



good and making money, by buying up lands and building a college in Missouri: the students were to work the lands, the produce was to pay for their board and tuition, and all the surplus was to be divided among the professors: and every one of them was to make a fortune "just as easy as not." The account says that he, the agent, proceeded to unfold to them other parts of his great plans, all in connection, having for their ultimate object the speedy conversion of the world. He described the great, the unparalleled advantages of Missouri—particularly spoke of the extreme fertility of her soil, the beauty of the landscapes, the advantages of the best river in the world, the noble Mississippi, which washes her eastern border—spoke of the vast quantity of unappropriated lands, which any person could appropriate to their own use for the mere pittance of one dollar and twenty-five cents per acre—drew a comparison between the very rich lands of Missouri and the very poor lands of the East; cited them to the enormous prices of their poor and worn-out lands, and enquired of them what they might not expect would be the value of the rich lands of Missouri after awhile, when they shall have become densely populated, and dotted all over with colleges? Disclosed another part of his plan, by opening the most profitable leaf of all—nothing less than the establishment of a college in every Congressional township of six miles square the whole length and breadth of Upper Missouri. Said that they would form an association, and enter all the lands by whole townships, erect a college in the centre of each township, lay off a city around each college—insisted that by their giving their influence in favor of such a magnificent project, and taking an interest in it, so as to become fully identified with it, the whole plan could be carried into successful operation; their influence would soon attract enough persons, men of means, to make the colleges flourish; the flourishing of the colleges would give great value to the land, which they could sell at high prices to settlers from the East, who would wish to be near a seat of learning, and men of wealth also devoted to the interests of the whole concern. The settlement of the land would give additional impetus to the prosperity of the colleges, and the cream of the whole affair would be, that the population of the lands by wealthy men, and the colleges together, would enable them to sell the lots in the cities at enormous prices. They could thus educate enough pious young men for the gospel ministry, and send them all over the world; and in a short time they would solve the problem of the possibility of the fulfillment of the prophecy that "a nation shall be born in a day;" and at the same time, each of them could make more than a princely fortune, and live in all the splendor and magnificence of Eastern nabobs.

The result was, that many good men were induced to invest their money in this wild scheme; one clergyman, already rich, embarked one hundred thousand dollars in it and lost it all, as the rest did who put anything in; for in a short time the whole affair went to wreck and ruin, and the only good that ever came of it was the lesson it ought to teach, but will not, that the path of prudence is the path of safety. The history of Marion City speculations is well known, and we could not repeat it here without the use of names which we would not wish to bring before the public in this connection, at this late day. But the history impresses us most deeply with the truth of this fact, that ministers are poor managers of financial affairs. Accustomed to pursuits of a nature so opposite, by education and habit disposed to confide in men's statements, and to believe others as sincere as themselves, unacquainted with the details, the hazards, the contingencies and the tricks of business, they imagine that results will flow from a coal mine or a city site with the same certainty as the revolutions of the seasons. Their "trust in Providence" comes in to help them in their calculations; they make this investment in the fear of God, asking his direction and blessing, and promising to devote a large portion of the profits to his service, and then they are sure that Lord will smile on the operation and crown it with large success. They conceal even from themselves, the truth that the love of money is

the secret spring of the whole transaction, and so they forget that God reads the heart as they read a book, and if He blows upon it he deals in righteousness. They get their due, when they lose their money.—*N. Y. Observer.*

### What is Faith.

"Faith," says the word of God, "is the substance of things hoped for, the evidence of things not seen." Perfect definition! Man might exhaust the resources of his mind, and cover pages of print with explanations, and yet fail to give a definition so full and clear. Faith! the radiant witness, which is our best proof while here, that we belong to an unseen Saviour. Faith! The golden cord which binds every believer to that glorious One in our nature, who stands interceding for us at the right hand of God. Faith! the lamp which lights through the shadows of earth, through the tangled paths and marshy pools, through the thickening mists of the last valley, until we stand among the mighty hosts, white-robed and star-crowned in the Father's house.

"Increase our faith," was the prayer of the disciples. Oh! what disciple has not need often to put up that petition to the Master? Troubles darken the sunlight. Sorrows come. Death changes the household song to a dirge. Peace folds her wings no more beside our hearth. The fine gold of earthly affection becomes dim. Mirth and rust do as they list with our pleasures. "Lord increase our faith."

Perhaps it is just the other way. Our bark is floating softly over sunny seas. Breeze and billow sing a lullaby in pleasant harmony. Fragrance of flowers and music of birds are borne from the summer banks beyond us. Then is the hour of danger. We "take no thought of the morrow," though the little cloud so low in the horizon may mean a storm, and the pleasant undertone that makes such a sweet accompaniment to our songs may be the distant roar of breakers. Oh! Christian "at ease in Zion," pray for faith in the hour of prosperity.

A native of the bleak little island of St. Kilda, to the north of Scotland, was going for the first time to sunnier climes southward. As he gazed for the first on the green meadows and waving grain, his face showed delight and pleasure. Some of his fellow travelers enjoyed his astonishment. "Saw you ever so fair a land?" they asked.

"Nay," said the islander, "there was nought like this in St. Kilda."

"Heard you ever of God," asked they, "in St. Kilda?"

"Of God! in my own St. Kilda, no one can forget God, for we hang continually upon his arm."

There was truth in the words of the simple-hearted islander. When a storm comes at sea, and the vessel rocks to and fro, and even brave old sailors' faces blanch, then, as by instinct, the most reckless call upon God. Then the most heedless plead the prayer, "Is thine arm shortened that it cannot save?" As the little one runs to its mother at nightfall, so when darkness gathers, we mortals fly to God.

### The Lamb.

Ruth had a lamb, a very white and pretty lamb. She used to feed it every day with her own hand, and was never tired of playing with it. She called it Snowdrop, because it was so very white. One day she made a beautiful wreath of clover blossoms and daisies and butter-cups, for Snowdrop's neck, there were no green leaves in it, but Ruth thought it was prettier for that; and when Snowdrop frisked about shaking his head very merrily, she was sure there could be nothing in the world more beautiful than he was.

Ruth and I sat together on the door-step just at night. Snowdrop was tired with play, and had lain down on the grass. Ruth was tired too, and she laid her head in my lap. At such times she would like to be talked to, and often asked me for a story; but to-night, as I had been gazing upon her sweet little playfellow, my thoughts had wandered to "the Lamb of God."

Jesus was likened to a lamb when the prophet foretold his coming; and when John saw him,

he said, "Behold the Lamb of God;" and in heaven, when all the thousands and "ten thousand times ten thousand" of glorious saints and angels bow before him, they say, "Worthy is the Lamb." So I told my dear little friend of that Lamb of God, who on earth was so gentle, and meek, and pure; who was always loving and kind; who bore insults and poverty and toil without an angry feeling or a murmur; who was without a spot or blemish, pure from all sin; and who at length was slain by wicked men, to save us from our sins. "It would seem a very cruel thing," I said, "to take your innocent Snowdrop, and bind his limbs with cords, and plunge a knife into his heart; but Jesus the Lamb, was fastened to a cross, and his flesh torn with cruel nails; yet he was meek, and gentle, and loving to the last. He loved even his murderers, that they might become good men and be happy. Their hearts must have been hard indeed, who looked upon his perfect meekness, and heard his words of love amid such agonies, without being softened by the scene.

"Can you think of this dying Lamb of God without loving him? Remember, it was to save you and me from sin and its punishment that he died upon the cross. We will not forget his love, his gentleness, his purity. We will be grateful for them, and seek his protection and his guidance. Now he is in heaven, he calls us to be lambs of his fold; to be gentle and kind as he was; to be meek and patient, pure and spotless.

"Come unto him now, and at that day he will own you as his, and will lead you into green pastures, and beside still waters."

### Hinder Me Not.

Hinder me not! the path is long and weary,  
I may not pause nor tarry by the way;  
Night cometh, when no man may journey onward,  
For we must walk as children of the day.

I know the city lieth far behind me,  
The very brightest gem that studs the plain,  
But thick and fast the lurid clouds are rising,  
Which soon shall scatter into fiery rain.

I must press on until I reach my Zoar,  
And there find refuge from the fearful blast:  
In thy clift, O smitten Saviour! hide me,  
Till the calamity be overpast.

Ye cannot tempt me back with pomp or pleasure,  
All in my eager grasp have turned to dust;

The shield of love around my heart is broken,  
How shall I place on man's trail life my trust?

But my heart lingers when I pass the dwellings  
Where children play about the open door;  
And pleasant voices waken up the echoes,  
From silent lips of those I see no more.

For through their chambers swept the solemn warning,  
Arise! depart! for this is not your rest;

They folded their pale hands and sought the presence;  
I only bore the arrow in my breast.

But there is balm in Gilead, and a Healer  
Whose sovereign power can cure our every ill;

And to the soul, more widely tempest-tossing  
Than ever Galilee, say, "Peace be still!"

Who showing his own name thereon engraven,  
With bleeding hands will draw the dart again,  
And whisper, "should the true disciple murmur  
To taste the cup his Master's lip could drain?"

And then lead on, until we reach the river,  
Which all must cross, and some must cross alone;

O ye! who in the land of peace are wearied,  
How shall ye breast the Jordan's swelling moan?

I know not if the wave shall rage or slumber,  
When I shall stand upon the nearer shore;  
But One, whose form the Son of God resembleth,  
Will cross with me, and I shall ask no more.

O weary heads! rest on your Saviour's bosom:  
O weary feet! press on the path he trod;  
O weary souls! your rest shall be remaining  
When ye have gained the city of your God!

O gracious city! jasper built, and shining  
With God's own glory in effulgent light,  
Wherein no manner of defilement cometh,  
Nor any shadow flung from passing night.

Then shall ye pluck fruits from the tree immortal,  
And be like gods, but find no curse therein;

There shall ye slake your thirst in that full fountain

Whose distant streams sufficed to cleanse your sin.

There shall ye find your dead in Christ arisen,  
And learn from them to sing the angel's song;

Well may ye echo, from earth's waiting prison,  
The martyr's cry, "How long, O Lord, how long!"  
H. L. P.

### Christ's Agony.

Oh, what a melting consideration is this! that out of Christ's agony comes our victory; out of his condemnation, our justification; out of his pain, our ease; out of his stripes our healing; out of his gall and vinegar our honey; out of his curse our blessing; out of his crown of thorns our crown of glory; out of his death our life; if he could not be released, it was that we might. If Pilate gave sentence against him, it was that the great God might never give sentence against us. If he yielded that it should be with Christ as they required, it was that it might be with our souls as well as we can desire.

