered by Bro. Morgan. The house was crowded, and I had the best hearing on the blessed hope They are now erecting a brick chapel, and the prospect for usefulness is good. I had a pleasant interview with Bro. Blackman and family. But had no time to call on others.

Monday, Sept. 15 -I took leave of kind friends in Cordova. Brn. Cummings, and Chandler, Gilbert, Berry, Whitford and others will receive my thanks. The Lord reward them all, " in that

My health, which had been poor for some days, is now better. I have not been really able to work at all for sometime. But sick or well, while I can move, or speak, I feel best in the harness. Oh that was more like Christ, and like him, I could find it always my meat and drink to do the will of God. I love his law, his people, and a world of sinners lost, and if I come short of my duty, and fail to be useful, it is not because I do not try by the grace of God, to do what I can. Lord, help me.

Elder Cummings, my faithful friend, now conveyed me again to Moline. On our way we visited the Widow Gibson and family, as also, Bro. L. Edwards, again, who still continued sick, but now with hopes of recovery, for which we praised God. We arrived at Moline in the afternoon, in season to call upon a few of the friends, and bid them adieu; after which Brn. Cummings and Sayles accompanied me to Rockland to take the evening boat for Burlington, lowa. But we were too late. So I took the cars and rode all night, and arrived at the rising of the sun, which, as we approached the city from the east, gave it a brilliant appearance, for a city in the wilderness. Here I tarried about an hour for the next train of cars, to Mt. Pleasant, thirty miles west, intending to call on my return by private carriage to Bentonsport, where I was to brother gave the appointment after my arival and I preached to a full house and had a good a season. pleasant interview, and made arrangements to have the Advent message proclaimed in these parts. | the cause. Bro. W. is faithful, and will do what he can in but we had a tremendous thunderstorm, which a good season. I found a few believers here; also that some persons had preached here, in time past, on Death, and its kindred doctrines, which had produced no good results.

Elder J. D. Boyer, of Elk Co., Pa., visited the place, by request of Bro. W. a few months since, and made a good impression. All were interested-

Lord's hands, He is as accessible as ever to the meeting of the Methodists last winter, and got We are in earnest in this, and hope soon to hear prayers of His children, and he can hear and an much excited, happened to attend one of Bro. Boyer's lectures and had since become more insane. The same thing would have happened had Elder B. safe, and no wrong more certain, than it would never come to Iowa. But then, how can any be made crazy, except by hearing upon, or believing in the coming of Jesus? Yet the people wish to hear, and I hope Elder Cummings, of Cordova, will be able to visit them soon, as Bro. W. requests. Many thanks to Bro. Woodworth and his brother for their hospitality.

Thursday, Sept. 18 .- Took stage for Keokuk. forty miles distant. I had intended to return by Burlington, and see friends there. But I had already disappointed the friends in Warren, (on the eve of the 17th) and now I had no time to spare, and must take the direct route to the River, to Keokuk, in order to get to St. Albans, in season for my next appointment, so I come direct. But on my arrival at K., I found I could not get to Warren till the next A. M. and so put up at the

Having traveled through five or six counties in Iowa, I may remark that the best of the lands I saw were inferiour to those in Illinois. Much of the country in the vicinity of Skunk and Desmoines rivers, is rough, hilly and poor. But the prairie lands are good, and farmers do well with corn and wheat. Farther into the interior, I am told, the land is much richer. Iowa is a noble state. The immigration is continual. The roads are filled with wagons, on their way thither from all parts of the east. It will soon be filled up.

Friday, Sept. 19 .- Took boat at 7 A. M., and arrived at Warren at 8 A. M. At 9 A. M. took carriage with Bro. John Graham to St. Albans, and arrived at noon, and found Elder Buckley preaching. He had got nearly through, so that I only got half a sermon of which I was very glad. Nothing was lost, by the hour's delay, which I could not avoid. At the close of the service, I met with a hearty greeting from many old friends and some new ones, which cheered my heart. I gave lectures in the afternoon and evening, and on Saturday I spoke three times, to very good congregations. A very good interest was manifested, and the labor did not seem to be in vain.

Sabbath, 21.—After a sick night, I rose with a determination to labor through the day. But after speaking once I was obliged to give up, and go to my room. The day was beautiful, and the audience was large, and I felt that I could not disappoint them altogether—so I did speak once, and then I had to yield to one of those intolerable sick head-aches-what is worse while in their intensity? Thank God, that there is a state soon to come, in which there shall be "no more pain." Head-aches and heart-aches will then cease. May God hasten

Elders Buckley and Winslow carried on the service in P. M. Elder Scott in the evening. And the meeting closed up well. The saints were cheered up, and a good impression was made on the com-

The cause in this region has had its trials, but I trust it will outlive them, as it has done in other places. Many of the members have removed away South and West, whose places have not been filled as yet by others. This is especially true of Boscoe; but still they keep up meetings in Boscoe and St. Albans, and Brn. Scott and Buckley have ministered unto them, to good acceptance.

Bro. Scott received me at his house and in the church with much kindness and took great interest in my visit. I regretted the disappointment at Warren. He had taken pains to get a house for me, and notify the people. But as I did not arrive by the boat, in the A. M., but few expected a meetng, and a thunder-storm came up about meeting time, so that if I had been there, our meeting would lose his reward however. He needs more permavisit Bro. W. P. Woodworth, and preach. He had nent help, in this field. He does what he can, is a not received my letter, and was out of town. His great worker, always at it. There remain very nany fields to be occupied in all this region. Elder Buckley has done what his health would allow. Bro. W. returned next day, with whom I had a very pleasant interview, and made arrangements to counsel and influence has been of good service to

I had the great pleasure of visiting Elder B. at his new home in the West. I need not say how happy I was to do so, or, that I had the most corprevented many from attendance. Yet we had dial reception from our brother and sister. And I will not attempt to determine, who was the happiest,-the household or the guest. We were all who held to the personal reign, but dwelt mostly happy in talking over old times and the labors and trials of the cause, in our association of labor with Father Miller and others, in the Eastern States, as also of later scenes and trials in the West. We had a time of good cheer. Bro. B. has been sick considerable of the time since he has been West, The only fault any were able to find, after he left and the last year all the family were sick, and had a worth. If any of the Railroad companies knew his worth, they would call him to some of their house. stations of trust. May God open his wav before him, and give him and his health and every bles-

I had the pleasure of spending a little time with Bro. J. Slater and his family, where I had a Christian reception. I was sorry to find Bro. S. so feeble saints, and as his home. Our next meeting may be in the Kingdom.

I could not visit many that I wished to, but was glad to see Brn. Moore, Stone, Graham, Knott and others in town, and Brn. M. and D. Winslow from Pike Co., and Bro. Ford, from Mendon. 1t was truly cheering, to greet so many old friends.

Tuesday, Sept. 23d.—In company with Elders

Buckley and Scott, and brother Burdett, came to Warsaw. Brother Scott got the Methodist chapel and notified a meeting for the evening and I preached to an attentive audience. They have heard nothing on the Advent here since 1842, by up with Mr. John Scott, a brother of Elder S., his family have our thanks.

