HERALD.

VOL. II. MONTROSE, PA. FRIDAY, MARCH 30, 1860. NO. 5.

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Reason *vs.* the Atonement.

Dan Rensaw, the name of a Methodist preacher, who some years ago had a discussion with one of our leading men on the doctrine o endless punishment. Since then he has written and published a sermon on the atonement, from which I purpose to subjoin some extracts, showing his objections to the popular view of this subject, which have subjected him to the charge of not being orthodox, and to which he replies that he does not desire to be considered orthodox until orthodoxy makes a few more changes, and it can be so far elevated as to make it seem to know the truth. As it is he says, "Orthodoxy is the nurse false of doctrine, and the tyrant that forces creeds upon all it can, true or false." How true this is. But to the extracts:

It has been said that Christ suffered the penalty of the law in our stead.

To this we object—

1. If we admit this, the conclusion that the penalty is not eternal punishment is absolutely unavoidable. If the penalty due to sin is eternal punishment, and Christ has taken that penalty upon himself, it is needless to say that his suffering must be eternal. This blasphemous conclusion is unavoidable from the premises so foolishly held by many ministers. For the reason already assigned, we pronounce the doctrine unqualifiedly false.

2. This explanation of the Saviour's sufferings makes him suffer as an evil-doer, thereby contradicting the Bible, which constantly represent him as suffering innocently—the just for the unjust. It does not relieve the difficulty at all to say that he was innocent, but took the low place of sinners and suffered as their substitute. We say this does not relieve the difficulty in the slightest degree; for the moment you place him before us as the legal substitute, liable to the penalties due to sinners, the law must regard him as a sinner, or it could have no right punish him. If he takes the penalty of the culprit, it must take his character also. This monstrous doctrine was, something more than a century since, held as necessary. Dr. Crisp, but it is now denied. It has been modified, we think, without removing it in the least.

3. The [illegible] Doctrine was, that character [illegible] was transferred to Christ, and Christ's good character was transferred to sinners. If this were true we could see some way how he might suffer the penalty of the law. But we object to this also in its old form and in the new. We maintain that the doctrine of transferred character is more consistent than the doctrine of transferred guilt, for the doctrine of transferred guilt is not true. We grant that one may take the guilt of another, by agreeing to [illegible] suffering any [illegible] but we deny that any one can take the character of another. Character is a personal matter, and cannot be transferred. If it could be transferred to Christ, it would take his character also. This monstrous doctrine was, something more than a century since, held as necessary. Dr. Crisp, but it is now denied. It has been modified, we think, without removing it in the least.

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North & South Carolina DEPARTMENT.

E. H. LAKE, J. L. C. GRIFFIN, } .....Editors.

OUR LICENSES.—We have a few copies of our licences, which will be sent on the receipt of $1. Address E. H. LAKE.
Magnolia, N. C.

REV. J. L. C. GRIFFIN, M. D.—We are happy to announce the arrival of Rev. Dr. Griffin, who will preach to the people one month. We trust that our people will not let him go away empty. As I have no claim upon the people for any compensations, being unable to labor, I desire Dr. G. to receive what might fall to me under other circumstances. I am willing to deprive myself of comforts, yes necessaries for the sake of seeing a live Universalist minister preach Universalism in my place. Let all contribute something to help our worthy Brother Griffin.

The laborer is worthy of his hire, and do not fail to administer to the wants of those who labor and toil in the gospel vineyard.

Magnolia, N. C. E. H. LAKE.

The following notice of our new work we take from a Boston paper:

OBJECTIONS TO THE DOCTRINE OF ENDLESS PUNISHMENT—A NEW BOOK.—*Dr. Cobb*:—Will you allow me to say, that I shall publish, on the 20th of March, a new book from the pen of Rev. E. H. Lake, bearing the above title. It will be a work for the people, and one which every family should possess. It will sell at 50 cents per copy; a reasonable discount by the dozen. Orders are solicited. Address all orders to J. M. USHER,
No. 37 Cornhill, Boston.

Our friends will bear in mind that by sending to me for this new work, it will aid me some in supporting a dependent family, now that I am too feeble to preach.

On the receipt of $3, I will send 7 copies, passage paid, to any address. Direct your order to E. H. Lake, Magnolia, N. C.

An Affectionate Letter.

Portsmouth, Va., March 6th, 1860.

Dear Brother Lake: Your letter of the 1st inst. was duly received. I am truly sorry to learn that your health has failed so much since your return home. I can but hope that rest and a more genial climate may yet do something for you.

I am fully aware that the thoughts of leaving one's dear ones to provide for themselves in the cold and uncharitable world, must have a very depressing influence on the feelings of a doating parent. You have been a faithful and zealous advocate of the truth of God, and I pray and trust that God will not be unmindful of you and your family. I hope and trust that you may yet be spared to your family and friends even should you not be able to preach much again. Yours, in the bonds of the Gospel,

J. COUNCILL.

I feel deeply grateful to my brother for his expressions of kindness, and I hope his prayer may be answered in the recovery of my health. But I feel I am fast going. I grow weaker daily, so much so I can scarcely walk. My left lung seems entirely consumed, and my terrible cough will as surely carry me to the grave as the night succeed the day. My spirits are sad and dejected, for my entire income is cut off and poverty, with all its horrors stares me in the face. The thought that my family will be deprived of the comforts, and perhaps the necessaries of life, falls upon me with crushing weight. I pray God if my work is done, my usefulness over be will take me home. I do not wish to be a burden to my friends, I am ready to go. Even so, Father! for it seemeth good in thy sight. All that remains for me now is to wait patiently the sequel for my flight to a purer world, where the tear of sorrow never flows, and sickness and death are not known.

I would say to my friends in N. C., I have written to a faithful minister of the Lord Jesus to come and take my place, and preach the to them the gospel. For I had rather live poorer than to see our cause languish. For it I have sacrificed my health, my all.

One word to my brethren: Be faithful, united, love one another—exercise charity towards all—obey God—imbibe the spirit of your master. Finally, brethren, farewell. Meet me on the banks beyond the "swelling flood, to part no more forever. E. H. LAKE.
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THE GREATEST DISCOVERY OF THE AGE.—It seldom occurs, that we notice under any circumstance, patent medicines, restoratives, or any thing of the kind, for we have a prejudice against most of them. But candor compels us to envite attention to the advertisement of Prof. Wood's hair Restorative in the last column at the bottom of third page of this paper. We are too juvenile to require anything of the kind, but some instances of its use have come to our knowledge which almost assures us that it is a sovereign remedy against the hair becoming prematurely gray. It is not a "hair Dye;" but upon its application as directed, the effect is produced on the skin, which brings out the original native colored hair, without stiffness, and gives it a glossy and natural appearance. We have seen persons who have used it, and they are much pleased with it. Examine the advertisement.—[Missouri Republican. Sold by all respectable Druggists.—No. 15.

THINK OF THIS.—Let our people who enjoy the labors of a pastor who is a good and faithful man, as most of most of them eminently are, be sure and manifest to him in some way, at least occasionally, their appreciation of his labors and services. No doubt more ministers are led to change their locations from a feeling that their work is done, and that the people they serve are not interested in them, than from any other cause.—*Banner.*

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From the Southern Field and Fireside.

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UNIVERSALIST HERALD.

"HE WILL NOT ALWAYS CHIDE; NEITHER WILL HE KEEP HIS ANGER FOREVER."—PSALMS 103: 9.

VOL. XIV. MONTGOMERY, ALA., FRIDAY, APRIL 6, 1860. NO. 6.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

TERMS OF SUBSCRIPTION:

Two Dollars A Year, In Advance.

TO POSTMASTERS.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice, when their papers remain in the Post Office without being taken out by subscribers, within five weeks they are liable for the pay.

☞ The patrons of our journal need not wait for agents to call on them but let each and every man indebted to us, enclose the money in a letter, and send the same to us, at this place, at OUR RISK. All current money in the States in which subscribers reside will be received, and due credit given therefor in our books.

☞ Postmasters and others, who know individuals to be irresponsible, to whom our paper is sent, will confer a great favor by apprising us of the matter without delay.

☞ Be sure and give the name of the office at which you have been receiving the "HERALD," as well as the Office to which you desire to have "HERALD" changed.

Lady Byron's Answer to Lord Byron's "Farewell."

In the whole range of English literature there is not, says the Memphis Inquirer, in our opinion, a production, either in prose or verse, that combines within itself more expression of feeling, more real, outspoken, earnest sentiment, than Lady Byron's reply to her faithless husband. Byron's "Farewell" was an ironical bidding adieu to a heart that he had wantonly crushed. But Lady B. has, in defending herself from his irony, "turned the tables" on him most completely. Her reply is scathing, and must have "cut" Byron "to the quick."—We call special attention to the proud and noble defiance expressed in the last verse. The poem has doubtless been read by all our readers; but it will repay another perusal:

Yes! farewell—farewell forever l[illegible]
 Thou thyself hast fixed our doom;
Bade hope's fairest blossoms wither,
 Never again for me to bloom—
Unforgiving thou hast called me—
 Didst thou ever say *forgive?*
For the wretch whose wiles beguiled thee,
 Thou alone didst seem to live.

Short the space which time has given
 To complete thy love's decay;
By unhallowed passion driven,
 Soon thy heart was taught to stray.
Lived for me that feeling tender
 Which thy verse so well can show,
From my arms why didst thou wander?
 My endearments why forego?

Oh, too late thy breast was bared,
 Oh, too soon to me 'twas shown,
That thy love I once but shared,
 And already it is flown.
Wrapt in dreams of joy abiding,
 On thy breast my head hath lain,
In thy love and truth confiding,
 Bliss I ne'er can know again.

That dark hour didst first discover
 In thy soul the hideous stain—
Would these eyes have closed forever,
 Never to weep thy crimes again.
But the impious wish, O heaven!
 From thy records allotted be;
Yes, I yet would live, O Byron,
 For the babe I've borne for thee!

In whose lovely features, (let me
 All my weakness here confess,)
Whilst the struggling tears permit me
 All the father's I can trace—
He whose image never leaves me,
 He whose image still I prize,
Who this bitterest feeling gives me,
 Still to love where I despise.

With regret and sorrow rather,
 When our child's first accents flow,
I will teach her to say, *Father*,
 But his guilt she ne'er shall know.
Whilst to-morrow and to-morrow
 Wakes me from a widowed bed,
On another's arms, no sorrow
 Wilt thou feel, no tear wilt shed.

I the world's approval sought not,
 When I tore myself from thee;
Of its praise or blame I thought not—
 What's its praise or blame to me?
He so prized—so loved—adored,
 From his heart mine image drove,
On my head contempt has poured,
 And preferred a wanton's love.

Thou art proud; but mark me, Byron,
 I've a heart proud as thine own;
Soft to love, but [illegible] iron
 When contempt is o'er it thrown.
But farewell! I'll not upbraid thee,
 Never, never wish thee ill;
Wretched tho' thy crimes have made,
 If thou canst, be happy still.

The aggregate vote of the whole United States in 1828 was but 1,1[illegible]0,000.—*The* seven North-western States now poll that number. *The* entire vote of the nation now exceeds 4,000,000! *There* are more voters in the Union now than there were people in the days of the Revolution.

The following from the Louisville *Journal* is one of Prentice's best; A strolling vocalist writes to us from the North, asking whether [illegible] "sing anti-slavery songs in the South?" [illegible] yes, and as he will be tarred and feathered, he will be sure to get exactly the right *pitch*.

For the Universalist Herald.

Revision of the Scriptures.

The Baptists—to some extent, at least—are certainly right in clamoring for a revision of the Scriptures. Language, like everything else of an earthly nature, is incessantly undergoing mutations.—Even in the course of an individual lifetime, many words can be called to mind which have become entirely obsolete, or else undergone a change or changes in signification, wholly different from that which was originally ascribed to them. Created as they are to meet the exigencies of the times, as these exigencies change, from one cause or another, the necessity for a particular meaning to a word frequently ceases to exist. This feature throws a peculiar interest around the study of philology; for by means of it we not only trace the modes of expression adopted at different periods, but we also see stamped upon a nation its manners and customs from age to age, as well as the growth of its internal thought and feeling, as indellibly as the history of the pre-Adamite earth is written upon the everlasting rocks.

Moreover, every age is characterized by its inventions, as well in literature as in every other department of human ingenuity. Innumerable words have been invented, and are now in common use, which, but a few short years ago, were not to be found in a single vocabulary of the English language. The progress of science makes continual demand for new words. To meet this demand, words of common life are sometimes used in a technical sense, and sometimes other languages furnish its required terms. These, and a thousand other influences, are constantly combining to change the meaning of words.

But, not to consume time unnecessarily, we proceed at once to offer a few remarks, in regard to the subject more immediately under consideration. The Bible, like all other books with which we have to do, must be accommodated to existing circumstances: or, in other words, *made to keep pace with the times.* In illustration of the truth and justice of this remark, we might simply cite the reader to the different changes in signification which the word *hell* has undergone since the translation of the Bible into the English vernacular. In the times of King James, it was understood to mean simply the invisible state, without any reference whatever to the goodness or badness of the inhabitants by whom it was supposed to be occupied. It was subsequently understood to be the place where the wicked were kept in reservation for the day of general judgment. Anon, it acquired its present meaning, which is, *a litteral lake of fire and brimstone!* It corresponds to the Hebrew word *Sheol*, which, in the Old Testament, is variously translated "hell," "pit, and "grave." Why was not a uniform meaning attached to this word by those who were intrusted with the translation of the Scriptures? The same question may as appropriately be asked in regard to the Greek word *Hades*, (corresponding to the English word under consideration,) which is sometimes translated hell, and sometimes grave. Why this diversity of meaning? Are we not therefore justified in contending for a revision of the Scriptures, if but to correct the indiscrepancies here alluded to! But this is not all. What we have asserted in regard to *Sheol and Hades*, is also appliable to many other words, of equal import—to only a few of which, however, we will at present make but a passing allusion. *Shatan* in Hebrew, and *Diabolos* in Greek, are variously translated Satan, Devil, Accuser, Adversary, Enemy, Idol, &c., &c. *Krisis*, which is defined "discrimination," "judgment," &c., by Donnegan and other lexicographers, is translated in some places "damnation," and in others "condemnation;" whilst in others again, it has been properly rendered, as the following instances will show: "Now is the judgment (Krisis) of this world." John 12:31. "The time [is] come that judgment (Krisis) must begin [at] the house of God." 1 Pet. 4:17; see al[so] John 9:39; Rev. 14:6-7. The word w[hi]ch in these passages is translated [illegible], is the same that is rendered dam[nation] [illegible] places. Why [illegible] be attached in other vers[ions] meanings [illegible] [iden]tical words? Numerous other instances might be cited of the ambiguity of meanings attached to words, in both the Old and New Testament Scriptures, but let the following suffice: "Whoso shall lose his life for my sake shall find it." Matt. 16:25.—The word *psuche*, here translated "life," is rendered "soul" in the verse succeeding: "For what is a man profited if he shall gain the whole world, and lose his own *soul*." Ibid 16:36. Again: "Then shall the dust return to dust as it was, and the spirit to God who gave it."—Eccl. 12:7. The word *pneuma* here translated "spirit" is rendered "breath," "wind," &c., in other places, both in the Old and New Testaments. (See Ps. 146: 4; *ib.* 104:29; Gen. 2:7; Job 33:4; *ib.* 27:3; Is. 40:7; Ez. 37:14; Jas. 2:26.) Why these discrepancies? Does it not appear that this diversity of meaning was attached to the same, identical words, for the ostensible purpose of deluding the mass of the people, who are, and always will be, ignorant of the Greek and Hebrew languages? Whatever may have been the intention, it certainly will not be denied that such has been the *effect.*

In view of the foregoing consideration, and many others that might be adduced, (did time and space admit it?) are we not justifiable in contending for an immediate and thorough revision of the Scriptures? All theologians, who make any pretentions to scholarship, are unanimously agreed that there are hundred and thousands of errors and mistranslations to be found here and there througout the Bible.—Why, then, are some of them so inveterate in their denunciation of those who argue in favor of the necessity and importance of a revision the Scriptures? "O consistency! thou art a jewel."

A. J. OLIVER.

Vernon, Fla.

PETER'S VISION.—What became of the vessel and its contents after Peter had seen them? We are told. that "ALL *were drawn up again to heaven.*" Acts. xi. 40. Not a single animal which the vessel contained was lost; nor at any moment was there the slightest danger that any would be lost. All due care was taken for their preservation before they came down from heaven. Like a sheet, knit at the four corners, the vessel was secured. There is something beautiful in this figure. This is the surest of all methods of securing the contents; like the garment of the ever adorable Saviour, the sheet was literally without a seam. Not a rent, or place of any kind, through which the most inconsiderable animal of the whole could be lost. The surest means were taken for the preservation of all before they came down from heaven; they were all in the care of God while here; and all were received up into heaven again. This was the close of the scene. Nothing more was heard of the contents of the vessel. "All were drawn up again into heaven." None went to a place called hell; none went to purgatory.

All went to heaven. There the account left them; there the grace of God placed them, and there we are willing they shall remain.—What an argument for the salvation of all men. As Peter before this vision had no doubt of the salvation of the Jews, so afterwards he had no doubt of the salvation of the Gentiles. God had taught him that all men were equally precious in his sight; and we do not wonder that he afterwards said, "Believing we rejoice with joy unspeakable and full of glory,"—a declaration we cannot account for on the presumption, that he believed in the doctrine of endless misery; but one that was very natural on the ground that "all shall be drawn up again into heaven."—*Trumpet.*

READING AND SPELLING IN SCHOOL.—1. The human voice is, to the human sense, the most intensely interesting sound which ever the ear of man. The power to enlist the human sympathies, which exist in the carol of the mother to her infants in the shrill, joyous, and unrestrained shout of the play-ground; in the fascinating influence of musical notes—in the soul-stirring tones of eloquent oratory, whether exhibited in the pulpit, at the bar, in halls of legislation, or on the battle-field, sufficiently proves this.

2. It is important that his means of arousing interest should attain the greatest perfection at the family fireside and in the school-room; hence, it should be acquired generally. Reading is a most agreeable and available means of accomplishing this, and of turning it to good account.

3. To attain skill in the management of the voice, in the artificial exercise of reading, much culture is needed, and many difficulties are to be overcome.

4. Sufficient culture in this particular is not commonly attained by pupils, at the early age at which they generally leave the primary schools, therefore, to supply this needed culture to pupils in general, and, more particularly, to furnish to the lower schools teachers more competent to instruct in this branch than when they themselves left the same school, it is necessary and expedient that reading be taught in our higher schools—colleges included.

NEW ORLEANS, March 23.—The United States sloop-of-war Preble is below, with the prisoners taken from the Mexi[can] steamers at Vera Cruz. All well on [illegible] relative to the [illegible]

For the Universalist Herald.

"Sinners by Nature."

The doctrine indicated by the above and several similar expressions, prevails among christians to a very considerable extent. One or more of the popular creeds has an article treating expressly "Of Original or Birth Sin." And it has been very extensively held that infants come into the world sinful beings, and not merely sinful, but wholly or totally so.

The falsity of the above named doctrine may be shown, as has often been done, and with much clearness, by an appeal not only to the scriptures, but to the dictates of reason and common sense. But the doctrine being still held, it is manifest that its claims upon the attention of doctrinal reformers have not altogether ceased; and I propose, in this article, to show its inconsistency with certain scriptures not usually quoted in connection with this subject.

Where Jesus spoke to the Jews about making them *free* through the power of his truth, they objected to his language, claiming that they were not in bondage, nor had they ever been. Our Lord replied to them, "Whosoever committeth sin is the servant of sin." 1.—He thus *personified* sin, representing it as a master, and each sinner as its servant. And this figure occurs also elsewhere.

The apostle Paul, in writing to the brethren at Rome, adopts the Savior's metaphor, and argus thus: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are * * * whether of sin unto death, or of obedience unto righteousness?" And he goes on to tell of their having been "servants of sin," even "servants to uncleanness, and to iniquity unto iniquity;" also that they, at that time, had become and were in duty bound to be "servants of righteousness," "servants to God," "servants to righteousness unto holiness." 2.

There were anciently, as at present, two classes of servants. The one class were *hired* servants, bound to do their master's will for a consideration determined by contract; the other, *chattel* servants, mostly *born* to a condition of servitude. To the former were given wages; to the latter, not. Now with these circumstances in mind, how stands the doctrine of native, inherant sinfulness, when viewed along side of that well known text, "*The wages of sin is death.*" 3.

Sin, by the figure, is a tyrant master; men, in general, are, too often, his obedient servants. But if the apostle had held that mankind are *born* servants to sin, that is, born *sinners*, would he, could he, have represented the sinner and receiving *wages* for such service? The idea is preposterous, hence, then, though men are very generally servants to sin, it is manifestly untrue that they are so by virtue of birth. They become such by their conduct.

N. B. Sin is emphatically a hard master. Sin, as says the apostle, is "exceeding sin." 4. Yet, truly, there is one species of oppression practiced under the sun, which sin, with all his sinfulness, cannot well be charged with.—He never withholds the wages due. He even has little or nothing to do with the *credit* system. He makes pay right along—or, as some would say, he pays down. According to Dr. Adam Clarke, the word rendered "wages" in Romans vi, 23, originally "signifed the daily pay of a Roman soldier." See his commentary *in law.*

Reader, beware. There is another aspect to this subject. Is death worth laboring for?—Is it worth receiving? worth having? Though the sinner is sure to receive his wages—though, in a technical sense, he gets just what he contracted for—that which he gets is often, if not always, of a very different character from what he anticipated. Hence, the scripture very pertinently speaks of "the deceitfulness of sin." 5 So deceitful indeed is it, that thousands are deceived thereby almost every day of their lives.

Be not deceived. "He that doeth wrong shall receive for the wrong;" and there are "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."6 Neither the foregoing considerations, nor any other, go to render the sinner otherwise than accountable for his sins, Mark that.

But although, "death" has "passed upon all men, for that all have sinned," it is nevertheless a scripture truth that "where sin abounded, *grace* did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord."7 Grace, then, is ultimate triumph over sin—life over death—and happness over misery.

J. L.

1. John viii, 32. 2 Rom. xi, 16. 3. Rom. vi, 23. 4. Rom. vii, 13. 5. Heb. iii, 14.—6. Col. iii, 25; Rom. ii, 8-9. 7. Rom. v, 12-21.

THE MOST CURIOUS BOOK.—One that was produced in France three hundred years ago. It is entitled "*Liber passionis Domini nostri Jesu Christi,*" and is *neither writen nor printed.* The finest vellum, and being interleaved with blue paper, may be read as easily as the best of print. The materials are of the most delicate and costly kind, the workmanship exquisitely exact, and the labor necessary to complete the work must have been immense. In 1640, Rudolphus II., of Germany, offered for it 11,000 ducats, nearly equal to 60,000 ducats (or dollars) at this day.

For the Universalist Herald.

Three Voices,

INFIDELITY—PARTIALISM—UNIVERSALISM.

Infidelity: There is no God, no Savior, no life beyond the grave. I am now traveling the down-hill of life—years seem to grow shorter as I grow older: old age is coming on me—I am hurrying on to the grave, and oh! how dark! No ray of light to dispel the gloom that hangs over the infidel's grave. I am consoled with the thought that my soul is not crushed down with tormenting fears.

Partialism: There is a God, all nature cries aloud, and relation joins in the cry. There is a Savior, there is a life beyond the dark valley and shadow of death. I believe, I am no infidel. I am now on the down hill of life: I have committed may grievous sins against my God. As I grow older, years seem to fly more swiftly. I feel that I am wearing away.—Many with whom I played whilst a boy are gone. Many with whom I toiled in riper years have long since passed away. I imagine I see my grave already opened, waiting to receive my body. But oh! what looms up before my mental vision. Beyond that grave I see a yawning gulf, a hell, an *endless* hell, into which the wicked are all to be plunged after death. I am a sinner, am I prepared to die? I fear not, and if not, my destiny will be to roll in the raging fiery billows of hell amidst the groans and shrieks of the damned. (aye, one of the damned myself,) to all eternity!! Oh! horrid thought! I envy the infidel. To h[im] there is no life beyond the grave,—no hope, but yet no fear. To me there is a future life, but oh! what a life! But little hope, many doubts, much fear!!

Universalism: There is a God who rules the world, and rules in love. A God, a father and friend of mankind, and though he sometimes causes grief, yet will he have compassion according to the multitude of his miseries. And not only a God but also a Savior of the world, by whose appearing was life and immortality brought to light. I am growing old. How swiftly time [illegible] must I sleep in the arms of death [illegible] I see beyond the grave. Oh! what do I see? I see my Savior who burst the bonds of death, and arose triumphant from the grave, and is now sitting on the right hand of the Father,—one enemy after another falling before his mighty hand, till at last, all sin, all evil, sorrow and suffering and everything that militates against the happiness of man is destroyed. The kingdom is given up to God! I hear loud songs of praise, and see a ransomed universe around the throne of God!

"No wanderer lost, a family in heaven."

To me there is a life beyond the dark valley and shadow of death. All hope—no fear.

Wahlesca, Ga. B. F. STRIAN.

The Trees of North America.

Although it is generally conceded that the arboreous luxuriance of this continent is perhaps unparalleled, and although several works treating of the sylva of various portions of North America have been published, there has been no short, concise statement of the number of species and locality of the different trees in this part of the world, until the Smithsonian Institute, in pursuance of their purpose of illustrating, in connection with the meteorological observations now in progress under the direction of this Institution and the Patent Office, the estimate of North America, engaged Dr. J. G. Cooper to prepare an article upon sylva of this continent. From this document, published in pamphlet form by the Smithsoman Institute, we glean some interesting facts.

There are no less than one hundred and thirty-four different species of tree on the continent of North America, including a vast variety, from the rich tropical sylvan products of the Mexican districts to the stunted pines that pass their unseen sturdy lives among the snow of Labrador. The tallest trees are found in California, where is the giant redwood—the *Sequoia gigantea of* Torrey, or the *Wellingtonia gigantea* of Haoker—which attains the prodigious height of four hundred and fifty feet from the ground, about half as high again as Trinity Church steeple.—The yellow fir, or *Abies Grandis*, which grows in Oregon, is also a very respectable tree, often reaching the hight of two hundred and fifty feet. In Massachusetts they have the white wood popular, of one hundred and forty feet in height, and the same State also possesses a *Zantoxylum Americanum*, which is more familiarly known as the toothache tree. In New Jersey there may be found a species of white beach one hundred and twenty feet high. After these it is quite a contrast to descend to a prickly pear tree of Mexico, which, though rejoicing in the gorgeous title of *Opunita Athuathocurpa*, is but six feet high. The *Pranus Sabcordato*, a kind of plum tree, is another sylvan dwarf, and the *Juniperus Pachypoloea* is also an arboreous pigmy, neither of these Mexican trees being over ten feet in height.

The Gulf of Mexico has an important effect upon forest growth in the United States. It is from the Gulf that many rain storm proceed, and they are blown easterly by westerly winds until they fall generally before reaching the Ohio.—Thus, as they do not reach the Illinois region, that district is deprived of its fair share of rain. Without moisture there can be no trees and that is the reason that Illinois and Michigan abound in treeless prarires that are not to be found in places where the rain storms from the Gulf fall. In Texas, where these Gulf storms do not travel, the moisture, and consequent vegetation, sylva grow less as we proceed westward, until we come into the great desert that exist in the Dacotah regions.

Dr. Cooper, in order to further explain his remarks on North American trees, has prepared a map of this continent, which he divides into arbitrary districts. The first of these districts or regions, the Algonquin, includes the eastern part of British America, Labrado, &c., and contains five species of trees.—We live in the Candian region, which possesses seventeen characteristic and one peculiar species of trees. The Tennessean district is the richest in treasures, possessing thirty-four characteristic, and seven peculiar species, while the Mississippian and Floridian regions are not far behind, each containing thirty-two characteristic and the latter seventeen peculiar species.

NOT LOST.—The following beautiful sentiment, in regard to the future condition of our children, is from the pen of Henry Ward Beecher:

"When God gives me a babe, I say, 'I thank God for this lamp lit in my family.' And when, after it has been a light in my household for one or two years, it pleases God to take it away, I can take the cup bitter or sweet; I can say, 'My light is gone out; my heart is sacked; my hopes are desolated; my child is lost—my child is lost!' or I can say in the spirit of Job, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' It has pleased God to take five children from me; but I never *lost* one, and never shall. When I have a child that Christ covets, with a divine coveting, and he says to me, in words of tenderness, 'Will you not give me the child, and let me take care of it instead of yourself?' my flesh may remonstrate, but my heart says, 'Lord, take it and adopt it.' I have lived long enough since the taking away of my children, to find that it is better as it is, than that they should have remained with me. I have seen a great many cares and troubles for a person of my years, but I bear witness that God has put no trial upon me which it has not been good for me to endure."

As believers in Christianity, which reveals God as our Father and heaven as our eternal home, it is our privilege to feel that when our children are taken from us, they are not *lost* to us, but only pass on before us to the spirit world, to become angelic beings around the burning throne of God and the Lamb. Jesus declared that of such is the kingdom of of heaven. They have gone up to live with the crowned immortals, to be watched for and cared for by the angels of light, and we doubt not that they will be among the first to welcome us among the shining courts on High.

A WORD TO YOUNG *MEN* PROFESSING UNIVERSALISM.—Young man, you are always free and ready to give in your testimony in favor of Liberal Christianity; and ever ready to openly declare your faith in the Great Salvation; always able to defend the cause against all opposition and prejudice. But there is something *more* required of you than mere eloquence or logic, however brilliant or clear your argument may be.

Thrown as you are, in the daily routine of active life, into the society of those of every sect, disposition and habit, do you fully and truly realize what power you daily carry with you, in your life and example, for good or ill, to the cause you profess to love?

I would say it with all charity, but do we not see every day around us, those of every denomination whose lives are a reproach and blight to the cause they have espoused? But you will agree with me that no sect is so scrutinized; there is no denomination whose every act is so critically regarded and judged, as those who receive the "Glad Tidings" as the word of God?

Therefore, young man, stand up in the strength of your opening manhood; and while you would gladly and freely speak "of the reason of the hope that is in you," and of your consolation and joy in believing, be guarded, be watchful, that no word, no act of yours, shall in any dgree blight or mar the good name of the cause you profess to love. If you would see your faith prosper and increase let your "daily walk and conversation" be above all "appearance of evil," that others, through your bright and shining example, may be led to believe and rejoice in the faith you cherish.—*Banner.*

NEW ORLEANS, March 24.—The officers of the schooner Virginia Antoinette—which has just arrived—state that the military conference, for the purpose of suspending hostilities with the forces under Miramon and Juarez, had broken up without any favorable result.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

Corresponding Editors:
S. J. McMorris, J. M. H. Smith, B. F. Strain.

MONTGOMERY, ALA., APRIL 6.

JOSEPH WALKER, Charleston, S. C., is our authorized agent in that city. Any business transacted with him will be valid.

Br. N. P. Walker, you have paid to Vol. 14. No. 26.

Greenville, Ala.—The editor will preach in the Presbyterian church in this place next Wednesday night, April 11th.

Z. P. Worthy—we cannot change the direction of your paper, until you tell us at what office you have been receiving it. We have a *standing* notice to this effect for all our subscribers, which if they would notice, they would save themselves and us a deal of trouble.

The Religion of Principle.—A sermon delivered in the Church of the Messiah, by Rev. I. D. Williamson. D. D., Pastor, Philadelphia. S. A. Roberts, Publisher, No. 43, North Sixth Street, 1860.

We have received a copy of the above sermon in neat pamphlet form, and return thanks for the same. It is an admirable production and will tend much to promote correct views of religion.

Causes of the Growth of Crime in High Places.—Two Discourses delivered in the Warren Street Universalist Church, by Rev. T. B. Thayer, Boston; Published by Abel Tompkins, 38, & 40, Cornhill. 1860.

Such is the title of a neat pamphlet just received. The discourses are just such as the degeneracy of the times require. Br. T. is one who wields a ready pen.

Star in the West.—This veteran Universalist paper has just entered upon a new volume, and comes out in a new dress—albeit we do not fancy the *head*. The old one we think was much better looking. The Star is an able Universalist journal published every week in Cincinnati, Ohio, at $2 per annum. Revs. H. R. Nye and G. L. Demarest, editors and proprietors. Letters on business should be directed to Nye & Demarest, Cincinnati. Private letters designed for Bro. Nye should be directed to Memphis, Tenn. We wish the Star continued success.

"The Universalists of Gallipolis, O., have purchased a lot on Second Street, the site occupied by the old post office building."

Have not some of our wealthy Universalists as much soul as the opulent among our Limitarian brethren? Many of our friends are blessed with a large portion of this world's goods, and thus have the means to do much for Universalism. If they cannot afford to pay $5000 for a church, they can support missionaries.—A liberal distribution of Universalist books and papers would also open the eyes of many. Several copies of the Herald might be taken for gratuitous distribution, especially when it is remembered our opposers are doing all they can to break it down. Nothing would please them better than to see the Herald stop, and the walls of our Zion left desolate without watchmen.

Brethren Sustain your Faith.

We cannot reasonably expect any cause to flourish unless we do our duty in advancing that cause. It will not do to sit still and say "truth is mighty and will prevail." That truth is mighty, is admitted, but it cannot prevail without means. God works by *means* in all departments of the universe. Yes brethren, we must use means to advance the gospel.—Sitting in the shade on cushioned chairs and *talking about* it, will never do any good. We must put our shoulder to the wheel in earnest—concentrate our energies—contribute liberally of our worldly substance to the promulgation of the gospel. Ministers to go forth and preach our sentiments must be sustained—not starved. It is perfectly idle and mean to think that any man can spend his time and talents in any cause whatever, without being paid.—How can he support his family? how can he take care of those who are dependent upon him? Churches must be built, and those who believe in Liberal Christianity ought to be *liberal* in contributing to support preachers and build churches.

The benign influence of the gospel on posterity—on community at large, ought to be a great incentive to us to have it proclaimed. I know a *few* of our brethren have done and *are* doing nobly. But the number is small, and they finding that the whole responsibility is thrown upon them, very naturally, after a while get discouraged. There are too many *able who do not*. This is one reason why our cause does not advance faster in the South.—Others again who do give anything for preaching, throw it into the popular scale—yes, support that which they do not believe, and *neglect* that which they believe. Strange inconsistency!

Holloway's Pills and Ointment.—Asthma—Though this disease has baffled the skill, and been pronounced by eminent medical men as irremediable. The numerous certificates daily received by Dr. Holloway, are a direct refutation to such illfounded and fallacious conclusions. coughs, colds, and asthma in all its ramifications of bronchial affections, disease of the chest, throat, &c., have been cured in their worst stages by these expectorant and laxative remedies.—Sold by all Druggest, at 25c., 62c., and $1 per box or pot. 203

The Truth Slandered.

Mr. C. W. W. Dobbs, a young man who has been a subscriber to the Herald for several years, has left Greensboro, N. C., without settling his bill for the same, which is $3,50. Since his return to Portsmouth, Va., we learn he has joined the Baptist Church in that place, and is now busily engaged in abusing his old friends. A correspondent has sent us an article clipped from the Richmond Christian Advocate, signed "D.," which we doubt not is from this Dobbs, in which he abuses Universalists and their doctrine without stint. Hear him. After giving a whining, self-righteous introduction about the trials of "*the child of God*," he lets off his spleen after the following fashion:

"Here (in Portsmouth) we have a class of men who are infinitely (in my opinion) worse than the verlest infidel. In fact, they are no better, as regards their doctrine, than the class I speak of. They pretend to accept the Bible as a divinely inspired revelation from heaven. and yet deny or pervert its plain meanings, and strive to make men believe that the awful retribution it announces as awaiting the incorrigibly impenitent is all a myth, and that the sins of man will be counted as naught, and that the crime-dyed rebels against the authori- of God will be received into the holy heaven where Jesus Christ has gone, and where he is preparing mansions for those that love and serve him here. You and your readers will readily perceive that I speak of Universalists. They are, perhaps, more numerous here, and have more agencies at work, than in any other place of our State."

Verily, the conversion of Dobbs to a belief in endless misery has not made a better man of him—on the contrary, it has made him *worse* as we will prove. When he was a believer in a *just* and *merciful* God, D. generally paid for his paper promptly, and we never heard of his abusing his neighbors through the press or otherwise. But, no sooner does he *apostatize* and become a believer in endless cruelty, than he commences *abusing* and *slandering* his Universalist neighbors, and neglects to pay a just debt!! We say as the Savior did on a certain occasion—"The last state of that man is worse than the first."

Were he truly converted—did he have the love of Christ glowing in his soul, he would not bear false witness against his neigebors.—We are assured by the apostle that if any man seemeth to be religious, and bridleth not his tongue, that man's religion is vain." Jas. 1:26. The charge that Universalism which teaches the final *reformation of all sinners*, is worse than infidelity, is simply ridiculous and false. Men in the scriptures are *never* condemned for believing too much of Christ, but for believing too *little*. Hence said the blessed Savior on one occasion, "O ye of *little faith*, wherefore didst thou *doubt*?" The assertion that Universalists [illegible] of the Bible a *myth*, [illegible]. No people on God's [illegible] fully in a just retribution than Universalists. That "crime-dyed rebels will be received into the holy Heaven," no one that we ever heard of, teaches. By the way, we never heard of an *unholy* heaven! We are glad to have the confession, even from a traitor, that Universalists are numerous in Portsmouth. We hope they will continue to prosper maugre all the petty opposition of Dobbs, Boggs or Moggs. A few years since Dobbs wrote an article for the press in which he stated that Universalism *saves* from infidelity. Now, it is infidelity itself, or worse. If he was honest in his statement then, he is not so now; and if he is now, he was not then. Either view of the matter places his veracity at a *heavy* discount. But hear him further:

"A young man who was then a zealous and somewhat devoted Universalist, wrote to a propagator of that doctrine, who came to Portsmouth and preached several sermons.—Immediately all the various skepticists of the place banded together, (Atheists, Infidels, Universalists, Spiritualists, &c.,) and agreed to pay the self-styled *evalgelist* $200 for monthly discourses for the year 1858. This has been continued till the present. The young man previously alluded to, was, by the grace of God, turned aside from following the broad way that leads to death, and leaving the "congregation of the wicked," he gave his heart to Christ, and united with one of the evangelical denominations."

We have a feeling of mingled contempt and pity, for the person who can mendatiously and maliciously, class Universalists with infidels. The truth is, two thirds of the infidels of the present day have been made such by the absurdities of the pulpits of the day. That infidels may sometimes wait upon the ministry of the Universalist, where they can hear consistent and sensible, is not denied, but that Universalists and infidelity have any affinity, we do deny.

They sometimes wait upon our ministry as the lame diseased did upon our Savior—*to be healed*, and we rejoice to know that Universalism has healed many of the blighting influences of infidelity.

But that "nice young man" has "given his heart to Christ!" This savors too much, Dobbs of the Pharisee—that you have not love to your fellow men, is evident, from the way you slander them! As such you are as the "sounding brass and the tinkling cymbal." 1 Col. 13:1. Speaking of a gracious revival (of fanaticism and bigotry) that was lately going on in Portsmouth, D. says:

"Well, the devil, to say this great, and good, and glorious work of grace, has set his faithful servants (the Universalists) to work. Children are abused for engaging in the search for the pearl of great price, and derided for their "superstition," and "fear of old fogyish notions." Husbands attempt to deter wives from the work of penitence, and laugh to scorn their penitential tears! At a private prayer-meeting a night or two since, a lady advanced in years, bowed in humbleness, and asked the prayers of God's people that her sins might be pardoned. I bowed for her, and I know she was a true and sincere enquirer after mercy.—That lady's husband is a Universalist. When she returned to her home she was greeted with derision and unkind remarks, and curses come from him, who in youth's sunny hour had sworn to love and cherish her as his bride."

Of course Dobbs is a paragore of a *saint* else he would not call his Universalist brethren servants of the devil!! How mild! how gentle! how Christ-like! how truthful!! As for what it is said some Universalists did, to keep their families from the meetings alluded to, we will not believe the statement until we have better evidence than the *ipse dixit* of D. Still we say boldly, Universalists *ought* to prevent their families from being terrified and imposed on at these *groaning* whirlwinds of excitement. The Savior never called people up to a particular *plank* or *pen of straw* in order to make them Christians! Never. He did say, however, "By this shall all men know that ye are my disciples if ye have *love one, to another*." Has D. this love? By no means, for a man who loves his fellow men will not slander them.

No true Universalist, will ever *curse*, but if the man alluded to did, it was because he had, for the time, imbibed the *cruel* self-styled Orthodoxy, which teaches that God will curse without mercy and without end, his own children.

But let us hear this new fledged saint—this *pious* calumniator a little further:

"The Universalists, as you are aware, pretend to be great advocates for religious toleration, and prate a great deal about the freedom to worship God as we please; and yet a more bigoted, conceited body of men does not exist than the Universalist Society of Portsmouth. Their pretentions to liberality are all hypocritical—except the liberty to sin as much as when the please."

Poor soul! he doubtless thinks that his abuse of Universalists is to be "accounted unto him for righteousness." No man who has the love of Christ in his heart, ever talks thus. One would think, that did not know any better, that Universalists are "sinners above all that dwell in Jerusalem," but *facts* refute the charge. The truth is, all of every name, are imperfect, and should repeat daily the prayer, "God be merciful to me a sinner."

We need hardly remind our brethren in Portsmouth to let their light shine—to grow in grace, thus adorn their profession.

In conclusion, we would say to Dobbs cease to slander your neighbor—repent *earnestly* of your sins, and pay the $3,50, which you justly owe us. Then, we shall think better of you.

Jonah and the Whale.

"For as Jonas was three days and three nights in the Whale's bell, so shall the son of man be three days and three nights in the heart of the earth." Matt. 12:40.

The Jonas of the New Testament, is the Jonah of the Old. We know not why the Orthography was changed, but the same being is meant. A correspondent writing to us from Arkansas wishes to know how a whale could swallow Jonah, and how he could remain alive in him for three days. The truth is, the term "whale," does not properly belong to the narrative. In Jonah 1:17, "a great fish," is simply spoken of. The account there reads thus: "Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights." The Hebrew, *dag gadol*, we learn, as it occurs in Jonah 1:17, simply means "*a great fish*," and does not of itself *specify the whale*. The translators of the New Testament had no authority to designate the whale—they erred in doing so; for, as is well known, a whale can not swallow a man. The throat of a whale will barely admit the *arm* of a man. Another reason we give, showing that it could not have been a whale is, that they are not found in the Mediterranean sea, in which Jonah was sailing. But *sharks* are, and a shark we think was the "*great fish*" intended. With this view of the matter—one difficulty is removed—namely, the swallowing of Jonah. But says one, who could be *live* in the belly of a shark three days? Well, we do not *know*, but we will tell you how we *think* he could have lived! All fish, both great and small, are so constructed by the creator, that they can inhale and retain air enough to supply the demands of nature a *long time*—the precise period we do not know.—This being true, Jonah might have been supplied with the necessary air from that which the shark, or *great fish* had within. The camel, as is well known, can imbibe water enough to last it a week. It is easy we think, to see how Jonah might have been kept alive in the shark in the manner we have intimated.

Success in Life.—Benjamin Franklin attributed his success as a public man, not to his talents or his powers of speaking—for these were but moderate—but to his known integrity of character.—"Hence it was," he says, "that I had so much weight with my fellow-citizens.—I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words hardly correct in language, and yet I generally carried my point." Character creates confidence in men in high station as well as in humble life.

"*Twenty Years an Editor.*—Dr. Stevens, of the *Advocate and Journal*, after nearly twenty years of editorial life recently gave the following estimate of probabilities in regard to communications being read. Correspondents, whose two, three and four column articles are slumbering in our pigeon-holes, will please accept it as full explanation of their non-appearance: '*A* communication which is a fourth of a column long, is read by most readers, unless its subject is manifestly repulsive; over half a column long, is read by half our readers; a column long, by a third of them; a two column article, by not one-tenth; a three or four column one, by no body whatever, except the wearied editor and his proof-reader, and the few who may have a personal or very special concern in the article.'"

Fair at Danvers, Mass.—The ladies of the First Universalist Society in Danvers, Mass., lately held a Fair and Festival, the net proceeds of which amounted to $460.

For the Universalist Herald.

Read! Read! Read!

Yes read, dear reader, if you wish to acquire knowledge, for how else can you acquire it? Can a man get fat without eating? How then can a man store his mind with useful information without reading? But some men say that they have no time for reading, and yet these same men, we always find have time a plenty to idle away—(to their shame be it spoken) time a plenty to do whatever they want to do, but no time to improve their minds. "My people are destroyed," saith the Almighty, "for lack of knowledge." Ignorance is the cause of nearly all the crime and misery that there is in the world—all our errors are to be traced to this source. Knowledge therefore is the remedy. "With all thy gettings, get Wisdom, for her price is above rubies." And in order to get wisdom, you must get papers, and books, and you must read them. It is no use to take a paper unless you read it—no use to buy books unless you read them.

Take the Universalist Herald, published at Montgomery, Ala. It is full of useful information calculated to make one wise unto salvation. And buy some of the books advertized in it. If you should buy one of each kind, your money would be well spent—for they throw a flood of light upon the world, and afford great consolation to the human mind. If you want general information in regard to the teachings of the scriptures, send for the Book of Reverence. If you like to read sermons, send for Ballou's, or Williamson's, or Dodd's. If you want a novel, with a good moral, get Marion Lester. If you are fond of discussions, send for Hicks and Burruss' or Clayton and Sledge's. If you lack consolation, send for the Christian Comforter, and your soul shall be filled. If you feel like singing some of Zion's songs, send for some of the Hymn-books, on the Liturgy. In short, send for books, and papers, and pamphlets, and let your families be supplied with good reading matter.

S. J. M.

For the Universalist Herald.

An Old Man--A New Subscriber.

Bro. Burruss:—I herewith send you the name and pay for a new subscriber who is 78 years of age, and has been for 30 years a Universalist—I have known him long and well. A better man I never knew, a warmer friend I never had. His worst enemies can say nothing against him. He is well posted in our doctrine (which says he got from the Bible alone,) and is able to defend it against his opposers. He has always been temperate, never having drank any spirits of consequence in his life, and for the last 16 years not a drop. He owes nothing in the world, and therefore has but one debt to pay—the debt of nature—which he is ready to pay, at any time, for he is willing to depart and has engaged me to preach his funeral, should I live the longest, and that of his wife also, she is 85, and still able to attend her domestic duties. Happy couple. It is a pleasure to be with and converse with them.

Yours as ever, S. J. McMORRIS.

P. S. The name of the good old man above refered to is Archibald Lawhorn, and his address, West Point, Ga.

For the Universalist Herald.

A Word from Br. Strain.

On my return from Mississippi I stopped at Cedar Town, Ga., where I was to preach, but owing to slight misunderstanding, the friend had not made the necessary arrangements, consequently, we had no meeting. But at the hotel where I stopped, we had a very warm fire-side discussion with some dozen gentlemen.—The next night, however, we preached in the court house (Cedar Town,) to a very large and attentive audience. After closing my discourse I invited any one present to reply to me if they thought proper, having had so many opponents the previous evening at the hotel, I thought I would certainly find one on this occasion; but no, no one raised his voice in defense of the endless reign of old cloven foot. Was not this cowardly? All were ready to throw in their gab when they thought to confuse me by their numbers, but now no one dare speak. Perhaps though, they remembered how their old favorite (old Nick) fared in the discussion between Bro. Shehane and Mr. Renedu, some years ago. If so, their silence is not to be wondered at.

B. F. S.

Wahlesca, Ga.

Transmigrationists.—A curious new sect of Christians, called Transmigrationists, have of late become very numerous in France. Quite different from the Mormons, their character is highly moral and their creed Christian, only they include all animals in their idea of Universal immortality. They profess to believe that being changed after death into some animal will be their purgatory.—In Germany their increase is very rapid.

Dedication.—The new Universalist church at Mt. Pleasant, Indiana, will be dedicated to the Worship of God, by appropriate religious services, on the first Sabbath in may, (6th). The dedicatory sermon will be delivered by Rev. D. P. Livermore. A large and excellent meeting is expected on the occasion. All are cordially invited.

Rev. A. C. Edmunds, editor of the california *Star of the Pacific*, a Universalist paper, says in a recent issue:—

January the 27th, 1860, will end the fourth year of our missionary labors in california. During that time we have traveled by stage 850 miles; by water 2,700 miles; on horseback 2,200 miles; on foot 5,700 miles. We have preached 314 sermons; delivered 27 lectures; preached 10 funeral sermons, and married 7 couple. We [illegible] books and circulated [illegible] of the [illegible]ts from the East. pamphl[illegible] and trac[illegible]

DENOMINATIONAL ITEMS.

Have you procured one new subscriber for the new volume of the *Herald*? Do it this week.

We are informed that six persons were added to the church at Rising Sun, by Br. Corwine, a few days since.

The *Star* says forty persons were taken in at a late meeting at Dayton, Ohio.

Br. C. G. Howland has accepted a call to preach for the ensuing year at Tremont, Ill.

A new Universalist church of thirty members has been gathered at Wabash, Indiana.

Br. H. F. Miller has engaged for the year, commencing April 1st, with the brethren at Saluda, and Vevay, Ind., and carrollton, Ky., at each of which points the prospects of success are flattering.

Reason is a creation of God, and is just as sacred and holy as any other creation. The popular notion, that reason must be silenced, when the soul is searching for its spiritual food, it is a blasphemy against God, and treason to the soul.

Rev. A. Bosserman, of Baltimore, md., is now engaged in missionary work. He will be pleased to answer calls from any part of the State of maryland, or the adjacent parts of Pennsylvania and Virginia. Those wishing his services should give him timely notice

Rev. J. Mason, recently excommunicated by the Illinois congregational Association, for avowing his belief in the doctrines of Unitarians and Universalists continues to preach to an independent congregation, composed of the larger part of his former Society at Hamilton, in that State.

No Impassable Gulfs.—Prof. Youmans, who has lectured this winter in chicago, and other Western cities, recently gave a course of lectures in Orange, N. J., "the grande concluding statement of which," says the *Herald of Progress*, "was that '*there are no impassable gulfs in the universe.*' A series of resolutions, emphatically indorsing the conclusions of the lecturer were adopted, moved by a clergyman, and with a clergyman in the chair."

Bad Habits.—Bad habits are like pitch, if you get them fastened upon you, they are very hard to get off. The best way is not to contract them. Let pitch alone, and it will not adhere to your fingers Let bad habits alone, and you will not have them to trouble you. Slovenly habits, impolite habits, irreverent habits, habits of wrong speaking and wrong dealing with others, habits of anger, and selfishness, all these should be avoided.—*Myrtle.*

Praiseworthy and worth Imitating.—The United Presbyterian church of Scotland has secured, by contribution, an "Aged ministers' Retiring Fund," of $95,000. Ministers compelled by age or infirmity to desist from the active labors of their office, are to receive annuity of $300 each, from the interest of this fund. The English congregational Union is engaged, with every promise of early success, in an effort to secure, by similar means, $250 annually for each aged or infirm minister.

New Society in Brooklyn, New York.—Some two years since a Sabbath School was commenced by a few active Universalists in Cumberland street, Brooklyn. They have enjoyed occasional preaching, when no services were held in the church of the Restoration, with which church they were connected. As was foreseen in the beginning, a new Society is to grow out of this movement, in Cumberland street.

Stealing Sermons.—The Baltimore *Christian Advocate*, (Methodist,) said: "Plagiarism is the disgrace of our young pulpits, and the curse of many of our young preachers. We know that some of them shine by it, marry by it, live by it, and will die by it, for at last it stingeth like an adder."

Rev. T. S. King's Visit to California.—Letters from San Francisco state that Rev. T. S. King's acceptance of the invitation to visit California, and preach a year, has been received with great satisfaction by the whole community.

Liberal Sects.—Instead of anti-Trinitarians diminishing, we believe their number was never so great as it is now, since the early Church. Including Unitarians Christians, Universalists, and Hicksite Quakers, it embraces, probably, at least 2,000 churches in America, and many in Europe.—*Christian.*

Br. Whittemore tells his readers that Father Taylor, the eccentric and eloquent seaman's preacher, was once asked where he thought Ralph Waldo Emerson would go after death. The witty old man replied, "The dear, good, blessed soul!—I don't see in him any evidence of saving faith; but then I don't know what Satan could do with him."

A Fact and the Reason for it.—A special providence seems to watch over the lives of drunken men. It is rarely that a drunken man is drowned. And why can't a drunken man be drowned? The reason is, because his head is sure to swim.

St. Lawrence University, and Theological School.—We have received a pamphlet entitled a "Statement of Facts and Reasons in behalf of the Theological School at Canton, N. Y.," containing [illegible] institution [illegible] St. Lawrence University [illegible] of the Theological School. We hope to find room before long in our columns, for a portion of its contents.

Are our Universalist friends in every place doing what they can to sustain our cause and acquaint our opposers with the sublime principles of our religion? Too many indifferent localities, we fear remain indifferent to the progress of our faith and give their influence and money to sustain the offensive dogmas of the Orthodox churches. In many places, Orthodoxy has become strong and influential by the support received from Liberal Christians. Better, infinitely better, to employ their means to sustain what they conscientiously believe to be the everlasting truth of the Gospel, than to build up the doctrines of the Partialist Church. There is not a town but what contains a sufficient number of Liberal Christians if they would unite their efforts to secure the services of a Universalist clergyman at least some portion of the time, certainly occasionly. Where meetings cannot be supported constantly, they can be sustained, some portion of the time—one half, one-quarter of the time, or once in three months, or at least once a year! This can be done in every place. And yet we could mention many places where Universalist preaching might be supported, regularly, at least a portion of the time, if our friends would concentrate their efforts, actively engage in the work, where now no voice is uplifted in defence of the great salvation. Brethren, is this right? Do you appreciate the value of you religion? Your opposers give liberally to sustain their creeds, and make popular their erroneous dogmas, and now what are you doing to plant the principle of our beautiful religion in community, and acquaint the people with our faith? Are you laboring with Christian zeal to upbuild our cause? or do you help sustain and make popular a ministry which denies us the Christian name, and calls us infidels and heretics?

We ask our friends everywhere to support their own cause—to sustain their own ministry, and give of their substance, as God has blessed them, to advance their own faith, and we shall soon witness a great change in the religious world—the word of God will run and have free course and be glorified in our midst.

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"Reason, nor any true revelation, could ever have invented such a theory. The Deity, who is love, having omnipotent anger; one infinite God talking to another infinite God, his Father, and urging the privlege of paying the whole human debt of sin by suffering the penalty; the Infinite Father venting his omnipotent rage on the mercy-loving Son; God punishing God, taking payment from a third part of Himself, that he may shew mercy to sinners, the placating of Deity by blood, as though He were an infinite tiger.—these dogmas are certainly no attainments of reason, nor indeed of pure religion, whether natural or revealed."

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E. H. LAKE, J. L. C. GRIFFIN, } ....Edito[rs]

Our Likeness.—We have a few copie[s of] our likeness, which will be sent on the re[ceipt] of $1. Address E. H. La[ke,] Magnolia, N. C.

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It will be remembered that last June I [held] a debate of four days with Dr. Hughar[t, of] Virginia, and that we agreed to write out [our] speeches and publish them in a book form [. I] supposed then, as did my opponent, that [our] speeches would not make a book of more [than] 200 pages. But judge of our mutual surp[rise] that our speeches are so much longer than [we] contemplated, that they will make a large [vol]ume of 460 pages. The expense of publ[ish]ing such a large work will be $800. Dr. H[ug]hart has writen me that he is not able to [pay] his part for publishing so large a work; an[d I] assure my friends I can say the same of [my]self. My source of income is now all cut [off,] and I barely get money enough to buy [my] children meat and bread. And unless my frien[ds] aid me in publishing this discussion, the man[u]script will never see the light of day.

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From Washington.

Washington, March 26.—In the Senate to-day bills were passed, providing for the construction of a telegraph line to the Pacific, for supplying the States with arms, the consular and diplomatic bills, and also a joint resolution for the relief of the mail contractors.

In the House, Mr. Garnett introduced a bill to enable citizens of any of the States to carry slaves to Kansas.

A resolution was passed looking to the opening of negotiations to make the slave trade piracy by the law of nations.

A resolution was introduced to instruct the judiciary committee to report a bill interdicting slavery where Congress has the power. The resolution elicited great interest, and was negatived by forty-six majority.

The deficiency and other bills were reported.

Washington, March 27.—Mr. Davis' Territorial resolutions have been postponed until Monday.

Mr. Davis introduced resolutions from the Legislature of Mississippi asking that aid be extended to the Gulf and Ship Island Rail Road.

Washington, March 28.—In the House of Representatives the Committee on Ways and Means reported Appropriation Bills, the principal of which are, for the Army nearly $14,000,000; for the navy, upwards of $11,000,000; for the Postal deficiency, nearly $6,000,000.

Washington, March 28.—Mr. Slidell of Louisiana, introduced a bill in the Senate yesterday, levying of tonage duties on the Mississippi, for River improvements.

In the House, the bill relative to safety of steamboat passengers was debated and postponed for two weeks.—The Army Appropriation bill was up when the House adjourned.

Washington, March 29.—In the Senate, yesterday, the joint resolution, making Macon, Ga., a post of delivery was passed. The bill to increase the pay of officers of the Navy was also passed.

The House discussed the Utah Polygany bill.

Washington, March 30.—In the Senate, yesterday, resolutions for a recess of one month during the sitting of the Charleston Convention were rejected.

The President sent a message to the House dening its right to investigate his conduct except by charge of impeachment. This fell like a bombshell. The Republicans fiercely attacked it. The President was ably defended by Messrs. Bocock, of Virginia, and Craig and Winslow, of North Carolina. It was finally referred to the Committee on the Judiciary.

Washington, March 31.—The Senate, yesterday, received responsive communications to the naval officers of the Gulf respecting the late capture of the steamers. The Navy Department approves their course.

In the House, the bill relating to the return of unsealed dead letters to the writers thereof, was passed.

Washington, March 29.—The foreign diplomatic corps, the English, French, Prussian, Spanish ministers, and others, unanimously condemn the capture of the Miramon steamers off the Mexican coast. Many suits will at once be brought against Capt. Turner, by those interested in the matter.

By the President of the U. S.

In pursuance of law, I, JAMES BUCHANAN, President of the United States of America, do hereby declare and make known that public sales will be held at the undermentioned land offices in the State of Alabama, at the periods hereinafter designated, to-wit:

At the land office at Greenville, commencing on Monday, the eighteenth day of June next, for the disposal of the *vacant* lands in the *even numbered sections and parts of sections* within the undermentioned townships which remain to United States, within six miles on each side of the "Alabama and Tennessee River," the "Alabama and Florida," and the "Girard and Mobile" Railroads, subject, as required by law, at a minimum of *two dollars and fifty cents* per acre, viz.:

North of the base line and East of the St. Stephens meridian.

Townships 6, 7, 17, 18, 19 and 20, of range 10.
Townships 6, 7, 16, 17, 18, 19, 20, 21, and 22, of range 11.
Townships 6, 7, 8, 9, 16, 17, 18, 19, 20, 21, and 22, of range 12.
Townships 6, 7, 8, 9, 10, 11, 17, 18, 19, 20, 21, and 22, of range 13.
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Township 12, of range 21.
Townships 12, 13, and 14, of ranges 22 and 23.
Townships 12 and 13, of range 24.

Charleston Spring Trade.—The lively condition of our spring trade, which we have reported, continues with unusual pressure, and our leading houses are still taxed in all their working force to meet and despatch orders. Notwithstanding the very heavy supplies laid in, and in most cases by direct importations, some of our houses have been compelled to replenish stocks, by special orders to New York importers. Having once received assurance of the disposition and determination of Southern merchants and retailers to support and encourage the direct trade and imports of Charleston, our importing houses will be ready to make even more extensive preparations for another season.

We are pleased to hear from our exchanges generally and by letters from dealers, that all orders entrusted to Charleston for this season have been filled to satisfaction, as to quality, styles and prices.—*Charleston Mercury.*

Latest Foreign News.

Arrival  of the

Steamship Arabia.

New York, March 29.—The steamship Arabia has arrived with Liverpool advices to Saturday, March 17.

Commercial News.

Liverpool Markets.—The sales of cotton for the week reached 60,000 bales. The market closed firm but quiet.

Breadstuffs were steady. Wheat had slightly improved, and closed with an advancing tendency. Provisions were declining.

London Money Market.—The money market was slightly more stingent. Consols closed at 94⅝.

The War Commenced—American Troops Crossed the Rio Grande.

New Orleans, March 27.—Accounts from Brownsville, of the 23d, state that two companies of the Texas Rangers, under command of Ford, and two companies of U. S. Cavalry, under Stoneman, crossed the Rio Grande into Mexico on the 16th inst., in search of Cortinas who had returned to the frontier. Our troops approached the Mexican encampment in the night, drove in the pickets and took thirty prisoners, who claimed to belong to a large body of Mexican National Guards, also in search of Cortinas.

On the next morning a large Mexican force appeared and claimed the prisoners as their rear guard. It was subsequently ascertained that these forces had been watching the Americans, and that Cortinas was with them, and had escaped at the first alarm.

Our troops remain encamped on the Mexican side above Brownsville, determined to capture Cortinas.

Major Heitzelman had sent a reinforcement of two companies of artillery.

Three thousand of Miramon's troops were expected on the Rio Grande.

It is reported that Gen. Garcia had invited Americans into Mexico.

Knights of the Golden Circle.

Baltimore, March 29.—One of the city papers, this morning, state that a branch of the Knights of the Golden Circle, consisting of nearly 4000 young men from respectable families are being drilled for the purpose of invading Mexico.

The Knights of the Golden Circle expect to be off in the course of a few weeks to carry out their intention.

The Government will not molest them, as they will arm themselves outside the jurisdiction of the United States.

Great Excitement in Kentucky—Abolitionists Defying the Inhabitants.

Lexington, March 27.—Hanson, who was recently expelled with other Abolitionists from Madison county, Ky., has returned with 25 or 30 associates.

He was again warned by a committee of citizens of the same number to leave the county.

Hanson's company replied by firing at the committee, but no one was injured.

Subsequently, Hanson's men entrenched themselves in a neighboring building.

The committee armed themselves with revolvers but did not fire upon them.

The committee then sent to Lexington for cannon and ammunition.

The Governor also sent to Louisville for percussion caps.

It is supposed that the military will be ordered from Lexington to Beven, the scene of action.

The latest accounts promised a settlement of the affair without further disturbance.

Movements of Texas Volunteers.—The following brief extracts from the Civilian of the 24th inst., will give some idea of present military movements in Texas:

The Austin Intelligencer has advices of the murder of two white men by Indians in Parker and Jack, and says the Indians are numerous in these counties.

Capt. Hall writes that the minute companies are actively at work and doing good service.

Capt. Conner has gone to the cedar brakes 100 miles beyond the settlements in pursuit of the foe.

Capt. Tomlinson is in the field by this time.

The minute companies are being organized. Lieut. Nelson, commanding in Bosque, and Lieut. Banta, of Burnet, have sent and received the arms and ammunition promised by the Governor.

The Intelligencer says:

Gov. Houston has given that gallant old ranger, Col. *M.* T. Johnson, an order to "raise a sufficient number of men from any of the counties of the State, to repel, pursue and punish the Indians now ravaging our settlements." Col. Johnson will take the field immediately. Gov. Houston is determined to drive out and punish the Indians at all hazards.

Mr. Curry, of Alabama.—The late speech of the Hon. Jabez L. M. Curry, of Alabama, has produced a profound sensation, and directed unusual attention to that rising young statesman. We are proud to know that *Mr.* Curry is a Georgian, a native of Lincoln county, where he was born on the 5th of June, 1825. At the age of thirteen he removed, with his father, to Talladega county, Alabama where he now resides. He graduated at Franklin College, Athens, in 1843, and at the Dane Law School, Harvard University, in 1845, and subsequently practiced law with success at Talladega. He took part in the Mexican war in 1846, having joined a company of Texas Rangers, but his health failing, he was compelled to return before the close of the war. In 1847 and 1855, he represented Talladega county in the State Legislature, and in 1857, was elected a Representative to Congress from the State of Alabama, and was re-elected in 1859.—*Savannah News.*

☞ The Prince of Wales will leave England for Canada at the latter end of May or the beginning of June. Instructions will be sent out to the authorities to make the necessary arrangement for the young Prince. The names of the suit that will attend the young Prince, and the details of his visit, have not yet been settled, though it is said that the Renown, ninety-one gun vessel, has been fixed upon for conveying him to America.

Hymeneal.

Married—On the 13th ult., Mr. Josiah Burch to Mrs. Agnes Houston, all of Maury Co., Tennessee.

Married—In Notasulga, Ala., on Sunday morning, March 25th, by Thos Baber, Esq., Dr. Leroy to Miss Martha Chandler.

Obituary:

Died—In Notasulga, Ala., on Tuesday March 27th, F. H. Ward, aged about sixty. The deceased was an old resident of Notasulga, and generally enjoyed fine health up to the fatal illness.

When death stalks abroad in the land, he is no respecter of persons. His unerring dart with barbed brightness and fatal poison, is aimed alike at those whose social and affectionate qualities of heart make them the centre of love and admiration, and those of less attractive qualities. He comes and moves as the great leveler of human nature. Our own community has recently been invaded by his presence, and his dire breath has been breathed upon one dear to those who knew him well,

JAMES L. AWTREY,

his last victim upon this theatre of action, was born in Stewart County, Ga., in the year 1831. Resided in Montgomery, Ala., some four years in the capacity of a Clerk, and died in Greenville, Ala., on the 30th of March, 1860, after a severe illness of but eight days.

Preaching in North Carolina.

Rev. J. L. C. Griffin, M. D., will preach as follows:

Second Sunday in April at Otter Creek Church, Edgecombe Co.

Third Sunday in April at Dr. Williams' Church, Pitt Co.

Fourth Saturday and Sunday, at Red Hill, Sampson Co.

Br. Arms' Appointments for April.

First Sunday, April 1st, New Providence, Conecuh Co., Ala.

Tuesday morning, April 3d, near Stephen Cawthorn's, Walton Co., Fla. Funeral discourse.

Wednesday morning, April 4th, McDade Pond, Walton Co., Fla.

Thursday morning, April 5th, old Billy Cawthorn's meeting house, Walton Co., Fla.

Second Sunday, Liberty Church, Travis' neighborhood, Conecuh Co., Ala.

Wednesday morning, April 11th, as Br. W. Jernigan may appoint.

Friday night, April 13th, Sparta, Ala.

Third Sunday, April 15th, Burnt Corn, Ala.

Fourth Sunday, April 22d, Mt. Zion church, Butler, Co., Ala.

Fifth Sunday, April 29th, Manningham, Butler Co., Ala. Funeral discourse.

☞ Correspondents are requested to direct their letters to Armadillo, Butler Co., Ala.

E. B. Arms.

Georgia Appointments.

Br. J. M. H. Smith's Appointments for For April.

Rock Bridge, Gwinnett county, Thursday night, 5th.

Liberal Hall, Morgan county, Sunday 8th.

*M*echanicsville, Jasper county, Tuesday night 10th.

*M*onticello, Jasper county, Thursday and Friday nights, 12 and 13.

Hillsboro, Jasper county, Sunday, 15th.

New *M*arket, *M*onroe county, Monday night, 16.

And Tuesday night near Griffin as Br. Bostick may arrange, 17.