Little sins are the natural sins of man's life—that do of themselves tend hellward; but when greater, grosser sins join with them, they hurry the soul with swift and rampant motion down to hell.—*Hopkins.*

### The 6000 Years Tradition.

BY THOMAS BURNET,

A learned divine and philosopher, author of "Theory of the earth," *Glasgow, 1753.*

The Jews have a remarkable prophecy, which expresses both the whole, and parts of the world's duration. The world, they say, will stand six thousand years: two thousand before the law, two thousand under the law, and two thousand under the Messiah. This prophecy they derive from Elias; but there were two of the name; Elias the Thesbite, and Elias the Rabbin, or Cabbalist; and it is supposed to belong immediately to the latter of these. Yet this does not hinder, in my opinion, but that it might come originally from the former Elias, and was preserved in the school of this Elias the Rabbin, and first made public by him. Or he added, it may be, that division of the time into three parts, and so got a title to the whole. I cannot easily imagine, that the doctor that lived two hundred years, or thereabouts, before Christ, when prophecy had ceased for some ages amongst the Jews, should take upon him to dictate a prophecy about the duration of the world, unless he had been supported by some antecedent cabbalistical tradition; which being kept secret before, he took the liberty to make public, and so was reputed the author of the prophecy. As many philosophers amongst the Greeks were the reputed authors of such doctrines as were much more ancient than themselves: but they were the publishers of them in their country, or the revivers of them after a long silence; and so, by forgetful posterity, got the honour of the first invention.

You will think, it may be, the time is too long, and the difference, too great, betwixt Elias the Thesbite, and this Elias the Rabbin, for a tradition to subsist all the while, or be preserved with any competent integrity. But it appears from St. Jude's epistle, that the prophecies of Enoch, (who lived before the flood) relating to the day of judgment and the end of the world, were extant in his time, either in writing or by tradition; and the distance betwixt Enoch and St. Jude was vastly greater than betwixt the two Elias's. Nor was any fitter to be inspired with that knowledge, or to tell the first news of that fatal period, than the old prophet Elias, who is to come again and bring the alarm of the approaching conflagration. But however this conjecture may prove as to the original author of it, the prophecy itself, concerning the sexmillennial duration of the world, is very much insisted upon by the Christian fathers. Which yet I believe is not so much for the bare authority of the tradition, as because they thought it was founded in the history of the six days creation, and the sabbath succeeding: as also in some other typical precepts and usages in the law of Moses. But before we speak of that, give me

leave to name some of those fathers to you, that were of this judgment, and supposed the great sabbatism would succeed after the world had stood six thousand years. Of this opinion was St. Barnabas in his catholic epistle, ch. 15. Where he argues, that the creation will be ended in six thousand years, as it was finished in six days: every day, according to the sacred mystical account, being a thousand years. Of the same judgment is St. Irenæus, both as to the conclusion, and the reason of it, l. 5, c. 28, 29, 30. He saith, the history of the creation, in six days, is a narration as to what is past, and a prophecy of what is to come. As the work was said to be consummated in six days, and the sabbath to be the seventh: so the consummation of all things will be in 6000 years, and then the great sabbatism to come on in the blessed reign of Christ. Hippolytus, martyr, disciple of Irenæus, is of the same judgment, as you may see in Photius, c. 202. Lactantius in his divine inspirations, l. 7, c. 14. gives the same account of the state and continuance of the world, and the same proofs for it, and so does St. Cyprian, in his exhortation to martyrdom, c. 11. St. Jerome more than once declares himself of the same opinion; and St. Austin, C. D. l. 20, c. 7. though he wavers, and was doubtful as to the millennium, or reign of Christ upon earth, yet he receives this computation without hesitancy, and upon the forementioned grounds. So Johannes Damascenus, de fide orthodoxa, takes seven millenniums for the entire space of the world, from the creation, to the general resurrection, the sabbatism being included. And that this was a received and approved opinion in early times, we may collect from the author of the questions and answers, ad orthodoxos, in Justin Martyr. Who, giving in answer to that enquiry about the six thousand years term of the world, says, We may conjecture from many places of scripture, that those are in the right, that say, six thousand years is the time prefixed, for the duration of this present frame of the world. These authors I have examined myself: but there are many others brought in confirmation of this opinion: as St. Hilary, Anastasius Sinaïta, Sanctus, Gaudentius, Q. Tullius Hilarion, Tullius Africanus, Isidorus Hispalensis, Caffiodorus, Gregorius Magnus, and others, which I will leave, to be examined by those who have curiosity to do it.

In the mean time, it must be confessed, that many of these fathers were under a mistake, in one respect, in that they generally thought the world was near an end in their time. An error, which we need not take pains to confute now; seeing we, who live twelve hundred or fourteen hundred years after them, find the world still in being, and likely to continue so for some considerable time. But it is easy to discern whence their mistake proceeded: Not from this prophecy alone, but because they reckoned this prophecy according to the chronology of the Septuagint: which setting back the beginning of the world many ages beyond the Hebrew, these six thousand years were very near expired in the time of those fathers; and that made them conclude, that the world was very near an end. We will make no reflections, in this place, upon that chronology of the Septuagint, lest it should too much interrupt the thread of our discourse. But it is necessary to show how the fathers grounded this computation of six thousand years, upon scripture. It was chiefly, as we suggested before, upon the Hexameron, or the creation finished in six days, and the sabbath ensuing. The sabbath, they said, was a type of the sabbatism, that was to follow at the end of the world, according to St. Paul, ch. 5. to the Hebrews; and then by analogy and consequence, the six preceding the sabbath must note the space and duration of the world. If therefore they could discover how much a day is reckoned for, in this mystical computation, the sum of the six days would be easily found out. And they think, that according to the psalmist (Psal. Xc. 4.) and St. Peter, (2 Epist. 3. 8.) a day may be estimated a thousand years, and consequently six days must be counted six thousand years, for the duration of the world. This is their interpretation, and their inference: but it must be acknowledged, that there is an essential weakness in all typical and allegorical argumentations, in

comparison of literal. And this being allowed in diminution of the proof, we may be bold to say, that nothing yet appears, in nature, or scripture, or human affairs, repugnant to this supposition of six thousand years: which hath antiquity and the authority of the fathers, on its side.

### The Cheat River Battle.

The correspondent of the Cincinnati Gazette, accompanying Gen. McClellan's army, gives the following account of the death of General Garnett, and the scenes accompanying the retreat of his army:

"As soon as the proper arrangements could be made, Gen. Garnett's body was conveyed on one of his own litters, thrown from their baggage wagons by his flying soldiers to hasten their retreat to Gen. Morris' headquarters. There fresh clothing was procured from a Georgia trunk in one of the captured wagons, and the body was decently laid out.

"The brave boy who fell by him was taken to the hills above the headquarters and buried by Virginia troops. At his head they placed a board with the inscription: 'Name unknown. A brave fellow who shared his General's fate, and fell fighting by his side, while his companions fled.'"

"When Gen. Garnett fell it was only known that he was an officer attempting to rally the flying rebels. He wore a Colonel's uniform, with the epaulette changed, and the Brigadier General's silver star glittering on the shoulder strap. Over this he wore a fine black overcoat. The ball struck him in the back, (as he was turning on his heel to rally his men,) passing transversely through his body and came out on the left side of his breast. He wore a dress sword with plated silver hilt, which had been presented to him by his old friend, Gen. G. M. Brooke, of war of 1812 distinction. This, his gold chronometer, the opera glass slung across his shoulder, a fine topographical map of Virginia, and his pocket book, containing sixty-one dollars in Virginia currency, were taken from his person by Major Gordon, to be kept at headquarters till an opportunity should offer for returning them to his family.

"Returning from the bank where Garnett lay, I went up to the bluff on which the enemy had been posted. The first object that caught my eye was a large iron rifled cannon (a six pounder), which they had left in their precipitate flight. The star spangled banner of our regiment floated over it. Around was a sickening sight. Along the brink of that bluff lay ten bodies, stiffening in their own gore, in every contortion which their death anguish had produced. Others were gasping in the last agonies, and still others were writhing with horrible but not mortal wounds, surrounded by the soldiers whom they really believed about to plunge the bayonet to their hearts. Never before had I so ghastly a realization of the horrid nature of this fraternal struggle. These men were all Americans—men we had once been proud to claim as countrymen—some of them natives of our own Northern States. One poor fellow was shot through the bowels. The ground was soaked with his blood. I stooped and asked him if anything could be done to make him more comfortable; he only whispered, 'I'm so cold!' He lingered for nearly an hour in terrible agony.

"Another—young, and just developing into vigorous manhood—had been shot through the head by a large Minie ball. The skull was shockingly fractured; his brains were protruding from the bullet hole, and lay spread on the grass by his head. And he was still living! I knelt by his side and moistened his lips with water from my canteen, and an officer who came up a moment afterwards poured a few drops of brandy from his pocket flask into his mouth. God help us! what more could we do? A surgeon rapidly examined the wound, sadly shook his head, saying it were better for him if he were dead already, and passed on to the next. And there that poor Georgian lay, gasping in the untold and unimaginable agonies of that fearful death, for more than an hour.

"Near him lay a Virginian, shot through the mouth, and already stiffening. He appeared to

be stooping when he was shot; the ball struck the tip of his nose, cutting that off, cut his upper lip, and came out at the back of the neck. The expression of his ghastly face was awful beyond description. And near him lay another with a ball through the right eye, which had passed out through the back of the head. The glassy eyes were all open; some seemed still gasping with opened mouths; all were smeared in their own blood, and cold and clammy with the dews of death upon them.

"But why dwell on the sickening details? May I never see another field like that. There were on it ten corpses—two more died before they could be removed to the hospital; three died during the night, another was dying when I left.

"Every attention was shown the enemy's wounded by our surgeons. Limbs were amputated, wounds were dressed with the same care with which our volunteers were treated. The wound on the battle field removed all differences—in the hospital all were alike, the object of a common humanity that left none beyond its limits."

### Savage Brutality.

Another of the Tribune's correspondents has been examining into the truth of the alleged rebel atrocities, and he presents a damaging array of testimony, derived, in every instance, he says, from the lips of eye-witnesses. Premising that an ambulance is a spring carriage, which can be at once distinguished from all others on a battle field, and that a surgeon always wears a sash, not only in our own service, but in every army of every civilized nation, and is, therefore, equally distinguishable, the writer proceeds with his evidence, from which we make the following extracts, viz:

Lieutenant S. R. Elliott of the 79th Regiment N. Y. S. M. (Highlanders) was standing near Colonel Cameron of his regiment, when the latter was struck by a shot and fell mortally wounded. The Lieutenant and others instantly rushed to the fallen officer. Lieut. Elliott, with twelve men of the 5th and 10th companies of his Regiment, raised the Colonel, and started to bear him off the field. No sooner was this group of men discovered by the field telescopes of the enemy, than they were made a target for an entire battery of rifled cannon, and a number of infantry. The shots struck on every side of them, being aimed with great precision, and they were soon covered with dust thrown over them by the flying balls. Finally, a shell thrown by the rifled cannon battery struck in the centre of the group, exploded, and killed five men of those who were bearing the dying Colonel. The battery continued to play on them until they were out of range, but they escaped without further casualties.

Lieutenant Elliot says that the shots which struck near them were not the chance shots of a general engagement, but were aimed at them specially—they were discovered by the field-glasses of the rebels, and then the guns were aimed directly at them, and played on them till they were out of range—and with what murderous effect has been stated.

Colonel Wood of the 14th New York Regiment, (Brooklyn) being wounded, was placed in an ambulance, and was being carried off the field. The ambulance was fired at persistently by a battery of rifled cannon. A projectile from one of these guns at last took off the top of the ambulance, passed on and killed three men of the Rhode Island Battery, and dismounted their gun. The fire was kept up so unremittingly, that the men in charge of the ambulance were forced to leave it. In this case also the ambulance was made a special target, and was fired at until it was probably destroyed.