Wednesday, Sept. 24th.—Bid friends adieu, and took the steamer, and made our way down the "Father of waters," to Alton, in order to take the cars to Indianapolis, for my next meeting. But on our arrival at Quincy we had to wait eight hours for the boat from St. Louis, during which time we were kept on the Levee, in constant expectation, watching, not knowing the time. Towards evening I returned to go up into town and look about some, and visit a Presbyterian family with whom I became acquainted at St. Albans. I took tea with them, and spent an hour, and then hastened back. The boat had arrived, and I returned just in season to get on board. The boat at 8 o'clock P.M. for Alton, but in less than an hour, we were laid up safely for the night on a sand-bar, and so we had a quiet night's sleep. Early in the A.M. we got off, and resumed our voyage down the river. We arrived at Alton at 3 P. M. I took a look at the town, remembering one memorable event which occurred here Nov. 7th, 1837-viz., the murder of the noble Lovejoy, for his anti-slavery sentiments. "He being dead yet

As I could take the cars at St. Louis with my through ticket, in season and at the same price, by the kindness of the gentlemanly clerk, I continued my voyage thither. By this arrangement I got an interesting view of the junction of the Missouri river with the Mississippi, and also a good view of the country near, and about the metropolis of Missouri. I also had a view of the city, which is now quite large, and the most enterprising of any in the slave States south-west. We have a few brethren of the Advent faith here, which I had not time to visit. I hope to visit the city again some time and preach the word.

At 8 P.M. we crossed the river, and took cars via Terra Haute, Ind., for Indianapolis. We soon met a train off the track, which detained us two hours, by which we lost the connection, and had to lay over all day, (Sept. 26) at Terra Haute. Not knowing any one there, I spent the day at the hotel, in reading, writing and rest.

In the evening, just before leaving, I was introduced to President Shannon, late of the State University of Missouri, and now of the new Christian college in Mendon, Mo. He belongs to the "Reformers," Western "Christians," who differ from the "Christians" of most of the Eastern States, and properly belong to the "Disciples," commonly called Campbellites. They have erected a noble college at Mendon, on the banks of the Mississippi, and intend to raise \$200,000 for its buildings and endowment. Pres. Shannon is a scholar, and his past labors and success, will insure the future. Pres. S. was a believer in the Advent with us in 1843. He now thinks that our mistake was in the four years' discrepancy of the vulgar era, and that '47 and '48 was the true time, and that the Pope's flight in 1848, and the consequent events, fulfilled all that we could look for at that time. Forty-five years more will bring the rest, at the end of the 1335 days, or years of Dan. 12:13. He and many of his associates hold the same views that we do reign of Christ, and the glorification of the saints on the earth. We rode together to Indianapolis, having a very interesting conversation, when we on the two resurrections, personal return and

His health is too feeble to carry on his farm and he were separated, he going to New York, and I stopthinks, if God shall open the door, he will sell and ping at Indianapolis, to attend to duties laid out go into some lighter business. He would be a good for me by brother Hedrick in that place and viciniagent, or clerk, or chief manager in any responsity. It was 12 o'clock at night, and having no acble business. He is a man of strict integrity and quaintance in the city, I put up at Little's hotel, where I found good accommodations and a quiet

A SLAVE GIRL IN BOSTON .- A brief and unusual excitement was created in and about the court House about noon Saturday from the fact that upon a complaint made by Robert Morris, Esq., a writ of habeas corpus was issued by Judge Herrick, in health. Yet it was a matter of joy to find him and placed into the hands of Deputy Sheriff Merrejoicing in the " blessed hope," and looking with rill, directing him to bring with him before the firm faith to the better land, as the home of the Court, a colored girl named Mary Ann Miranda, who, it was alleged, was restrained of her liberty. The writ also commanded the Sheriff to summon one John W. Smith, who resides at No. 7 Seaver Place, to appear and shew why the said Mary should not be discharged.

It was stated that the girl in question was indented to Mr. Smith some four years since, by her master at the South, and that during that period she

had resided in Smith's family. The girl states that she is now thirteen years old, and that about four years ago, she left Ainville (she could not name the State) in company with Mrs. Smith with whom she came to this city. She H. A. Chittenden. A door is open here. We put also states that she was sent here by her master to take charge of an infant child; that her master who kindly entertained us, and for which he and died about two years since, since which time no remittance has been received for the support of that child; that the relatives or family of her deceased master have once sent for her to return, but that Mrs. Smith would not allow her to go.

The girl answering to interrogatories from Court stated that she had not before left Mrs. Smith because she would not let her go, but that she did not wish to live with her any longer, but on the contrary was desirous of leaving her.

Mr. Smith did not appear before the court in answer to the summous, and the court at once ordered the discharge of the respondent, and decreed that she was at liberty to go where she pleased.

DESCRIPTION OF A TORONTO Fog. During the last in coming up was detained by the fog. We started two days we have had a tremendous fog-a fog covering land and water-a fog exceeding London fogs-an exceedingly damp and dismal fog-a fog sufficient to account for a temporary derangement of mind of half the pilots and steamboat captains on the lake; a fog that would be deemed sufficient cause for any number of coughs and catarrhs. It was so substantial that samples of it might have been cut out and enclosed in a letter. It commencel on Saturday evening, it lasted through Saturday night, it concealed the sun from us on Sunday, it lasted through Sunday night, it partially cleared away yesterday afternoon, and exhibited the sun like an old shilling piece with the coat of arms rubbed off; it came on thicker again last night, and settled down on the face of the earth with the solidity of an established institution. It may last a day, or it may last for a week or a month. It is with us and seems bound to remain. -Toronto Colonist of October 21.

> Late European advices state that Mormonism is making such progress in Denmark as to excite considerable alarm in the minds of religious and relecting men. Petitions have been sent in large numbers to the government, asking that the Mormons may be restricted from the more public prac-

> MURDER OF A BOY BY A BOY -- A lad named James M'Garvie, aged 14, murdered his companion, a boy 10 years old, in Furgus, U. C., on the 11th inst., by striking him with a bottle on the head, and afterwards cutting his throat with a piece of the glass. He immediatly joined in play with other boys, and subsequently united in a search for the murdered lad, led the party astray, and made his

> There is great excitement in Union county, Arkansas, on account of a plot among the negroes to raise a rebellion on the 15th of this month, which was discovered in time to prevent one of the most bloody massacres in the annals of insurrection.-Several white men have been implicated, and notified to leave the country, or be hung. On the Colorado several negroes have heen hung. The plot seems to have been very extensive, reaching as far

> It is rumored that a fugitive slave arrived at Portland a few days since, in a ship from some Southern port. He was concealed by the crew.

bound for the dominions of her Majesty.

Bauer, the Catholic priest at Cleveland, who ounished a child so severely that she died, for attending a Protestant Sunday School, has been bound over in the sum of \$6000 on charge of murder in the second degree.

ONE OF THE PENALTIES OF SLAVERY .- The Batesville (Ark.) Balance states, that on the 27th of September the dwelling of Mr. Henry Durham, near Jacksonport, and was burned; and on examination, the bodies of Mr. Durham, his wife and a negro woman were found among the ashes. The skulls bore marks of severe strokes with some heavy and sharp instrument. It is supposed that they were murdered and the house fired by a negro man, whom Mr. D. had recently bought, as he immediately took his master's best horse and fled .-He was pursued, and probably will be taken.