Will the Brethren see that these appointments are widely circulated, and generally known? That all may come and hear and judge for themselves. "*Prove all things I hold fast the good*, remembering that all who refuse to meet the investigation to which they are invited, are more in love with their own sentiments than they are with Truth.

J. M. H. S.

RECEIPTS.

Persons who send us money will please notice this table, by which they will learn to what volume and number of the paper they have paid.

	Paid	to Vol.	No.
J. T. Haltzclaw, Ala.	$2	14	5
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M. J. Morgan, "		14	38
W. D. Ethridge, "	3	15	7
Mrs. M. Lay, "	2,25	15	8
Dr. D. D. Peake, S. C.	2	14	38
Dr. B. Arrington, Ala.	2	14	8
Wilson Murphy, "	2	15	1
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G. W. McNeely, Fla.	2	15	26
W. H. Rucker, Texas.	5 for		
Robert Rogers, "		15	31
S. Park, Ga.	2	14	31
Isaac Vawzant, S. C.	2	15	5
S. M. Pettingill & Co., N.Y.	10 for adv.		
G. P. McFarland, Ga.	1	14	5
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THE FOUNDATIONS OF ERROR SHATTERED WITH A VOLLEY OF HOT SHOT FROM MOUNT ZION:

BY JOHN C. BURRUSS.

Being a reply to a discourse by John T. Walsh, entitled "Universalism Exposed from the Inner Temple." Our reply to this discourse against the reformation of all sinners is *thorough* and grinds the whole affair to powder. It is a neat pamphlet stitched to Mr. Walsh's discourse.

For sale at the Herald Office, Montgomery, and by Walter Dunn, Kinston, N. C. Price 10 cents. april tf

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We have received a variety of our standard works to-wit:

Cobb's Discussion.......$1 00
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E. H. LAKE.
Magnolia, N. C. tf.

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The undersigned having taken the Stables formerly occupied by Gafford & Payne, on the Public Square, where his old friends and patrons and the public generally can find him always ready and willing to accommodate them to anything in the above line of business. Having good ostlers, fine horses and vehicles, he flatters himself that he can please all.

Thankful for the liberal patronage heretofore extended to us, I solicit a continuance of the same.

D. G. PAYNE.
Greenville, Jan. 18, 1860.

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This Academy will be opened on Wednesday the 15th inst., for the reception of young Ladies.

All the branches usually taught in schools of a high order, will be attended to, and the Principals, having long experience in teaching, pledge themselves that they will use every exertion in their power to make the Academy one of as high standing as any in the State.

Tuition per Session of twenty Weeks.

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References.

Rev. Dr. Petrie, Rev. Mr. Mitchell, Hon. T. H. Watts, George B. Bibb — Montgomery, Ala.
Mr. Rumph, Mr. Hale — Carlowville, Dallas county, Ala.
Feb. 15, 1860. 7-tf;

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The Exercise of this Institution will be resumed on Wednesday the 25th instant.

Rates of Tuition for Session of Five Months.

Spelling, Reading and Writing.......$8.00
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Pupils will be charged from the time of entrance to the close of the session. The government of the school will be strict and the discipline thorough. Particular attention will be paid to declamation and composition, and reviews of studies will be frequent and thorough.

In order to secure the proper advancement pupils should commence at the beginning of the session.

B. F. DUPREE, Principal.
Jan. 18, 1860.

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they invite an examination of their stock, which will be sold low for cash, or, to prompt customers, on the usual terms of credit.

Montgomery, Jan. 4, 1860. ly.

Groceries At Cost!!

Having determined to change our business in a short time, to that of

HARDWARE,

we now offer for sale our stock of Groceries at cost. Those who want Groceries, cheap can get them by calling at the store of

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Jan. 25, 1860.

PROSPECTUS

Of the Fourteenth Volume of the

UNIVERSALIST HERALD

JOHN C. BURRUSS, Editor.

The Fourteenth Volume of the Universalist Herald commenced the 2nd of March.—This paper is the organ of the Universalist denomination of the South and South-West, and will still be devoted to the promulgation and defence of the great doctrine of Universal Salvation. It will from time to time, publish sermons, exegetical essays on various portions of the Sacred Volume, and labor to establish beyond *intelligent* contradiction, that God will overcome all evil with good. At the same time it urges the importance of *present salvation*. The best writers of our denomination South are contributors to its columns. With their aid and *fourteen* years experience of editorial life, we hope to make the Herald still more interesting. It is useless to make great promises—most of our readers know that we never back out. *Help us. Send us your dues* without delay; and some new subscribers if you can.

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For Statesmen, Judges, Clergymen, Ladies and Gentlemen, in all parts of the country testify to the efficacy of Prof. O. J. Wood's Hair Restorative, and gentlemen of the Press are unanimous in its praise. A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

47 Wall st., N. Y., Dec. 20, 1858.

Gentlemen:—Your note of the 15th inst. has been received, saying that you had heard that I had been benefited by the use of Wood's Hair Restorative, and requesting my certificate of the fact, if I had no objection to give it.

I award it to you cheerfully, because I think it due. My age is about 50 years; the color of my hair auburn, and inclined to curl. Some five or six years since it began to turn gray, and the scalp on the crown of my head to lose its sensibility and dandruff to form upon it.—Each of these disagreabilities increased with time, and about four months since a fourth was added to them, by hair falling off the top of my head and threatening to make me bald.

In this unpleasant predicament, I was induced to try Wood's Hair Restorative, mainly to arrest the falling off of my hair, for I had really no expectation that gray hair could be restored to its original color except from dyes. I was, however, greatly surprised to find that after the use of two bottles only, that not only was the falling off arrested, but the color was restored to the gray hairs and sensibility to the scalp, and dandruff ceased to form on my head, very much to the gratification of my wife, at whose solicitation I was induced to try it.

For this, among the many obligations I owe to her sex, I strongly recommend all husbands who valued the admiration of their wives to profit by my example, and use it if growing gray or getting bald.

Very respectfully, Ben. A. Lavender.

To O. J. Wood & Co., 444 Broadway, N. Y.

Siamaston, Ala., July 20, 1859.

To Prof. O. J. Wood: *Dear Sir*:—Your "Hair Restorative" has done my hair so much good since I commenced the use of it, that I wish to make known to the PUBLIC of its effects on the hair, which are great. A man or woman may be nearly deprived of hair, and by a resort to your "Hair Restorative," the hair will return more beautiful than ever; at least this is my experience. Believe it all!

Yours truly, WM. H. KENEDY.

P. S.—You can publish the above if you like. By publishing it in our Southern papers you will get more patronage South. I see several of your certificates in the Mobile Mercury, a strong Southern paper. W. H. Kenedy.

WOOD'S HAIR RESTORATIVE.

Baltimore, Md., Jan. 23d, 1858.

Prof. O. J. Wood: Dear Sir: Having had the misfortune to lost the best portion of my hair, from the effects of the yellow fever, in New Orleans in 1851. I was induced to to make a trial of your preparation, and found it to answer as the very thing needed. My hair is now thick and glossy, and no words can express my obligations to you in giving to the afflicted such a treasure.

FINLEY JOHNSON.

The Restorative is put up in bottles of three sizes, viz: large, medium and small; the small holds ½ a pint, and retails for one dollar per bottle; the medium holds at least twenty per cent. more in proportion than the small, retails for two dollars per bottle; the large holds a quart, 40 per cent. more in proportion, and retails for $3.

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A few copies of this improved Arithmetic on a new plan, for sale at this office. Price of Arithmetic, by mail, one dollar and fifty cents. Send soon, or they will be gone.

Trinitarian Discussion.

Just published and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D., of the Georgia Conference, and the editor of the Herald. It is a neat pamphlet and will tend much to promote correct ideas of God and Christ, wherever circulated. Price 25 cents. Five copies for $1,00—sent to any office. Address your orders to

JOHN C. BURRUSS, Montgomery, Ala.

"it is well," she [illegible] to guide and pro[illegible]

The [illegible] yard, the [illegible] rising, [illegible] the cattle [illegible] in the [illegible] erese, and [illegible] No [illegible] wood [illegible] for [illegible] but [illegible]

It was Christmas Eve. We had Abel Leach [illegible] the little gable-roofed [illegible] room, and with his wife and Mary, who had grown to a young lady, sitting by a cheerful fire. The wanderer has not yet returned, and for nearly four years there has been no tidings of him, and the gentle mother mourned him as dead. There is a look of placid resignation on the face of Mrs. Leach; Mary is busy plying her needle, and Abel Leach is occupying the easy chair to which he has been confined nearly four years with rheumatism. He is gazing into the fire as though recalling

Directly Nellie Hooper, with her bounding step and cherry face, comes to join the family circle. Nellie is always a welcome visitor, for Abel Leach says: "Her lively chat made the hours seem minutes."

The stage has driven up to the door, and a stranger alights, and enquires if Mr. Leach lives here. Abel, I think, was his given name. And being answered in the affirmative, asked if he could remain over night.

"If you can be content with our homely fare, stranger, you are welcome," said Mr. Leach.

"Then, driver, you may put my trunks down here;" and entering the house, a frugal meal was soon spread, and the stranger partook of the farmer's hospitality with good gusto.

"You had a son by the name of Edward in Sacramento, I think, sir."

"Yes; he was there, the last we heard of him, [illegible] years come the twelfth of next January."

"I can bring you later tidings than that for I was an intimate friend of his. He has been doing a large and prosperous business since 18—, and is one of our most flourishing merchants."

"Oh, if I could only see my son!" and Mrs. Leach burst into tears.

In a moment the stranger was at her side and clasping her in his strong arms, and with the glad cry, "my Edward!" she fainted from excess of joy. It is vain to attempt to describe the joy of that meeting, or try to relate all Edward's hardships and adventures since [illegible] him last. How, when he lay scorched [illegible] fever, he longed for his mother's cool hand upon his brow; for, though surrounded by friends,

"Friends could not [illegible] with a mother's eye
[illegible] those [illegible] shadows by."

how, after he had [illegible] and his little Mary and Willie lighted his labors, and how often he wondered if his father would wait for him as she said she would. Suffice it to say, he walked home with her that night, and ere they had parted, their [illegible] were relieved; the happy day was [illegible] they are now rewarded for past sufferings in the almost perfect happiness of the present. Mary, too, is now a wife and mother; Mrs. Leach has entered into the rest prepared for the people of God," and Abel Leach, purified by past sufferings, admits, as indeed he has admitted for many years, that parents are often too unreasonably harsh and severe with their children; that children should not be tyrannically treated, or denied innocent pleasures. "Lost," said he, "the love and society of my noble boy for ten precious years by cruelty. Let other parents take warning!" The old man seems much happier for the change in his disposition, and is certainly more respected and beloved. Surrounded, now, by every comfort that tender affection can suggest, he seems only waiting "to go home," and be reunited with the lovely companion whom he had so ill appreciated on earth.

A TOAST.—At a celebration at Port Gibson, the following sentiments was given by Joseph Gibson:

Intemperance.—The great Railroad from Respectability to Ruin—mankind the only freight; the devil its superintendent; the board of exercise its directors; rum-sellers its engineers and conductors; tippling shops its carg; distilleries its locomotives; prisons and insane asylums its depots and station houses in track, built on broken hearts and ruined fortunes. With the help of a just God, and the Maine law, we'll annul the charter; discharge the engineers and conductors; reverse the steam and save the freight."

HOW TO MAKE PIE-MELON PIES.—To make a good Pie-Melon pie, we take, instead of vinegar, dried pie-plant and boil it by itself. Then boil the melon and let it drain in a cullender until all the juce is out, after which boil the pie plant and melon together a few minutes, and you will have a pie equal to one made of apples.

The apple pie melon makes beautiful preserves which are far superior to the citron.

THE BEST LEGACY.—It has been truly said, that the best legacy which a man can give his children, is the ability to take care of themselves. Fit them for active, responsible business, and they have at once an income; but this income is so much greater in value to them than the same income left in money, as activity and useful employment are better than idleness, and lounging, and dissipation. A fortune left to your child may be lost in a week, a month, or a year. But the ability to take care of himself is a life-annuity, of which no misfortune can rob him.

It is not work that kills men, it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is rest upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secrete acids; but love and truth are sweet juices.

"What a fine head your boy has," said an admiring friend. "Yes," said the father, "he's a chip of the old block;" aint you sonny?" "I guess so, daddy, 'cause my teacher said yesterday I was a young block-head."

I've looked on many a [illegible]
[illegible]
I've seen it [illegible]
Beneath the [illegible]
[illegible]
Her soft [illegible]
And [illegible] hand;
[illegible]
But [illegible]
Until they burst to glorious flower,
Beneath the smile of Lily Merrill.

[illegible]
I've [illegible]
Where [illegible]
Twined [illegible]
[illegible]
I've seen [illegible]
With [illegible]
And [illegible]
But [illegible]
My [illegible]
Until, in [illegible]
To the young clasping of Lily Merrill.

I met her in the [illegible] dance,
Where music's swell and thrilling strain
Swelled on the air and every glance
Fixed her sweet image on my brain;
I saw her move in [illegible]
Mid beauty's bright, bewitching daughters,
As graceful as her namesake flowers,
Upon the lilac lake's heaving waters;
And her free and lovely tresses
She wore not diamond, pearl, or beryl;
But oft my heart with rapture blesses
The bright I met young Lily Merrill.

T. N. WATTS. J. J. JUDGE. J. E. JACKSON.
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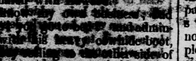
Change of Schedule.
ON and after OCTOBER 31st, the Trains will run on the Roads as follows:
EXPRESS TRAIN—NORTH.
Leaving Wilmington, 1.30 a. m., and 1.30 p. m.
Arrive at Goldsboro', 6.16 a. m. and 5.16 p. m.
EXPRESS TRAIN—SOUTH.
Leave Weldon, 11.00 a. m. and 8.45 p. m.
Arrive at Goldsboro', 2.48 p. m. and 12.40 p. m.
" Wilmington, 5.50 a. m. and 6.00 p. m.
ACCOMMODATION AND EXPRESS FREIGHT TRAINS.
Leave Wilmington 6.00 a. m.
Arrive at Goldsboro, 12.25 p. m.
Leave Goldsboro 7.30 a. m.
Arrive at Wilmington 2.20 p. m.
Through freight trains will leave Wilmington on Mondays and Tuesdays.
Leave Weldon on Mondays and Thursdays as usual.
S. L. FREMONT,
Engineer and Superintendent.

HOWARD ASSOCIATION,
PHILADELPHIA.
A Benevolent Institution established by special endowment, for the relief of the Sick and Distressed, afflicted with Virulent and Epidemic Diseases.
THE HOWARD ASSOCIATION, in view of the awful destruction of human life caused by Sexual diseases, and the deceptions practiced upon the unfortunate victims of such disease by Quacks, several years ago directed their consulting Surgeon, as a CHARITABLE ACT worthy of their name, to open a dispensary for the treatment of this class of diseases, to all their forms and to give MEDICAL ADVICE GRATIS to all who apply by letter, with a discription of their condition, age, occupation, habits of life, &c.,) and in case of extreme poverty, to Furnish Medicines Free of Charge. It is needless to add that the Association commands the highest Medical skill of the age, and will furnish the most approved modern treatment.
The Directors of the Association, in their Annual Report upon the treatment of Sexual Diseases, express the highest satisfaction with the success which has attended the labors of their Surgeon in the treatment of Spermatorrhœa, Seminal Weakness, Gonnorrhœa, Gleet, Syphilis, the vice of Onanism or Self-Abuse, Diseases of the Kidneys and Bladder, &c., and order a continuance of the same plan for the ensuing year.
The Directors, on a review of the past, feel assured that their labors in this sphere of benevolent effort have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves, with renewed zeal, to this very important and much despised cause.
An admirable Report on Spermatorrhœa, or Seminal Weakness, the vice of Onanism, Masturbation, or Self-Abuse, and other diseases of the Sexual Organs, by the Consulting Surgeon, will be sent by mail (in a sealed envelope), Free of charge, on receipt of Two Stamps for postage. Other Reports and Tracts on the nature and treatment of Sexual diseases, &c., are constantly being published for gratuitous distribution, and will be sent to the afflicted. Some of the new remedies and methods of treatment discovered during the last year, are of great value.
Address, for Report or treatment,
DR. A. SHILLIN HOUGHTON,
Acting Surgeon, Howard Association, No. 2 South Ninth Street, Philadelphia, Pa.
☞ Beware of Quacks and Pretenders. ☜
EZRA D. HEARTWELL, *President.*
GEO. FAIRCHILD, *Secretary.*
August 17, 1859. 32-1y.

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UNIVERSALIST HERALD.

"BEHOLD, I BRING YOU GOOD TIDINGS."

"HE WILL NOT ALWAYS CHIDE; NEITHER WILL HE KEEP HIS ANGER FOREVER."—PSALMS 103: 9.

VOL. XIV. MONTGOMERY, ALA., FRIDAY, APRIL 13, 1860. NO. 7.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

TERMS OF SUBSCRIPTION:

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To Postmasters.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice, when their papers remain in the Post Office without being taken out by subscribers, within five weeks they are liable for the pay.

☞ The patrons of our journal need not wait for agents to call on them but let each and every man indebted to us, enclose the money in a letter. and send the same to us, at this place, at our risk. All current money in the States in which subscribers reside will be received, and due credit given therefor in our books.

☞ Postmasters and others, who know individuals to be irresponsible, to whom our paper is sent, will confer a great favor by apprising us of the matter without delay.

☞ Be sure and give the name of the office at which you have been receiving the "Herald," as well as the Office to which you desire to have "Herald" changed.

The Education of the Heart.

We commend the subjoined judicious remarks, from the London Quarterly Review, to the discriminating attention and regard as well of parents as of teachers. They contain an important principle in reference to the education of the young, and one which cannot be too carefully heeded:

"It is the vice of age to substitute learning for wisdom—to educate the head and forget that there is a more important education necessary for the heart. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it; and the child is solicited to reflect when he is only capable of sensation and emotion. In infancy, the attention and memory are only excited strongly by things which impress the senses and move the heart, and the father shall instill more solid and available instruction in an hour spent in the fields, where wisdom and goodness are exemplified, seen and felt, than in a month spent in study, where they are expounded in stereotype aphorisms.

"No physician doubts that precocious children, in fifty cases for one, are much worse for the discipline they have undergone. The mind seems to have been strained and the foundations for insanity are laid. When the studies for maturer years are stuffed into the child's head, people do not reflect on the anatomical fact that the brain of an infant is not the brain of a man—that the one is confirmed and can bear exertion—the other is growing and requires repose; that to force the attention to abstract facts—to load the memory with chronological, and historical, and scientific details—in short, to expect a child's brain to bear with impunity the exertion of a man's, is just as rational as it would be to hazard the same sort of experiment on its muscles.

"The first eight or ten years of life should be devoted to the education of the heart—to the formation of principles rather than to what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the liveliest, and most easily moulded, being as yet unalloyed by passion.—It is from this source that the mass of men are hereafter to draw their sum of happiness or misery; the actions of the immense majority are, under all circumstances, determined much more by feeling than by reflection; in truth, life presents an infinity of occasions where it is essential to happiness that we should feel rightly; very few where it is all necessary that we should think profoundly.

"Up to the seventh year of life, very great changes are going on in the structure of the brain, and demand, therefore, the utmost attention not to interrupt them by improper or over-excitement. Just that degree of exercise should be given to the brain at this period as is necessary to its health; and the best is oral instruction, exemplified by objects which strike the senses.

"It is perhaps unnecessary to add that at this period of life, special attention should be given, both by parents and teachers, to the physical developement of the child. Pure air and free exercise are indispensible, and wherever either of these are withheld, the consequences will be certain to extend themselves over the whole future life. The seeds of protracted and hopeless sufferings have in innumerable instances been sown into the constitution of the child simply through ignorance of this great fundamental physical law: and the time has come when the united voices of these innocent victims shall ascend, trumpet-tongued, to the ears of every parent and every teacher in the land: 'Give us free air and wholesome exercises; leave to develope our expanding energies in accordance with the laws of our being, and full scope for the elastic and bounding impulses of our young blood.'"

No Divorce.—In South Carolina there is no divorce after marriage; wed for life must be the fact is law when an instance of divorce has never been known there! It has been authoritatively settled that no judicial tribunal in the State has authority to declare a decree of divorce for any cause whatever. If the power exists at all, it is in the legislature, which has hitherto never thought proper to exercise the power. Further, it has been determined by the courts of South Carolina, that a marriage solemnized in that State is indissoluble by the sentence of any court in a sister State, so as to affect the rights or condition of the parties in South Carolina. It will be seen, then, that it is much easier to tie the knot than to undo it. With rare exceptions, the ceremony of marriage is performed by a clergyman; but the indissolubility of the marriage contract is not only part of the law, but it is the fixed and habitual sentiment of the community on the subject of divorce.

The way we marry—ring the bride's finger, and then wring her heart.

For the Universalist Herald.

Is God's Love to us the Cause, or the Effect of our Love to Him?

God's love to us is the cause, and our love to Him the legitimate effect produced by that cause.

Why do not all love God, *then*?

Ans. Because all do not understand his character, and properly appreciate his love. If they did, they could not help loving him; their love to him would follow as naturally as any effect follows its cause. And farthermore, if all loved God all would love one another, for that would be the legitimate effect of our love to God.

But many in their exhortations to sinners, seem to hold out the idea that our love to God is the cause and his to us the effect. Hence we hear them exhorting sinners to love and serve God, and he will do great things for them, and finally take them home to heaven. They hold out the idea to them that God is angry with them and is ready to wreak his vengeance upon them, and finally, cast them into an endless hell if they do not love and serve him, as an inducement for them to love him. Mistaken mortals! In vain may you call upon man to love and serve his God, while you present him in this light. You may make hypocrites, but christians, never.

Why not present him in a lovely light! why not hold him up to the sinner's view as one altogether lovely? as one who loved us, and sent his beloved son to die for us while we hated him? or while we were dead in sin? why not hold up to their view the many blessings he is daily bestowing upon them, and the gift of his son as so many evidences of his love to them? and give this as a reason why they should love and serve him? Thus you would show them God's love as the cause, and ours as the legitimate effect; and in this way you would lead them to christianity and to heaven. Man is a stubborn animal—you may lead him, but he will not be driven, even when you are trying to drive him to heaven and to happiness, as we see from the many who run off from their drivers, and according to Orthodoxy, finally sink to an endless hell.

G. F. S.

Wahleska, Ga.

Railroads in Texas.—The internal improvements of Texas are advancing with rapid strides. Galveston will, in a few weeks, be connected by railroad with Houston, and Houston is the terminus of the central line to Hempstead, connecting with Brenham; at Brenham commences the air line to Austin, for which, at the present session of the Legislature, a charter has been obtained. Houston is the termination of the Brazos Tap Road, which is nearly completed to Brazos river, and projected to the Colorado. It is also the terminus of the road running to the New Orleans and Opelousas railroad, of which twenty-five miles are in progress of construction. The Buffalo Bayou, Brazos and Colorado road, is completed to within ten miles of Columbus, which place it will reach in about two months. Thus, without any action on the part of the citizens of San Antonio, they are within hail of a railroad, and offered facilities for reaching Galveston in thirty hours, and New Orleans *via*. Berwick's Bay in sixty hours, allowing ten hours for connection. There is also another important road, leading from Indianola to San Antonio, which is now in progress of construction. Another road, from Sabine Pass, directly north, through a rich timber and grazing country, is commenced, which is to extend into Arkansas, intersecting the Southern Pacific Railroad.

Leap Year.—Any year divisible by four, without a remainder, is leap year, which comes every fourth year. Thus, 1860 is leap year. The solar, or true year, is 365 days, 5 hours, 48 minutes and 48 7-10 seconds. For convenience we drop these hours, minutes and seconds, in our ordinary reckoning and call the civil year 365 days. Hence we lose nearly a day in this reckoning every fourth year. We actually lose in four years four times five hours, forty-eight minutes and forty-eight seconds, which is not quite a day. But for round numbers again, we call it a day, and therefore add a day to every fourth year, naming it the 29th of February. Of course by thus adding a whole day, we add a little too much—nearly twelve minutes a year. That, in 100 years, would amount to 19 1120 minutes, and, of course, if this discrepancy also were not provided for, in the course of centuries it would vitiate the calendar. Therefore, once every hundred years a leap year is skipped for three consecutive centuries; on the fourth century it is retained, because the balance in a little the other way again. Thus for three centuries we have an excess of 3380 minutes. This, then, is partially corrected by continuing the number as usual on the fourth century, putting us within about 480 minutes, or 8 hours, of being right at the end of every fourth century—near enough right for all practical purposes.

If the gentleman who keeps a shoe shop with a red head will return the umbrella of a young lady with an ivory handle, he will hear of something to her advantage.

Devil and Satan.

BY REV. S. COBB.

With regard to the *New Testament* usage of the words Devil and Satan, it is unnecessary to undertake a notice of all the cases of their occurrence. The Greek *diabolos*, which is rendered Devil in the New Testament, is synonymous with the Hebrew Satan, denoting an impostor or enemy. Both words are used in the New Testament as the latter is in the Old, sometimes discriptive of a person, and sometimes personifying evil principles.—Jesus said to Peter, when the latter betrayed views adverse to the spirit and purpose of his mission, "Get the behind me, Satan." And of Judas he said to the twelve, "You twelve have I chosen, and one of you is a Devil" Sometimes, however, Jesus, in conversation with the unbelieving Jews, used the names Satan and Beelzebub, as in the character in which they existed in their heathenized opinions. They believed the air to be filled with demons, which are also rendered Devils in the New Testament, which they thought to be the ghosts of wicked men, delighting to take up their abode in the persons of mankind, and to inflict upon them various physical and mental disorders. And these had a prince called Beelzebub, and Satan. And Jesus, when arguing with them on their own ground in reference to powers they ascribe to their Satan, uses the name simply as you would use the names Neptune, Mars, and Jupiter, in conversation with a people believing and worshipping deities under those names. But as it respects the once heavenly archangel, and now omniscient and nearly omnipotent personal Devil of the endless punishment theory, such a being is never presented in the New Testament any more than in the Old.—Take any passage in the Gospel historics where the Devil or a Satan is represented as acting a part, and attempt to follow him through his part in the capacity of the canonical Satan, and the idea explodes itself as effectually, as in the trial we made on the book of Job. Take for instance, the account of the temptation of Jesus. The Devil is represented as taking Jesus up, and placing him at one time on a high mountain, and at another time on the pinnacle of the temple, and making to him certain propositions.—*Who* really believes that this account was intended to discribe a personal being with a long tail and cloven foot, such as the Puritan pulpits and mothers used to frighten children with, as taken up Jesus in his claws and bearing him away through the air, and placing him literally on the pinnacle of the temple and there attempting to persuade him to worship himself, that is the devil. Why, if there were any such a wise and knowing Devil, he would know better than to think of tempting you or me in such a way as this. When you glance at the affair in this light, the whole thing appears farcical and ludicrous. But take the account as embracing a personification of the principles of ambition and holy fame, which his possession of miraculous powers would naturally present before his mind as available, just as they did the changing of stones into bread, and all is beautifully and consistently instructive. "And so, all through the New Testament, take these words, when not applied to human beings as in Jesus' address to Peter and to Judas, as per sonifications of adverse and delusive suggestions or principles, and you find all clear and consitent."

To this conclusion the learned Dr. Beshnell has come, after a mature re-examination of this whole subject. He has, until the recent development of sympathy with the Swedenborgians, held the highest position in the Orthodox School, and now his general theory would find it convenient to retain the Satan of that School. But the *de novo* criticism of the Bible teachings in relation to the subject has brought him out in this frank and decided avowal of opinion, *that the Satan of the Scriptures is a personification of the principle of evil.*

Married *vs.* Buried.—A clergyman who had, in the lottery of matrimony, drawn a share that proved worse than a blank, was just experiencing a severe scolding from his Xantippe, when he was called upon to unite a pair in the blessed state of wedlock. The poor parson, actuated by his own feelings and experience, rather than by a sense of his canonical duties, opened the book and began—"Man that is born of woman has but a short time to live, and is full of trouble," repeating a part of the burial service. The astonished bridegroom exclaimed:

"Sir, sir, you mistake!—I came down here to be *married*, not *buried!*"

"Well," replied the clergyman, "if you insist on it, I am obliged to marry you; but, believe me, friend, you had better be *buried*."

The tin boxes stuck up in the post offices throughout the country, for the Washington Mounment, don't yield much. That at New York city turns out an average of about nine-pence a day. Patriotism doesn't run in such unseen channels. Meantime, the shaft of the monument is boarded over, and the lucky officers of the orgaization find the receipts to be happily equal to their salaries.

For the Universalist Herald.

A Voice from Portsmouth, Va.

Br. Burruss: *Dear Sir*, In the Herald of Feb. 24, I find the following:

"C. E. W. Dobbs, late of Greensboro, N. C., has gone off without settling. He owes us $3,50. Where is he?"

In answer to the above "Where is he?" I will say he is in Portsmouth, Va., and a member in full communion with the Court Street Baptist Church in this city. And to show him truly, in his *new* character, I have cut the within calumny, and nonsense, from the Richmond Christian Advocate,* the organ of the Methodist E. Church in Virginia. And now, Br. Burruss, after reading it, (for I have not the least doubt but that he wrote it,) please be so kind as to answer your own question, viz: "WHERE IS HE?"

I remember seeing an article with the name of C. E. W. D., in the Herald some two years since, with the followin head, "Universalism saves from Infidelity." As he is now a *Baptist*,—I should be right glad to know—what does the Baptist faith "*save*" from? Perhaps, it may be, that is "*saves*" from "suffering reproach, because we trust is the living God, who *is* the Savior of all men, specialy of those that believe." 1 Tim. iv chap. 10 v.

The good cause is onward here. Rev. A. Bosserman is our pastor this year. He preaches here the first Sunday in each month, and is doing a great work for us, "whereof we are glad." Our congregations are increasing, investigation has gone forth, the people have begun to think, and this being the fact, we have nothing to fear.

S.

* Of March 8th, 1860.

Portsmouth, Va., March 18th, 1860.

For the Universalist Herald.

"The Anastasis of the Dead" is a new work upon the *resurrection*, proposing to unfold the true "philosophy of human immortality" as taught in the scriptures. It is a handsome duodecimo volume of 352 pages, on good paper, on fair type, in neat binding. For sale by the publisher, Abel Thompkins, Boston, Mass., and by book sellers and book agents in various localities, but especially by the author, as named below. He will send the work by mail, for one dollar per copy, postage prepeid by him, or by Express, for nine dollars per dozen, charges not paid by him. Orders solicited. Inclose funds current at New York, and address,

"REV. JASON LEWIS,
Coudersport, Potter county,
Pennsylvania.

P. S. My nearest Express Office is on the New York and Erie Railroad, Yenosse Station.

J. L.

The Will Of God.

BY REV. A. C. THOMAS.

The apostle Paul declares, that God our Savior "will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. ii:4. The Universalists hence infer the salvation of all mankind, inasmuch as God "worketh all things after the counsel of his own will." —Eph. i:11. In order to avoid the *awful* conclusion, commentators and others have endeavored so to explain the text as to make it consist with the doctrine of endless wo.

Dr. John Owen says, that God will have *all sorts* of men to be saved; and, holding the will named by the apostle to be the efficacious purpose of Heaven, he urges, as a chief reason why the phrase "all men" ought to be construed to mean only a portion of our race; that otherwise Universalism must be admitted!

Pelagius held the apostle's meaning to be, "that God wills the salvation of all who will it themselves!" That is, God can have no will on the subject independent of the will of man!

Others have asserted, as the true interpretation of the passage, "that God willeth all men to be saved, who are capable of salvation," implying that some are not capable, and that such must be lost!

Damascen held that "God originally willed all men to be saved, and would have saved all, if sin had not entered." But if sin had not entered, there would have been no need of salvation. And, besides, what God originally willed, must still be his will of purpose.

Estius maintained the apostle to mean, that "God wills all men to be saved by *us*, so far as our prayers and endeavors can contribute to their salvation." Most miserable attempt to evade the plain doctrine of the text! To suspend man's eternal destiny on his own exertions, is sufficiently monstrous—but to suspend it on the exertions of others, is diabolical!

Many hold the apostle's meaning to be, that God *desires*, but does not *will*, all men to be saved; while Wakefield reduces the whole matter to *a mere wish* of the Supreme Being, that "all men may be in safety!"

Dr. Adam Clarke maintains, that because God "wills the salvation of all men, he wills that all men should be prayed for." This is the plain doctrine of the text.

Whitby is very clear. "This passage," says he, "contains several convincing arguments that God wills the salvation of all men in particular, and that Christ thus died for all."

For the Universalist Herald.

Immortality for Man—On what, Scripturally, does it depend?

Our existence, even in this *mortal state*, depends upon the will of God, our Creator and Preserver; and, of *course*, if we have any existence after death, such existence will depend upon His good pleasure. But this is not the point we are enquiring after. On what, as an appointment of God, does human existence in an immortal state depend, according to the scriptures?

It is commonly taught as a Christian doctrine, that the soul or spirit of man is, by creation, naturally and consitutionally immortal; and therefore that it would exist to all duration nearly or quite as well without a body as with. Hence the common doctrine of a disembodied state.

In relation to the native immortality of the soul, I observe that it is a purely speculative doctrine, derived from the ancient heathen philosophers, and belonging to that class of opinions which, if true, cannot be shone to be so by direct scripture testimony, the scriptures neither affirming them nor denying their opposites. The immortality of the soul or spirit of *man* is not once even mentioned in all the holy book. Man's existence, then, in an immortal state, does not scripturally, depend upon the natural immortality of his spirit or soul.

In seeking out the true answer to our questions, we may be somewhat assisted by instituting a like question as to man's mortality.—What does that depend upon? On what divine arrangement hangs the fact that "we must needs die?"

When a human being is said to *die*, that which dies is evidently his earthly body.—Hence, the apostle tells his brethren about their "mortal bodies." Man's mortality, then, in his earthly state, depends upon his inhabiting an *organization* that is mortal. Accordingly, it is a fact that in the scriptures, the spirit or soul of man is no more said to be *mortal* than it is to be immortal.

The writer of this article is fully convinced that human immortality, in an hereafter state, depends upon the inhabitancy of an immortal organization, called, in scripture, "a spiritual body," which body or organization is taken on—or becomes perfected—at or soon after the death of the earthly or animal body. But as to the principal scripture proves that such is really the fact, he begs leave to refer the reader to a new work, in book form, treating expressly upon the philanthropy of human immortality," in connection with "the an-a-sta-sis (or resurrection) of the dead."

See notice in another column.

Condersport. Pa.

J. L.

Improvement of Property by Railroads.—The beneficial effect of Railroads upon landed property is no longer a question of doubt. The iron horse travels through a wilderness, and by the magic of his presence it soon becomes a region of farms. We observe that the Railroad Record, published in Cincinnati, states that, upon carefully examining the valuation of proverty in a large number of the counties of Ohio, it finds that the increase in those having railroads is double the increase in those having no railroads, thus proving conclusively that a large part of the increase in that State is due to railroads only. Inquiring into the relative effect of the capital employed on one hand, and of the increase of capital, it obtaines the following results: increase of capital, $450,000,000; cost of roads, $110,000,000. A precisely similar result is to be witnessed in Missouri. In 1850, when the railroad system that State was commenced, the taxable property in the State was $98,500,000, which, for the sake of easy calculation we will call $100,000,000. In 1860, the taxable property of the State is at least $350,000,000. It has, therefore, increased in ten years $250,000,000. Estimating the natural increase, not produced by railroads, at ten per cent. per annum, this natural increase for ten years would amount to $100,000,000. The remainder, $150,000,000, would be the increase due to the influence of Deducting from this the cost of roads, ($30,000,000,) the net profits of the Missouri roads will be $120,000,00. Precisely the same effect, only in a greater and more valuable degree, has been produced in this State, at several points of the Pennsylvania Central Railroad. We will only instance Altoona, near the eastern base of the higher Alleghanies. But a few years since its site was covered with primeval forest. Now it flourishes as a large and populous town, containing churches, hotels, machine manufactuories, and handsome private residences. Of a verity, the railroad is a wonder-working institution!

"Ah, Joe! since you have been in the city, the black ox died without any notice whatever."

"Gracious mercy!" replied Joe, "how fast we are all passing away!"

My wife, said a witty critic, is the most even tempered person in the world—she's always mad.

Few men are above suspicion, but a great many are below it.

We may discipline the muscle of the face, and control the voice; but there is something in the eye beyond the will, and we frequently find it giving the tongue the lie direct.

Courtships are the sweet and dreamy thresholds of unseen Edens, where half the world has passed in couples, talked in whispers under the moonlight, and passed on, and never returned.

John 3:36.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

This text is quoted often as teaching that the final, eternal condition of the human race depends upon faith in the present life. This is an inference drawn from the words; surely no one will claim that any such statement or proposition is here laid down. But is it not said the unbeliever shall not see life? And are we not told that the wrath of God abideth on him? Certainly: these declarations are found in the text. But a little examination, it would seem, would convince all disposed to welcome light, that reference is here made only to the *present* consequences of belief and unbelief.

1. "He that believeth on the Son hath everlasting life," spiritual life; it is now his—not in expectation, or promise, but in every deed! He has already passed from death unto life, and in his belief receives the end of his faith, even the salvation of his soul.

2. "He that believeth not shall not see life." When? or how long? So long as he remains in the darkness of unbelief. The belief and the life are linked together, and the unbeliever is of course excluded, since he is destitute of faith, the cause, from that spiritual life, which is the effect or result of faith. But this does not show that those who are in unbelief to-day, will remain unbelievers always, or that those who are unbelievers in this world will remain unbelievers forever. Paul was not then a believer. He did not then see, or enjoy that life. The *wrath* of God rested upon him so long as he abode in unbelief, so long as he was under the condemnation. But he became a believer, was quickened in his heart by the truth and spirit of God, and became the glad, happy recipient of eternal life. Others who are now in unbelief will experience a like change. And when all souls are brought into voluntary subjection to Christ, this eternal life will be the inheritance of our race.

3. "The *wrath* of God abideth on him."—We hope no man conceives that God is, literally, like an angry vindictive man, overflowing with fury, or wrath. In us wrath is condemned as an unholy thing, and it is not possible for us to conceive of it as dwelling in the bosoms of God. But God is often described in the Scriptures *as he appears to men*. The inspired writers speak of the punishments which he metes out, as the manifestation, or effect of vengeance or wrath. And those who endure these retributions are called "the children of wrath." But God cannot literally be jealous, or angry. He is Love; and yesterday, to-day, and for ever, without variableness, or even the shadow of turning.—*Star.*

"No Change after Death."—This is one of the axioms of the Partialist Theology, which is not only destitute of support from the Scriptures, but absolutely unreasonable, and at war with many revealed truths. How plain a truth it is, that the saving work of Christ is not completed in this life, and hence needs to be and must be extended into the future state. How plain it is, that the principle and object of the divine administration is the same in the future as in present world. But, if there is no change no improvement after death, then in what respect will the future exceed the present state in glory? Then all the saints will remain eternally as imperfect in the future state as they are at the moment of death! and all who die infants, idiots, pagans all unbelievers, misbelievers, and disbelievers will be eternally damned! If there is no change after death, Calvin will seek to burn Servetus there as here; and "Bossuet and Leibnitz will continue their disputes, and Luther and Zwingle will be ill agreed!" Think of those and a thousand other absurdities that necessarily follow, if there be no change for the better after the death of the body, and remember Paul said, "For as in Adam all die, even so in Christ, shall not all sleep (die) but we shall *all be changed*. 1 Cor. 15:22–51.—*Christian Repository.*

Don't Stand Still.—If you do you will be run over. Motion—action—progress—these are the words which now fill the vault of heaven with their stirring demands, and make humanity's heart pulsate with a stronger bound. Advance, or stand aside; do not block up the way and under the career of others; there is too much to do to allow of inaction anywhere or in any one. There is something for all to do; the world is becoming more and more known—wider in magnitude, closer in interest, more loving and more eventful than of old. Not in deeds of daring; not in the ensanguined field; not in blood, and tears, and gloom, but in the leaping, vivifying, exhilerating impulses of the better nature of the soul. Reader, are you doing your part in this work?

Men have very little reason to reproach women with talkativeness. We have seldom or ever happened to be in promiscuous society in which the men did not assume the privilege, not only of leading the conversation, but of taking all the talk to themselves; and young ladies will sit for hours listening to stupid discussions without uttering a word, and without learning any other lesson of wisdom than that which they practice, of saying nothing.

Three Sabbaths.—Among the hostile parties now contending in Africa, there are three Sabaths celebrated each week. The Sabbath of the Moors is on Friday; the Sabbath of the very few Jews who fight in the ranks, as irregulars or settlers in the country, for their hearths and homes, is on Saturday; while the Sabbath of the Roman Catholic Spaniards is on Sunday.

A Fact and the Reasons for it.—A special providence seems to watch over the lives of drunken men. It is rarely that a drunken man is drowned. And why can't a drunken man be drowned? The reason is, because his head is sure to swim.

The Universalist Herald.

JOHN C. GRIFFIN,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

Corresponding Editors:
S. J. McMORRIS, J. M. H. SMITH,
B. F. STRAIN.

MONTGOMERY, ALA., APRIL 13.

JOSEPH WALKER, Charleston, S. C., is our authorized agent in that city. Any business transacted with him will be valid.

☞ The receipts for the present week will appear next.

☞ J. M. Fuller, late of Fish Pond, Ala., has sneaked off without settling for his paper.

☞ H. Gauntt, we have no recollection of receiving the money you speak of. Our book shows that we did not. We will however send the paper, and give the credit.

☞ Our subscribers are politely requested not to send us any more bills on the Timber Cutter's Bank of Savannah. That money is at 25 per cent. discount here.

☞ It certainly must be a great satisfaction to a conscientious man to feel that the paper he is reading is paid for, and that the editor is not suffering any inconvenience from his neglect.

SOUTHERN TEACHER.—We are in the regular receipt of this most excellent journal.—Published in Montgomery, at $1 per annum. Prof. W. S. Barton, Editor.

☞ Rev. E. H. Lake, having accompanied his daughter to Lodi, Choctaw co., Miss., requests that his correspondents, for one month, address him at that place.

☞ We are sending off by mail our debate with Mr. Hicks, all over the South. *Mr. Hicks is a champion of Methodism*, and read a Methodist of *thirty years' standing*, in reading the debate was convinced of the truth of Universalism. Price 25 cents.

☞ Our debate with Rev. Lovick Pierce, D. D., on the Trinity, is just the thing to put into the hands of enquirers. The absurdity of the Trinty is fully exposed in this discussion. Price 25 cents.

☞ Such of our subscribers as have not paid us for several years, were they called to die, would have their last hours much embittered with the reflection that they had so long forgotten us. They can save themselves this pang if they will hurry up.

HOW IS THIS?—The postmaster at Richmond, Va., informs us that the Herald sent to that office for J. W. Coles and Thomas Otey, is not taken out. These gentlemen have *paid* for the Herald, and it may be that it is put in an improper box by the clerk, and that when they call they therefore do not get it. We think there is carelessness in that office.

UNIVERSALIST SUNDAY SCHOOL IN FEASTERVILLE, S. C.—By reference to another column, it will be seen that our wide awake friends at Feasterville are watching over the lambs of the flock. This is as it should be. We hope our Universalist friends wherever it is practicable will organize Sunday Schools.

PIANOS! PIANOS!!—Mr. Charles M. Stieff of Baltimore, is manufacturing excellent pianos and selling them at greatly reduced rates. He is selling a number all through the South, and as far as we are advised, they give entire satisfaction. Our wealthy friends will save money by purchasing of Mr. Stieff.

TO THOSE WANTING PLASTERING.—Mr. C. L. Clapp, of this city, is prepared to have plastering executed with neatness and dispatch. He does the most of the nice and fashionable plastering this city, and having *ample force*, he does large jobs in a very short time. Our friends within hailing distance of Montgomery, will do well to try him.

A FALSEHOOD.—L. B. Cansy, Postmaster at Botsford, Ga., says he has notified us within the last two years that our papers sent to that office are not taken. He also, mendaciously, states that he wants us to pay him the postage on said papers. We have been sending the Herald there only about six month—*not two years*, and the said Cansey gave us no intimation that they were not taken out. His conduct in this matter is *mean* and he *knows* it.

BARKER'S GRAMMAR.—This is a new and condensed work—and improvement on the Morrisonian system. It is so arranged and simplified, as to be easy to comprehend by the most humble capacity. We commend it to the public, believing that its common sense principles need only to be understood to be appreciated. Prof. Barker has done a work of which he may well feel proud.

Governor Bissell, of Illinois, has just died. By his death John Wood, the Lieut. Governor, assumes the duties of the Executive until the 2d Monday of January next.

Among the late California items is a statement that Colonel Fremont is sending down from his mills to San Francisco "a chunk of gold about the size of a Philadelphia brick every week."

RAIL ROAD HANDS.—A large number of hands with carts, and other implements for rail road building, belonging to Mr. Orr, passed through this place Tuesday morning en route for Tuskegee, to commence work on the Tuskegee and Chehaw Railroad. There appeared to be at least 150 negroes and about 60 carts.—*Eufaula Express.*

Explanation of Scripture.

"And he said, hear thou therefore the word of the Lord; I saw the Lord sitting on his throne, and all the hosts of heaven standing by him, on his right hand and on his left.

And the Lord said, who shall persuade Ahab, that he may go up and fall a Ramoth-gilead. And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him and prevail also: go forth and do so.

Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." 1 Kings 22:19-23.

Verse 19. [I saw the Lord sitting on his throne, &c.] This was not real, but only in prophetic vision. It seems to be a parabolic representation of what would be developed from the womb of the future. The whole is represented under the figure of allegory. The intrigues of the spirit of falsehood are faithfully recorded, and the spirit itself personified. By spirit, here, we mean *principle*. Principles are often personified in the scriptures:—hence *wisdom* is often represented as saying and doing thus and so. We also read of children of *wrath*—children of *darkness*—children of *light*. We do not suppose, however, that we are to understand from these and kindred expressions, that there are beings called wisdom, wrath, disobedience or darkness. These things are thus personified in order that their manifestation may be better comprehended. Precisely so we think we are to understand all that is said about lying spirits or the devil—evil personified, is all that is intended.

Verse 22, [Go forth and do so.] We are not to understand this language as an imperative command, but only as a *permit*. God permits evil agencies to work no doubt for wise and benevolent ends. Evil, is self-destructive—it contains the seed of dissolution. And God permits it at times to have free course, that its overthrow may be the more speedy. In this way, he makes the wrath of man to praise him, as the Psalmist says.

Verse 23. [The Lord hath put a lying spirit, &c.] God's character must be held sacred and inviolate, and we must not so construe any portion of the Scriptures as to tarnish his attributes. This verse, therefore, we think, can only legitimately mean that the Lord hath *permitted* a lying spirit, &c. We must remember that the Scriptures often represent God as *doing*, what in the economy of his government, he only *permits*, or *suffers to be* done. By keeping this in mind, the divine character can be fairly and successfully vindicated. The language of the Bible is often to be understood with certain qualifications, which if not always expressed, are generally implied. Thus,—Christ says, "unless a man *hate* father, mother, brother and sister, he cannot be my disciple." This must *not* be interpreted literally, because everywhere he tells us to *love* them. Hate is used in a *relative* sense, to signify *less* love.—The idea is, we must give Christ and his cause the preference above all other considerations. Now the Bible assures us that God cannot lie—therefore he did not lie to the prophet, but only permitted it to be done.

His Courage Oozes out.

The following explains itself:

REV. J. C. BURRUSS—*Dear friend:* Some time since, a Baptist preacher in this vicinity, challenged the whole universalist denomination to discuss with Rev. Mr. Alexander, or Rev. J. R. Graves. Accordingly, we wrote the former a polite solicitation for an interchange of thoughts with you. He did not, however, think proper to answer us by letter, but at his next monthly meeting he poured out a tirade of abuse upon Universalism. He said Mr. Graves could do as he *pleased*, but he (A.) would encourage no such heresy by debating with one of our preachers. His discourse was anything but argument. Can you not come and break to us the bread of life in this region? I see you go nearly everywhere else. Let me assure you you have some tried friends here.

Russelville, Ala. W. D. A. BOOKER.

Remarks. It would afford us much pleasure to visit our friends in Russelville, and we hope yet to do so at no very distant day. We doubt not that it is much *easier* for Mr. Alexander to pour out a volley of abuse upon Universalism, than it is to meet it in fair and honorable bebate. He is evidently a poor bigoted coward. He who cannot reason is a fool—he who will not reason is a bigot, and he who *dare* not reason is a slave. The petty wrath of *Mr.* Alexander will never harm our merciful doctrine. It will live while affection lives in the human breast. But error is doomed to die—its instinctive cowardice proves its conscious weakness. How true it is that—

"Imposture shrinks from light,
And dreads the curious eye;
While Christian truth the tests invite,
And bids us come and try."

We would be glad if the engagements of MR. Graves would allow him to meet us in debate. This is an age of *scathing* investigation—the minds of the intelligent are not satisfied with groundless assumptions.

An act exempting from attachment one sewing machine of a value not exing $100, in actual use by the debtor or the family of the debtor, has passed both branches of the Legislature of Massachusetts and received the approval of the Governor.

A Washington dispatch of the 24th announces that the Representatives and Senators from Alabama, Mississippi and South Carolina had a final meeting and decided that it was advisable to postpone the Atlantic conference until after the Presidential election.

The Virginia statue of Henry Clay is to be inaugurated at Richmond on the 12th of April, Mr. Clay's birthday.—The oration will be delivered by Mr. Benjamin Johnson Barbour. This statue was procured through the exertions of Virginia ladies.

Universalism Desirable.

However men may believe, we think it will be generally admitted, that the final penitence and salvation of all earth's wanderers is greatly desirable. There is something in the *thought* that must find a ready response in the heart of every christian man or woman. We go further and say, that the benevolent heart *yearns* for the recovery of all souls from sin. Now why is this? Can it be that God has implanted this pure desire in the human breast only to be blighted in the midnight of disappointment and despair? We think not! We sometime argue the immortality of the soul, and we think truly, from the admitted fact that all nations desire, and expect to live beyond the dark confines of the tomb. This position is maintained as a sound one, by all sects, however they may differ on all other matters.—Now, to our mind, the same argument which proves the immortality of the soul, equally proves the ultimate reformation and salvation of all souls. *Man* cannot desire a thing that has no existence in fact. Now man not only asks to live again, but he desires to live where he can be advancing in knowledge and happiness—where the imperfections of this life will be overcome, outgrown. Why, we ask, should we cherish this desire if it is a delusion? Why should God desire the salvation of all, if this doctrine is false, and dangerous, as some suppose. Does God delight in falsehood? does he *desire, and* or abet, that, the very idea of which is licentious? Who *can* believe this? Then again, only think! Christ, the pure son of God, desires Universal salvation, for he tasted death for every man—gave himself a ransome for all to be testified in due time.—Did he, think you, come to do that which he *knew* he could not do? Surely not. That doctrine which God, Christ, angels and all benevolent hearts desire to be true, *cannot* be false. Reader, reflect on this matter. A truth-telling man will not encourage lies—this every body knows. Neither can a God of truth desire universal salvation, when at the same time he knows this doctrine to be false. That he encourages it, and desires it, is clear evidence it is good and true.

From the Southern Messenger.

Greenville Female College.

On the night of Thursday, the 5th inst., in response to a call by those who have taken the initiative steps, and on former occasions and at right times, urged the necessity of building a College in Greenville for the education of young ladies, a respectable number of our citizens were present at the Baptist Church.

Rev. Mr. Swift, being nominated by Rev. Mr. Bell to the post of chairman, was unanimously chosen.

On being conducted to the chair by Rev. Mr. Bell and Dr. Bragg, he proceeded briefly, yet forcibly, to state the object of the meeting, and to give some reasons why the enterprise, for which it had been assembled, should receive the hearty concurrence of, not only every man present, but, of every man in Greenville and Butler county.

At the close of the remarks by the Chair, Mr. John Gamble, the Secretary, stated to the audience the manner in which it was proposed to raise the funds, ($100,000,) for the erection of the College, and then announced that Col. Thomas H. Watts would address them upon the subject. This announcement produced prolonged applause, in the midst of which Col. Watts made his appearance before the assembly. When it had subsided, he proceeded to speak with that *heart-eloquence* so characteristic of him, when discussing any subject with the importance of which he is so deeply imbued, and all those who have the honor of his acquaintance know that there is scarcely any subject in which he has a warmer and more abiding interest than that of education and its concomitant advantages. Mr. Watts was exceedingly felicitous in his remarks, notwithstanding he had been engaged, for nearly three weeks, in the arduous duties pertaining to the practice of his profession, without opportunity to afford a moments reflection as to what he should say in his address, at the conclusion of which he placed his name upon the list for TEN THOUSAND DOLLARS. Mr. Watts is a NATIVE of Butler, and there is no son or daughter of hers, whether natural or adopted, who knows him, and does not love him. And, indeed, we do believe that we might, without hazard say, that there is not one who has heard of him correctly, that does not do so. After Mr. Watts, followed Mr. John K. Henry, who upon placing his name on the list, stated, that though he could not follow Mr. Watts in his liberal donation, yet what he did give, was given with all his heart's wishes for the entire and permanent success of the enterprise. At this point Mr. J. B. Christian, who has but recently become a citizen of our town and county, being called upon, briefly, yet eloquently and pointedly addressed the meeting. Mr. WM. Hayley, who is also a recent, but much esteemed, accession to our population, in the merchantile branch, upon registering his name, favored us with a few very eloquent remarks upon the benfits of education which were highly appreciated. Mr. H. A. Herbert being called upon, said that indisposition prevented him from making a speech, even if it were required, but his opinion was, that money was what was needed and not speeches, therefore, when the proper time had arrived, that is, when those who were older than he, had subscribed, he would go forward and give what he had to spare.

In addition to the ten thousand dollars subscribed by Mr. Watts, fifteen thousand were subscribed by those present, and it is but just to our town and county, to say there were several necessarily absent, from whom very respectable contributions were expected and will yet be obtained. With a nucleus of $25,000 we have great hope that the $100,000 will surely be made up.

Judge Stump, of Baltimore, who was impeached by the Maryland Legislature, has been removed by the Governor, and Judge Krebs appointed in his place.

A Tract for the People,

Or A Correspondence Between JNO. COUNCIL & REV. MR. WATKINSON,

Of Portsmouth, Va.,

WITH A REVIEW

BY REV. A. BOSSERMAN, OF BALTIMORE

Published by the Universalist Society of Portsmouth, Va.

PORTSMOUTH, *Sept.* 12, 1859.

REV. MR. WATKINSON,

Dear Sir,—I would respectfully call your attention to your quotation and application of the 21st verse of the 8th chapter of the gospel by St. John, in your sermon last night at the Court Street Baptist Church. I was somewhat surprised to hear a minister of the gospel, of your reading, misquote a familiar passage of scripture as you did on that occasion. 'Then said Jesus again unto them, I go my way, and ye shall seek me and shall dic in your sins: whither I go ye cannot come.' 'He did not tell them, 'if ye die in your sins, whither I go ye can never come.' He did not use the word 'never' as quoted by you. If the declaration, 'Whither I go ye cannot come,' is evidence that the Jews, to whom it was addressed, could not be admitted into the kingdom of immortal glory, and I understood you so to use it, then I think it proves too much. See the 33d verse of the 13th chapter of the same Evangelist 'Little children, yet a little while I am with you, ye shall seek me, and as I said unto the Jews, whither I go ye cannot come, so now I say to you.' According to my plain commonsense understanding of the passage, if it excludes the Jews from going where Christ was about to go, it would also exclude the Apostles from the like privilege. What think you?—I am not able to perceive how a passage of scripture when applied or addressed to one class of men, has one meaning, and when addressed to another class of men, has another, and quite a different meaning. It may be so, but my apprehension is too obtuse to see it.

I did not think your illustration of our Heavenly Father's dealings with his children, by that of the fond mother with her babe overboard, a very happy or striking one. God is a being of infinite power—the mother comparatively a helpless creatue Give the mother the power possessed by our Heavenly Farther, and her child, yea if she had a legion of them, would be safe, every one of them.

I was much gratified at the expression of your faith 'that God always loved sinners, and that he always would love them, even in hell.' If this be so (and I cordially assent to it) I think there will be no difficulty as to the final destiny of the human family. Love worketh no ill to his neighbor.

How our Heavenly Father can be supremely happy while millions of his creatures are having their *bones and their marrow roasted out of them in hell is another difficulty that I am too dull to understand. May the spirit of the Lord lead us into all truth, as we are told the truth shall make us free.

Very respectfully yours,
JNO. COUNCILL.

*In a discourse some twelve months ago by *Mr.* Watkinson, he said the hypocrite ought to have his bones and his marrow roasted out of him in hell.—That if the hypocrite went to heaven, he hoped God would bar his soul out.

PORTSMOUTH, *Sept. 24th*, 1859.

Mr. JNO. COUNCILL,

Dear Sir,—After an absence of some fourteen days your note is placed in my hands and has been duly read and pondered. I am sorry for you, but cannot save you. Like the instance alluded to in my discourse, to which you take exceptions, and to which you allude in your note, it illustrates the simple difference between *pity* and *salvation*. Had I chosen to run the illustration to the extent you have done, I should turn you to the Ganges river; where a *Hindoo* mother, loving her child quite as much as you could yours, allows it to be borne away from her, who could so easily have saved it, did she not feel that her God and religion demanded its sacrifice. Thus she displays more sense of obedience to God than you do, who make your God to dissolve all bonds of religion and right merely to gratify a loathsome want of discrimination between right and wrong; and an utter disregard of justice to his true servants.

As to your criticisms of the bible your are equally pitiable. You had better let such matters be attended to by those competent to the task. You place passages as parallel that are quite different, as even your obtuse intellect ought to see.

In John 8:21, the Saviour addresses wicked men. Will you be so kind as to show I prove too much from that passage? It is a *smart way* of all your contemptible criticisms to evade the force of any passage by covering it up by another entirely different. Please confine your criticisms to the text quoted; and show your degraded, drunken, profane compeers in Universalism if I prove too much from it. Then turn to John 13: 33, and notice that *the disciples of Jesus are addressed*, and that in the same train of remarks in verse 36, the Saviour qualifies his remark to his disciples by the adverb 'now,' and by the assurance that they *'shall follow him afterwards,'* but there is no such qualification in chapter 8, respecting the rejectors of Jesus.

As to the effect of God's paternal love to us if lost even in hell, I sincerely hope you will experience something better; even his *adopting love* that may save you from a hell we all too well and richly deserve, for our many and unprovoked departures from Him.

Mr. Councill, you are evidently in the wrong crowd. You wish to do the will of God, I think. But you allow yourself to be associated with a company of persons you know to be essentially vile and unworthy of your fellowship as christian men. While I would have you treat all men with kindness, yet you know evil doers are not to be fellowshipped as worshippers of God the all Holy one.

Yours truly, a well wisher but hastily,
M. R. WATKINSON.

PORTSMOUTH, *Oct. 8th*, 1859.

REV. M. R. WATKINSON,

Dear Sir,—Your letter of the 24th of Sept. in reply to mine of the 12th has been received and its contents considered.

You state that you are sorry for me but cannot save me. Let me assure you, sir, that most sincerely do I reciprocate your sorrow. I am truly sorry that any one making any pretentions to be a gentleman, to say nothing of being a christian and a christian teacher, should have so far departed from his high calling as to indite such a letter under almost any circumstances. I am almost sorry that I have afforded you the opportunity to let off some of that bitterness with which your heart must have been surcharged. I addressed you a respectful note. No gentleman to whom I have shown it, says otherwise of it. Your reply is an unprovoked insult to myself, and to others, some of whom at least, will not suffer when compared with some even of your own congregation. But this must suffice. I cannot descend to bandy epithets, unless driven to do so. I have not so learned Christ. And, sir, let me advise you, as I did one of your brethren not long since, not to justify me to retaliate. If you cannot refute the doctrine of Universalism without resorting to the course pursued in your letter, you had better take the advice tendered me in relation to my criticisms on the bible.

The Hindoo mother sacrifices her child to her God, but, sir, why does she commit this, to us, unnatural act? Because she has been taught by false teachers to believe that her eternal destiny, and probably that of her child, depends on this sacrifice. But is our Heavenly Father placed under similar circumstances? Does his happiness depend in anywise on his tormenting any of his creatures without mercy and without end?—If not, then there is no analogy between the Hindoo mother and God, and as I have stated before, your illustration is neither a happy nor a striking one. I am aware that it has been preached and believed that the torments of the wicked in hell, would greatly enhance the happiness of the saints in heaven,—that the mother will say Amen, Allelujah over the damnation of her own offspring.—But I do not recollect that I ever heard the doctrine advanced that God's happiness depended on the torments of any of his creatures.

You charge me with making God dissolve all bounds of religion and right, merely to gratify a loathsome want of discrimination between right and wrong; and an utter disregard of justice to his true servants. This charge, whether applied to myself, or generally to the preachers of Universalism, is unqualifiedly false. Our Library of some fifty volumes of standard works is gratuitously at your service to make good your assertion. For myself, I ask you for the proof that I have ever advanced any doctrine other than that 'The righteous shall be recompensed in the earth, much more the wicked and the sinner.' 'That though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered.' 'But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons'. 'But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.' 'There is no peace, saith my God, to the wicked.' The Scriptures are so plain in relation to the happiness of the righteous, and the misery of the wicked in this life, that I cannot see how any one can so pervert them as to teach any other doctrine.

In relation to your remarks on my criticism on the Scripture, I will just state that so long as I am sustained in my views by such critics as Gilpin, Elsley, Kenrick and Calmet, I shall not be immoderately alarmed at the sneers even of the Rev. M. R. Watkinson.

Gilpin says some interpreters suppose the expression, whither I go ye cannot come, conveys some menace of future judgement. But as our saviour uses the same expression to his disciples (13—33, John) it cannot well have that meaning.

Elsley says, no more than a general, declaration equally spoken to the malicious and well-disposed, as appears by its being repeated to the disciples (Chap. 13—33.) The comments of Kenrick and Calmet are too long to transcribe.

As to what you say about my degraded, drunken, profane compeers in Universalism, if you are satisfied that you have manifested the spirit of the Master, and that such a course will advance the interest of the christian religion, then go on in the same course. I do not think you will materially injure the cause of Universalism. But for the slang of Dr. Teasdale we should not have preaching regularly in Portsmouth at this time.

I am aware that when Christ was on the earth, he was quite severe, in his denunciations of a certain class of men.—But sir, who were those men thus denounced? Were they the degraded, the drunkard and the profame?—Those who made no pretension to be over-righteous? No sir, they were the self-righteous Pharisees, like many in our day, who are ever ready to say 'stand by thyself, come not near me, for I am holier than thou.' Did Christ tell the woman brought before him that she was a degraded creature, not fit to come in his sight? I am aware that some persons who profess to be Universalists use profane language—to their disgrace be it said. But they swear after the (so called) orthodox fashion; and those who get drunk, do so after the same fashion. They are not consistent. They ask God to curse their fellow-men instead of asking him to bless them, to save them, &c.

You express a hope that I may be saved from a hell we all too well and richly deserve for our many and unprovoked departures from him. Do you include yourself in the phrase 'we all.' If so, do you mean what you say? If you, who without provocation often depart from God—you who have experienced his adopting love, expect to be saved, notwithstanding your many and unprovoked departures from God, I really think you need not be over-solicitous in relation to the rest of the human family. Neither do I think you ought to charge me with making God dissolve all bonds of religion and right. To save you under the above circumstances, and to cast me off forever will, I suppose, be doing justice to his true servants! From such justice Good Lord deliver us.

While I believe that God will adequately punish every man according to his works whether he repent or not, yet I believe in the final reconciliation and restoration to holiness of every son and daughter of the Adamic race, and, consequently to happiness. I believe that even Rev. M. R. Watkinson will be saved from his sins, but it will be what may be called *a great salvation.*

Christ came into the world to be the Saviour of the world, and I believe he will accomplish the work he came to do. 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' It does not read, God was in Christ reconciling himself to the world, as it is sometimes quoted. But I am trespassing on you with my pitiable criticisms. Perhaps you would like to measure swords (spiritually) with some person competent to the task, if so, you have only to say so.

Please accept my wishes for your good health and long life.

Respectfully yours,
JNO. COUNCILL

Continued next week.

From the Montgomery Mail.

Gen. Joe Lane and Squatter Sovereignty.

Eds. Mail: All the indications are, that Gen. Lane is to receive the support of Alabama in the Charleston Convention. Has any other Democrat who has any aspirations that way, be is accommodating enough to have a Northern and Southern set of principles. But it would be well enough for the Alabama delegates, not to be so carried away by his decunations in the United States Senate, as to be unwilling to search further into his record. To save them the trouble, if they are no disposed, to pick any flaw in his public career, the following extract is taken from a speech delivered by the Oregon Hero, in the city of Concord, New Hampshire, during the Presidental Canvass of 1856:

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Whatever may be the condition of Northern cities, one fact is indisputable, the prices of real estate in this city are constantly advancing.—The sales made this spring, especially in the northern districts of Memphis, show almost a duplication of the prices given last year; and from the rapid growth of our manufacturing establishments, the vast number and magnificence of our store-houses, completed and in process of construction, we are induced to believe that a brighter day is dawning upon Memphis than any which illumes her history in the past.

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I am aware that some persons who profess to be Universalists use profane language—to their shame be it said. But they swear after the (so called) orthodox fashion; and those who get drunk, do so after the same fashion. They are not consistent. They ask God to curse their fellow-men instead of asking him to bless them, to save them, &c.

You express a hope that I may be saved from a hell we all too well and richly deserve for our many and unprovoked departures from him. Do you include yourself in the phrase 'we all.' If so, do you mean what you say? If you, who without provocation often depart from God—you who have experienced his adopting love, expect to be saved, notwithstanding your many and unprovoked departures from God, I really think you need not be over-solicitous in relation to the rest of the human family. Neither do I think you ought to charge me with making God dissolve all bonds of religion and right. To save you under the above circumstances, and to cast me off forever will, I suppose, be doing justice to his true servants! From such justice Good Lord deliver us.

While I believe that God will adequately punish every man according to his works whether he repent or not, yet I believe in the final reconciliation and restoration to holiness of every son and daughter of the Adamic race, and, consequently to happiness. I believe that even Rev. M. R. Watkinson will be saved from his sins, but it will be what may be called *a great salvation*.

Christ came into the world to be the Saviour of the world, and I believe he will accomplish the work he came to do. 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' It does not read, God was in Christ reconciling himself to the world, as it is sometimes quoted. But I am trespassing on you with my pitiable criticisms. Perhaps you would like to measure swords (spiritually) with some person competent to the task, if so, you have only to say so.

Please accept my wishes for your good health and long life.

Respectfully yours,
JNO. COUNCILL.

Continued next week.

From the Montgomery Mail.

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THE GOVERNOR'S PROCLAMATION ON MILITARY ORGANIZATION.—This document will furnish our Military friends with some desirable information upon the subject to which it refers. In answer to the numerous inquiries made of the Governor in regard to Military organization, he found it necessary to issue the following

PROCLAMATION:

EXECUTIVE DEPARTMENT, Montgomery, March 29, 1860. }

Whereas, an Act was passed by the General Assembly at its late session, entitled "An Act to provide for an efficient Military Organization of the State of Alabama;" and whereas, numerous letters have been addressed to the Governor and Quartermaster General asking information as to the contents of said act, and desiring to know when companies, organizing under it, can be furnished with arms, &c., I deem it expedient and proper, in this public manner, to answer such enquiries for the information and convenience for those interested, and to save a laborious and extensive correspondence.