Lieut. Colonel Joseph J. Chambers, now commanding the New York 28th Volunteers, the Colonel being wounded and in the infantry, tells the following story:

Lieut. Colonel Chambers, in the thick of the fight, and while he himself was hastening for reinforcements, saw near the brook (Bull Run) a rebel deliberately bayonet one of our wounded men, who was lying near the bank of the stream. Even in the exigency of the moment, Col. Cham-

bers wheeled his horse, rode up to the rebel and shot him dead.

Surgeon Barnes went up to the battle field in the rear of the attacking column, and as soon as our men began to fall he took a position with his assistants under a tree in a little ravine. The wounded men were brought to him, and he took off his green sash and hung it on the tree to signify that the place was under the charge of a surgeon. The injured men were brought in rapidly, and in fifteen minutes he had under his charge nearly 30. As fast as possible he attended to their hurts, and in a short time had been compelled to perform a number of capital operations. He amputated four legs, three arms, a hand and a foot, and attended to a number of minor injuries. By this time the enemy had discovered the place, and the nature of the business of the men in charge, and began to pour in musket balls and projectiles from rifled cannon. The place became unsafe for the wounded men, and it was seen to be necessary to remove them. The Surgeon's assistants and servant had become separated from him and he had no one to send for ambulances, and was obliged to leave the wounded men and go himself.

It was no easy matter to procure ambulances enough, and it was probably thirty minutes before the Surgeon returned with the necessary assistance. When he returned he found that every one of those wounded men had been bayoneted or sabered, and were dead. They were literally cut to pieces.

Col. Slocum of the New York 2d Regiment was wounded by a grapeshot through the thigh. The Surgeon went to his assistance, found him and attempted to dress his wound; but the rifled cannon commenced playing on them, and drove them from the field. They retreated, four men bearing the Colonel. In a short time a halt was made, and again the rifled cannon of the enemy played on them and drove them away. All this time the Colonel was bleeding his life away. From six several positions was Colonel Slocum removed before his wounds could be properly dressed, although a tourniquet had at first been applied.

At last they took shelter in the Stone Church (Sudley Church), which had been occupied as a hospital. This church was soon shelled by the enemy. Col. Slocum was, by order of the surgeon, removed to the outside of the church behind, for supposed greater safety. It was soon found that the continued bursting of the shells made it more dangerous outside than within, and the Colonel was again taken inside the walls. His wounds were dressed, he was, as soon as possible, removed from the church to Fairfax, and thence to Washington, where he is now rapidly recovering.

The shelling, and ultimate burning of this church, is asserted by a cloud of witnesses.

Lieutenant Colonel Elliott of the 79th (Highlanders), New York, saw the rebels shelling the building while the hospital flags were flying. He states that the hospital was made a special target for the rifle cannon of the rebels, who could not fail to know its character, and that the attempt by them to destroy it and slaughter our wounded men, was deliberate, and was followed up with the most persistent perseverance.

Lieut. James Wilson of Company G, New York 2d Militia, had charge of the wounded men of his regiment, whom he escorted to the hospital (Sudley church) and placed them in care of the surgeons, he himself remaining to render assistance. In a short time, the Black Horse Cavalry charged down to the church, firing in through the windows with their revolvers at the wounded men as they lay on the floors, and at the surgeons in attendance. A number of men attempted to escape through the doors, and were sabered as they came out.

With Lieut. Wilson was a young man named McCook, who is a son of Judge McCook, of New York. Wilson and McCook ran out of the building to escape; they were met by the Black Horse Cavalry. McCook was shot through the spine (dead), and Wilson was taken prisoner. Wilson afterwards escaped; one of the two men who had him in charge being shot by our own men, and he himself then shot the other, who was a captain of the Black Horse Cavalry.

Some members of the New York 71st discov-

ered a lieutenant colonel of an Alabama regiment wounded and lying on the ground. He threw up his hands and begged for his life, to which response was made, "We did not come here to fight wounded men." They took him to the hospital, (Sudley Church,) where he was cared for by our surgeons. He said, his wounds having been dressed, "Boys, I give you my word of honor that not a man in this hospital shall be injured while I have a breath of life."

It is said by some that the rebels removed their wounded from this hospital—if they did not do so, then this Alabama colonel was roasted alive with our men when the secession army afterward burned the buildings.

Some members of the 71st also found a wounded Georgian, whom they cared for and took to one of our surgeons. After his wounds were dressed he said, "This is more than we would have done for you." He added, "For God's sake, get out of this; you are fighting 100,000 men." This man was so impressed with the kindness of our men that he gave to one of the 71st his pistol as a keepsake.

Color Sergeant Charles Kent, of the N. Y. Fire Zouaves, says he saw the death of Capt Downey of company D, Fire Zouaves, a member of 34 Engine company. He states that Downey was overpowered by a superior force; that he threw down his sword and tossed his arms over his head to show that he was unarmed, and as if begging for mercy, but that he was instantly transfixed by a score of bayonets.

A member of the N. Y. 2d, says he saw one of our men struck by the fragments of a bursting shell, and knocked down. Two secessionists rode up to him, and finding that, momentarily stunned, the man was but slightly hurt, one of them rolled the man over, and the other deliberately cut his throat with his sabre.

Other instances of the rebel manner of dealing with our wounded men I could cite, but the stories I have told I think will establish beyond question the truth of the following conclusions:

1st. That as this slaughter of our wounded was not the mark of a single company or regiment of the enemy, but was going on in all parts of the field at the same time, it was done in obedience to an order from rebel headquarters.

2d. That, if this is the policy of the enemy, it is to be feared that our men will retaliate in kind, for their officers will never be able to restrain them in another action.

My letter is already very long, but still I desire to repeat my former remark.

Every statement in this communication about the treatment of our wounded men by the enemy was taken by me from the lips of the officers, whose names are herein mentioned, and who themselves saw the occurrences. Not a line is hearsay evidence."



## ADVENT HERALD.

BOSTON, AUGUST 10, 1861.

SYLVESTER BLISS, EDITOR.

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

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### Exposition of Daniel's Prophecy.

CHAPTER VII.

THE EFFECT OF THE VISION ON THE PROPHET.

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me," v. 15.

The word rendered "body," is, literally, says Stuart, "sheath"—conveying the idea that the body is to the spirit what the sheath is to the sword. And thus the last clause of Job 27:8, is, literally, "When God shall draw out his soul," i. e. as one draws out a sword from its sheath.

Thus beholding the vision, and having no explanation Daniel's spirit was troubled, and he was in doubt and perplexity. That this was in part attributable to his not knowing the full import of what he had seen, is evident from his applying to one that stood by for the meaning of the symbols; which shows also that he was still in the condition of trance or "dream," in which he had received the vision; and his perplexity, doubtless, was enhanced by the character of the objects exhibited,—the terrific workings of the fourth beast and little horn, with the judgment and slaughter of the beast, and the transfer of the kingdom to the Son.

The effect of the vision on the prophet was not unusual to those thus exercised. Jeremiah said (23:9.) "Mine heart within me is broken because of the prophets, and my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness." John wept, (Rev. 5:4) "because no man was found worthy to open and to read the book neither to look there on." Daniel, on a subsequent occasion, "fainted, and was sick certain days," (Dan. 8:27;) and again he says, (10:8) "I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."

The "head," at this time, had evidently become to be regarded as the seat of the intellect; or, the prophet would not have said, "The visions of my head troubled me." He must have been fully impressed with the conviction that realities of momentous import were shrouded under the symbolizations which had passed before him; and it was not unnatural that he should desire to know their meaning.

### THE INTERPRETATION.

"So I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things: These great beasts which are four, are four kings which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, ever for ever and ever," vs. 16-18.

"One of them that stood by," could have been no other than one of the angelic attendants standing near the throne; and Daniel's approach to him shows the prophet not to have beheld the scenic representation at a distance, but in his near presence.

It was not unusual for prophets to solicit information of heavenly messengers. In the vision of the 8th chapter, Daniel "sought for the meaning," and there "stood before" him "as the appearance of a man," who was addressed as "Gabriel," by a voice, evidently of higher authority, 8:15, 16. In the 9th chapter, Gabriel is sent to give Daniel additional "skill and understanding," 9:21, 2. Zechariah says of his vision of the olive trees, "I answered and spake to the angel that talked with me, saying, What are these my Lord," Zech. 4:4. And when one of the elders said to John, "What are these which are arrayed in white robes? and whence came they?" John said unto him, "Sir, thou knowest;" and then he is told, "These are they which came out of great tribulation," &c. Rev. 7:13, 14.

It is suggested by Daubuz that the prophets, in the reception of the symbolic visions, are representative of the church; and hence, in the earnestness of the prophet to know the import of the things exhibited, Prof. Bush infers the duty of those who "labor to comprehend the burdens of prophecy, to have recourse to official teachers,—angels of the churches"—to unfold to them the latent import of those obscure predictions which may tend to subvert their edification, if not to direct their efforts."

We may, indeed, in the example of Daniel, learn

the duty of all to study the prophecies, and to gain a knowledge of their inspired teachings; but we are, probably, not warranted in supposing any such representative agency, on the part of the prophet, except in instances where the one to whom the relation is made is an actual actor in the representation—as in the case of John in Rev. 10:8-11, who is commanded to take and eat the book in the hand of the angel.

There is an apparent similarity of meaning in the phrases, "he told me," and "made me know;" but the former, doubtless, simply means, as expressed by Luther, "he spake with me;" i. e. instead of rudely repelling the inquiring seer, as if indecorously urging an irrelevant inquiry, he condescends to listen to his request for information, and gives him the wished for instruction.

In the interpretation, "These great beasts, which are four, are four kings, which shall arise out of the earth," the word "kings," is, evidently, to be taken in the sense of kingdoms, or reigning dynasties. According to Prof. Bush, "This is all but universally acknowledged, even by the most frigid and rationalistic of interpreters." It is so rendered by Theodotus, the Septuagint, Latin Vulgate, Luther, and others. Prof. Stuart admits that the sequel shows kings here to be put for kingdoms; and the proof of this is conclusive in vs. 23, 4, where we read, "The fourth beast shall be the fourth kingdom upon earth," and "the ten horns out of this kingdom are ten kings that shall arise." As the fourth beast is the fourth kingdom, so must all four of the beasts be representative of kingdoms.

Prof. Bush remarks, that "The peculiar form of expression in the original shows that special emphasis is laid on the number four: four monarchies of the earth, and one of heaven are here brought to view. The grand cycle of all prophetic dominion is embraced in the succession of these empires," *Hier.* p. 254.

"Which shall arise out of the earth." In the symbolization, the beasts arose out of the sea, which in Rev. 17:15, is representative of "peoples, and multitudes, and nations, and tongues," and their coming from thence when the winds strove upon it, indicated wars and commotions in connection with the rise of the kingdoms thus symbolized. The declaration now that they "arise out of the earth," is not here in contrast with, nor explanatory of the symbolic term "sea;" but it is, doubtless, significant of the diverse origin of the four kingdoms of earth, from that of the kingdom of heaven. Thus Paul said, "The first man is of the earth, earthy; the second man is the Lord from heaven," 1 Cor. 15:47. Our Saviour said; "He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all," John 3:31. And again he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence," John 18:36. The four kingdoms, symbolized by the four beasts, were from hence,—were carnal, secular, and belligerent; and though they exist in the Providence of God, are raised up and overthrown according to his pleasure, and subserve his purposes in the government of this world during its apostasy, they are terrestrial and not heavenly; and so at the time appointed, they are to give place to the kingdom of the saints, which will be established by the God of heaven and continue for ever.