YELLOW FEVER IN BERMUDA. - Advices from Bermuda to Oct. 8th, report that notwithstanding cold weather, yellow fever continued to prevail at Ireland Island, Paget, Pembroke and Southampton. Somerset and Warwick have been fearfully visited; their united population numbers 2600; and upwards of 500 persons in these two Parishes have been attacked with the fever. Still the mortality from it has not exceeded 9 per cent.

Betting.—Betting is a demoralizing feature of our political contests. It is said that Delmoico the famous caterer of New York, holds in his hands hundreds of thousands of dollars, " put up " by political sportsmen.

VOTED AND GOING HOME. - A day or two since about one hundred and fifty men of the parties that went to Kansas last spring from the South passed through this city on their way back to their old homes in Alabama, Georgia, and the Carolinas. They had all voted at the election in Kansas and had no further business in the Territory. Their condition was destitute, and they had nothing but curses to vent upon those who had influenced them to leave their native State .- Missouri Democrat,

THE SMOKY SKY .- A gentleman just arrived in Pittsfield from Illinois, says the smoky atmosphere which is now prevailing, comes from the western prairies, which have been in flames for some three weeks. He states that it has advanced with a well defined front line, very nearly with which he has traveled. This tends with other circumstances recently observed, to confirm the old theory, sneered at by most naturalists, that our Indian Summer is caused by the burning of the prairies, and would disappear as the settlement grew thicker. The warm weather which preceded the smoke might come from the same cause, as heat travels faster than smoke can. Railroads and the telegraph, will furnish means of definitely settling the cause of the most beautiful phenomena of the American Fall .- Berkshire Eagle.

TREASON IN VIRGINIA .- Mr. William P. Hall has been indicted by a grand jury in Harrison county Virginia, for getting up a club of subscribers there to the New York Tribune. A private letter from that region informs us that, after the grand jury had been in session five days, and presented one hundred indictments, it was discovered that one of its members was surveyor of the highways, and consequently ineligible, thus vitiating all the indictments. Mr. Hall had fled to Pennsylvania. A new jury was empanneled, but as the court sat but two days afterwards, his case was not reached. The most singular part of the affair is that the jutors of the New York Tribune. - Philadelphia North

GREAT FIRES IN THE WOODS AND SWAMPS .- The Rochester Democrat gives publicity to distressing accounts of the suffering in Michigan in consequence of the dense smoke from the marsh and bog fires. In the vicinity of Battle Greek it is said that consumptive persons have died in spasms, cattle have suffocated, and poultry dropped dead. Thousands of acres have been burnt over, and immense damage has been caused to property. The smoke was so dense and the air so quiet for a few away, that many people lost their way on the pub- time of his trial. lic roads.

There are extensive fires in the woods and marshes of Canada, and serious losses have resulted. The smoke from them interferes with the navigation of the lakes.

INCREASE OF JEWS. An intelligent writer in the North American Review supposes that no class of

derground R. R." and put aboard a special train immigrants has increased more rapidly in this country than the Hebrew. In 1850, a man might count upon his fingers all the Synagogues in the land: now there are at least a quarter of a million of Jews, from eighty to ninety Synagogues, and a multitude of smaller communities where a nucleus exists which will soon grow into a Synagogue. The city of New York alone has twenty Synagogues and thirty thousand Jews; about one twentieth part of the population being such. There are Synagogues in all the chief cities of the seaboard; two in Boston, five in Philadelphia, five in Baltimore, three in New Orleans, two in Charleston, and four in Cincinnati.

> Our billingsgate neighbor of the Gazette accuses us of quackery, because we publish Dr. Aver's advertisements .- Now this same editor knows the Pharmacopeia itself is not more free from the suspicions of quackery than his medicines. He knows they are endorsed by the medical Journals of this country, are used and prescribed by our best physicians, and have the commendation of professors and eminent men of character too exalted for his comprehension, and he knew too that they have done and are doing in this community an amount of good which the utmost stretch of his ability can never hope to equal. Burks Co. Press Reading,

> THE BIBLE UNION REPORTER.—The November number of this monthly journal has come to hand, containing the commencement of the revision of the epistles to the Thessalonians, which will be completed in four numbers, is an improvement on the old reading. Thus in chap. 1, v. 6, for " followers," is substituted "imitators." In v. 7, "ensamples" reads "patterns." Other changes we notice very judiciously made.

> The first six numbers of the Reporter came regularly to this office; since which No. 11 is the first number we have received. Will the publishers please to forward Nos. 7, 8, 9, and oblige-No. 0 having come to hand since the receipt of No.

> Bro. Himes—Are the words of the Saviour contained in the 3d chapter of John and 8th verse a description of conversion, or of the resurrection state? Yours in hope of the promised deliverance,
>
> J. W. Sutton. New Albany, Ind.

They doubtless refer to regeneration. While the Scriptures teach a resurrection of she body, they also require a regeneration of the spirit, as a prerequisite to a part in the first resurrection; and his work is illustrated by the text, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canet not tell whence it cometh and whither it goeth . so is every one that is born of the Spirit."

THE VOICE OF THE CHURCH .- " This is a history of the Doctrine of the Reign of Christ on Earth, a dissertation in favor not only of the personal advent of Christ, but of his actual reign on earth, and the approach of the millennium within the present century. The moral we would draw is this-So let us live that, come when it may, we may be prepared, under God's good providence for the important issue."-New York Times.

Published by H. L. Hastings, Peacedale, R I., and for sale at this office. Price \$1.

ELDER HIMES. - Having been called, on Thursday of last week, to visit Elder Himes, who is now sick at Attleboro', Mass., at the residence of Bro. J. F. Guild, I found him suffering greatly by his disease. His disease is called "chills and fever," or intermittent fever. First, there is a paroxysm of chills; and this is followed by a high fever; and this again by profuse sweating; then there is a period of comparative ease and quiet until the time for another attack of chills and fever, which at first came on once in twenty-four hours, but now once in forty-eight. During the paroxysm of fever, he is most of the time delirious, and greatly agitated with various topics, which he endeavors to discuss or converse upon; making ejaculations with forcible gestures of the whole body and limbs, whistling, &c .- these making up an amusing and sad spectacle. He is greatly reduced in strength and flesh by his sickness. I trust that the brethren and churches abroad, will mingle their prayers and tears with ours in this city, for his speedy restoration to health. He, with his family, need days, preventing the smoke from being blown greatly our sympathy, prayers and help, in this O. R. FASSETT.

Tuesday, Nov. 4th.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any para of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2.00.

THE ADVENT HERALD.

CORRESPONDENCE.



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

MESMERISM.

Concluded from page 342.

AGAIN: see Matt. 14:24-33. How will you account for this miracle? will you say that when of faith shall save the sick, and the Lord shall Christ went up into the mountain obviously to raise him up." In order to suit these modern pray, that his real purpose was to get up a storm in the minds of this ship's crew? that he made let him call for a mesmeriser, and if he fail, Why, his followers think he was walking on the rough in that case, call together a circle of mediums sea when he was not? and that Peter too, thought bimself walking on the rolling wave, and all this thumps, raps, jars, concussions, table tippings, a trick? Come, show some analogy between the &c., obtain information of the soul of some dead works of Christ and these modern wonders, or man, woman, or child, by telegraph, the one end cease to blaspheme the name of Jesus, the blessed Saviour of men. If you can believe such foolish, dane shore, the other extending into the spirit such imbecile trash; don't ask the world to do so land, the specific required. because you say it without one iota of evidence.