In a few days copies of the act referred to will be forwarded to all the companies that have been reported to the Governor, and other copies will be sent to the Judges of Probate of the different counties, to be retianed by them for the information of those who may desire to organize companies.

No arms have been purchased under the appropriation made by the Legislature, nor will the State be able to furnish them earlier than the middle of June next. The interest of the State requires that this purchase should be made with great care and not hastily. It is to be hoped that no company will disband because arms cannot be immediately furnished.

All companies intending to avail themselves of the privileges of said act, are requested to make it known to me as soon as practicable, and to suggest the description of arms desired.

Those companies that have received arms will report the number and condition of the same.

All applications for arms must be addressed to the Governor, and not to the Quartermaster General.

A. B. MOORE.

KANSAS RUFFIANISM.—The Kansas Press, in view of the word war now going on among the old "Kansas shriekers," alludes to one of the charges against Lane, which has lately been discussed as follows:

"We had thought the fact that Lane tried to get up an insurrection, and murder the members of the Lecompton constitutional convention, was so well known, that it would be disputed by no one.

"He (Lane) said he had ordered his militia to meet at Lecompton on the day the constitutional convention met, and thay would wipe out every man of them. We asked Lane if he could control the men; if they would not break into the land office and rob the government safe. Lane said it was just what he expected, and that the free State men were entitled to the money.

"We also recollect the oath Lane took in the Leavenworth Constitutional Convention, when he declared that he belonged to the abolition wing of the free State party, and said that any man who accepted office under the Lecompton Constitution should be hung! We are indeed surprised that Lane or his friends should now attempt to deny a part of the history of Kansas, which is as familiar as the noonday sun."

IS LANE SOUNDER THAN DOUGLAS?—We observe that several of our Alabama Democratic exchanges who are determined to war upon the little giant to the "bitter end," have of late taken to sounding the praise of Senator Lane of Oregon, with an intimated purpose to give him strength as a candidate for the Charleston nomination. The question is then pertinent, is he a sounder man than Douglas upon questions of Southern interest? The Memphis Appeal and Avalanche—rival Democratic papers—are just now engaged in a discussion involving this very point. The former charges Gen. Lane with advocating "Squatter Sovereignty"—the Avalanche defends him.

In a speech made at Concord, N. H., some years ago, General Lane is reported to have said:

"Gentlemen, I desire to say to you, that the principle incorporated in the Kansas Nebraska bill is the very principle in defence of which your forefathers entered the service of the country in the revolutionary war; for the American colonies, two years previous to the Declaration of Independence, asserted the same principle we now find incorporated in the Kansas Nebraska bill."

The next sentence explains what *this same principle* is that is incorporated in the Kansas Nebraska bill. Gen. Lane proceeds:

"Upon an examination, you will find that the Declaration of Rights, made Oct. 14, 1774, asserts *that the people of the several colonies "are entitled to the free and exclusive power of legislation* IN THEIR SEVERAL PROVINCIAL LEGISLATURES in all cases of internal policy." This was refused by the crown, but reasserted by our forefathers. Upon this issue the battles of the revolution were fought; by the blood of our forefathers *this principle of self-government* was established. This right, refused by the king, was secured, consecrated, and established by the best blood that ever flowed in the veins of man. Would you now refuse to the people of the Territories the rights your noble sires demanded of the crown, and won by their blood—thus placing yourself in opposition to the right of self-government in the Territories, thereby occupying the very position toward the Territories that George III did to the colonies? The simple question involved here is, "are the people capable of regulating their internal affairs, or must Congress regulate those affairs for them?" It is strictly the doctrine of Congressional non-intervention.—Now, if that idea is the correct one, if it is true that the American people are capable of self government, then the principles of the Kansas-Nebraska bill are right, and opposition to that bill is wrong; consequently dangerous to the best interest of the country.

* * * * * * *

The Appeal says: "If Gen. Lane does not mean in this extract to state that a Territorial Legislature, which in the counterpart in the federal government to the 'Provincial Legislatures' under the British crown, is entitled to 'free and exclusive power of legislation' in all cases of eternal policy, of which domestic slavery is one, then it is impossible to tell what he does mean, and we challenge the Avalanche to give a more intelligent construction of his language.

"And if Stephen A. Douglas has ever claimed wider or more 'unbridled license' for the Territories, then we call upon the Avalanche to point it out, or forever hereafter hold its peace."

From Washington.

WASHINGTON, April 5.—The House Committee on Post Offices and Post Roads have to-day had the Pacific telegraph bill, which passed the Senate, under consideration. They recommend the reduction of rates for a single dispatch of ten words to $3, and Government aid to $50,000, and will report the bill to the House amended accordingly.

WASHINGTON, April 3.—Information has been received at the State Department to the effect that the Japanese Envoys may be expected here in about three weeks from this date.

WASHINGTON, April 5.—The Military Committee of the Senate have reported against the proposition to muster into the service a regiment of Texas mounted volunteers, as recommended by the Secretary of War. It is probable, however, that a regular regiment of cavalry will be sent out to the fronties so soon as it can be raised.

WASHINGTON, April 6.—The Hon. Wm. H. Dimmick, formerly a very devoted administration Democrat, is out in a letter in favor of Stephen A. Douglas for the Presidency.

Latest from Mexico.

PENSACOLA, April 6.—The latest dates from Vera Cruz inform us that Miramon had commenced withdrawing his forces from before the walls of that city on the morning of the 21st of March.—Juarez's forces were so nearly out of power that it was believed that if Miramon had remained but a little longer he could have captured the city.

On the evening of the 23d of March the steamship Indianola brought to the anchorage off the city a barque which she had captured to the southward, in the neighborhood of Alvarado.

The barque bore Spanish colors, and was professedly bound for Galveston, Texas. She gave as an excuse for being found so near a Mexican port, that her compass was in a disordered condition.—She is strongly suspected of being the third vessel mentioned in the intercepted dispatches of Gen. Miramon, as having supplies for that General.

The steamship Indianola has been purchased by Juarez, and placed in the service of the government.

General News by the Kangaroo.

The steamship Europa, which left Boston on the 7th, arrived at Liverpool on the 17th of March.

The annexation of Savoy to France has been definitely settled by treaty.

The Reform bill continues under consideration in Parliament.

A squadron of four vessels, headed by the screw steamer Hero, is to escort the Prince of Wales to Canada. The London *Times* strongly recommends the Prince to take a tour through the United States, and feels sure that if he will visit Washington and the President of the United States, he will be properly appreciated.

Mrs. Jameson, the authoress, is dead. Florence Nightingale continues seriously ill. Prayers are daily offered for her restoration, in the garrison chapels.

The municipal councils of Nice have voted in opposition to annexation.

The commercial treaty between France and England is in full operation.

The Paris Bourse had been much depressed, but closed firm at 67 90.

The Armenian provinces voted in favor of annexation to France.

The Pope of Rome has excommunicated Victor Emmanuel.

AN ACT.—To provide and secure copies of county newspapers for the use of the courts of said counties.

SEC. 1. *Be it enacted by the Senate and House of Representatives of the State of Alabama in General Assembly convened,* That hereafter the clerks of the several Circuit Courts, the registers in Chancery and Judges of the several Courts of Probate, shall subcribe for, and take, and file in their respective officers, one copy of each weekly newspaper published in their respective counties and as soon as practicable, after the end of each year, shall cause the number of said papers for the preceding year to be well bound, and shall keep the same safely in their respective offices, as the property of their respective counties, and the Court of County Commissioners must allow to said officers the sums paid by them for subscription and binding, as above provided.

SEC 2. *Be it further enacted,* That if in any county there be no newspaper published, the said officers may take and bind the papers of any adjoining county, in which the public printing and advertising of said county is annually done.

SEC. 3. *Be it further enacted,* That any officer above named violating the provisions of this act, or faling to comply therewith, is guilty of a misdemeanor, and, on conviction, must be fined not less than fifty dollars, and one conviction shall not bar a subsequent conviction for a continuing neglect: *Provided,* That this law shall not apply to the county of Covington.

Approved. February 23. 1860.

It is probable that Brazoria county, Texas, is the richest in tee Union in proportion to the number of its population. According to the last comptrollers report, if the property of that county should be equally divided among its voters, there would be something more than $13,000 to each man.

Some of the identical lot of tea which was thrown overboard in Boston harbor in 1770, is in possession of Mr. Charles Hosmer, of Hartford, Connecticut. This specimen was gathered up on the beach at Dorchester the succeeding day.

Hymeneal.

MARRIED—At the residence of the bride's father, the 29th of March, by Rev. E. B. Arms, Mr. S. S. LEONARD, of Florida, to Miss E. C. BLACKSHEAR, of Conecuh Co., Ala.

ATTENDANTS:

Miss C. SPEAR,	Mr. L. STEWART.
" L. CLEMONS,	" JOHN MAYO.
" S. M'GOWAN,	" A. ODOM.

We wish the happy couple much pleasure, and as they wander through the matrimonial garden, may they on all occasions pluck the most choicest flowers. E. B. A.

OBITUARY:

DIED—At the residence of her parents, J. H. & M. Sample, in Dallas county, Ala., on the 4th of April, 1860, MATILDA C. SAMPLE, aged 12 years and 10 days. She suffered a long protracted illness of Paralysis, speechless and helpless for near five months. Peace to the little sufferer! Immortal glory to the once pratling innocent!

"Stain not this flower with sorrow's tear,
Nought but the blighted leaf is here;
'Twas taken from its earthly stem
To deck an Angel's diadem."

DIED—Not long since, in Caddo Parish, La., DANIEL BOZEMAN, in the sixty-seventh year of his age. He had long been a believer in the doctrine of a world's salvation, and died rejoicing in that faith. Peace to thy memory, dear brother.

DIED—On the 28th of Feb. last, in Caddo Parish, La., Mr. ALONZO BOZEMAN, in the 22d year of his age. Thus have died father and son within a very short time. The surviving relatives cherish the blissful hope of meeting them in that bright world where parting is unknown.

Preaching in North Carolina.

Rev. J. L. C. Griffin, M. D., will preach as follows:

Second Sunday in April at Otter Creek Church, Edgecombe Co.

Third Sunday in April at Dr. Williams' Church, Pitt Co.

Fourth Saturday and Sunday, at Red Hill, Sampson Co.

BR. ARMS' APPOINTMENTS FOR APRIL.

First Sunday, April 1st, New Providence, Conecuh Co., Ala.

Tuesday morning, April 3d, near Stephen Cawthorn's, Walton Co., Fla. Funeral discourse.

Wednesday morning, April 4th, McDade Pond, Walton Co., Fla.

Thursday morning, April 5th, old Billy Cawthorn's meeting house, Walton Co., Fla.

Second Sunday, Liberty Church, Travis' neighborhood, Conecuh Co., Ala.

Wednesday morning, April 11th, as Br. W. Jernigan may appoint.

Friday night, April 13th, Sparta, Ala.

Third Sunday, April 15th, Burnt Corn, Ala.

Fourth Sundey, April 22d, Mt. Zion church, Butler, Co., Ala.

Fifth Sunday, April 29th, Manningham, Butler Co., Ala. Funeral discourse.

☞ Correspondents are requested to direct their letters to Armadillo, Butler Co., Ala.

E. B. ARMS.

GEORGIA APPOINTMENTS.

BR. J. M. H. SMITH'S APPOINTMENTS FOR FOR APRIL.

Rock Bridge, Gwinnett county, Thursday night, 5th.

Liberal Hall, Morgan county, Sunday 8th.

Mechanicsville, Jasper county, Tuesday night 10th.

Monticello, Jasper county, Thursday and Friday nights, 12 and 13.

Hillsboro, Jasper county, Sunday, 15th.

New Market, Monroe county, Monday night, 16.

And Tuesday night near Griffin as Br. Bostick may arrange, 17.

Will the Brethren see that these appointments are widely circulated, and generally known? That all may come and hear and judge for themselves. "*Prove all things I hold fast the good*, remembering that all who refuse to meet the investigation to which they are invited, are more in love with their own sentiments than they are with TRUTH.

J. M. H. S.

THE FOUNDATIONS OF ERROR SHATTERED WITH A VOLLEY OF HOT SHOT FROM MOUNT ZION:

BY JOHN C. BURRUSS.

BEING a reply to a discourse by John T. Walsh, entitled "Universalism Exposed from the Inner Temple." Our reply to this discourse against the reformation of all sinners is *thorough* and grinds the whole affair to powder. It is a neat pamphlet stitched to Mr. Walsh's discourse.

For sale at the Herald Office, Montgomery, and by Walter Dunn, Kinston, N. C. Price 10 cents. april tf

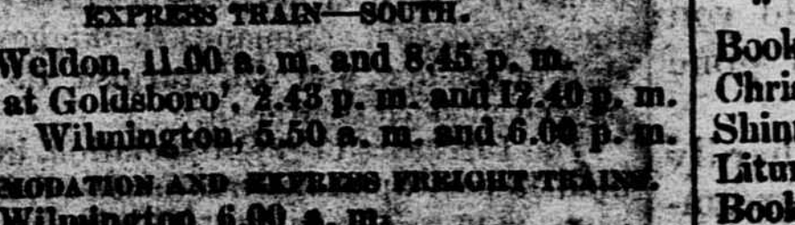
NEW BOOKS! NEW BOOKS!!

WE have received a variety of our standard works to-wit:

Cobb's Discussion	$1 00
Manley's Biblical Review	1 00
Key to Truth	1 00
100 Objection to Endless Misery	50
Life of Whittemore	1 00
Lake and Todd's Debate	25

E. H. LAKE.
Magnolia, N. C. tf.

WILMINGTON AND WELDON RAIL-ROAD COMPANY.



Change of Schedule.

ON and after OCTOBER 31st, the Trains will run on the Roads as follows:

EXPRESS TRAIN—NORTH.

Leaving Wilmington, 1.30 a. m. and 1.30 p. m.
Arrive at Goldsboro', 6.16 a. m. and 5.16 p. m.

EXPRESS TRAIN—SOUTH.

Leave Weldon, 11.00 a. m. and 8.45 p. m.
Arrive at Goldsboro', 2.43 p. m. and 12.40 p. m.
" Wilmington, 6.50 a. m. and 6.00 p. m.

ACCOMMODATION AND EXPRESS FREIGHT TRAINS.

Leave Wilmington 6.00 a. m.
Arrive at Goldsboro, 12.25 p. m.
Leave Goldsboro 7.30 a. m.
Arrive at Wilmington 2.30 p. m.

Through freight trains will leave Wilmington on Mondays and Tuesdays.

Leave Weldon on Mondays and Thursdays as usual.

S. L. FREMONT, Engineer and Superintendent.

Livery and Sale Stables,

THE undersigned having taken the Stables formerly occupied by Gafford & Payne, on the Public Square, where his old friends and patrons and the public generally can find him always ready and willing to accommodate them to anything in the above line of business. Having good ostlers, fine horses and vehicles, he flatters himself that he can please all.

Thankful for the liberal patronage heretofore extended to us, I solicit a continuance of the same. D. G. PAYNE.

...ville, Jan. 18, 1860.



BLANDY'S PATENT

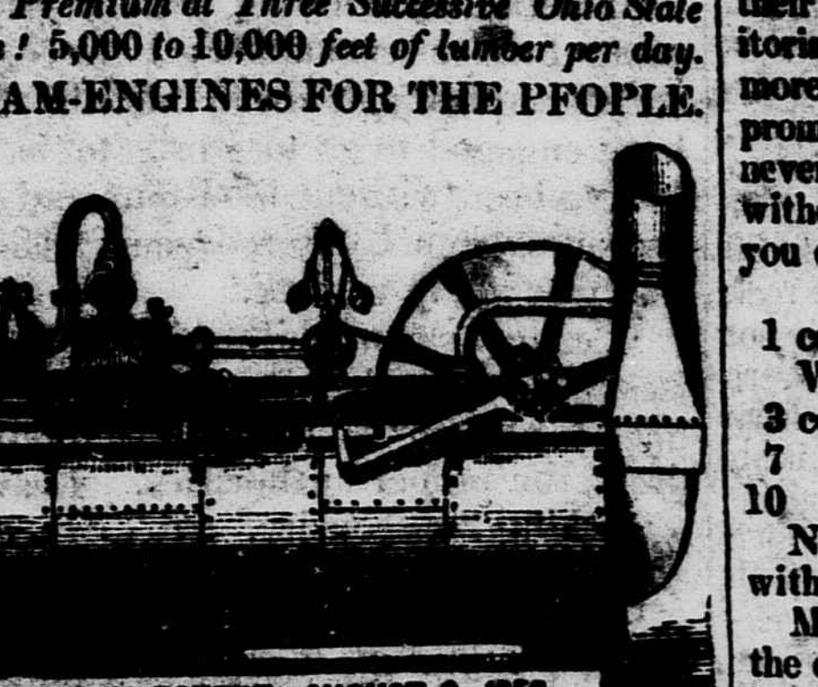
Portable Steam Saw-Mills!

BLANDY'S PATENTED

Portable Steam-Engines!

First Premium at Three Successive Ohio State Fairs! 5,000 to 10,000 feet of lumber per day.

STEAM-ENGINES FOR THE PFOPLE.



BLANDY'S STEAM-ENGINE WORKS!

THE BLANDY PORTABLE STEAM SAW-MILL is one of the most importatnt and successful inventions of the age; is strictly portable, requiring no buildings or masonry; readily transported on two wagons; is set down on timbers bedded in the earth; cuts amounts of lumber per day almost incredible to those who for the first time hear of its performances; requires no professional Engineers or Sawyers, but is adapted to, and, in the great majority of cases operated by parties previously unacquainted with the Steam-Engine or Sawing. It pays owners and operators very satisfactorily.—Makes good lumber. Costs less than the commonest fixed mills.

Every thing necessary for actual operation, except water, and fuel, and the timbers upon which to set it, are furnished with each mill, unless otherwise provided for.

THE BLANDY PORTABLE STEAM-ENGINE is just as useful and successful for all other purposes as sawing is made of any required power, but of one uniform style and design, from the smallest to the largest—either coal or wood separately or mixed, may be used for fuel—as thrashing grain, and for other farm and plantation work, and for all manufacturing and mechanical purposes.

Having a very large and perfectly-equipped establishment, with every desirable facility for the manufacture of our machinery, it is produced at the very lowest cost, and we are consequently enabled to sell Steam-Engines at lower prices than they have ever been sold before, so as to bring them within the reach of the people who use them.

Circulars containing descriptions, prices, etc., illustrated by engravings, with reports of operators, forwarded to all applicants.

Our published statements of operators are selected from our business correspondence, and are never solicited. As names, dates, and post-offices are always given, letters of inquiry may be addressed to them.

Brownsville, Arkansas, 13th Feb. 1860.

*** My six horse power Blandy Engine, performs beyond my expectation. She runs my Gin and Mill with less than one-fourth of her power. I can do more in one day with my Engine than I could in six with my horses. I am satisfied that all persons running Cotton Gins and horse Mills, would find it greatly to their interest to purchase immediately, a Blandy Portable Engine, constructed for the business. The lint is buch better, from the fact that the power is regular and steady all the time. My six horse power is sufficient to run a hundred saw Gin, with half her power. With a 75 to 100 saw Gin, I can gin 12 to 15 bales of cotton in 10 hours, weighing 500 lb each. G. W. THOMPSON.

Orders, visits, and correspondence solicited.

Address, H. & F. BLANDY,
Blandy's Steam Engine Works,
Zanesville, Ohio.

☞ Railroad, Steamboat, and Canal facilities for transportation to all parts of the U. S. from our city.

☞ When writing to us, please give your own address, postoffice, town, county and State, written very plainly. If a reply is not received in due course of mail, write again, as letters sometimes miscarry. 7-2m.

New and Valuable Work.

JUST ready, and for sale at the office of the Universalist *Herald*, a discussion between Rev. W. Hicks Methodist Presiding Elder, and Rev. John C. Burruss. The debate is neatly printed, contains 124 pages, and is just the thing to circulate broadcast throughout the South. Price 25 cents.

☞ Every reader of the *Herald* should have *two* copies—one to keep, and one to lend to his neighbors. Address your orders to

J. C. BURRUSS, Montgomery Ala.

Books for Sale at this Office.

Anew supply just received—and all such as we can recommend.

Streeter's Hymns	75
" " Pocket Edition	60
" " Marion Lester	1.00
Dr. Clapp's Teaching's	1.00
" " Antebiography	1.25
Williamson's Exposition	60
Anastaris, or the Resurrection	1.25
Ballou's 11 Sermons	75
" " On the Atonement	75
" " Select Sermons	1.00
" " Lecture Sermons	1.00
Book of Reference	1.25
Christian Comferter	60
Shinner's Doctrinal Sermons	60
Liturgy	75
Book of Promises	30
Moral Argument	30
Dod's Sermons	75

The above books will be sent by mail to orders accompanied by the cash to any place directed free of Postage.

To those purchased at the Herald office in Montgomery the amount of postage will be deducted. Send on your orders and they shall be promptly filled.

Groceries At Cost!!

HAVING determined to change our business in a short time, to that of

HARDWARE,

we now offer for sale our stock of Groceries at cost. Those who want Groceries cheap can get them by calling at the store of

JOHNSON, LINTHICUM & CO.

Jan. 25, 1860.

PROSPECTUS

of the Fourteenth Volume of the

UNIVERSALIST HERALD

JOHN C. BURRUSS, Editor.

The Fourteenth Volume of the Universalist Herald commenced the 1st of March.—This paper is the organ of the Universalist denomination of the South and South West, and will still be devoted to the promulgation and defence of the great doctrine of Universal Salvation. It will from time to time, publish sermons, exegetical essays on various portions of the Sacred Volume, and labor to establish beyond *intelligent* contradiction, that God will overcome all evil with good. At the same time it urges the importance of *present salvation*. The best writers of our denomination South are contributors to its columns. With their aid and *fourteen* years experience of editorial life, we hope to make the Herald still more interesting. It is useless to make great promises—most of our readers know that we never back out. *Help us. Send us your dues* without delay; and some new subscribers if you can.

TERMS OF THE HERALD:

1 copy, one year, in advance	$2 00
When payment is delayed six months	2 50
3 copies, in advance	5 00
7 " "	10 00
10 " "	15 00

No new subscribers entered on our books without a recommendation, or the money.

Money can be sent by mail at the risk of the editor. When gold is enclosed, it should be carefully pasted down. Direct your letters to JOHN C. BURRUSS, Montgomery, Ala.

THE

ONLY PREPARATION

WORTHY OF

Universal Confidence and Patronage.

For Statesmen, Judges, Clergymen, Ladies and Gentlemen, in all parts of the country testify to the efficacy of Prof. O. J. Wood's Hair Restorative, and gentlemen of the Press are unanimous in its praise. A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

47 Wall st., N. Y., Dec. 20, 1858.

Gentlemen:—Your note of the 15th inst., has been received, saying that you had heard that I had been benefited by the use of Wood's Hair Restorative, and requesting my certificate of the fact, if I had no objection to give it.

I award it to you cheerfully, because I think it due. My age is about 50 years; the color of my hair auburn, and inclined to curl. Some five or six years since it began to turn gray, and the scalp on the crown of my head to lose its sensibility and dandruff to form upon it.—Each of these disageabilities increased with time, and about four months since a fourth was added to them, by hair falling off the top of my head and threatening to make me bald.

In this unpleasant predicament, I was induced to try Wood's Hair Restorative, mainly to arrest the falling off of my hair, for I had really no expectation that gray hair could be restored to its original color except from dyes. I was, however, greatly surprised to find that after the use of two bottles only, that not only was the falling off arrested, but the color was restored to the gray hairs and sensibility to the scalp, and dandruff ceased to form on my head, very much to the gratification of my wife, at whose solicitation I was induced to try it.

For this, among the many obligations I owe to her sex, I strongly recommend all husbands who valued the admiration of their wives to profit by my example, and use it if growing gray or getting bald.

Very respectfully, BEN. A. LAVENDER.

To O. J. Wood & Co., 444 Broadway, N. Y.

Siamaston, Ala., July 20, 1859.

TO PROF. O. J. WOOD: *Dear Sir:*—Your "Hair Restorative" has done my hair so much good since I commenced the use of it, that I wish to make known to the PUBLIC of its effects on the hair, which are great. A man or woman may be nearly deprived of hair, and by a resort to your "Hair Restorative," the hair will return more beautiful than ever; at least this is my experience. Believe it all!

Yours truly, WM. H. KENEDY.

P. S.—You can publish the above if you like. By publishing it in our Southern papers you will get more patronage South. I see several of your certificates in the Mobile Mercury, a strong Southern paper. W. H. Kenedy.

WOOD'S HAIR RESTORATIVE.

BALTIMORE, Md., Jan. 23d, 1858.

PROF. O. J. WOOD: Dear Sir: Having had the misfortune to lost the best portion of my hair, from the effects of the yellow fever, in New Orleans in 1851. I was induced to to make a trial of your preparation, and found it to answer as the very thing needed. My hair is now thick and glossy, and no words can express my obligations to you in giving to the afflicted such a treasure.

FINLEY JOHNSON.

The Restorative is put up in bottles of three sizes, viz: large, medium and small; the small holds ½ a pint, and retails for one dollar per bottle; the medium holds at least twenty per cent. more in proportion than the small, retails for two dollars per bottle; the large holds a quart, 40 per cent. more in proportion, and retails for $3.

O. J. WOOD & Co., Proprietors, 444 Broadway, New York, and 114 Market street, St. Louis, Missouri.

And sold by all good Druggists and Fancy Goods Dealers.

PILES, FISTULA, STRICTURE, CANcers, Tumors, Ulcers and Scrofula, cured.

Pamphlets containing testimonials of the highest character will be forwarded to any one that may wish them.

Cases cured near Memphis:

Mrs. Hix, Cancer,	22 years standing.	
Mrs. C. Moore,	30 "	"
Rev. P. Culp. M. D.	18 "	"
Wm. Dalt,	15 "	"
Benj. Watkins,	10 "	"

A 3 cent postage stamp must accompany all communications. Send for his pamphlet.

Address, J. A. CLOPTON, M. D.
Huntsville, Ala.

☞ CURES GUARANTEED. ☜

CLAYTON AND SLEDGE'S DISCUSSION.

A FEW copies of this valuable work of 350 pages for sale at the Herald office. Price 75 cts. Read both sides and then judge.

M'CORMICK'S ARITHMETIC.

A FEW copies of this improved Arithmetic on a new plan, for sale at this office. Price of Arithmetic, by mail, one dollar and fifty cents. Send soon, or they will be gone.

Trinitarian Discussion.

JUST published and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D., of the Georgia Conference, and the editor of the HERALD. It is a neat pamphlet and will tend much to promote correct ideas of God and Christ, wherever circulated. Price 25 cents. Five copies for $1,00—sent to any office. Address your orders to

JOHN C. BURRUSS, Montgomery, Ala.

From the Sunday Register.

[illegible] Falls.

[illegible] South Alabama who have [illegible] Falls, [illegible] beautiful [illegible] requisites [illegible] to be found [illegible] within the very borders of [illegible] State, where a cool [illegible] wild romantic scenery, steep [illegible], over-hanging cliffs, deep ravines [illegible] all the concomitants of mountain scenery [illegible] be so easily attained, together with [illegible] springs of several varieties, chalybeate, [illegible], magnesia, &c. &c. But until [illegible] these beautiful falls have been [illegible] the country immediately around [illegible]. It remained for an enterprising [illegible] from Arkansas to discover the [illegible] beauties of the location, and [illegible] to render it still more attractive. [illegible] falls are situated in the South-western [illegible] Cherokee county, [illegible] of the Coosa river. The water [illegible] fall of 96 feet, into a rocky basin about 275 feet in diameter. The water contained in this basin is from 30 to 35 feet in depth, clear and sparkling. The rock over which the water is precipitated is not perpendicular, but projecting, and the cavern formed by this rock is 140 feet in depth from where the water strikes the basin to the nearest point of the rocky walls. The floor of this cavern is covered with large, loose rocks, which have been removed only sufficiently to make an easy pathway. The area is 820 feet in circumference, and forms the head of a gorge a mile in length, enclosed on either side by perpendicular walls of solid rock from 60 to 90 feet in height. These walls have fissures and recesses in them at convenient distances which appear to have been formed by nature as pleasant resting places, while exploring the rocks and caves around. Most of these spots have received appropriate names, suggested by their location and general appearance, as the Rock Doors, Lover's Retreat, &c. Here there is constantly a cool breeze playing up and down the gorge, while there is also a profusion of rocky-seats provided by nature, though in a few places it has been found advisable to rearrange them. From the rock walls issue a variety of mineral springs. On one side is a chalybeate spring issuing in a bold stream from a hole in the solid stone, several feet from the ground; this hole is about the size of a cannon ball, and has much the appearance of having been pierced by one. Among the springs on the opposite side of the gorge from this, there is one over which hangs a blue cedar tree, growing from the rock, yet where it finds sufficient earth for its roots is a marvel. This spring takes its name from the tree growing near it, and is singularly cold and clear.—Down the centre of the gorge are masses of large rocks thrown in wild confusion; in one of these rock there is a cave sufficiently large to completely shelter and comfortably contain four or five persons. On one side of this cave there is a smooth flat rock, forming an admirable seat, and the entreme end of this slab, nearest the entrance, is a bowl, smooth and perfectly turned, which stands half filled with water. This has been called the Hermit's cave, and near its entrance there is a hole in the rock perfectly round, about three feet in diameter, and seven feet in depth, which is constantly filled with water, so cold, clear, and sweet as to preclude the possibility of supposing it to be simply stagnant water. This has been called the Hermit's well. We have given but a cursory description of some of the natural features of this gorge, the descent into which is effected by means of steps which have been placed where there was a depression in the rock, a short distance below the Falls Of these steps there are two flights, numbering in all 48; the rock at this point is 50 feet high. At the falls a bath house has been built, of stone, so situated that the water falling from the rock above can be taken as a shower bath by those who desire it. This bath house adds much to the picturesque appearance of the place, built as it is of small rough stones. In the cavern back of the Falls a platform has been built for the accommodation of dancers. The The proper limits of a communication like this will not allow us to touch on the beauties of the mountain scenery which surround the Falls; the splendid view from Tower rocks; the road up the mountain by which they are reached. Nor even the improvements which have been placed to render it comfortable, as well as attractive in other respects. These points and also facilities for reaching the Falls must form subjects for future communications should there be found to be desirable.

BOSE ROGERS.

SCENE IN A GROG-SHOP.—A well-known colporteour in a Southern city, who labors faithfully among all classes, thus graphically sketches a scene in which he was an actor:

"I went into a drinking saloon where there were thirteen men.

"Well, gentlemen, any books for you this morning?"

"No," was the reply, "I'll buy no books from a man that won't drink."

"Why, gentlemen," said I, "there is not a man here but would be as sorry to see me drink as to see me rode on a rail.

"That's a fact, old gentleman; I would not sell you a glass of liquor for five dollars, no, not for ten dollars, for I believe you are trying to be good, and if you have any good book there that you think I need I'll buy it. Here, men," said he, "come up and let's buy the whole lot, and help along."

Here in the grog shop, among decanters and demijohns and barrels, I sold an armful of books, gave each man a temperance tract and left all in good humor."

An Irishman and a Frenchmen were to be hanged together. The latter was strongly affected by his situation, while Paddy took it very easy, and told his companion to keep up his spirits, for it was nothing at all to be hanged.

"Ah, begar!" says the Frenchman, "there be one grand differ between you and me, for you Irishmen are used to it."

An absent-minded lawyer sat down to write a deed, and began it—

"Know one woman," when his clerk immediately interrupted him with,

"You are wrong, sir, you are wrong; it should be, 'Know all men.'"

"Well, never mind," retorted the old crab, "if one woman knows it, all men will soon know it."

If [illegible] affects you, marry a [illegible] and make sunshine [illegible] will find this [illegible] handy.

A [illegible] hard [illegible]

The World.

The following is one of the late Major Noah's [illegible]:

"S[illegible] good [illegible] dinner," said a [illegible] individual to a waiter at one of our principal hotels.'

'Yes sir.'

The dinner was brought and devoured and the [illegible] called the landlord aside, and thus addressed him:

'You are the landlord?'

'Yes.'

'You do a good business here?'

'Yes,' (in astonishment.)

'You make—probably—ten dollars per day clear?'

'[illegible]'

'Then I am safe. I cannot pay for what I have consumed; I have been out of employment seven months but I have engaged to go to work to morrow. I have been without food four and twenty hours when I entered your place. I will pay you in a week.'

'I cannot pay my bills with [illegible] promises,' [illegible] the landlord, 'and I do not keep a poor house. You should address the proper authorities. Leave me something for security.'

'I have nothing.'

'I will take your coat.'

If I go into the streets without that I will get my death such weather as this.'

'You should have thought of that before you came here.'

'You are serious! Well, I will solemnly aver that one week from now, I will pay you.'

'I will take the coat.'

The coat was left and a week afterward redeemed.

Seven years after that, a wealthy man entered the political arena, was presented at a caucus as an applicant, for Congressional nomination. The principal of the caucus held his peace—he heard the name and the history of the applicant, who was the member of the church and one of the most respectable citizens.—He was chairman. The vote was a tie, and he cast a negative—thereby defeating the hotel keeper, whom he met an hour afterwards, and to whom he said—You dont remember me?

'No.'

'I once eat dinner at your hotel, and although I told you I was famishing, and pledged my word and honor to pay you in a week, you took my coat and saw me go out into incliment air at the risk of my life without it.

'Well sir, what then?

'Not much. You called yourself a Christian. To night you were a candidate for nomination, and but for me you would have been elected to congress.

Three years after that, the christian hotel keeper became bankrupt. The poor dinnerless wretch that was, is now a high functionary in Albany. We knew him well. The ways of Providence are indeed wonderful, and the world's mutations almost beyond conception of belief.

The distinguished jurist Judge G—— of North carolina, so justly estimated for his abilities and estimable characteristics, displayed an amiable trait in the incidents and anecdotes which it was usual with him to detail to his admiring associates. The point of their wit was not unfrequently directed against himself. Upon an occasion of the kind he remarked:

"When I was first admitted to the bar, I was one day riding the wearisome circuit through the piney woods; and as chance favored me, to break the monotony, I came upon an old field law schoolhouse. It was an hour of recreation no doubt, for the children were scattered through the woods, frolicksome and merry, and the schoolroom was deserted, except in one instance, where a lazy, lolling, tallow-faced, cotton-headed, black-lustre-eyed boy, hung half-way out of the single window—the personification of stupidity itself. Upon the spur of the moment I determined to amuse myself at his expense. So, as I walked my horse past him, I, with the true schoolboy whine, commenced spelling aloud,

"B-a-k-e-r, *Baker*.'

"Cotton head gazed at me full in the face an instant, without change of expression or feature: and then his mouth slowly opened, and, with an undisguised snarl, he shouted, in return,

"F-o-o-l, *Fool!*"

"I left instantly," said Judge G——; "or rather, as soon as I could recover my senses."

An old woman, who was in the habit of declaring, after the occurrence of any unusual event, that she had predicted it, was one day very cleverly "sold" by her worthy spouse, who, like many another, we wot of, had got tired of hearing her eternal "I told you so."

Rushing into the house breathless with excitement, he dropped into his chair, elevated his hands, and exclaimed:

Oh wife! wife? what—what do you think? The old brindle cow has gone and eat up our grind-stone!

The old woman was ready: and hardly waited to hear the last word, she screamed out at the top of her lungs,

I told you so, you old fool! I told you so! You always would let it stand out of doors!

Somebody says that a young lady should always ask the four following questions before accepting the hand of a young man:

Is he honorable?
Is he kind of heart?
Can he support me comfortably?
Does he take a paper and pay for it in advance?

Our devil suggests the idea that the lady should also ask: Is he single, and does he imbibuate the ardent?

If you wish to offer your hand to a lady, choose your opportunity. The best time to do it is when she is getting out of an omnibus.

The Old Sexton.

On a marble slab in the church-yard old,
Sitteth the sexton gray,
At mid of night, as the olden year
Is sighing its life away.

Pale and cold from the half-hid moon
Falleth a gentle beam,
Playing along his frosted locks
With a glistening silver gleam.

Little he recks the clinging damp,
As he bows in silent prayer;
Nor the [illegible] with a lonely chill,
From [illegible] there.

He sleepeth now—on a sculptured urn
He resteth his weary head,
While noiseless round him gather
All of his angel dead.

Little ones buried in olden time,
Rises from out the mould,
Brushing across his silver locks
Ringlets of silken gold.

One of a fair and angel form
Bendeth over him low;
He smileth, for in his dreaming,
He claspeth her fondly now.

Madge, with her tresses of sunny tint,
Brow of heavenly snow,
Who died sin-broken and scorned of all,
Weary long years ago.

Madge, who had died on his heaving breast,
Penitent, sobbing the while;
Now, in God's Heaven of Holy Love,
Shriven of all her guile.

Softly she pillows the old man's head
On her bosom of driven snow,
Whispering tales of the olden time,
Of the buried long ago.

Faint, from the tall cathedral spire,
Cometh a feeble shout;
Heavily now are the brazen bells
Ringing the old year out.

Gently his dream is fading away,
The little ones all have flown;
Yet not for a wearily passing year
Is he left upon earth alone.

The bells that are ringing the old year out,
Toll for the sexton dead,
Lying upon the marble cold,
Where he pillowed his weary head.

T. H. WATTS. T. J. JUDGE. J. F. JACKSON.
WATTS, JUDGE & JACKSON,
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AND
SOLICITORS IN CHANCERY,
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ATTORNEY AT LAW,
AND
SOLICITOR IN CHANCERY,
MONTGOMERY, ALA.
WILL practice in the courts of Butler, Lowndes, Montgomery, Macon, and Autauga counties.
Office on Lawrence street, Owens' New Building, at No. 4. nov5–1y

P. D. PAGE,
ATTORNEY AT LAW,
AND
Solicitor in Chancery,
WILL practice in the Circuit Courts of Montgomery, Conecuh, Butler, Lowndes, Pike, Macon and Dallas counties, also in the Supreme Court of the State, and the United States Circuit Court for this District and Mobile. Office, for the present, at the old stand of Holtzclaw & Page, Pery street, near Market. ny–1y

M. J. SAFOLD. T. M. ARRINGTON.
SAFFOLD & ARRINGTON,
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PHILADELPHIA.
A Benevolent Institution established by special endowment, for the relief of the Sick and Distressed, afflicted with Virulent and Epidemic Diseases.
THE HOWARD ASSOCIATION, in view of the awful destruction of human life caused by Sexual disease, and the deceptions practiced upon the unfortunate victims of such disease by Quacks, several years ago directed their consulting Surgeon, as a CHARITABLE ACT worthy of their name, to open a dispensary for the treatment of this class of diseases, in all their forms and to give MEDICAL ADVICE GRATIS to all who apply by letter, with a discription of their condition, (age, occupation, habits of life, &c.) and in case of extreme poverty, to Furnish Medicines Free of Charge. It is needless to add that the Association commands the highest Medical skill of the age, and will furnish the most approved modern treatment.
The Directors of the Association, in their Annual Report upon the treatment of Sexual Diseases, express the highest satisfaction with the success which has attended the labors of their Surgeons.
The Directors, on a review of the past, feel assured that their labors in this sphere of benevolent effort have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves, with renewed zeal, to this very important and much despised cause.
Reports and Tracts on the nature and treatment of Sexual diseases, diet, &c., are constantly being published for gratuitous distribution, and will be sent to the afflicted. Some of the new remedies and methods of treatment discovered during the last year, are of great value.
Address, for Report or treatment,
DR. J. SKILLIN HOUGHTON,
Acting Surgeon, Howard Association, No. 2 South Ninth Street, Philadelphia, Pa.
By order of the Directors.
EZRA D. HEARTWELL, *President.*
GEO. FAIRCHILD, *Secretary.*
August 17, 1859. 32-1y.

Parker Academy.
MALE AND FEMALE.
SITUATED 4 miles northwest of [illegible] on the great thoroughfare leading from thence to Tallassee, Dadeville and Wetumpka. In this school students have every advantage desirable in the attainment of a solid and useful education, fitting them for college, or the business transactions of life, in one third or one fifth of the time usually required for that purpose by the old, monotonous, discouraging, laborious and disagreeable process. An experience of fourteen years in the instruction of youths of both sexes of all ages and capacities, has enabled the principal to adopt a system of instruction by which, however great a dislike, and however disagreeable and difficult it may have been heretofore for them, and however spoiled or injured they may be by wrong teaching, or rather by the lack of proper instruction, they are by the mode adopted in this school not only rapidly advanced in the attainment of a practical and useful education, but at the same time take the greatest delight in learning all branches, even those which have always been looked upon as difficult and disagreeable. The location of this school is exceedingly healthy and pleasant one; society the best, away from the contaminating influences of town or village, and convenient to churches. Students have the advantage of proper moral and religious influences thrown around them, instead of the contrary, as is too often the case.
A long list of names might be given as references, but it is deemed wholly unnecessary here; but, those who may desire it, can have them sent to them by addressing the Principal at Notasulga, Ala.
The scholastic year is divided into two session of five months each, commencing the 2nd Monday in January, 1860.
For board and tuition per term of 10 months $100, or, per session of five months $50, is charged, payable half in advance. Board can be had at any convenient distance from the school. Again and again it is reiterated by many who are endeavoring to educate their children, that the task is difficult, disagreeable and discouraging. Let such, and, indeed, all who desire to see them rapidly advanced in the most pleasant and agreeable manner, give this school a trial of at least one session.
For further particulars address,
G. PARKER,
Notasulga, Jan 27. 5mo. *Principal.*

GREENSBORO
Medical Institute,
Tallapoosa County, Alabama.
THE Faculty congratulate their friends and the *Alumni*, upon its continued prosperity. An extensive collection of Chemicals, Philosophicals, Models, Plates, etc., have been added, the past summer, which give to students all the advantages that can be given by most of our Medical Colleges. Our system of teaching will advance students almost three times as fast as other schools.
The report of a committee of the class, is that the Building is fine, and that the appliances, in point of practial utility, are inferior to none. Demonstrations, Anotomical and Surgical, have been very interesting. We are satisfied it is the place to learn, as there are no other privileges granted.
The Spring Session will open on the 2d of April, and close on the 8th of September, 1860.

GRADUATING COURSE—EXPENSES:

Matriculation Fee,	$5 00
Demonstrator's Ticket,	10 00
Tuition,	100 00
Graduating Fee and Honor,	25 00

Board, Lodging and Washing $14½ per month. Text Books, such as are used in most Colleges J. F. SHEPARD,
Jan. 27, 1860.—4t. DEAN.

MASON'S
ANTI-BILLIOUS ELIXIR!
THIS remedy is of Southern origin, and peculiarly adapted to Southern Diseases. Being purely a Vegetable Compound, it is a mild Cathartic and Liver Remedy. Acting first on the Liver and then on the Stomach and Bowels, leaving the whole system in an invigorated condition. In this it differs from the common Catharties; in fact, it may properly be called a Tonic Cathartic. As a preventive of disease, it is unequaled, and ought to have a place in every family.
If you are dyspeptic get a bottle of Mason's Anti-Billious Elixir. If you have the liver complaint, or any symptom indicating any derangement of that organ, try a bottle of Mason's Anti-Billious Elixir. If you suffer from want of appetite or general debility, keep on hand a bottle of Mason's Anti-Billious Elixir. If you are subject to sick or nervous headache, be sure and have a bottle of Mason's Anti-Billions Elixir.
If you have chills and fever or any fever of a billious type, cure yourself by taking a bottle of Mason's Anti-Billious Elixir. If you want a remedy for chronic coleramorbus, or any disease of the bowels get Mason's Anti-Billious Elixir. If you have cases of obstructive menstruation, no matter from what caufe, use Mason's Anti-Billious Elixir.
It is a remedy combined after many years observation at the bed side. It is no secret nostrum, but its ingredients will be mrde known to any physician desiring the information.
T. W. MASON & CO., Wetumpka, Ala.,
Sole Proprietors, to whom all orders must be addressed.

COUGHS, COLDS, HOARSENESS
and Influenza, Soreness or any throat CURED, Cough in Consumption, Bronchitis, Whooping cough, Asthma, Catarrah, Irritation, and affection of the the Hacking RELIEVED BY
BROWN'S BRONCHIAL TROCHES
BROWN'S BRONCHIAL TROCHES,
OR COUGH LOZENGES.
"A simple and elegant combination for Coughs, &c.
Dr. G. F. BIGELOW, Boston.
"I recommend their use to *Public Speakers.*"
Rev. E. H. CHAPIN, New York.
"Most salutary relief in BRONCHITIS."
Rev. S. SEIGFRIED, Morristown, Ohio.
"Beneficial when compelled to speak, suffering from COLD."
Rev. S. J. P. ANDERTON, St. Louis
"Effectual in removing Hoarseness and Irritation of the throat, so common with SPEAKERS and SINGERS."
Prof. M. STACY JOHNSON, LaGrange, Ga. Teacher of Music, Southern Female college.
"Great benefit when taken before and after preaching, as they prevent Hoarseness. From their effect, I think they will be of permanent advantage to me."
Rev. E. ROWLEY, A. M.
President Athens college, Tenn.
Sold by Druggists at 25 cents per box.
Also BROWN'S LAXATIVE TROCHES, or *Cathartic Lozenges*, for Dispepsia, Indigestion, Constipation, Headache, Billious affections, &c.
Dec 2. 6m.

SANFORD'S
LIVER INVIGORATOR,
NEVER DEBILITATES.
IT is compounded entirely from Gums, and has become an established fact, a Standard Medicine, known and approved by all that have used it, and is now resorted to with confidence in all the diseases for which it is recommended.
It has cured thousands within the last two years who had given up all hopes of relief, as the numerous unsolicited certificates in my possession show.
The dose must be adopted to the temperament of the individual taking it, and used in such quantities as to act gently on the Bowels.
Let the dictates of your judgment guide you in the use of the Liver Invigorator, and it will cure liver complaints, bilious attacks, dyspepsia, chronic diarrhœa, summer complaints, dysentary, dropsy, sour stomach, habitual costiveness, cholic, cholera, cholera morbus, cholera infantum, flatulence, jaundice, female weaknesses, and may be used successfully as an ordinary Family Medicine. It will cure SICK HEADACHE (as thousands can testify,) in twenty minutes, if two or three teaspoonsful are taken at commencement of attack.
All who use it are giving their testimony in its favor.
Mix water in the mouth with the Invigerator, and swallow both together.
Price One Dollar per Bottle.
LIVER INVIGORATOR.
—ALSO—
SANFORD'S
FAMILY CHATHARTIC PILLS
COMPOUNDED from Pure Vegetable Extracts, and put up in glass cases, air tight, and will keep in any climate.
The Family Cathartic Pill is a gentle but active cathartic which the Proprietor has used in his practice for more than twenty years.
The constantly increasing demand from those who have long used the PILLS, and the satisfaction which all express in regard to their use, has induced me to place them within the reach of all.
The profession well know that different cathartics act on different portions of the bowels.
The FAMILY CATHARTIC PILL has, with due reference to the well established fact, been compounded from a variety of the purest Vegetable Extracts, which act alike on every part of the alimentary canal, and are GOOD and SAFE in all cases where a cathartic is needed, such as derangement of the stomach, steepiness, pains in the back and loins, costiveness, pain and sores over the whole body, from sudden cold, which frequently, if neglected, end in a long course of fever, loss of appetite, a creeping sensation of cold over the body, restlessness, headache, or weight in the head, all inflammatory diseases, worms in children or adults rheumatism, a great purifier of the blood and many diseases to which flesh is heir, too numcious to mention in this advertisement. Dose 1 to 3.
Price three dimes.
CATHARTIC PILLS
The Liver Invigorator and Family Cathartic Pills are retailed to Druggists generally, and sold wholesale by the Trade in all the large towns.
S. T. W. SAMFORD, M. D.
Manufacturer and Proprietor,
34–1y 335 Broadway, New York.

STEIFF'S FIRST CLASS IRON FRAME
PIANO MANUFACTORY.
The Largest Assortment in the City constantly on hand, varying in price from $200 to $500.
ALL PIANOS sold by me are guarantied to give entire satisfaction for the term of five years, my facilities for manufacuring are such that I can sell them at prices that defy competition, on accommodating terms. Are also superior in touch and tone to any manufactured.
Orders received by Rev. Mr. Lake, Magnolia, N. C., or by mail will be as carefully attended to, as if the purchaser was present, at my manufacturing prices.
Also, Melodeons, suitable for parlors and Churches. Also, constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.
CHARLES M. STEIFF,
No. 7, Liberty street, Baltimore, Md.
List of Pianos made by Charles M. Steiff, No. 7, south Liberty street, Baltimore, Md.
BALTIMORE, March 5th, 1857.
6 Octavo, Rosewood case, plain front, round,
6 Ootavo, Rosewood case, 2 mouldings front, round,
6½ Octavo, Rosewood case, plain front, round carved lyre.
6½ Octavo, Rosewood case, moulding front, round carved lyre.
6½ Octavo, Rosewood case, mouldings front, round carved lyre.
7 Octavo, Rosewood case, plain front, round carved lyre.
7 Octavo, Rosewood case, 1 moulding front, round carved lyre.
7 Octavo, Rosewood case, 2 mouldings front, round carved lyre, fancy name board inlaid.
7 Octavo, Rosewood case, 2 mouldings, and sepentine, (or fancy bottom.) fancy inlaid name board, and fancy desk.
7 Octavo, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre.
7 Octavo, Rosewood case, three heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round.
7 Octavo, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round.
7 Octavo, rich Rosewood case, Louis XIV, finished all around with carved work, carved feet and lyre.
March 20, v1–n11-tf.
IF YOU WANT AN EXCELLENT PIANO, ADDRESS CHARLES M. STIFF NO. 7, S. LIBERTY STREET, BALTIMORE, MD.

Canvassers Wanted.
LIBERAL INDUCEMENTS TO AGENTS.
Fifty Dollars a Month, and all Expenses Paid!
WE wish to engage an active *Agent* in every county throughout the United States and Canadas, to travel and introduce our *New Twenty Dollar Double Thread Lock Stitch Sewing Machines.* This Excelsior *Machine* is just pattented, with valuable improvements, which make it the cheapest and most popular machine in existence, and acknowledged to be unsurpassed for general utility. A limited number of responsible agents are wanted to solicit orders by sample, to whom a salary of $50 per month and expenses will be paid. For condition and full particulars address, with stamp for return postage,
J. W. HARRIS & Co.,
No. 13 shoe & Leather Exchange,
Dec. 2–3m Boston, Mass.

Economy & Progression.

IN this age of advancement, many things, new and invaluable have been introduced—not the phantoms and chimeras of other ages, but new ones, of sound and practical utility. In no department is progression [illegible] or more visibly to be seen than in the medical, when originating with [illegible], and confined to scientific limits. Precisely of that character are the following remedial agents; none will prove more efficient or are so often needed.

Dr. Little's Anodyne Cough Drops,
A new and certain cure for Coughs, Colds, Asthma, Pain in the Breast; also, Croup, Whooping Coughs, Colds, etc., amongst children.
This is a pleasant medicine to take, producing immediate relief, and in 9 out of 10 cases a prompt cure. It exercises the most controlling influence over Coughs and Irritation of the Lungs of any remedy known, often stopping the most violent in a few hours, or at most in a day or two. Many cases thought to be decidedly consumptive have been promptly cured by using a few bottles and the wearing *Little's Strengthening Plaster* on the chest. As an anodyne expectorant, without astringing the bowels, it stands paramount to all cough mixtures.

DOLLAR VERMIFUGE.
Prepared and put up in bottles and vials, only by W. G. Little. In using, nothing else is required to relieve children of worms; and besides being one of the best and cheapest ever offered to the public, its frequent use in families will save much trouble and expense, as well as save the lives of many children; for eight out of every ten cases generally require it.

DR. LITTLE'S FRENCH MIXTURE.
This is prepared from a French Recipe (in the forms of No. 1 and 2; the first for the acute, and No. 2 for the chronic stage,) that has been much improved upon in this country; and from its unexampled success is likely to supercede every other remedy for the cure of the diseases of the Kidneys and Bladder, Gonorrhœal, Blennorrhœal, and Leuchorrhœal or Flour Albus Affections. This extensive compound combines properties totally different in taste and character for anything to be found in the U. S. Pharmacopœe or in private practice; and if point of safty and efficiency is not rivalled in America.

Dr. Little's Ring-Worm and Tetter Ointment.
Hundreds of cases of Chronic Tetters, Schald Heads, and diseases of the skin generally, have been cured by this remedy, and since the introduction of the No. 2 preparation (being stronger) scarcely a case has been found that it will not effectually radicate in a short time. For the cure of Cancerous Sores and Ulcers it is applied in the form of Plasters, and is almost infallible.
IN ADDITION, the Proprietor prepares, for the great convenience and certainty in prescribing, Strengthening Plasters, of the most superior quality, improved Cooks' Pills (an easy bilious cathartic,) Vegetable Pills (a mild cathartic to obviate costiveness,) Antacid (for tightness and acidity of the stomach,) Tonic Bitters, etc., which will be sent on consignment if ordered.
Medicines, like everything else, are better and more economically supplied to the great mass of the people by merchandize than in any other way.
Physicians are referred to the 13th page of Dr. Little's pamphlet, to the catalogue of medicines of the Materia Medica, that he uses in compounding his different remedies, and asked to say if they are not the chief reliance of the profession, as he himself has practiced medicine extensively for more than ten years, before retiring to the drug business.
In more than two hundred places in Georgia, and in all the Southern States they are to be had; and as there are scamps about who are counterfeiting his remedies, by palming off their own or something else, by using the same or similar names (for no patent is wanted or secured, amid the absurd patents of the day,) let all be cautioned look well for the signature of the proprieto, thus:—

Wm. G. Little

and also the name blown into the glass of each bottle.
N. B.—All orders and Letters on Business are to be sent in future to MACON, GA., instead of Philadelphia. Wholesale Agent, McKESSON & ROBINS, New York. Sold by LITTLE & BRO., Wholesale Druggists, Macon, Ga.
N. B.—These Medicines are compounded by Dr. Little in person, are not like the quack nostrums of the North—good for everything—but will assuredly cure the cases prescribed for.
August 26, 1858—6m.

"Endless Punishment."
Examined and Refuted, by Rev. Dr. I. Williamson.
We have received at the *Herald* office a full supply of this admirable argument against endless hell torments. It treats of the following subjects. "The spirit of the doctrine. The doctrine unreasonable. The doctrine opposed to God. The doctrine unscriptural. The phrase "everlasting punishment" examined.—The phrase "he that believeth not shall be damned," considered. "The wicked shall be turned into hell.' 'The blasphemy against the Holy Ghost.' The second death.' The 'rich man and Lazarus.' 'The smoke of their torment ascendeth up forever and ever.' All these subjects are fully discussed.
We will send this book, which should be in the hands of every universalist and every opposer of our faith, to any part of the United States for 75 cents, and pre-pay postage. Direct to J. C. Burruss, Herald office, Montgomery, Ala.

The Gallows.
The Prison and the poor house, a plea for humanity, showing the demands of christianity in behalf of the criminal and perishing classes, by G. W. Quinby.
This volume should be in the hands of every Christian, especially every Universalist Christian. It thoroughly discusses, not only the death penalty, but the causes of crime, the philosophy of punishment, the conditions of millions of poor and perishing ones, and the cure for theis ills. Its tone and spirit are eminently Christian, and though the name Universalism does not appear in its pages, no one can peruse it without being impressed with the important truth that LOVE is the great reformatory power of Christianity.
It is a book of facts and arguments, and is invaluable to clergymen and the public lecturer, as a book of reference. The press has spoken in the highest praise of the work, declaring that argument against the gallows and for reform in the prison and poor house, it has no superior.
We have a full supply and are anxious that it should be read by all classes. It contains 326 pages, and is beautifully printed on good paper. We will send single copies to any part of the United States and prepay postage, for $1; five copies to one address for $4 75; and ten copies for $8, and prepay postage.
Address, J. C. BURRUSS, Montg'y, Ala.

Livery and Sale Stables.
THE undersigned has purchased the Livery and Sale Stables formerly owned by Hereford, Oliver & Brown, on Commerce street, where his old friends and the public generally can always find him ready and willing to accommodate them to anything in the above line of business. Having attentive assistants, good ostlers, fine horses and vehickles, he flatters himself that he can please all.
nov3 JAMES PORTER.

UNIVERSALIST HERALD



"HE WILL NOT ALWAYS CHIDE; NEITHER WILL HE KEEP HIS ANGER FOREVER."—PSALMS 103: 9.

VOL. XIV. MONTGOMERY, ALA., FRIDAY, APRIL 20, 1860. NO. 8.

The Universalist Herald.

JOHN C. BURRUSS, Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

TERMS OF SUBSCRIPTION:

Two Dollars A Year, In Advance.

To Postmasters.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice, when their papers remain in the Post Office without being taken out by subscribers, within five weeks they are liable for the pay.

☞ The patrons of our journal need not wait for agents to call on them, but let each and every man indebted to us, enclose the money in a letter, and send the same to us, at this place, at our risk. All current money in the States in which subscribers reside will be received, and due credit given therefor in our books.

☞ Postmasters and others, who know individuals to be irresponsible, to whom our paper is sent, will confer a great favor by apprising us of the matter without delay.

☞ Be sure and give the name of the office at which you have been receiving the "Herald," as well as the Office to which you desire to have "Herald" changed.

"Hoe Out Your Row."

One day a farmer's lazy boy
Was hoeing out the corn;
And moodily had listened long
To hear the dinner horn.
The welcome blast was heard at last,
And down he dropped his hoe;
But the good man shouted in his ear,
"My boy, hoe out your row!

Although a "hard one" was the row,
To use a plowman's phrase,
And the lad, as sailors have it,
Beginning well to "haze"—
"I can," said he, and manfully
He seized again his hoe;
And the good man he did smile to see
The boy hoe out his row.

The lad the text remembered,
And proved the moral well,
That perseverance to the end
At last will nobly tell.
Take courage, man! resolve you can,
And strike a vigorous blow,
In life's great field of varied toil
Always "hoe out your row."

Influence of Literary Taste.—To a young man away from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bedtime; for the moon and the stars see more evil in a single hour than the sun in his whole day's circuit. The poet's visions of evening are all composed of tender and soothing images. It brings the wanderer to his home, the child to his mother's arms, the ox to his stall and the laborer to his rest. But to the gentle hearted youth who is thrown upon the rocks of the pitiless city, and stands "homeless amid a thousand homes," the approach of evenings brings with it an aching sense of loneless and desolation, which comes down upon the spirit like darkness upon the earth. In this mood his best impulses become a snare to him; and he is led astray because he is social, affectionate, sympathetic, and warm hearted. If there be a young man thus circumstanced within the sound of my voice, let me say to him that books are the friends of the friendless, and that a library is a home to the homeless. A taste for reading will always carry you to converse with men who will influence you by their wisdom and charm you by their wit, who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathise with you at all times. Evil spirits in the middle ages, were exercised and driven away by bell, book and candle, and you want but two of these agents, the book and the candle.

Loveliness.—What constitutes true loviness? Not the polished brow, the gaudy dress nor the show and parade of fashionable life.—A woman may have all the outward marks of beauty, and yet not possess a lovely temperament. It is the benevolent disposition, the kind acts, and the Christian deportment. It is in the heart, where meekness, truth, affection and humility are found, where we look for loveliness, nor do we look in vain. The woman that can smoothe the aching heart, smoothe the wrinkled brow, alleviate the anguish of the mind, and pour the balm of consolation in the wounded breast, possesses, in an eminent degree, true loveliness of character.—She is the real companion of man, and does the work of an angel. It is such a character that blesses with warmth and sunshine, and maketh earth to resemble the Paradise of God.

Virtue and Vice Defined.—In the Boston Investigator we find, in a letter from Joseph Barker, the following very truthful definition of virtue and vice: "I condemn nothing but what is a real injury to myself or others. The hurtful tendency of an action or a course [illegible] is the measure of its immorality, [illegible] and the beneficial tendency of an [illegible] of life is the measure of its virtuousness or propriety. In human conduct, nothing is virtuous but what is useful, beneficial; nothing is vicious but what is hurtful, injurious. Everything is virtuous and commendable, in proportion as it is useful; everything is vicious and condemnable in proportion as it is hurtful."

Gallant Jury.—A jury in Parker, Texas, in the case of a man who was on trial for stealing, and against whom the crime was clearly proven, brought in a verdict of "not guilty" because a handsome girl present agreed to marry him if he should be acquitted, and as the horse, for the stealing of which he was arraigned, was taken to carry off the [illegible].

[illegible] Smith says the Anglo-Saxon race was made for two purposes—to manufacture and steal land.

For the Universalist Herald.

Love.

Need we go beyond the circle of any neighborhood to witness the salutary effects of love produced by the exercise of this essence of Jehovah. Wherever this principle governs, peace and harmony reign triumphant. Love begets love, and goes forth blessing and to bless all that come within the influence of its benignant beams.

Was it a spirit of love that instituted the Inquisition—or, erected the Gibbet? Was it love that kindled the fires of the persecution against the early christians? Was it the spirit of love that stoned righteous Stephen? Was it the spirit of love that crucified Jesus the Saviour of the world? Ten thousand times no!

But if it was love which enabled the blessed Saviour to say while suspended on the cross, "Father, forgive them, for they know not what they do." Luke, 23:34.

It was this attribute love that caused our father in heaven to send his only-begotten Son into the world to save sinners, "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

What a lesson this should be to our Partialist friends—those that close their houses of worship against us who proclaim the blessed truth that, "God is love." 1 John, 4:8. Do they love? If they do they have a very singular way of showing it. J. C. C. Feaster.

Feasterville, April 2d, 1860.

The Effect of Prejudice.—The following anecdote from the "Spirit Guardian" we suspect relates to Bro. I. C. Knowlton, of Oldtown:

Not long since, Rev. Mr. K——n, a well known Universalist clergyman, was engaged to preach a sermon at the dedication of a new meeting house, in the village of P——, while a Calvinistic Baptist was to follow in the afternoon.

By some means, to us unknown, an aged Baptist sister had got the programme changed. After attending in the forenoon, and hearing, as she supposed, her Baptist brother, she expressed her satisfaction and admiration of the discourse in glowing terms, saying she had never heard a discourse so eminently christian nor one which so exactly suited her as that from "the dear minister" to which she had just listened.

She was pursuaded to attend the afternoon service, though not without difficulty; but after returning she roundly abused "that awful Universalist." Judge of her indignation and surprise at learning that the "awful Universalist" preached in the forenoon and her own "dear brother" in the ministry, in the afternoon.

Human Nature.—An Eastern paper tells a good anecdote of an opulent widow lady, who once afforded a queer illustration of that compound of incompatibles called "human nature.' It was a Christmas eve of one of those old-fashioned winters which were so cold. The old lady put on an extra shawl, and as she hugged her shivering frame, she said to her faithful negro servant: "It's a terrible cold night, Scip. I am afraid my poor neighbor widow Green, must be suffering. Take the wheel-barrow, fill it full of wood; pile on a good load, and tell the good woman to keep herself comfortable. But before you go, Scip, put some more wood on the fire, and make me a nice mug of flip." These last orders were duly obeyed, and the old lady was thoroughly warmed both inside and out. And now the trusty Scip was about to depart on his errand of mercy, when his considerate mistress interposed again: "Stop, Scrip; you need not go now; the weather has moderated."

Short dialogue between Rev. John Murray and a Seven-Day Sabbath Baptist minister.

The discourse began about travelling in an itinerant manner to preach the Gospel. Mr. Murray asked the Baptist how far he travelled? He answered, "about nine miles." And how many may be in your congregation? "About an hundred." And how many of that hundred do you suppose elected? "I cannot tell." Fifty perhaps? "No not twenty." Ten? "There may be ten." And can these nonelected persons take any measures to extricate themselves from the awful situation in which the decrees of heaven have placed them? "O! no, they may as well try to pluck stars from the firmament of heaven." And can your preaching do them any good? "No! no! every sermon that they hear sinks them deeper and deeper in damnation." Well, then, you go nine miles every Saturday, to sink ninety persons out of a hundred, deeper and deeper in damnation! A most destructive errand!

☞ "Mother! Mother!" here's Zeke fretting the baby—make him cry again, Zeke; then mother will give him some sugar, I'll take it away from him; then he'll squall and mother will give him some more, and you can take that, and then we'll both have some.

Beauty has little to do with the love of women. The air, the manner, the tone, the conversation, the something that interests, and the something to be proud of; these are the attributes of the man bound to be loved.

For the Universalist Herald.

Sunday School Organized.

Feasterville, S. C. April 2d, 1860.

Dear Bro. B.—On yesterday we organized a Sunday school at the "old hive," under tolerable favorable auspices. The classes were arranged as follows, viz: Female juvenile department under the charge of Mrs. M. Feaster.—Male juvenile department, under the charge of Mr. J. C. Feaster. Bible class under the charge of Rev. Dr. J. L. C. Griffin. Musical department, under charge of Prof. Thos. W. Clarke, and your correspondent was elected Superintendant. This is the first successful effort (within my knowledge) in our denomination, in establishing a Sunday school in our State, but I trust it will not be the last.

One word to parents, to Universalist parents on this subject:

Do you, fathers and mothers, believe in the final holiness and happiness of all God's intelligent creation? you certainly do, or you are not Universalists. If you do, you love the blessed doctrine, and wish to see it embraced by all, but more especially do you wish to see your own own offspring embrace this soul-cheering, heart-reviving, and God-honoring system of christianity. Well, how can you best effect this desirable object? I answer emphatically, establish a Sunday school if you are isolated, procure some of our Denominational Sabbath school books, and go to work at home at once, and train the tender minds of those that God has intrusted you "in the way they should go, and when they get old they will not depart from it." If you are more unfavorably situated than some others, recollect that that is only a *strong* argument that you should do *your* duty in this respect; for if you do not, may not some of your children go estray—get into another fold, and those that remain steadfast will be precisely in the same situation of yourself.

J. C. C. Feaster.

No Salvation Without Repentance.—Some of our limitarian brethren seem to think, or pretend to, that the Universalists believe in salvation without repentance. This is a great mistake.—No intelligent Universalist ever advocated such an opinion, no one believes in any such salvation. The idea of such a salvation is itself absurd. Repentance is the process of salvation. What is salvation? It is freedom from sin. The angel who appeared unto Joseph said: 'And thou shalt call his name Jesus; for he shall save his people from their sins.' There can be no salvation *in sin*. Repentance and reformation are the initiatory steps to salvation. Without repentance there can be no reformation, and without reformation there can be no salvation. The latter presupposes the former.

The housewife has a pile of dirty clothes before her; can she make them clean without the process of washing?—Certainly not. And we can no more be saved without the process of repentance and reformation than the woman can expect to find her filthy clothes rendered clean without the purifying process of washing.

But this we consider no impediment to universal salvation. We believe that in the dispensation of the fulness of time, every sin-stained soul will be brought to repentance, and every knee shall bow and every tongue confess: 'I the Lord have I righteousness and strength.'