By the "saints of the most High" who take the kingdom, reference is evidently made to the thousand thousands who ministered before the Ancient of days, and the "ten thousand times ten thousand," who stood before him: which is the number of the angels, elders and living creatures, in Rev. 5:11,—the last of which, according to Rev. 5:8—19, symbolize the saints who reign on the earth. There were thus presented, first, four monster beasts, symbolizing as many empires of earthly origin, that were successively to exercise the dominion; and then, there was the immense multitude, ministering to and standing before the Ancient of days,—who are in the end to possess the kingdom; or, at least, its inheritors will enjoy their communion and fellowship, if they are not there represented. Though children of earth, they will have been born from above, will have been regenerated, and made heirs of eternal life, and their spirit, aims, and destiny will have made them one with the Son of man,—their Ruler and King; who is God over all, blessed for ever.

They "take the kingdom;" i. e. they receive it. Thus our Lord said to his disciples, "Fear not little flock, it is your Father's good pleasure to give you the kingdom," Luke 12:32. "And I appoint unto you a kingdom, as my Father hath appointed unto me," Ib. 22:29. The disciples inquired: "Lord, wilt thou at this time restore the kingdom again to Israel?" Acts 1:6. And Paul says, "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear," Heb. 12:28.

Those accepted by our Lord, must be born again; and then, at his coming, they will be invited to "inherit the kingdom—prepared" for them, when God spread forth these heavens, and laid the foundation of this earth, Matt. 25:34.

They not only will receive the kingdom, but will possess it forever, even for ever and ever. The previous reigning powers only received, without retaining it in possession. Their dominion was transitory; but the possession of the saints is endless—the phrase declaratory of its duration being the most expressive of eternal continuance known to language and as it is to be under the whole heaven, the duration of the renewed earth will be equally endless.

### Vapor, Dew, Frost, Snow and Hail.

57. To what does Job compare his brethren who had dealt deceitfully?

Ans. "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place." Job 6: 15-17.

58. Does God command the snow when it falls upon the earth, as he does the frost and rain?

Ans. "God thundereth marvelously with his voice; great things doeth He which we cannot comprehend. For He saith to the snow, Be thou on the earth; likewise to the small rain and to the great rain of his strength." Job 37: 5, 6.

59. What illustration does God draw from the descent of the snow and rain, to show that his thoughts are not our thoughts nor our ways his ways?

Ans. "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isa. 55: 10, 11.

60. These elements being all ministers of God, obedient to his pleasure, what does the Psalmist say to them?

Ans. "Praise the Lord from the earth, ye dragons, and all deeps: fire and hail: snow, and vapor; and stormy wind fulfilling his word." Psal. 148: 7-8.

61. What does Job enquire respecting them?

Ans. "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war," Job 38: 22, 3.

62. Did the Lord ever send hail as a judgment on a nation?

Ans. "The Lord sent thunder and hail, and fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there were none like it in all the land of Egypt since it was a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field," Ex. 9: 23-25.

63. What is hail?

Ans. Hail is frozen rain. God gave the Egyptians "hail for rain, and flaming fire in the land," Psal. 105: 32.

64. How does God say he will turn back the enemy?

Ans. "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord," Ezek. 38: 22, 3.

65. How does God address those who make lies their refuge, and say, when the overflowing scourge shall pass through, it shall not come unto us?

Ans. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place," Isa. 28: 17.

### The Commander's Orders.

"And he said unto them, go ye into all the world, and preach the gospel to every creature," Mark 16:15.

The Bishop of Oxford, at a public meeting in London, having passed a glowing eulogium on Dr. Livingston and other zealous missionaries, related in a very humorous manner a remark of the old Duke's. Some gentleman was deprecating missionary enterprise, and saying in that common-sense style which we all know is so generally satisfactory and unanswerable, that there were plenty of people to convert in England without going to the uttermost parts of the earth for proselytes, when the Duke pricked up his ears and said, "What, what? What's that you say?" Having made the sensible

gentleman repeat his sentiment a second time, he growled out, "Humph, but what said your Commander-in-Chief? Preach the gospel to every creature. I hope you don't mean to disobey the Commander-in-Chief."

#### A Military Bishop.

"This have we found: know now whether it be thy son's coat or no." Gen. 37:32.

It is related that in the Middle Ages a Romish Bishop donned his armor and went forth to battle as Colonel of a troop. He was captured. Capital punishment awaited him. Influence was exerted with the Pope, who demanded of the general of the successful army that the captive should be given up. His keepers sent to his holiness, the armor of the condemned Bishop with the following words: "This have we found, know now whether it be thy son's coat or no?" And the colonel was probably executed, while his military accoutrements may have been added to the Pope's cabinet of curiosities.

#### Complimentary.

"He knoweth the way that I take: when he hath tried me, I shall come forth as gold," Job 23:10.

A lady slipped a bit of paper into the hand of a minister of the Gospel as they were leaving the church, and immediately after he had finished a sermon from the text, "when he hath tried me, I shall come forth as gold." As they parted and he walked away, he opened the paper, and found the following words: "I can go in the strength of this meat many days."

There was no flattery here; but encouragement. He was not told that he had preached a great sermon, but that he had strengthened a weary spirit. Such a word of encouragement was "a word fitly spoken," and "how good it is!" Such a word was a compliment indeed.

Hearers of the precious words, be not anxious to bestow fulsome flattery on those who preach to you. But if they nourish you, if they feed you, if they strengthen you with spiritual food, be not anxious to conceal this fact from them.

Be not afraid with kind and discreet words to encourage them. You love to know it if your endeavors to do others good are appreciated by them. A thank is not flattery. A word of grateful acknowledgment will do no one harm.

Nothing that you can do will aid a devoted, spiritually-minded pastor more than to let him know at the right time and place that you are spiritually nourished by his preaching. This is the best of all compliments. The food he gives you is not his own. He knows it. It is manna from heaven. But it will do him no harm to let him know you love to receive it from his hand. Receive it. Eat it. And be not afraid to tell him it does you good.—*Standard and Expositor.*

#### An Old Sea Captain.

A correspondent of the New York Observer, in giving a sketch of Capt. Josiah Dunham,—who died at Lyme Ct. his native town on the 4th of June 1861, aged 88 years—relates that he was a persevering reader of the Bible, and also of Scott's Commentary, which he entirely perused a number of times, from title page to *finis*; and he adds:—it is somewhat remarkable, that at a period when all his faculties, both of body and mind, seem to have sunk into hopeless torpidity, he would often break out into singing lines and hymns that he was familiar with when young, although never a singer,—such as,

"When I can read my title clear,"

He also in his last moments, repeated many parts of Scripture, one of the last being: "In my Father's house are many mansions;" adding, "I feel that I shall find one of them."

#### Revival Melodies in Turkey.

A correspondent of the N. York Observer, writing from Constantinople, under date of June 25, 1861, and speaking of the indirect influence on the Mohammedans "of the Revival Melodies, which are taught in the Sabbath schools and sung by the children in the streets and at their homes," says:

"Most of the readers of the Observer are probably familiar with the story of the little Armenian girl of Antioch, who, through a chink in the wall, caught and learned the words and air of

"I'm a Pilgrim,"

from some of the native Protestant children who lived near by, and who, shortly after, being taken seriously ill, called her brother and her friends to her bedside, and while telling them that she was a 'pilgrim' and a 'stranger,' and could 'tarry but a night,' fell asleep as we believe, in Jesus. But all our readers may not be aware that these Revival Melodies are now sung publicly in Aintab by even the Moslem children. A native helper there gives a humorous account of a scene which he lately witnessed, where some twelve or fourteen of the ragged and dirty urchins of Aintab, who are employed as

city scavengers, were seen one day returning from the place outside the town where they had been depositing their loads, mounted on their donkeys, with their now empty mat-bags slung across the backs of the animals, and singing in Turkish, at the top of their voices, in the presence of cadi, mufti, or whatever Moslem dignitary might be passing by,

"I want to be an angel!"

Surely never before did such song come from Mohammedan lips!

#### Great Influence of Little Things.

The following is Dr. Todd's estimate of the simple evening prayer, which for so many years has been a favorite in religious families for children. He says:

The man who wrote the four simple lines beginning with

"Now I lay me down to sleep,"

seemed to do a very small thing. He wrote four lines for his little child. His name has not come down to us, but he has done more for the good of his race than if he had commanded the victorious army at Waterloo. The little fires which the good man kindles here and there, on the shore of time, never go out; but ever and anon they flame up and throw a light upon the pilgrim's path.

#### A Prayer for Little Children.

Guide us, O our Saviour, guide

In the straight and narrow way;

Ever journey by our side

Lest our little footsteps stray.

#### The Sweet Story of Jesus.

Little Thomas, an orphan boy, was in the habit of earning pennies by singing songs at the ale houses and drinking saloons,—on the Sabbath as well as on week days. After a time he was induced to attend the Sunday school, where he learned the sinfulness of such songs, and the impropriety of earning money in such a manner on Sunday. One day on his way to the Sabbath school, he was met by some men to whose amusement he had formerly contributed, who insisted that he should sing to them as he was once in the habit of doing. He resisted for a while, until they forced him into a saloon, and told him he must sing before he could go further. Not wishing to be late at school, he at length concluded to sing one of his sabbath school hymns; and he sang,

"I think, when I read that sweet story of old,

When Jesus was here among men,

How he called little children as lambs to his fold,

I should like to have been with them then.

"I wish that his hands had been placed on my head,  
That his arm had been thrown around me,  
And that I might have seen his kind look when he said,  
"Let the little ones come unto me."

"Yet still I may go to his footstool, draw near,

And ask for his love and his grace;

Assured, if I earnestly seek him while here,

I shall share the sweet smiles of his face,

"In that beautiful world he has gone to prepare

For all who are washed and forgiven;

And many dear children will be with him there,

"For of such is the kingdom of heaven."

As the little evangelist sang this touching hymn, he was, unconsciously to himself, preaching the gospel to those Sabbath breakers,—preaching a gospel they had seldom heard, and in a manner calculated to touch their hearts;—and as he sang, the tears, coursing down their cheeks, told that the arrow had reached home. They wanted another song, and then another, until he declared that he must go, so as not to be late at school; and then they forced their pennies upon him, and exacted a promise that he would come and sing to them again those songs of the Sunday school.

Little Thomas hastened to school, and arrived there just in season, but was greatly troubled at having earned money on Sunday. He told his teacher about it, and wished his advice. The teacher told him he did not think it wrong to sing the Lord's songs on the Lord's day; nor wrong to take money for it, if he gave the money to the Lord; and so he concluded he would sing to those men, as opportunity offered on his way to the Sunday school, and put the money they gave him into the contribution box; which he did. And who can tell how much those men may have been benefited by this preaching of the gospel to them by that little boy!

We read the above story some years since, and now write it from memory. We would thank any one for a copy of it as it originally appeared; and also, for any thing additional of a similar character, or illustrative of gospel hymns.