Matt. 15:21-28. In this case, was the mother or the distant daughter the subject of mesmeric sympathy? And in the case of the barren fig tree, Cor. 12:1-10.) Again we read, 28th verse that was it the tree so mesmerically impressed? Did God hath set some in the church; first apostles, the tree will itself dead by its sympathy? The secondarily prophets, thirdly teachers; after that tree actually died, or the disciples were cheated: which will you have it? Did Christ will Peter to cut off the servant's ear? or did the servant think Christ. Now we are told by these modern teachhis ear treated thus rudely when all was well? Come, perhaps you can help us out of some of these difficulties. Tell us how a dead man can be mentally impressed after the decomposition of the world the gifts ourselves. I can give the greatest body has commenced? four days after death. I know that it is an easy matter to say that Lazarus was raised to life by mesmerism, but will you him at one and the same time a part of the body prove it? Some of you say that Lazarus was of Christ, and a prominent officer in his church. asleep. Christ says plainly, " Lazarus is dead," (John II:14.) Which shall we believe, Christ or you? In most of the cases of miracles recorded, faith is brought into fequisition. Matthew testifies that in a certain place, "he did not many mighty works because of their unbelief." Now you know that you don't care a groat about a that you can do miracles, but those of your kind man's belief or unbelief in performing your mesmeric wonders. You know that all you require of your subject is the passive state while you paw over his head and down his arms, &c. But some of you, in your hot haste to saddle mesmerism upon Christ, say he appeared to use other means than mesmerism to effect his works; but secretly employed that power. For the benefit of such I will quote a passage from one of the best writers on that subject. He says speaking of the blind has taught psychology to more than a thousand man who was restored to sight, "It is in vain for any one to contend that Christ practiced fraud by putting clay upon his eyes to produce no possible effect, and then secretly and deceptively restored his sight by some other power. It was done by the very means that he openly employed, and by which he pretended it was done, and without a shade of deception through fear of man." Will fully examining the Bible record. If so be enyou append the above remarks to all the other miracles of Christ? And why will you not? Is it not because you know that thereby your foul imputation will be overthrown?

Once more, Did Joshua mesmerise his entire army in the very midst of the battle's din, so that they thought the day lengthened? do you believe thy name done many wonderful works? And then and brimstone rain upon the Sodomites, or was the affair a mesmeric phenomenon? Was Christ raised from the tomb through the agency of mesmerism, or by the interposition of dead men's souls? Were Ananias and Sapphira mesmeric victims? if so, then, according to the definition given us, they must have willed their own death by mesmeric sympathy. But will you say they were psychologically impressed? I deny it, and challenge you to produce such a death or the evidence of it. I know you tell the story of the two French criminals, the one being bled to death, the other in like manner supposed himself being bled, and and he also died. From this occurrence, whether true or false, I know not, you predicate the as sumption that one may be killed by such an impression. I deny such power to psychology from the following facts.

I have, while experimenting to test the power the five senses of my subject, and while in this ab-

normal state with every sense at my consummate disposal, smashed him over Niagara Falls, announcing at the same time that it would kill him dead, shot him with fire-arms, &c., and at a word bring him into the normal state again unscathed. Have you known a death to occur by psychology since Dodd claimed the discovery of it? Then if we cannot procure the death of the poor fragile creature over whom we have such unbounded control, how preposterous the assumption that Peter procured the death of these guilty persons by the above means.

Finally, if any still believe that those Bible miracles were performed by the aid of misnamed sciences let such an one read Acts 12:5-19.

I will here remark that we are directed by James that, " is any sick among you let him call for the elders of the Church, and let them pray over him in the name of the Lord, and the prayer necromancers, I think it should read, is any sick (witches or wizards) who will by sundry knocks, of the wire of which being hitched on this mun-

Paul informs us that certain gifts are bestowed upon the church or individuals of it, by the Spirit. among which is the gift of working miracles. (1 miracles, then gifts of healing, etc. The 27th v. shows that the church constitutes the body of ers, that by the power of mesmerism we can sup plant God's established order, take his own spe cial work out of his hands and bestow upon the ruffian on earth the knowledge to perform these mesmeric miracles, and if so, I then constitute O what blasphemy this! I would earnestly beseech such persons to cease their blasphemy betimes, and before their ruin comes. Do not understand me to say your blasphemy consists in saying you can do miracles, but in assuming that Christ wrought his by the same agency. I know are as different from those of his kind as light and darkness. That you can do miracles we are led to expect from the contemplation of prophecy. (See 2 Thess. 2:9, 10; Rev. I3:13, 14; 16:14, and 19:20.)

If Peter learned that Simon Magus was in the gall of bitterness and bond of iniquity by his attempt to purchase the gifts with money, how awful must be the condition of those who absolutely individuals, and in all cases he has uniformly charged gentlemen ten dollars and ladies five. And required those he taught to bind themselves solemnly to do the same. What a fearful condition if as you say your miracles and those of the Bible are the same. In conclusion let me say, you doubtless have made these assertions without care treated to stop a little and consider.

But if you will thoughtlessly pursue such a plasphemous course, then from Matt. 7:22, 23, earn your doom. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in Then you believe without one particle of evi- I will profess unto them I never knew you, depart from me, ye workers of iniquity.'

Eureka, Wis., Aug. 16th, 1856.

CAMP MEETINGS IN PENNSYLVANIA.

THE lovers of the cause of our soon coming Lord were no doubt cheered by the account given by brother Osler of the state of things in Pennsylvania. After he left us in McKeen county, we made our way to Centre county, to meet the appointment for a camp meeting in that place. Brother Gates and myself arrived on the ground in season for the commencement of the meeting Thursday evening, Sept. 4th, where we found brother Jackson who had returned from Clearfield county, bringing good news of the continuance of the work of God in that county, after we left him.

Our meetings in Centre county commenced under favorable circumstances, and the first evening of psychology, often had the complete control of laid aside the world and come together for the single purpose of spending the week in the service of

God, and heartily entered into the spirit of wor- the report of the committee appointed at the last ship from the outset. Each day, and indeed each service, was attended with increasing interest, and tribution. manifest desire to witness and personally experience the grace of our Lord Jesus Christ. Nor did they desire or seek in vain.

On Saturday brother Boyer arrived and cheered us by his presence, counsels and labors.

Sabbath, the 7th, was a great day with us. The congregation throughout the day was large and attentive, and many felt the power of the word. the people; the unconverted trembled, and some inquired, "What must we do?" and a few who sought found peace. From that period the work deep awakening, to be scattered abroad. Accord- noon meeting for worship. ingly the meeting was continued till the next evening, and a glorious evening it was, when we doubt not there was joy in heaven over repenting sinners. believing in and submitting to Christ, was twenty- as many no doubt could bear witness.

The services of the last evening were full of interest. The meeting was opened by the celebration of the Lord's supper in front of the stand, where some 150 commemorated the death of the Son of God. It was a solemn, joyful season.

This was followed by preaching services, at the close of which the awakened were invited to seek the Lord in prayer; many accepted the offer, and found him to the joy of their souls.