Sinner, are you anxious to be saved? Then repent and reform, and believe on the Lord Jesus Christ, and you will be saved with a present salvation. Do not put off the day of repentance. 'Behold now is the accepted time; now is the day of salvation.' 'Come unto Jesus all ye that labor and are heavy laden with sin, and he will give you rest.' You will find his yoke easy and his burden light. Peace and joy are in the path of the righteous, while tribulation and anguish are upon every one that doth wrong.

In a recent sermon, Rev. Dr. Cumming stated that more people went out of London every Sabbath on excursions of pleasure, than were found in all the churches and chapels of the city, and that out of a population of three millions, there were but one hundred and fifty thousand communicants in the churches of all evangelical denominations.

Soulouque, now living in Kingston, Jamaica, is economical for an ex-Emperor. He has changed his lodgings to save $3 per month, and his wife does the family washing.

Judge Stump, of Baltimore, who was impeached by the Maryland Legislature, has been removed by the Governor, and Judge Krebs appointed in his place.

Explanation of Scripture.—"If any man come to me, and hate not his father, and mother and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke xiv. 26.

The difficulty is only apparent. It vanishes the moment we consider the Jewish mode of expressing the idea of *preference*. Let us take an example or two of this mode. Matt. ix. 13, "I will have mercy and not sacrifice;" i. e., I prefer mercy to sacrifice. Again, Rom. ix. 14, "Jacob have I loved, but Esau have I hated;" i. e., I have *preferred* Jacob to Esau, to be the head of the nation. Again, Matt. vi. 24, "No man can serve two masters; for either he will hate the one and love the other," &c; i. e., he will *prefer* the one to the other, so as not to be sufficiently devoted the interests of both.—We need quote no more passages to show how Jewish writers use language to express the idea of preference. They say, *love* this, and *hate* that, when they only mean, *prefer* the former to the latter. Accordingly in the text before us, the duty inculcated is not hatred of our relatives and our life; this would be alike unnatural, sinful, and opposed to the whole tenor of the gospel; but the duty (one by the way peculiarly difficult to perform in the first age of Christianity) is this—to prefer Christ, or his cause, or the truth and virtue he lived and died to promote, to any earthly object; insomuch that, should the case ever occur, when we must either break the ties which bind us to our family, and friends and put to hazzard our life, or violate truth and virtue, we are to submit, unhesitatingly, to the former evil, in preference to the latter; else we cannot be worthy disciples of Him who sacrificed every earthly good in the cause of truth and virtue; else we cannot satisfy the demands of right conscience, nor act consistently with the relations we sustain to God and the future life.

That the idea, not of absolute hatred, but of simple preference, is the one our Saviour designed to convey, is made evident, not only by common sense, the Jewish mode of employing language, and the whole current of the New Testament, but also by the parallel passage in Matt. x. 37; where this doctrine on the same topic is this: "He that loveth father or mother *more* than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me;" that is to say,—nothing is to stand so high in our estimation as the Christian cause—the cause of truth, piety and righteousness. And certainly no one can deem this unreasonably, who knows his nature and destination, and, at the same time, understands the character and purpose of the Christian religion

Rev. Dr. Murray, of Elizabeth, N. J., better known as Kirwan, has an article in the N. Y. Observer, of June 16, on "Revival Preachers."

"The men," he says, "who exhaust their sensation sermons, their anecdotes and metaphors in two weeks, usually exhaust the real spirituality of the Church at the same time.

"I have known a great many revival preachers in the Presbyterian Church. An accurate history of the most conspicuous of them would have its warning lessons for the future. One of them, at least, was sent to State's prison.—Another was deposed from the ministry, and under an alias went to the west, where he died. Another was deposed from the Church, and died in a poorhouse. And where there was piety at bottom, which prevented shipwreck of faith, they became imperious, defamers of their brethren, and, with scarcely an exception, have swerved from the faith, and become teachers of error. They have unsettled pastors—divided Churches—degraded, oftentimes, the pulpit by their vulgar phrases and illustrations—have sown broadcast the seeds of error, and have given rise to a religion of excitement, which is to the steady influence of Christian principle as is the scarlet flush of fever to the uniform glow of health. Some of them devoted their winters to getting up revivals, and the other seasons of the year to some worldly pursuit. And they made more money through the winter than through the remainder of the year. One was an evangelist through the winter, and spent the remainder of his time in cultivating a farm—another in selling a receipt for making a compost. The greater the excitement they could create, the greater the demand for their services; and it was said of one that he would labor for so much a head for all he would convert! One came into a little church, and, putting the pastor aside, said he would plow, sow and reap that field in three weeks. He did so, and added nearly one hundred to its communicants. It has never recovered from the blow."

Success.—There is nothing in religion which is to take the temper out of those faculties by which men are to succeed in this world. A great many men seem to suppose that if they should become Christian, it will not be possible to resort to certain measures by which success has been achieved. Possibly not; very likely not! I am sure if men will take care to look upon the average of life, they will see there has not been so great success by men using their faculties in the wrong way. Statistics inform us that ninety per cent of all merchants fail once, at least: other experiences say, ninetyfive per cent, and Gen. Derrborn says some ninety-seven per cent. This gives only about ten men in a hundred, using the powers of their nature their own way, who ever succeed. It sounds charming in my ears for men to gather themselves up, when I preach a higher reason and a higher rectitude, to hear men say, "Ah, you will never succeed by that; it is too high; it will never do for this world." But how do you succeed in your way? You are broken up like reeds and scattered like dust. There is not one man in a thousand who ever begins and goes straight through life executing the things he meant to do; they are full of disasters, and practice wickedness and meanness over and over. This is because men narrow themselves and sharpen themselves, instead of being broader and wider; it is because they are mean and wicked, instead of being noble and generous.—*Beecher*.

An old bachelor, who is very cynical on the subject of female fashions, says that people could get out of church a great deal quicker if there were not so much "bustle" at the door.

Endless Torture Unjust.

BY REV. I. D. WILLIAMSON.

Because it is unmerciful and unjust.

That there is no mercy in it, is most perfectly evident even to the most superficial observer for it says expressly that not one ray of mercy, or of hope, can ever gleam upon the darkness and dispair of hell; and though the miserable sufferers shall plead with groans and cries, enough to melt solid rock, for some mitigation of their torments, yet their cries will die away in the dismal caverns of their prison, and God's ear will not hear, nor his hand grant them a moment's respite or alleviation. There is no mercy in such a doctrine, and though men may dignify it with the name, of justice, or give it any other soft name, it is no more nor less than cruelty, unmingled and unmitigated cruelty, red as blood and black as hell, without one redeeming ray of pity, mercy or justice, to relieve its sumbre shadowings.

But we shall be told that God is just as well as merciful, and that his justice requires the endless sufferings of sinners. I know that God is just, and for that very reason, the doctrine cannot be true, for it subverts the very foundations of justice. Pray tell me what does justice require? I answer for you:—it requires all men to love, serve and obey God. He says to one and all, "My son, give me thine heart." He claims the affections and the obedience of all. May I ask if that is a just claim or an unjust one? Has God a just right to the obedience and affections of man—of every man? or does he claim something that is not properly his? If his claim is just, you can see, as well as your speaker, where justice will lead you. It would give to God, the great Farther of all, the obedience of a world; and its claims will never be answered until all hearts are his, and all knees bow to him.

But you say some men will not obey, nor love God as they ought. Granted. But what then? Must God connive at their injustice, [illegible] them in a place where they can never, [illegible]bility, render him that obedience [illegible] And will these two wrongs make [illegible], think you? I lay the ax here at the [illegible] endless misery, which is raised [illegible] of God. I go back to the foun[illegible] justice. I commence with the c[illegible] upon man. God claims the [illegible] the world, and that claim is founded upon the first and immutable principles of justice. For this reason, and for this alone, God has a right to punish men for their sins. If God had no right to the obedience of men, he could have no right to punish them for their disobedience.

The right to punish, then, is founded upon God's previous right to obedience, and must always be subservient to it. It is, therefore, again evident that the object of punishment is not to simply do justice to man, but to compel him to do justice to himself and his God. When man transgresses, he does an act of injustice. In the strong language of the sacred penman, "he robs God." Now, the object of punishment is to compel him to do justice, to serve God as he ought. Hence it is evident that justice must forever forbid the infliction of any punishment which would defeat this object, as it forbade the injustice of the transgression in the outset.

Look at it in another light. The doctrine is that in hell, men will transgress the law of God through all eternity, and then the matter will stand thus: When man sins he does an act of injustice to God—he commits robbery upon high heaven. For this cause, God places him in hell, where he is compelled to sin eternally; and so by an eternal series of sins, he seeks to satisfy the demands of that same justice which was outraged by the same acts in the first instance!!

Singular justice this! About such justice as would be exercised in punishing a man who had committed one act of robery, by compelling him to rob every man he meets. As if it was not enough that man had trampled upon God's justice in this world, by his crimes, but in the next he must needs be apprenticed to the devil, and taught to bid stout defiance to the claims of justice through a long eternity. And this is justice! And this the course pursued by an infinitely wise God, to enforce the demands of that justice which saith, "Thou shalt worship and serve the Lord thy God, and him only shalt thou serve!!" The thought is too absurd to need any other refutation than the mere statement of it in its rue colors.

Talk of justice with an endless hell before you, where countless millions mourn, and curse and blaspheme and trample under foot every principle of justice, forever and ever! You might as well talk of justice to Saul of Tarsus, when he "breathed out threatening and slaughter, and compelled men to blaspheme," or ye might as well look for it in the dungeons of the Inquisition, where torturing racks and engines of torment were plied to compel men to violate their consciences and sin against God.—Justice is no child of hell, whose residence is in the dark dominions of sin and Satan. Her origin is in Heaven, she is the first born of the Eternal, and her residence is in those bright and peaceful realms where God is obeyed, and all hearts render unto him that which is most justly his, all honor and blessings, thanksgiving and glory, forever and ever!

I repeat again, justice requires the obedience of all men; all her acts are subservient to this, and justice will never be done till a world of intelligence is brought to love, serve and obey that God whose they are, and on whom they all depend. The doctrine of the endless duration of punishment, denies that man will ever render to God the homage and service which is his due. It compels men to blaspheme, and crimsons the altar of justice with the blood of cruelty and revenge. It is, therefore, unjust and consequently cannot be true.

There is another view of the subject, in which the injustice, of the doctrine is apparent. One of the plainest principles of justice is that which requires that there should be some proportion between crime and its punishment. Hence a sentiment which anexes an infinite punishment to the crimes of a finite being, violates one of the first and clearest principles of justice, human and divine. Much more I might say upon this point—less I could not say. I have merely thrown out the [illegible] on which you will do well to refl[illegible] leisure.

To me it is a matter of unspeaka[illegible] God is just, for I hail that fact as [illegible] pledge that all crimes, rebellion, a[illegible] must one day cease.

[illegible] to us, please give your [illegible] town, county and [illegible] plainly. If a reply is not [illegible] of mail, write again, as [illegible]

7-2m.

From Picket's History of Alabama.

Marriage in Alabama in 1789.

Upon the Tombigbee and Lake Tensaw the people still lived without laws and without the rite of matrimony. For years, the sexes had been in the habit of pairing off and living together, with the mutual promise of regular marriage when ministers or magistrates should make their appearance in the country.

An amusing incident will here be related, in which a young couple were united by a functionary not hitherto known as participating in such sacred rites.

The house of Samuel Mims, a wealthy Indian clergyman, was the most spacious in the country, and hitherto the young and the gay flocked to parties, and danced to the music furnished by the creoles of Mobile and others, for the country abounded with fiddlers of high and low degree. Daniel Johnson and Mrs. Elizebeth Linder had for some time loved each other. She was rich, and he was poor, and, of course, the parents of the former objected to a *pairing*. On a Christmas night a large party was assembled at "Old Sam Mims'," and the very forests resounded with music and merry peals of laughter. In the midst of enjoyment, the two lovers, in company with several young people of both sexes, secretly left the house, entered some canoes, paddled down Lake Tensaw, into the Alabama, and arrived at Fort Stoddard an hour before daylight. Captain Shaumberg, who had risen early to make his egg-nogg, was implored to join the lovers in the bonds of matrimony, and the proposition astounded the good old natured German, who protested his ignorance of all such matters, and assured them that he was only a military commandant, having no authority whatever to make people man and wife. They entreated, telling him with truth, that the Federal government had placed him there as a general protector and regulator of affairs, and that the case before him demanded his sanction and adjudgment. After the egg-nogg had circulated pretty freely, the commandant had placed the lovers before him, and in a stentorian voice pronounced the following martial speech:

"I, Captain Shaumberg, of the 2d regiment of the United States Army, and commandant of Fort Stoddard, do hereby pronounce you man and wife. Go home—behave yourselves, multiply and replenish Tensaw county."

The happy pair entered their canoe, rowed back to the boat yard, and were pronounced by the whole settlement, "the best married people that they had known in a long time."

A Suspected Witch.

A Rio Grande City correspondent of the Texas Ranchero, gives the following little history which sounds as if it related to the days of Salem witchcraft and Puritan superstition. The letter however, is dated "February 24th, 1860":

There is a man living in Camargo (Villa Nueva) named Ambrosio Ramierez, who has been for some time suffering from a loathsome disease. As he has been unable to recover by the medical treatment he has received, both himself and wife concluded that he had been bewitched by an inoffensive woman, named Antonio Alanis. An American citizen and resident of Roma, named Marias Ramierez, the father of this Ambrosio Ramierez, who is one of the wealthiest Mexicans on the river, owning a large tract of land and much stock on this side, sent a party of men to the house of the poor Antonia Alanis, to kidnap and take her to Camargo. This they did in the most brutal manner. They lassoed her and dragged her on the ground, until they feared she would die, and they not be able to get her to Camargo.

They beat one of her daughters badly for interferiog to protect her mother; shot at another for the same reason, but finally succeeded in taking the old woman across at Roma.—Sho was taken to Camargo, severely beaten, and her body stuck full of thorns of prickly pear, and this beating, &c., repeated as soon as she recovered sufficiently to endure it, for the space of two weeks. This treatment of the witch did not, however, improve the health of Gallico, and the witch doctor then told them that they must burn her; that the sick man had pigeon bones in his head, and that as soon as the witch commenced burning, the bones would protrude, and he (the witch doctor) would pull them out. The poor woman was then tied up, and corn shucks lighted under her feet, and she was kept in this horrid torture until she was so badly burned that there remained no possible chance for her recovery, and, I understand, she soon afterwards died.

The thumb is a useful; but because you have got one, you needn't necessarily try to get your neighbor under it.

An illiterate correspondent, who is given to sporting, wants to know when the "Anglo-Saxon race," so much talked about, is to come off.

"They pass best over the world," said [illegible] heroic Queen Elizabeth, "who trip [illegible] quickly; for it is but a bog—if we [illegible] sink."

"I live in Julia's eyes," said [illegible] dy in Coleman's hearing.

"Very likely," replied [illegible] she had a sty in [illegible]

[illegible] Georgia Conference [illegible] Rev. L[illegible] the Herald. It is a neat [illegible] will tend much to promote correct ideas of God and Christ, wherever circulated. Price 25 cents. Five copies for $1.00—sent to any office. Address your orders to

JOHN C. BURRUSS, Montgomery, Ala.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

Corresponding Editors
S. J. McMorris, J. M. H. Smith, B. F. Strain.

MONTGOMERY, ALA., APRIL 20.

JOSEPH WALKER, Charleston, S. C., is our authorized agent in that city. Any business transacted with him will be valid.

LAW AND LAWYERS.—We call the attention of our readers to the card of Woods & Murphy, which appears in to-day's paper. They are gentlemen that can be relied on, and if you have a knotty case they will be very apt to put it through. See also the cards of other legal gentlemen which we have been publishing for sometime.

UNIVERSALIST SUNDAY SCHOOL IN FEASTERVILLE, S. C.—By reference to another column, it will be seen that our wide awake friends in Feasterville are watching over the lambs of the flock. This is as it should be. We hope our Universalist friends wherever it is practicable will organize Sunday Schools.

A WORD TO BRO. ARMS.—Br. Arms, Bro. Lake requested us to say to you, that he has writen to you to take his field of labor in N. C., he being unable to preach fearing that his letter might not reach you, he desires to have the purport of it made known you through the Herald. In communicating on this subject, you will please address Br. Spencer, S. Harris, Falkland, Pitt Co., N. C.

MEAN! MEANER!! MEANEST!!!—When we took charge of the Progressionist subscribers we stated distinctly in the Herald that all who did not wish to receive it would return it.—Some after ☞ *Stealing it for more than six months,* now return it without one word about pay, but have any quanity of lies and double-barreld excuses!

New Advertisements.

We call the especial attention of our readers to the new advertisements which appear in to-day's issue:

HARDWARE.—Garrett & Pollard, Commerce street, have a large and varied assortment of Hardware on hand, which they will sell at prices which cannot fail to please. They are clever, reliable men.

DENTISTRY.—See what Dr. Harley, Market street, has to say. He is well prepared to execute all orders in his line. If you wish to have teeth extracted or inserted, give him a call. A man who advertises his business, shows that he is not afraid to have it tested.

PICTURES, AND FRAMES, AND BOOKS.—Mr. Ohlander will furnish all who want these articles, on easy terms. Every man's parlor should be decorated with good pictures. His circulating library is also very valuable. Give him a call on Perry street.

HAIR DYE.—O. J. Wood & Co., have a deservedly high reputation. Their hair dye is no humbug, but just what it purports to be. If you are gray, try—if bald, try.

SOOTHING SYRUP.—See what Mrs. Winslow has to say. Parents will do well to give her syrup a trial.

THE BLANDY PORTABLE STEAM SAW MILL AND ENGINE.—The readers of the Herald will do well to read the new advertisement we this week publish of *Blandy's Steam Engine Works,* Zanesville, Ohio. The reports of operators of saw mills and engines are so extraordinary, that, had we not the most positive evidence of their authenticity, as well as the entire responsibility of the Messrs. Blandy, we should hesitate to believe them true. They disclose a success more brilliant than commonly falls to the lot of inventors and manufacturers in this age of the world—and this success is all the more flattering, because it is deserved. The steam engine as represented by them and their correspondents is of too much importance not to require the attention of the planting and mechanical interests of the people of Alabama, and for that matter, the whole South. The Messrs. Blandy are located a long distance from us, but as we are united by railroad and steamboat—by either all the way through—it is of little moment compared with getting what you want and what will give satisfaction when you have got it.

SECOND SOCIETY IN BROOKLYN, N. Y.—A movement is initiated, with pleasant prospects of success, for the establishment of a Second Universalist Society in Brooklyn, N. Y. The movement has the co-operation of the pastor and leading members of the First Society; and it is demanded by the obvious wants of the city. God bless the enterprise.

The ladies of the Universalist church at Augusta, Maine, cleared $330 at their late fair.

The Universalist Sunday school in Roxbury, Mass., contains about 250 pupils. The Universalist school in Charleston, Mass., contains even a greater number. The *Trumpet* considers these two schools the largest in the denomination.

We are pleased to learn, as we do in a late communication in the *Ambassador,* from Rev. [illegible] Skinner, that the Clinton Institute is in a flourishing condition. The female Department is full of students, and the male Department has been opened with a large class.

Solomon and Judas—[illegible] Views [illegible].

These are two noted characters spoken of in the Bible, and revengeful, iron-hearted orthodoxy has long been disposed to doom them, with all such characters, to unending tortures. Occasionally however, a towering intellect even in the Limitarian schools, soars above all narrow creeds, and is willing to believe that mercy will reach Judas. Dr. Clarke in his comments, Methodist though he was, says of Judas—"And I further affirm that there is *no proof of* the final damnation of Judas in the sacred text." Rev. J. W. Hunnicutt, a distinguished Union Baptist preacher, and editor of their denominational Organ in Fredericksburg, Va., has some excellent thoughts in a late number of his paper relative to Solomon and Judas. Hear him:

"Solomon wrote many excellent proverbs. Not, however, until after he had spent the flower of youth, the strength of manhood, and the prime of life in excessive dissipation. When he grew *old,* and could no longer indulge in sensualities, he exclaimed, "all is vanity and vexation of spirit," and turned his attention to spiritualities, and the writing of proverbs for the benefit of those who should come after him. The question has been asked a thousand times, what become of Solomon? He died! Of course he died! No one doubts that. But what became of him after he died? His body returned to the earth as it was; and his spirit returned unto God who gave it! But this is not the question. Was Solomon lost, or was he saved? No body knows, and, consequently, no one can speak positively on the subject. If he repented of all his sins in the decline of life, we see no reason why he might not have obtained forgiveness, and at last be [illegible]. One thing is certain, Solomon [illegible] hands of God, and He [illegible]. But whether Solomon [illegible] or lost, is neither [illegible] far as regards the destiny [illegible] living.

"Again, [illegible] the case of Judas!—Well, what of that? Oh he was *damned* without a doubt! He was? How do you know? The Scriptures *say so.* They do? Which Scripture? Let us see.

"'Then Judas, which had betrayed him, when he saw that he (Christ) was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying—'I have sinned in that I have betrayed innocent blood.' And they said, 'what is that to us? See thou to that.' And he cast down the pieces of silver in the temple, and went out and hanged himself.'

Judas had no idea that his master would permit himself to be taken by the Jews—Jesus had conveyed himself from the power of his enemies frequently before this, and Judas believing that he would do so again, and seeing that an opprtunity was offered to make thirty pieces of silver, he undertook the enterprise, which resulted contrary to his expectations, and when he saw this, he was convicted, repented, and died of grief, and lost his position and apostolic office. After the ascension of Christ, the disciples, to the number of one hundred and twenty were gathered together at Jerusalem, and Peter addressed them saying, "men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake concerning Judas, which was guide to them that took Jesus. For he (Judas) was numbered with us, (the Apostles) and had obtained (or an office) of this ministry. Now this man (Judas) purchased a field with the reward of iniquity; and falling headlong, burst asunder in the midst, and all his bowels gushed out."

"Some think that Judas tied a rope around his neck and hanged himself, according to our modern custom of hanging men on the gallows. This text does not favor any such views. Peter continued:

"'And it was known unto all the dwellers at Jerusalem: insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, let his (Judas') habitation be desolate, and let no man dwell therein, and, his bishoprick (his Episcopal office) let another take. And they appointed two, Joseph, called Barabar, who was surnamed Justus, and Kathias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell that he might go to his own place.'

"Well what does all this prove? That Judas was lost, eternally damned? Not a word of it. He lost his episcopal office, as thousands of others have done. He [illegible]ly repented of acting as guide to them that took Jesus. He purchased a field with the money he obtained from the Jews for betraying Christ. This was his own property, *his own place.* Grief overcame him, and falling headlong, he burst asunder in the midst, and all his bowels gushed out, and he went, or was carried to his own place, or field, that he had purchased, and there no doubt, was his body deposited. What it is, that some persons are so anxious to send Judas to hell, we can't see. He was no more avaricious than thousands of ministers at the present day, who make merchandize of the gospel of Jesus Christ, but obtain much larger sums than Judas did.

Again, was Judas a worse man than Peter? Peter said, "Though all men shall be offended because of thee, yet will I never be offended. Though I shall die with thee, yet will I not deny thee. I am ready to go with thee, both into prison, and to death. But Peter said unto him (Jesus) although all shall be offended, yet will not I." And Jesus said unto him, verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Peter did deny his Lord three times, and after the third positive denial he tried to impress on the minds of the by-standers, that he had told the truth, and "began to curse and swear, saying, I know not this man of whom ye speak." Peter told three wilful deliberate falsehoods, and then swore that they were true. Of the crime of Judas and Peter, it seems to us, that the crime of Peter was the greater of the two. Peter wept bitterly when he heard the cock crow, and remembered the words of Jesus. Our own impression is, that Judas and Peter are both happy together in the Spirit world."

Gehenna—Important Truths.

This word, rendered hell twelve times in the New Testament, comes, as the learned Dr. Campbell* informs us, from the Hebrew words *ge Hinnom,* the valley of *Hinnom,* a place near Jerusalem, which we hear first of in the book of Joshua, 15:8. The word *ge* or *gia,* signifies a valley, and *enm,* or Hinnom, the name of its owner. It may be found in the following places, which the reader is requested to refer to—Joshua 18:16.—Nehemiah 9:30. 2 Chron. 28:3, and 23:6. Jeremiah 32:35. 2 Kings 2:4, Ezekiel 16:20, 21–23; 37–39—20: 26–31. It was in this place, *Gehenna,* that the cruel sacrifice of children were made to the brazen idol Moloch.

Subsequently, the word *Gehenna* was applied to various earthly judgments, or punishments; but we have no authority for saying that it was ever used by an inspired writer to portray endless torment. True, our oppenents *assume* this, but let them prove it by the word of God. This is hardly ever attempted, but they refer to the Jewish Targums, in order to show that Gehenna was used to represent future endless torment. These Targums, however, be it remembered, were *paraphrases* of the Jewish Scriptures, the earliest of which we have any account, was Jonathan Ben Exziel, which appeared between the 2d and 4th centuries.—What, then, if the Jews did so understand the word two or three hundred years after Christ, Jesus never so used it in his day, and the opinion of proud Pharisees of old, is worth no more than the opinion of any man at this age of the world. Gehenna is the only word rendered hell, upon which the learned rely, in proof of endless burnings. If this be the meaning of the term, and if a belief of the same is so important, how does it happen that the apostle Paul, who affirmed that he had not shunned to "declare the whole counsel of God," never used the word once, though he wrote one hundred chapters of the New Testament.

2. Out of 27 books of the New Testament, only 4 mention *Gehenna.*
3. Out of 144 chapters in the Testament, the word *Gehenna* occurs in only seven.
4. The Jews alone were threatened with *Gehenna* fire.
5. Unbelievers, we find were threatened with *Gehenna* but *twice.*
6. Christ and the Apostle James, only mention *Gehenna.*

How shall we account for all this upon the supposition that the inspired writers taught Endless Torment?

* A Presbyterian minister.

MIRAMON.—The telegraphic dispatch that *Miramon* had an agent in New Orleans, endeavoring to procure ammunition is confirmed. The correspondent of the Charleston Courier had from that city says upwards of fifty kegs of gunpowder were seized by the police a day or two ago, in an open boat at the levee, and, as nobody claimed them, they were turned over to the United States authorities. In fact they had been purchased by Miramon's agent, but owing to the unpopularity of his cause, he did not care to risk claiming them.

IRON CITY COLLEGE, PITTSBURGH, PA.—This popular Institution for the education of business men has, for the last four years, stood pre-eminent for being the largest and most [illegible] Commercial School of the Union.

How Wesley was Persecuted.

From Southey's Life of Wesley, vol. 1, p. 370, we take the following extract:

"Some of the ruffians endeavored to throw him down; and if they had accomplished their purpose, it was not likely that he would ever have risen again: but he kept his feet. Part of his clothes were torn off; blows were aimed at him with a bludgeon, which, had they taken effect, would have fractured his skull; and one cowardly villian gave him a blow on the mouth, which made the blood gush out. With such outrages they dragged him into the town. Seeing the door of a large house open, he attempted to go in, but was caught by the hair and pulled back into the middle of the crowd. They hauled him toward the end of the main street, and there he made toward a shop door, which was half open, and would have gone in, but the shopkeeper would not let him, saying, that, if he did, they would pull the house down to the ground. He made a stand, however, at the door, and asked if they would hear him speak? Many cried out. "No, no! Knock his brains out! Down with him! Kill him at once!""

If our Methodist brethren would reflect, upon the brutal treatment received by Mr. Wesley, we think it would teach them more toleration and charity towards Universa'ists. Will they think the matter over calmly?

For the Universalist Herald.

To the Friends in Mississippi.

BRETHREN: If not providentilly hindered, I shall set out with my family for Winslow county, Miss., between the 1st and 10th of May, and think I will be ready to commence my labors among you by the first of June next.

The friends at Charcone, Ala., may expect me also, according to promise, and also at Union, Ala., if they have made the necessary arrangements.

I have not heard from some of the friends as definitely as I wished to, but I shall go on, having confidence in them to believe they will do their duty. B. F. STRAIN.

For the Universalist Herald.

FURTHER NOTICE OF BOOKS.—In my former notice of the books advertised in this paper I forgot to recommend Dr. Clapp's Autobiography. Also his "Teachings." These are both interesting works and cannot be prized too highly or sought after too much. All Dr. Williamson's works are excellent, and particularly his Exposition of Universalism and his refutation of the horid doctrine of endless misery. Also I would cite the attention of the reader to the new work on the resurrection called "Anastasis." The resurrection is the chief excellency of the gospel and any books which will throw light on this subject must be valuable. I would advise the friends by all means to get this work. Indeed all the books advertised are of the first order. Let them be bought and disseminated amlng the people.

S. J. M.

☞ The following Communication from Professor Darby, the discoverer and proprietor of the world renowned "Prophylactic Fluid," will prove interesting to those who have been made apprehensive of danger from the use of "California Beer" on account of the recent frequent attacks upon its wholesomeness, of which some have appeared in our paper. It becomes our duty however, to present both sides of the question in cases of this kind, that our friends may use their own pleasure, without doing so unadvisedly:

California Beer.

Mr. Editor; Seeing an article going the rounds of the papers in regard to the character of the California beer, as it is sometimes called, and believing a misapprehension is prevalent in regard to it, I send you the following facts.

The material that produces the fermentation in the sweetened water, that is applied to it, is the same as pure, ordinary yeast. Under the microscope it appears exactly like yeast. The cells are identical, in appearance, to yeast cells, and arranged in series like them. By analysis they yield the same products, they act exactly like ordinary good yeast. Yeast, as is well known, generates yeast when the nitrogenized materials are present for its production. The California yeast does the same.—If water sweetened with pure chrystals of sugar be alone applied to the yeast it will not only cease to grow, but will diminish and disappear.

The nitrogenized ingredients in the molasses that came from the juice of the sugar cane affords the material for its continued increase, and ordinary yeast will do the same. It is common yeast, neither more nor less. We are told that persons have been killed by the use of this yeast in bread and beer, and the "yeast has been found in the viscera by post mortem examination." This may be possible, but it is exceedingly improbable. Yeast is a changing substance, and it is the change, that gives it the power to convert sugar into alcohol and carbonic acid, which is fermentation or beer making, or bread raising. In the bread the heat destroys the yeast. In the beer the yeast is in the bottom, and constitutes no part of the beer itself, and should not be drank.

We have heard of several who have been very much pleased with the use of the California yeast, as it is called, but from the articles in the papers alluded to, have thrown it aside. We think there is no good cause for such a course. If persons have taken the yeast into the system, and been injured by it there should be no wonder, as common yeast, we do not imagine, would be a healthy article of diet, but there is no call for such a course, in employing it in any of its useful applications. Yeast cells taken into a healthy stomach would undergo immediate change; and furthermore their action as yeast cells would produce no fatal results or any chemical effects they are known to produce. Facts are wanted to prove the injurious action of this material.

Very respetfully,
J. DARBY.
East Ala. Male College, Auburn, Apr. 12, '60.

MELANCHOLY ACCIDENT.—We regret to learn, says the Selma *Issue,* from a friend, that A. E. Van Hoose, Esq., Solicitor of the 17th Judicial Circuit, of Alabama, was thrown from a buggy, on Saturday last, and instantly killed. The accident occured about sixteen miles above Tuscaloosa, to which place his body was carried on Sunday morning. Mr. Van Hoose was a man of mark and promise, and in his death the State loses a most efficient officer.—To his wife and children, who have been bereaved by this mournful event, we can only tender the barren consolation of sincere sympathy. Comfort must be sought from a surer source than the condolence of sorrowing friends.

Hyatt, the Brown sympathiser, remains in the Washington jail. He is preparing an 'address to the American People.' "Dew tell."

A Tract for the People, Or A Correspondence Between JNO. COUNCILL & REV. MR. WATKINSON, *Of Portsmouth, Va.,* WITH A REVIEW

BY REV. A. BOSSERMAN, OF BALTIMORE.
Published by the Universalist Society of Portsmouth, Va.

PORTSMOUTH, *Oct 18th,* 1859.

MR. JNO. COUNCILL,

Dear Sir,—You appear to have an abundance of time on hand which I have not. Once more you deign a condescending notice of a little boy, under date of Oct. 8th.

As my reply to your first seemed to affect you seriously, I am surprised you come for a second. Here it is, and may it do you good in the same direction as my other hasty note.

From the most careful study of Universalism for some fifteen years I am free to say that I regard it as the inevitable foe of all civil order and good government, working subversion of law and authority from Epicurus, the first of the riff-raffs, till now.

When an old man lends his influence to such a disorganizing doctrine, he ceases to claim respect from any right-minded law-abiding citizen. Your kind of people are at the head and front of all offensive organizations in our land, both male and female. They prevent the passage and execution of all laws holding human society together, wherever they can, under the specious plea of a mawkish sentimentalism. I speak strongly, for no slighter expressions will utter all the truth.

As to my arguments and illustrations anywhere, they have the honor of being facts and according to scripture, all the comentators in Christendom to the contrary notwithstanding. No scholastic dogmas bind my mind, nor system of opinions, apart from the book of God itself. I call no man master in spiritual things.

You seem to think the allusion to the Hindoo mother, monstrous. What do you say to the cross of the Son of God? If the kind Father above could not do as the Hindoo mother, why did he do a thousand-fold worse, in sending his son from Heaven to this accursed globe to suffer as in the garden of Gethsemane, and on the cross of Calvary? If we are all to suffer for our sins, why does God not let us suffer alone, why add to the number of miserable wretches his 'only begotten' 'well beloved' one.

You can solve the dilemma as you can. If Jesus did not suffer to save us from suffering, then God is a base and horrid Father indeed to make him suffer as he did, when he had done no wrong himself for which to suffer. You can settle another fact or two. If God is so kind to poor sinners, please tell them why he drowned every impenitent rascal of them with the flood that then lived? Take a peep at Sodom, and see in that fire from heaven how much God pities poor, incorrigible sinners.

Why, sir, as stubborn a man as you are, can never be fitted for heaven! You are too sel-willed.

I love sinners and show it as God does, by telling them of their faults and showing them how to be saved. You pretend to love them, and show it by telling them (after the fashion of the old devil in the garden of Paradise) a pack of lies, that God will not do, what he says he will do.

You do not believe your doctrine, or you would not be so miserably uneasy. Your fears keep you talking, studying and writing to keep your mind in the enjoyment of a little rest. If you were honest you would never trouble about your faith, because you would say and feel they are all safe. You take more pains to keep people out of hell than if there were twenty thousand of them; and yet lead them into hell.

But here is the great secret. You want a discussion. So did the Devil with Eve, and got it. I have more sense I hope, than she had. The Devil is a dangerous character, and I advise you to let him alone. There is but one or two men in your ranks that I should care even to converse with, such as Dr. Chapin for instance. But he believes you are all going to hell; and I am quite sure if you once get there you will never get out of it into the heaven where Jesus Christ has gone. For I read of none praising him there, that attribute their salvation to hellish pains.

Farewell, old man, I have no time to waste on such as you. I am glad the world are not all so blind as you and yours. This is my last fire till you repent.

M. R. WATKINSON.

PORTSMOUTH, *Nov. 12th,* 1859.

REV. M. R. WATKINSON,

Dear Sir,—Your letter of the 18th ult. was duly received. My only reply is, that without you retract in writing, your misrepresentations of myself and the Universalist denomination, the whole correspondence will be laid before the public for its decision between us.

Respectfully yours,
JNO. COUNILL.

PORTSMOUTH, *Nov. 12th,* 1859.

MR. JNO. COUNCILL,

Sir,—Your threat has been received. It is in perfect keeping with all your course towards me, and proves my suppositions and enquiries touching Universalists to be wholly correct. Look at your ungentlemanly course. Hearing a discourse from my lips, you *assume* to comprehend its meaning, and like a true blockhead begin to lecture me respecting its doctrinal teachings. But getting respectably wound up in the meshes of your own conceit, now wish still father to take vengeance in a secondary method of appearing ridiculously in print as you have already violated confidence improperly reposed in you, by showing to *persons* and to a *public meeting* of your *sympathisers* a correspondence. you appeared to solicit for your own private eye. Go ahead, sir, and spread this whole matter out, I am not afraid of anything that I have written, though never so hastily.

Admitting a degradation in my having replied to you at all, I remain the same.

M. R. WATKINSON.
(Concluded next week.)

HOMICIDE.—A man by the name of Patterson, was killed at Duffey's Court Ground in this County, on Saturday last by a man by the name of Powell. The facts, as we learn them, are that Patterson and Powell had had some difficulty during the day, and just about dark, Patterson came up to Powell and accosted him expressing friendship, when Powell stabbed him in the abdomen ripping him literally open. Patterson was known to be a desperate character, having killed a man in this County some ten years ago, and being tried was fined and imprisoned and afterwards broke jail and has been absent from the State ever since until a short time back. It was doubtless his desperate character that caused Powell to kill him. Powell has made his escape.—*Dadeville Times.*

Commodore Marin, captured in the recent sea fight before Vera Cruz, gave bail on Tuesday in New Orleans for $3000, and was released with his two captured sons.

Astronomical Phenomena.

April.—With the month of April much of the beauty which nightly adorns the heavens will have departed. During the latter portion of the month, that portion of the firmament whose chief point of attraction is Orion, will be particularly obscured by the effect of the twilight, and he, therefore, who wishes to gratify his curiosity by a sight of its nebulous masses, must wait till the constellation again appears in the eastern skies.

Already the brightest of all the stars, Sirius, exhibits symptoms of drowsiness, and soon down he will go to take a long [illegible] rest.

It may not be uninteresting to some of our readers, if we point out somewhat systematically the position of several bodies of our system now visible during the month. Most of the planets can be assigned to their true position among the stars by simply remembering their annual progress, when once their identity is fixed upon.

Mercury.—This planet may be seen during the latter part of the month, if the observer will rise about an hour before sunrise. It cannot be seen in the evening again before the middle of July.—As its periodical time is only about one quarter of our year, it can be seen at a period lasting not more than three or four days at a time.

Venus.—This, the most beautiful of all the planets, now occupies a most favorable position for observation in the western sky. In the absence of the moon, it is near the apex of the zodiacal light. Venus will be stationary between May 13th and May 19th, after which it will return rapidly towards the sun, and will rise about three minutes before that luminary on the morning of July 18th, the day of the great eclipse.

Mars.—At present this planet is near the constellation Ophiuchus, and may be seen in the morning at 3 or 4 o'clock.—It is moving from the sun, and on the same day of July as above, it will set just as the sun rises, a position technically termed its opposition.

Jupiter.—This planet, at 9 o'clock, is considerably to the West of the zenith, and forms with Castor and Pollux a right angle. As the moons of this planet can be seen with a good opera glass, it is readily identified, and when it is remembered that it passes over one constellation each year, its position may be assigned for any given year.

Jupiter will be in conjunction with the sun on August 1, and rises half an hour later on July 18.

Saturn.—Now forms a perfect rhombus with the three principal stars of the "Sickle" of Leo. At 9 o'clock it is a little to the North of West of the star Regulus, and almost exactly overhead.

Uranus.—May be seen a little after dark, with a telescope, occupying a position in close proximity to the Hyades of Taurus. This planet has almost reached the goal at which it was discovered about 80 years ago. Historically this is far the most interesting of all the planets of the solar system.

Thus it will appear that during the month of April, all the old planets of the solar system may be seen. Neptune was in opposition to the sun on the 19th of March. By the 25th of the present month, it may be seen early in the morning with a good instrument.—*Mobile Advertiser.*

A SURGEON UPON H. W. BEECHER.—Prof. J. N. McDowell, of St. Louis, closes a long and scathing letter to H. W. Beecher as follows:

"Many years have passed since I knew you, sir, and impudent boy, and having added wickedness to impudence, you have become a more conspicuous man, while my obscurity will scarcely bring me to mind. I have wielded the knife in surgery for a profession, and whether I have won laurels in surgery or not, my history and my profession will show. But, sir, this much will I say to you, that when my country is destroyed by heartless fanatics, excited to deeds of bloodshed, the knife which has never been turned on the human family but in kindness and mercy, shall be keenly whet in justice and in vengeance. My last surgical operation shall be performed on such destroying monsters, to cut from their hearts the rooted cancer, and rid the world of such canting hypocrites. I am, sir, a Huguenot Protestant of the marion stock, the Le Grande family of France, my immediate ancestors by my mother my father descended from a race of Scotts that have never been conquered, of the Campbell clan, and *Rob Roy was my cousin.* I have never bought or sold, or stolen, or owned a negro; I am a Kentuckian, born among slaves, and no Judas shall sell my country for silver, but he shall receive steel instead. I am a friend of the Union, and an enemy of all such disturbers of my country's peace, and, therefore, I am your enemy.

JOS. N. McDOWELL, M. D.,
Prof. Surgery in Med. College of Mo.

IMPORTANT ARRIVAL.—It affords us much gratification to announce the arrival of the schooner Spencer, Capt. Dole, from Philadelphia, with two locomotives and tender, 1059 bars railroad iron, and 1000 bundles of railroad chairs for the Alabama end of the Montgomery and Pensacola road. This looks very little like tardiness in the completion of that end of the work.—*Pensacola Observer.*

TELEGRAPH.—The telegraph lines between Greenville and Mobile, and Greenville and Montgomery are now in successful operation. Thus we are in conversing distance of the citizens of these cities.—*Southern Messenger.*

Beauty has little to do with the love of women. The air, the manner, the tone, the conversation, the something that interests, and the something to be proud of; these are the attributes of the man bound to be loved.

North & South Carolina DEPARTMENT.

E. H. LAKE, J. L. C. GRIFFIN, } ....Editors

OUR LIKENESS.—We have a few copies of our likeness, which will be sent on the receipt of $1. Address E. H. LAKE.

Table

Of the places in which we have preached the past year:

January 2,	In Hookerton, N.
9,	" Jones, "
15 and 16,	" Red Hill, "
23,	" Wilson, "
30,	" Renansville, "
February 5,	" Portsmouth, Va
12 and 13,	" Beaufort,
20,	" Wilson, "
27,	" Pitt Co., "
March 9,	" Portsmouth, "
13,	" Jones,
20,	" Red Hill,
27,	" Otter Creek,
April 3,	" Norfolk, "
10,	" Kempville, "
11,	" Portsmouth,
16,	" Sandy Level,
17,	" Johnson,
24,	" Pitt Co.,
May 7,	" Portsmouth,
8,	" Jones,
15,	" Sampson,
22,	" Otter Creek,
29,	" Portsmouth,
June 4,	" Leaksville,
7, 8, 6,	Debate with Dr. Hughart,
11,	in Leaksville,
12,	" Caskade,
13,	" Whitnall,
16, 17, 18, 19,	" Swansoville,
26,	" Pitt,
July 3,	" Portsmouth,
10,	" Jones,
16,	" Red Hill,
24,	" Otter Creek,
30,	" Maple Hill,
31,	" New Hanover,
August 1,	" Duplin,
7, 10,	" Portsmouth,
14,	" Jones,
14,	" Kinston,
21,	" Cross Roads,
28,	" Pitt,
Sept. 2, 4,	" S. C. Convention,
10, 11,	" Feasterville,
12,	" Columbia,
17,	" Red Hill,
18,	" Sampson,
25,	" Otter Creek,
Oct. 1, 2,	" Feasterville, S. C.
2,	" Newbery D., S. C.
7,	" Red Hill,
9,	" Sampson,
16,	" Lillington,
23,	" Pitt,
23,	" Wilson,
30,	" Onslow,
Nov. 4,	" Lenoir,
6,	assisted in dedicating a church,
12,	in Kinston,
13,	" Jones,
14,	" Croven,
15,	" Newbern,
19,	" Harpsborough,
20,	" Johnson,
27,	" Otter Creek,
28,	" Green Co.,
Dec. 4,	" Feasterville,
10,	" Fairfield, S. C.
11,	" Newbery D., S. C.
17,	" Antioch Church,
18,	" Lenoir,
25,	" Dr. Williams' c'h.

REMARKS.—Bro. Whittemore presents his readers with a synopsis of his last year's labors, from which it appears he has preached in 57 places. Were we to include the extra lectures we have given, it would amount to twice the number of places in which he has preached. Whether our health will be sufficient to labor as we have the past year remains to be seen. We sometimes feel as if our work was most done. But we shall never divest ourselves of the gospel armor until we fall on the field.—Let me die at my post, in the performance of duty. And then if we fall at morn, noon or eve of life, all will be well. I return my sincere thanks to those who have helped me live, and trust in heaven they will be no poorer. God bless them, one and all,—and they are blessed, for "it is more blessed to give than to receive." Let the rich consider how much it costs a man [illegible] to ask for a favor. The rich ou[illegible] he has given them the me[illegible] needy. For inasmuch as [illegible] least of Christ's bretl[illegible] what is this world to [illegible] away, and soon [illegible] still in death. S[illegible] ty five millions [illegible] fore the next year [illegible] life? O death th[illegible] own! Act well [illegible] number our days [illegible] unto wisdom! W[illegible] for the night comet[illegible] O Father! prepare [illegible] which awaits him i[illegible]

Magnolia, N. C. [illegible]

A STEAM WAGO[illegible] foundry firm in Ha[illegible] completed a road '[illegible] which upon its trial [illegible] ful; so much so that [illegible] has contracted for one [illegible] a trip to Pike's Peak.

JOHN BROWN MEET[illegible] John Brown meeting was [illegible] Y., on Tuesday night, in [illegible] from Hayti to citizens of A[illegible] ting them on the demonstrati[illegible] of the martyrdom of John [illegible] Parker Pillbury, A. M Towe[illegible] ler, and others, addressed the [illegible] dresses to the people of Hayti [illegible]

ANOTHER FIRE IN COLUMBU[illegible] from the Sun that another fire oc[illegible] lumbus on the night of the 12th [illegible] livery stable of Messrs. A. & J. G[illegible] gether with six mules and fifteen [illegible] destroyed by fire. The loss is e[illegible] about $12,000. The stables were insured.

In Rome, just now, the native [illegible] movement is maintained with the [illegible] Boston tea party days. Foreign[illegible] cessantly, but Romans persistently [illegible] order to reach the Pope's finances, [illegible] are deeply affected by this abstinence[illegible]

UNIVERSALIST HERALD—DEVOTED TO RELIGION, AND GENERAL

[illegible] South Carolina.

DEPARTMENT.

[illegible]

Our Literature.—We [illegible] our literature, which [illegible] Address [illegible]

Of the places in which [illegible] the past year:

January 2,	in	Leaksville,
9,	"	Reed Hill,
15 and 16,	"	Wilson,
22,	"	Hicksville,
30,	"	Portsmouth, V.
February 5,	"	Bellfort,
12 and 13,	"	Wilson,
20,	"	Pitt Co.,
27,	"	Portsmouth,
March 9,	"	Jones,
15,	"	Red Hill,
20,	"	Otter Creek,
27,	"	Norfolk,
April 3,	"	Kempville,
10,	"	Portsmouth,
11,	"	Sandy Level,
17,	"	Johnson,
24,	"	Pitt Co.,
May 7,	"	Portsmouth,
8,	"	Jones,
15,	"	Sampson,
22,	"	Otter Creek,
29,	"	Portsmouth,
June 4,	"	Leaksville,
7, 8, 6,	Debate with Dr. Hughart,	
11,	in	Leaksville,
12,	"	Oaskade,
13,	"	Whitnall,
16, 17, 18, 19,	"	Swansonville,
26,	"	Pitt,
July 3,	"	Portsmouth,
10,	"	Jones,
16,	"	Red Hill,
24,	"	Otter Creek,
30,	"	Maple Hill,
31,	"	New Hanover,
August 1,	"	Duplin,
7, 10,	"	Portsmouth,
14,	"	Jones,
14,	"	Kinston,
21,	"	Cross Roads,
28,	"	Pitt,
Sept. 2, 4,	"	S. C. Convention,
10, 11,	"	Feasterville,
12,	"	Columbia,
17,	"	Red Hill,
18,	"	Sampson,
25,	"	Otter Creek,
Oct. 1, 2,	"	Feasterville, S. C.
2,	"	Newberry D., S. C.
7,	"	Red Hill,
9,	"	Sampson,
16,	"	Lillington,
23,	"	Pitt,
23,	"	Wilson,
30,	"	Onslow,
Nov. 4,	"	Lenoir,
6,	assisted in dedicating a church,	
12,	in	Kinston,
13,	"	Jones,
14,	"	Croven,
15,	"	Newbern,
19,	"	Hurpsborough,
20,	"	Johnson,
27,	"	Otter Creek,
28,	"	Green Co.,
Dec. 4,	"	Feasterville,
10,	"	Fairfield, S. C.
11,	"	Newberry D., S. C.
17,	"	Antioch Church,
18,	"	Lenoir,
25,	"	Dr. Willia[illegible] C[illegible].

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With the month of April [illegible] which nightly adorns the heavens will have departed. During the latter portion of the month, that portion of the firmament whose chief point of attraction is Orion, will be particularly obscured by the effect of the twilight, and we, therefore, who wishes to gratify his curiosity by a sight of its nebulous masses, must wait till the constellation again appears in the eastern skies.

Already the brightest of all the stars, Sirius, [illegible] symptoms of drowsiness, and soon down he will go to take a long night's rest.

It may not be uninteresting to some of our readers if we point out somewhat systematically the position of several bodies of our system now visible during the month. Most of the planets can be assigned to their true position among the stars by simply remembering their annual progress, when once their identity is fixed upon.

Mercury.—This planet may be seen during the latter part of the month, if the observer will rise about an hour before sunrise. It cannot be seen in the evening again before the middle of July.—As its periodical time is only about one quarter of our year, it can be seen at a period lasting not more than three or four days at a time.

Venus.—This, the most beautiful of all the planets, now occupies a most favorable position for observation in the western sky. In the absence of the moon, it is near the apex of the zodiacal light. Venus will be stationary between May 13th and May 19th, after which it will return rapidly towards the sun, and will rise about three miuntes before that luminary on the morning of July 18th, the day of the great eclipse.

Mars.—At present this planet is near the constellation Ophiuchus, and may be seen in the morning at 3 or 4 o'clock.—It is moving from the sun, and on the same day of July as above, it will set just as the sun rises, a position technically termed its opposition.

Jupiter.—This planet, at 9 o'clock, is considerably to the West of the zenith, and forms with Castor and Pollux a right angle. As the moons of this planet can be seen with a good opera glass, it is readily identified, and when it is remembered that it passes over one constellation each year, its position may be assigned for any given year.

Jupiter will be in conjunction with the sun on August 1, and rises half an hour later on July 18.

Saturn.—Now forms a perfect rhombus with the three principal stars of the "Sickle" of Leo. At 9 o'clock it is a little to the North of West of the star Regulus, and almost exactly overhead.

Uranus.—May be seen a little after dark, with a telescope, occupying a position in close proximity to the Hyades of Taurus. This planet has almost reached the goal at which it was discovered about 80 years ago. Historically this is far the most interesting of all the planets of the solar system.

Thus it will appear that during the month of April, all the old planets of the solar system may be seen. Neptune was in opposition to the sun on the 19th of March. By the 25th of the present month, it may be seen early in the morning with a good instrument.—*Mobile Advertiser.*

A Sermon Upon H. W. Beecher.—Prof. J. N. McDowell, of St. Louis closes a long and scathing letter to H W Beecher as follows:

"Many years have passed since I knew you, sir, and impudent boy, and having added wickedness to impudence, you have become a more conspicuous man, while my obscurity will scarcely bring me to mind. I have wielded the knife in surgery for a profession, and whether I have won laurels in surgery or not, my history and my profession will show. But, as this much will I say to you, that while my country is destroyed by heartless fanatics, excited to deeds of bloodshed, the knife which has never been turned against the human family but in kindness and mercy, shall be keenly whet in justice and in vengeance. My last surgical operation shall be performed on such [illegible] troying monsters, to cut from their heads the rooted cancer, and rid the world of such canting hypocrites. I am, sir, a Huguenot Protestant of the marion stock of the La Grande family of France, my immediate ancestors by my mother [illegible] father descended from a race of Scots that have never been conquered, of the Campbell clan, and *Rob Roy* was a cousin. I have never bought or sold a slave, or owned a negro; I am a Presbyterian, born among slaves, and never [illegible] das shall sell my country for silver, [illegible] he shall receive steel instead. I am a friend of the Union, and an enemy to such disturbers of my country's peace, and, therefore, I am your enemy.

Jos. N. McDowell, M. D.
Prof. Surgery in Med. College of [illegible]

Important Arrival.—It affords gratification to announce the arrival of the schooner Spencer, Capt. Dole, from Philadelphia, with two locomotives and tender, bars railroad iron, and 1000 bundles road chains for the Alabama and Florida road, between Montgomery and Pensacola road. This little fleet tardiness in the completion of the work.—*Pensacola Observer.*

Telegraph.—The telegraph line between Greenville and Mobile, and Greenville and Montgomery are now in successful operation. Thus we are in conversing distance with the citizens of these cities.—*Southern Mercury.*

Beauty has little to do with [illegible] women. Thesair, the manner, the [illegible] conversation, the something that [illegible] the something to be proud of; the attributes of the man bound to be

---

Of the places in which [illegible] the past year:

January 2,	in	Leaksville,
9,	"	Reed Hill,
15 and 16,	"	Wilson,
22,	"	Hicksville,
30,	"	Portsmouth, V.
February 5,	"	Bellfort,
12 and 13,	"	Wilson,
20,	"	Pitt Co.,
27,	"	Portsmouth,
March 9,	"	Jones,
15,	"	Red Hill,
20,	"	Otter Creek,
27,	"	Norfolk,
April 3,	"	Kempville,
10,	"	Portsmouth,
11,	"	Sandy Level,
17,	"	Johnson,
24,	"	Pitt Co.,
May 7,	"	Portsmouth,
8,	"	Jones,
15,	"	Sampson,
22,	"	Otter Creek,
29,	"	Portsmouth,
June 4,	"	Leaksville,
7, 8, 6,	Debate with Dr. Hughart,	
11,	in	Leaksville,
12,	"	Oaskade,
13,	"	Whitnall,
16, 17, 18, 19,	"	Swansonville,
26,	"	Pitt,
July 3,	"	Portsmouth,
10,	"	Jones,
16,	"	Red Hill,
24,	"	Otter Creek,
30,	"	Maple Hill,
31,	"	New Hanover,
August 1,	"	Duplin,
7, 10,	"	Portsmouth,
14,	"	Jones,
14,	"	Kinston,
21,	"	Cross Roads,
28,	"	Pitt,
Sept. 2, 4,	"	S. C. Convention,
10, 11,	"	Feasterville,
12,	"	Columbia,
17,	"	Red Hill,
18,	"	Sampson,
25,	"	Otter Creek,
Oct. 1, 2,	"	Feasterville, S. C.
2,	"	Newberry D., S. C.
7,	"	Red Hill,
9,	"	Sampson,
16,	"	Lillington,
23,	"	Pitt,
23,	"	Wilson,
30,	"	Onslow,
Nov. 4,	"	Lenoir,
6,	assisted in dedicating a church,	
12,	in	Kinston,
13,	"	Jones,
14,	"	Croven,
15,	"	Newbern,
19,	"	Hurpsborough,
20,	"	Johnson,
27,	"	Otter Creek,
28,	"	Green Co.,
Dec. 4,	"	Feasterville,
10,	"	Fairfield, S. C.
11,	"	Newberry D., S. C.
17,	"	Antioch Church,
18,	"	Lenoir,
25,	"	Dr. Willia[illegible] C[illegible].

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The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

Corresponding [illegible]

[illegible] married, [illegible] Why [illegible]

[illegible] Johnny [illegible] little [illegible] will cost him [illegible] him into a store [illegible] much per yard.

'How many yards?' asks the [illegible]

'Twenty-five,' says the fair one.

'My dear,' says Johnny, 'haven't you made a mistake? twenty-five yards would cover our church steeple, and you are only four feet three.'

'No matter, my dear, when the flounces are made, the dress will still be scant.'

The poor man finds out that he has saved nothing by marrying a little girl, and that it will cost four or five times as much to clothe her as he expected.

A few days pass. Tinklewinks wants another dress, and her lord protests.—Now observe how she manages: she approaches with—

Plea No. 1—namely, The Persuasive Plea.—Oh how hard he has to fight,—She tells him how she loves him—smooths his hair, calls him a king, asks if he has the heart to deny her. If he says he has, she proceeds to—

Plea No. 2—or the Destitute Plea.—She informs him of the fact she has nothing to wear, and says that a man is a brute who would not give his wife something to wear. That she is not fit to be seen. That people will cry shame on him. In vain he says that—"beauty unadorned is adorned the most." She asks if he can be so mean as to refuse her? If he says 'yes,' she proceeds to—

Plea No. 3—or the pouting plea.—This consists more of gesture than speech. She sits at the table with her little nose turned up, and her little eyes turned down. She eats little, (till he goes to business,) sighs often, and walks about the house like a bad tempered ghost.—She speaks only to say 'she does not care,' and 'she knew it would be so,' and 'it served her right.' Should he dare to say, 'it did,' she proceeds to—

Plea No. 4—or the property plea.—She politely asks for the little money she was married; certainly she can do what she wishes with her own? In fact, she had no property when they were married; all her worldly goods consisted of a few worsteds, and some knitting pins; but these knitting pins she always pokes in her eyes, unless she gets to plea No. 4. Should even this fail she proceeds to—

Plea No. 5—or the comparative plea.—All her departed lovers are made to pass before the unhappy man, and he is compared with them, one by one. If she had married Mr. Snooks, he—i. e. that is the coachman—would have had a livery. If she had married Mr. Swizzle, would have lived in style on the Avenue. If she had married, in fact, anybody else but her husband, she would have been treated like a human being. He, perhaps, becomes a little angry, and suggests that if she had married Adam, she would have dressed like Eve! But as she had married him, she must wear what [illegible]. This rouses her temper [illegible] immediately to—

Plea No. 6—or the plea Conclusive.—[illegible] of a threat to go to her [illegible], and many upbraidings that he brought her away from the joys of her own home, to abuse and make her miserable.

Now, no man was ever able to stand all these pleas. He generally falls at number one; and, only in extreme cases, gets to number six. So is woman able to work upon the affections of man, by her pleas for dress, that he is really to [illegible] debt, or to steal the article wanted. The power is possessed by no other class of orators. Hence, we conclude that women are the best orators, when they want a dress. RENNELAP.

FASHIONABLE.—For the coming season, says a fashionable exchange, the skirt will be the most expensive part of [illegible] dress, nothing less than a full [illegible] skirt being considered en regle. The greater the number of flounces that can be put on a dress, the better; so, of course, the taller the lady is the finer [illegible] be, and we should not be surprised, [illegible] for this patent reason, all ladies would [illegible] this summer. Where the [illegible] heavy [illegible] [illegible] up the front of the [illegible], however, necessitates a [illegible] the corsage. There [illegible] style of skirt trimming very [illegible] be admired. It is a broad [illegible] deep, of the same material [illegible] plaited a la veille and [illegible] quarter of a yard from the [illegible]. It is also frequently [illegible] dress both in [illegible]

[illegible]

[illegible] Little Boy—"Cause I want to draw a [illegible]"

Solomon and [illegible] Views [illegible]

These are [illegible] ken of in the B[illegible] hearted orthod[illegible] sed to doom th[illegible]

[illegible]

"Who's afraid?" returned Snooks, rising to his feet and essaying a breakdown. "Just my idea!" roared Jones, throwing his hat at the proprietor of the house, who had made his appearance, making a desperate effort to [illegible]. I was now thoroughly [illegible] moment was assisting [illegible] my guests, in which [illegible] black eye. I settled [illegible] for home, and was in [illegible], with a piece of beef [illegible]

QUESTIONS FOR A WIFE.—Do you remember what your feelings were immediately after you had spoken the first unkind word to your husband? Did you not feel ashamed and grieved, and yet too proud to admit it? That was, is, and ever will be, your evil genius! It is the tempter which labors incessantly to destroy your peace, which cheats you with an evil delusion that your husband deserved your anger when he really most required your love. It is the cancer which feeds on those remarkable emotions you felt so that [illegible] of his hand and lip. Never forget [illegible] manner in which the duties of the [illegible] alone be fulfilled. If your husband is hasty, your example of patience will chide as well as teach him. Your [illegible] may alienate his heart, and your neglect [illegible] him to desperation.—Your soothing will redeem him—your softness subdue him, and the good-natured twinkle of those eyes, now filling beautifully with priceless tears, will make him all your own.

WAKED UP THE WRONG PASSENGER.—A amusing affair occurred not many years ago, at fourth of July celebration at an interior town in Pennsylvania. Revolutionary veterans were becoming very hard to find, and yet a procession with no old soldier in it was not to be willingly submitted to. An honest old German of Revolutionary repute was discovered at the last hour. An open carriage was assigned to him in the programme, and a seat at the President's right at the table. When pressed after dinner to give his reminiscences of Washington, his recollections were found to be rather indefinite. But when something was said about Yorktown he remarked:

"Yaas, I vash at Yorktown."

"Under Washington, gallant soldier, under Washington?" asked the President.

"Yaas, I vash oonder Washington ven I surrendered."

"No you mistake, my venerable friend," exclaimed the President, "Washington never surrendered."

"Yaas, but you see, *I vash one of the Hessians.*"

TAKE CARE OF YOUR COMMAS.—A New York paper, in announcing the wreck of a vessel near the Narrows, says:

"The only passengers were T. B. Nathan, who owned three-fourths of the cargo and the captain's wife."

In another paper we find the following advertisement:

"For Sale.—An excellent young horse; would suit any timid young lady or gentleman with a long silver tail."

We heard a good Methodist preacher once go on his way:

"As I was riding along once on one of those beautiful Western praries, with my dear old wife, who has since gone to heaven in a buggy."

A man applied [illegible] before [illegible]. "Are you [illegible] green hand?" asked the [illegible]

"Why, no, not [illegible] not exactly a green [illegible] of the water."

"Ever [illegible]"

"No."

[illegible]

Intercourse with persons of [illegible] excellence, is of great importance [illegible] formation of a good character. The [illegible] example is powerful. We are creatures of imitation and, by necessary influence, our habits and tempers are very much formed on the model of those with whom we familiarly associate.

A liberal education puts us in possession of a companion that is our delight in prosperity and consoles us in adversity—it is the charm and solace of life.

[illegible] my soul!"

[illegible] I know it [illegible] golden. I [illegible]

[illegible] wing [illegible] gushing flood [illegible] A soul strong [illegible] lighted with the [illegible] by the street [illegible] child's strength [illegible] it goes down the [illegible]

[illegible] Summer was [illegible] the earth with [illegible] stars. The same [illegible] the air,

[illegible] a dove, I would fly!"

[illegible] was in the yard [illegible] of her [illegible] brown birds flying [illegible] the dark [illegible] would soon have [illegible] find a refuge in Heaven.

[illegible] wild swan was turning [illegible] were dropping [illegible] of frost glittered in [illegible]

[illegible] from the shutter of [illegible] singer lived. Her [illegible] in death, and trembling [illegible] truant tresses around [illegible]

By the great white throne, by the river of [illegible] was striking her golden [illegible] gushing fullness of [illegible] *Arthur's Home Magazine.*

A student of the University of Virginia, writing from that institution, states that the marble slab that formerly marked the resting place of Jefferson has entirely disappeared.—The visitors to his tomb, by clipping off fragments to be carried away as mementoes, have completely demolished it and uncouth granite pedestal, greately disfigured, is all that remains to mark the grave of the author of the Declaration of Independence.

T. H. WATTS. T. J. JUDGE. J. F. JACKSON.
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A Benevolent Institution established by special endowment for the relief of the Sick and Distressed, afflicted with Virulent and Epidemic Diseases.

THE HOWARD ASSOCIATION, in view of the awful destruction of human life caused by Sexual diseases, and the deceptions practiced upon the unfortunate victims of such disease by Quacks, several years ago directed their consulting Surgeon, as a CHARITABLE ACT worthy of their name, to open a dispensary for the treatment of this class of diseases, in all their forms and to give MEDICAL ADVICE GRATIS to all who apply by letter, with a discription of their condition, (age, occupation, habits of life, &c.,) and in case of extreme poverty, to Furnish Medicines Free of Charge. It is needless to add that [illegible] the highest Medical [illegible] the most approved modern [illegible]

The Directors of the Association, in their Annual [illegible] upon the treatment of Sexual Diseases [illegible] the highest satisfaction with the success which has attended the labors of their [illegible]

[illegible] Directors, on a review of the past, feel [illegible] their labors in this sphere of benevolent [illegible] have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves, with renewed [illegible] to this very important and much despised [illegible]

Reports and Tracts on the nature and treatment of Sexual diseases, diet, &c., are constantly being published for gratuitous distribution, and will be sent to the afflicted. Some of the new remedies and methods of treatment discovered during the last year, are of great value.

Address, for Report or treatment,
DR. J. SKILLIN HOUGHTON,
Acting Surgeon, Howard Association, No. 2 South Ninth Street, Philadelphia, Pa.
By order of the Directors.
EZRA D. HEARTWELL, *President.*
GEO. FAIRCHILD, *Secretary.*
August 17, 1859. 32-1y.

[illegible] Female Academy,
MALE AND FEMALE.

SITUATED a mile northwest of Notasulga, on the great thoroughfare leading from thence to Tallassee, Dadeville and Wetumpka. In this school students have every advantage desirable in the attainment of a solid and useful education, fitting them for college, or the business transactions of life, in one third or one fifth of the time usually required for that purpose by the old, monotonous, discouraging, laborious and disagreeable process. An experience of fourteen years in the instruction of youths of both sexes of all ages and capacities, has enabled the principal to adopt a system of instruction by which, however great a dislike, and however disagreeable and difficult it may have been heretofore for them, and however spoiled or injured they may be by wrong teaching, or rather, by the lack of proper instruction, they are by the mode adopted in this school not only rapidly advanced in the attainment of a practical and useful education, but at the same time take the greatest delight in learning all branches, even those which have always been looked upon as difficult and disagreeable. The location of this school is exceedingly healthy and pleasant one; society the best, away from the contaminating influence of town or village, and convenient to churches. Students have the advantage of proper moral and religious influences thrown around them, instead of the contrary, as is too often the case.

A long list of names might be given as references, but it is deemed wholly unnecessary here; but, those who may desire it, can have them sent to them by addressing the Principal at Notasulga, Ala.

The scholastic year is divided into two session of five months each, commencing the 2nd Monday in January, 1860.

For board and tuition per term of 10 months $100, or, per session of five months $50, is charged, payable half in advance. Board can be had at any convenient distance from the school. Again and again it is reiterated by many who are endeavoring to educate their children, that the task is difficult, disagreeable and discouraging. Let such, and, indeed, all who desire to see them rapidly advanced in the most pleasant and agreeable manner, give this school a trial of at least one session.

For further particulars address,
G. PARKER,
Notasulga, Jan 27. 5mo. *Principal.*

GREENSBERG
Medical Institute,
Tallapoosa County, Alabama.

THE Faculty congratulate their friends and the *Alumni*, upon its continued prosperity. An extensive collection of Chemicals, Philosophicals, Models, Plates, etc., have been added, the past summer, which give to students all the advantages that can be given by most of our Medical Colleges. Our system of teaching will advance students almost three times as fast as other schools.

The report of a committee of the class, is that the Building is fine, and that the appliances, in point of practial utility, are inferior to none. Demonstrations, Anotomical and Surgical, have been very interesting. We are satisfied it is the place to learn, as there are no other privileges granted.

The Spring Session will open on the 2d of April, and close on the 8th of September, 1860.