#### Sacred Music in the Camp.

A gentleman arose in the New York Falton st. prayer meeting, the day after the first New Hampshire regiment passed through that city, who had visited it distributing tracts and books among its members. He stated that he found much religious interest among them and that he had come to ask the prayers of the meeting for that regiment, at the

request of its chaplain; who, in answer to the enquiry "What shall we pray for?" replied, "Pray that God's protecting power may go with these men, and his converting grace may attend all the religious services in which we may be engaged."

As the regiment was about to form for the march down Broadway, and over to Jersey City, the men united in singing the well known hymn to that beautiful Sunday school tune known to the most of us,—great numbers joining in the song and especially in the chorus:

"We go the way that leads to God,

The way that saints have ever trod;

So let us leave this sinful shore,

For realms where we shall die no more.

Chorus—"I'm going home, I'm going home,

I'm going home to die no more."

As the song swelled up loudly from a great multitude of voices, in which the citizens standing around most heartily joined, many eyes filled with tears, and bosoms heaved with deep emotion.

#### Sabbath Fighting.

We find in the religious press a general censure for the late desecration of the Sabbath in the battle on Sunday, July 21st, at Manassas Junction. It seems unaccountable that men should rush needlessly into action on the Sabbath; for no one fearing God could hope for anything but defeat, when taking the initiative on such a day. And this conclusion is fully sustained by the voice of history, as shown by the following instances of Sunday battles; which we copy from the New York Observer:

"History has a lesson on this subject which ought to be remembered. It is a fact, which is sustained by abundant testimony that generally the party who made the attack on the Sabbath, are defeated. Look at a few cases of this kind.

"Montgomery made the attack upon Quebec on the Sabbath, was slain and his army defeated and turned back.

"The Americans commenced the battle of Monmouth on the Sabbath and were worsted.

"The British began the engagement on Lake Champlain on the day of God, and were completely overwhelmed.

"They did the same at New Orleans and were entirely routed.

"Bonaparte commenced the battle of Waterloo on the Sabbath, and he was defeated, and his army almost annihilated.

"And we now have another painful case to add. Our forces began the conflict at Bull Run on the Sabbath, and were defeated.

"The instances of battles on the Sabbath might easily be increased. But these show, we think, that the frown of God rests on such conduct. If our army is attacked on that day, they must of course defend themselves. This is one thing, however, and making the attack is quite another. The law of the Sabbath rests on an army, as well as on a community. *Divinae leges non silent inter arma.*"

#### Reverence for the Sabbath.

It is said of Sir Matthew Hale that his reverence for the Lord's day was very great. He himself related to Baxter "that his reverence for the Sabbath was first awakened by a peculiar circumstance. In early life he chanced to be staying in the West, when the sickness or death of some relative suddenly recalled him to London, and he was desired to travel on Sunday. In a most remarkable manner, he was hindered from proceeding; one horse fell lame, another suddenly died, and many other obstacles so combined to thwart his purpose, that his attention was arrested, and he was struck with such a sense of Divine rebuke as he never forgot. Is there any one who may be disposed to regard this as superstitious? Not so the eminent man of God who related the fact. 'Experiences,' said he, 'are contemptible to none but Atheists, who believe not God's providences.' A remark this well worthy the thoughtful and prayerful consideration of the Christian reader.

"From that time the sacred day was most religiously kept by him in the observance of the public ordinances of God's house, and in private and family devotions. It is remarkable how literally as a 'witness for God' he testifies, from his own experience, the inviolability of those numerous instructions and promises which stand connected in the Divine word with the observance of the Sabbath. In a 'letter of advice' to his grandchildren he enforces this duty upon them thus:—'I have been nearly fifty years a man conversant with business of great moment and importance, and was assuredly never given to fanaticism, enthusiasm, or superstition. In all which time I have most industriously observed in myself and my concerns, these three things:—1. That whenever I have attempted any secular business on the sabbath (not absolutely requisite) the business never prospered with me. Inasmuch, I even feared to think of any worldly affairs on that day, because the resolutions then taken would be disappointed or unsuccessful. 2. That the more closely

I observed the duties of the Sabbath, the more happy and prosperous was all my business the week following. For all my hands and mind have been so full of secular affairs (both before and since I was a judge) as it may be in any man's in England, yet I never wanted in my six days to fit me for all I had to do; but if at any time I made a breach upon the Lord's Day, it did hinder more than forwarn me in my ordinary affairs. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of people.' 'Those that honor me, I will honor,' saith the Lord; and 'the highest honor and blessedness a mortal man can attain is that he should enjoy the friendship of God.'

Washington, August 1. The war department received the following direct from General Rosecrans to-day:

"General Cox reached Ganley bridge, Fayette county, on the 29th. Wise has fled without fighting, destroying the bridges to prevent pursuit. We have captured 1000 muskets and several kegs of powder. Many of the inhabitants in that section hitherto strong secessionists, denounce Wise for the wanton destruction of property, and are abandoning him and his cause. His Western troops are rapidly disbanding. Kanawha valley is now free of rebels."

The panic at Centreville is not a novelty in warfare. The best disciplined troops of Europe have been guilty of them far less excusable than our men in Virginia. Such was the famous flight of French and Sardinian troops from Castiglione to Brescia, the day after the great battle of Solferino. There the successful soldiers were resting from the fatigues of the fight, when five Austrians who had been hidden in the bushes came out into the field to surrender themselves. Instantly, the cry of "The Austrians are coming!" was raised. From that simple incident arose a panic. For seventeen miles all the way to Brescia, the road was filled with a flying mass of horse and foot; wagons and ambulances were emptied of their wounded, and everybody seemed beside themselves with terror. Some fifteen thousand men were engaged in this panic, and the loss of life from it was very considerable.—*N. Y. Trib.*

THE POPE'S HEALTH. A letter from Rome of June 29, in the Sentinel Bressiana, says: The Pope is going fast; he is dying in sleep. The physician, Francesco Sani, who was lately sent for, could not understand his strange malady. The following among other symptoms, shows the utter falsity of the assertions made by the French journals, that His Holiness has recovered: A persistent state of somnolence; continual pain in the epigastric region; a sort of paralytic trembling all over the body, but particularly in the hands; cold shivering fits, so severe that he is obliged to be wrapped up in blankets; great depression of spirits, and such a want of appetite that he can swallow nothing but ices.

RELIGIOUS REBELLION IN UTAH. A new Prophet in Utah has just arisen to dispute with Brigham his absolute authority over the Faithful. His name is Joseph Morris, and he belongs to Weber county, near Ogden city. He predicts the breaking up of the present Church authority and a new organization under his leadership. The new prophet has created a great deal of excitement, and drawn so many of Brigham's followers off, that the latter has been compelled to denounce him as a false prophet. Brigham still claims to hold the "keys of death and hell," and he commands the Morrisites, "to obey the fullness of my Gospel," and gather around the Salt Lake City temple. On the other hand, Joseph prophesies that war will soon commence in Utah, and that Brigham will be cut off this year, and all his posterity, and all the leaders of his Church—and that young Joseph Smith will lead the saints back to the Zion in Jackson county, Missouri.

#### The South.

Mr. Russell, the correspondent of the London Times, now in this country, says of a sabbath he spent in Mississippi: Next day being Sunday I remained at rest in the house of a friend listening to local stories—not couleur de rose, but of a deeper tint—blood red—how such a man shot another, and was afterward stabbed by a third; how this fellow and his friend hunted down in broad day and murdered one obnoxious to them—tale after tale such as I have heard through the South, and seen daily narratives of in the papers. Aeldama! No security for life! Property is quite unsafe. Its proprietor is in imminent danger, were it only from bullets when he turns a corner. The "bar," the "drink," the savage practice of walking about with pistol and poniard—ungovernable passions uncontrolled because there is no law to punish the deeds to which they lead—these are the causes of acts which would not be tolerated in the worst days of Corsican vendette, and which must be put down, or the countries in which they are unpunished will become as barbarous as jungles of wild beasts.

## CORRESPONDENCE.



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

From Bro. D. Bosworth.

Bro. Bliss:—In your last issue Bro. J. T. Curry attempts to answer my question as to the relevancy of the expression, His, her, thy, my soul, &c., as used by those who believe the soul embraces the whole man, "inner" and "outer," body, soul and spirit. And "an orthodox divine and celebrated critic" is quoted to make it appear that the expression is proper and the idea correct. But I am not quite convinced, for I have known orthodox divines to be a little heretical on some points, and I presume my brother has known even celebrated critics to make mistakes. And again: I have been always inclined to look with suspicion upon any doctrine that required a whole class of texts, scattered all through the Bible, to be altered, or explained away, in order that it might stand. The idea that the soul embraces the entire man, cannot be reconciled with such texts as Matt. 10:28, Fear not them which kill the body, but are not able to kill the soul. 1 Thess. 5:23; I pray God your whole spirit and soul and body be preserved blameless, &c. See also 1 K. 17:21, 22. I might cite many others, but these are sufficient. The distinction is positive, and nothing but a radical change of the entire class of texts referred to can ever harmonize them with that view. "Hebrew" or Greek "parallelisms, or cognate expressions" will not do it. And those who attempt to force a whole class of scriptures to testify in favor of a favorite idea, would do well to remember Rev. 22:18, 19.

On the other hand; those texts which refer to the soul as the representative of the whole man, as the "souls in the ark," "the soul that sinneth," &c., the veriest tyro in learning knows they harmonize with the passages quoted above, by simply applying the synecdoche. And Paul was evidently well acquainted with this form of expression—a part for the whole—for he "knew a man, whether in the body or out of the body" he could not tell, but it was the man, whether the inner man alone, or the inner and outer combined. Paul also speaks of "We that are in this tabernacle," both as clothed, and as unclothed, yet in either case representing the man still. And perhaps the application of this figure would relieve Dr. Eadie's difficulties in the "Hebrew poetry and parallelisms" of the 16th Psalm. D. BOSWORTH.

Waterbury, Vt., July 29, 1861.

We find the following in "The Sabbath Herald" of July 30, which teaches the view that the soul is expressive of the entire man: "A prayer that has no faith in it, is like a human body without a soul in it."

From sister B. P. Hildreth.

## The Sword.

The earth is but little better than a field of blood, nor has it been since the murderous assault of Cain upon his brother; and of nearly all nations it may at the present time be said, "The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude slain."

As "every battle of the warrior is with confused noise and garments rolled in blood," we cannot but look upon the events passing before us with horror and amazement; though as far as we are concerned there is no escape from these bloody scenes, till law and order shall be restored, or the inauguration of a new and holy state. We must accept this punishment and own it just, and labor to profit by every calamity through which we are called to pass.

Once there was war in heaven; but the vile aggressors being discomfited, were put in chains, to be reserved for judgment; and it is a remarkable fact that the first overt act, which brought war on the earth was perpetrated in Eden, by the malignant instigations of the same base offender.

We should obtain what instruction we can, by comparing our present national struggle with the conflicts of a soldier of the cross.