Between eleven and twelve oclock, the prayer meeting was brought to a close. Those who desired baptism were invited to come forward : eight or nine presented themselves, and after examination, the time for the ordinance was appointed a week from the following Sabbath. About the same number were received into fellowship in the church, when after a brief closing address by the writer, a circle was formed, the parting hand given amidst mingled tears, sobs and rejoicings, we closed another of our annual feasts of tabernacles among the ridges of the Alleghany mountains.

The friends abroad may rest assured that the course of this glorious cause in Pennsylvania is steadily onward. The doctrine is taking a firmer hold on the minds of the people, and the material interests of the work are becoming more firmly settled, by the erection of buildings for its advancement and support. As noticed by Elder Osler, the friends are erecting a neat and commodious church in Clearfield county, which will probably be opened in the winter for worship. In Center county, a comfortable parsonage is in course of erection, in the village of Milesburg, the second story of which will probably make a convenient church for the present. In New Kings ton, Cumberland county, brother Heagy, in connection with some members of the church of God, has erected a neat house which is to be dedicated Nov. 30th, and a series of meetings begin. The house to be owned jointly by the Adventists and

At Maytown, Lancaster county, brother Peck, is, with the assistance of the friends in that community, about building another house of worship, where the gospel of the kingdom may be pro-J. LITCH.

Philadelphia, Pa., Oct. 1856.

NEW HAMPSHIRE CONFERENCE. HOLDEN AT LAKE VILLAGE, OCT. 9TH, 10TH, 11TH, 12TH

According to previous notice, the Conference convened at the chapel, Oct. 9th at 1 o'clock P.M. and the time was spent in singing, prayer and appropriate remarks by brethren and sisters, a goodly number being present. The season was refresh ing and encouraging. At six o'clock P.M, the ministering brethren held an interesting and profitable conference for about one hour.

Evening. - Preaching by brother J. Harvey. Text, Mark 16:15-" Go ye into all the world and

Friday morning, Oct 10th, at 9 o'clock brethren met, and after appropriate exercises, the Conferfollowing ministers gave in their names as members of the Conference, viz., Elders John Knowles, Lake village; O. G. Smith, East Sanbornton; J. Morse, Londonderry; I. H. Shipman, Lisbon; S. and the appointment of necessary officers.

S. Mooney, Gilmanton; J. Harvey, Pittsfield; D. Upon the whole, I think the Conference was one brethren present be invited to take part in the de-liberations of the Conference. Heard and accepted some confessed their wanderings from God. Yours

Conference to take the supervision of the tract dis-

Heard the report from last year's committee appointed to supply destitute churches, &c., which was quite interesting and encouraging, considering the circumstances. On motion, agreed that brethren I. H. Shipman, O. G. Smith, B. Locke, J. Knowles and T. M. Preble be a committee to prepare business for the Conference. The following brethren, viz.: I. H. Shipman, T. M. Preble, Sabbath evening there was a breaking down among J. Harvey, J. Morse, O. G. Smith and B. Locke, now reported the state of brethren in different parts of the State. While listening to the reports, we felt encouraged to continue our labor, knowing went forward till the close of the meeting. The it is not in vain in the Lord; as quite a number time appointed for closing, was Tuesday evening; had been converted and baptized during the past but such was the deep interest when that hour year, and brethren generally, steadfast in the came, that the ministers present could not feel "faith once delivered to the saints." Conference justified in closing, and leaving so many under now adjourned to meet at the close of the afternow adjourned to meet at the close of the after-

Afternoon .- Preaching by brother I. H. Shipman, from Rev. 2:4-" Nevertheless, I have somewhat against thee, because thou hast left thy first The whole number who professed to find peace in love." This was a timely and profitable discourse,

> At the close of the meeting of worship, the Conference commenced business, according to adjournment. Heard the report of the business committee, and on their recommendation it was agreed that a committee of six be appointed with whom brethren in New Hampshire, in destitute places may correspond; and it shall be the duty of said committee to assist in supplying with preaching such destitute places; and if the committee cannot visit such places themselves, they are to do what they can to send some one else to preach the gospel to the destitute.

> Agreed that Elders J. Knowles, O. G. Smith, J. Harvey, J. Couch, J. Morse and T. M. Preble be said committee. Agreed that we send a delegate to the General Convention to be holden at Providence, R. I., to commence Nov. 11th.

> On motion, agreed to lay this subject over, to be called up at an adjourned meeting, On motion, agreed that the same brethren, as last year, T. M. Preble, J. Morse and J. Harvey, be a committee to take the supervision of the tract distribution within the bounds of the Conference, for the ensuing year. Adjourned till 9 o'clock to-morrow

> Evening.—Preaching by T. M. Preble from Matt. 24:31-" And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other."

> Saturday morning, Oct 11th, at 9 o'clock, Conference met according to adjournment; and after devotional exercises, on motion, the following resolution was unanimously adopted.

> Resolved, That the Conference still hold their

Resolved, That the Conference still hold their views on church order as embodied in a resolution adopted by the Conference last year, and we still recommend to the brethren to carry out the resolution as far as consistent with circumstances, which reads as follows:

"Resolved, That this Conference believe that the time has come for decided and immediate action to be taken for the purpose of bringing about the observance of gospel order in the churches and societies of Adventists in New Hampshire, by which we only mean such order as is plainly taught by Christ and his apostles, according to the literal reading of the New Testament."

On motion, called up the subject of sending a delegate to the General Convention, and it was agreed that T. M. Preble be said delegate. Conference then adjourned to meet at the call of the clerk, at such time and place as he might think best. In consequence of ill health, the clerk left the Conference Saturday noon. But the following extract of a letter from brother Shipman will give

"BRO. PREBLE .- I write a short account of the Conference after you left.

Saturday, P.M.—Bro. B. Locke preached from Luke 12:32-" Fear not little flock," &c. Considering 1st, the kingdom, 2d, the flock, 3d, the preach the gospel to every creature," &c. In this inquiry necessary, Am I one of that flock? It was meeting was verified the promise, "Lo I am with a timely discourse, and made a good impression on the hearers.

I preached Saturday evening and three times on the Sabbath. The attendance was good, and I ence was organized by choosing Elders John Knowles, moderator, and T. M. Preble clerk. The I hope many, minds. On Saturday the church (at Lake village) came into gospel order by making a record of their names and acknowledging the Scriptures as their rule of faith and practice,

S. Mooney, Gilmanton; J. Harvey, Pittsfield; D. Upon the whole, I think the Conference was one F. Leavitt, Loudon Ridge; B. Locke, East Weare; of much interest, and I think the influence will be T. M. Preble, do. On motion, agreed that all good on many who were present from other por-

I. H. SHIPMAN." East Weare, N. H., Oct. 21st, 1856. John Knowles, Moderator, T. M. Preble, Clerk.

Letter from S. E. Mabey.