GRADUATING COURSE—EXPENSES:

Matriculation Fee,	$5 00
Demonstrator's Ticket,	10 00
Tuition	100 00
Graduating Fee and Honor,	25 00

Board, Lodging and Washing $14½ per month. Text Books, such as are used in most Colleges
J. F. SHEPARD,
Jan. 27, 1860.—4t. DEAN.

MASON'S
ANTI-BILLIOUS ELIXIR!

THIS remedy is of Southern origin, and peculiarly adapted to Southern Diseases. Being purely a Vegetable Compound, it is a mild Cathartic and Liver Remedy. Acting first on the Liver and then on the Stomach and Bowels, leaving the whole system in an invigorated condition. In this it differs from the common Catharties; in fact, it may properly be called a Tonic Cathartic. As a preventive of disease, it is unequaled, and ought to have a place in every family.

If you are dyspeptic get a bottle of Mason's Anti-Billious Elixir. If you have the liver complaint, or any symptom indicating any derangement of that organ, take a bottle of Mason's Anti-Billious Elixir. If you suffer from want of appetite or general debility, keep on hand a bottle of Mason's Anti-Billious Elixir. If you are subject to sick or nervous headache, be sure and have a bottle of Mason's Anti-Billions Elixir.

If you have chills and fever or any fever of a billious type, cure yourself by taking a bottle of Mason's Anti-Billious Elixir. If you want a remedy for chronic colaramorbus, or any disease of the bowels get Mason's Anti-Billious Elixir. If you have cases of obstructive menstruation, no matter from what cause, use Mason's Anti-Billious Elixir.

It is a remedy combined after many years observation at the bed side. It is no secret nostrum, but its ingredients will be made known to any physician desiring the information.

T. W. MASON & CO., Wetumpka, Ala., Sole Proprietors, to whom all orders must be addressed.

COUGHS, COLDS, HOARSENESS

and Influenza, Irritation, and Soreness or any affection of the throat CURED, the Hacking Cough in Consumption, Bronchitis, Whooping cough, Asthma, Catarrah, RELIEVED BY

BROWN'S BRONCHIAL TROCHES,
OR COUGH LOZENGES.

"A simple and elegant combination for Coughs, &c.,
Dr. G. F. BIGELOW, Boston.

"I recommend their use to *Public Speakers.*"
Rev. E. H. CHAPIN, New York.

"Most salutary relief in BRONCHITIS."
Rev. S. SEIGFRIED, Morristown, Ohio.

"Beneficial when compelled to speak, suffering from COLD."
Rev. S. J. P. ANDERSON, St. Louis

"Effectual in removing Hoarseness and Irritation of the throat, so common with SPEAKERS and SINGERS."
Prof. M. STACY JOHNSON, LaGrange, Ga. Teacher of Music, Southern Female college.

"Great benefit when taken before and after preaching, as they prevent Hoarseness. From their effect, I think think they will be of permanent advantage to me."
Rev. E. ROWLEY, A. M.
President Athens college, Tenn.

Sold by Druggists at 25 cents per box.

Also BROWN'S LAXATIVE TROCHES, or *Cathartic Lozenges*, for Dispepsia, Indigestion, Constipation, Headache, Billious affections, &c.
Dec 2. 6m.

SANFORD'S
LIVER INVIGORATOR,
NEVER DEBILITATES.

IT is compounded entirely from Gums, and has become an established fact, a Standard Medicine, known and approved by all that have used it, and is now resorted to with confidence in all the diseases for which it is recommended.

It has cured thousands within the last two years who had given up all hopes of relief, as the numerous unsolicited certificates in my possession show.

The dose must be adapted to the temperament of the individual taking it, and used in such quantities as to act gently on the Bowels.

Let the dictates of your judgment guide you in the use of the Liver Invigorator, and it will cure liver complaints, bilious attacks, dyspepsia, chronic diarrhoea, summer complaints, dysentery, dropsy, sour stomach, habitual costiveness, cholic, cholera, cholera morbus, cholera infantum, flatulence, jaundice, female weaknesses, and may be used successfully as an ordinary Family Medicine. It will cure SICK HEADACHE (as thousands can testify,) in twenty minutes, if two or three teaspoonsful are taken at commencement of attack.

All who use it are giving their testimony in its favor.

Mix water in the mouth with the Invigerator, and swallow both together.

Price One Dollar per Bottle.

—ALSO—

SANFORD'S
FAMILY CATHARTIC PILLS

COMPOUNDED from Pure Vegetable Extracts, and put up in glass cases, air tight, and will keep in any climate.

The Family Cathartic Pill is a gentle but active cathartic, which the Proprietor has used in his practice for more than twenty years.

The constantly increasing demand from those who have long used the PILLS, and the satisfaction which all express in regard to their use, has induced me to place them within the reach of all.

The profession well know that different cathartics act on different portions of the bowels.

The FAMILY CATHARTIC PILL has, with due reference to the well established fact, been compounded from a variety of the purest Vegetable Extracts, which act alike on every part of the alimentary canal, and are GOOD and SAFE in all cases where a cathartic is needed, such as derangement of the stomach, sleepiness, pains in the back and loins, costiveness, pain and sores over the whole body, from sudden cold, which frequently, if neglected, end in a long course of fever, loss of appetite, a creeping sensation of cold over the body, restlessness, headache, or weight in the head, all inflammatory diseases, worms in children or adults rheumatism, a great purifier of the blood and many diseases to which flesh is heir, too numerous to mention in this advertisement. Dose 1 to 3.

Price three dimes.

The Liver Invigorator and Family Cathartic Pills are retailed to Druggists generally, and sold wholesale by the Trade in all the large towns.

S. T. W. SANFORD, M. D.
Manufacturer and Proprietor,
34-1y 335 Broadway, New York.

STEIFF'S FIRST CLASS IRON FRAME
PIANO MANUFACTORY.

The Largest Assortment in the City constantly on hand, varying in price from $200 to $500.

ALL PIANOS sold by me are guarantied to give entire satisfaction for the term of five years, my facilities for manufacuring are such that I can sell them at prices that defy competition, on accommodating terms. Are also superior in touch and tone to any manufactured.

Orders received by Rev. Mr. Lake, Magnolia, N. G., or by mail will be as carefully attended to, as if the purchaser was present, at my manufacturing prices.

Also, Melodeons, suitable for parlors and Churches. Also, constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.

CHARLES M. STEIFF,
No. 7, Liberty street, Baltimore, Md.

List of Pianos made by Charles M. Steiff, No. 7, south Liberty street, Baltimore, Md.
BALTIMORE, March 5th, 1857.

6 Octavo, Rosewood case, plain front, round,
6 Octavo, Rosewood case, 2 mouldings front, round,
6½ Octavo, Rosewood case, plain front, round carved lyre.
6½ Octavo, Rosewood case, moulding front, round carved lyre.
6½ Octavo, Rosewood case, mouldings front, round carved lyre.
7 Octavo, Rosewood case, plain front, round carved lyre.
7 Octavo, Rosewood case, 1 moulding front, round carved lyre.
7 Octavo, Rosewood case, 2 mouldings front, round carved lyre, fancy name board inlaid.
7 Octavo, Rosewood case, 2 mouldings, and sepentine, (or fancy bottom.) fancy inlaid name board, and fancy desk.
7 Octavo, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre.
7 Octavo, Rosewood case, three heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round.
7 Octavo, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round.
7 Octavo, rich Rosewood case, Louis XIV, finished all around with carved work, carved feet and lyre.
March 20, v1-n11-tf.

IF YOU WANT AN EXCELLENT PIANO, ADDRESS CHARLES M. STIFF NO. 7, S. LIBERTY STREET, BALTIMORE, MD.

Canvassers Wanted.
LIBERAL INDUCEMENTS TO AGENTS.
Fifty Dollars a Month, and all Expenses Paid!

WE wish to engage an active Agent in every county throughout the United States and Canadas, to travel and introduce our *New Twenty Dollar Double Thread Lock Stitch Sewing Machines.* This Excelsior Machine is just patented, with valuable improvements, which make it the cheapest and most popular machine in existence, and acknowledged to be unsurpassed for general utility. A limited number of responsible agents are wanted to solicit orders by sample, to whom a salary of $50 per month and expenses will be paid. For condition and full particulars address, with stamp for return postage,
J. W. HARRIS & CO.,
No. 13 shoe & Leather Exchange,
Dec. 2-3m Boston, Mass.

Economy & Progression.

[illegible] things, new [illegible] introduced—not [illegible] other ages, but [illegible] utility. In no [illegible] marked or [illegible] medical, [illegible] and [illegible] that [illegible] remedial agents; [illegible] so often [illegible]

Dr. Little's Anodyne Cough Drops,

[illegible] cure for Coughs, Colds, Asthma, [illegible] Croup, Whooping Coughs, [illegible] children.

This is a pleasant medicine to take, producing immediate relief, and in 9 out of 10 cases a permanent cure. It exercises the most controlling influence over Coughs and Irritation of the [illegible] remedy known, often stopping the most violent in a few hours, or at most in a day or two. Many cases thought to be decidedly consumptive have been promptly cured by using a few bottles, and the wearing *Little's Strengthening Plaster* on the chest. As an anodyne expectorant, without astringing the bowels, it stands paramount to all cough mixtures.

DOLLAR VERMIFUGE.

Prepared and put up in bottles and vials, only by W. G. Little. In using, nothing else is required to relieve children of worms; and besides being one of the best and cheapest ever offered to the public, its frequent use in families will save much trouble and expense, as well as save the lives of many children; for eight out of every ten cases generally require it.

DR. LITTLE'S FRENCH MIXTURE.

This is prepared from a French Recipe (in the forms of No. 1 and 2; the first for the acute, and No. 2 for the chronic stage,) that has been much improved upon in this country; and from its unexampled success is likely to supercede every other remedy for the cure of the diseases of the Kidneys and Bladder, Gonorrhoeal, Blennorrhoeal, and Leuchorrhoeal or Flour Albus Affections. This extensive compound combines properties totally different in taste and character for anything to be found in the U. S. Pharmacopoee or in private practice; and if point of safty and efficiency is not rivalled in America.

Dr. Little's Ring-Worm and Tetter Ointment.

Hundreds of cases of Chronic Tetters, Schald Heads, and diseases of the skin generally, have been cured by this remedy, and since the introduction of the No. 2 preparation (being stronger) scarcely a case has been found that it will not effectually radicate in a short time. For the cure of Cancerous Sores and Ulcers it is applied in the form of Plasters, and is almost infallible.

IN ADDITION, the Proprietor prepares, for the great convenience and certainty in prescribing, Strengthening Plasters, of the most superior quality, improved Cooks' Pills (an easy billious cathartic,) Vegetable Pills (a mild cathartic to obviate costiveness,) Antacid (for tightness and acidity of the stomach,) Tonic Bitters, etc., which will be sent on consignment if ordered.

Medicines, like everything else, are better and more economically supplied to the great mass of the people by merchandize than in any other way.

Physicians are referred to the 13th page of Dr. Little's pamphlet, to the catalogue of medicines of the Materia Medica, that he uses in compounding his different remedies, and asked to say if they are not the chief reliance of the profession, as he himself has practiced medicine extensively for more than ten years, before retiring to the drug business.

In more than two hundred places in Georgia, and in all the Southern States they are to be had; and as there are scamps about who are counterfeiting his remedies, by palming off their own or something else, by using the same or similar names (for no patent is wanted or secured, amid the absurd patents of the day,) let all be cautioned look well for the signature of the proprieto, thus:—

Wm. G. Little

and also the name blown into the glass of each bottle.

N. B.—All orders and Letters on Business are to be sent in future to MACON, GA., instead of Philadelphia. Wholesale Agent, McKESSON & ROBINS, New York. Sold by LITTLE & BRO., Wholesale Druggists, Macon, Ga.

N. B.—These Medicines are compounded by Dr. Little in person, are not like the quack nostrums of the North—good for everything—but will assuredly cure the cases prescribed for.

August 26, 1858—6m.

"Endless Punishment."

Examined and Refuted, by Rev. Dr. I. Williamson.

We have received at the *Herald* office a full supply of this admirable argument against endless hell torments. It treats of the following subjects. "The spirit of the doctrine. The doctrine unreasonable. The doctrine opposed to God. The doctrine unscriptural. The phrase "everlasting punishment" examined.—The phrase "he that believeth not shall be damned," considered. "The wicked shall be turned into hell.' 'The blasphemy against the Holy Ghost.' The second death.' The 'rich man and Lazarus.' 'The smoke of their torment ascendeth up forever and ever.' All these subjects are fully discussed.

We will send this book, which should be in the hands of every universalist and every opposer of our faith, to any part of the United States for 75 cents, and pre-pay postage. Direct to J. C. Burruss, Herald office, Montgomery, Ala.

The Gallows.

The Prison and the poor house, a plea for humanity, showing the demands of christianity in behalf of the criminal and perishing classes, by G. W. Quinby.

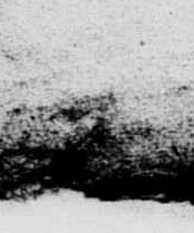
This volume should be in the hands of every Christian, especially every Universalist Christian. It thoroughly discusses, not only the death penalty, but the causes of crime, the philosophy of punishment, the conditions of millions of poor and perishing ones, and the cure for theis ills. Its tone and spirit are eminently Christian, and though the name Universalism does not appear in its pages, no one can peruse it without being impressed with the important truth that Love is the great reformatory power of Christianity.

It is a book of facts and arguments, and is invaluable to clergymen and the public lecturer, as a book of reference. The press has spoken in the highest praise of the work, declaring that argument against the gallows and for reform in the prison and poor house, it has no superior.

We have a full supply and are anxious that it should be read by all classes. It contains 326 pages, and is beautifully printed on good paper. We will send single copies to any part of the United States and prepay postage, for $1; five copies to one address for $4 75; and ten copies for $8, and prepay postage.

Address, J. C. BURRUSS, Montg'y. Ala.

Livery and Sale Stables.



THE undersigned has purchased the Livery and Sale Stables formerly owned by Hereford, Oliver & Brown, on Commerce street, where his old friends and the public generally can always find him ready and willing to accommodate them in anything in the above line of business. Having attentive assistants, good ostlers, fine horses and vehicles, he flatters himself that he can please all.
nov8 JAMES PORTER.

UNIVERSALIST HERALD

"HE WILL NOT ALWAYS CHIDE: NEITHER WILL HE KEEP HIS ANGER FOREVER."—PSALMS 103: 9.

VOL. XIV. MONTGOMERY, ALA., FRIDAY, APRIL 27, 1860. NO. 9.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

TERMS OF SUBSCRIPTION:

Two Dollars A Year, In Advance.

To Postmasters.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice, when their papers remain in the Post Office without being taken out by subscribers, within five weeks they are liable for the pay.

☞ The patrons of one journal need not wait for agents to call on them, but let each and every man indebted to us, enclose the money in a letter, and send the same to us, at this place, at our risk. All current money in the States in which subscribers reside will be received, and due credit given therefor in our books.

☞ Postmasters and others, who know individuals to be irresponsible, to whom our paper is sent, will confer a great favor by apprising us of the matter without delay.

☞ Be sure and give the name of the office at which you have been receiving the "Herald," as well as the Office to which you desire to have "Herald" changed.

From the Baltimore Exchange.

Trade with Baltimore.

There has never been a more favorable opportunity for the merchants of Baltimore to establish closer and more extended business relations with the South and Southwest than at the present time. The beneficial results which have attended the success of the Reform movement in this city are already apparent in the peace and good order that now prevail in our midst. With the restoration of public confidence, an increased activity is observable in various branches of commerce and manufactures, and not only have dealers re-appeared amongst us, who, during the continuance of the Reign of Terror, made their purchases elsewhere, but the sectional issues which have tended to alienate the Southern States from those at the North, have also had the effect of fixing the attention of the former upon this city as a market and an *entrepot*. It is natural that this should be so. Baltimore occupies a geographical position on the seaboard, midway between the two extremes of the Union. The political sentiments of our citizens on national questions have ever been eminently conservative. The facilities which we possess for the transportation, both inland and coastwise, of foreign and domestic products, are superior to those of the cities to the eastward, so far as proximity to the South and West is concerned, and are equal to the best, in the ease and rapidity with which remote points may be reached. The number of our first-class mercantile houses has been largely extended of late years, and fabrics of every description, and all the various articles of utility or luxury which enter into the general demand, may be bought as cheaply here as Philadelphia, New York, or Boston. These facts are now becoming better understood than they once were, and, as a consequence, our trade with the South, the Southwest and West, is gradually increasing in magnitude and importance. It is a singular circumstance, and one which deserves to be mentioned in connection with this subject, that the people of the Southern States were slower to appreciate the advantages of Baltimore, as a market, than were those of the more newly settled States of the West. Yet the social affinities of Maryland are decidedly of a Southern character, and her people have always been amongst the foremost to uphold the Constitution of the United States, and to insist upon the faithful observance of those compromises upon which the original compact of the Union was founded. It would scarcely be worth while now to inquire how it has happened that a more imposing mercantile alliance, based upon a community of interest, was not earlier formed between the merchants of the slave States and them of Baltimore—the first commercial city of the South. But it required more than one rough shock to change perceptibly the current of a trade which had flowed in a particular channel for a number of years. Southern merchants had become, from long habit, so accustomed to make their semi-annual purchases in the Eastern cities, that they did not trouble themselves to ascertain whether it were possible to supply themselves with any variety of goods which they wanted at some point nearer home. The Harper's Ferry raid, and the promulgation throughout the States north of Mason & Dixon's line, of "The Irrepressible Conflict" doctrine of Senator Seward, have aroused them to a consciousness of the serious danger which is to be apprehended from pushing the slavery question to extremities, and have at length led to the agitation and partial adoption of defensive measures. In consequence of the changes which have thus been brought about, the trade of the South with this city has undergone a marked improvement; and it is equally gratifying to know that it promises to increase not only far more extensive than it has ever heretofore, but also a permanent acquisition. There is one particular point, however, wherein our merchants might follow, with advantage, the example which is set them by those of other large commercial centres. The latter do not wait for agents to call on them, but let each and every [illegible] man indebted to [illegible] the contents of the [illegible] known to the [illegible] of the [illegible] push out wants [illegible] same [illegible] their advices; and in [illegible] [illegible] [illegible]

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

Corresponding Editors:
S. J. McMorris, J. M. H. Smith, B. F. Strain.

MONTGOMERY, ALA., APRIL 27.

JOSEPH WALKER, Charleston, S. C., is our authorized agent in that city. Any business transacted with him will be valid.

Appeal to Parents.

The love of a good parent is unfailing and unquenchable,—it blooms in amaranthine beauty in *all* climes—it remains pure and unsullied amid life's fleeting and chequered changes—in adversity and trial, like the ivy round the oak in the tempest, it clings the closer, even seeking the good of its objects, and as *true* and unwavering in its devotions as the needle is, in pointing to the poles. It plumes itself in triumph—mocks all opposing barriers—encircles its objects in the arms and embrace of undying *affection*, and *never forsakes* them, while reason sways her burnished sceptre!

Such, in brief, is an outline of that redeeming and hallowed principle which glows in and gushes forth from the fountains of the soul, and to which, all nature, with her myriad voices responds with heavenly and melodious accent.

I now appeal to parents in confirmation of what I have just stated. You have, I will say, six children:—some malignant disease attacks and invades their system—prostrates their fragile and tender forms, and stretches them on beds of pain and of anguish: you love them every one—you look upon them with an eye of compassion—you pity their condition. What next? You rejoice to know that you have an *antidote* for the disease—you have a remedy in your house—within your reach, and you know that by applying the medicine, all of your children will be healed of their maladies—the rose of health will again bloom on their pale emaciated cheeks, and they be perfectly restored, so that disease can have no more dominion over them! I wish to know, now, fond parents, how would you act under such circumstances, and with these facts in view? Would you commence the work of healing—cure *two* of your loved ones and leave the *others* to die amid the ravages of disease under your own roof (!) while you had that which would heal them were it applied, but you refused to administer it?

It would be an insult to the feelings of humanity, to say that you would thus act.—Would you not eagerly and anxiously apply the saving medicine until all were healed?—Surely you would—you would never cease in your laudable enterprise until all were *completely* restored.

Apply this if you please—God the father of the vast family of man. He loves all. How great that love! it transcends ours as much as the sun in its meridian splendor does the ephemeral taper of the glow-worm. We are all diseased, "the whole head is sick, and the whole heart is faint." We are afflicted with the devastating malady of sin. Is there no remedy? Yes! thanks be unto a kind Providence, there is a "balm in Gilead, there is a *physician* there." He has a remedy—He has commenced the work of healing—of redemption. Oh! tell me not that he will heal a *few*, and deny the healing panacea to the *others*, while he has it, and knows that by applying it all will be healed. Christians, talk not so; you make God meaner than man. You do, indeed—you make him "without natural affection," and those that are destitute of it, the Bible condemns.

But, says one, "God does offer the remedy to all, and we refuse to accept; consequently, if we die (eternally,) it is our own fault."—Parents, look at this sophism; examine it minutely:

Your child is sick, young and ignorant.—You wish him healed, you have medicine, and you know that if administered, it will effectually cure it. You say, "son, take this medicine, and you will get well." The child being foolish and purblind, says, "no, father, I do not want it—it is bitter and nauseous." Fathers, would you stand by your child at a crisis like this, see him gasping for breath, and say, "well, now, die, and welcome; I don't care a straw, it is your look-out and not mine." Would you—*could* you thus act? Impossible! You would make the child take the medicine if you knew, or even *thought* it would cure him. This parents frequently do. Children do not know what is for their good; neither do sinners. Seeing that man would apply the healing balm to all children, shall we say that God will not? "Shall mortal man," says Job, "be more *just* than God? Shall man be more *pure* than his Maker?"

I do not mean to say, that God will *force* us into heaven against our wills, and as it were, by the hair of our heads; but this I do mean to say, that God will never abandon his children, and give them up to sin and Satan, while he has the power to heal, redeem and save them. He can influence their minds—He can turn them as he turneth the rivers of water, as the Psalmist beautifully declares; and thus all will *freely* and *voluntarily*, "be willing in the day of his power," as David declares. Has not God commenced the work of redemption? Is it not a good work? It is. Well will God commence a good work and leave it *half* done? I do not believe a word of it. He will FINISH IT. Amen.

A FAIR REQUEST.—Will some of our differing brethren have the kindness to refer us to the chapter and verse in the Bible, where we are commanded to believe in an immortal devil or an endless hell? We are in earnest; if they can, let them now speak, or forever hold their peace. Shall our request be heeded?

Does God Act without a Purpose.

As many believe that God has made and placed in this world, without any definite purpose in view, we propose to examine this important subject a little. A wise man never acts without purpose or design, without some particular object. Here we all agree. Well then, God being the fount of all wisdom, would not have created man without any definite aim or purpose. Was that purpose infinitely good? Undoubtedly as it came from infinite goodness. Follows it not then, that it must have embraced the greatest good of all creatures, yea, the salvation of every son and daughter of humanity? We think so, as we shall endeavor presently to show. But suppose we say with some, that God has not purposed the salvation of any. Do we not at once undeify him, and make him less wise than man? Or, if we say that he porposed the salvation of some, and the endless ruin of others, do we not detract from his goodness and mercy? And do we not make him partial and malevolent? As God is a God of love and justice, he could not have stopped short of decreeing the redemption of all souls! As this must have been his purpose, it will ever stand as sure and immutable as the throne of Jehovah; and neither devils nor wicked men can make it void!

We here take the ground that God purposes the end of his creatures from the beginning. And now for the proof. "Declaring the end from the beginning, and from ancient times the things that are not yet done. Saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:10.

We have seen that God hath declared the "end from the beginning," and we shall now proceed to show that this is the gathering together of all things in Christ. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one, all things in Christ; both which are in heaven and which are on the earth, even in him." Eph. 1:9–10. This is the revealed purpose of God. Will it stand sure, as we have intimated? What does Isaiah say? Hear him! "As I have purposed so shall it stand." 14:14. Again: "My counsel shall stand, and I will do all my pleasure." 46:10.

Here then we rest the doctrine of Universal salvation, and we rejoice that it is founded upon the purpose and grace of God! That salvation comes by the purpose of God, is farther evident if we consult Paul to Timothy: His language is this: "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which were given to us in Christ Jesus, before the world began." 2 Timothy 1:9. Truly hath the poet said—

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

WHAT CAN PREVENT IT?—What can prevent the salvation of all men? Has not God willed it? He has. For Paul says without the least reserve, "God will have all men to be saved." (1 Tim. 2:4.) Will not God do according to his will? Certainly, for that is just what Daniel says. Hear him—"He (God) doeth according to his will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him what doest thou?" (Dan. 4:35.) Has not Jehovah purposed to save all men? That he has is as clear as the morning sun, for Paul declarest, that he has "purposed to gather all things together in Christ." (Eph. 1:9.)—Will the purpose of God stand sure? Undoubtedly, for we read, "as I have purposed so shall it stand." (Isa. 15:34.) What then I want to know, can prevent the salvation of all men? God wills and purposes it; he doeth according to his will; and as he has purposed so shall it stand. Surely then, "if God be for us, who shall be against us?"

God purposed the salvation of all men—Angels rejoice at the enrapturing thought—Cherubim and Seraphim exalt while meditating on so glorious a consumation—our blessed Savior died to accomplish the work—all christians pray that it may be done, and that God may be adored by all creatures! So long then as we have such Bible truths as the above, so long are we determined to preach just like Paul that God will have all men to be saved. Our opposers may endeavor to crush the doctrine of unlimited goodness, but in vain. It will triumph—it is immortal—it came from heaven, and will remain as immutable as its author, God!

PROFANE SWEARING—AN INCIDENT.—A short time since, while engaged in writing a letter at the desk of a merchant an acquaintance of mine entered the store, and addressing the company began to converse on politics, about which he swore very fluently. Raising my head for a moment, I said, Mr. J., I wish to employ you by the month, what will you take? Without recognizing my voice, he replied that he did not wish to hire himself, as he already had as much as he could do! But, said I, my hiring you will not interfere with your business at all, I want to hire you by the month to *quit swearing*, what will you take? At this juncture he recognized me, and with much confusion said: Excuse me Mr. Burruss, for I really did not know that you were present. How strange it is, thought I, that individuals will blush to do things before men, while they have no shame for transgressing before God, whose eye is continually upon them, and even blaspheming his holy name. Sinner, whoever you are, remember that God sees you—by night as well as by day—and that he will assuredly punish you for your sins. "The Lord will not hold him guiltless that taketh his name in vain."

The State of Arkansas is the only State in the Union without a telegraph, and she has not a foot of line within her border.

A few Facts concerning the Bible.

Berosus, a Chaldean historian, mentions the building of the Tower of Babel, also its destruction.

Tacitus, and Josephus give an account of Sodom and Gomorrah, which agrees with that given by Moses in the Bible.

Pliny, (the younger) a heathen Philosopher says that such a being as Jesus Christ did live and that he had many followers.

Moses, in the 26th chapter of Leviticus, foretold the abrogation of the Jewish polity—the destruction of Jerusalem—the dispersion of the Israelites over the whole earth—that their city should be trodden down by the Gentiles—that they should fall by the edge of the sword, and that they should eat the flesh of their children.

As there are some persons in the world who look upon Moses as a false prophet—a deceiver, &c., let us see if his prediction concerning the Jews was ever fulfilled!

Josephus, the celebrated Jewish historian, in his "Wars of the Jews," declares that Jerusalem *was "trodden down"* by the Roman armies—that the Jews did "fall by the edge of the sword"—that many of them were so famished that they did cook and eat their own children, (just as Moses predicted long before,) and that 11,000 were slain with terrible slaughter, and that 97,000 perished with hunger, or were taken captives. Could an *uninspired* man have predicted such things with so much precision and exactness? Impossible! Why the (false) prophet Wm. Miller, has long been foretelling the conflagration of this mundane sphere. *He* asserted it as a startling truth, and positively announced that there would be *"no postponement* on account of the weather;" and yet we know that his predictions failed in toto. The difference between Moses and Miller is this: the former was inspired by God.—the latter by his own vanity.

The prophet Nahum, predicted the destruction of the Ninevites, and Diodorus testifies to the truth of the matter.

Not wishing to surcharge the mind of the reader with a prolix article, I shall conclude by saying that the Bible carries with it, (independent of its confirming prophecies,) internal evidence that it is not of earthly origin.—Wherever it has been read, it has elevated, modified, and purified the tone and standard of public morals. Wherever it may find man—under whatever circumstances, it comes to him as a comforter—a consoler, a beacon to guide him in safety o'er the tempestuous sea of life into that heaven "beyond the bounds of time," where temptations can never come, and where all our hopes shall be swallowed up in blissful reality.

The poor and the rich, the young and the old, all find lessons of instruction, of counsel, of comfort, and of joy, thro' all the chequered scenes of life. O! let us all remember these facts, and prize the blessed Bible above all earthly treasures; and let us carry out its holy and purifying precepts in our intercourse with the world.

NO MORE CURSE.—As many who believe in endless torment are fond of running to the Revelation of St. John, to find proof of the same, we will hear John in his closing chapter. The "lake of fire," as all allow, is a metaphorical expression, designed to show God's judgment upon the wicked, and the curse which sin necessarily brings its votaries. We take the ground that these things will be of limited duration, and that the time will come when there shall be no more curse. Now hear the Revelator speak on this subject—"And there shall be no more curse; but the throne of God and the Lamb shall be in it, (heaven,) and his servants shall, serve him," Rev. 22:3. Here then, we learn that the curse of sin and inquity shall finally be no more! How then can the dogma of endless sin and suffering stand before the radiant blaze of God's truth. Would not endless pain—endless death, of which we hear so much, be a great curse? In view of these things we chose to believe God rather than man.

HELL TO BE DESTROYED.—Partialists have a great deal to say about an "endless hell," "eternal hell," the rich man in hell, &c. But *saying* and *proving*, are two very different things. So long as they can call to their aid the *credulity* of the people all is fair sailing; but make them prove their assertions, and they are completely *nonplussed!* At a perfect stand! But, says one, the rich man was in hell. Very well; but that very hell is to be DESTROYED!!! Hos. xiii: 14. The word rendered hell where the rich man is spoken of, is *Hades*, which corresponds *exactly* with *Sheol*, (hell,) in the old testament, as above stated, is destined to *destruction*, "for the mouth of the Lord hath spoken it." Hence the absurd, ungodly, unreasonable, unscriptural, and pagan notion of an *endless hell*, is completely stranded, "leaving not a single wreck behind."

A PLEASING THOUGHT.—Did such a monster exist as the Partialist Devil, how he must exult and rejoice to hear professed ministers of the gospel exhausting their energies in pleading his cause—that his power shall never be taken from him—that this sceptre shall never depart—in fine, that he need not entertain any fears about losing his life! If the reader can imagine the feelings of a culprit, when he is tried at the bar of Justice for his misdemeanors, when he hears his attorney pleading for his life—that he be not executed—then he may form some idea of the joy of the devil, when he hears that there is no law, the penalty of which the law will demand his life.

We are opposed to the death penalty, as it regards human beings, but our conscience does not chide us at all for contending for the death of the devil.

The Austin (Texas) Intelligencer says several bodies of armed men have suddenly appeared in that place, and mysteriously disappeared. Whence they came and whither they are gone, time will doubtless tell.

A Tract for the People, Or A Correspondence Between JNO. COUNCILL & REV. MR. WATKINSON, *Of Portsmouth, Va.*,

A REVIEW OF THE CORRESPONDENCE, BY REV. A. BOSSERMAN, OF BALTIMORE, *Published by the Universalist Society of Portsmouth, Va.*

Those who have carefully read the foregoing correspondence will not deem an apology necessary from Mr. Councill, for having laid said correspondence before the Universalist Society of Portsmouth. Nor will they consider an apology necessary, from said Society, for spreading the whole matter before the public. And I am sure they will not consider an apology necessary, from me, a Universalist minister, for my strictures upon Rev. Mr. Watkinson's letters.

It must be plain, to the reader, that Rev. Mr. Watkinson has transgressed the rules of christian courtesy in his unjust and uncalled for attack, not only upon the Universalists of Portsmouth, but upon Universalists in general, and upon the ministers of the denomination in particular. Self-protection is a God-giving right; if any man even in a private correspondence, takes it upon himself to call hard names, villify and outrage his fellow men, he justly exposes himself to public censure. To talk about a violation of confidence, under such aggravating injury and insult, is to talk the veriest nonsense. If any man, in a private correspondence with me, brings, what I consider to be, false charges against the denomination of which I am a member, I have a right to demand him to take those charges back, or sustain them before the public.

Had Rev. *Mr.* Watkinson confined himself, in his letters, to what Mr. Councill had written, and not come down with a tirade of abuse upon the whole Universalist denomination, the correspondence would have ended as it begun. But as he has seen fit to transcend the bounds of christian courtesy; refused to retract his misrepresentations, and is not afraid of anything he has written, though never so hastily, therefore we have published this *Tract for the People.*

I now proceed to offer a few strictures upon certain portions of Rev. *Mr.* Watkinson's letters to which *Mr.* Councill has not replied. I commence with his statement of his study of Universalism. He tells us that he has studied Universalism most carefully for fifteen years—What a pity that so much of his precious time has been thrown away on what, to him, appears to be so vile a thing! But after telling us that he has made it his careful study for fifteen years, he says, "I am free to say that I regard it as the inevitable foe to all civil order and good government, working subversion of law and authority from Epicurus, the first of the riff-raffs till now." *Astonishing!* What an apt scholar the Rev. Gentleman must be! Epicurus the first Universalist! And all riff-raffs from the first to the last! "The inevitable foes to all civil order and good government; at the head and front of all offensive organizations in our land." My present limits will not allow of any lengthy refutation of these extraordinary statements. Falsehood is written all over them, as must be seen, at a single glance, by every intelligent mind unbiased by sectarian prejudice and bigotry. I would ask; how could Epicurus be a Universalist when he had no faith in a future life? I will ask a few more questions. Was Universalism the faith of those who murdered our Lord and his apostles?—Was it the faith of those who carried on what are called the ten persecutions in which many hundred thousands lost their lives? Was it the faith of those who carried on the persecutions in Holland when one hundred thousand died by the hand of the executioner? Was it the faith of those who carried on the persecutions in France, in England, in Ireland, Scotland, Spain and Italy, which have been scenes of bloodshed and wide-spread desolation? Was it the faith of those, in our own country, who hung the Witches, whipt the Quakers and banished the Baptists? Was it the faith of John Brown, the Harper's Ferry invader and those associated with him? Every man must answer these questions in the negative, for none of these bloody persecutors and mad invaders were Universalists. I will ask another question. If Universalists are such disorderly persons, why is it that there are more orthodox ministers in our penitentiaries than believers in Universalism? Every intelligent man knows or ought to know that our penitentiaries are crowded with believers in endless woe, and every man who expiates [illegible] upon the gallows, if he makes any pretentions to religion, professes to be sound in the orthodox faith. And yet in the face of all this the Rev. Gentleman has the bold audacity to charge upon Universalism all insubordination to law and order.

But the Rev. Mr. Watkinson has learned another thing; I suppose it is also the result of his fifteen years careful study. He has learned that the six hundred and eighty-six Universalist preaches in the United States are such a set of confounded scamps; so vile and degraded that there is but one or two that he should care even to converse with. He might condescend to converse with Dr. Chapin! Now all I have to say to this is, I would advise his parishioners to build him a house of glass, or some other material that is as good a non-conductor of moral pollution as glass is of electricity, and put the Rev. Gentleman in it and keep him there, lest he might, accidentally, come in contact with some Universalist minister, and have his pure robes soiled with the abominable thing.

I now pass to another matter. The Rev. Gentleman in his first letter to Mr. Councill, says: "As to your criticisms of the bible you are equally pitiable, you had better let such matters be attended to by those competent to the task." But I would ask, who are to attend to those matters? To whom are Mr. Councill and others to go for their criticisms upon the Bible? To whom but to the Rev. Watkinson? He alone is competent to guide us in the way of truth? At least this is his opinion. For in his second letter he says: "As to my arguments and and illustrations anywhere, they have the honor of being facts and according to scripture, all the commentators in Christendom to the contrary notwithstanding." Most wonderful man! Head and shoulders higher than all the commentaters in Christendom! When will he favor the world with his commentary upon the scriptures, and furnish us with an infallable guide to truth!

But to the sufferings of Christ. Upon this subject the Rev. Gentleman thinks he has Universalists in a sad dilemma. *He* says: "If Jesus did not suffer to save us from suffering, then God is a base and horrid Father indeed to make him suffer as he did, when he had done nothing himself to make him suffer." Now for the life of me I can see no horns about this dilemma of which any Universalist need be afraid. The horns, if it has any, point the other way. As Universalists we believe in the sufferings of Christ; we believe he suffered the just for the unjust, not to placate divine wrath, purchase divine wrath, purchase divine favor, or save us from merited punishment, but, as the Apostle says, to bring us to God. Christ never said that his death was to cool of the anger of the Almighty and save sinners from merited punishment. But we are told that his death was to manifest divine love, draw all men to himself and reconcile them to God. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—"And I, if I be lifted up from the earth will draw all men unto me." "For it pleaseth the Father that in him all fullness should dwell, and having made peace by the blood of his cross, by him to reconcile all things to himself."—Does this view of the death of Christ make God out a base and horrid Father? Certainly not. We look in vain for anything in Universalism that is derogatory to the divine character.

But, says the Rev. Gentleman: "If God is so kind to poor sinners, please tell me why he drowned every impenitent rascal of them with the flood that then lived?" I would ask if none but impenitent rascals were drowned in the flood? Were not thousands of innocent children drowned also? Did not God love these little ones, and if so, why did he drown them? Will Mr. Watkinson answer? And having answered, will he then tell me how the flood or "a peep at Sodom" disproves Universalism.

But I must hasten on. We come, now, to the Devil and his pack of lies.—I allude to the following language used by Mr. Watkinson. "I love sinners, and show it as God does, by telling them their faults and showing them how to be saved. You pretend to love them, and show it by telling them (after the fashion of the old Devil in the garden of Paradise) a pack of lies, that God will not do what he says he will do." Now it is my humble opinion that the Rev. Gentleman will be compelled to take that pack of lies upon his own shoulder. Let us look a little at this matter. It appears, from the bible account, that God prohibited our first parents from eating of the fruit of the tree of knowledge of good and evil, and warned them of the consequences in case they should violate this law. "In the day thou eatest thereof thou shalt surely die." This is a very important part of the sermon which God preached. But the serpent, or the devil as some will have it, in his sermon said: "Ye shall not *surely* die." The doctrine that God preached was, that death, certain death, certain and unavoidable, should come upon them in the day of transgression. And this is precisely what Universalists preach. We hold forth death to the transgressor, from which there can be no escape, and we preach as God preached, that this death will come in the day of transgression.—Now it appears that our first parents disobeyed God, and consequently, if God spake the truth, they died in the day of transgression. But they did not, in that day, die a natural, or an eternal death. Consequently the death threatened and which they died must have been a moral death; they died to innocence, to virtue, and to so much happiness as was the consequence of the violated law. And this is the death which we preach will come upon every sinner in the day of transgression.

But the Devil preached a different doctrine, his language was: "Ye shall not *surely* die." That is, there is a way to get rid of it; you may sin, enjoy all the pleasure of sinning, and then you need not *surely* suffer the consequences, for there is a way of escape. The punishment does not come in the day of transgression, it is in hell, a hell in the future world where sinners are punished, and they need not *surely* be punished there, for they can repent and escape it, and cheat hell out of its prey. This is, in substance, the Devil's sermon, and the world has ever since been full of the Devil's heresy, preaching from Dan to Beer-sheba, "Ye shall not *surely* die."—And the world, in consequence has gone to sinning in right good earnest. And now upon whose shoulders rests the pack of lies? But says the Rev. Gentleman: "here is the great secret of the matter. You want a discussion. So did the Devil with Eve, and he got it. I have more sense than she had." I doubt the truth of this last assertion. In reference to a discussion I would remark that Universalists never back out from an honorable opponent. But, inasmuch as there is only one or two Universalist ministers with whom the Rev. Gentleman would be willing even to converse, we shall not urge the matter of a controversy upon him. But if any man of ability can be found, who will not consider it too great a condescension, and who thinks he can come out of the conflict without having his garments soiled with the supposed impurities of Universalism, we would be right glad to meet him in a friendly discussion upon the relative merits of Universalism and endless misery.

I must now bring this article to a close. What I have written will, I trust, lead the reader to a thorough and candid investigation of Universalism. All we ask is investigation. If Universalism is that vile thing that some suppose it is, it ought to be exposed. But before we are condemned we want a fair and honorable trial. We have in the United States and British Provinces:—"1 General Convention, 1 Historical Society, 1 General Reform Association, 1 Convention for several of the Southern States, subordinate to the General Convention; 20 State Conventions, with 16 State Organizations for Missionary and other purposes; 86 Associations, with 6 Missionary Societies; 1202 Churches or Societies of believers, 936 houses of Worship, 20 periodicals, 10 Seminaries for Education, and 693 Preachers." As to our faith, we believe in God as the Creator of all things, and the father of all men. We believe in Christ as the Son of God and the savior of the world. We believe in the scriptures as containing a divine revelation—a revelation of the divine character and perfections, and of man's origin, duty, interest, and destiny. With such proportions and such a faith we think we are entitled to honorable opposition. If the ministers and members, of such churches believe that we are wrong; that Universalism is a damnable heresy, and its advocates all riff-raffs, they, of course, have a right to wage war against us; but we ask for an honorable warfare; an open field, and fair play.

I will now close, by saying, that I have not written this article under the conviction that Mr. Councill was not fully competent to finish the work which he began. It was not until solicited by Mr. Councill and the Universalist Society of Portsmouth, that I consented to do what I have done. There is only one thing in which, I think, Mr. Councill missed the mark, and that was in his assuming to comprehend the Rev. Gentleman's discourse, for, from what I have been able to learn, it is pretty hard for those who hear him, to know what he really believes, and tries to say.

This is true, especially, in reference to his views on the 22d verse of the 15th chapter of 1 Corinthians, as all will doubtless testify who heard his discourse upon the text. One more remark and I am done. If any of my readers should suppose that I have been severe in my strictures, I would only have them bear in mind that there are circumstances which require severity. In defending ourselves against a severe enemy, we are sometimes under the necessity of using severe weapons. But if I have been severe, I have been so in love. My purpose is to save, and not destroy. And my prayer is, that what I have written may lead men to reflection, to investigation, to a knowledge of the truth, to do justly, love mercy and walk humbly with their God.

NEVER SING AGAIN.—A gentleman riding with his family in the country saw a beautiful bird. His son, about four years old, noticed and watched it with great interest. The father thought he would gratify him still more by a nearer view of its plumage, and leaving his carriage, raised his gun and shot it.

His little boy (his large eyes swimming in tears) exclaimed, as he brought it to the carriage door, "Father, the bird will never sing again!"

The father says he has never had the heart to shoot a bird since.

Remember, boys, if you exercise your skill in this way you will destroy one of God's creatures, and hush a song which is praise to its Maker.

THE MOVEMENT IN HUNGARY.—The present movement in Hungary has more of the religious than political element in its character.—It is, in reality, rather a struggle for religious equality with the Catholics on the part of the Protestants than for any purely civil or political purpose. It is not the less dangerous however; for a revolution for religious causes easily becomes political, and the hands that are raised against the concordat may strike as well at the imperial throne.

BURNT TO *DEATH* WHILE READING IN BED.—Some week or two ago, in Cheatham county, Tenn., James Morgan retired to bed to read, and after he had fallen asleep the family were aroused by his screams, when they hurried to his room just as he threw the door open and fell prostrate to the floor. He was so badly burnt that he died in a day or two afterwards.

BOAT SUNK.—The Oswichee, we learn, sunk at Francis Bend, on the Chattahoochee river, on the 14th inst., on her way from Columbus to the bay. She had on six hundred bales of cotton, all of which, except one hundred and fifty bales in the hold, was set adrift by the sinking of the vessel. The cotton we understand was all stopped and saved by the vigilance of our citizens at our wharf. The accident occurred by the rudder post, in turning the bend, being driven through the boat. The passengers and crew all escaped without danger.—*Eufaula paper.*

THE WHEAT CROP.—The Dyersburg (Tenn.) Recorder of the 7th says:

We learn that the wheat crop bids fair to become an average one. Many of those who were on the eve of plowing up their wheat fields, thinking the crop would prove an utter failure, inform us that the present indications are for a fair yield."

CHILD ACCIDENTALLY SHOT.—The Augusta Dispatch learns that a gentleman residing at Kaolin accidentally shot his own child, a little girl six years of age, at the supper table Sunday night he had his pistol out, and had been in a difficulty with some one else, when it accidentally discharged, the contents entering the breast of the child. The wounds were considered fatal.—*Columbus (Ga.) Sun.*

North & South Carolina DEPARTMENT.

E. H. LAKE,
J. L. C. GRIFFIN, } ....Editors.

OUR LIKENESS.—We have a few copies of our likeness, which will be sent on the receipt of $1. Address E. H. LAKE.

Brief Sketches of My Life.

NUMBER I.

I was born October 5, 1822, in Haverhill, Mass., consequently I am now 38 years old.—My parents being devoted Universalists took great pains to instruct me in the principles of our holy faith. At an early age I was sent to the Universalist Sabbath School, where I was thoroughly taught the fundamental doctrines of Universalism. Possessing a retentive memory I soon repeated whole chapters of the Bible from memory, and became so well skilled in the use of the scriptures that my comrades applied to me the title of D. D. The first Universalist minister of whom I have any knowl edge, and under whose ministry I first sat, was Rev. O. A. Skinner. He rented a house near my father's, and I was his constant visitor. My affection increased so fast for this good man, that I began to look upon him as my spiritual father; aye as more than human. My young heart was soon called to experience the pangs of separation. Mr. Skinner was destined to move in a more extended sphere. He was invited to take charge of the Fifth Universalist Church in Boston Being deprived of my spiritual guide, how I mourned. Other ministers were called to fill the place of Mr. S., but as first impressions are strongest, no one ever seemed to constitute a beau-ideal of a minister, save Rev. O. A. Skinner. Nor has my idolatrous affection for him, from that time to the present, decreased—I still feel indebted to him for all that I am in the ministry. At the age of 15 I removed from Haverhill to Lynn, to learn to make shoes; but this part of my life must be reserved for the next communication. E. H. L.

"SWEAR NOT AT ALL."—What a monstrous and unnatural vice is that of profane swearing. How painful to the Christian or the gentleman to hear the disgusting and dishonoring oath? There may be less hope, that the adult, *confirmed* in the vice, will repent of this great wickedness; but, let the youth, whose character is not yet *formed*, beware of blaspheming that Holy Name, which all the good and great delight to reverence.

Says St. James: "But above all things, swear not; neither by heaven, neither by the earth, neither by any other oath; but, let your yea be yea; and your nay, nay, lest ye fall into condemnation" But far above apostles and prophets, and ministers and all men, we have the authority of our Lord, the Messiah, for the injunction, "Swear not at all: neither by heaven, for it is God's throne; nor by earth, for it is his footstool; neither by Jerusalem for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but, let your communication be y[illegible] nay, nay; for whatsoever is more tha[illegible] evil." Matthew 5:34–37.

How ungrateful, to take [illegible] in vain! How contradictory [illegible] himself a Christian, and yet d[illegible] nal Christian precept—"Swea[illegible] Above all, Universalists [illegible] BOUND to beware of profanity, [illegible] "renunciation" of Universalism [illegible]

BAPTIST BIGOTRY.—Our [illegible] Shrigley, of Richmond, Va., [illegible] an unfeeling notice of our blessed [illegible] Stubblefield's falling asleep, a "[illegible] ary." We may rely upon it, t[illegible] hand is raised to strike at the [illegible] parted Christian worth; the fem[illegible] about as soft as the head of the [illegible] atic, who in impotent folly imme[illegible] dicts himself. Our logician tru[illegible] Bro. Stubblefield, "is in the hands [illegible] generous God," and yet, (shades [illegible] our "Logician," "cannot say any[illegible] his hereafter" !!! "Mr. Stubblef[illegible] Universalist by faith," and the writ[illegible] would add, BY PRACTICE ALSO; that i[illegible] a Christian in theory *and* in practice; [illegible] (this *eminent* "logician.") concludes, "[illegible] not say any thing about his hereafter" !!! Hide your diminished heads, Whatcley, P[illegible] ker, Andrews, and Hedge. It is strange that such a respectable journal as the Richmond Enquirer should admit so senseless and heartless an indignity to the memory of a Christian gentleman. J. L. C. G.

FASHIONABLE.—For the coming season says a fashionable exchange, the skirt will be the most expensive part of a lady's dress, nothing less than a full trimmed skirt being considered *en regle.* The greater the number of flounces that can be put on a dress, the better; so, of course, the taller the lady is the finer she may be, and we would not be surprised if, for this potent reason, tall ladies would be all the fashion this summer. Where the material is too heavy for flounces or individual taste is opposed to them, matters may be compromised by a Brandebourg passementerie trimming, arranged *en tablier* up the front of the skirt, which however, necessitates a similar trimming up the corsage. There is still another style of skirt trimming, very much to be admired.—It is a broad band, or twelve deep, of the same material as the dress, *à la vieille* and placed on a quarter of a yard from the edge of the skirt. It is also frequently made different from the dress both in color and material.—*Selma Reporter.*

A YOUTHFUL PAIR.—The Milton Courier, of the 7th inst., chronicles the marriage, in Campbleton, Fla., on the 21st ult., of Master Robert Cherry to Miss Josephine Gregory. The former sixteen, and the latter thirteen years of age. A youthful couple truly.

The gold hunting parties who started for the Chiriqui region have had bad luck so far. Some have died from the fever and the rest have suffered. One of their leaders is coming back and the parties are both broken up.

...r criticisms of ... pitiable, you ...s be attended ...e task." But ...ttend to those ... Councill and ...isms upon the ...he Rev. Wat... ...etent to guide ...At least this is ...econd letter he ...nts and and il... ...have the hon... ...rding to scrip... ...s in Christen... ...withstanding." ...ead and shoul... ...commentaters ...ill he favor the ...ary upon the ...with an infal... ...f Christ. Up... ...v. Gentleman ...ts in a sad di... ...sus did not suf... ...ing, then God ...ther indeed to ...l, when he had ...make him suf... ...of me I can see ...mma of which ...e afraid. The ... the other way. ...ve in the suffer... ...ve he suffered ...ot to placate di... ...ine wrath, pur... ...e us from mer... ...s the Apostle ... Christ never ...cool of the an... ...d save sinners ... But we are ...to manifest di... ...o himself and ...God commend... ...that while we ...died for us."— ...from the earth ...me." "For it ...n him all full... having made ...s cross, by him ...to himself."— ...eath of Christ ...horrid Father? ...in vain for any... ...at is derogatory ...

...Gentleman: "If ...r sinners, please ...d every impeni... ...h the flood that ...ask if none but ...e drowned in the ...ands of innocent ...? Did not God ...d if so, why did ...l Mr. Watkinson ...answered, will he ...flood or "a peep ...niversalism.

...on. We come, ...is park of lies.— ...ng language used ...I love sinners, and ... by telling them ...g them how to be ...to love them, and ...m (after the fash... ...in the garden of ...ics, that God will ...e will do." Now ...on that the Rev. ...pelled to take that ...rn shoulder. Let ...atter. It appears, ..., that God prohib... ...rom eating of the ...nowledge of good ...them of the conse... ...should violate this ...ou eatest thereof ..." This is a very ...sermon which God ...erpent, or the devil ...n his sermon said: ...e." The doctrine ...s, that death, cer... ...and unavoidable, ...hem in the day of ... this" is precisely ...preach. We hold ... transgressor, from ...no escape, and we ...ed, that this death ...of transgression.— ...ur first parents dis... ...nsequently, if God... ... died in the day of ...they did not, in that ...or an eternal death. ...ath threatened and ...st. have been a mor... ...o innocence, to vin... ...happiness as was the ... violated law. And ...hich we preach will ...inner in the day of ...

...preached a different ...age was: "Ye shall ...hat is, there is a way ...ou may sin, enjoy all ...ning, and then you ...er the consequences, ...of escape. The pun... ...come in the day of ...in hell, a hell in the ...e sinners are punished ...t, *surely* be punished ... repent and escape it, ... of its prey. This is, ...Devil's sermon, and the ...ince been full of the ...reaching from Dan to ...shall not *surely* die."— ... consequence has gone ...t good earnest. And ...houlders rests the pack ... the Rev. Gentleman: ...t secret of the matter. ...sion. So did the Dev... ...e got it. I have more ...d." I doubt the truth ...ion. In reference to a discussion I would remark that Universalists never back out from an honorable opponent. But, inasmuch as there is only one or two Universalist ministers with whom the Rev. Gentleman would be willing even to converse, we shall not urge the matter of a controversy upon him. But if any man of ability can be found, who will not consider it too great a condescension, and who thinks he can come out of the conflict without having his garments soiled with the supposed impurities of Universalism, we would be right glad to meet him in a friendly discussion upon the relative merits of Universalism and endless misery.

I must now bring this article to a close. What I have written will, I trust, lead the reader to a thorough and candid investigation of Universalism. All we ask is investigation. If Universalism is that vile thing that some suppose it is, it ought to be exposed. But before we are condemned we want a fair and honorable trial. We have in the United States and British Provinces:—1 General Convention, 1 Historical Society, 1 General Reform Association, 1 Convention for several of the Southern States, subordinate to the General Convention; 20 State Conventions, with 16 State Organizations for Missionary and other purposes; 86 Associations, with 6 Missionary Societies; 1202 Churches or Societies of believers, 936 houses of Worship, 20 periodicals, 10 Seminaries for Education, and 693 Preachers." As to our faith, we believe in God as the Creator of all things, and the father of all men. We believe in Christ as the Son of God and the savior of the world. We believe in the scriptures as containing a divine revelation—a revelation of the divine character and perfections, and of man's origin, duty, interest, and destiny. With such proportions and such a faith we think we are entitled to honorable opposition. If the ministers and members of such churches believe that we are wrong; that Universalism is a damnable heresy, and its advocates all riff-raffs, they, of course, have a right to wage war against us; but we ask for an honorable warfare; an open field, and fair play.

I will now close, by saying, that I have not written this article under the conviction that Mr. Councill was not fully competent to finish the work which he began. It was not until solicited by Mr. Councill and the Universalist Society of Portsmouth, that I consented to do what I have done. There is only one thing in which, I think, Mr. Councill missed the mark, and that was in his assuming to comprehend the Rev. Gentleman's discourse, for, from what I have been able to learn, it is pretty hard for those who hear him, to know what he really believes, and tries to say.

This is true, especially, in reference to his views on the 22d verse of the 15th chapter of 1 Corinthians, as all will doubtless testify who heard his discourse upon the text. One more remark and I am done. If any of my readers should suppose that I have been severe in my strictures, I would only have them bear in mind that there are circumstances which require severity. In defending ourselves against a severe enemy, we are sometimes under the necessity of using severe weapons. But if I have been severe, I have been so in love. My purpose is to save, and not destroy. And my prayer is, that what I have written may lead men to reflection, to investigation, to a knowledge of the truth, to do justly, love mercy and walk humbly with their God.

NEVER SING AGAIN.—A gentleman riding with his family in the country saw a beautiful bird. His son, about four years old, noticed and watched it with great interest. The father thought he would gratify him still more by a nearer view of its plumage, and leaving his carriage, raised his gun and shot it.

His little boy (his large eyes swimming in tears) exclaimed, as he brought it to the carriage door, "Father, the bird will never sing again!"

The father says he has never had the heart to shoot a bird since.

Remember, boys, if you exercise your skill in this way you will destroy one of God's creatures, and hush a song which is praise to its Maker.

THE MOVEMENT IN HUNGARY.—The present movement in Hungary has more of the religious than political element in its character. It is, in reality, rather a struggle for religious equality with the Catholics on the part of the Protestants than for any purely civil or political purpose. It is not the less dangerous therefore; for a revolution for religious causes soon becomes political, and the hands that are now out against the concordat may strike as well at the imperial throne.

BURST TO DEATH WHILE READING A PAPER.—Some week or two ago, in Cheatham county, Tenn., James Morgan retired to bed to rest, and after he had fallen asleep the family were aroused by his screams, which they heard for a short time, when he died in agony or convulsions.

BOAT SUNK.—The Owachita, we learn, was at Trenton Bend on the Ouachita river, on the 14th inst., on her way from Columbus to the bay. She had nearly her entire cargo on, all of which, except one hundred and two bales in the hold, was lost by the sinking of the vessel. The cotton we understand was all stopped and saved by the prudence of the citizens at our wharf. The steamer rests on the rudder post, in twenty-five feet of water, driven through the bank. The engine and crew all escaped without danger.—*Telegraph*.

THE WEEK'S CROP.—The Spectator (Va.) Reporter of the 7th says:

We learn that the wheat crop bids fair to become an average one. Many of those who were on the eve of plowing up their fields, thinking the crop would prove an entire failure, have as that late present indications are to the contrary.

CHILD ACCIDENTALLY SHOT.—The Atlanta Dispatch learns that a gentleman residing in Kaolin accidentally shot his own child, a little girl six years of age, at the supper table the day night he had his pistol out, and had been in a difficulty with some one else, when it accidentally discharged, the contents entering the breast of the child. The wounds were considered fatal.—*Columbus (Ga.) Sun*.

North & South Carolina DEPARTMENT.

E. H. LAKE, J. L. C. GRIFFIN, } .....Editors.

OUR LIKENESS.—We have a few copies of our likeness, which will be sent on the receipt of $1. Address E. H. LAKE.

Brief Sketches of My Life.

NUMBER 1.

I was born October 5, 1822, in Haverhill, Mass., consequently I am now 38 years old.—My parents being devoted Universalists took great pains to instruct me in the principles of our holy faith. At an early age I was sent to the Universalist Sabbath School, where I was thoroughly taught the fundamental doctrines of Universalism. Possessing a retentive memory I soon repeated whole chapters of the Bible from memory, and became so well skilled in the use of the scriptures that my comrades applied to me the title of D. D. The first Universalist minister of whom I have any knowledge, and under whose ministry I first sat, was Rev. O. A. Skinner. He rented a house near my father's, and I was his constant visitor. My affection increased so fast for this good man, that I began to look upon him as my spiritual father; aye as more than human. My young heart was soon called to experience the pangs of separation. Mr. Skinner was destined to move in a more extended sphere. He was invited to take charge of the Fifth Universalist Church in Boston Being deprived of my spiritual guide, how I mourned. Other ministers were called to fill the place of Mr. S., but as first impressions are strongest, no one ever seemed to constitute a beau-ideal of a minister, save Rev. O. A. Skinner. Nor has my idolatrous affection for him, from that time to the present, decreased—I still feel indebted to him for all that I am in the ministry. At the age of 15 I removed from Haverhill to Lynn, to learn to make shoes; but this part of my life must be reserved for the next communication. E. H. L.

"SWEAR NOT AT ALL."—What a monstrous and unnatural vice is that of profane swearing! How painful to the Christian or the gentleman to hear the disgusting and dishonoring oath? There may be less hope, that the adult, confirmed in the vice, will repent of this great wickedness; but, let the youth, whose character is not yet formed, beware of blaspheming that Holy Name, which all the good and great delight to reverence.

SAYS St. James: "But above all things, swear not; neither by heaven, neither by the earth, neither by any other oath; but, let your yea be yea; and your nay, nay, lest ye fall into condemnation" But far above apostles and prophets, and ministers and all men, we have the authority of our Lord, the Messiah, for the injunction, "Swear not at all: neither by heaven, for it is God's throne; nor by earth, for it is his footstool; neither by Jerusalem for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but, let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh from evil." Matthew 5:34–37.

How ungrateful, to take the Blessed Name in vain! How contradictory for anyone calling himself a Christian, and yet disobey the cardinal Christian precept—"SWEAR NOT AT ALL."

Above all, Universalists are ESPECIALLY BOUND to beware of profanity, which is but a "renunciation" of Universalism!

J. L. C. G.

BAPTIST BIGOTRY.—Our excellent Bro. Shrigley, of Richmond, Va., well denominates an unfeeling notice of our blessed, beloved Bro. Stubblefield's falling asleep, a "signal obituary." We may rely upon it, that no *female* hand is raised to strike at the memory of departed Christian worth; the feminine heart is about as soft as the head of the shrivelling fanatic, who in impotent folly immediately contradicts himself. Our logician truly adds that Bro. Stubblefield, "is in the hands of a just and gencrous God," and yet, (shades of bedgts!) our "Logician," "cannot say anything about his hereafter"!!! "Mr. Stubblefield was a Universalist by faith," and the writer of this would add, BY PRACTICE ALSO; that he was a Christian in theory and in practice; Ergo, (this eminent "logician") concludes, "I cannot say any thing about his hereafter"!!!—Hide your diminished heads, Wheatley, Parker, Andrews, and Hedge. It is strange that such a respectable journal as the Richmond Enquirer should admit so senseless and heartless an indignity to the memory of a Christian gentleman. J. L. C. G.

FASHIONABLE.—For the coming season says a fashionable exchange, the skirt will be the most expensive part of a lady's dress, nothing less than a full trimmed skirt being considered en regle. The greater the number of flounces that can be put on a dress the better; so, observes the editress, early in the season she may be said to be entirely out of fashion if she is not seen in a dress with at least seven flounces. Some of the dresses are so long in the skirt as to require the ladies to hold them up when walking, or they would be in danger of treading on them. It is a matter of surprise how the ladies can walk in such dresses, but they manage to do it gracefully. Some of the dresses are so long in the skirt that they require a person to hold the dress both in front and behind.—*Reporter*.

A YOUTHFUL PAIR.—The Macon Daily, of the 7th inst., chronicles the marriage in Campbellton, Fla., on the 31st ult., of Master Robert Cherry to Miss Josephine Gregory. The former sixteen, and the latter thirteen years of age. A youthful couple truly.

The gold hunting parties who started for the Chiriqui region have had bad luck so far. Some have died from the fever and the rest have suffered. One of their leaders is coming back and the parties are both broken up.

From the Southern Messenger.

Latest Foreign News.

Reported Expressly for the Messenger.



ARRIVAL OF THE

Steamship America.

HALIFAX, April 21.—The steamship America has arrived. She brings no later commercial dates than those brought by the North American.

Heenan, the prize fighter, has been arrested.

The money market was slightly easier Consoles 94¼.

WASHINGTON, April 19.—The Senate passed the House bill organizing a census Bureau. The Homestead bill was postponed until the 3d of May. The Senate adjourned until Monday.

In the House the Texas Ranger amendment to the Military Academy bill was carried by a majority of two, but a motion is pending to reconsider the vote.

Mr. Bonham's resolution to adjourn until the 30th inst. was tabled.

Hon. Caleb Cushing, of Massachusetts, will leave for Charleston on Saturday.—He will be the guest of Gov. Allson during his stay in that city.

OBITUARY:

Died near Long Creek Bridge, New Hanover county, N. C., on the morning of the 12th of March, MARY L. V. DEMENT, eldest daughter of Aaron E., and A. Y. Dement, aged 8 years, 11 months, and 26 days. Seldom indeed have I met one so young who possessed such rare intellectual faculties. She was the light of the domestic heart, and a general favorite with all who knew her. Her death has left a vacuum in the hearts of fond parents that the world can never fill, and many friends are left to mourn their irreparable loss. But their loss is her eternal gain.

"Yes thou art gone sweet one to rest,
Up with thy God on high;
The cold and dimming dews of death
Has quenched that brilliant eye,
Yet a diadem is on thy brow,
A palm within thy hand,
And thou art safe and happy now,
In that far and better land."

Lillington, N. C. J. R. L.

BR. STRAIN'S APPOINTMENT.

Br. B. F. Strain will preach on the 5th Sun day in April at the house of Col. T. M. Cantrell, near Campbellton, Ga.

Montgomery Circulating LIBRARY.

Removed from its old stand to Store No. 4, Perry, next to corner of Market-St.

OPEN for visitors day and night. New Books lately put in, and over two hundred more on the way, exclusively for the Library. New stock of Prints and Frames, plain and ornamental. A fine stock of Stationery, also daily and weekly papers and magazines from North and South.

Thankful for previous liberality and patronage, we hope to deserve its continuation.

AUGUSTUS OHLANDER & CO.,
Ap'l 27, 6-tf. No. 4 Perry street.

HARDWARE.

GREAT REDUCTION IN PRICES!

HAVING made arrangements to import our goods direct from Europe, we are now prepared to offer our friends and the public an unusually heavy stock of Hardware, Iron, Steel, &c., at very low prices, as seen in our price list below.

Grateful to our patrons for past favors, we are fully confident that we shall not only merit but receive, in future, a liberal share of their patronage. Call at No. 96 Commerce street, sign of the Mill Saw.

GARRETT & POLLARD.

ARTICLES.	CASH.	CREDIT.
Plow Steel	7	9
Hammered Iron, (narrow)	5	6
Hammered Iron, (broad)	5½	6
Best Refined Iron	4	5
Common English Iron	3½	4
Rod Iron	6	7
Band Iron	5½	7
Hoop Iron	8	10
Nail Rod	8	10
Horse Shoe Iron	5½	6
Horse Shoe Nails	27	30
Axles	7	9
Cut Nails	4½	5½

April 21, 1860. tf

MAGNOLIA WORKS.

CORNER OF

Madison and Lawrence Streets,

(LATE POE & CO.)

THE undersigned having purchased the interest of Poe & Co., are now prepared to attend to all kinds of Planing, Moulding, Scroll and Fancy Sawing, Machine Work, Blacksmithing, Carpentering, &c.

Corn ground as customary. Meal always on hand.

Particular attention given to repairing Sewing Machines, Horse Powers and Agricultural Implements of all kinds

Apr. 21, '60-1y. KENNEDY & CO.

R. L. WOODS. VIRGIL B. MURPHEY.

WOODS & MURPHEY

ATTORNEYS AT LAW.

Montgomery, Alabama.

Will practice in the Courts of Montgomery, Chambers, Macon and Lee counties, in the Supreme Court of the State, and in the United States District Court at Montgomery.

Office recently occupied by Parr & Goldthwaite, over W. G. & A. B. Andrews' Clothing Store, Market Street.

Trinitarian Discussion.

JUST published and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D., of the Georgia Conference, and the editor of the HERALD. It is a neat pamphlet and will tend much to promote correct ideas of God and Christ, wherever circulated. Price 25 cents. Five copies for $1,00—sent to any office. Address your orders to

JOHN C. BURRUSS,
Montgomery, Ala.

CLAYTON AND SLEDGE'S DISCUSSION.

A FEW copies of this valuable work of 350 pages for sale at the Herald office. Price 75 cts. Read both sides and then judge.

To the Public.

Ever since my Aromatic Schiedam Schnapps—the purest and best Gin for medical purposes—became fully appreciated through out this country, I have been constantly solicited by druggists, apothecaries, and large numbers of the most eminent physicians, in all parts of the Union, to add to my Gin importations pure Brandies and Wines, and to bottle them the same as I am and have been doing with the Schnapps; to seal with my seal and give my certificate guarantying their undoubted purity.

I should long have endeavored to comply with the flattering requests, but I found it impossible to do so, especially in regard to the important articles of Brandy, Port and Madeira Wines, owing to the high prices in Europe, occasioned by short grape crops for some years. Happily for the success of my new enterprise, the grape crops for the last and the previous years were abundant.