The ancient worthies "waxed valiant in fight;" they turned aside the armies of the aliens. They endured a great fight, even to the end of their lives, and died in faith. Paul warns all stand fast in the

faith, in liberty, in the Spirit, in the Lord; to put on the whole armor of the gospel, that ye may be able to stand against all the wiles of the devil; and having done all, to stand. He admonishes Timothy to war a good warfare, to fight the good fight of faith, to endure hardness as a good soldier of Jesus Christ; and when about to leave the battle-field to gain a martyr's crown he affirms, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

"I came not to send peace on the earth, but a sword," said the Holy One. The New Testament is the most peaceful book ever given to fallen man, and yet it is the most belligerent: it abounds in wars, fightings, conflicts, divisions, labors, fears, hardships and privations of all kinds, and yet they are all peace-makers. The heavenly footman is always on the battle-field, in complete armor: and still under a covenant of peace; and always walks in its path. Paul has left us many striking figures drawn from national, practical life, and illustrated by military transactions, to teach as the importance of obedience to all the precepts of the gospel, in order that we may stand against the prince of darkness in the day of trial and persecution; and many things in the heavenly warfare bear a decided resemblance to those of earth, and still there is the greatest contrast between the two. In the gathering, discipline and tactics, some things may be compared; and still there is the greatest contravention.

Every faithful dispenser of the gospel is a recruiting officer, laboring with all his means to persuade new recruits to volunteer their services to his great Commander, by coming to the help of the Lord against the mighty, and also training those who have already enlisted. The names of both these armies are all enrolled—the one on the muster-roll, the other in the Book of Life. They are both trained—the one in the drill, the other in the mysteries of the kingdom. Both are in uniform—the one puts on a military suit, by which each of the same company may be known; the other puts on humility, and other holy principles, and by these all the heavenly troops may be identified. Moses and Samuel and all the prophets were known only by the correspondence and sameness of their uniform. Both armies have banners: that of the one is proudly borne by a prominent officer as a beloved emblem of nationality, and makes a magnificent display; while each of the King's troops meekly bear the emblem of ignominy and pain. Because the Captain was perfected through suffering, they make this banner a bond of union between them, under which they all follow Him. The martyrs and champions of all generations have eminently distinguished themselves by an uncompromising defence of the standard of the cross.

Both armies are mustered into service: the one by a process of regimental tactics, as if ranging troops in the order of battle; the other by associations to foil the enemy and advance the King's cause. Paul signalized himself, as an able general, by the great multitude of troops which he mustered into the service of the Commander-in-chief. Both are supplied with armor; the one with swords, muskets, rifles, cannon and every destructive engine that can be invented, to be courageously worked; not only in defense, but in assault; the other, with faith, hope, love, truth and grace; to be wielded with unflinching hands, in attacking and defeating the machinations of the wicked one. The one contends "against flesh and blood;" the other, "against principalities and powers." The one plants his batteries on high ground that he may cut up his enemies by hundreds and thousands; those of the other are not rifled cannon; but watchfulness and perseverance; which he plants in the munitions of rocks, to which all prayer is applied, to sweep the field; "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought, to the obedience of Christ." These weapons (though not carnal) are mighty through God to the pulling down of strong holds.

Both armies take their departures: the one from home and all its endearments, facing danger and death, to put down rebellion, and sustain a free government; the other leaves the honors and pleasures of the world, to combat a fiercer foe than was Goliath to David; who like him has defied and resisted the armies of the living God; to crush out iniquity in every form, and rescue such captives as have been taken by the prince of darkness, at his will. They go forth in the name of their great Commander singing,

"Now let my soul arise,  
And tread the tempter down;  
My Captain leads me forth  
To conquest and a crown.  
A feeble saint shall win the day,  
Though Death and Hell obstruct the way."  
Both armies are called to exercise the utmost activity in fight: the one against physical assailants,

the other against the rulers of the darkness of this world; against spiritual wickedness in high places. And both are called to endure privations, labors and hardships which are often attended with persecution and suffering; and sometimes with bonds and imprisonment, during the whole campaign—the one to obtain a corruptible crown, the other an incorruptible. Both armies swarm with spies and rebels, who must be driven from their lurking-places, and secured; for there is no surer omen of defeat than the sufferance of a traitor in the camp—whether they be outward or inward.

When we see the heroes of earth, bravely meet their antagonists face to face on the battle-field, and stand, firm as a rock, amidst the showers of balls from the batteries of their foe and there pour confusion and destruction upon them, till they rout, or finally take them prisoners of war, and triumphantly return amidst the plaudits of the multitude, shouting and cheering with every demonstration of joy, the illustrious commander and his valiant troops, as the champions of the world; it is an example from which we may derive instruction, to stand fast; to act no cowardly part in the service of a great King, whose troops are sure of victory, however lengthy the contest may be—for they know that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Faith, founded on the atonement of Christ, is not to be overthrown; for it is laid in blood and fire; and the possessor shrinks not, before the crimson seas, nor the crackling flames, through which he must wade, on his way to the kingdom.

They "go forth unto Him without the camp bearing his reproach," singing, Welcome, welcome, cross of Christ. "Every one that is perfect shall be as his Master." Undaunted he goes forth amidst the assaults of hell, feeling that the name of the Lord is a strong tower; and there, and only there, have his children a place of refuge. The valiant soldiers of Christ and his cause, will not shrink from its defense, even at the cost of life; and when a battle must be fought, obedience is the first requirement; and confidence in the wisdom and skill of the Commanders, will impart hope and strength; that they may turn the battle to the gate, rout and put to flight the legions of darkness, or confound them, so that they will stagger backward, and fall to the ground. They overcame them by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death, and when the trump of victory sounds long and loud, the walls fall, the victors go up and take the city, and receive their crowns; but cast them at the feet of their illustrious Commander, saying, "Thou art worthy, O Lord, to receive glory and honour and praise," for "thou hast girded me with strength to battle." God is my strength and power; thou hast kept me; I have pursued my enemies, and turned not again till I had consumed them. He sent out arrows and scattered them. By thee, I have run through a troop; by my God, I have leaped over a wall. Thou hast given me the shield of thy Salvation; and covered my head in the day of battle, and all these overcomers receive a kingdom which cannot be moved, prepared for them from the foundation of the world. They shall see his face, and his name shall be in their foreheads;—and there shall be no more curse; but the throne of God, and the Lamb shall be in it, (i. e. the City,) and his servants shall serve him, and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. They came out of great tribulation, having washed their robes and made them white in the blood of the Lamb; and now enter the palace, to stand before their illustrious King, in robes of glory.

By the picture here drawn may be seen both the likeness and contrast between the armies of earth, and of him who sustaineth his hosts to the battle; the one made up of noble, strong, mighty men; from whose fidelity, valor and discipline, we may learn important lessons, and take courage; though chosen from among the weak, the base, and the despised; for the strength and comeliness of the holy One, is upon us, and let this be our prayer, to stand fast in the faith, and so fight, as to meet the approbation of the Lord God, strong and mighty, the Lord mighty in battle.

B. P. HILDRETH.

Westford, June 30, 1861.

## Canada East and Northern Vt. Conference

Commenced its session in Richford, Vt., Wednesday, June 12th, 1861, at half past 10 A. M. There were between 30 and 40 persons present, and after some time spent in social, religious services, the Conference was organized by electing Elder Hutchinson, President; Elder S. S. Garvin, Vice-president; and Elder J. M. Orrock, secretary. On motion, Elder D. Bosworth of Waterbury, Vt. was received as a member of the Conference; and the following

ministers were elected as a business Committee: D. Bosworth; C. P. Dow; S. S. Garvin; S. W. Thurber; J. M. Orrock; B. S. Reynolds and P. V. West.

At half past 1 P. M. Elder J. M. Orrock preached from Matt. 5:14, "Ye are the light of the world;" and Elder B. S. Reynolds in the evening from 2 Tim. 2:19-21.

Thursday.

Prayer meeting at 9 A. M. At 10 o'clock, after singing the 755th Hymn, and prayer by Elder A. Cleaveland, the minutes of last year's Conference were read by request, and the following resolution introduced by the chairman of the Business Committee:

Whereas, Pursuant to a resolution passed at the last session of our Conference, by which Dr. R. Hutchinson, J. M. Orrock and S. Foster—the publishing Committee of the Conference—were authorized to publish for general distribution, a paper containing articles presenting evidence of our proximity to the Advent of Christ, and thereby warning the church and the world, and

Whereas, such a paper has by them been published, entitled, "Millennial News," which after examination we fully endorse and recommend, therefore, Resolved, 1. That this Conference take active measures to circulate the same; and by sales and contributions liquidate the debt incurred by the Committee in its publication.

Resolved, 2. That the publishing committee be authorized to issue one, or more numbers of the same paper during the ensuing conference year, if the sale of the present issue, and the interests of the cause should in their judgment demand it.

After remarks by Bro. Orrock, Bosworth, Thurber, and Cleaveland shewing the importance and power of publications of the right kind, as a means of accomplishing good, the resolution was unanimously adopted.

Elder B. S. Reynolds moved the following resolution, which was seconded by Dr. R. Parmelee of Waterbury, C. E., and passed unanimously:

Whereas, Our beloved Bro. Hutchinson is measurably restored to health, and is providentially detained—at least for a few months—from going to England as he purposed, Therefore,

Resolved, 1. That we recommend him to "do the work of an evangelist" as doors may be opened for labor within the limits of our Conference; pledging him our hearty sympathy and co-operation.

Resolved, 2. That if the way open for him to visit his native land during the present ecclesiastical year, that he have our approbation and prayers, and we also recommend him to the friends of the cause there, as worthy of their support.

The following resolution was also adopted:—

Whereas, There are several ministers connected with this Conference who have not attended its sessions nor reported their labors, for some years, and as such attendance or report is essential to the existence and prosperity of the conference, therefore

Resolved that all our ministers be required to attend annually; or to assign a valid reason for absence; and, if they do not attend, nor make such a report of themselves, within the ecclesiastical year, it to be understood that their connection with the Conference ceases.

The following resolution, after being discussed by Bro. Thurber, Bosworth, Cleaveland and Dow, was unanimously adopted:—

Whereas, It is absolutely necessary to the existence of this Conference that some of our brethren should attend, and to its prosperity that all should be interested, and,

Whereas, In the organization of this Conference it was specified that it should consist of "all the ordained and duly licensed preachers of our faith and order, together with one or more lay delegates from each local church," therefore,

Resolved, That all churches within the bounds of this Conference be earnestly requested to send delegates to this conference, and also send by them a written statement of the condition of the church.

At half past 1 P. M. Elder Bosworth preached from Matt. 22:42, "What think ye of Christ?" and Elder Dow in the evening, from 1 Cor. 15:58. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Friday.

Prayer meeting at 9 A. M. Business session commenced at 10 o'clock. After some discussion the following resolution passed unanimously:—

Whereas, It is our duty to encourage young men of piety and talent to enter the gospel ministry; and, as we are to "lay hands suddenly on no man," therefore,

Resolved, That a committee of seven be appointed to look after such persons who may be among us, and to advise and encourage them as may be thought best; and while as a general rule ordinations are to be performed at the Conference, yet in

case of apparent necessity, ordination may be performed by two or more ministers of the conference, by the concurrence of a majority of this committee.

The following Elders were elected said committee. Dr. Hutchinson, Waterloo, Shefford Co. C. E.; J. M. Orrock, Stanstead, C. E. (or Derby Line, Vt.); D. Bosworth, Waterbury, Vt.; B. S. Reynolds, Moores, Clinton Co. N. Y.; S. W. Thurber, Cabot, Vt.; C. P. Dow, Stanbridge, C. E.; and S. S. Garvin, Richford, Vt.