DEAR BRO. HIMES :- By the mercy and grace of God we are still living and toiling on through this world of care and trial, anxiety, sorrow pain and death, in which we are to be trained and schooled for a brighter, better world to come—the heavenly country looked for by Abraham according to the promise of God. We are by Stephen informed that he did not possess it, no, not so much of it as to set his foot on; and by Paul that he died, and the innumerable multitude, in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare that they seek a country-a better one than this in its sin-cursed state, but when it Ohrist, and our all being caught up together to is made new, according to the promise which Peter speaks of, and found in Isa. 65-17, " For behold, I create new heavens and a new earth." Jesus says, "Blessed are the meek, for they shall inherit the earth." Again, we read that after this is dissolved and melted with fervent heat, we look for a new heaven and new earth, wherein dwelleth righteousness. John beheld in vision the glorious prospect. "I saw a new heaven and a new earth." And he that sat upon the throne said, "Behold I make all things new .. " He was told to write, for these words are true and faithful.

What a blessed faith in these promises was thus given to those ancient worthies! And I praise God that we have the same precious faith in these last perilous times, when many have turned away their ears from the truth unto fables. We are told by Jude that we should earnestly contend for the faith once delivered to the saints; yet some who profess to believe God's word and to follow the Saviour, tell us it makes no difference whether the saints' abode is off among the stars, or on this earth made new; whether we get our reward at death, or at the resurrection, when the Lord comes. Such must be ignorant of the plain truth-not searching for it, or not having means of knowing, or willingly ignorant, as Peter says-perhaps thro' the fear of man. But let them know that if they are ashamed of Jesus, or any of his words, he will be ashamed of them when he cometh in the glory of his Father with the holy angels. The great and all-important question with us should be, What is truth? and when found, believe it in love, and live it out in every day life. The word of God is the truth. Jesus says, "I am the way, the truth and the life." We are to be purified through the truth and prepared by walking in it to enter the rest which is soon to come, according to the signs of the times. Wickedness of every species is increasing on every hand. Oppression, violence and bloodshed prevail, and on the side of the oppressor there is power. They are framing mischief by law, perverting justice and equity. But each alarming token only proclaims our redemption near, when "a King shall reign in righteousness," and execute justice and judgment in the earth.

Amboy, Ill., 1856.

Letter from L. Wilcox,

Bro. Himes - Permit me to say a few words on the article on the resurrection of the dead by E.E. Orvis. In his 5th list of texts he quotes 1 Thess. 4 14-17. He says 'tis true this text says "they that be dead in Christ, will be raised before those who are alive in Christ will be changed." Now 'tis not true that this quotation speaks of the saints that are alive at his coming being changed at all, and if there were no other passage of Scripture on this subject, we should from the literal reading of this prophecy, believe they were caught up just as they were then alive in their mortal bodies with the misery. raised saints to meet the Lord in the air, then the expression, "the dead in Christ shall rise first,' cannot mean before the living in Christ are changed, but before the dead out of Christ are raised. To prove this fact we need only to turn to his (Paul's) 1st Epistle to Cor. 15.50-53, " Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I show you a mystery. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last trump." Now I ask, does not the word "all" in the expressions "sleep," and "changed," comprehend both the living and dead saints, and do not all these, go through the same change, from corruption to incorruption, from mortal to immortality, the same moment in the same twinkling of an eye? So there is no preference whether we wake or sleep, we shall all be changed and fitted in a moment for an incorruptible kingdom. One shall not prevent or go before the other. They are chang-

ed together, eaught up together, &c. When the trump shall sound the dead are raised, the living are changed, both at the same moment, and therefore the expression " the dead in Christ shall rise first" must mean before the rest of the dead who are not in Christ. Their life is not hid with Christ in God, and when he appears they will not appear with him in glory.

Yours looking for that blessed hope, and believing 'tis nigh. The signs are before us, and let us not be fools nor hypocrites because we do not discern them, nor slow of heart to believe all that the prophets have spoken.

Orwell, Vt., Oct. 14, 1856.

REMARKS.

Our brother is correct in the fact he contends for, viz. that the dead in Christ will be raised before the dead out of Christ are. But he is in error respecting the declaration of the text in 1 Thes; and so is the one he criticises. The text affirms two things, viz. the resurrection of the dead in meet the Lord. It is the order of these two events that is governed by the adverb " first ": The dead in Christ will be raised first, i.e. before we are caught up to meet the Lord, and then they and we will be caught up together to meet him. It is true, as our correspondent says, that we could not learn from this text alone, that the living would undergo any change, nor that the wicked dead would ever be raised; but the 15th of 1 Cor. affirms that we shall all be changed in a moment, in the twinkling of an eye, and he includes as the subjects of that instantaneous change, both those who "sleep," and "we who are alive and remain." The change of the living is therefore synchronous with the resurrection of those who sleep in Jesus; so that Mr O. was in error in his construction of it, as shown by our correspondent. And as the text speaks of "the dead in Christ." those dead are alluded to in distinction from the other dead; so that it is NOT all the dead, as Mr. Orvis claims, who are raised first, but the dead in Christ who are the subjects of it; and they alone are raised first. before the "we" are caught up together to meet the Lord, -leaving the wicked dead to come forth at some remote epoch, at the resurrection of damnation.

JULY 11TH, 1856-MY BIRTH-DAY.

This day my time numbers threescore and ten,
Few and evil have they all and each of them been,
And what more of time may for me yet remain,
I know is but sorrow and trouble and pain.
But home, home, sweet home:
There is nothing like heaven, the pilgrim's sweet

home.

Away with earth's pleasures, away with its joys, Away with its bubbles, away with its toys; They are nothing for pilgrims, they are nothing

for me,

From all their enchantment I long to be free.

But home, home, sweet, sweet home,

There is nothing like heaven, the pilgrim's sweet

Away with earth's honors, I bid them adieu; Their beautiful, vain shadows I no longer pursue,
A pilgrim and stranger on earth here I roam,
A stranger to comfort, a stranger from home.
But home, home, sweet, sweet home.
There is nothing like heaven, the pilgrim's sweet

home.

O come, my dear Saviour, and make no delay, We love thine appearing, and hail the glad day;
O come in thy pnwer, and this vile earth refine;
For the power and the glory is evermore thine.
Home, home, sweet, sweet home,
There is nothing like heaven, the pilgrim's sweet

The scoffers may mock, and backsliders may sneer,
Yet Jesus has promised, and he will appear,
And each eye see him with joy or despair.
O may each of us all for that time now prepare.
Home, &c. Stephen Hurlburt.
Glastenburg, Ct.

EMPLOYMENT, which Galen calls " Nature's physician," is so essential to human happiness, that indolence is justly considered as the n



Obituary.

"I AM the resurrection and the life: he that believeth in me hough he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die,"—John 11:25, 26.

DIED, at Hill, N. H., Sept. 4th, 1856, brother JOHN B. JOHNSON, aged 54 years.

Brother Johnson was the seventh of eight children that have all died with that fatal disease, consumption. He has left a wife, one child, a father, and one brother to mourn his loss. Brother Johnson embraced the Advent faith in '43, and remained a firm believer until his death. Sermon by the writer, from Rom. 6:23.

J. B. LIBBEY.

Hill, N. H., Oct. 20th, 1856.

Peruvian Syrup, FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neu-ralgia, Incipient Diseases of the Laugs and Bron-, chial Passages, General Debility, &c.

WILSON, FAIRBANK & CO., NOS. 43 & 45 HANOVER STREET.

Dr. Aver's Cathartic Pills.