Another point in my favor is this: the duty now on French Brandy is 70 per cent. less than it was when my medical friends began to solicit me to furnish pure Brandy and Wines.—These favoring circumstances have enabled me to commence a new enterprise. I have concluded to import Cognac Brandy and Wines to bottle them for medical as well as for private use. I am well aware, from the bitter experience, the vile attacks, the misrepresentation of motives and enmity of dealers and mixers of bad articles which I met with and conquered in the case of my Schnapps, before it obtained its present proud pre-eminence over all other Gins, that the new enterprise will be attended with equal opposition, more trouble, and involve an immence outlay of capital. These difficulties and expences will be much greater, because I shall have to encounter the maligunity and enmity of countless thousands who are engaged in the liquor trade, and making fortunes by the manufacture of infamous imitations of "Brandy" made from poisonous compounds—their use being alike destructive to healthy human life, and of course speedy death to the feeble invalid, or those in whose behalf eminent physicians have urged upon me the impotation of a pure, invigorating article of Brandy. I shall do so, in spite of all opposition, even of the dealers and sellers of the stuff in bottles called "Brandy," of which millions of bottles are annually sold, and which is no better than the worst of poisons.

I am peefctly willing and well satisfied to embark in this new enterprise, and have no fears, no doubt about the most ultimate success for myself and the druggists and apothecaries in the thirty-three States, if they will heartily co-operate with me in my efforts to drive out of use the vilest of compounds, called "Brandy," and replace it with the pure, unadulterated article, which I will faithfully and truly supply.

The medical virtues of pure French Brandy need not be told. The Brandy imported by me I will bottle, seal with my seal, my label, and add my certificate that it is of the first quality, and pure and unadulterated as when it left the distillery in France.

I will stake my reputation as a man, my standing as a merchant, and my tried commercial integrity, that what I pledge and certify to with my seal, my label, and my certificate is correct, and can be relied upon by purchasers in any section of the Union to which my Brandy may be sent. I have made arrangements with the best Brandy manufactureres in France with those who have a world wide renown as the first Brandy exporters. I have selected four eminent firms who will ship me their Brandies. I shall not designate the article by any other name than Wolfe's Genuine Cognac Brandy. If I were to do otherwise it would be useless, for then unprincipled persons, who are incessantly engaged in the nefarious traffic of imitating all valuable articles, would soon imitate and adopt my mark as a cloak under which to sell their compound of poisons to cover the vile imposition.

I am now prepared to receive and execute orders for Wolfe's Genuine Cognac Brandy addressed to me, No. 22 Beaver Street. Prices will be given to personal application, or in reply to letters.

In this circular I have thus far written mainly about pure Cognac Brandy; I have now to call your attention to other liquors and wines.

I am prepared to supply orders for "Jamaica Rum," imported and bottled by me; also "Irish and Scotch Whiskey." The purity and genuineness of the last-named articles, imported for "medical use," I will also guaranty with my seal, my label, and my certificate.

I shall also import the purest and best "Madeira." "Port," and "Sherry" Wines for Medical purposes. These I also guaranty with my seal, my label, and my certificate.

In conclusion permit me to add that I shall be happy to hear from those that this circular reaches, and whose personal or pecuniary interests it may effect, in the combination of articles that I engage to supply. Should any such person visit New York—especially a Druggist Apothecary or Physician—I shall be most happy to receive a personal call.

There is no importer who possesses more actual experience and knowledge of the importing liquor and wine trade than I do, I have been engaged in it over thirty years.

I have narrated some facts connected with my new enterprise, for the particular information of those connected with the practice or the sale of medicines. If I am favored with the visits of any such, or by friends to whom they give letters of introduction to me, they can see with their own eyes, and test my truthfulness by their own observation.

I respectfully crave, for this circular and its contents, a careful and attentive perusal.

I am, respectfully, your obedient servant,
UDOLPHO WOLFE,
18, 20, & 22, Beaver Street, N. Y.

WHOLESALE AGENTS.

J. B. Grieff & Co., New Orleans, La.; S. J. & J. J. Jones, Mobile, Ala.; Hunnicutt & Taylor, Athens, Ga.; Haviland, Chichester & Co., Augusta, Ga.; Bagland & Birch, Columbus, Ga.; Scudder & Anderson, Macon, Ga.; Holcome & Co., Savannah, Ga.; G. Follin, Charleston, S. C.

April 27, 1860. 2-3m.

H. WEBB,

UPHOLSTERER AND PAPER HANGER,

No. 21 Front St., next South of L. A. Hart,

WILMINGTON, N. C.

KEEP constantly on hand all kinds of Upholstery materials, Paper Hanging and Decorations of every description. Carpets cut and made to order, Furniture neatly repaired and upholstered at short notice. Every description of wood carving neatly executed at reasonable prices. Strict attention given to fitting up Railroad Cars, Steamboats, Churches and Private Dwellings. All work done at the lowest prices for Cash. 8-1y

MRS. WINSLOW, an experienced Nurse and Female Physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflamation—will allay all pain and regulate the bowels. Depend upon it mothers, it will give rest to your infants. Perfectly safe in all cases. See advertisement on third page.



C. A. HARLEY,

DENTIST,

MONTGOMERY, ALA.

ALL WORK WARRANTED.

Office over Saulberry's Clothing Store Market Street. 8-1y

MRS. WINSLOW,

An experienced Nurse and Physician, presents to the attention of mothers, her

Soothing Syrup,

FOR CHILDREN TEETHING;

which greatly facilitates the process of teething, by softening the gums, reducing all inflamation—will allay ALL PAIN and spasmodic action, and is SURE TO REGULATE THE BOWELS. Depend upon it, mothers, it will give rest to yourselves, and

RELIEF AND HEALTH TO YOUR INFANTS.

We have put up and sold this article for over ten years, and can say, in confidence and truth of it what we never have been able to say of any other medicine,—NEVER HAS IT FAILED, IN A SINGLE INSTANCE, TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "what we do know," after ten years' experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

MRS. WINSLOW'S SOOTHING SYRUP.

This valuable preparation is the prescription of one of the most experienced and skillful Nurses in New England, and has been used with never failing success in

THOUSANDS OF CASES.

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve griping in the bowels, and wind colic, and overcome convulsions, which, if not speedily remedied, is end in death. We believe it the best and surest remedy in the world, in all cases of DYSENTARY and DIARRHŒA in children, whether it aises from teething, or from any other cause. We would say to every mother who has a child suffering from any of the foregoing lomplaints—do not let your prejudices, nor the prejudices of others, stand between you and your suffering child, and the relief will be sure—yes absolutely SURE—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS & PERKINS, New York is on the outside wrapper.

FOR CHILDREN TEETHING.

Sold by Druggists throughout the world.
Principal Office, 13 Cedar Street, N. Y.
Price only 25 cents per bottle
April 19, 1860–1y

Books for Sale at this Office.

A new supply just received—and all such as we can recommend.

Streeter's Hymns	75
" " Pocket Edition	60
" " Marion Lester	1.00
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BEING a reply to a discourse by John T. Walsh, entitled "Universalism Exposed from the Inner Temple." Our reply to this discourse against the reformation of all sinners is *thorough* and grinds the whole affair to powder. It is a neat pamphlet stitched to Mr. Walsh's discourse.

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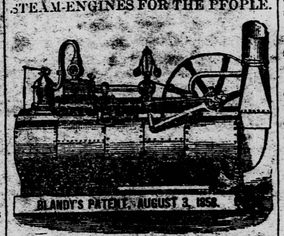

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Circulars containing descriptions, prices, etc., illustrated by engravings, with reports of operators, forwarded to all applicants.

Our published statements of operators are selected from our business correspondence, and are never solicited. As names, dates, and post-offices are always given, letters of inquiry may be addressed to them.

Brownsville, Arkansas, 13th Feb. 1860.

* * * My six horse power Blandy Engine, performs beyond my expectation. She runs my Gin and Mill with less than one-fourth of her power. I can do more in one day with my Engine than I could in six with my horses. I am satisfied that all persons running Cotton Gins and horse Mills, would find it greatly to their interest to purchase immediately, a Blandy Portable Engine, constructed for the business. The list is much better, from the fact that the power is regular and steady all the time. My six horse power is sufficient to run a hundred saw Gin, with half her power. With a 75 to 100 saw Gin, I can gin 12 to 15 bales of cotton in 10 hours, weighing 500 lb each. G. W. THOMPSON.

Harmony Clark county, Ohio, 2d March, '60

.....I attended the Ohio State Fair '59 for the purpose of investigating the mysteries of the Blandy Portable Steam Saw-Mills, and I confess that the fine machinery and rapid work they did far excelled every thing I had ever seen or heard of. It gave me the mill fever bad, and the only remedy was to possess one, which I did as soon as I could make arrangements. And I have had great success with it. I have sawed on my mill 32, 138 feet of oak boards in thirty-seaven and a half hours. I do not state this in any boasting manner, for I do not think it near what I can do, for our logs and the slabs we had to burn were covered with snow.

I think this is doing well for a man, who till I bought this Mill knew nothing about one.—Your book of instructions is my only guide.—I say the Blandy Engine can not be beat in the world.

I work five hands besides myself, costing the mill $9,50 per day—I allow myself, and two partners each $1,50 per day—after paying which, and all other expenses, the mill clears about $100 per week. DANIEL LIEBHART.

Milteilgeville, Lincoln Co. Ky., 14th March '60.

* * * My Mill does better and better every day. It is the admiration of all who see it, and I have an abundance of visitors.

J. W. DUNCAN.

Owenton, Owen Co., Ky., 27th Dec., '59.

.....Our Engine works up to any speed we desire; in fact we often have more power than we can use, and have to leave the fire door open when sawing dry timber. In sawing green popular we use about half the slabs, but consume the other half in running our grist-mill two days in the week. We make thirty bushels of corn meal per hour with a pair of Burris's 36 inch burrs. You may think that fast but it is true, and we run a flouring-mill at the same time, both coupled directly to the engine.

.....My Mill is quite popular, not only as a saw, but grist mill; and I must give the Blandy Portable Steam Engine at least half the credit, for it works well since *like a thing of life*. We have had little trouble in keeping every thing in order without the aid of a machinist or engineer. I had a man with me three days who had been used to a stationary engine. While then a boy attends the engine and does it well. As to my saw, we can rip and cut what we please—have cut at the rate of 1,350 feet per hour. J. R. MURDAUGH.

Russelle, Logan Co., Ky., 14th Nov., '59.

.....After mind another putting my own Mill has given me full satisfaction, and all visiting it say they never saw the like before. It is the admiration of all who see it. It is constantly surrounded by people from all part of the country, and I have sold a number, which could have done more if I had had them. I can make it.

Orders, visits, and correspondence solicited.
Address, H. & F. BLANDY,
Blandy's Steam Engine Works, Zanesville, Ohio.

Railroad, Steamboat, and Canal facilities for transportation to all parts of the U. S. from our city.

When writing to us, please give your own address, postoffice, town, county and State, written very plainly. If a reply is not received in due course of mail, write again, as letters sometimes miscarry. 7-2m.

PROSPECTUS

Of the Fourteenth Volume of the

UNIVERSALIST HERALD

JOHN C. BURRUSS, Editor.

The Fourteenth Volume of the Universalist Herald commenced the 2nd of March.—This paper is the organ of the Universalist denomination of the South and South-West, and will still be devoted to the promulgation and defence of the great doctrine of Universal Salvation. It will from time to time, publish sermons, exegetical essays on various portions of the Sacred Volume, and labor to establish beyond *intelligent* contradiction, that God will overcome all evil with good. At the same time it urges the importance of *present salvation*. The best writers of our denomination South are contributors to its columns. With their aid and *fourteen* years experience of editorial life, we hope to make the Herald still more interesting. It is useless to make great promises—most of our readers know that we never back out. *Help us. Send us your dues* without delay; and some new subscribers if you can.

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Montgomery, Ala.

THE

ONLY PREPARATION

WORTHY OF

Universal Confidence and Patronage.

For Statesmen, Judges, Clergymen,

Ladies and Gentlemen, in all parts of the country testify to the efficacy of Prof. O. J. Wood's Hair Restorative, and gentlemen of the Press are unanimous in its praise. A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

47 Wall st., N. Y., Dec. 20, 1858.

Gentlemen:—Your note of the 15th inst., has been received, saying that you had heard that I had been benefited by the use of Wood's Hair Restorative, and requesting my certificate of the fact, if I had no objection to give it.

I award it to you cheerfully, because it due. My age is about 50. Some of my hair auburn, and inclined to gray five or six years since it began to fall off, and the scalp on the crown of my head and its sensibility and dandruff commenced. Each of these disagreeable symptoms time, and about four months since added to them, by hair falling off the top of my head and threatening to make me bald.

In this unpleasant predicament, I was induced to try Wood's Hair Restorative, mainly to arrest the falling off of my hair, for I had really no expectation that gray hair could be restored to its original color except from dyes. I was, however, greatly surprised to find that after the use of two bottles only, that not only was the falling off arrested, but the color was restored to the gray hairs and sensibility to the scalp, and dandruff ceased to form on my head, very much to the gratification of my wife, at whose solicitation I was induced to try it.

For this, among the many obligations I owe to her sex, I strongly recommend all husbands who valued the admiration of their wives to profit by my example, and use it if growing gray or getting bald.

Very respectfully, BEN. A. LAVENDER.
To O. J. Wood & Co., 444 Broadway, N. Y.

Siamaston, Ala., July 20, 1859.

TO PROF. O. J. WOOD: *Dear Sir*:—Your "Hair Restorative" has done my hair so much good since I commenced the use of it, that I wish to make known to the PUBLIC of its effects on the hair, which are great. A man or woman may be nearly deprived of hair, and by a resort to your "Hair Restorative," the hair will return more beautiful than ever; at least this is my experience. Believe it all!

Yours truly, WM. H. KENEDY.

P. S.—You can publish the above if you like. By publishing it in our Southern papers you will get more patronage South. I see several of your certificates in the Mobile Mercury, a strong Southern paper. W. H. KENEDY.

WOOD'S HAIR RESTORATIVE.

BALTIMORE, Md., Jan. 23d, 1858.

PROF. O. J. WOOD: Dear Sir: Having had the misfortune to lost the best portion of my hair, from the effects of the yellow fever, in New Orleans in 1851. I was induced to to make a trial of your preparation, and found it to answer as the very thing needed. My hair

The Twin Roses.

Far down a lonely secluded valley seldom trod by the foot of man, by the murmuring brook, whose pure waters wander through bright green fields and shady lanes, grew side by side, two rose bushes. Long had they grown together, nourished by the passing stream, and holding themselves from the rude gaze of the world, happy and content in the solitude in which nature had planted them. One bright summer's morning two green buds appeared upon the rose trees, very small they were at first, it is true, but day by day they grew in size and beauty, each day growing lovelier, till one morning there appeared upon the stems two beautiful white roses. With strange delight they raised their heads and looked tremblingly around, but naught in the green valley resembled themselves; and with wonder at their new found existence, step by step they neared each other and twined themselves into one. No longer were they unnoticed by all, save by the pearly brook. The other flowers in the field acknowledged their superiority, and bowed their heads before them; but the twin roses heeded them not. All day long their perfume floated through the valley, casting sweet incense on the summer air; and, as night drew nigh, silently they crept together, closed their pale leaves, and hung their modest heads toward the stream. Then the bright stars came forth; the pale moon silently performed her journey on high, the tall trees bowed their green branches as the breezes swept through them, and the night birds sweetly sang till morning dawned. Once a pebble rolled down the mountain into the brook, causing its pure waters to dance on all sides. Then the dew drops kissed the pale roses, and the brook flowed on as before. Oh! then how beautiful was the valley! But the white roses were not always to deck the stream. One day a rude hand culled one of the flowers and bore it from its companion. Days passed, but the now solitary rose held not up its head as formerly, silently it drooped, and finally without a murmur, and the roses were soon forgotten by those—within the brook in the valley.—that by applying the crimes with man. When children will be healed. long have loved and rose of health will be torn from our side, we pine them till we meet them in another world. Still the birds sing, the trees bend, and brooks murmur; but the twin roses will never bloom again.

A Little German Story.

A countryman on returning from the city, took home with him five of the finest peaches one could possibly desire to see; and as his children had never beheld the fruit before, they rejoiced over them exceedingly, calling them the fine apples, with rosy cheeks, and soft, plum-like skins.

The father divided the peaches among his four children, and retained one for their mother. In the evening, after the children retired to their chamber, the father questioned them by asking,

"How did you like the soft, rosy apples?"

"Very much indeed, dear father," said the oldest boy; "it is a beautiful fruit—so facid, and yet so nice and soft to the taste; I have carefully preserved the stone, so that I may cultivate a tree."

"Right and bravely done," said the father; "that speaks well for regarding the future with care, and is becoming a young husbandman."

"I have eaten mine, and thrown the stone away," said the youngest; "besides which, mother gave me half of her's; and oh! it tasted so sweet and so melting in my mouth."

"Indeed," answered the father, "thou hast not been prudent. However, it was very natural and childlike, and displays wisdom enough for your years."

"I have picked up the stone," said the second son, "which my brother threw away, cracked it, and ate the kernal; it was as sweet as a nut to the taste; but my peach I have sold for so much money, that when I go to the city I can buy twelve of them."

The parent shook his head reproachfully, saying,

"Beware, my boy, of avarice; prudence is all very well, but such conduct as yours is unchildlike and unnatural.—Heaven guard thee, my child, from the fate of a miser. And you, Edmund?" asked the father, turning to his third son, who frankly and openly said:

"I have given my peach to the son of my neighbor, the sick George, who had had the fever. He would not take it so I left it on the bed, and have just come away."

"Now," said the father, "who has had the best with his peach?"

"Brother Edmund!" the three exclaimed aloud—"brother Edmund!"

Edmund was still and silent, and his mother kissed him with tears of joy in her eyes.

[illegible] boy [illegible] West. [illegible] discussion in the [illegible] about to be started for [illegible] and is to [illegible] he has only [illegible] ture is a [illegible] an ordinary [illegible] sin the [illegible] mug or [illegible]! Would it [illegible] in him to put her mug in the [illegible]? Would it be generous in him to put his mug in the ugly case which she is to keep?"

The question "why printers did not succeed as well as brewers?" was thus answered: "Because printers work for the head, and brewers [illegible] the stomach; and where twenty men have [illegible]achs, but one has brains."

[illegible]lin, on hearing the remark that [illegible]t on earth went to the moon, [illegible] there must be a deal of [illegible]umulated there.

The following beautiful verses were written in a disconsolate moment of solitude, by one of our most estimable citizens, in memory of a departed wife, who had but recently changed her aboard from earth to Heaven. The conception of the verses speak volumes for the heart that conceived them, and their taste is beyond the reach of criticism.

Written for the Memphis Appeal.

The Dear Departed.

There is an Eden of the past,
Where mournful flowers grow—
In that Eden sacred spot,
Where chrystal waters flow.

In rainbow hues the waters fall
On every mem'ry there;
Sweet voices from the flowers call
Bright angels from the air.

One beckoned from her home on high,
And sent a train below;
The spirits all drew gently nigh,
And whispered words I know;

"We came the beauteous way of love,
The heavenly way of light;
In her pure home—the world above,
She's now array'd in white.

"She bids you come, and see her now.
And loved ones gone before—
The golden crown upon her brow,
Her joy forever more.

"O! listen to the words of love,
And climb our way to light:
We leave you for the world above,
Where there can ne'er be night."

S*****

The Christian Hope.

(Tune, "*Auld Lang Syne.*")

Hail! sweetest, dearest tie that binds
Our glowing hearts in one;
Hail, sacred hope, that tunes our minds
To harmony divine.
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in Heaven.

What though the northern winds arise,
And howl around our cot;
What though beneath the southern skies,
Be cast our earthly lot.
Yet still we share the blissful hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in Heaven.

From Burmah's shores, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's land,
We hope to meet again.
It is the hope, the blissful hope,
When Jesus' grace has given;
The hope when days and years are past,
We all shall meet in heaven.

No lingering hope, no parting sigh,
Our future meeting knows;
There friendship beams from every eye,
And hope immortal grows.
O, 'tis the hope, the blissful hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in Heaven.

He's none the worse for that.

What though the homespun suit he wear—
Best suit to the sons of toil—
What though no coarser food he fares,
And tends the loom, or tills the soil;
What though no gold-leaf gilds the tongue,
Devoted to congenial chat—
If right prevails, and not the wrong,
The man is none the worse for that.

What though within the humble cot,
No costly ornament is seen;
What though the wife possesses not
Her satin gowns of black and green;
What though the merry household band
Half naked fly to ball and bat;
If conscience guide the head and heart,
The man is none the worse for that.

Truth is not a thing of dress—
Of splendor, wealth, or classic lore;
Would that these trappings were loved less,
And honest worth was clung to more!
Though pride may spurn the toiling crowd,
The tattered garb, the crownless hat,
Yet God and Nature cry aloud,
The man is none the worse for that.

I Have No Mother Now.

BY C. H. CRESSEY.

I hear the soft wind sighing,
Through every bush and tree;
Where now dear Mother's lying,
Away from home and me.
Tears from my eyes are starting,
And sorrow shades my brow;
Oh, weary was our parting—
I have no mother now!

I see the pale morn shining
On Mother's white headstone;
The rosebush round it twining,
Is here, like me, alone.
And like me, too, are weeping
Those dewdrops from the bough;
Long time has she been sleeping—
I have no Mother now!

My heart is ever lonely,
My life is drear and sad,
There's no one [illegible]
[illegible]
[illegible]
[

UNIVERSALIST HERALD.

"HE WILL NOT ALWAYS CHIDE: NEITHER WILL HE KEEP HIS ANGER FOREVER."—PSALMS 103: 9.

VOL. XIV. MONTGOMERY, ALA., FRIDAY, MAY 4, 1860. NO. 10.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

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Two Dollars A Year, In Advance.

To Postmasters.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice, when their papers remain in the Post Office without being taken out by subscribers, within five weeks they are liable for the pay.

☞ The patrons of our journal need not wait for agents to call on them but let each and every man indebted to us, enclose the money in a letter, and send the same to us, at this place, at OUR RISK. All current money in the States in which subscribers reside will be received, and due credit given therefor in our books.

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☞ Be sure and give the name of the office at which you have been receiving the "HERALD," as well as the Office to which you desire to have "HERALD" changed.

The Montgomery and Pensacola Road--A letter from President Pollard.

The following letter from the distinguished President of the Alabama and Florida Railroad Company, of Alabama, Chas. T. Pollard, Esq., is quite to the point, and indicates a strict adherence to the policy, announced in the inception for the project of building a railroad between Montgomery and Pensacola, of completing the work at the earliest day possible, not only in good faith, but the immediate interest of the stockholders and the people of Montgomery as well as the intermediate country and Pensacola, demands that this policy should be adhered to.

We are happy to be assured that the Pensacola Directory have never entertained any doubts of the entire good faith of their Montgomery confrere.—*Pensacola Observer.*

MONTGOMERY, April 9, 1860.

Dear Sir: I have noticed recently some fears expressed in Pensacola, that the completion of our end of the Alabama and Florida Railroad is to be delayed by an understanding with the Mobile and Great Northern Railroad Company, and that the two roads, that is, our end of the Alabama and Florida road, and the Mobile and Great North, will be completed and opened about the same time, so as to take from Pensacola any advantage that might be derived by an earlier railroad connection of that place with Montgomery.

No such understanding exists between the two companies, or has ever been even suggested. An arrangement has been made that the two companies shall form a junction at some eligible point between Fort Crawford and the Florida line, so as to transfer passengers and team over our freight cars to go through without breaking bulk—and have agreed to place the freights and passengers, each of the other, upon most favorable footing.

When this arrangement is put in operation, I shall propose to your company to run up your trains, both freight and passenger, to the same poin, so that at the same time, and under a common passenger depot, we may transfer to both roads at the same time; until then we shall exchange with you at the Florida line, or make such arrangement as may be satisfactory to your company.

If you could have completed your end of the road by the first inst, I could have given you the connection with Montgomery by the 1st day of January, 1861. I fear now you will not get any of our iron up before the first of June—and I cannot complete our end before the first of April, 1861.

We have ready for transportation 800 tons, as you know; by the time this reaches you I hope the two first-class locomotives, shipped from Philadelphia on the 17th ult., will be safely in and landed on your wharf, and that the iron work for a train of freight cars, which we shall build in Pensacola, will not be many days behind.

I will close my iron contracts by the 1st of May, and I have so long delayed doing so only to save interest, for we have been exceedingly fortunate to make sales of our bonds as we have needed money, *and always at par.*

We have iron now laying at our Montgomery depot to complete the road to the 63 mile station, south of Montgomery, and which we expect to open by the 1st day of July.

You may feel every confidence in assuring your friends, if you can complete your road to the State line by the first of June so that we can get through our iron, for I propose to land the remainder at Pensacola, (3200 tons,)—Pensacola and Montgomery will be connected by rail, certainly, by the 1st day of April, 1861, *and perhaps sooner.*

I am, very respectfully,
C. T. POLLARD, President.
To Major W. H. CHASE, President, &c.

LIFE IN ARKANSAS.—A correspondent of the Petersburg (Va.) Express, writing from Arkansas, says:

We have "chills" of from five to seven hundred horse power. They may be found anywhere walking about through the country, and disagreeably friendly, sticking closer than a brother of the fondest affection. They will come to your house, sleep with you, sit down at your table, take up permanent quarters with you without ever saying so much as by your leave or thanking you for your hospitality.—A "chill" is an utter abomination, and not often to be thought of in a good humor. From all such, good Lord deliver us!

A portion of the State between the White and St. Francis rivers produces spontaneously bed-bugs of the finest form and size. In fact they are of magnificent proportions always hungry as hyenas, and you may feel assured that they will do their whole duty on you should you lodge for the night in the same bed with them.

From the "Star in the West."

An "Orthodox" Dilemma.

We noticed the outcry of the *Independent* respecting the growing Universalism—that is the "short" of it—in the self-styled evangelical Churches, and its gladness that pastors were "taking up the doctrine of retribution with earnest and thorough discussion."

We well remember the "earnest and thorough discussions" of this subject which were had twenty or twenty-five years ago. The Universalists stood boldly up to the work of defense imposed upon them. Compared with their opponents in the learning, culture and social influence, they were, in strength, as David to the Philistine champion. But their pebble of truth in the sling of Scripture, reason and common sense, was more than a match for the mail and javelin of the schools and social influence. The result was the marvelous and rapid increase of organized Universalism beyond all precedent. Our ministry, laity, churches and societies quadrupled in ten years; and we became a wonder in this regard to ourselves and to the world without, and a thorn in the side of the "contrary party."

Suddenly, as if by preconcert, the battle ceased to rage. The assailing army was withdrawn from the field. It was thought to be impolite to attack Universalism directly and publicly. They ceased to put our ministers upon the defensive, and as much as possible they thwarted all aggressive efforts. They contented themselves mainly with private pastoral warnings against hearing our views and reading our books. The pulpit was silent upon the great principles of the contest, and to a great extent dealt blows at Universalism only by insinuation. At funerals, as little of popular creed was put forward as possible; while clergymen who have no sympathy with our sentiments, would draw upon them for consolation of the bereaved. The horrors of hell were less horribly depicted than in the days of old; and attempts were made to render orthodoxy more attractive to the masses of men.

With what result? To retard the organic growth of Universalism, perhaps; but to inflict a more fatal injury upon popular orthodoxy. To develop in the very churches of our opposers, *first*, disbelief in endless misery, and *afterward*, belief in universal restoration. There it is, in the very heart of orthodox Christendom, sapping the foundations of the old doctrines of vengeance. There it is, tolerated by some pastors, regretted by others, with no understanding of methods by which it might be eradicated, except by excommunication, which would perhaps decylope more of the supposed evil than the ministry cared to know; but there it is. It is no fancy of the *Independent.* It is fact, cheering to us, saddening to it.

Thus it is. "Earnest and thorough discussion" promotes organized Universalism. The let-alone policy permits its development in the "evangelical" churches. Let them now commence the old warfare, let the assault be made general, and there will be such a growth of our denomination as was never before known. Legions now tolerated there will leave the orthodox body; the public attention will be turned to our arguments and Scriptural proofs; and the accessions to numeric strength would be almost innumerable.

We are now in a better condition than ever before to do our work in the battle. We have grown stronger in the years of peace. We have more culture, more learning, more spiritual and practical power. We have achieved honorable social position without sacrifice of principle. We have been building and furnishing our spiritual temple while, "the armies of the aliens" have refrained from the invasion of our territory. We know, if possible more surely than formerly, that the Lord is with us. We see more clearly than ever how the Gospel hope consoles, stregthens, and purifies us; and the signs of Divine guardianship are all about us. "They that are with us are more than they that be with them." Let us be faithful to the duties incumbent upon us in the emergency, and the Lord's blessings will be upon us.

REPEAL OF THE DEATH PENALTY.—Hon. Martin H. Boyce, of Eagle, Wis., formerly of New York, writes that he intends delivering one hundred lectures in this State the coming fall and winter, on the repeal of the Death Penalty.

He led the reform in Wisconsin a number of years, and finally procured the repeal in 1853, while a member of the Senate. And he informs us "the repeal has commended itself to the good sense of those who have reflected on the origin and proper treatment of crime."

Mr. Boyce is in downright earnest on this subject, and we trust his labors will be warmly seconded by the opponents of the gallows in New York.—*Ambassador.*

If God *would* save all men, but *can not*, is he infinite in power?

If God *can* save all, but *will not*, is he infinite in goodness?

For the Universalist Herald.

Reply to a Correspondent.

BR. BURRUSS: The subject of this, is a reply to your correspondent A. J. Oliver, of Mt. Vernon, Fla. I agree with him, not only that the existence of such a thing as "eternal death" is very questionable," but that it actually is as great a misnomer as orthodoxy itself. But then he says: "That there could have been no eternall life beyond the grave independently of a ransom is not a matter of speculation, but of plain and express revelation."

Now Walker says: "Ransom is the price paid for redemption." Did Christ purchase a resurrection of the human family or any part of it? I think not.

My opinion is that the resurrection of the dead is, and always has been, a fixed fact; a great truth that existed in the eternal mind of Jehovah.

But Christ purchased for us a knowledge of that truth, by his life, death, resurrection, and ascension. And in doing this, he brought life and immortality to light, through the gospel.

Christ is the faithful and true witness; when he therefore frees an individual from sin through the instrumentality of his gospel, that person becomes the servant of God, and his fruit is unto Holiness, and end everlasting life. For the wages of sin is death (not eternal death.) That is, he is far away from God, owing to his ignorance of God as his Father, and the inheritance that is laid up for him; but now let him have the gift of God, which is a knowledge of this fact, and he has eternal life, whether in the body, or ont of it, whether in this life, or beyond the grave. See John's Gospel, 3:36 also 17:3.

Again, he says: "In Paul's whole discourse he did not even mention the doctrine of happiness or misery without the body."

I can only give an opinion concerning the resurrection of the flesh. My notion is, the flesh will never rise!!

I am sure Paul tells us in that same discourse "that flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. See, also, 2 Cor. 5:1, here "we have a building of God not made with hands, eternal in the heavens." Can we not enjoy the spiritual tenement without the flesh or any of its adjuncts?

Again: Christ tells us "that which is born of the flesh is flesh," &c. John 3:6.

Now will there be any necessity for changing this flesh into spirit, if we already have a spiritual house? Flesh is not fit for the kingdom as it is, if it changes it is not eternal, consequently unfit.

Not wishing to be lengthy I close, hoping if I am wrong in my notions your correspondent, or some one else, will set me right through the columns of your valuable paper.

N. M. CHILDS.

Ruckerville, Miss.

HELL FIRE.—This phrase occurs in the 47th verse of the ninth chapter of Mark, and those educated in the popular faith, are taught to believe that it refers to the endless destruction of the wicked. We do not propose at this time to offer any extended remarks upon this, but to call the reader's attention to one or two remarkable facts in connection with the subject, on the supposition that the popular exposition of these words is correct.

The orignal word translated "hell," is *Gehenna.* It is found twelve times in the New Testament and is always applied to the Jews,' never once to the 'Gentiles'; and this is a remarkable fact, and an unaccountable neglect on the supposition that the Gentiles were in danger of *Gehenna fire, hell fire.*

Paul was a preacher to the Gentiles, a faithful laborer, and failed not to declare the whole counsel of God, and yet he does not mention the word in all his fourteen epistles! But why did he not threaten the Gentiles with *Gehena, or hell fire,* if they were in any danger of it? It is not found in John's Gospel, which was written particularly for the benefit of the Gentiles! Why this omission if they were in danger of hell-fire? If their sins exposed them to it as Orthodoxy teaches, they should have been warned against it. As they were not warned against it, the presumption is, that they were not exposed to it. We ark the reader to consider carefully these facts in connection with the popular doctrine, which teaches that all mankind are exposed to the flames of hell forever.—*Covenant.*

SUPERSTITION WORSE THAN ATHEISM.—Plutarch, in his Tract of Deisidemony, maintains, that Atheism, though an opinion false and stupid, is far less hurtful to men than superstition and reflects less dishonor on the Deity himself. His argument is, that superstition fills the mind with a dread of the Deity, and teaches that he is no less mischievous than powerful. And this, he says, is the most odious character that can be ascribed to an intellectual being; and he maintains, that it has given birth to those shocking notions, and dismal rites, in divine worship, that have either driven men to Atheism, and exposed religion itself to ridicule and contempt, or made mankind the dupe of designing knaves, and taught fierce bigots to exercise, and then sanctify the most inhuman barbarities.

SOLEMN PEOPLE.—Beecher has no relish for your solemnly pious people. He says:

"There are not a few, who even in this life, seem to be preparing themselves for that smileless eternity to which they look forward, by banishing all gaiety from their hearts, all joyousness from their countenance. I meet one such in the street not unfrequently, a person of intelligence and education, but who gives me, and all that passes, such a rayless and chilling look of recognition, something as if he were one of Heaven's assessors come down to doom every acquaintance he met that I have sometimes begun to sneeze on the spot, and go home with a violent cold dating from that instant.

Fancy.

BY S. W. FULLER.

Some men dream, but it is generally a drowsy business. Some have visions, but they are generally visionary. I have taken the liberty to fancy a little, and if my ideas should be a little fanciful, I hope the reader will not blame me, though he may, if he please, blame my fancy.

I fancied that I renounced Universalism, and became a thorough-going Partialist preacher. I soon felt a very great anxiety for the salvation of the "precious souls." I saw myriads of them rushing to ruin, and felt that if something were speedily done for them, *they would* FALL INTO THE HANDS OF GOD; and when I knew they would be *beyond the reach of mercy!* Reader, this was a surprising flight for my fancy; to suppose that precious immortal souls would be ruined eternally, and tormented without mercy, if they fall into the hands of their own most merciful Creator!—So high a flight had nearly sprained her wings!

I fancied that I was greatly troubled with Universalism. It was ruining its tens of thousands. I sought for something to stay its progress and pestilential influence. I found a mighty weapon. Here it is: "Universalism will do to live by, but will not do to die by." This I repeated loud and often; and I taught it to all my flock, and they repeated it after me just as a parrot repeats his phrases, because their teacher said so before them. However, it was generally believed; and had a wonderful effect upon the weak and ignorant.

But I fancied I was fairly brought to test its truth. A neighbor, to whom I had often repeated it in the most sanctimonious manner, was brought to the very gates of death. He had proved that the doctrine was good to live by; for human eyes could discover no spot upon his character. He sent for me. I hurried to his bedside. I found him in great mental agony. Pray, what can be the matter, said I, "Parson F.," he replied, "I am about to die, and I am confident I shall not be tormented a moment after I am dead." I tried to soothe him by assuring him, that, though he might not be tormented, it was likely many of his *friends* would be, and I entreated him to be calm. "No, no," said he, "there is *no comfort* for me; they will all be saved, every one of them." I begged him to be consoled, as the last crumb of comfort to be had, I told him his enemies would all be eternally damned. "That will never do," he exclaimed, "they will all be eternally happy as sure as God is good." Not another drop of comfort could I furnish my poor Universalist neighbor, and he died in despair! Thus proving, that "Universalism will not do to die by." I returned home, repeating all the way in mind. What an awful thing it is to think of—one cannot be eternally miserable himself, nor can he have the satisfaction of seeing any one else tormented without mercy and without end!

Reader, my fancy fled; and I soberly tho't, that if I ever, in reality, became a Partialist, I would not be such a fool as to repeat that foolish old saying.

NOAH'S ARK AND THE GREAT EASTERN.—The Great Eastern is 133 feet longer than was the Ark, and about 3 feet deeper, but not so broad within 8 feet. As an illustration of the change in indeas of navigation which the building of the Great Eastern is calculated to produce, we will quote the following paragraph from an elaborate article issued thirteen years since, in the Church of England and Quarterly on the Deluge, and republished in Littell's Living Age:

"Now, as it is clearly impossible that a vessel of the length and breadth of the Ark could be otherwise than a floating vessel, designed expressly for perfectly still waters, we have supposed it to be flat-bottomed and straight-sided, both as making it the more buoyant and as giving to it the greatest capacity. It was devoid of all sailing properties; had neither rigging nor rudder; its build was simply that of a huge float, is all outward appearance wholly at the mercy of the winds and waves, liable to be drifted or driven about according as currents or winds for the time prevailed; but, as we shall show, the Ark could not for a moment have been subjected to the influence of either winds or tides.

The extraordinary length of the Ark proves, at once, the miraculous power that was, at every moment, in exercise for the preservation, since no vessel of the Ark's proportions could naturally live in disturbed waters; the very first wave that rose would inevitably break its back and render it entirely asunder; nor with all our experience in ship building would it be possible to construct a vessel of the Ark's proportions and navigate it from Dover to Calais in rough weather—the least swell of the ocean, by raising one end and depressing the other, would break it in the middle and cause it to founder, nor could any possible contrivance or ingenuity of construction prevent this consequence. And if the very peculiar construction of the Ark had not made such a conclusion irresistable, the purpose for which it was built would have proved that such was the fact, for had the Ark pitched in the least from the swell of the waves, or rolled from side to side under the influence of the wind, which from its great length and little width, it must most distressingly have done, the whole world of animals therein contained could not have kept their footing; of very necessity, therefore, a dead calm must have prevailed round the Ark during the whole of the 150 days that it was floating on the waters."

The doctrine that God will reconcile all men to himself by his Son Jesus Christ, is a fact interesting to all—a principle essential to the hopes of every one, and a truth refreshing to our souls. We are not indebted to blind chance for the glorious manifestation of his rich grace, but to the Deity; and for every ray of divine light which ever dawned on this once benighted world, and for every gleam of hope that has at any time enlightened the human heart. He sent his Son to reveal unto us that peace which passeth understanding, and to purchase us with the crimson current that flowed through his generous veins. He finished the work, was crucified, and died and ascended to heaven, and is seated on the right hand of God, making intercession for us. To God be all the glory.

Blessed are the merciful, for they shall obtain mercy.

DR. Dan Jones has a wife, an amiable, accomplished and beautiful lady, who loves him devotedly, but she finds too many bricks in his hat. One night he came home tight, and was not very much astonished, but rather frightened to find his worthy lady sitting up for him. She smiled when he came in. That also, she always does. 'You staid out so late,' she said 'that I feared you had been taken sick.'

"Hic—ain't sick, wife; but don't you think I'm a little—hic—tight?"

"A very little, perhaps, my dear, but that is nothing—you have so many friends, as you say you must join them in a glass once in a while."

"Wife, you are too good—the truth is, I am d-drunk."

"Oh, no, indeed, my dear, I am sure that even another glass would'nt hurt you. Now, suppose you take a glass of Scotch ale with me just as a night-cap, my dear."

"You are too kind, my dear by half, I know I'm d-drunk."

"Oh, no on'y a julep too much, love, that's all. We'll take a glass of ale at any rate; it cannot hurt you, dear; I want one myself, before I retire."

The lady hastened to open a bottle, and as she placed two tumblers before her on the side-board, she put into one a very powerful emetic. Filling the glass with the foaming ale, she handed that one with a most bewitching smile to her husband.—Suspicion came cloudily upon his mind. She had never before been so kind to him when he was drunk. He looked at the glass, raised it to his lips—then hesitated.

"Dear, wont you just taste mine, to make it sweeter?" said he.

"Certainly, love," replied the lady, taking a mouthful, which she was very careful not to swallow.

Suspicion vanished, and so did the ale, emitic and all, down the throat of the satisfied husband. After spitting out the taste, the lady finished her glass, but seemed in no hurry to retire.

She fixed a foot-tub of water before an easy chair, for which the husband was curious to know the reason. A few minutes later, the gulp and splurge from the throat of the husband gave answer.

The brick was gone when he arose from the easy chair, and he never after carried one home to his wife.

HAD A "WINNING WAY" WITH HER.—A wayward son of the Emerald Isle, "left the bed and board" which he and Margaret, his wife, had occupied for a long while, and spent his time around rum shops, where he was always on hand to count himself "in," whenever anybody should "stand treat." Margaret was dissatisfied with this state of things, and endeavored to get her husband home again. We shall see how she proceeds:

"Now, Patrick, my honey, will you come back?"

"No, Margaret, I won't come back."

"And won't you come back for the love of the children?"

"Not for the love of the children, Margaret."

"Will you come back for the love of myself?"

"Niver at all. 'Way wid ye."

Margaret thought she would try another inducement. Taking a pint bottle of whisky from her pocket, and holding it to her truant husband, said:

"Will you come for the drop of whisky?"

"Ah, me darlint," said Patrick, unable to withstand such temptation. "It's yerself that will always bring me home agin—ye has such a winning way wid ye, I'll come Margaret."

Margaret declares that "Patrick was reclaimed by moral persuasion!

Louis the XIV., playing at backgammon, had a doubtful throw, a dispute arose, and the surrounding courtiers all remained silent. The Count de Grammont happened to come in at that instant

"Decide the matter," said the King to him.

"Sire," said the Count, "your majesty is in the wrong."

"How," replied the King, "can you thus decide, not knowing the question?"

"Because," said the Count, "had the matter been doubtful, all these gentlemen would have given it for your majesty."

The beauty of a religious life is one of its greatest recommendations. What does it profess? Peace to all mankind. It teaches us those arts which will render us beloved and respected, which will contribute to our present comforts as well as our future happiness. Its greatest ornament is charity; it inculcates nothing but love and simplicity of affection; it breathes nothing but the purest delight; in short, it is a system perfectly calculated to benefit the heart and improve the mind.

CHARITY.—Without this, says the apostle, we are nothing, even though we have all faith, Of what value then, is the religion of those, whose their zeal to defend they call the true faith, over-step all the bonds of charity, and doom all to perdition who reject their creed? Such people are like sounding brass and a tinkling symbal. Alas! for the truth! How much brass there is in the church?—*Sun*

Philanthropy, differs from benevolence only in this: that benevolence extends to every being that has life and sense, and is of course susceptible of pain and pleasure; whereas philanthropy cannot comprehend more than the human race.

The gold hunting parties who started for the Chiriqui region have had bad luck so far. Some have died from the fever and the rest have suffered. One of their leaders is coming back and the parties are both broken u

A YOUTHFUL PAIR.—The Milton Courier, of the 7th inst., chronicles the marriage, in Campbleton, Fla., on the 21st ult., of Master Robert Cherry to Miss Josephine Gregory. The former sixteen, and the latter thirteen years of age. A youthful couple truly.

From the Southern Field and Fireside.

The Teaze.

BY LAURA LINCOLN.

Harry Hill was a great teaze. He never meant any harm by it, nor really intended to hurt anybody's feelings; but it made him very unpopular, and often got him into disgrace at school and into fights with other boys. It led him to tell white lies, too, "just to plague a boy," as he said, intending, sometime or other, to tell him better, which he sometimes forgot to do, thereby giving himself the character of a story teller.

His friend and school-chum, Jimmie Gates, used to remonstrate with Harry about this bad practice, but Harry would answer, "Oh! Jimmie, it is such fun I can't help it."

"Never mind, Harry," said Jimmie, one day, "you wont listen to me now, but the time will come when you will be sorry that you did *that*; for just as certain as you keep on teasing the boys so, you will get yourself into some serious trouble." And so it proved, as I am going to tell you.

There was a boy named Willie Brown, who went to the same school that Harry did. His mother was a widow and very poor, and it was to the charity of some friends that Willie was indebted for his schooling. Willie's clothes were often patched or threadbare, but always clean. Harry was the son of a rich man, and he foolishly thought it a disgrace to wear patched clothes. He had nicknamed Willie "patched knees" to his intimate associates, but had never yet called him so to his face.

One day Willie came to school with both elbows and knees patched. At recess, Harry Hill whispered to Jimmie Gates:

"I'm going to have some fun out of Willie Brown; come along and see it."

"Take care," said Jimmie; "Willie Brown is very spunky; he wont stand it; he'll knock you down."

"So much the better," replied Harry; I like to see a boy when his spunk is up."

Harry was a brave boy, and was afraid of nothing.

I must pause a moment to say, that I fear my young readers believe, from what I have told them, that Harry was a very bad boy.—But he was not. This habit of teasing people was his greatest fault. He was kind-hearted and generous, and always ready to ask any one's pardon when he saw he had done him any wrong.

On the day in question, he went up to where Willie was standing, in the midst of a crowd of boys, and called out:

"I say, patched-knees, from what tailor does your mother buy your clothes?"

Willie looked up, at first in surprise, and then, when he understood the meaning of Harry's rude speech, his face, and even lips, grew ashy pale. It was the fault to his hard-working, self-denying, loving mother, more than to himself, that affected him. But Willie bravely resisted the inclination to knock Harry down, among the many excellent lessons taught him by his good mother, was this, which she got from the Bible:

'Do good to them that despitefully use you.'

As he turned away, Harry, in spite of Jimmie's nudge at his elbow, again cried out:

"Patch-knees! your clothes are something like Joseph's coat—not of many colors, but of many pieces."

The spunky boy could stand it no longer. With one bound, he jumped upon Harry, threw him to the ground, and then showered down blows thick and fast upon his head, and face, and body, until Harry began to think a few more such would finish him. As soon as Harry had somewhat recovered from his surprise, he endeavored to throw Willie off of him, but the pale, slight lad, under the influence of his passion, was manifesting a strength that no one would have believed that he possessed. In his fury, he knew not that he was dealing blows that, if continued much longer, would kill his tormentor. Harry writhed and twisted, but could not free himself, and it was in vain that some of the boys called to Willie to get off of him. Willie did not hear them. Suddenly Harry putt his hand into his pocket, and drew out his knife, and opening the sharp, bright blade with his teeth, before any one could interfere, plunged it into Willie's side. With a groan the boy rolled over like a log, and the warm life blood spouted forth in jets His horrified schoolmates gathered around him, and raised him up.

"Take me home—oh! my poor mother," he gasped, and then fainted.

Who can describe Harry's feelings when he saw what he had done? As he slowly and painfully rose from the ground, assisted by Jimmie, and looked upon Willie's white face, and the red stream dyeing the ground, he thought Willie was killed; and oh, how sorry and unhappy he was! Tears rushed to his eyes, and poured down his cheeks. Now, he bitterly felt how foolish and wrong he had been, and though he only did so in self-defence, to keep Willie from killing him, perhaps, he felt that this was but a poor excuse for him. It brought no balm to his conscience, for he felt, too, that was his own silly fondness of teazing that had caused all this.

As the boys slowly bore poor Willie to his humble home, Harry followed them, thinking of the poor mother bereft, as he thought, of her only source of earthly happiness. They had not gone far when Willie opened his eyes, and seeing Harry overwhelmed with grief, held out his hand to him, and said, "Never mind, Harry, you did not mean to do it; I was to blame for being so angry, and for beating you so." Harry clasped the extended hand, and while tears of sincere repentance rolled down his cheeks, and he cried: "Oh, forgive me, forgive me, and if you get well, I promise never to teaze anybody again!" And he kept his word. Willie was sick a long time, and Harry came to see him every day, and brought him fruit and flowers, and spent all his pocket money in buying him nice things to eat. But after awhile he got well, and he and Harry became warm friends, and from Willie, Harry learnt many a lesson of Christian forbearance, which proved of infinite service to him. And whenever a taunt or jest at anybody's expense arose to his lips, one glance from Willie's mild blue eye was enough to check him.

Rev. J. D. H. Corsine has removed from Florence, Ky. to Rising Sun, Indiana, where he wishes to be addressed in future.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

Corresponding Editors:
S. J. McMORRIS, J. M. B. SMITH, B. F. SHARP.

MONTGOMERY, ALA., MAY 4.

JOSEPH WALKER, Charleston, S. C., is our authorized agent in that city. Any business transacted with him will be valid.

WILLIAM DOSTER is our authorized agent for Floyd county, Ga.

F. M. Coker is our authorized agent for Sumpter county, Ga.

☞ L. S. Walston, of Speights' Bridge, N. C., owes us $3 which he had better pay.

☞ The Key to Truth can be had of E. H. Lake, Magnolia, N. C.

☞ Bro. Strain—send on your ordination sermon.

☞ Bro. Oliver—we have published all your communications. Shall be glad to hear from you at any time.

☞ A. A. Buttler, a shoe maker, formerly of Louisville, Miss., left the place without paying us the $3 he owes us. Where is he?

A NOBLE SUBSCRIBER.—Bro. W. H. Low, of Louisiana, has paid four years in advance for the Herald. That man has a soul,—*certain!*

☞ F. M. Triplett—we have no recollection of receiving the money you speak of—our book says we did not. We have given you credit for the amount. You have paid to vol. 14. no. 43.

CHRISTIAN SPIRITUALIST.—This paper is printed in Macon, Ga., at $1,50 per annum. Dr. L. F. W. Andrews, editor. The Spiritualist, as it name imparts, is devoted to the promulgation and defense of modern spiritualism. It is a liberal progressive sheet.

☞ Our good Bro. J. L. C. Griffin thinks we erred in affirming that Messrs. Russell and Richardson had advanced views contrary to the formula of "the current reformation."—We gained our information from Rev. T. Fanning's journal. Pretty good authority, we think.

REMOVED.—Barrett & Wimbish have removed their stationary and variety store to the "Advertiser" building, Perry street, where Mr. Wimbish will be pleased to serve all who may want anything in their line. Printing paper, blank books, pens, pencils. ink, writing paper and divers articles—they are selling low.

"GEORGIA CITIZEN."—This paper has just entered its eleventh volume, and comes to us much improved in appearance, being printed on new type. Published every week in Macon, Ga., at $2.50. Dr. L. F. W. Andrews, editor and proprietor. Dr. Andrews is a veteran in the chair editorial, and never fails to make his paper interesting and spicy. Try him.

ORDINATION IN GEORGIA.—Bro. Thomas Z. Park, of Walker county, Ga., was, on the 3d Sunday in April, ordained to the work of the gospel ministry. Sermon by Rev. R. F. Strain. Bro. P. is spoken of as a young man of much promise. May his bow abide in strength.—We welcome him to the Universalist ministry, and pray that the blessings of God may attend him.

TO OUR FRIENDS IN MISSISSIPPI.—To the friends in Harrison and Hinds counties who have invited us to come and preach among them, we would say that God willing, we expect to visit them towards the latter part of the present month. We shall also probably visit the friends in Baton Rouge, La., during the trip. Due notice will be given of our appointments.

DISCUSSIONS.—We are written to repeatedly in reference to discussions Sometimes preachers of other Churches manifest great willingness to discuss, and our friends write to us on the subject, and we signify our willingness, but it generally turns out that these preachers of great cruelty, back flatly down, and chirp no more. Now this is *pitiful*, and they should quit it. We hope they will nerve up their courage until they can get it at the sticking point.

PAID UP.—J. M. Fuller, who was lately published as having sneaked off without paying us, has since settled in full. By this, he has proved that he is an honorable man. Subscribers, when they move off, should be careful to notify the editor of the same, and if they are really not *able* to pay at the time, say so frankly, and we will grant indulgence.

MORE SHEARS.—A. Jackson, late of Chins Hill, Fla., has sneaked off without settling his bill ($5) for the Herald. We have quite a list of these mean shoats which we intend to exhibit before long. The public *must know them.*

T. W. Roe, late of Dawsonville, Ga., has gone off—not having the magnanimity to pay us $2,50, or to write to us on the subject.—Honorable men are not apt to this act.

WE THANK OUR FRIENDS.—We look upon the bulk of our subscribers as our friends.—To those who have so kindly remembered us by sending on their dues, we desire to tender our undefiled thanks. It surely is a great pleasure to a brother to see his name announced among those *that have paid.* It *looks* well, and feels much better to the poor editor. We rely upon the small dues from our patrons to keep us to keep the Herald up.

Is Universalism a Licentious Doctrine!

Our opposers accuse us of preaching a licentious doctrine—they say we remove all incentives to virtue—that wicked people love Universalism, &c.

Are those charges so? Let us consider what Universalism is founded on, and what it teaches, and then we shall be better enabled to answer these charges.

1, Universalism is founded on the existence of one living and true God, whose nature is Love; who is omniscient, omnipresent, all-powerful. just and good Is there any thing licentious here?

2. We hold with the inspired writers, that God will by no means clear the guilty—that he "will render to every man (without exception) according to his works." Is this of licentious tendency?

3. That Christ was sent by the Father to be (not to try to be) "the Saviour of the world;" and that he will "finish the work and cut it short in rigiltcousness." Is it licentious to believe Jesus will accomplish that which he came to perform?

4. Universalism teaches that the Holy Spirit is now calling sinners to repentance—that it will not "always strive with man," because it will reconcile all things to God. See Col. i:20?

Is it dangerous to believe and teach that ultimately all will be reclaimed from the error of their ways? If it be dangerous to teach that all will be thus reclaimed, is it not equally so, in the same ratio, to preach that a part will.

5. Our sentiments enjoin supreme love to God, and universal love to men. Does not the Bible command this? Is there any thing bad here?

6. Universalism teaches that "the way of the transgressor is hard," and that great peace have they that love God's holy law. Is there any thing here to be offended at?

7. Universalism declares that "the grace of God that bringeth salvation to all men, hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously."

Is this dangerous to teach?

8. Universalism teaches that we shall be miserable, so long as we are wicked. Is this of bad moral tendency?

9. Universalism teaches that the scriptures of the Old and New Testaments contain the revelation of God's will, man's duty and destiny partakes of the nature of the designer. Good;

10. Universalism teaches that God will destroy the works of the devil, and the devil in the bargain. See Heb. ii: 14; 1 John, iii; 8. Is it distressing to here this?

11. Universalism teaches that we all have one Father—that he will provide for all his own, is worse than an infidel."

12. Universalism teaches that the prayers of all saints will be answered—that we shall meet all our friends in a better world, where we shall praise God forever. Is this licentious?

But "wicked people love Universalism," says the objector. I answer, not more than wicked people love the doctrine of endless misery. It is a fact that some wicked people favor our sentiments; but that there are more of the same class who contend for an endless hell, is another fact. But suppose some wicked people do love the doctrine of Universalism, does this prove it to be wrong? By no means.

Do not wicked people love their children?—Well, do not good people love theirs too?—Certainly. But are we to say that because wicked people think and feel in this respect like good parents, it is a sure sign that good people ought not to love their children? Preposterous! Again: Good husbands love their wives; so do many wicked people. But in all conscience, reader, does this prove that no one ought to love his wife because many mean men love their wives? And yet, all this would be just as reasonable as to say that because some wicked men love Universalism it must be wrong, and therefore, no one ought to love it.—Still further; if we are to love nothing that wicked men love, and do nothing that wicked do, we must not love to provide for our families—must not love to eat—must not love to sleep—must love to work—in fine, must not love to live, because, forsooth, wicked men love these things.

The truth is this: Universalism, when *understood*, gives no license to sin. Our enemies (pious souls) have busied themselves in misrepresenting us, by saying that we believe a man may do what he pleases—that he will get no punishment; and that though men die in the rankest dens of infamy, they will wake up, *immediately*, in heaven. With this false view of the matter, it may be that some *vainly* suppose that this is a doctrine that will shelter them in their wickedness.

But do they learn such phantasms from us? Far from it? Far from it. You have seen, reader, a synopsis of what we teach, in the preceeding portion of this article; and you there see that we give the sinner no indulgence. That "God will by no means clear the guilty," is the language of the Scriptures, and what we always teach. It is mortifying to know that many willfully misrepresent us in our religious views, and accuse us of preaching that which forms no part of our faith. We solemnly call on the Baptists, Methodists, Episcopalians, Presbyterians, and all others, to acquaint themselves with our doctrine, before they retail it to others; and let them remember also that command which says, "thou shalt not bear false witness against thy neighbor." The Apostles were accused, by their enemies, of preaching, "let us do evil that good may come," but this was a gross slander

But again; suppose that sometimes a deceived mortal may suppose that he had as well continue in sin as not; does it prove Universalism to be false? Surely not. Paul's preaching was objected to on this very ground. When he had just finished speaking of the triumphant reign of grace, he anticipated the objection of the present day, that we had as well continue in sin, in order that grace should abound. In view of this objection, he says, "what shall we say then; shall we continue in sin that grace may abound? God forbid!"

But Peter, I think, speaks of some that did "turn the grace of God into lasciviousness," and of others that "held the truth in unrighteousness." The intelligent reader will see that God's *grace* did not make them lascivious, or unrighteous, (because this teaches that we should live righteously,) but they perverted it; and in regard to Universalism at the present day, there may be a *few* similar cases. But shall we say that this proves Universalism false? If so, Christ preached a false doctrine; so did the Apostles. And yet, who will have the presumption to say that the grace of God itself was licentious? The fact is, reader, any blessing may be abused or perverted. For instance: 1. *Life* is a blessing, as we all know and yet how many abuse it, by indulging in all kinds of wickedness. 2. The alternation of day and night is a wise and benevolent arrangement, and yet how many use the shades of night as a cloak to carry on their wicked devices. In view of this, shall we say we ought not to have any night? 3. A profession of religion, and uniting one's self to the church is good, as we all admit, and yet how many use all such as a screen for their vices 4. Medicines are good, in their places, and yet how often have individuals been poisoned and their lives destroyed. 5. The element fire, is good in its place, and without it we could not live; yet how often do the wicked use it as an engine of destruction. The same may be said of water. Does this prove, though, that we should not have these things, because such consequences sometimes follow? Surely not. I might enlarge just here, but I forbear, as I think the reader will at once see the force of what I have said.

In conclusion, I would say, that although I frankly confess that we have our faults, (and who is it that has not?) yet I boldly affirm that the members of the Universalist church will lose nothing in comparison with our Partialist friends, in point of moral and religious character. And I further say, that I am proud to number some of the noblest specimens of humanity among Universalists. The bloody and sanguinary persecutions that have long been a stigma on the fair escutcheon of the world's history, have been concocted and carried on by believers in an endless hell. Nor is this all. The Weathersfield State prison, of Connecticut, and the Sing Sing and Auburn prisons, of New York, to say nothing of others are annually supplied with convicts from the Partialist ranks; and these things ought to teach our opposers more modesty and charity toward us, and forever hush their cry of licentiousness. Let them "cast the beam out of their own eyes." I say not these things in malice, but in self defence.

DON'T BE ASHAMED OF UNIVERSALISM.—Stand right square up independently before the world like a white man, and avow and defend your faith. Don't stifle your convictions in your own breast for fear you will lose popularity. But show the multitude that you love *truth*, far above the hypocritical praise of men. Never allow your faith to be vilified with impunity, but speak out in a kind and firm manner. Universalism is true and it is indeed the comforter of the soul of earth. Christ is to finish sin and restore all wanderers to God. Then never shrink from your faith—*live* it, and talk it, and your joy will increase. But, above all, see that you allow no numbers, pride or wealth, to keep you silent on the subject. The Universalist should not keep his light under a bushel, but let it *shine* before men, that they may be brought under the healing influence.

"Be thou like the great Apostle,
Be thou like heroic Paul;
If a free thought seek expression,—
Speak it *boldly*—*speak it all!*"

TRIP TO GEORGIA.—We recently made a flying trip to Georgia, but we did not have time to stop long in any one place. We reached Columbus on the iron horse, where we got on a rough hack for the vicinity of Cuthbert. We stopped a little while in Lumpkin, and peeped into the Court House as Court was in session. We were at once struck with the pale, swarthy appearance of the people. They looked like professional *dirt-eaters*, and even the Judge himself (Perkins) looked as though he has just been *dug up*. Passing on, in due time we reached Cuthbert, where we made a short stop, as also we did in Americus. These are court house towns that of late have put on *ruffled shirts*, so that they present tangible indications of improvement. Well, there was ample room. We were with the brethren at the Plains of Dura, and enjoyed ourself very much. Prospects for crops looked well. We have no room for particulars. "Look out for the engine when the whistle blows."

DON'T GROW LUKEWARM.—We sometimes think our friends in certain sections are getting lukewarm and careless in the cause of religion. Can it be so? We should ever be zealously engaged in the good work. A man who allows himself to become careless on the subject of religion, has good ground for suspecting that he is preparing himself for "treason, stratagem and crime." *Wake up and be men!*

☞ Every man who knows himself to be honest, is requested to act as agent in procuring subscribers. Devote a little time friends to the matter, if you please.

TO THE UNIVERSALISTS OF SOUTH-WESTERN GEORGIA.

BRETHREN: At the request of several friends residing near Plains of Dura, Ga., I make this appeal to you. The amount of it is, that our friends in South-western Georgia, feel sensibly, the need of a Universalist Missionary, and they wish to have a sufficient salary raised *forthwith* to put one in the field. The reasonable amount of $800 is necessary. It will be very easy to raise this if the friends will *take hold in earnest —talk less, and do more!* Are there not 32 men in South-western Georgia, who will be responsible for $25 per annum? There are, surely. Let them, then, when they read this appeal, report at *once* what they will do. Address Rev. G. R. Harper, Plains of Dura, or the editor of the Herald, Montgomery. The Universalist sons of the "Empire State" will surely not allow this appeal to pass unheeded. The salary can be raised very readily if the people will put their shoulders to the wheel.—Delay not. Let *all work.*

JOHN C. BURRUSS,
In behalf of the Brethren.

OUR PROGRESSIONIST SUBSCRIBERS AGAIN.—We are expecting for our subscribers who were transferred to us from the Progressionist, to pay us something. We have served them with the Herald for six months, which time is equivalent to one year's subscription to the progressionist, as that was only semi-monthly. We hope that a mere allusion to this matter will convince our friends of the necessity of now paying us something. We have toiled hard friends—do not neglect us. The press is the *right arm* of our cause in the South.

ARE YOU BETTER THAN GOD.—Ask any humane man if he would not save the entire world of mankind from sin and misery, if he had the power, and he will say yes. We would like to know if man is better—more merciful than the God who made him? This is out of the question—hence we contend that God will, as the Bible declares, "have mercy upon all."

FLANNEL.—Dr. Sutliffe, in his "Medical and Surgical Cases," (London, 1824,) renders Ez. 44: 18, "They shall not gird themselves with wool that causeth sweat," and construes it as a prohibition against wearing flannel!

The Universalists of Marseilles, Ill., are engaged in erecting a new church.

The *Trumpet* states that Gov. Bissell of Illinois, lately deceased, was once a Universalist preacher, at or near Cooperstown, *N. Y.*

A church of nearly thirty members has recently been organized in the society at *Waukegan*, Ill., which has also a Sabbath School of about one hundred members.

Br. R. M. Bartlett of Peoria. Ill., has entered the ministry. "He is a man," says Br. D. M. Reed, "of good ability and an ardent lover of the doctrines of Christ as understood by our denomination."

DIRECT TRADE.—Messrs John Fraser & Co., shippers, of Charleston, make public announcement that a regular line of "fast sailing" packets will begin immediately to make stated trips between that port and Liverpool. The Susan Owens will sail from Liverpool June 5, and the Norton from Charleston August 10. Money is not so much an object as the establishment of direct trade; and freight will be carried for next to nothing.

THE LARGEST PRINTING PRESS IN THE WORLD.—At the printing house of the Appletons, in New York, is a press made expressly for Webster's Spelling Book, which prints both sides at once. As this is the only press of its kind in existence, so Webster's "Speller" is the only book requiring a press so rapid, and on which a single book is being printed without interruption from January to December.—The sale of Webster's "speller" amounts to more than one million per annum, and more of them have been sold than there are people in the United States. Such a book is manifestly the growth of many years; and planted in our schools, it bears abundantly the fruits of progress and civilization.—*N. Y. Albion.*

THE GOLD PROSPECTS OF THE PACIFIC COUNTRY.—We perceive, says the New York Herald by the latest news from the Pacific that there has been heavy rains and considerable freshets all over that region of country, which will doubtless facilitate the operations of the miners. Recent reports from there leave no doubt as to the immense mineral fertility of the soil. which only requires proper working to develop it into a source of immense wealth.—Hitherto the want of water has often proved a terrible serious drawback to mining operations, and miners have been repeatedly driven to great extremities and various shifts in consequence. The late rains and overflowing of the streams, however, must have thoroughly sifted the soil, and thrown up the precious grains and nuggets, in a great measure, to the surface, thus affording splendid opportunities for the miners. We may, therefore, expect to hear before long of a largely increased yield of Gold, and more acting emigration to the mining districts.

EFFECT OF THE CENSUS OF 1860.—The New York Times makes an elaborate and candid showing to the effect of the census of this year on the representation of the several seats in Congress. It figures that the States which will lose representatives are: Alabama 1, Connecticut 1, Georgia 1, Kentucky 3, Massachusetts 1, North Carolina 1, New York 3, Ohio 1, Pennsylvania 2, Rhode Island 1, S. Carolina 2, Tennessee 1, Virginia 2, Vermont 1. The States which will gain representatives are: Illinois 5, Indiana 1, Iowa 4, Michigan 2 Missouri 1, Texas 3, Wisconsin 2. The other States will stand as they are. The Times sums up the remarkable fact as follows:

1. All the old and large States of the Union without exception, lose ground relatively, and most of them positively.

2. The South loses ground largely; the new State of Texas, having *five fold* the territory of the old States, and lying west of the Mississippi, is the only one that gains.

3. The *only* parts of the Union which positively gains is the Northwest—Missouri being properly included in that.

4. The Northwest gains 15 representatives and 2 Senators in Minnesota.

5. The slave States *lose* 11 representatives and gain 4, being a positive loss of 7. The free States *gain* 14 and lose 10, being a positive gain of 4, with 4 Senators in Minnesota and Oregon. The admission of Kansas and Nebraska, which will speedily happen, will add 2 representatives and 4 Senators to the same side.

The Crockett (Texas) Argus says that within the past month no less than sixty murders have been committed by Indians on the frontiers of that State—that six families were murdered at the same time in cold blood in the upper part of McLennan county.

The Editor's Course Approved.

BRO. BURRUSS—I was truly gratified in reading your articles in a late number of your paper in relation to the backwardness of the professed friends of Universalism to support the cause which they profess to be near and dear to their hearts. In the name of common sense, if a man believes a thing, let him show his faith by his works—let him literally sustain his belief with his means, and thus evince to the world that he is in earnest in the matter. But I know many wealthy and prominent Universalists who never contribute anything, or at least anything of consequence, towards the maintainance of their faith. Perhaps if a preacher should go 30 or 50 or 100 miles out of his way to visit them and to break the bread of life to them of a sabbath, once a year, or in a lifetime, they will give him five dollars, and seem to think that they have discharged their duty when they have not paid even his travelling expenses. This is the lack of magnanimity and generosity of some of the rich among us which has driven many of our ministers from the field, and others will have to follow. I see no help for it. They must live, and if they cannot be supported by their profession, they must turn to some other calling.