The remainder of the A. M. session was devoted to hearing from the churches. Some reports were made verbally, and though interesting, I am unable to give them. The following letters were read:—

*Cabot (Vt.) Church.*

The church in Cabot was organized in 1858 under the labors of Elder S. W. Thurber, who is still the pastor thereof. It has had 72 members. One has died; two, at their own request, have been dismissed; several has moved away, and many are spiritually dead; so that our working force is, indeed, small—not more than one third of the whole. While the many are carelessly slumbering, a few are awake to duty, and are seeking "for glory, honor, immortality, eternal life." During the past year we have had preaching three quarters of the time, and the remainder of the time the church has sustained meetings by reading sermons, and by prayer and exhortation.

Ever since our organization we have sustained two weekly prayer meetings—one on Sunday evening and the other on Thursday. These meetings are usually well attended, and surely they are the strength of the church; and we intend to pray until

"Hope shall change to glad fruition;  
Faith to sight, and prayer to praise."

We are now making an effort to secure the labors of Bro. Thurber all the time the coming year, and may God crown our efforts with success. We have had two added to our number in the past year by letter—one from the Methodist Church and one from the Baptist. We have a thriving Sabbath school with a library of over 200 volumes. We want a deeper work of grace created in all our hearts, and, brethren, we ask an interest in your prayers: pray that God may revive his work in our midst—that we may continue faithful unto the end, so that when our blessed Lord and Master shall return to gather his people home, we may be crowned his, and enter into the rest that remains for the truly faithful. Brethren, let us hope on, and pray on, for the long, dark night of suffering and weeping is nearly ended, and soon "the breaking morn" will come, when "The Saviour will appear." Let us lift up our heads, and rejoice, for only "a little while" more of suffering, and then toils and cares shall end, and happiness begin.

For the church,

M. P. WALLACE, Clerk.

*Derby Line (Vt.) Church.*

Beloved Brethren:—Time as it moves on with restless wheels is fast driving us toward the everlasting kingdom of God as we hope: and again it becomes our duty to send you our annual report. Our church numbers forty members, five have been added during the year. Though known as the church of Adventists at Derby Line Vt. more than two thirds of the members reside in Canada. There are a few in the vicinity whose names are not attached to the church agreement who are with us in sentiment and attend our meetings. At a protracted meeting held last winter by Bro. Orrock and Sornberger in the Stone School house in a neighborhood about three miles from Derby Line some became interested in religion and are holding fast their faith and hope, though they have not as yet united with any church. Elder Orrock, who labored with us half the time the year past, is expected to preach within the limits of the society three fourths of the time the ensuing year. Our audiences at the Line are about the same as a year ago—not large; but in the other neighborhood a good hearing is obtained and there is a growing interest. Our Sunday school has materially decreased in numbers and interest, mainly through an opposition school having been started by the Universalist Society. "Brethren, pray for us," for we dwell "where Satan's seat is," and as one said anciently, "close by the gates of hell, we urge our way to heaven." Truly we need much grace in these perilous times.

WILLARD WOOD, Clerk.

*Montgomery Vt., Church.*

The church of Adventists in Montgomery to the conference to be assembled at Richford, Vt., June 12th '61, sendeth Christian salutation.

Beloved Brethren:—Another year has fled, and united with the long catalogue of the past, and we through infinite mercy still live and move and have a being as a body of believers in the coming of Jesus Christ in person, to gather his loyal subjects and establish a kingdom, over which, sitting upon the throne of David, he will reign King of Kings for-

ever and ever! Though our hope is still deferred, and our hearts in view of it, have been oft times made sick, still the hope is no less precious, for we trust for its realization in the unfulfilling promise of the most High. Each passing year brings with it new burdens to bear—new trials to endure: and it also brings with it, new evidences of the sufficiency of God's wisdom to guide, and his grace to sustain, and that "all things shall work together for good to them that love God." Our experience from year to year, leads us to appreciate the word of God more and more.

Amid the ever varying scenes in our pilgrimage, that word remains the same, and is to us a never failing support. We feel that we can praise God for his peculiar watch-care over us as a people to the present time. The mother may sometimes forget her nursing child, but God never forgets his people. During the past year we have enjoyed the labors of Elder L. Dudley one fourth of the time, and the intervening Sabbaths we have maintained social meetings,—except when other denominations have occupied our desk. We have sustained two prayer-meetings a week, and we are happy to say to you that peace reigns within our borders. Since you last met, two of our members have fallen asleep in Christ: and with their last words, as they entered the "valley of the shadow of death," they gave new evidence of the faithfulness of Christ to sustain, and that they "feared no evil." We laid them away to rest by the side of those that had gone before, and we expect that when the night is passed, and the morning comes, we shall meet them again where painful separations shall never be known. As the floating seaweed gives evidence to the mariner that he is near the shore, so we think the unfolding page of our world's history, in connection with the prophetic words assures us that "the coast that bounds the promised land" is not far distant.

We send to sit with you in conference, Elder Levi Dudley and Bro. Liberty Martin, and that you may have a profitable season, is the humble prayer of this body of believers.

Done in behalf of the Church,

C. GREENE, Ch. Clerk.

In Richford, Vt. there is a church of Adventists organized, but the number of members was not given in the report of the clerk. Elder S. S. Garvin, who is highly esteemed for his work's sake, is the pastor, and preaches to them half the time and is successful in his labors. They have regular prayer-meetings and a Sabbath school in connection with the Methodists and Baptists.

*Waterbury, Vt., Church.*

Dear Brethren:—Our church not having chosen a delegate to meet with you at your annual gathering and still wishing prosperity to the conference and desiring an interest in your prayers, we send a report by our pastor, brother Bosworth.

Our present number of members is 66—Five having been added during the year, two on a profession of faith, and three by letter. Three have been dismissed.

We have stated preaching three times on the Sabbath, twice at our Chapel, and once in some adjoining neighborhood. We have social meetings Wed. and Friday evenings. The Wednesday evening meeting is well sustained. We have a small Sabbath school which we hope by suitable effort to increase in numbers and efficiency. We have seen some trials during the past year, but we trust by the grace of God, to so keep our eyes fixed on the unseen that they shall "work out for us a far more exceeding and eternal weight of glory." We have seen some indications of good, in the reclaiming of wanderers, and we trust one or two sinners have been converted to Christ. Pray for us, brethren, that we may accomplish the work that God has given us to do. And may you with us be kept through the times of darkness that are coming on the earth, and be prepared to stand before the Son of man.

GEORGE C. ARMS, Ch. Clerk.

(To be continued.)

VALUABLE RULES. An anonymous writer says: The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself in relation to what I hear: 1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till absolutely forced to do it. 3. Never to drink in the spirit of one who circulates an ill report. 4. Always to moderate, as far as we can, the unkindness which is expressed towards others. 5. Always to believe that, if the other side were heard, a very different account would be given of the matter.

OBITUARY.

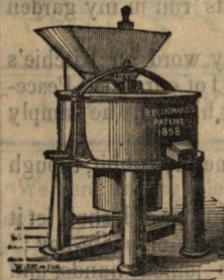
DIED, at her residence in Whitehall, N. Y., June 28th, 1861, widow ANNIS HARLOW, wife of the late Dea. Ransom Harlow. She was born in Shaftesbury, Vt., March 30th,

1785. Dea. R. Harlow, with herself, united with the Baptist church in Low Hampton, N. Y., at its first organization in the year 1807, and continued their walk with the same until the organization of the Advent church in the same place, to which they both united and continued steadfast and consistent members until their decease. They left a large family of children to mourn their loss; yet they do not mourn without hope,—the kingdom of Jesus Christ and his promised resurrection for the saints having been their greatest hope and joy.

WM. S. MILLER.

Low Hampton, July 29, 1861.

ADVERTISEMENTS.



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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a

few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

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Livermore, Me., Oct. 12, 1859.

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is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 10, 1861.

The Peacemakers.

There was once a farmer who lived in a small country village, who was so easily offended, and so very apt to give offence, too, that no one liked him, and a house near this man's dwelling had for a long time stood empty, because no one wished to have such a neighbor as Isaac Hill. At last some one, bolder than the rest, or some one that wanted a house very badly, hired this very one; and when he came into it, he did so with an earnest prayer to God to bless his coming to live near the unhappy man, whom, it seemed, no one could love. His wife and children, also, he begged to help him in the work which he was determined to begin, even the work of making a friend of an enemy; and the wife, and even the children—all who were old enough to understand him, at least—said, "We will all help you, if God help us." So he told them how they might begin their work of peacemakers, and the first lesson he gave them was this, "Prevention is better than cure. Take care not to give offence. We hear neighbor Hill doesn't like any one looking over his fence; so mind, children, when you see him smoking his pipe of a morning or evening when you are in the garden, you don't look at him."

"They tell us he will hang Puss," said little Polly, "if she gets into his garden; and oh! if Puss were to be hung, what should I do?" "Well, we will hope better things," said the father. "But, Polly, if Puss were to be hung, it would be better than having ill will between neighbors. Don't listen to any tales which other persons tell.—They are never peacemakers who carry evil news, mind that."

So the children were very careful, and for some days matters went on smoothly with the quarrelsome neighbor. A person, who was fond of making mischief, indeed, seemed almost vexed to think there had been, as she said, no wrangling between old Hill and the Jacksons. But, as Mrs. Jackson said very truly, "Every one loves my husband. It would be hard, indeed, to quarrel with him."

However, good Mrs. Jackson found that, hard as it was, it was not impossible.—The first offender was a little child. This little child was a merry, sunny boy; his mother's "May-bird," she called him;—and certainly he was very like a May-bird and sang cheerily all the day long. In the pleasant shadow of the blossoming apple-tree, in the bright sunshine on the common, in the brisk October winds, or by the hearth on Christmas night, little Ritchie, the May-bird, warbled sweetly on his way, for he was a child whom Jesus loved and was one of the little flock of peacemakers. Well, this Ritchie had a great love for all God's creatures; he could not bear to hurt any living being, and among other helpless, dumb things which he petted, was a white rabbit, which he had bought of a boy who was not famous for his care of pets, and who had let three of this rabbit's little ones die of starvation.

The rabbit was a new possession, and was waiting for a house which little Ritchie's elder brother, who went to school in a town close by, promised to make. Meanwhile it was kept safe in a shed, which was all very well when the door was shut; but if by any chance a brother or sister left the door open, Mr. Snow, as the rabbit was named, took the liberty of taking a run in the garden, and caused much trouble among the children to catch him. But Snow was growing tame under good treatment; and, as week after week passed, and Joe, the elder brother, was busy, and forgot his promise, the children were almost inclined to think the house was needless, so long as Snow would obey Ritchie's loving call. Very pretty it was to see him and the rabbit together, and the mother used to say that, though she did not like pets in general, she could not help liking this one for the May-bird's sake.