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

FOR THE CURE OF Head ache, Sick Head ache, Foul Stomach.

thartic we employ. Their regulating action of the liver is and decided. Consequently they are an admirable remedy angements of that organ. Indeed, I have seldem found a bilious disease so obstinate that it did not readily yield to Fraternally yours,

Alonzo Ball, M.D.,
Physician of the Marine Hospital.

Indigestion and Impurity of the Blood.

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

Warsaw, Wyoming co., N. Y., Oct. 24. 755.

Dear sir; I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

John G. Meacham, M. D.

find them an excellent purgative to cleanse the system and purify the fountains of the blood.

John G. Meacham, M. D.

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

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

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

Asa Morgridge.

Rheumstism, Neuralgia and Gout.

From the Rev Dr. Hawkes, of the Methodist Epis. church. Pulaski Honse, Savannah. Ga., Jan. 6, 1856.

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

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

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

Vincent Sidell.

For Dronsy, Plethora, or kindred complaints, requiring an act

greeable and effectual.

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

Ayer's Cherry Pectoral,

DR. LITCH'S RESTORATIVE, PAIN-CURER, &C.

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

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find

Dr. Litter's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

ORIENTAL CINTMENT, good for inflammation in the eyes, eysipelas umors, cancers in the first stage, nursing females, inverted togails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

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

and adarthur's a tid tibbe SELF-SEALING CANS AND JARS.

Haye our friends heard of the self-sealing air-tight earthen Jan preserving fresh fruits tomatees, &c? This and the air-tight an are for sale at 47 Blackstone street, Boston, by Messrs, Parer, White and Gamhett, general agents for this city, and by Sanard Adams, 48 Kneeland street, and by Messrs, Ballard and tearns, Bromfield street.

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WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTEE, Mass. J. J. Bigelow. THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, NOV. 8, 1856.

THE GENERAL CONVENTION.

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

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

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

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

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

The church in Providence have invited that this Convention be held there on the 11th of Nov., at which time and place it will be held.

THE Convention will commence on the evening of Nov. 11th. The introductory discourse will be delivered by O. R. Fassett. Subject, the work of the Christian ministry.

The ministers attending the Convention will please make arrangements to be absent over the Sabbath, as the convention will hold over a week. All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid the subject of the Second Advent-giving the tesconfusion. All are cordially invited.

Our friends coming to the Convention will call at New Market Hall, at the junction of Broad and High streets, entrance on High street. Those coming by way of New York city, will save \$1.50 by taking the Hero, whose place, time of starting, and fare are thus given.

The steamer Hero Captain Smith, navigated by Captain Potter of Providence, will leave Smith's Wharf, Providence, every Monday, Wednesday and Friday, at 6 o'clock P.M. Returning, leave New York, from the foot of Robinson street, Tuesday, Thursday and Sunday, at 4 P.M. Cabin fare, \$2, Deck \$1.50. Berths free.

Bro. Himes :- The following are some of the ministers who are expected to preach at the Convention, and their themes. Those who have not informed me of their subjects will please do so at their earliest convenience.

N. N. Whiting.

J. V. Himes.

J. Litch on "The legal proofs of the Messiahship of Jesus of Nazareth."

O. R. Fassett on "The work of the Christian ministry."

J. S. White on "The character and location of the Kingdom of God."

Dr. R. Hutchinson.

J. M. Orrock.

D. I. Robinson on "The bearings of prophecy on the natural descendants of Jacob."

J. Pearson, jr.

I. H. Shipman on "Scriptural Revivals." D. T. Taylor. Providence, R. I., Oct. 25th, 1856.

Notice.-If the Lord will a Conference will be held in Brunswick, Me., in the school house near brother T. M. Storer's, commencing Thursday evening, Nov. 6th, and continue over the Sabbath. Elders L. L. Howard, J. Partridge and other min-

All who love Jesus and his coming are invited to be there, and labor for the salvation of perishing souls. Now is the time for united effort; soon will come the time for a glorious reward.

istering brethren are expected to attend the meet-

In behalf of the brethren, Yarmouth, Me., Oct. 25th, 1856.

THE dedication of the new church at New Kingston, Cumberland county, Pa., will take place on Sabbath, the 30th Nov. 1856, Providence not preventing. Brother J. Litch, and other ministering brethren are expected to attend. The brethren in general and public at large are cordially invited. In behalf of committee, J. A. HEAGY.

New Kingston, Pa., Oct. 28th, 1856.

Do Delinquents REALIZE how GREATLY they would accommodate us by sending THEIR DUES without obliging us to send them bills?

WE wish to impress it on those in arrears, that their sending their money immediately, will relieve us from the necessity of sending them bills!

WE are intending soon to publish in the Herald a list of those who have discontinued the Herald in days past, without paying their dues. And then we shall be glad to sell the accounts of such persons to those who will give the most for them, or for any portion of them, with power to collect them by legal means.

Wanted one thousand letters like the following, which came to hand just as we were going to press: "Bro. Himes:—Your 'Hints' are good; and I will show that I heed them by sending you one dollar for the Herald."

The above paid to the end of 1856.

Another subscriber writes : - " The ' Hint ' has come three times to me, and I have taken the first opportunity to copy from it. I hasten to send you the enclosed two dollars, the amount due you.'

Every one who takes the hint and responds to it does us a great favor, and releases us of an unpleasant duty. We wait to hear from others.

"The Time of the End:

"A Prophetic Period, developing, as predicted, an increase of knowledge respecting the prophe-cies and Periods that Foretell the End."

Published by John P. Jewett & Co., and for sale at this office. Price \$1. Postage 21 cts.-pp. 412. This volume, which has now been issued a few months, and had a good sale for the time it has been issued, is worthy of a wide circulation. It should be in the hands of every Christian family, and particularly of every Adventist.

It is a compendium, or encyclopædia, showing what has been the voice of the church on timony of more than One Hundred Witnesses on the subject, all the various computations that have been made on Prophetic Time, and copious extracts from distinguished divines, showing our present position in the Prophetic Calendar. Those who have not supplied themselves with the work, would find in it a mine of information; and it would be doing a good deed to call attention to it, and extend its circulation.

OPINIONS OF THE PRESS.

This work presents a group of highly interesting themes, that are now engaging the attention of many of the people of God, both in this country and Great Britain, and will well repay readers of all classes for a perusal.—Theological and Literary

It will be a remarkable treat for the disciples of Second Adventism.—Nashua Oasis.

A compendium of millenarian views from the early ages of the church to the present time.—Re-

This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for "the coming of the con of man."—

We like his work, and therefore commend it to our readers .- Niagara Democrat.

It contains a great number of opinions, by various divines, bearing on the time of the end .- Ch

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. — Due West, S. C., Tele-

It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference. — Albany Spec.

He quotes from most of the authors who have written and fixed dates for the expected event, du-ring the past two hundred years, and has mani-fested throughout a desire to represent them accurately .- Hartford Christian Sec

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the church.—Miss. Rep.

It furnishes a mass of information on question which have within a few years employed the pen and thinking powers of many eminent persons in the religious world.—Rel. Herald, Richmond, Va

This is more comprehensive than the works generally published on the great controversial questions of theology. It is almost an encyclopedia upon the doctrine. We know of no book which contains in so little space so much interesting mat-

ier on this subject .- St. Johnsbury, Vt., Caledon-

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies—Boston Ch

We can cheerfully recommend it to all who desire to know what has been said and can be said on the subject.—Concord Ind. Dem.