The selfstyled orthodox pour out money like water to support their cause. Is the belief of an awful, endless hell so much better than the benign faith of Universalism, that it should be so much better sustained. Jere Brown, of Sumter, it is stated, has subscribed $50,000 towards the support of the Baptist denomination, to educate ministers, &c.—give us half that amount, and by the help of God, we would revolutionize the State. For my part, so far as I am individually concerned it makes not much difference, for my course probably is nearly finished, but I wish those who come after me to be supported, in order that the glorious cause may be maintained and our beautiful banner bravely borne aloft.

S. J. M.

For the Universalist Herald.

Beauties of Popular So-Called Evangelicals.

NUMBER II.

April the 1d 1860

Deair Brother in Christ After my best Respets to you I feal at a Lose to Say to you that the members of Ebenezer is not Satfyed at your have Kiglers pintments to preach at the Baptis church after filing the present apintment So i think it will be best not to Leave nother apintment at Ebezer church hous.

Very Respectfully
J B WILLIAMS

To the Rev Mr ARMS C h C k

I publish the above, *verbatim et literatum*, as a specimen, not only of the *intelligence*, but *exclusive* spirit of a set of so-called evangelicals, who propose taking the "water route" to Heaven. I have preached three times in their building, and so powerful was the effect of the balmy breezes of truth, as it wafted through it, consoling the hearts of the disconsolate, that the members held a meeting, and determined to close the doors against me. Ah! they know the superstitious craft of Endles Woe was in danger. They know too well that it is only necessary to call attention to its absurdities, to have "*tekel*" marked upon its hydra-head.

The last time I preached at the meeting house, a tremdous effort was made by two of the *evangelicals*, viz., one a Methodist, and the other a Baptist, to neutralize the truth of my discourse.—The Methodist preached first, I followed and the Baptist next. This is the first instance, I think, of a funeral discourse ever being replied to. The wife and children of the departed one were present, and the *smart* Baptist preacher wanted to convince them that he, the husband and father, was in an endless hell. What a depraved heart such a preacher must have! Try to make a *wife*—a *mother* believe that her husband was one among the billions, according to partialism, who are forming the *pyramid* of *damned* spirits from hell to heaven!! It strikes my mind, that the above preacher, if preacher he can be called, is not only destitute of good breeding, but of the milk of human kindness. Alas!—alas! what fiends, does a realising belief in the doctrine of Endless Woe make some people. However, it makes no difference with the evangelicals, as they can just bellow a little, and say they are sorry for their heartlessness and wickedness—come up to a pine plank, give the *holy shout* of victory, and to heaven they go!! Good Lord deliver us from such a doctrine. Good Lord preserve our hearts from the influences of popular evangelicalism.

E. B. A.

Armadillo, Ala.

"OWE NO MAN."—A correspondent sends the following: "Owe no man," implies that pastors ought to be paid. Are they not men—all sorts of men but promptly-paid men?

Items.

DEBATE IN NEW VIENNA, OHIO.—Arrangements have been made for a debate on human destiny to commence in New Vienna, Clinton Co., Ohio, June 5th, and continue four days The disputants are, W. J. Moore, Reformer (or Campbellite), and W. S. Bacon, Universalist.

METHODIST CONVERTED.—When we preached in Urbana, Ill. a few weeks since a brother joined the church in that place who had been a Methodist preacher many years. His name is John Roughton. He has preached some since he embraced the better faith.

Rev. Joy Bishop, of Strawberry Point, Iowa has just been favored with a donation visit, when his people left him one hundred and thirty dollars richer than he was when they came. Br. Bishop is doing a good work in that vicinity.

Br. V. G. Wheelock speaks of the progress of our cause in Elmore, Vt. He writes to the editor of the *Christian Repository* as follows:

During the past year, there have been three sermons preached by the writer, and also a few Sundays' preaching by Br. L. *Warren*, and eight or nine copies of the *Repository*, and a few Universalist books which have found their way there, all resulting in the recent organization in Elmore of a Universalist Society, which is composed of fifty members. The ground has hitherto been wholly occupied by the Methodist denomination, but there now seems to be a great change.

"Rev. Alfred Peck, of Stoughton, Wis., pastor of the Universalist Society of that village, departed this life on Sunday, the 4th of March, after a severe illness of little more than a week. Br. P. had reached the ripe age of sixty-nine years. Probably for more than half that period he had toiled in the vineyard of the Lord, a faithful and efficient minister of the Gospel of glad tidings.

A New Universalist Society is about being formed in Brooklyn, N. Y.

New Universalist churches are in course of construction in Hartford and Meriden, Conn.

The Legislature of New York has abolished capital punishment.

Bro. I. S. Watson of Muncie, Ind., has commenced preaching the gospel.

DEDICATIONS IN THE WEST.—The *New Covenant* says:—

The new Universalist Chuch at Jefferson, Wis., will be dedicated to the Worship of our Heavenly Fahter, by appropriate religious services, on the 25th day of April. Religious services will be continued through the next day. Our brethren in the ministry and all others are cordially invited to be present.

The new Universalist Church at Mt. Pleasant, Indiana, will be dedicated to the Worship of God, by appropriate religious services, on the first Sabbath in May (6th). The dedicatory sermon will be delivered by Rev. D. P. Livermore. A large and excellent meeting is expected on the occasion All are cordially invited.

Br. Henry A. Eaton's health, we learn, is slowly improving. He is now stopping with his brother at Worcester, but his friends at Meriden, Ct., are expecting him in due time, to return to them.

WAUKEGAN, ILL.—A church of nearly thirty members has recently been organized in the society at Waukegan, Ill., which has also a Sabbath School of about one hundred members.

NEW CHURCH AT NEW ALBANY, IND.—Three thousand dollars have been subscribed toward the erection of a Universalist Church at New Albany, Ind., and a lot has been purchased. Rev. W. W. Curry is laboring there with much success.

REV. W. E. MANLEY desires his friends and correspondents to address him herafter at Boston, Mass., care of A. Tompkins, 38 and 40, Cornhill. Br. Manley hopes to get out the second volume of his Biblical Review by the first of June.

UNIVERSALISM IN ORTHODOX CHURCHES.—The Boston *Recorder* declares that there is a great amount of latent Universalism in the orthodox churches. The simple truth on this point we suppose to be that there is a prevailing and growing doubt as to whether the Scriptures do really declare that the sinfulness and misery of any portion of the race is forever fixed by the character they bear at the moment of death, and a sort of vague hope that, after all, the blessings of the Gospel are not to be as limited as the old creeds assert. This idea makes itself visible everywhere in the poetry and literature of the age, and it is not strange that it is found to some extent in the churches.—*Springfield Republican.*

JEHOVAH-NISSI.—We read in Exodus xvij. 15 that Moses built an altar and called the name of it *Jehovah-nissi*. The meaning of this term is said to be, "The Lord is my banner." And what motto can possibly be more appropriate for us, in our, trials and conflicts than this. "*The Lord is my banner.*" His banner is the banner of triumph, because it is the banner of truth. T. H. T.

Rev. Dr. Sheldon of Bath, *Me.*, who, some two or three years since, was one of the leading clergymen and scholars in the Baptist denomination in Maine, but whose religious views have been greatly enlarged and liberalized, is to preach for ten successive Sabbaths in the Universalist church in Waterville, Me.

MINISTERIAL EDUCATION.—J. C. Rush, in the *Western Recorder*, says: "As if to shame us for our sinful carelessness and negligence on this subject, the Lord has put it into the heart of one young man who is not a member of our churches, to give $125 annually, to sustain one of our young men while preparing for the ministry." We shall look to the next report of our Virginia Baptist Education Board, with strong hopes of finding that the heart of more than one of our people in this State has been touched by the Lord with equal liberality.—Dear brother—should the Lord touch your heart, be "not disobedient to the heavenly monition.

UNCONVERTED MEMBERSHIP.—In the "Revival Correspondence" of the *Western Christian Advocate*, S. M. Donohoe and W. N. Middleton, write from Hanging Rock circuit, Ohio Conference, that they closed a meeting, Feb 27, "the result of which was 59 accessions, most of whom were converted."—G. M. Eads and W. N. Maxey report 101 accessions to the church on Sinking Springs circuit, Cincinnati Conference, "many of whom have been hopefully converted at the altar of prayer."

THE GOOD WORK IN CHICAGO, ILL.—The *Chicago New Covenant* says:

On last Sunday morning, seven individuals were received into the Second Universalist Church, six by baptism, a large congregation witnessing the interesting ceremony. Afterward, five children, between the ages of six and twelve, were baptised and solemnly dedicated to the service of God. On account of their youth, they did not subscribe to the Church Covenant. There is a very deep religious interest felt in this church and congregation, which is prophetic of the largest and best success.

North & South Carolina DEPARTMENT.

E. H. LAKE,
J. L. C. GRIFFIN, } .....Editors.

OUR LIKENESS.—We have a few copies of our likeness, which will be sent on the receipt of $1. Address E. H. LAKE.

A SUNDAY SCHOOL AND BIBLE CLASS AT FEASTERVILLE.—Our brethren at Feasterville are about to organize a Sabbath School and Bible class. There are so many intelligent believers of the Gospel in this neighborhood, that there cannot be wanting teachers to promote the all-important object of training the children in the way they should go. Most truly is the Sabbath school the nursery of the church. Let all Universalists see to it, that their children are thus brought up in the nurture and admonition of the Lord.

Says Rev. Dr. McElheaney of the Presbyterian church:

"In adverting to the means that have been used to promote the interests of the Redeemer's cause, I must not omit to notice the Sabbath school. From its commencement, it has been a strong arm to sustain the church. To this I must add the Bible class. For more than forty years this has been attended to, amongst us (in the Presbyterian church at Lewisburg, Va.,) and has been greatly blessed."

The testimony of countless religionists might be adduced in attestation of the happy influences of Sabbath schools. By as much as christians would have their children reverent of the Divine Name, believers of the Divine Word, and obedient to Divine Command; by so much it behoves them to attend to their training in the Sabbath school.

Feasterville, S. C. J. L. C. C.

For the Universalist Herald.

A Brief Sketch of my Life.

NUMBER II.

During my appreeticeship in Lynn, I was connected with the 2d Universalist Society, and elected a teacher iff the Sabbath School. One incident occurred while learning my trade which I shall never forget. I was anxious to own the life of Murray. I soon done over-work enough to pay my expenses to Boston (being only 9 miles from Lynn) and have a sufficient sum of money left to buy the book. So I took the cars for Boston, and on my arrival made enquiry for the "Trumpet" office, which I found to be up stairs on Cornhill, and exactly opposite where it is now. I made myself known to Mr. Whittemore, and my desire to own the "Life of Murray." He sold it to me at cost, and I soon learned to prize it next to the Bible. I read it with the most intense delight. His wonderful conversion—his cordial reception by Potter—the trials through which he passed—his love of the gospel, all tended to create in my mind a desire to become a promulgator of the truth As soon as I had served out the term of apprenticeship with my master, I signified to my friends my ardent wish to prepare for the ministry. They encouraged me by words, but not much by deeds; for I found I must depend wholly upon myself. I was poor, and how I could attend school and pay the tuition and my board was a problem. At this critical [illegible] Rev. E. N. Harris accepted an invitation to settle over the Universalist Society in Lynn, and he proposed to publish a Sunday School paper. I made a proposal to Mr. H. that I would travel a certain portion of the year to increase his subscription list, provided he would take me as a student into his family. He acceded to my wishes, and in this way I obtained my first preparation for the ministry.—At the end of the year, Mr. H. left Lynn, and the paper passed out of his hands, and I was again thrown upon my own resources.

E. H. L.

In Charleston there are 304 negroes who own real estate, valued at $716,495, on which they pay a heavy annual tax. In New York there are 11,000 negroes, out of which number not half a dozen pay one cent of taxes. Comment is unnecessary.

SUICIDE.—We are informed that a Mr. Latou Upchurch, who lived near Union, in this county, committed suicide on Tuesday last, by shooting himself. We have heard none of the particulars of the affair, nor of the supposed cause of the rash act. He, of course, was crazy, as no man in his senses would ever take his own life.—*Eutaw Whig.*

BROKE JAIL.—The Tallahassee Floridian learns that the six negroes belonging to Major J. B. Watts, who were confined in the Madison jail, under sentence of death for the murder of their overseer, Mr. M. D. Griffin, broke jail on Monday night last.—*Montgomery post.*

The last Talladega *Reporter* says that there has been over twenty thousand bales of cotton shipped from the depot there since the road was built up to that place, and suggests to the citizens of Wetumpka to help them build the South and North Alabama road up there, as a reward for their efforts in this behalf, they will send down all this cotton to their old market.

A new Universalist Society has been organized at Pokagon, Mich.

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Rev. Joy Bishop, of Strawberry Point, Iowa has just been favored with a donation visit, when his people left him one hundred and thirty dollars richer than he was when they came. Br. Bishop is doing a good work in that vicinity.

Br. V. G. Wheelock speaks of the progress of our cause in Elmore, Vt. He writes to the editor of the *Christian Repository* as follows:

During the past year, there have been three sermons preached by the writer, and also a few Sundays' preaching by Br. L. Warren, and eight or nine copies of the *Repository*, and a few Universalist books which have found their way there, all resulting in the recent organization in Elmore of a Universalist Society, which is composed of fifty members. The groun l has hitherto been wholly occupied by the Methodist denomination, but there now seems to be a great change.

"Rev. Alfred Peck, of Stoughton, Wis., pastor of the Universalist Society of that village, departed this life on Sunday, the 4th of March, after a severe illness of little more than a week. Br. P. had reached the ripe age of sixty-nine years. Probably for more than half that period he had toiled in the vineyard of the Lord, a faithful and efficient minister of the Gospel of glad tidings.

A New Universalist Society is about being formed in Brooklyn, N. Y.

New Universalist churches are in course of construction in Hartford and Meriden, Conn.

The Legislature of New York has abolished capital punishment.

Bro. I. S. Watson of Muncie, Ind., has commenced preaching the gospel.

DEDICATIONS IN THE WEST.—The *New Covenant* says:—

The new Universalist Chucb at Jefferson, Wis., will be dedicated to the Worship of our Heavenly Fahter, by appropriate religious services, on the 25th day of April. Religious services will be continued through the next day. Our brethren in the ministry and all others are cordially invited to be present.

The new Universalist Church at Mt. Pleasant, Indiana, will be dedicated to the Worship of God, by appropriate religious services, on the first Sabbath in May (6th). The dedicatory sermon will be delivered by Rev. D. P. Livermore. A large and excellent meeting is expected on the occasion. All are cordially invited.

Br. Henry A. Eaton's health, we learn, is slowly improving. He is now stopping with his brother at Worcester, but his friends at Meriden, Ct., are expecting him in due time, to return to them.

WAUKEGAN, ILL.—A church of nearly thirty members has recently been organized in the society at Waukegan, Ill., which has also a Sabbath School of about one hundred members.

NEW CHURCH AT NEW ALBANY, IND.—Three thousand dollars have been subscribed toward the erection of a Universalist Church at New Albany, Ind., and a lot has been purchased. Rev. W. W. Curry is laboring there with much success.

REV. W. E. MANLEY desires his friends and correspondents to address him herafter at Boston, Mass., care of A. Tompkins, 38 and 40, Cornhill. Br. Manley hopes to get out the second volume of his Biblical Review by the first of June.

UNIVERSALISM IN ORTHODOX CHURCHES.—The Boston *Recorder* declares that there is a great amount of latent Universalism in the orthodox churches. The simple truth on this point we suppose to be that there is a prevailing and growing doubt as to whether the Scriptures do really declare that the sinfulness and misery of any portion of the race is forever fixed by the character they bear at the moment of death, and a sort of vague hope that, ...er all, the blessings of the Gospel are not to ...as limited as the old creeds assert. This ... makes itself visible everywhere in the ...try and literature of the age, and it is not ...ge that it is found to some extent in the ...ches.—*Springfield Republican.*

...OVAH-NISSI.—We read in Exodus xvii. ... Moses built an altar and called the ... it *Jehovah-nissi*. The meaning of ... is said to be, "The Lord is my banner," and what motto can possibly be more ...te for us, in our, trials and conflicts ... "*The Lord is my banner.*" His ...e banner of triumph, because it is ...f truth.

...Me., who, some ...e of the leading Baptist denom... religious views ... liberalized, is ...bbaths in the ..., Me.

... C. Rush, in ...s if to shame ...egligence on ...to the heart ...mber of our ...o sustain one ... for the min... report of ... Board, with ...art of more ... has been ...berality,— ...ouch your ... heavenly"

... the "Be... ...tern Chris... ... W. N. M... ... circuit, Ohi... ...meeting, Feb ...59 accession... ...—G. M. Edge... ... accessions ... ...s circuit, Cinci... ...whom have bee... ...ltar of prayer."

...HICAGO, ILL.—T... ...ays:

..., seven individual... ... Second Universali... ..., a large congregatio... ...ting ceremony. Afte... ...etween the ages of ... ...ptized and solemnly de... ... of God. On account ... did not subscribe to ... There is a very deep ... ...elt in this church and cong... ...prophetic of the largest and be...

North & South Carolina DEPARTMENT.

E. H. LAKE, J. L. C. GRIFFIN, } ....Editors.

OUR LIKENESS.—We have a few copies of our likeness, which will be sent on the receipt of $1. Address E. H. LAKE.

A SUNDAY SCHOOL AND BIBLE CLASS AT FEASTERVILLE.—Our brethren at Feasterville are about to organize a Sabbath School and Bible class. There are so many intelligent believers of the Gospel in this neighborhood, that there cannot be wanting teachers to promote the all-important object of training the children in the way they should go. Most truly is the Sabbath school the nursery of the church. Let all Universalists see to it, that their children are thus brought up in the nurture and admonition of the Lord.

Says Rev. Dr. McElheney of the Presbyterian church:

"In adverting to the means that have been used to promote the interests of the Redeemer's cause, I must not omit to notice the Sabbath school. From its commencement, it has been a strong arm to sustain the church. To this I must add the Bible class. For more than forty years this has been attended to, amongst us (in the Presbyterian church at Lewisburg, Va.,) and has been greatly blessed."

The testimony of countless religionists might be adduced in attestation of the happy influences of Sabbath schools. By as much as christians would have their children reverent of the Divine Name, believers of the Divine Word, and obedient to Divine Command; by so much it behoves them to attend to their training in the Sabbath school.

Feasterville, S. C. J. L. C. C.

For the Universalist Herald.

A Brief Scetch of my Life.

NUMBER II.

During my appreeticeship in Lynn, I was connected with the 2d Universalist Society, and elected a teacher iff the Sabbath School. One incident occurred while learning my trade which I shall never forget. I was anxious to own the life of Murray. I soon done over-work enough to pay my expenses to Boston (being only 9 miles from Lynn) and have a sufficient sum of money left to buy the book. So I took the cars for Boston, and on my arrival made inquiry for the "Trumpet" office, which I found to be up stairs on Cornhill, and exactly opposite where it is now. I made myself known to Mr. Whittemore, and my desire to own the "Life of Murray." He sold it to me at cost, and I soon learned to prize it next to the Bible. I read it with the most intense delight. His wonderful conversion—his cordial reception by Potter—the trials through which he passed—his love of the gospel, all tended to create in my mind a desire to become a promulgator of the truth. As soon as I had served out the term of apprenticeship with my master, I signified to my friends my ardent wish to prepare for the ministry. They encouraged me by words, but not much by deeds; for I found I must depend wholly upon myself. I was poor, and how I could attend school and pay the tuition and my board was a problem. At this critical juncture Rev. E. N. Harris accepted an invitation to settle over the Universalist Society in Lynn, and he proposed to publish a Sunday School paper. I made a proposal to Mr. H. that I would travel a certain portion of the year to increase his subscription list, provided he would take me as a student into his family. He acceded to my wishes, and in this way I obtained my first preparation for the ministry.—At the end of the year, Mr. H. left Lynn, and the paper passed out of his hands, and I was again thrown upon my own resources. E. H. L.

In Charleston there are 304 negroes who own real estate, valued at $716,495, on which they pay a heavy annual tax. In New York there are 11,000 negroes, out of which number not half a dozen pay one cent of taxes. Comment is unnecessary.

SUICIDE.—We are informed that a Mr. Lawton Upchurch, who lived near Union, in this county, committed suicide on Tuesday last, by shooting himself. We have heard none of the particulars of the affair, nor of the supposed cause of the rash act. He, of course, was crazy, as no man in his senses would ever take his own life.—*Eutaw Whig.*

BROKE JAIL.—The Tallahassee Floridian learns that the six negroes belonging to Ma'or J. B. Watts, who were confinek in the Madison jail, under sentence of deat for the murder of their overseer, Mr. M. D. Griffin, broke jail on Monday night last.—*Montgomery post.*

The last Talladega *Reporter* says that there has been over twenty thousand bales of cotton shipped from the depot there since the road was built up to that place, and suggests to the citizens of Wetumpka to help them build the South and North Alabama road up there, as a reward for their efforts in this behalf, they will send down all this cotton to their old market.

A new Universalist Society has been organized at Pokagon, Mich.

The Convert to Partialism.

BRO. BURRUSS—I observe by the last Herald that a young man by the name of Dobbs has attempted with his youthful arm to sweep Universalism from the land. Having left us he commences to pour out his abuse upon us in the most severe manner. Well, who ever knew a traitor to speak well of the party he abandoned. But you find fault because he left his former place of residence in debt to you for the Herald.

This however accords with his new faith. He now believes in the spiritual bankrupt system, and holds he can cheat justice of all her dues. Yes, he will now argue a man may run up a long debt against God, aye lie, cheat, steal, murder, and repent in one moment before death, and be wafted to glory. He is only reducing his new system to practice. I have some acquaintance with this young Mr. Dobbs—he was the first to invite me to preach in Portsmouth, Va. He was then warmly devoted to Universalism, but I thought his, "*hot love* would soon cool." In the year 1858 he subscribed $5 for my support as a Universalist preacher. As the year was nearly out, he professed to get religion, i. e., partialism. But I thought a change in his views did not discharge him from his obligation to pay me his subscription. I depended upon it for the support of my family, and he subscribed it for *this purpose*. I therefore wrote him a letter, stating kindly my wants, and begged him to remit me the amount of his subscription. But lo you! he wrote me a letter expressive of his surprise that I should have the audacity to ask him to pay his subscription, as he had recanted Universalism, and his new faith ought to release him from all obligations to pay this debt, and added "if the Universalist Society in Portsmouth required him to pay it they were greater bigots than the fore-fathers at Plymouth Rock."—Surely, thought I, if a change of one's opinion will release a person from paying a *just* debt, we may expect some fine times about now. But Dobbs on this ground refused to pay me, and my family had to do without it. If all the Universalists in Portsmouth had served me as Dobbs did, I should have been in the jail or poor-house. But I must exercise much charity towards this *new* convert, because he now holds his bankrupt system absolves him from obligations to pay the poor minister the amount of his subscription. Well, this is exemplifying his belief in a practical manner. He believes now he can cheat divine justice of her dues, and of course it is all right to cheat his fellow men on the same principle. Repentance wipes off all scores! He now teaches a heartless scamp may enter my family, seduce the fairest of my daughters, and in giving birth to the object of her shame, die, and sink to endless ruins, and he run at large, ruins five hundred more, and send their souls all to hell, and he repent just as the breath leaves his body, and be borne by angels to paradise, look over its battlements and shout, exult, as he hears the shrieks of these innocent girls, whom he has ruined forever. A man believing he can escape the punishment due such rascally deeds, I should expect would cheat editors and preachers out of their just dues. It is the effect of the long credit system. His works are according to his faith. "And by their fruits shall ye know them." E. H. L.

ABDUCTION AND ELOPEMENT.—The Fort Valley Century, of the 24th states that a Mr. Aaron Weaver, of the upper edge of Houston county, left on Monday night with the wife of Mr. Samuel Felker, recently of South Carolina, leaving behind house, wife, husband and "responsibilities." The last heard of them was that they took the train at Everett's Station, going west intending to leave the cars at Montgomery, Ala.

Mr. Weaver left a wife and one child. Mrs. Felker has had two children, and has been a wife about ten years; and strange to relate, she has one black eye and one blue one; consequently, Cupid shot a double dart.—*Columbus Sun.*

THE GEORGIA LOTTERIES ABOLISHED.—All the Georgia lottery grants are foreclosed by prohibition of the drawings, under a penal enactment of the State Legislature, to take effect on the first day of June next. The act was passed in November, at the last Legislative session, and the owners of legalized grants are making arrangements to close up the business. Good!

THE LAST CARGO AT HAND.—The ship Charlotte A Morrison, Capt. Morrison, is in port from Cardiff, Wales, with the residue of the iron required for the completion of the Florida end of the Pensacola and Montgomery Road. The early completion of the work is now placed beyond all contingencies.—*Pensacola Observer.*

OPELIKA AND TALLADEGA RAIL ROAD.—The Tallapoosa (Ala.) Times of the 26th, states that Col. Slaughter, the President of the above named road, has just returned from a tour west of the Tallapoosa river, and reports prospects brighten ng in that direction. The people are becoming convinced that the building of rail roads require an effort, and are beginning to see the importance of their taking action in the premises. Col. Slaughter averaged about one thousand dollars stock per day—the two last days getting between eight and nine thousand.

RECEIPTS.

Persons who send us money will please notice this table, by which they will learn to what volume and number of the paper they have paid.

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The patient is not confined to his bed or room. He has had the pleasure of treating an old Governor of the State, and the oldest Physician of Montgomery, and some of the first class of Mobile.

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Trinitarian Discussion.

JUST published and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D., of the Georgia Conference, and the editor of the HERALD. It is a neat pamphlet and will tend much to promote correct ideas of God and Christ, wherever circulated. Price 25 cents. Five copies for $1,00—sent to any office. Address your orders to
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Cobb's Discussion	$1 00
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E. H. LAKE.
Magnolia, N. C. tf.

Dissolution.

THE Partnership heretorore existing between Brewer & Gamble in the Land Agency is this day dissolved by mutual consent.
Greenville, April 4th 1860.

MRS. WINSLOW,

An experienced Nurse and Physician, presents to the attention of mothers, her

Soothing Syrup,

FOR CHILDREN TEETHING,

which greatly facilitates the process of teething, by softening the gums, reducing all inflamation—will allay ALL PAIN and spasmodic action, and is SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

RELIEF AND HEALTH TO YOUR INFANTS.

We have put up and sold this article for over ten years, and can say, in confidence and truth of it what we never have been able to say of any other medicine,—NEVER HAS IT FAILED, IN A SINGLE INSTANCE, TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "what we do know," after ten years' experience, and pledge our reputation for the fulfillment of what we here declore. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

MRS. WINSLOW'S SOOTHING SYRUP.

This valuable preparation is the prescription of one of the most experienced and skillful Nurses in New England, and has been used with never failing success in

THOUSANDS OF CASES.

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve griping in the bowels, and wind colic, and overcome convulsions, which, if not speedily remedied, end in death. We believe it the best and surest remedy in the world, in all cases of DYSENTARY and DIARRHŒA in children, whether it aises from teething, or from any other cause. We would say to every mother who has a child suffering from any of the foregoing lomplaints—do not let your prejudices, nor the prejudices of others, stand between you and your suffering child, and the relief will be sure—yes absolutely SURE—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the facsimile of CURTIS & PERKINS, New York is on the outside wrapper.

FOR CHILDREN TEETHING.

Sold by Druggists throughout the world.
Principal Office, 13 Cedar Street, N. Y.
Price only 25 cents per bottle
April 19, 1860-1y

MRS. WINSLOW, an experienced Nurse and Female Physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflamation—will allay all pain and regulate the bowels. Depend upon it mothers, it will give rest to yourselves and relief and health to your infants. Perfectly safe in all cases. See advertisement on third page.



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Grateful to our patrons for past favors, we are fully confident that we shall not only merit but receive, in future, a liberal share of their patronage Call at No. 96 Commerce street, sign of the Mill Saw.

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April 21, 1860.-tf.

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Apr. 21, '60-1y. KENNEDY & CO.

THE FOUNDATIONS OF ERROR SHATTERED WITH A VOLLEY OF HOT SHOT FROM MOUNT ZION:

BY JOHN C. BURRUSS.

BEING a reply to a discourse by John T. Walsh, entitled "Universalism Exposed from the Inner Temple." Our reply to this discourse against the reformation of all sinners is *thorough* and grinds the whole affair to powder. It is a neat pamphlet stitched to Mr. Walsh's discourse.

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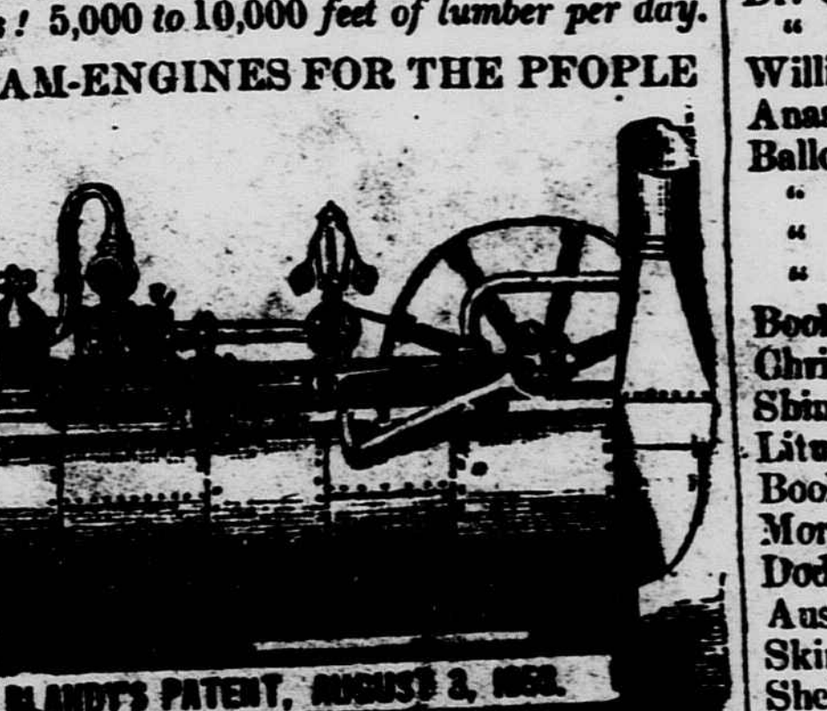

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THE BLANDY PORTABLE STEAM SAW-MILL is one of the most importatnt and successful inventions of the age; is strictly portable, requiring no buildings or masonry; readily transported on two wagons; is set down on timbers bedded in the earth; cuts amounts of lumber per day almost incredible to those who for the first time hear of its performances; requires no professional Engineers or Sawyers, but is adapted to, and, in the great majority of cases operated by parties previously unacquainted with the Steam-Engine or Sawing. It pays owners and operators very satisfactorily.—Makes good lumber. Costs less than the commonest fixed mills.

Every thing necessary for actual operation, except water, and fuel, and the timbers upon which to set it, are furnished with each mill, unless otherwise provided for.

THE BLANDY PORTABLE STEAM-ENGINE is just as useful and successful for all other purposes as sawing is made of any required power, but of one uniform style and design, from the smallest to the largest—either coal or wood separately or mixed, may be used for fuel—as thrashing grain, and for other farm and plantation work, and for all manufacturing and mechanical purposes.

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Circulars containing descriptions, prices, etc., illustrated by engravings, with reports of operators, forwarded to all applicants.

Our published statements of operators are selected from our business correspondence, and are never solicited. As names, dates, and post-offices are always given, letters of inquiry may be addressed to them.

Brownsville, Arkansas, 13th Feb. 1860.

*** My six horse power Blandy Engine, performs beyond my expectation. She runs my Gin and Mill with less than one-fourth of her power. I can do more in one day with my Engine than I could in six with my horses. I am satisfied that all persons running Cotton Gins and horse Mills, would find it greatly to their interest to purchase immediately, a Blandy Portable Engine, constructed for the business. The lint is much better, from the fact that the power is regular and steady all the time. My six horse power is sufficient to run a hundred saw Gin, with half her power. With a 75 to 100 saw Gin, I can gin 12 to 15 bales of cotton in 10 hours, weighing 500 lb each. G. W. THOMPSON.

Harmony Clark county, Ohio, 2d March, '60

....I attended the Ohio State Fair '59 for the purpose of investigating the mysteries of the Blandy Portable Steam Saw-Mills, and I confess that the fine machinery and rapid work they did far excelled every thing I had ever seen or heard of. It gave me the mill fever bad, and the only remedy was to possess one, which I did as soon as I could make arrangements. And I have had great success with it. I have sawed on my mill 32, 138 feet of oak boads in thirty-seaven and a half hours. I do not state this in any boasting manner, for I do not think it near what I can do, for our logs and the slabs we had to burn were covered with snow.

I think this is doing well for a man, who till I bought this Mill knew nothing about one.—Your book of instructions is my only guide.—I say the Blandy Engine can not be beat in the world.

I work five hands besides myself, costing the mill $9,50 per day—I allow myself, and two partners each $1,50 per day—after paying which, and all other expenses, the mill clears about $100 per week. DANIEL LIEBHART.

Miltedgeville, Lincoln Co. Ky., 14th March '60.

*** My Mill does better and better every day. It is the admiration of all who see it, and I have an abundance of visitors.
J. W. DUNCAN.

Owenton, Owen Co., Ky., 27th Dec., '59.

....Our Engine works up to any speed we desire; in fact we often have more power than we can use, and have to leave the fire door open when sawing dry timber. In sawing green popular we use about half the slabs, but consume the other half in running our grist-mill two days in the week. We make thirty bushels of corn-meal per hour with a pair of Burris's 36 inch barrs. You may think that fast but it is true, and we run a flouring-mill at the same time, both coupled directly to the engine.

....My Mill is quite popular, not only as a saw, but grist mill; and I must give the Blandy Portable Steam-Engine at least half the credit, for it works at all times *like a thing of life*. We have had but little trouble in keeping every thing in order without the aid of a machinist or engineer. I had a man with me three days who had been used to a stationary engine. Since then a boy attends the engine and does it well. As to my saw, we can just cut what we please—have cut at the rate of 1,350 feet per hour. J. B. MUNDAY.

Russelle, Logan Co., Ky., 14th Nov., '59

....After nine months running, my own Mill has given me full satisfaction; and all visiting it, say they never saw the like before, It is the admiration of all who see it. I have it constantly surrounded by large piles of lumber, which cannot be haulec away as fast as I can make it. T. G. GOOCH.

Orders, visits, and correspondence solicited.
Address, H. & F. BLANDY,
Blandy's Steam Engine Works,
Zanesville, Ohio.

☞ Railroad, Steamboat, and Canal facilities for transportation to all parts of the U. S. from our city.

☞ When writing to us, please give your own address, postoffice, town, county and State, written very plainly. If a reply is not received in due course of mail, write again, as letters sometimes miscarry. 7-2m.

Books for Sale at th...

A new supply just received—and all su... can recommend.

Streeter's Hymns	75
" " Pocket Edition	60
" " Marion Lester	1.00
Dr. Clapp's Teaching's	1.00
" " " Antebiography	1.25
Williamson's Exposition	60
Anastaris, or the Resurrection	1.25
Ballou's 11 Sermons	75
" " On the Atonement	75
" " Select Sermons	1.00
" " Lecture Sermons	1.00
Book of Reference	1.25
Christian Comforter	60
Skinner's Doctrinal Sermons	60
Liturgy	75
Book of Promises	30
Moral Argument	30
Dod's Sermons	75
Austin on the Attributes,	60
Skinner's Family Prayer Book,	60
Shehane's Key to Universalism,	60

The above books will be sent by mail to orders accompanied by the cash to any place directed free of Postage.

To those purchased at the Herald office in Montgomery the amount of postage will be deducted. Send on your orders and they shall be promptly filled.

THE

ONLY PREPARATION

WORTHY OF

Universal Confidence and Patronage.

For Statesmen, Judges, Clergymen, Ladies and Gentlemen, in all parts of the country testify to the efficacy of Prof. O. J. Wood's Hair Restorative, and gentlemen of the Press are unanimous in its praise. A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

47 Wall st., N. Y., Dec. 20, 1858.

Gentlemen:—Your note of the 15th inst., has been received, saying that you had heard that I had been benefited by the use of Wood's Hair Restorative, and requesting my certificate of the fact, if I had no objection to give it.

I award it to you cheerfully, because I think it due. My age is about 50 years; the color of my hair auburn, and inclined to curl. Some five or six years since it began to turn gray, and the scalp on the crown of my head to lose its sensibility and dandruff to form upon it.—Each of these disagreabilities increased with time, and about four months since a fourth was added to them, by hair falling off the top of my head and threatening to make me bald.

In this unpleasant predicament, I was induced to try Wood's Hair Restorative, mainly to arrest the falling off of my hair, for I had really no expectation that gray hair could be restored to its original color except from dyes. I was, however, greatly surprised to find that after the use of two bottles only, that not only was the falling off arrested, but the color was restored to the gray hairs and sensibility to the scalp, and dandruff ceased to form on my head, very much to the gratification of my wife, at whose solicitation I was induced to try it.

For this, among the many obligations I owe to her sex, I strongly recommend all husbands who valued the admiration of their wives to profit by my example, and use it if growing gray or getting bald.

Very respectfully, BEN. A. LAVENDER.

To O. J. Wood & Co., 444 Broadway, N. Y.

Siamaston, Ala., July 20, 1859.

To PROF. O. J. WOOD: *Dear Sir:*—Your "Hair Restorative" has done my hair so much good since I commenced the use of it, that I wish to make known to the PUBLIC of its effects on the hair, which are great. A man or woman may be nearly deprived of hair, and by a resort to your "Hair Restorative," the hair will return more beautiful than ever; at least this is my experience. Believe it all!

Yours truly, WM. H. KENEDY.

P. S.—You can publish the above if you like. By publishing it in our Southern papers you will get more patronage South. I see several of your certificates in the Mobile Mercury, a strong Southern paper. W. H. Kenedy.

WOOD'S HAIR RESTORATIVE.

BALTIMORE, Md., Jan. 23d, 1858.

PROF. O. J. WOOD: Dear Sir: Having had the misfortune to lost the best portion of my hair, from the effects of the yellow fever, in New Orleans in 1851. I was induced to make a trial of your preparation, and found it to answer as the very thing needed. My hair is now thick and glossy, and no words can express my obligations to you in giving to the afflicted such a treasure.

FINLEY JOHNSON.

The Restorative is put up in bottles of three sizes, viz: large, medium and small; the small holds ½ a pint, and retails for one dollar per bottle; the medium holds at least twenty per cent. more in proportion than the small, retails for two dollars per bottle; the large holds a quart, 40 per cent. more in proportion, and retails for $3.

O. J. WOOD & Co., Proprietors, 444 Broadway, New York, and 114 Market street, St. Louis, Missouri.

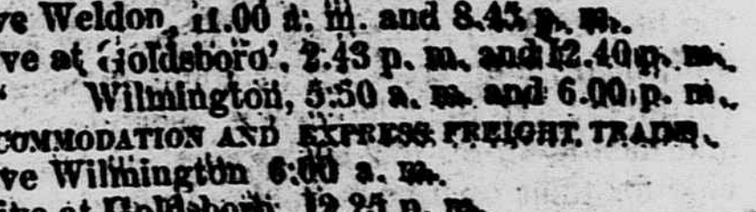
And sold by all good Druggists and Fancy Goods Dealers.

Iron City College

$35,00

Pays for Tuition in Book-keeping, and the entire course. Students enter at any time. Minister's sons received at half price. For Circular and Specimens, inclose five letter stamps to
F. W. JENKINS, Pittsburg, Pa.

WILMINGTON AND WELDON
RAIL-ROAD COMPANY.



Change of Schedule.

ON and after OCTOBER 31st, the Trains will run on the Roads as follows:

EXPRESS TRAIN—NORTH.
Leaving Wilmington, 1.30 a. m., and 1.30 p. m.
Arrive at Goldsboro', 6.16 a. m. and 5.16 p. m.

EXPRESS TRAIN—SOUTH.
Leave Weldon, 11.00 a. m. and 8.45 p. m.
Arrive at Goldsboro', 3.43 p. m. and 12.40 p. m.
" Wilmington, 5.50 a. m. and 6.00 p. m.

ACCOMMODATION AND EXPRESS FREIGHT TRAIN.
Leave Wilmington 6.00 a. m.
Arrive at Goldsboro, 12.25 p. m.
Leave Goldsboro 7.30 a. m.
Arrive at Wilmington 2.20 p. m.
Through freight trains will leave Wilmington on Mondays and Tuesdays.
Leave Weldon on Mondays and Thursdays as usual.
S. L. FREMONT,
Engineer and Superintendent.

CLAYTON AND SLEDGE'S DISCUSSION.

A FEW copies of this valuable work of 350 pages for sale at the Herald office. Price 75 cts. Read both sides and then judge.

Strange but True Love Story.

In 1847, there lived in the town of Landshut, Bavaria, a young mechanic named Lewis S——, who had just arrived at the age of 21 years. He became acquainted with a young woman, the daughter of a weathy citizen, noted for her beauty and many accomplishments. The two were soon deeply in love with each other, and were living in the blissful anticipation of soon enjoying a world of happiness in wedded bliss. The matter was mentioned to the girl's father, who became very indignant at the presumption of the young man, who was poor, in asking the hand of the daughter of one so wealthy as he. The young man was driven from the house, and threatened with personal violence should he return. With a sorrowful heart and eyes wet with tears, Louis bade adieu to Susan for that was the girls name, and set sail for America on the 13th of April 1848, in the ship Calois.

The ship was out two weeks, wildly tossed on many a rolling billow, when one stormy, dark night, the 27th of April 1848, she was struck by an Englich vessel, and in less than twenty minute sunk to the fathomless depths of the ocean, carrying several of the passengers and crew "to that undiscovered country from whose bourne no traveller returns."—Just as the vessel was going down, Louis S—— and John Hershberger, who, in the voyage, had become intimate personal friends, plunged into the briny deep, and fortunrtely almost immediately got upon a large plank, and were quickly carrried far from the scene of disaster.

The English ship hovered around for several hours, and gathered up a number of the passengers of the Calois, but Louis and Heshberger had, in their frail bark, got beyond hailing distance, and the vessel went on her way without them. For thirty-six hours they were on this plank in the middle of the ocean, enduring all the horrors of anxiety hunger and thirst, when they were picked up by the since ill-fated ship City of Glasgow, bound for Philadelphia, where they arrived on the 6th of May, 1848.—Hershberger hired with a barber in Philadelphia, and Louis came on foot to our neighboring county of Stark, where he worked two months, and then came to this county, and commenced working at his trade, as a partner in an established shop. He was a very fine workman, sober and industrious, and soon gained the confidence of his customers and neighbors.

The result was that he soon had all the money he needed, and some to loan, which he was always careful to put in safe hands. In the year of 1850 he made the acquaintance of a farmer's daughter in this county, and on the 25th of November of that year he was married to her. He continued to prosper, and in 1852 purchased a fine farm and went to farming. In June last his wife died, leaving four children—two boys and two girls—to battle the storms of life without a mother.

News had been taken back to Germany of the loss of the Colias and most of the passengers, and among them Louis and young Hershberger. The girl, Louis' first love, was sorrow-stricken with the sad news of Louis' supposed death, for she still hoped that fortune would favor them so that they might marry at some time. "Hope springs eternally in the human breast," and it was this that strengthened the young girl to bid farewell to her lover, and pray to Heaven that he might be safely carried over the pathless ocean; but when the sad news of his death reached her, she was for many months almost frantic; her rosy cheeks gave way for a death-like pallor, and her friends feared that they would soon have to follow her to the grave.—Time, however, had its effect, and she finally apparently forgot the cause of her troubles. Many were the suiters that applied for her hand, but she refused them all. In the year 1854, Hershberger, who was a scholar and a fine writer, wrote a letter to friend in Germany, giving an account of the voyage, loss of the vessel, and rescue of himself and Louis S——.

The letter was published in a paper in Germany which fell into the hands of the faithful girl, by which she learned that Louis had been saved; but whether he was yet living and still true to her put her in great suspence. Her father died in 1858, leaving her a large fortune. In July, 1859, she was in a store in the town of Landshut, and while waiting on the merchant, who was engaged, to sell her some goods, she picked up a copy of *Der Duetche in Ohio*, a paper published by brother Raby, of Canton, formerly of this county, and in it noticed the death of the wife of Louis S——. She concluded this Louis was her old lover, and immediately she began to make preparations to sail for America and seek him out.

She arrived in this country, at the house of Louis, on the 21st of December and on the 10th of last month they were made happy by being united in marriage at the house of the bridegroom.—*Holmes County Farmer.*

PARENTS AT HOME.—Let parents talk much and talk well at home. A father who is habitually silent in his house, may be in many respects a wise man; but he is not wise in his silence. We sometimes see parents who are the life of every company which they enter, dull, silent, uninteresting, at home, among the children. If they have not mental activity and mental stores for both, let them first provide for their own household. Ireland has exported beef and wheat, and lived on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home, than it is to charm strangers, or amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk, or think, of being there; and the youth who does not love home is in danger.

Henry Clay.

BY GEORGE D. PRENTICE.

With voice and mien of stern control,
He stood among the great and proud,
And words of fire burst from his soul
Like lightning from the tempest cloud.
His high and deathless themes were crowned,
With glory of his genius born,
And gloom and ruin darkly frowned
Where fell his bolts of wrath and scorn.

But he is gone, the free, the bold,
The champion of country's right,
His burning eye is dim and cold,
And mute his voice of conscious might.
O, no! not mute—his stirring call
Can startle tyrants on their thrones,
And on the hearts of nations fall
More awful than his living tones.

The impulse that his spirit gave
To human thought's wild, stormy sea,
Will heave and thrill through every wave
Of that great deep eternally;
And the all-circling atmosphere,
With which is blent his breath of flame,
Will sound with cadence deep and clear,
In storm and calm, his voice and name.

His words, that like a bugle blast,
First rang along the Grecian shore,
And o'er the hoary Andes passed,
Will still ring on forever more.
Great liberty will catch the sounds,
And start to newer brighter life,
And summon from earth's utmost bounds
Her children to the glorious strife.

Unnumbered pilgrims o'ere the wave,
In the far ages yet to be,
Will come to kneel beside his grave,
And hail him, prophet of the free.
'Tis holier ground, that lowly bed,
In which his mouldering form is laid,
Than field where liberty has bled
Beside her broken battle blade.

Who now, in danger's fearful hour,
When all around is wild and dark,
Shall guard with voice, and arm, and power,
Our freedom's consecrated ark?
With stricken hearts, Oh, God! to Thee,
Beneath whose feet the stars are dust,
We bow, and ask that Thou wilt be
Through every ill our stay and trust.

Race With a Bull.

Some forty years ago the managers of a race course near Brownsville, on the Monongahela, published a notice of a race, one mile heats, on a particular day, for a purse of $100, "Free for anything with four legs and hair on."

A man in the neighborhood, named Hays, had a bull that he was in the habit of riding to mill with his bag of corn, and he determined to enter him for the race. He said nothing about it to any one, but he rode him around the track a number of times on several moonlight nights, until the bull had the hang of the ground pretty well, and would keep the right course. He rode with spurs, which the bull considered disagreeable; so much so that he always bellowed when they were applied to his sides.

On the morning of the race Hays came upon the ground on horseback—on his bull. Instead of a saddle he had dried an ox-hide, the head part of which, with the horns still on, he placed upon the bull's rump. He carried a short tin horn in his hand. He rode to the judges' stand and offered to enter his bull for the race, but the owners of the horses that were entered objected. Hays appealed to the terms of notice; insisting that his bull had "four legs, and hair on," and that, therefore, he had a right to enter him. After a good deal of swearing, the judges declared themselves compelled to decide that the bull had the right to run, and was entered accordingly.

When the time for starting arrived, the bull and the horses took thir places. The horse-racers were all out of humor at being bothered with the bull, and at the burlesque which they supposed was intended, but thought that it would be over as soon as the horses started.

When the signal was given, they did start. Hays gave a blast with a horn, and sunk his spurs into the side of the bull, who bounded off with a terrible bawl, at no trifling speed, the dried ox-hide flapping up and rattling at every jump, making a combination of noises that had never been heard on a race-course before.

The horses all flew the track, each one seeming to be seized with a sudden determination to take the shortest cut to get out of Redstone county, and not one of them could be brought back in time to save their distance. The purse was given to Hays.

A general row ensued; but the fun of the thing put the crowd on the side of the bull. The horsemen contended that they were swindled out of their purse, and that if it had not been for Hays' horn and ox-hide, which he ought not to have been permitted to bring upon the ground, the thing would not have turned out as it did.

Upon this, Hays told them that his bull could beat any of their horses, and if they would put up a hundred dollars against the purse he had won, he would take off the ox-hide, and leave his tin horn, and run a fair race with them.—His offer was accepted, and the money staked.

They again took their places at the starting post, and the signal was given. Hays gave the bull another touch with his spur, and the bull gave a tremendous bellow. The horses, remembering the dreadful sound, thought all the rest was coming as before. Away they went again, in spite of all the exertions of their riders, while Hays galloped his bull around the track, and won the money.—*N. Y. Traveller.*

THE MOVEMENT IN HUNGARY.—The present movement in Hungary has more of the religious than political element in its character.—It is, in reality, rather a struggle for religious equality with the Catholics on the part of the Protestants than for any purely civil or political purpose. It is not the less dangerous, however; for a revolution for religious causes easily becomes political, and the hands that are raised against the concordat may strike as well at the imperial throne.

C. A. HARLEY,
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ALL WORK WARRANTED.
Office over Saulberry's Clothing Store Market Street. 8-1y

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Particular attention given to collections.
Office on Perry street, near the Court House. n23-1y

"Endless Punishment."
Examined and Refuted, by Rev. Dr. I. Williamson.
We have received at the *Herald* office a full supply of this admirable argument against endless hell torments. It treats of the following subjects. "The spirit of the doctrine. The doctrine unreasonable. The doctrine opposed to God. The doctrine unscriptural. The phrase "everlasting punishment" examined.—The phrase "he that believeth not shall be damned," considered. "The wicked shall be turned into hell.' 'The blasphemy against the Holy Ghost.' The second death.' The 'rich man and Lazarus.' 'The smoke of their torment ascendeth up forever and ever.' All these subjects are fully discusred.
We will send this book, which should be in the hands of every universalist and every opposer of our faith, to any part of the United States for 75 cents, and pre-pay postage. Direct to J. C. Burruss, Herald office, Montgomery, Ala.

The Gallows.
The Prison and the poor house, a plea for humanity, showing the demands of christianity in behalf of the criminal and perishing classes, by G. W. Quinby.
This volume should be in the hands of every Christian, especially every Universalist Christian. It thoroughly discusses, not only the death penalty, but the causes of crime, the philosophy of punishment, the conditions of millions of poor and perishing ones, and the cure for theis ills. Its tone and spirit are eminently Christian, and though the name Universalism does not appear in its pages, no one can peruse it without being impressed with the important truth that LOVE is the great reformatory power of Christianity.
It is a book of facts and arguments, and is invaluable to clergymen and the public lecturer, as a book of reference. The press has spoken in the highest praise of the work, declaring that argumsnt against the gallows and for reform in the prison and poor house, it has no superior.
We have a full supply and are anxious that it should be read by all classes. It contains 326 pages, and is beautifully printed on good paper. We will send single copies to any part of the United States and prepay postage, for $1; five copies to one address for $4.75; and ten copies for $0, and prepay postage.
Address, J. C. BURRUSS, Montg'y. Ala.

HOWARD ASSOCIATION,
PHILADELPHIA.
A Benevolent Institution established by special endowment, for the relief of the Sick and Distressed, afflicted with Virulent and Epidemic Diseases.
THE HOWARD ASSOCIATION, in view of the awful destruction of human life caused by Sexual disease, and the deceptions practiced upon the unfortunate victims of such disease by Quacks, several years ago directed their consulting Surgeon, as a CHARITABLE ACT worthy of their name, to open a dispensary for the treatment of this class of diseases, in all their forms and to give MEDICAL ADVICE GRATIS to all who apply by letter, with a discription of their condition, (age, occupation, habits of life, &c.,) and in case of extreme poverty, to Furnish Medicines Free of Charge. It is needless to add that the Association commands the highest Medical skill of the age, and will furnish the most approved modern treatment.
The Directors of the Association, in their Annual Report upon the treatment of Sexual Diseases, express the highest satisfaction with the success which has attended the labors of their Surgeons.
The Directors, on a review of the past, feel assured that their labors in this sphere of benevolent effort have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves, with renewed zeal, to this very important and much despised cause.
Reports and Tracts on the nature and treatment of Sexual diseases, diet, &c., are constantly being published for gratuitous distribution, and will be sent to the afflicted. Some of the new remedies and methods of treatment discovered during the last year, are of great value.
Address, for Report or treatment,
DR. J. SKILLIN HOUGHTON,
Acting Surgeon, Howard Association, No. 2 South Ninth Street, Philadelphia, Pa.
By order of the Directors.
EZRA D. HEARTWELL, *President.*
GEO. FAIRCHILD, *Secretary.*
August 17, 1859. 32-1y.

Parker Academy.
MALE AND FEMALE.
SITUATED 4 miles northwest of Notasulga on the great thoroughfare leading from thence to Tallassee, Dadeville and Wetumpka. In this school students have every advantage desirable in the attainment of a solid and useful education, fitting them for college, or the business transactions of life, in one third or one fifth of the time usually required for that purpose by the old, monotonous, discouraging, laborious and disagreeable process. An experience of fourteen years in the instruction of youths of both sexes of all ages and capacities, has enabled the principal to adopt a system of instruction by which, however great a dislike, and however disagreeable and difficult it may have been heretofore for them, and however spoiled or injured they may be by wrong teaching, or rather by the lack of proper instruction, they are by the mode adopted in this school not only rapidly advanced in the attainment of a practical and useful education, but at the same time take the greatest delight in learning all branches, even those which have always been looked upon as difficult and disagreeable. The location of this school is exceedingly healthy and pleasant one; society the best, away from the contaminating influences of town or village, and convenient to churches. Students have the advantage of proper moral and religious influences thrown around them, instead of the contrary, as is too often the case.
A long list of names might be given as refciences, but it is deemed wholly unnecessary here; but, those who may desire it, can have them sent to them by addressing the Principal at Notasulga, Ala.
The scholastic year is divided into two session of five months each, commencing the 2nd Monday in January, 1860.
For board and tuition per term of 10 months $100, or, per session of five months $50, is charged, payable half in advance. Board can be had at any convenient distance from the school. Again and again it is reiterated by many who are endeavoring to educate their children, that the task is difficult, disagreeable and discouraging. Let such, and, indeed, all who desire to see them rapidly advanced in the most pleasant and agreeable manner, give this school a trial of at least one session.
For further particulars address,
G. PARKER,
Notasulga, Jan 27. 5mo. *Principal.*

GRAEFENBERG
Medical Institute,
Tallapoosa County, Alabama.
THE Faculty congratulate their friends and the *Alumni*, upon its continued prosperity. An extensive collection of Chemicals, Philosophicals, Models, Plates, etc., have been added, the past summer, which give to students all the advantages that can be given by most of our Medical Colleges. Our system of teaching will advance students almost three times as fast as other schools.
The report of a committee of the class, is that the Building is fine, and that the appliances, in point of practial utility, are inferior to none. Demonstrations, Anotomical and Surgical, have been very interesting. We are satisfied it is the place to learn, as there are no other privileges granted.
The Spring Session will open on the 2d of April, and close on the 8th of September, 1860.
GRADUATING COURSE—EXPENSES:
Matriculation Fee,........ $5 00
Demonstrator's Ticket,......... 10 00
Tuition...........100 00
Graduating Fee and Honor,...... 25 00
Board, Lodging and Washing $14½ per month. Text Books, such as are used in most Colleges J. F. SHEPARD,
Jan. 27, 1860.—4t. DEAN.

MASON'S
ANTI-BILLIOUS ELIXIR!
THIS remedy is of Southern origin, and peculiarly adapted to Southern Diseases. Being purely a Vegetable Compound, it is a mild Cathartic and Liver Remedy. Acting first on the Liver and then on the Stomach and Bowels, leaving the whole system in an invigorated condition. In this it differs from the common Cathartics; in fact, it may properly be called a Tonic Cathartic. As a preventive of disease, it is unequaled, and ought to have a place in every family.
If you are dyspeptic get a bottle of Mason's Anti-Billious Elixir. If you have the liver complaint, or any symptom indicating any derangement of that organ, try a bottle of Mason's Anti-Billious Elixir. If you suffer from want of appetite or general debility, keep on hand a bottle of Mason's Anti-Billious Elixir. If you are subject to sick or nervous headache, be sure and have a bottle of Mason's Anti-Billions Elixir.
If you have chills and fever or any fever of a billious type, cure yourself by taking a bottle of Mason's Anti-Billious Elixir. If you want a remedy for chronic coleramorbus, or any disease of the bowels get Mason's Anti-Billious Elixir. If you have cases of obstructive menstruation, no matter from what cause, use Mason's Anti-Billious Elixir.
It is a remedy combined after many years observation at the bed side. It is no secret nostrum, but its ingredients will be mrde known to any physician desiring the information.
T. W. MASON & CO., Wetumpka, Ala.,
Sole Proprietors, to whom all orders must be addressed.

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The constantly increasing demand from those who have long used the PILLS and the satisfaction which all express in regard to their use, has induced me to place them within the reach of all.
The profession well know that different cathartics act on different portions of the bowels.
The FAMILY CATHARTIC PILL has, with due reference to the well established fact, been compounded from a variety of the purest Vegetable Extracts, which act alike on every part of the alimentary canal, and are GOOD and SAFE in all cases where a cathartic is needed, such as derangement of the stomach, sleepiness, pains in the back and loins, costiveness, pain and sores over the whole body, from sudden cold, which frequently, if neglected, end in a long course of fever, loss of appetite, a creeping sensation of cold over the body, restlessness, headache, or weight in the head, all inflammatory diseases, worms in children or adults rheumatism, a great purifier of the blood and many diseases to which flesh is heir, too numerous to mention in this advertisement. Dose 1 to 3.
Price three dimes.
The Liver Invigorator and Family Cathartic Pills are retailed to Druggists generally, and sold wholesale by the Trade in all the large towns.
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ALL PIANOS sold by me are guarantied to give entire satisfaction for the term of five years, my facilities for manufacuring are such that I can sell them at prices that defy competition, on accommodating terms. Are also superior in touch and tone to any manufactured.
Orders received by Rev. Mr. Lake, Magnolia, N. C., or by mail will be as carefully attended to, as if the purchaser was present, at my manufacturing prices.
Also, Melodeons, suitable for parlors and Churches. Also, constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.
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7 Octavo, Rosewood case, 1 moulding front, round carved lyre.
7 Octavo, Rosewood case, 2 mouldings front, round carved lyre, fancy name board inlaid.
7 Octavo, Rosewood case, 2 mouldings, and sepentine, (or fancy bottom.) fancy inlaid name board, and fancy desk.
7 Octavo, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre.
7 Octavo, Rosewood case, three heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round.
7 Octavo, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round.
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To the Public.
Ever since my 'Aromatic Schiedam Schnapps—the purest and best Gin for medical purposes—became fully appreciated through out this country, I have been constantly solicited by druggists, apothecaries, and large numbers of the most eminent physicians, in all parts of the Union, to add to my Gin impotations pure Brandies and Wines, and to bottle them the same as I am and have been doing with the Schnapps; to seal with my seal and give my certificate guarantying their undoubted purity.
I should long have endeavored to comply with the flatering requests, but I found it impossible to do so, especially in regard to the important articles of Brandy, Port and Madeira Wines, owing to the high prices in Europe, occasioned by short grape crops for some years. Happliy for the success of my new enterprise, the grape crops for the last and the previous years were abundant.
Another point in my favor is this: the duty now on French Brandy is 70 per cent. less than it was when my medical friends began to solicit me to furnish pure Brandy and Wines.—These favoring circumstances have enabled me to commence a new enterprise. I have concluded to import Cognac Brandy and Wines to bottle them for medical as well as for private use. I am well aware, from the bitter experience, the vile attacks, the misrepresentation of motives and enmity of dealers and mixers of bad articles which I met with and conquered in the case of my Schnapps, before it obtained its present proud pre-eminence over all other Gins, that the new enterprise will be attended with equal opposition, more trouble, and involve an immence outlay of capital. These difficulties and expenses will be much greater, because I shall have to encounter the malignity and enmity of countless thousands who are engaged in the liquor trade, and making fortunes by the manufacture of infamous imitations of "Brandy" made from poisonous compounds—their use being alike destructive to healthy human life, and of course speedy death to the feeble invalid, or those in whose behalf eminent physicians have urged upon me the impotation of a pure, invigorating article of Brandy. I shall do so, in spite of all opposition, even of the dealers and sellers of the stuff in bottles called "Brandy," of which millions of bottles are annually sold, and which is no better than the worst of poisons.
I am pefectly willing and well satisfied to embark in this new enterprise, and have no fears, no doubt about the most ultimate success for myself and the druggists and apothecaries in the thirty-three States, if they will heartily co-operate with me in my efforts to drive out of use the vilest of compounds, called "Brandy," and replace it with the pure, unadulterated article, which I will faithfully and truly supply.
The medical virtues of pure French Brandy need not be told. The Brandy imported by me I will bottle, seal with my seal, my label, and add my certificate that it is of the first quality, and pure and unadulterated as when it left the distillery in France.
I will stake my reputation as a man, my standing as a merchant, and my tried commercial integrity, that what I pledge and certify to with my seal, my label, and my certificate is correct, and can be relied upon by purchasers in any section of the Union to which my Brandy may be sent. I have made arrangements with the best Brandy manufacturers in France with those who have a world wide renown as the first Brandy exporters. I have selected four eminent firms who will ship me their Brandies. I shall not designate the article by any other name than Wolfe's Genuine Cognac Brandy. If I were to do otherwise it would be useless, for then unprincipled persons, who are incessantly engaged in the nefarious traffic of imitating all valuable articles, would soon imitate and adopt my mark as a cloak under which to sell their compound of poisons to cover the vile imposition.
I am now prepared to receive and execute orders for Wolfe's Genuine Cognac Brandy addressed to me, No. 22 Beaver Street. Prices will be given to personal application, or in reply to letters.
In this circular I have thus far written mainly about pure Cognac Brandy; I have now to call your attention to other liquors and wines.
I am prepared to supply orders for "Jamaica Rum," imported and bottled by me; also "Irish and Scotch Whiskey." The purity and genuineness of the last-named articles, imported for 'medical use," I will also guaranty with my seal, my label, and my certificate.
I shall also import the purest and best "Madeira." "Port," and "Sherry" Wines for Medical purposes. These I also guaranty with my seal, my label, and my certificate.
In conclusion permit me to add that I shall be happy to hear from those that this circular reaches, and whose personal or pecuniary interests it may effect, in the combination of articles that I engage to supply. Should any such person visit New York—especially a Druggist Apothecary or Physician—I shall be most happy to receive a personal call.
There is no importer who possesses more actual experience and knowledge of the importing liquor and wine trade than I do, I have been engaged in it over thirty years.
I have narrated some facts connected with my new enterprize, for the particular information of those connected with the practice or the sale of medicines. If I am favored with the visits of any such, or by friends to whom they give letters of introduction to me, they can see with their own eyes, and test my truthfulness by their own observation.
I respectfully crave, for this circular and its contents, a careful and attentive perusal.
I am, respectfully, your obedient servant,
UDOLPHO WOLFE,
18, 20, & 22, Beaver Street, N. Y.

WHOLESALE AGENTS.
J. D. Grieff & Co., New Orleans, La.; S. J. & J. J. Jones, Mobile, Ala.; Hunnicutt & Taylor, Atlanta, Ga.; Haviland, Chichester & Co., Augusta, Ga.; Ragland & Birch, Columbus, Ga.; Boardman & Anderson, Macon, Ga.; Holcombe & Co., Savannah, Ga.; G. Follin, Charleston, S. C.
April 27, 1860.—9-3m.

Livery and Sale Stables.
THE undersigned has purchased the Livery and Sale Stables formerly owned by Hereford, Oliver & Brown, on Commerce street, where his old friends and the public generally can always find him ready and willing to accommodate them to anything in the above line of business. Having attentive assistants, good ostlers, fine horses and vehicles, he flatters himself that he can please all.
nov8 JAMES PORTER

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JUST ready, and for sale at the office of the Universalist *Herald*, a discussion between Rev. W. Hickey, Methodist Presiding Elder, and Rev. John C. Burruss. The debate is neatly printed, contains 124 pages, and is just the thing to circulate broadcast throughout the South. Price 25 cents.
Every reader of the *Herald* should have *two* copies—one to keep, and one to lend to his neighbors. Address your orders to
J. C. BURRUSS, Montgomery Ala.

UNIVERSALIST HERALD.

"HE WILL NOT ALWAYS CHIDE: NEITHER WILL HE KEEP HIS ANGER FOREVER."—PSALMS 103: 9.

VOL. XIV. MONTGOMERY, ALA., FRIDAY, MAY 11, 1860. NO. 11.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

TERMS OF SUBSCRIPTION:
Two Dollars A Year, In Advance.

TO POSTMASTERS.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice, when their papers remain in the Post Office without being taken out by subscribers, within five weeks they are liable for the pay.

☞ The patrons of our journal need not wait for agents to call on them but let each and every man indebted to us, enclose the money in a letter, and send the same to us, at this place, AT OUR RISK. All current money in the States in which subscribers reside will be received, and due credit given therefor in our books.

☞ Postmasters and others, who know individuals to be irresponsible, to whom our paper is sent, will confer a great favor by apprising us of the matter without delay.

☞ Be sure and give the name of the office at which you have been receiving the "HERALD," as well as the Office to which you desire to have "HERALD" changed.

Success.

It is very strange, and as true as strange, that a man gains more enemies with each stride that he makes in a successful career.—Had he remained upon a level with the meanest of his calumniators, the probability is that he would never have provoked their enmity, but, when he commenced to rise upon the merit of continued effort and masterly energy. the croakers, whom he left behind, joined in a loud chorus of aspersion and lies. The very fact of his soaring above their heads constituted him a target for their calumnies. We may notice the condition of things whenever we may ch[illegible] in [illegible] look. In mercantile life, where [th]e honest toiler has become [illegible] its [illegible] influence, for years of patient industry, we shall here those who envy, without the spirit to emulate him, cast reflection upon his honor, and question the legitimacy of a success so great and so coveted. Yet it may be that every act of his life will bear the closest scrutiny. If a truly talented and studious lawyer and physician attains to eminence, he is pronounced a quack or a toady, or something worse, by those who have neither the mental calibre or fixedness of purpose to carry them over the same path. With how much truth has it been said that there is no sin of which a man can be guilty, no unkindness, no meanness to his fellows, which excites so much indignation among his cotemporaries friends, and neighbors, as his success. This is the one unpardonable crime which reason cannot defend, nor humanity mitigate. The man whose pen more glowingly describes that which is feebly represented by another: the one who enunciates truth such as some one else is unacquainted with, and gains auditors, where another fails; one who devotes his every energy to productive labor, and reaps the greater reward: in short, he who thrives as others do not, comprises, in his single person, in the opinion of those whom he has surpassed all the evils that can be summed in one grand total. They may not always denounce, openly the successful man, but were the inscriptions upon their hearts translated truly, they would all read—"Crucify him! crucify him!"