One day, it was the most lovely summer's day in June, and the children were going to the hay-field. Snow was nowhere to be found. They hunted, and called,

and sought, but all in vain, and the children had to leave Ritchie in tears, for he had always been warned not to let Snow run wild, lest he should get at Farmer Hill's trees and young shoots, for rabbits are bad gardeners. Poor little Ritchie! he had led a very happy life, in his peaceful home, and his sorrows had been few; but when, after long searching, he heard a whistle, and a laugh over the fence, and looking up saw Snow dangling by his hind legs from a tree, his grief burst forth into a violent torrent of tears, and in his heart he thought Farmer Hill a cruel, wicked man, whom he could not love. The farmer, who was looking at his hot-beds, heard the cry of sorrow, and said, "That will teach you better, boy, than let your nasty beasts run in my garden again."

There was an angry word on Ritchie's lips, but he was a child of our Great Peacemaker, and, checking himself, he simply said,

"Please, sir, give me my rabbit, though he is dead."

"Not I," said the farmer, "I shall let it hang up for a scare-crow, or scare-boy;" but seeing the child's joined hands, and observing his gentle look of entreaty, he cut the string, and tossing it rudely over the hedge, bade him begone about his business.

The little boy took the dear favorite in his arms, and, instead of going to the hay-field, he dug poor Snow's grave, and having watered it with tears, went indoors to his mother. She comforted him as, perhaps, only mothers can, and then he said,

"Please, mother, help me not to feel angry with that bad man. I try to feel forgiving, but the revengeful feelings will come up, and I want to love my enemies."

"Listen, Ritchie," said the mother.—"Only Jesus can help you, really, but you must still try to help yourself. Do as your father has done; try to do him a kindness; love will come in the effort."

"A kindness! mother; I such a little boy, and he such a great rough man."

"Who can tell?" said the mother, and by this time the May-bird's voice was more cheerful, and in his heart light and hope had dawned.

"I will try to do him a kindness," thought the child. "Poor man! he must be very unhappy to have no one to love him. I wish I could love him. But I can pray for him."

And so Ritchie did that very night, and many nights afterwards, too; and, altho' farmer Hill was still surly—still always trying to pick quarrels with the peaceable Jacksons, the lad went on to pray, and love began to come.

One night, it was a bleak November night, and all the birds but the May-bird were silent, and he sat on his stool by the fire-side singing—as was his wont, when his father came in.

"Poor Hill!" said he; "I have not seen him about this week. I hear he has the rheumatic fever, and he quarreled with his house-keeper, and she left him last night with only that idle bit of a girl. Make him some of your nice jelly, my dear, and let me try if he will take it."

Good Mrs. Jackson shook her head.—"He never will accept any neighborliness John," she said; "and the children would none of them dare to take it in, even if I made it."

But little Ritchie stopped in his song to the baby, and said, "I will."

So the jelly was made, and the next day the little peacemaker, battling his way through the wind and rain, stood at farmer Hill's door. The servant girl was out gossiping with the farm boys, and alone and very miserable in an upper chamber lay the bad neighbor. The boy stood fearful on the mat for a moment or two, but at length tapping softly on the stairs, to let farmer Hill know he was there, asked if he might come up, and when the man shouted out, "No, be off!" the boy stood firm. He remembered that the Saviour, in his acts of mercy, was not always welcomed, and he kindly and modestly said,

"Please, sir, mother has sent you a little jelly."

No answer.

"I am very sorry for you, sir," and the boy gently ascended the stairs. "If you would let me come in and do anything for you, I should be very glad."

A kind of grunt was the only reply.—

Still Ritchie felt it was not a refusal—and then in a moment he stood at the farmer's bed-room door; his little face flushed with something between hope and fear, and his heart beating with sympathy and Christian love.

He offered the jelly humbly, and was pleased to see the farmer's look of satisfaction in the taste, and then gave his mother's message, "that if she could do any thing for him, she would be very glad." He did not say no; so Ritchie, thinking he had stayed long enough, ran down stairs and home, to tell of the beginning of his treaty of peace.

In a short time the farmer's bed was smoothed by Mrs. Jackson's womanly skill, and her hand it was which prepared his food that day. When she left him at noon, clean and comfortable, she was glad to hear, though the tone was gruff,

"Send in your boy, if you like, in the evening."

So, in the evening, when Mr. Hill had had his tea and his nap, Ritchie stepped in. He sat himself down by the fire; for, somehow, he felt rather like a lamb in a lion's den, and waited till the farmer spoke,

"Can you read?" he asked.

"O yes, sir: a little."

"You may read, then, a bit, if you like."

So Ritchie looked around for a book, but seeing only the newspaper was puzzled.

"Have you got never a hymn book? Some of those hymns you are used to sing will do?" Ritchie, delighted, began to say, in a soft, musical voice a hymn which a sick sister had loved. It was from the words, "Lord, he whom thou lovest is sick."

"Saviour, I can welcome sickness, If these words be said of me: Can rejoice in pain and weakness, If I am but loved of thee, Love so precious Balm for every wound must be.

"Thou who waitest not for fitness In the souls thy blood hath saved, Let thy Spirit now bear witness, He this sentence has engraved: Love so precious Gives me all my prayers have craved.

"Though that love send days of sadness In a life so brief as this, It prepares me days of gladness, And a life of perfect bliss. Love so precious Bids me every fear dismiss."

"Say that again, child," sighed the poor man.

He complied, and then stopped; for the farmer groaned,

"Oh! he doesn't love me," said he;—"that hymn is not meant for me, boy!"

Ritchie looked up sadly, and said, "Perhaps I can think of another, or if I had the Bible."

"No, I can't bear it now. Come here, child. I am sorry I hung your rabbit; there, now, when you go home, ask God to forgive me—a sinner. I can't pray."

"Please, sir," said the child earnestly, "I have done that long ago."

"Dore what?"

"Prayed to God for you, sir."

"What made you pray for me? Because you thought me so bad?"

"No, sir; but because I thought you must be so unhappy."

"I? What made you think so? Unhappy for killing your rabbit?"

"Oh no, not that alone; only I fancied you had not many to love you, and I tho't if God loved you, that would make up."

"But what made you pray for me, who had been unkind to you?"

"Jesus, sir. He told me to do so."

There was no more said then. The Bible was lying by the farmer's bed-side the next time Ritchie went, and often was the gentle voice heard reading its truths to the bad neighbor. The word of God went to his heart with power: he rose from his sick bed an altered man, and one day soon after, when walking in the garden, he said to his young friend,

"I have seen something I should like to have written on your tombstone, Ritchie, though I hope 'twill be many a long year before you need it. It is this, 'Blessed are the peacemakers, for they shall be called the children of God.'—Sunday Thoughts.

APPOINTMENTS.

A Campmeeting will be held (D. V.) at Marsh Creek, Center Co., Pa., on the ground occupied the last season, to commence Aug. 29 and continue one week. Brn. Litch,

Osler Pearson and others are expected to be present. Let there be a general gathering of our brethren and friends in this vicinity, at this meeting. Come up in the name of the Lord; bring your families and tents with you, and spend the week especially devoted to the service of God; and we doubt not, as in time past, it will tell for your spiritual advancement, the salvation of precious souls and the prosperity of the cause of our soon-coming Redeemer. As soldiers of the cross, let us be awake—at our posts, waiting, watching, praying, valiantly fighting for God, holiness and truth. The conflict will soon end, and victory be given to the faithful ones.

Committee of Arrangements—Wm. T. Irwin, Jacob Hoover, Samuel Shank, D. P. Watson, Joseph Eckley, Andrew Heaton, Wm. Reside.

M. L. JACKSON.

Also, a grove or camping at Cooper's Settlement, C'earfield Co., Pa., to begin Aug. 22nd and continue one week. The above-named brethren and others expected to be present. M. L. JACKSON.

Milesburg, July 16th, 1861.

THE MAINE ANNUAL ADVENT CONFERENCE. The next session of this conference will be held in Yarmouth (in the Institute occupied by the Advent church) Sept. 11th, Wednesday, at 2 o'clock P.M., and continue over the following Sunday. The brethren there intend to make ample provision for all the friends who attend. Those who come by cars, if on the Kennebec and Portland R.R. will leave the cars at Yarmouth Junction, about one-half mile from the meeting. Those coming on the Waterville, Farmington, or Grand Trunk Railroads, will leave the cars at Yarmouth Station, a few rods from the meeting. Those coming from the Penobscot can take the boat to Portland, then the Grand Trunk R. R., eleven miles, to Yarmouth Station. Call on Brn. Geo. W. Harvey, Geo. Humphrey, R. R. York. This will be a good place for another friendly greeting of the pilgrims, in this time of trouble. It may be the last. We hope to see all the Advent ministers of Maine, who can work and worship in harmony and union, and as many other such brethren and sisters as can well attend. H. B. SEVER, Pres.

J. C. WELLCOME, Secy., Richmond, Me., Aug. 1, 1861.

G. W. Burnham proposes to preach at Loudon Ridge, N. H., Sabbaths, Aug. 11th and 18th and several intervening evenings at 5 P. M., if brethren think best; Tuf-tonboro', as Eld. T. Piper with others may arrange, from Tuesday, 20th, to Sabbath 25th. Will bro. P. assist me as to appointments in Wolfboro', from Tuesday, 27th, to Sabbath, Sept. 1st? Merideth Neck, from Sept. 3d to Sabbath, 8th, inclusive. G. W. B.

Bro. Bliss:—I wish to say to the brethren of C. E. there will be a grove meeting in St. Armands, G. E., near the Guthrie school house, to commence the 11th of Sept. and hold over the Sabbath. B. S. REYNOLDS.

Ps. J. M. Orrock and D. Bosworth are expected. B. S. R.

Providence permitting, I will preach at Bristol, N. H., in the Town Hall, the 2d Sabbath in Aug. T. M. PREBLE.

Eld. L. Osler will preach at Loudon Mills, N. H., Aug. 18th and 25th. GEO. LOCKE.

There will be a campmeeting held at Pine Street, Cameron Co., Pa. commencing Aug. 14th and continuing over the following Sabbath. Brn. J. Litch, J. T. Laming and others are expected to be present. By order of Quarterly Conference. THOS. HOLLEN, Pres. D. ELWELL, Sec.

It is expected that Elder Himes will preach in the Advent chapel, in this city, Sunday, Aug. 11th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. S. Miller. It was received and paid to 1049. Shall we continue the paper to the same address.

J. H. Clark. It was not received, but we cr. you to 1049.

J. Ostrander. Sent \$1 in tracts the 3d. We have cr. the other on the Herald, not wishing to lessen them. Thank you just the same.

J. M. Orrock. Our clerk misunderstood the name, and wrote "David Chase." We now enter the name of "David" send back Nos. from July 1st, and credit to the end of the year. Have so cr. Eld. M.

Eld. J. Knowles. It was not rec'd, but we credit you to 1075.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 5th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

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

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, AUG. 6, 1861.

Pardon Ryan, Smith's Landing, N. J. \$1.00

RECEIPTS.

UP TO TUESDAY, AUG. 6.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

L Joslyn 1058 O Powell 1079, Eld D H Merrill 1101, J E Hurd 1049, J Spear 1071, L Stone 1080, Geo House, Tho Adamson, L Ingalls, C T Heston, P Embury, H House

D Curtis, F Gale, should not know where to look for such, but should we find will write—each to 1075. S Wheeler H Ballis, each 1081—each \$1.

S Sage 1055, Mrs D D Allen 1101, P Ryan 1098, and \$2.06 for b. oks, sent the 5th; R Whipple 1075—each \$2.

M A Karnes 1049, \$2.25.