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—Prov. Daily Jour.

Those who are curious in such matters, will find an ample fund of interesting relies in this book.— Star of the West.

A compendious collection of Second Advent essays .- N. Y. Evang.

We commend it to those whose inquiries lie in this direction.—Haverhill Gazette.

This is a remarkable volume. - Inter. Jour.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the sudject.—Boston Trav.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—Hartford Relig. Her.

It teaches essentially the same important doctrines so ably advocated in the Advent Herabd, the pre-millennial coming of Christ, resurrection of the righteous dead, &c.—Ulica Am. Bapt.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—Boston Atlas.

BOOKS FOR SALE,

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

	Price.	Postage.
Memoir of William Miller	\$1,00.	,19.
e " gilt	1,50.	Stone S
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints	, 1,00	,16.
" " gilt	1,37.	2 1 66 10
Fassett's Discourses on the		
Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's Messiah's Throne, &	c. ,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's Voice of the Church	, 1,00	,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	16.16
The New Harp (Pew Ed.)	.80	.16.
" " gil	t 1.50	.16.
" (Pocket Ed.)	.70	.12.
" " (Pocket Ed.) " gil	t 1.25	.12.
The World's Jubilee. By Mrs	icimo, lici	
swa s Silliman at assault sail	1.00	ei .17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.
Thirtie India to a Franchis		

" the Apocalypse (1st Series) " Seven Churches " Daniel " Genesis". .. Matthew se Mark " John " Miracles The Daily Life Church before the Flood Voices of the Night
of the Day
of the Deaa ,16. Minor Works (1st series)
" (2d ")
" (3d "

the Scottish Church, Crown Court, London, viz.

Evidences of Christianity
Signs of the Times
Family Prayers (1st series)
(2d series)
Twelve Urgent Questions ,18. '19 The End .18 WORKS OF REV. HORATIUS BONAR, of Eng., viz. ,38. ,10.

Morning of Joy Eternal Day Night of Weeping Story of Grace ,07. ,06.

3. The Grong of
Earth
4. The Return of the Jews
5. The World's Conversion
Advent Fracts, bound. Vol. 1

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts. Glorification. By Rev. Mourant Brock, M. A., of England. \$2,50 per hundred; 4 ets. single.

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

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

The postage on the above tracts is one cent each,

Appointments, &c.

Providence permitting, I will preach at Addison, Vermont, Sabath 26th (will some one cal for me at the Vergennes depot, on the trival of the first train from Bristol, Saturday the 25th?) Burlingson 28th, North Fairfield 30th and 31st, and cabbath 2 of Novemer (will Elder Rockwell arrange?) Montgomery 4th and 5th, Richlerd 6th; South Troy Sabbath, 9th; Barriston G. E. 11th and 12, 8sl deer Thurber may arrange; Hatley 14th and over Rabbath as Edwarren may arrange; Head of the Bay 18th and 19th; Outlet 21st, and over the Sabbath. No meetings on Saturday. Evening meetings at early candle light.

Y. My P. O. address is Westboro', Mass.

Oct 29th Dascon Beemer in the evenings 1s. Crandel, 30 do.; T.

D. CAMPBELL.

I H Shipman will preach at Lake Yillage Sabbath, Oct. 26; and lso Sabbath, Nov. 6th.

I have appointments as follows: At Concord the 1st Sabbath in fov; Canterbury, in the town house, 23 sabbath; and at London idige, 4th Sabbath, as the 3d Sabbath would confict with my atending the General Convention.

T. M. PREBLE.

BUSINESS DEPARTMENT.

bladed & blas BUSINESS NOTES.

L W Northrop—The price of Burns' History is 75 cts.

Jas. R Adams—You are credited on our books to No 841, which is to July 1, 1857.

I. Bayley—You were credited in September \$2 to No 809—leaving 28 cts due at end of year.

L. Wiswell—For the \$\$, we have credited to the names forwarded the \$2 placed against them. We rec'd no money to be credited to you in Sept., and so now cr. you \$1 to 833—the money sent being lost, unless it was sent by you to be cr. to some other person?

D Farley—You are cr. to Feb., next. We will endeavor that it shall not be our fault if you do not get the Herald regularly.

B. S. Reynoids—The \$G, is sent to A. Olmsted, to Richford, Vt., which is in Dr Cutter's bundle as directed. We send no Gs to Sutton. Was H R. Laffin a new sub.; We had no sub. at Clarence ville before entecing this name there now.

John Morse—Sent Harps the 4th.

Our Finaucial Responsibilities.—First, as to those which relate to the chapel. As yet there are several thossord dollars' worth of shares not taken up. I was obliged to assume these, and pay the oebts of the chapel.—all which were paid in the beginning. To meet these debts I hired money of several friends in small sums, and gave them my notes for security.

The property has proved to be good. All expenses have been met, and a semi-annual dyidend has been declared from the first. Those who have thus loaned money, have done so only till they might need it. And so I am subject to constant calls and with short notice am sometimes much perplexed, as I have to hire it again of others to meet these chains. I do hope the time will come when the entire stock will be taken up; which would give perfect relief. Since my return I have had calls on the chapel account for \$500. This I wish to hire of any friends who may have it, for a shorter or longer period. I want it immediately. I wish to hear from friends on the subject.

My second responsibility is connected with this office. On my return I find heavy bills staring me in the face, amounting to over \$2200. To meet these I look, 1st, to subscribers of the Heraid who are indebted; 23, to agents, having books, and 3d, to what I may earn out of the office by labor, above what is necessary to support affect when y family. There is enough due the office to meet its debts.

I made an appeal sometime since for help from those who had first world's goods to spare, but as very little has been given in response, I know not that I can depend on this source for help. Still I may yet realise help from those who appreciate my labors, and feel that it is of some importance to have this office and the cause sustained.

RECEIPTS

UP то ост. 28тн, 1856.

The No.appended to each name is that of the Herald to which the money credited pags. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1,1856; and No. 815 is to the close of 1856.

INFORMATION WANTED.

INFORMATION WANTED.

G. N. Carrath writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P O address?

David Carter—To what P O is your paper sent? The best way to send money is by mail.

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

Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverhill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

TRACTS FOR THE TIMES—YIZ:

1. The Hope of the Church \$1,50 per 100.

2. The Kingdom of God

3. The Glory of God filling the Earth

4. The Return of the Jews 2,00

5. The World's Conversion 1,50

4. Week 15; C. P. Combs 841; D.S. Turner 815; B. Sheffer 815; J. A. Heagy 4 G. * to 126; J. O. Downing, and balance of G. 841; S. Marvin, sent book Nov. 4; R. T. Price 848—each \$1.

5. The World's Conversion 1,50

4. Week 15; G. P. Clubbury 815; L. Shaion 868; C. Norris 834; C. W. Stewart, from 737 to 789—\$1, will pay to end of year; S. Millien 854; J. Tucker 815; M. Thayer 872 Geo. P. Clark 836; A. P. Smith 815; J. B. Payne 841; H. R. Ladiin (if a new sub?—no such mame being at Clarenceville) 855; R. Miller 019; S. Newcim 73; due Jan. 1—each \$2.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age, \$2 per hundred; 3 cents single.