THE TEMPLE OF DIANA OF THE EPHESIANS.—This temple was built, as Pliny says, on a soft foundation, to guard against the shocks of earthquakes. The foundation, therefore, was laid in a swamp; wool and charcoal were interposed to absorb the wet, and the arches form a subterranean labyrinth, in which water stagnates; all which is so at the present day.—The superstructure bears all the evidence of an edifice which was destroyed eight times, and took two hundred and eighty years in building and rebuilding. It now consists of several walls of immense blocks of marble, the fronts which are perforated with small cavities, into which were sunk the shanks of the brass and silver plates with which the walls were faced. In several places where the walls had fallen, they have posted cornices and mouldings of a former edifice against which the newer walls had been built up. Some of the vast phorphyry pillars which formed the front portico still lie prostrate before it; but others were brought by Constantine to his new city of Constatinople. The heathen temple was dilapidated to build the church of Santo Sophia in which these pillars are again become the great support of an anti-christian edifice. But the most interesting circumstance of this building to me is the great illustration it gives to the Acts of the Apostles. Here is the place where St. Paul excited the commotion among the silver and brass-smiths, who worked for the temple; and over the way was the theatre, into which the people rushed, carrying with them Caius and Aristarchus, Paul's companions. Hence they had a full view of the temple, which they pointed out as that 'which all Asia worshippeth," and in their enthusiasm they cried out; "Great is Diana of the Ephesians!" to whom such a temple belonged.—*Voter.*

HOW TO BE HANSOME.—It is perfectly natural for all women to be handsome. If they are not so, the fault lies in their birth or in their training, or in both. We would therefore respectfully remind mothers that, in Poland, a period of childhood is recognized. There, girls do not jump from infancy to young ladyhood.—They are sent from the cradle directly to the draming-room, to dress set, still, and look pretty. During childhood, which extend, through a period of several years, they are plainly and loosely dressed, allowed to run, jump and play, in the open air. They take to sunshine as does the flower. They are not loaded down, girded about, and oppressed every way with countless frills, and superabundant flounces, so as to be admired for their much clothing. Plain, simple food, free and varid exercises, abundant sunshine and good mental culture, are the secrets of beauty in after life.—*Ladies Newspaper.*

For the Universalist Herald.

Various Thoughts.

CONCLUDED.

* * * * "Immediately after the tribulation of those day, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," &c. A catastrophe which we actually witness at this day as the natural result of tripulation; not of any persons that exist, or ever did exist on the earth, but of *those days*—i. e., the days have been persecuting one another, so that our sun is darkened. Scarcely a moonlight night or a twinkling star appears to make amends for the chilly, foggy days. And the powers of the heavens to fertilize our earth again, seems to be brought in doubt. But, "immediately after the tribulation of those days, the days shall be shortened, as on the 21st of December they shall have reached their shortest period; and *then* shall appear the sign of the son of man coming in the clouds of heaven, with power and great brightness. As there you may see immediately after the shortest day, emerges the constellation of the water-bearer, who is the son of man—the Baptist of the zodiac with his sharp frosts, eating up the grubs and larva of insects that might be fatal to incipient vegetation, and pledging to our grateful faith, the pleasing hope, that though for a season, grim horror round our cottage reign, yet spring will come, and nature smile again. And, surely, we may see in the same sense, as it was said by the astrologue of the gospel—" there be some standing here which shall not taste death, until all these things be fulfilled." Nay it is added, with peculiar emphasis, "verily, I say unto you, this generation shall not pass away until all these things be done." But, "*done,*" such things never were, nor could have been in any other than the astronomical sense, in which [illegible] done every year of our lives. Which sense, they who reject, will find that they have as great miracles to work to save their Savior as ever he wrought to save them.

As the Latin word *aries*, the ram, was derived from the Egyptian word *ariz*, the *sun*, as that word is found compound, *Dous*, which is the same as *Deus*, God, the whole. The same mentioned by Tertullian, as *Dysaries*, the God of all the Arabian nations. Now, let us premise in the first place, that we are to understand Jesus Christ to be the personification of the vitalizing emanation or influence of the son, his father. Then Jesus said to the Jews, Moses gave you not that bread from heaven; but my father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. I am the bread of life—he that cometh *to me* shall never thirst. That is,—he that trusts to my vivifying influence, and his own exertions, shall never want victuals and drink. But, I said unto you, that ye also have seen me, and believe not. And who ever did see a Jew put his trust in, and use his exertions in producing provisions?

How unmeaning is the following without the proper astronomical key to unlock it.—"My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living father hath sent me, and I live by the father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven, not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

Thus it is, that all the old Testament is allegory, having the ancient mythology for its basis; and the New Testament is, as Matthew says of the conception of the Savior—"now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold a *virgin* shall be with child.' Isaiah ch. 7, says a young woman shall be with child. But as you say it was all done to fill out a prediction, we will let it pass.

The Pharisees were a sect of self-righteous and sanctimonious hypocrites; they were the *self*-styled *Orthodox* (?) of their day—a set of commercial speculators who expressed their religion in *words,*—not *deeds!* The Sadusees were a set of materialists, who, as they were two sensible to be imposed on themselves, were less disyosed to cajole others. It is not possible to comprehend the true and intrinsic excellence of the Gospel, without we first have the *key* to its alegorical, and its astroncmical and scientific language. This is the spirit and the principle which giveth life, while the letter killeth:—that causeth the death of all comfortable and pleasant feelings. For happy is the man that findeth wisdom, and the man that getteth understanding. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her Thus we see, heaven in this life is a happy mind, and hell is the trouble of the mind in constant fear of endless punishment. And this is the condemnation, that light is come into the world, and men love darkness rather than to exercise their reason to come into the light: and therefore, ignorance, superstition and bigotry, hold them in the gall of bitterness and the bonds of iniquity. The last enemy that shall be destroyed is death. I remain yours in L. P. F.

Columbia, S. C. BENJ. RAWLES.

We publish the above from our venerable friend, not because we endorse his views, but because we are willing that all respectful writers should be heard.—[ED.

Hebrew vi, 4.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost."

Some have inferred that by the use of the word *impossible* in this passage, the writer leaves the inferrence on the minds of his readers that those who fall away from the faithful or back-slide, can never be again recovered.—That this view is erroneous, is evident from many contrary statements of Paul in this and other epistles of his, as also from the general disposition to labor with such, to induce them to return, and on no principle, whatever, could we explain such effect but the conscious *possibility of rejoining them.* The most that can be deduced from the use of the word is, that it will be extremely difficult. There are several instances of the use of this word in the New Testament, one recorded by three of the Evangelists, Matt. 19:26; Mark 10:27; Luke 18:27; when it is evident any failure indicated is only on the part of man, for it is added "with God all things are possible." The next instance of this worthy occurrence, is Acts 14·6, applied to the "men at Lystria *impotent* in his feet." The next is, Rom. 8:3, "what the law could not do" the gospel more potent could. Again, 15:1, "Infirmities of the *weak,*" here is the the same term for weak, as is rendered impossible in the case in hand. The word occurs in only three other places in the New Testament, Heb. 6:18; 10:4; 11:6. The English term is again found, Luke 17:1, but from an entirely different word, and only this once occurring.

The prime question is, did the writer mean more than that it would be extremely difficult to reclaim such, on his part or by his effort.—May we not hope, that even when he had given over parties, as beyond the reach of his every effort, he still had hope of their being reclaimed? 1 Tim. i. 20, where two persons are by him given over to Satan, that they may learn not to blaspheme; and 1 Co v. 5, in a like manner for the salvation of the parties.—*Trumpet.*

Scriptures Explained.

BY THE LATE REV. S. P. SKINNER.

'That I might by all means save some.' 1 Cor. ix. 22.

The point of difficulty in relation to this passage, appears to be this. Why should Paul speak of his anxiety to save some, if all are to be saved in the end?

It should be kept in mind that salvation does not always in the scriptures refer to the future deliverance of the soul from mortality and sin. It is an error which many fall into, to connect with the term the idea of escape from hell. It's most common meaning is, deliverance from sin, or that state of righteousness and peace—that renovated and exalted life, which is produced by submission to the authority of the Gospel.—True believers are saved. The Christian receives salvation whenever he becomes obedient to Christ. The Christian receives salvation whenever he becomes obedient to Christ. Thus, Eph. ii. 8, "By grace are ye saved." 2 Cor. ii. 15, "Them that are saved." Luke vii. 50, and xviii. 42, "Thy faith hath saved thee." 1 Pet. i. 9, "Receiving the end of your faith, even the salvation of your souls."

The foregoing are sufficient to show that Christian salvation may be enjoyed in this life and this fact explains why Paul should be anxious to convert and save men.

"But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway.—I Cor. ix. 27.

Here, again, popular error transfers the issue to the future world, without a solitary expression in the text to warrant it, to be a castaway or rejected follower of Christ, does not assert or imply eternal punishment. The language simply expresses Paul's desire, that after laboring to make Christians of others, he himself should not be found wanting in the Christian characteristics. But to become an unfaithful minister of Christ is one thing; and to be condemned to everlasting unfaithfulness and pain in another sphere, is quite another and a different thing. Of the last the text says nothing.

"There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.—2 Tim. iv. 8.

At that day; that is, at Christ's appearing, or coming. It is the same coming so frequently referred to in the New Testament, as being near at hand and to transpire during that generation. At that time every man was to be rewarded according to his works—the proud humbled, the lowly exalted, and the persecuted followers of the Lord raised to positions of security and tranquility. At that period was to commence the more full development of what the sacred writers call, by way of emphasis, "The Kingdom of God." *Then* Paul expected to realize, in the wide prosperity of truth, his crown of righteousness—a recompense not for him alone, but for all who were prepared for and were ready to welcome the savior's coming. See the first verse of the chapter, compared with Matt. xvi. 27, 28, and parallel passages

"Be thou faithful unto death, and I will give thee a crown of life.—Rev. ii. 10.

The Greeks crowned their dead with flowers, and the figure in the text is borrowed from that practice. This language is addressed to the "Church of Smyrna"—to a collective body, and not to individuals, and of those Christians *as a Church*, the promise is to be more particularly understood. Their persecutions were to the full point of possible endurance during which their bishop, Polycarp, suffered death. Nevertheless they were entreated to remain firm and unyielding, even to the loss of life among them, for the time of their deliverance was near. Christ was to "come quickly, and his reward was with him." Their oppressors should fall, and their own constancy be rewarded with a crown of life—that is, with prosperity and peace. See evidences that the events of this book were "shortly to come to pass," in chaps. i. 1, 3; iii. 11, 20; xxii. 6, 7, 10, 12, 20.

"Lord, are there few that be saved?" Luke xiii. 23.

Respecting this passage, the reader will bear in mind what has been said above concerning the words saved and salvation. The question is not whether many will escape a future unending hell, but whether many were likely to become Christians. It is supposed to have reference to the calling of the Gentiles—the interrogator desiring to know whether they also were to be brought into the Gospel Kingdom—he taking it for granted that the Jews were to receive this favor The reply of the Savior warns the questioner not to be too confident in the merits of his own nation—informs him that there is but one way of entering his kingdom, which he is exhorted to seek, and proceeds to announce the forthcoming overthrow of the Jews, and the gathering in of the Gentiles. There is no allusion in the question or reply, to the spread of Christianity amongst men.

ANOTHER ORTHODOX CLERGYMAN UNGOWNED.—The Northern papers have recently contained some account of the gross outrages upon public morality by the Rev. Mr. Phinney, of Westborough, Mass. He, it seems, had received under his protection a friendless orphan girl, with the most solemn assurances that he would watch over her and educate her in the way of virtue and holiness. By the most villainous means he succeeded in blasting her peace of mind forever—he then took her to the city of Boston, and left her in the public street, to beg or starve; she was taken to the hospital. After all this, his Society attempted to cloak up the iniquity and keep him in the ministerial office; but it becoming publicly known, they were compelled to dismiss him from his pastoral charge. This makes about the Twentieth case of such *un*-ministerial conduct among the orthodox clergy, within the last two years, and yet they dare presume to cant about the licentiousness of Universalism. The New York Sunday Morning News, closes an account of this affair in the following bold language—it contains a volume of truth:—

"We are sorry to say that we have always believed this man to be the scoundrel here represented—for we never meet one of your noisy, brawling, uncharitable, unforgiving, and over-zealous pretenders to excellence, either in religion, politics of philanthropy, who was not at heart a villain.

THE GENUINENESS OF PAINTINGS.—The difficulty of determining the genuineness of pictures is strikingly shown by the following incident related by Mr. Hogarth, the eminent print publisher of Haymarket:

Some years since I purchased a picture at Christie's, sold as a genuine production by Muller, of an "Italian Boy;" it was signed and dated. Muller saw the picture several times at my house, and never hesitated to acknowledge its being painted by himself. George Fripp, of the Water-Color Society, also saw it, and remarked: 'You have got Sphinx's picture (a nick-name given to Muller.) I saw him paint it.' This picture I sold to one of the trade at cambrige; and, as Muller's reputation rapidly increased, the picture passed quickly into other hands. One of these persons wrote to Muller, asking if it was his work. "If it is the same picture that Mr. Hogarth had, I painted it." The picture upon this was again sold, and sometime after was taken to Muller to verify, which he did; his brother, however, who was present, looked at the picture and exclaimed: "Bill, this can't be your picture; don't you remember it had a sketch at the back?" This caused a closer examination, and it was found to be a copy.—Of course, the picture no longer possessed the value in the eyes of its previous possessore, and it came back to me In almost the last letter I received from Muller, he alludes to this transaction, and says: "I found out all about the 'Italian Boy.' I painted the picture for ——, and he had six copies made from it, and yours was one of them."

Language is a solemn thing. It grows out of life, out of its agonies and ecstacies, its wants and its weariness. Every language is a temple, in which the soul of those who speak it, is enshrined.—*O. W. Holmes.*

A QUESTION FROM BEDE.—A man with a wolf, a goat, and some hay, wishes to cross a river in a boat, which will only carry him and one of the other three. How must he manage so that the goat may be kept from the hay, and the wolf from the goat?

The Legislature of New Yo[rk] [illegible] capital punishment.

Brief Expositions of Scripture Passages.

"He that being often reproved and hardeneth his neck, shall suddenly be destroyed, and that without remedy." PROV. xxix 1.

The expression, "and hardeneth his neck," signifies that he rejects, despises and sets at naught all wise counsels and good advise, and and becomes stubborn and confirmed in the practice of wickedness.

The Proverbs of Solomon consist chiefly of general truths or principles. They are not to be interpreted as applicable and true in every particular case or instance. So, in this passage, the meaning seems to be, that such a wicked influence growing harder hearted, and more stubbord, rebellious and impenitent—is usually, calamity resulting in a remediless destruction.

It does not allude, at all, to any destruction in the future, or after death state but to the destruction and premature, sudden death, which frequently results from a very wicked life.—"Pride goeth before destruction and a haughty spirit before a fall."

If it should be said that the expression, "and that without remedy," precludes the possibility of final restoration and happiness, we reply the meaning undoubtedly is, that there is no "remedy" for the evil in this world. The drunkard is frequently destroyed. He dies by *delirium tremens* or by accident—by poison, and that destruction is without any remedy, so far as this world is concerned.

At the late dreadful calamity at Lawrence, many of the inmates of that doomed building were suddenly destroyed, and that without remedy, though in this particular case, it was not by their own fault or sins, that we know of. That destruction, both of the building, the machinery and the individuals who perished by the falling of the Factory and the fire is without remedy.

Religiously Unprincipled.

Who, exclaims the reader, are religiously unprincipled? We answer, Those Universalists who belie their religious convictions; are unfaithful to the sentiments of their hearts, and are not loyal to their theological principles; but who, loving the praise of men more than the praise of God, abandon what they profess to believe and support what they confess they disbelieve and abhor in their own souls. Instead of listening to the truth on each returning Sabbath, they attend upon and support a ministry which vilifies their own faith, and denounces Universalism as a damnable heresy, and its advocates as teachers of lies.

Such are known, in one place, as devoted Universalists, and have sacrificed and labored to upbuild the truth; but when they removed to another place, where, perhaps, their faith is is unpopular, they deny their religious convictions, and give all their influence to support an opposing theology. Privately, perhaps, they will tell you that they are Universalists, and yet never enter a Universalist church, but constantly sustain a ministry which denounces their faith as the doctrine of devils, and constantly labors to excite sectarian prejudice against it.

Such are destitute of all religious principle. They are all things to all men—hoping to secure the favor of all. When with the Baptist, they think well of immersion and close communion. When with the Presbyterian, they wonder at the intolerance of the Baptist, and speak well of Calvin. When with the Methodist, they think well of *free will,* and are opposed to Calvinism. When with the Universalist, they say they alway believed the doctrine. Having no religious principle, they deny their faith before God and man! They cannot say to the friends of truth, 'Thy people shall be my people, and thy God my God;' but they say, I *believe* in your God, but worship at another altar, where another God is preached; I *believe* in your ministry, but I support another, in which I have no faith.

Such are destitute of all religious principle. They practically attach no importance to religious truth, and there is no personal consecration of themselves to God and religion. Christian truth is not an ingrained principle of the soul, ruling and swaying the life. They do not remain firm and steadfast friends of God's truth. The one thing needful with such, is *religious principle,* and without this they are nothing. May all such be "born again"—"renewed in the inner man," and quickened to every Christian service, and bring forth fruits meet for repentance.—*New Covenant.*

From the Southern Field and Fireside.

Science—A Nepenthe.

BY MARY E. BRYAN.

Once, when the calm of an Indian summer sunset mocked the wild unrest of my soul, I went out to tread the crip leaves of the hills and feel the wind upon my forehead. Down, where the brook glides through the rushes noiseless as a dream, and the Tillandsia hangs its mourning banner from the live oak trees, Allan, the recluse, sat before the cottage, and the sunset fell upon his white hair and snowy beard, and upon the open look before him. Marl and pebbles, gathered in his evening walk, lay on the stone seat beside him, and he heard not the drone of the bees fresh from the heart of the late-blossomed gentians nor yet my footsteps, rustling the long grass. for his mind was intent upon his studies. I leaned over the low paling and laid a rare flower upon his page. He smiled and raised his mild blue eyes to my face. The heavens above me were not more serene and cloudless.

"Father Allan," I said, "the cottage looks gloomy in the autumn time; are you not lonely here?"

"Nay," he answered, "I have pleasant companions—my thoughts and these,"—and he cried; "teach me how to attain it. Teach me the secret of your sublime indifference to misfortune. What is there on earth that can make us forget ourselves?"

"Science," he answered, and turned again to the book before him, while I passed on, feeling that I had been mocked and baffled

But the years that since then have passed over me, have brought more knowledge. I have turned a page—the initial page—in the book of Science, then sealed to me, and I know that the old recluse spoke truly. Science and philosophy are the *nepenthe* of the mind, for they abstract it from the contemplation of its individual cares; they lift it above the low atmosphere of self, enlarge the scope of its vision, and bid its thoughts revolve in a wider orbit than that of mere personal existence. They humble the pride of man and teach him his own insignificance when compared with the wonders of the Universe. Beside the grand truths of science, his petty joys and hopes and sorrows dwindle into nothinguess; beside the incalculable ages that have passed over the earth, and left their footprints for science to reveal, the transcient years of human existence seem but as grains of sand thrown off the whirling wheel of Time.

I marvel no more at the calm philosophy of those who have drank from this magic fountain—at their indifference to pain, and poverty, and misfortune. I marvel no more at Socrates, listning with unruffled brow to the tirades of Xantippe—nor at Galileo, deeming threatened death a trifle in the presence of that sublime truth he embodied in the immortal words "*E pur si muove.*"

The vision of science is telescopian—sweeping far, and high, and wide. She sends Thought from sphere to sphere, from system to system in yonder realm of space, where countless suns are burning, and worlds innumerable are wheeling in their orbits. Placing the mind in the centre of a Universe too vast for human conception to embrace its extent,—she bids it see its own small planet among the myriads of grandeur worlds—a scarce perceptible link in the great chain of creation—an atom of golden dust shaken from the feet of God when he walked through space in the mysterious dawn of Time.

Then, leaving the constellated worlds above us, Science seeks the one on which we tread; and, by the light of her torch, she leads us down into its subterranean galleries, and unveils the pictures of the past that hang upon their walls. Here are preserved the archives of ages and cycles of bygone Time, and science reads the hieroglyphic records. Every "period" has left its memorial; from that which deep called unto deep, and no voice of life broke upon the wild music of the waters, down, through unnumbered centuries, to the present epoch. As we contemplate these records, stamped indelibly upon the palimpsest of the earth, Thought rolls back through the seeming eternity of the past, and the world, which we vainly fancy was made for us alone, is seen as the home and the grave of millions of beings who lived and perished before the advent of man—huge animals, whose size would now be to us terrifically monstrous, whose tread shook the gigantic forests of fern and whose voice rolled thunderously through the valleys—monsters of the sea, birds and reptiless, of whose vast proportions our minds can with difficulty form the idea. All are now extinct—the species swept wholly from existence, while the earth, like a kalidoscope, turned slowly in the hands of time, shows upon its surface new forms, new combinations, and new modes of animal and vegetable life.

Such glances down the shadowy vista of the past, wierdly lighted by the lamp of Science, make the period of human existence appear the veriest span; and individual life seems insignificant when we know that the earth, of which we boast ourselves the lords, is but a sepulchre, formed in part of its own accumulated dead. Man himself, from first to last, is, in the eye of Science, but the predominant and distinguishing animal of an epoch; and the period allotted to the human race in which to play out their drama of life and death on the changeful stage of the world, Science may designate as the "Homoferous or man-bearing period," and judging the future by the past—predict that, in the course of ages, man, like the animals preceeding him, would be swept from the face of the earth, the species become extinct—the type only being preserved in fossill—while a new, and (in accordance with the law of the ascending scale of being) a higher form of life would occupy the world, and tread above the graves of extinct humanity.

Said I, that the tendency of Science is to make man feel his own insignificance? Not so. The extended views of the Universe which Science opens to the mind of man, tend, indeed, by elevating his thoughts, to lessen the apparent magnitude of the cares and misfortunes that are incident to human life: but of life in the abstract—of the soul, which is the principle of life, Science gives man the loftiest conceptions. I gives him a view—imperfect indeed, but still grand and broad—of the plan and perfection of the Universe, and he feels his own importance as an intregal part of this sublime whole—the harmony of which would be destroyed were the smallest part to be wanting. In the mighty Harp of Creation, whose golden chords are the words that fill the immensity of space, every sentient, every inanimate thing contributes to perfect the music that sounds harmoniously in the ears of its Creator, and not the frailest string could be broken or removed, without impairing the melody of the whole.

SISTER'S LOVE.—Beautiful is the love of a sister; the kiss that has no guile and no passion; the touch is purity. and bringeth peace and satisfaction to the heart, and no fever to the pulse. Beautiful is the love of a sister; it is moonlight on our path; it hath light, but no heat; it is of heaven, and yet sheds its peace upon the earth.

☞ Miss Toodles says a friend of hers has invented a machine to renovate old bachelors. Out of a good-sized, fat old bachelor, he can make quite a decent young man, and have enough left for two small puppies.

A good man who has seen much of the [wor]ld says:
[T]his [illegible] grand essentials to happiness in [illegible] love, [illegible] something to do, something [illegible] something to hope for."

[illegible] Hart,
[illegible]
[illegible]s of Uphol-
[illegible] and Decor-
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8 1y

Address, H. & F. [illegible]
Blandy's Steam Engine Wo[rks]
Zanesvi[lle]

☞ Railroad, Steamboat, and C[illegible] ties for transportation to all parts o[f] from our city.

☞ When writing to us, please [illegible] own address, postoffice, town, c[illegible] State, written very plainly. If a [illegible] received in due course of mail, writ[illegible] letters sometimes miscarry.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

Corresponding Editors:
S. J. McMorris, J. M. H. Smith, B. F. Strain.

MONTGOMERY, ALA., MAY 11.

JOSEPH WALKER, Charleston, S. C., is our authorized agent in that city. Any business transacted with him will be valid.

WILLIAM DOSTER is our authorized agent for Floyd county, Ga.

F. M. Coker is our authorized agent for Sumpter county, Ga.

Can any one tell us the address of Dr. D. K. Homes of Alabama?

Bro. Arms is on his weeding tour, and will return on his circuit as soon as possible. His friends will please exercise a little patience.

Work for the Herald.—We are confidently depending upon our friends to help us. Will they not advance the interest of the Herald in every conceivable way? Urge upon those who take it, the necessity of *prompt payment*.

Gospel Banner.—This paper of Augusta, Maine, for several years under the editorial charge of Rev. J. W. Hanson, is now edited by Rev. H. C. Leonard. The publishers, S. J. Ballou & Co., thought that their interest required a change of editors. Br. H. speaks of starting a new paper.

Trinitarian Discussion.—The doctrine of the Trinity has not been discussed to much extent in the South. This matter we discussed with Rev. Lovick Pierce, D. D. of the Georgia Conference. The debate is published in a neat pamphlet, which we are sending off by mail with postage prepaid for 25 cents. Send your orders to the Herald office. Five copies for one dollar—twelve copies for two dollars.

"Accountanship and Book-keeping."—Though comparatively a young Institution, having been in existence less than ten years the graduates of the "Iron City College," of Pittsburg Pa., are now reckoned among the best and most successful Book-Keepers and Accountants of the country.

Barton's High School Grammar.—From the cursory glance which we have given this work we hesitate not to say, that it is better adapted to the wants of advanced pupils than any work we have seen. The extensive sale it is meeting with shows that teachers are appreciating it. For sale in Montgomery by White & Pfister.

Why Not Put Down Sin?—Is not God *able* to destroy sin? He is. Is he not *willing* to destroy sin? He is! Being *able* and *willing* to remove this dark stain from his fair creation, we rest in the hope and belief that he *will*. "Every plant," said Jesus, "which my heavenly Father hath not planted, shall be *rooted up*. To this the christian heart says *amen!* Think of it.

The Herald Still Onward!—The increasing patronage of the Herald assures us that the manner in which we conduct the Herald meets with general approval. We do what we consciously believe to be our *duty*, and trust to providence for the balance. We have labored through dark and trying scenes to establish the Herald, and but for our love for the cause, we should long ago have quit the field. But we love to labor for that which we honestly believe to be the truth—the most vital truth which can concern the children of men. Aid us brethren, if you please. More *paying* subscribers.

Why should God Create more than He can Save?—God is creator of all mankind. He would not create more than he can save. There are evils and impediments in the way of salvation we allow. But, with God, all things are possible. Whatever he had the power to create, he has the power to save! He would not put into operation a train of causes, the effects of which he could not foresee control. What his attributes prompted him to create, his attributes will prompt him to save. His ways are said to be *equal*—hence, the way of creation, and the way of salvation will be equal—co-extensive. Paul, the great Apostle to the Gentiles, says distinctly, that "The creation (*ktisis*) shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:21. Let the millions of earth rejoice—the universe, has a kind protector.

Fifteen Years' Labor.—Ever since we entered the ministry, fifteen years ago, we have labored in the South. Our time and energies have been devoted to the advancement of the great doctrine of Universal Salvation. This doctrine is still dear to us—we love it with our whole heart, and with pen and tongue we still expect to contend for it until our mortal course is ended. We have preached in nearly all the Southern States, and feel that we have not labored in vain. We have formed numerous acquaintances, and have a host of friends. Let Southern Universalists rally around their denominational organ—the Herald. It has long fought the battles of our cause, and will continue so to do. Brethren neglect not your press, but give it a liberal support. What [illegible] we do without a Universalist press in [illegible]th? Little, very little!

[illegible] William Walker, of Nicaragua mem[illegible] the guest of P. J. Weaver, [illegible] a day or two past. Wh[illegible]

Was Judas at the Lord's Supper?

A correspondent writing us from Wilkes county, Ga., says, the Rev. [illegible] [illegible] that region, affirmed that Judas [illegible] at the Lord's Supper, and [illegible] prove it. He has been ca[illegible] make good his assertion, but [illegible] was not ready. Our correspondent desires us to give our views of the matter. This we will now do in brief. We marvel how any student of the New Testament can affirm that Judas was not at the Lord's Supper. See the testimony on this point! "And the disciples did as Jesus had appointed, and they made ready the passover. Now when the even was come, he sat down *with the twelve*.—And as they did eat, he said, verily I say unto you that one of you shall betray me. * * * And as they were eating, Jesus took bread and blessed it, and gave it to his disciples, and said—take eat it. This is my body. And he took the cup and gave thanks, and gave it to them, saying, drink ye *all* of it." Matt. 26:19–20 * * 26:27. "And when the hour was come he sat down, and *the twelve apostles with* him. And he said unto them, with desire I have desired to eat this passover with you before I suffer. And he took the cup, and gave thanks, and said, take this and divide it among yourselves. * * But, behold, the hand of him that betrayeth me is with me on the table." Luke 22:15–17 * * 21. Here, we find that the Savior sat down to the Supper and the *twelve apostles* with him. Then is it not clear that Judas was there? The language of Jesus—"the hand of him that betrayeth me is on the table" *proves* that Judas did partake of the emblems of the broken body and shed blood of the Savior. We see here not the smallest room to doubt on the subject. Lastly, Judas was one of the *elect*, and if, as the Calvinian would affirm, the elect will certainly be saved, the salvation of Judas clearly follows, even without arguing from the Universalist basis! Think of this! and then think how God can save others just as readily!

Don't Neglect your Faith.—If we profess to have gospel faith, we should value it above all things else. To profess a faith, and yet not live up to its requirements, and never contribute any thing to its support, is not living up to the standard of our duty. On the contrary, we are as stumbling blocks in the way of others—mere cumberers of the ground.—There are some, too, who have not soul enough to vow and defend their faith in places where Universalism is unpopular—they cringe ignobly before the minions of error, and like Peter, if not in word, in *deed*, deny the Master. To such cowards we would say as Alexander the Great said to a cowardly soldier bearing his name—"abandon your cowardice or abandon my name." We want no cowards in our ranks—if men have not courage to own that they are independent freemen, let them crawl into some cave or hollow tree, and there stay!

The Sabbath.—We fear there are many professed Christians who do not remember the Sabbath day to keep it holy. Let such ponder well the following remarks from the North British Review. No man can permanently prosper who desecrates the Sabbath:

The Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation pond; it replenishes the spirits, the elasticity, and vigor which the last six days have drained away, and supplies the force which, is to fill the six days succeeding, and, in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a savings bank. The frugal man who puts away a pound to-day and another pound next month, and who, in a quiet way, is putting by his stated pound from time to time, when he grows ald and frail, gets not only the same pound back again, but a good many pounds besides. And the conscientious man, who husbands one day of his existence every week—who instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up, the Lord of the Sabbath keeps it for him, and in the length of days, the hale old age gives it back with usury. The savings bank of human existence is the Sabbath.

Universalist in Massachusetts.—Br, Cobb of the *Freeman*, writes as follows in regard to the prospects of our cause in the region of Boston:—

From information obtained from various sources, we are led to the belief that there are to be unusually numerous movements in our country during the ensuring season, in the way of getting up Universalist Bible Classes, Sunday Schools and Societies for the support of preaching. And there is a fact of vital interest in these movements at the present time, to-wit, that they generally originate with the people being the outgrowth of the people's interest in the cause of enlightened spiritual worship and right religious education. This is a circumstance which inspires rich hope in the result.

Letter from a Methodist to a Universalist.

[illegible] Hous[illegible]: The greatest object in my [illegible] you is because I have heard to my [illegible] that you have embraced the Uni[illegible] principles. [illegible] dear friend,—can it be true that you are so deluded, that you are [illegible] eternal all on such a rope [illegible] that you are trying by your precept and example to lead those [illegible] nearest and dearest to you, to the very brink of eternal ruin? O! let me as a friend, beg and prevail on you to stop and think while mercy may be sought and pardon found.

I have long thought, and often said, that of all creeds and isms, Universalism is the most inconsistent. I make no exceptions, even for Heism or Infidelity. The reason I say it is more inconsistent than any other, is, because Universalists profess to believe, the Bible, and still deny the most prominent doctrines of the Bible. The doctrine that Christ came and died to save sinners, is no more fully or strongly taught in the scriptures of Divine truth, than the doctrine that the wicked shall be eternally lost, and the righteous saved.

If the righteous scarcely be saved, where shall the ungodly and the sinner appear? It is useless for me to set in and quote the hundreds of passages of scriptures that prove the end of the wicked and the salvation of the righteous alone, to one of your age and opportunities. Take care, my friend, there is so much light in the nineteenth century, that a man may soon sin away his day of grace by advocating such dogmas. Is it possible that any man living can believe that the divine Being destroyed the Antediluvian world because their wickedness had become so great on the earth that he could no longer endure them, and took them all home to heaven! Also that he destroyed the inhabitants of the cities of Sodom and Gomorrah, and the other cities of the plains with fire and brimstone from heaven for their excessive wickedness, and took them home to heaven. The millions of awfully wicked wretches that the Lord destroyed many of whom no doubt the devil himself has been ashamed of. And yet, the Universalian says they were all taken home to heaven and immortal glory. O tell it not in Gath, publish it not in the streets of Askelon. Let no man say that he believes the Bible, or believes Jehovah is just, and at the same time believe that all mankind will be saved. Nothing can be more absurd. Can a man give Deity the lie, and say there is no hell, or that the wicked shall not be turned therein. I still hope it is not true that you have esponsed the heresies of Universalism. But if you have, and are still disposed to cling to them, I would like to know the pillars you build on, so that I might try to demolish them. Hundreds of passages in the scripture and the experience of every christian, gives the lie to Universalism. If I knew where a Universalist paper is published, I would pay for it one year if they would print what I would write for it.

Yours truly, R. C. WILSON.

Reply by the Editor.

The above letter, though not designed for publication, has been handed to us for dissection. From the tone and tenor of it, it is evident that Mr. Wilson has not even a tolerable conception of what Universalism *is*. He seems to view it only as it has been distorted and caricatured by its enemies. Mr. Wilson is filled with great *"sorrow"* to learn that his friend believes God will ultimately receive and regenerate all wanderers.—What there is in this to give the christian heart *sorrow*, we cannot imagine!—He is also much "shocked" to think that his friend should have the impudence to risk his "eternal all" upon the idea that God will overcome all evil with good.—Such an idea is very *shocking* to the Christian heart!! Only think!! The "brink of eternal ruin," is of course, according to Mr. W., embodied in the idea that God "will have all men to be saved." 1 Tim. 2:4. There is great ruin in the belief that God will *save the world!!*—Shades of the prophets and apostles, look down and weep!! But we are exhorted to "stop and think" while mercy may be sought and pardon found. The Bible assures us that the mercy of the Lord endureth forever; but he, W., seems to think that by and by, it will cease. Then God will change, which the Bible declares is impossible. If the Lord is *ever the same*, and never changes, will he not continue to be merciful to all mankind in the future state? and if so will he torment any without end? If he is merciful here, why should he not be hereafter? If he pardons here, why should he not pardon hereafter? If he is good here why should he not be good hereafter? If he can bring to repentance here, why can he not bring to repentance hereafter, seeing he is ever the same?—If he can cleanse here, why can he not cleanse hereafter? If he can save here, why can he not save hereafter? Will our opposers meditate calmly on these querries?

Mr. W. regards Universalism the most inconsistent of all isms. This is only because he does not properly understand it. Only this! Is it inconsistent to believe that a kind and loving parent will protect and bless all his offspring to the utmost extent of his power? Surely not!

God's ways are said to be *equal*, but if his ways prompt him to create more than he can save—are they equal? Clearly not! Again:—if the Father, Son and Holy Ghost, are all equal in "power and glory," and the Father *creates* more than the Son and Holy Ghost sanctify and save, *are they equal?* Mr. W. is wrong when he says we deny the most prominent doctrine of the Bible. The most prominent doctrine of the Bible is, that [illegible] is love—that his tender mercies are [illegible] his works. No one who believes in God denies this, but thousands who believe in God, and in the Scriptures, not only doubt endless misery, but deny it most sincerely. What we have here said, proves, as clear as a sun-beam, that the love and mercy of God constitute the most prominent doctrine of the Bible. Mr. W. is again in error when he asserts that the wicked shall be eternally lost. The Bible assures us that Christ came to *seek and to save* that which was lost. Now he will either succeed or fail? Nay, verily, for we are assured that the pleasure of the Lord shall prosper in his hands. It is also said that he shall *finish* the work, and cut it short in righteousness. Then he will save the lost, and all like sheep had gone astray. In no place in God's word, is Christ ever said to be less than the Savior of the world—the Savior of all men. Now why such expressions, if he is to fail and only save a few?

"If the righteous scarcely be saved &c." This refers not to immortal salvation, as Dr. A. Clarke, Methodist as he was, admits. He says it referred to the escape of Christians from Jerusalem when that city was besieged and razed by the Roman armies. Eleven hundred thousand were slain and taken captives. So great was the slaughter, that the streets of Jerusalem literally flowed with blood. The Christians were scarcely saved from the dreadful carnage.

The salvation alluded to, could not refer to immortal salvation, because, there is *no scarcity* in that. According to Calvinism, the salvation of the elect is secure, and certain. There is no scarcity about it—it is secure and certain.

According to Armenianism, there is no scarcity in salvation—it is rich, free, abundant. Clearly then, immortal is not intended. The idea of sinning away a day of grace, by advocating the unending grace of God, is simply ridiculous. The notion seems to be, believe in a God of cruelty and you will be saved, but believe in a God of love and salvation and he will torture you always, just for such a benevolent belief.

The antediluvians were removed from the earth, not to *perpetrate* their iniquities which God could not look upon with allowance, but that they might be reclaimed from their evil habits and associations. We cannot see anything strange or unfatherly in this. Any good parent who has wayward children will, if he knows by removing them from evil associations will place them where they can reform, at the proper time will do so. Thus it is with God. He removed the wicked antediluvians from their evil associations, and placed them under better influences where they could be reformed.

And we cannot for the life of us see, how the reformation and salvation of these sinners is repugnant to the Christian desire. Is Christianity averse to the reformation of the sinful? Universalists are far from giving Deity the lie—they do not say there is no hell—an endless hell is what we demur at, and which we defy our opposers to prove. The world has too long been hoodwinked, but Universalists have lifted the vail of superstition which has for ages blinded the eyes of the multitude, and proclaimed God as he is, the father and friend of the world's vast family.

Mr. Wilson shall have the Universalist Herald for a while without money and without price. We hope to benefit him.

We have written to Mr. Wilson assuring him that we would publish whatever he might write, but he declines. He has already found out that Universalism is not the weak thing he took it to be.

Universalism the Truth.—We hold that Universalism inevitably flows from the divine character. A good father will ever do the best he can for all his children. He certainly can do *better* than to oppress them to all eternity. Br. A. D. Peeples, an intelligent layman, of Mississippi, well says:

"Now to the question what will be man's destiny? I conclude God will do the very best for man, his creature, that a wise, benevlent, powerful, and just God can do, and surely it is not unreasonable to suppose that to be Universal salvation in the end, for "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." I suppose God will not fail in his purposes, I suppose God will not be in Christ, merely trying to reconcile the world unto himself, and I suppose the word world does not mean a part of the world, and when the world is reconciled unto Him what is that but Universal Salvation."

A Nice Present.—The receipt of a fine vest from my friend and brother, Henry Ferguson, of Dadeville, Ala., is hereby gratefully acknowledged. The said Henry is a nice young bachelor in fine circumstances. The fortunate fair one who shall secure him will draw a splendid prize in the lottery of life, and as it is leap year, any one can take a chance. S. J. M.

Wetumpka, Ala.

A Voice from Maryland.

A subscriber writing to us from Somerset county, Md., communicates the following cheering intelligence. Br. Theophilus Fiske has been there proclaiming the Gospel. Our friend says:

Rev. Theophilus Fiske was here a short time since, and delivered five discourses in the M. P. Church, the first being a funeral surmon, on Sunday afternoon, 19th ult., and the next was in the evening, by the solicitation of some of the Society, the Pastor being absent. His discourses were principally in the controversial style, and on controverted texts, consisting of the parables of our Savior, and I assure you they were listened to with profound attention, (with one exception, when there was considerable talking by some of the Methodist which was heard over the Church,) and were well received by the generosity of the concregations, and they were large, and I think will be the means of advancing our cause, and of doing much good by enducing people to search the Scriptures more, as he told them the Bereans of old did, and not take his word for it, and to hold fast to that which was good. The few prsons here who believe in a world's salvation from sin and sorrow, were highly delighted with him, his manner, and matter, and so were a large number of the outsiders and some of the Methodists. All agree that he is as smart a man as ever preached in the Church. Owing to his including three or four of the parables in one discourse, it kept him talking one and a half hours, and yet the people did not get tired.—On one of the evenings he told the audience he believed in three hells, whereas they, only in one. The last discourse he delivered he took occasion to hold up the Calvinistic and Arminian creeds, and showed their fallacy or inconsistency, and as I thought tore them all to pieces, not leaving a piece so large as to hang one's hat on. Mr. Fiske is truly an elegant speaker, and it was with great reluctance we parted with him, and I assure you he has the good wishes of those who believe as he does, and a number of others here. E B.

Universalist Quarterly.—The Universalist Quarterly and General Review for April is upon our table, with the following contents: Charles Lamb, by B. F. T.—Animal Instinct and Reason, by Rev. A. C. Barry—Undebatable Theology, by Rev. Geo. H. Emerson—The Apostle Peter, by Rev. J. G. Adams—The New Dictionary, by——What shall We Be? by Rev. W. R. Fernald—Mountain Travel and Literature, by L. G. W.—Dr. Huntington's Argument for the Trinity, by Rev. G. H. Emerson—Literary Notices. This is a valuable No. of the Quarterly, and will richly repay a careful reading.

No Universalist minister, or intelligent layman should be without this work. Enclose $2 in a letter to Abel Tompkins Boston, and the work will reach you.

The Lord's Supper.—Their is an institution, designed to keep in memory the suffering love, and death of the savior for all mankind Universalists, it seems to us, above all others should reverently observe it.

"This do in remembrance of me," said the blessed Jesus.

Brethren let us at stated times heed this injunction. The editor of the Gospel Banner mourns over the fact that many Universalists neglect to commemorate the Supper. He says:

Here is a command as much binding on the professed Christian as is any direction in the Scriptures. And yet, we are ashamed to say that there are congregations in Maine that have been in existence for years. which never obey this injunction; which year after year neglect to do as their Savious directs. How any Christian pastor can reconcile to his conscience such an omission, is more than we can understand. How any Christian congregation can consent to forego this privilege and duty is inexplicable. A lack of spiritual life, and gradual decay and ultimate death must be the penalty of so reprehensible an omission.

We are glad that Br. H. has spoken out on this matter. We agree with him. We agree to the full force of the following words:

As we read the Gospels we learn that the Eucharist was instituted by the Saviour as a memorial service, to be observed by all his followers to the end of the Christian Dispensation, and that all who experience a sense of want and weakness, and wish to make it a means of improvement, are qualified to enjoy it by experiencing that want.

We rejoice in believing that our people are as well disposed as are any Christians, and that their conduct is actuated by as high a motive as prompts any people on earth, but we long to see the day arrive on which we shall everywhere discharge our whole duty in our faithfulness in professing the name of our Master, and in setting forth his religion to the world. When we learn to do this, and not till then will our Zion lengthen her cords, and strengthen her stakes, and become in the eyes of the world that perfection of beauty out of which God shall shine.

Wood's Restorative.—Of all the restoratives for the hair that have been invented Wood's pre-eminently claims the first place. It will certainly restore the natural color of the hair, if the directions are followed for a sufficient length of time. It also has produced astonishing effects in bringing out a growth of hair, where the head had been previously bald. Wood does not pretend that it will do this in all cases; and we think his candor is a good recommendation of the virtues which his restorative really possesses. If the roots of the hair are destroyed, no human power can make them grow again; but where there is any vitality left in the root, the restorative will soon renew the hair in all its pristine vigor. It has done this repeatedly when all other remedies had failed. It is therefore worth while in all cases to make the experiment. For clearing the head of dandruff, and thickening and strengthening the hair it has no rival.—*Western Patriot.*

Sold by all respectable Druggist.

OBJECTIONS TO ENDLESS PUNISHMENT.

The Book for the Times!

Objections to the doctrine of Endless Punishment: by E. H. Lake.

This is a valuable work of 185 pages, and is just the thing to put into the hands of enquirers. It arrays objections to the doctrine of endless punishment that can never be answered. We know of no work better calculated to remove this heathen *myth* from the minds of the people.

Sent by mail anywhere, with postage prepaid, for 60 cents.

Direct your orders to John C. Burruss, Herald office, Montgomery, Ala.

Clayton & Sledge's discussion is a valuable book. Both sides, Universalism and Partialism, are here fairly represented. The book contains 350 pages—price 75 cents

For sale at the Herald office Montgomery.

TO THE UNIVERSALISTS OF SOUTH-WESTERN GEORGIA.

Brethren: At the request of several friends residing near Plains of Dura, Ga., I make this appeal to you. The amount of it is, that our friends in South-western Georgia, feel sensibly, the need of a Universalist Missionary, and they wish to have a sufficient salary raised *forwith* to put one in the field. The reasonable amount of $800 is necessary. It will be very easy to raise this, if the friends will *take hold in earnest—talk less, and do more!* Are there not 32 men in South-western Georgia, who will be responsible for $25 per annum? Here are surely. Let them, then, when they read this appeal, report at *once* what they will do. Address Rev. G. R Harper, Plains of Dura, or the editor of the Herald, Montgomery. The Universalist sons of the "Empire State" will surely not allow this appeal to pass unheeded. The salary can be raised very ready if the people will put their shoulders to the wheel.—Delay not. Let *all work*.

JOHN C. BURRUSS,
In behalf of the Brethren.

Our Progressionist Subscribers again.—We are expecting for our subscribers who were transferred to us from the Progressionist, to pay us something. We have served them with the Herald for six months, which time is equivalent to one year's subscription to the progressionist, as that was only semi-monthly. We hope that a mere allusion to this matter will convince our friends of the necessity of now paying us something. We have had hard friends—do not neglect us. The press is the *right arm* of our cause in the South.

Church Organization.—Our ministers in the South, we fear are not doing their duty in the way of encouraging church organization. We *must attend to this matter*, or we shall continue to live at a "poor dying rate."

Here are some excellent thoughts from the New Covenant. Read and profit by them.

We are glad to witness an increasing interest throughout the north west on the part of Universalists, in the ordinances of the Gospel, and especially in church organization. We need not enter into any elaborate argument at this time, to exhibit the utility and value of external means and agencies. To a certain extent, all acknowledge the necessity and propriety of outward *forms*. Society has its forms; men who pass each other in the street have their forms of recognition; every well regulated household has its forms; the halls of legislation and our courts of justice have their forms; every social fraternity has its forms, and Christianity has *its* forms. It recognizes the value of certain rites and ordinances as essential aids to spiritual culture and development.

There is a harmonious combination of spiritual and material, and as long as this union exists in us, we should not expect on the one hand, an abstract spiritualism, and on the other hand we should guard against a rigid formalism. While religion indeed does not consist in rites and ceremonies, still, certain forms are helps and aids to religious culture and spiritual development. The spiritual always manifests itself through the material, and thus they bear a reciprocal relation to each other. Through this outward organization, we better preserve a spiritual membership with the church of Christ, and become identified with religious objects and institutions and we feel that there are stronger motives to Christian endeavor. If Christ be formed within us, the hope of glory, and his spirit dwell in our hearts, we shall be willing to make a public profession of our faith in him; we shall be consecrated to the upbuilding of his truth, that others may be brought to a knowledge of God and the joys of his salvation. And to act more efficiently for this, the disciple of Christ must become identified with that religion himself, and how can this be done better than by church organization?

By this act, we become identified with the Savior's religion and say to the world that we are not ashamed to own Christ as our teacher; and in this way, we pledge ourselves before the world to labor in his service and upbuild his kingdom. Having once become publicly pledged to the performance of a work, there is less liability to swerve; the influences constantly breathing around us are restraining, and the motives of Christian fidelity we feel to be increased. If we only secretly form a resolution, there is more liability of departing from it. In that case, none can detect us if we swerve from our purpose—none can reprove us for inconsistency or recreancy. Where there is a single departure, when a resolution is publicly acknowledged, there are doubtless scores of secret purposes and resolutions which are not kept. It needs some *outward* form to give strength and persistence to the purpose of the heart. We see then the necessity of church organization; it gives us a form to act through and react upon us; and thus, as the Apostle teaches, "With the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation."

We trust that the Universalists will not only be led to see the utility of church organization, but will regard it a most reasonable service, and a Christian duty and privilege to make a public profession of their faith in Christ as a true Teacher sent from God, and the Savior of the world.

God's Love For Sinners.—Henry Ward Beecher says many good things. He evidently loses sight of his creed when describing Gods love. Hear him.

Now gather up what you see of tenderness, and great-heartedness, and generousness in men and imagine them to be grouped into the character of a perfect being, and put it in the sphere of almightiness, and give it the sweep of eternity, and call it God, or the Son of God just as you please; and then you have a conception of the Lord Jesus Christ, standing over the poor in this world, and saying to them, in a voice that never dies till the *last human soul is redeemed*, "Come to me and obtain help in time of need."

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CHURCH ORGANIZATION.—Our [brethren] in the South, we fear are not doing th[eir duty] in the way of encouraging church or[ganiza]tion. We *must attend to this matter*, or [we] continue to live at a "poor dying rate."

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UNIVERSALIST HERALD—DEVOTED TO RELIGION, AND GENERAL NEWS.

North & South Carolina DEPARTMENT.

E. H. LAKE, J. L. C. GRIFFIN, } .... Editors.

OUR LIKENESS.—We have a few copies of our likeness, which will be sent on the receipt of $1. Address E. H. LAKE.

Robbery of God.

"Will a man rob God?" Malachi 3:8.

He who discharges not with fidelity his relative duties, cannot with any truth be said to have given up his heart to God; and not to give the heart and life to the service—which is perfect freedom—of the one God and Father of all, is robbery of God. That profligate and profane man, who "wasted his substance in riotous life," and who, so far from bowing in reverence to the Father of all, mentions his hallowed name with irreverence, if not blasphemously; that sanctimonious religious bigot, who so far forgets "the law of kindness," as to denounce as "heretics," as many as may not call on his Shibboleth, and who, at the same time, is loud in profession, and prominent in displaying his (im) "piety," or hypocrisy—all such open, reckless transgressions, on the one hand, and occult enemies, on the other, do rob God.

The man, who, by reason of circumstances of education, or of indoctrination into error through the scandalous abuse and perversion which partialism has exercised towards the holy scriptures, is, in spite of testimony and his own reason, driven into a denial of God and of his word, is to be pitied; but, he, who with the bright lights of truth, shining in his way, wantonly, or, without candid investigation, rejects the divine testimony, robs God! No less guilty of robbing God, are those "false prophets," and "false teachers," who, with their "damnable heresies, even DENYING THE LORD THAT BROUGHT THEM, being upon themselves [and upon all who receive *their* "heresies"] swift destruction!" Such "blind guides," as well as such shamefully abused victims of "heresy," do, indeed, rob God. He who, with the scriptural and natural testimonies staring him in the face, denies the faith, and the "false teacher," whose withering dogma spreads desolation and death, robs God. He, who in consequence of deplorably erroneous training, or educational prepossession against the truth, accepts not the rejoicing faith of a Universal deliverance from the bondage of sin and misery, is truly to be pitied, and the more to be pitied, in proportion to the profane fable of cruelty and terror, has made its baneful impression upon a mind, perhaps by prejudice and bias too early distilled, utterly lost to the joys a comfortable christian hope. All who thus "reject the counsel of God against themselves," rob God. All disclaimers of endless wrath, in their detraction from the divine glory, and in their magnifying of their own goodness and disinterestedness, EMPHATICALLY ROB GOD!

Feasterville, S. C. J. L. C. G.

POOR EXCUSES.—The following which we find in one of our exchanges, exhibits the great contrast often existing between the teachings of Christianity, and the spirit of many of its professors. It is well sometimes to note the difference.

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching."—*Paul.*

"I believe I'll stay at home to-day, as it is rainy, and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow."—*Fairweather Laziness.*

"Pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus, concerning you."—*Paul.*

"I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day that I am not prepared to pray."—*Worldly mindedness.*

"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and toward all men."—*Paul*

"My neighbor has done me so much evil and has acted so badly that I will not stand it any longer: I'll make him know that I have rights as other men, and I'll make him respect them."—*Revenge.*

"Contend earnestly for the faith once delivered to the saints."—*Jude.*

Don't preach doctrinal sermons or you will offend some people."—*Faint-heartedness.*

"Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them."—*Paul.*

"If we withdraw from brother B., he will do us all the injury he can, and I think he had better be let alone."—*Trimmer.*

"Seek first the kingdom of God and his righteousness."—*Christ.*

"As soon as you get settled in life it will be easy for you to serve God, but you cannot well do it before."—*Policy.*

"They that preach the gospel should live of the gospel."—*Paul.*

"I think they should preach for nothing, or at least should follow some other business for their living."—*Covetousness.*

AMALGAMATION.—In Washtenaw, Michigan, another case of amalgamation has occurred. A young girl of respectable parents has eloped to Canada with a negro.—*Ex.*

Very "respectable," those parents.—No doubt they taught the girl that the buck negro was her equal and the Southern people were vile wretches, whose throats ought to be cut by their own negroes. The girl took them at their word, and liking the "tropical odor" of Sambo, ran off with him. The North, in some parts, is packed as thick as herrings in a barrel, with just such respectable people; and it is to be regretted that there are not male negroes enough in all those localities to mulattoize the whole population.

The teachings of Black Republicanism all lead to amalgamation; and Seward and Greeley, it cannot be doubted, are at heart in favor of it. It is quite possible that both will have, in course of time, a crop of saddle-colored grand-children.—*Mail.*

COUNTERFEITS.—The Picayune notices the circulation of counterfeit gold dollars. They can readily be detected, it is said, by the absence of the word "Liberty," which is on the genuine coin, in small letters on the forehead of the Indian.

The montgomery Advertiser has seen a counterfeit ten dollar bill on the Central Bank of Alabama, signed "H. W. Cater, Cashier," and "Wm. Knox, President," in identically the same handwriting. So different is it from the genuine, that it would be easily detected by the most careless observer. The *vignette* of the counterfeit bill represents a female reclining on the bank of a river, and a "chanticleer" standing out in bold relief, [...] the genuine represents a cotton [...] with pickers, &c., on the margin of a river. There are other discrepancies between them which we did not particularly notice. Taken altogether, it is a miserably poor attempt at counterfeit.

ROBBERY.—Some time during the past week the Episcopal Church in this city was entered by force, and the silver plate kept there for the Communion service was abstracted therefrom. As yet there is no clue to the sacrilegious perpetrator of the deed.—*Columbus (Ga.) Times.*

Three hunters from Kansas, says the St. Louis *Bulletin*, lately returned from a month's hunt on the Arkansas river, bringing with them the skins of three hundred and seven wolves. Another party of twelve, in two month's time, secured over two thousand skins. The skins are worth $1 a piece.

SAD AFFAIR.—We learn that a Mr. Blakey was drowned in Cubahatchee creek, in this county, on last Saturday, in attempting to save his nephew, a son of Dr. Blakey. The corpses were found clinging to each other.—*Tuskegee Republican.*

The Wetumpka *Spectator* says that Mr. Milner was in that place on Saturday last, and secured the right of way for the South and North Alabama Railroad from a number of their citizens.

ANOTHER TICKET.—The National American of Thursday, hoists the name of Sam Houston for President, and Henry M. Fuller, of Pennsylvania, for Vice President, of the United States

The Knoxville Whig of the 1st, learns that another officer of the law was killed in Campbell county, Tenn., a few days ago, in attempting to arrest a second party, or to serve some process upon him.

PROUD OF THE CRAFT.—We see by our exchanges from New Jersey that the type-setters are felicitating themselves upon the apparent morality of their craft. One of these papers remarks: The printers of New Jersey boast that there is not a single printer in the State prison of that State, and but one in the Legislature.

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The Episcopal Convention of Alabama is holding the annual meeting in Selma. It assembled on last Thursday.

DEATH OF MRS. MCDONALD.—The Marietta papers state that the wife of Hon. Charles J. McDonald died at his residence in that place a few days since.

THE RIO GRANDE.—The New Orleans, Picayune publishes a letter from Brownsville, Texas, April 18th, which states that Cortinas was hovering about, preparing for another invasion; that the Texas Rangers in service on the trontier have been disbanded, the Government officers refusing to receive them into service; and that the K. G. C. were congregating on the borders, coming principally from eastern and northeastern Texas.

THE AMERICAN HORSES IN ENGLAND.—The N. Y. Spirit of the Times of the 28th ult., says at the Newmarket Craven meeting, Mr. Ten Broeck's Pomona beat Desdemona by three-quarters of a length, in a race of five furlongs and 140 yards. At a subsequent sweepstakes, Mr. Ten Broeck's Maggiore came in second in a heat of three furlongs and 217 yards, having been beaten by Mr. Alexander's Thunderbolt. In the former match, Desdemona led half way up to the cords, when Pomona collared her.

COMMERCE OF CHARLESTON.—According to the quarterly statement from Customhouse records, for three months ending March 31, 1860, the total valvue of articles exported from Charleston during that period amounted to $8,256,673, which is the heaviest quarterly exportation ever made from that port. It is one third larger than the exportation for the closing three months of 1859, the previous best exportation. Of this, England took more than one-half, and France nearly one fourth; Bremen, Sweden, Spain and Russia following next in gradation. The total value of imports at Charleston, for the same period, amounted to $478,883, or about one-eighteenth of the value exported. Three-fourths of the imports are from England and Cuba.

TENNESSEE AND ALABAMA RAILROAD.—The Bluntsville (Ala.) Pioneer states that the Tennessee and Alabama Railroad Company were to have a meeting at Decatur, on the 17th ult., to organize their forces for a commencement of the work on the portion of the road lying between Decatur and Montevallo, early this fall, when it is expected that some 250 or 300 hands will be kept steadily at work till the road is completed.

ORGANIZATION OF A NEW TERRITORY.—A dispatch from Washington reports that the House Committee on Territories are in favor of the organization of a territory composed of the Northern part of the Territories of Decotah and Nebraska, to be called the Territory of Chippewa.

Should this be adopted, the same committee will report in favor of the organization of the Territory of Decotah, out of the Southern portion of Dacotah Territory and a part of Nebraska.

SNOW IN NEW YORK.—Passengers who came from Buffalo on Tuesday night report that snow was falling, but melted as it fell.—At Rochester the ground was covered; at Lyons it was three inches deep; at Syracuse two inches the same at Rome; about one inch at Utica, and the ground whitened down as far as Fonda. All the pools of water along the road side, from Utica to Schenectady, were frozen over.

Latest Foreign News.

ARRIVAL  OF THE

STEAMSHIP BOHEMIAN.

The steamship Bohemian has arrived at Halifax with Liverpool dates to the 25th ult.

The sales of cotton for three days previous to her sailing amount to 36,000 bales, speculators and exporters taking 13,000 bales.

The market was active and steadier.—Holders offer freely, but show no disposition to press sales.

Consols 94¼ to 94⅞.

WASHINGTON, May 4.—There was nothing of interest transpired in Congress to-day.

DECISION OF THE SUPREME COURT WASHINGTON, May 4.—The Supreme Court to-day decided against the claimants for thirty thousand acres of land at San Francisco, the evidence indicating that the claim was fraudulent.

LATEST FROM TEXAS AND MEXICO.—NEW ORLEANS, May 4.—The schooner Austin, with dates from Brazos to the 30th ult., arrived here to-day. The Austin brings $255,500 in specie.

We have also Brownsville dates to the 29th, but they are generally unimportant.

May 5.—The scooner Emily Keith, from Vera Cruz on the 27th April, has arrived. The Liberal troops had been victorious in several skirmishes. It was reported that the return of ex-Governor Comonfort had caused considerable excitement at the capital.

HYMENIAL:

MARRIED—At the residence of the bride's sister, in Butler county, Ala., May 2d, 1860, by G. W. McClure, Esq., Rev. E. B. ARMS, of Macon county, Ala., to Miss N. C. CAWTHORN, of Florida.

We wish the happy pair long life and much prosperity, and trust that for many years they will furnish small *arms* for the State.—[ED.

OBITUARY:

DIED—In German, N. Y., on the 13th of Nov. last, MRS. MARY EGGLESTON, after a severe illness, which she bore with Christian fortitude and resignation, aged about 83. For many years she was an ardent Universalist, and adorned her profession by an examplary Christian life. Like a shock of corn fully ripe, she was gathered to her fathers full of faith and hope. In early life she hung upon the preaching of Murray and Ballou, with a rapture. Universalism was the joy of her soul through life, and solace in death. May her children and all who mourn, be cheered by that hope which promises a happy reunion of the world's vast family beyond the portals of the tomb. "The Lord is good unto all, and his tender mercies are over all his works." "Hope thou in God!"

BRO. ARMS' APPOINTMENTS FOR JUNE.

First Sunday, June 3d, New Providence, Conecuh co., Ala.

Tuesday morning, June 5th, Stephen Cawthorn's, in the woods.

Wednesday morning, June 6th, McDade's Pond.

Second Sunday, June 10th, Nathansville, Ala.

Wednesday morning, June 13th, as Bro. Jernigan may appoint.

Friday night, June 15th, Sparta, Ala.

Third Sunday, June 17th, Barnt Corn, Ala. In the afternoon, 4 o'clock, as Br. Wm. Green may appoint.

Fourth Sunday, June 24th, Mt. Zion church, Armadillo, Ala. In the afternoon, 4 o'clock, as Br. McClure may appoint.

☞ Friends will please notice the above appointments are for June. I would be pleased if the friends would have them circulated.

☞ Correspondents will please address me Armadillo, Butler co., Ala. E. B. ARMS.

RECEIPTS.

Persons who send us money will please notice this table, by which they will learn to what volume and number of the paper they have paid.

		Paid to Vol.	No.
John Shackleford, Ala.,	$2 for		
T D Henderson, Texas,		15	8
W Thompson, Ga.,	8	15	1
Dr. J G Brooks, La	1,25 for books.		
Rev. S J McMorris, Ala.,	6 for		
Jones Whatley, Ala.,		14	38
Henry Ferguson, Ala.,		15	1
and Jonathan David, Ala.,		16	1
R F Raiburn, La.,	2,50 for		
Miss Virgillia F Ford, Ark.,		15	8
and self		13	48
H Hairston, Miss.,	0,70	14	8
W F Holmes, S. C.,	1		
for 5 copies of Trinitarian discussion.			
A Sutherland, N. C.,	2	13	45
D H Tatum, Ga.,	2	15	1
Mansee Guntey, S. C.,	2	15	8
W Birt, Texas,	2 for books.		
J T Trowbridge, Ala.,	1	14	8
W S Boon, N. C.,	2	14	1
Benj Young, S. C.,	2	15	1
O C Hill, Ga.,	7	12	34
and F Maldin, Ga.,		15	8
M W Pannell, Miss.,	2,50	14	47
T M White, Ga.,	5	16	1
Col W Holmes, S. C.,	1		
for Hicks & Burruss' discussion.			

Piles, Fistula, Tumours, &c.

DR. J. A. CLOPTON, of Huntsville, Ala., treats with perfect success *Piles, Fistula, Tumours, &c.*

Testimonials of the highest character will be forwarded to any that may wish them.

The patient is not confined to his bed or room. He has had the pleasure of treating an old Governor of the State, and the oldest Physician of Montgomery, and some of the first class of Mobile.

A three cent stamp must accompany all communications. tf.

NEW BOOKS! NEW BOOKS!!

WE have received a variety of our standard works to-wit:

Cobb's Discussion	$1 00
Manley's Biblical Review	1 00
Key to Truth	1 00
100 Objection to Endless Misery	50
Life of Whittemore	1 00
Lake and Todd's Debate	25

E. H. LAKE.

Magnolia, N. C. tf.

M'CORMICK'S ARITHMETIC,

A FEW copies of this improved Arithmetic on a new plan, for sale at this office, Price of Arithmetic, by mail, one dollar and fifty cents. Send soon, or they will be gone.

MRS. WINSLOW,

An experienced Nurse and Physician, presents to the attention of mothers, her

Soothing Syrup,

FOR CHILDREN TEETHING.

which greatly facilitates the process of teething, by softening the gums, reducing all inflamation—will allay ALL PAIN and spasmodic action, and is SURE TO REGULATE THE BOWELS. Depend upon it, mothers, it will give rest to yourselves, and

RELIEF AND HEALTH TO YOUR INFANTS.

We have put up and sold this article for over ten years, and can say, in confidence and truth of it what we never have been able to say of any other medicine,—NEVER HAS IT FAILED, IN A SINGLE INSTANCE, TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "what we do know," after ten years' experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

MRS. WINSLOW'S SOOTHING SYRUP.

This valuable preparation is the prescription of one of the most experienced and skillful Nurses in New England, and has been used with never failing success in

THOUSANDS OF CASES.

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve griping in the bowels, and wind colic, and overcome convulsions, which, if not speedily remedied, end in death. We believe it the best and surest remedy in the world, in all cases of DYSENTARY and DIARRHŒA in children, whether it aises from teething, or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—do not let your prejudices, nor the prejudices of others, stand between you and your suffering child, and the relief will be sure—yes absolutely SURE—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the facsimile of CURTIS & PERKINS, New York is on the outside wrapper.

FOR CHILDREN TEETHING.

Sold by Druggists throughout the world. Principal Office, 13 Cedar Street, N. Y. Price only 25 cents per bottle

April 19, 1860-1y



HARDWARE.

GREAT REDUCTION IN PRICES!

HAVING made arrangements to import our goods direct from Europe, we are now prepared to offer our friends and the public an unusually heavy stock of Hardware, Iron, Steel, &c., at very low prices, as seen in our price list below.

Grateful to our patrons for past favors, we are fully confident that we shall not only merit but receive, in future, a liberal share of their patronage. Call at No. 96 Commerce street, sign of the Mill Saw.

GARRETT & POLLARD.

ARTICLES.	CASH.	CREDIT.
Plow Steel	7	9
Hammered Iron, (narrow)	5	6
Hammered Iron, (broad)	5½	6
Best Refined Iron	4	5
Common English Iron	3½	4
Rod Iron	6	7
Band Iron	5½	7
Hoop Iron	8	10
Nail Rod	8	10
Horse Shoe Iron	5½	6
Horse Shoe Nails	27	30
Axles	7	9
Cut Nails	4½	5¼

April 21, 1860.-tf.

MAGNOLIA WORKS.

CORNER OF

Madison and Lawrence Streets,

(LATE POE & CO.)

THE undersigned having purchased the interest of Poe & Co., are now pepared to attend to all kinds of Plaining, Moulding, Scroll and Fancy Sawing, Machine Work, Blacksmithing, Carpentering, &c.

Corn ground as customary. Meal always on hand.

Particular attention given to repairing Sewing Machines, Horse Powers and Agricultural Implements of all kinds

Apr. 21, '60-1y. KENNEDY & CO.

THE FOUNDATIONS OF ERROR SHATTERED WITH A VOLLEY OF HOT SHOT FROM MOUNT ZION:

BY JOHN C. BURRUSS.

BEING a reply to a discourse by John T. Walsh, entitled "Universalism Exposed from the Inner Temple." Our reply to this discourse against the reformation of all sinners is *thorough* and grinds the whole affair to powder. It is a neat pamphlet stitched to Mr. Walsh's discourse.

For sale at the Herald Office, Montgomery, and by Walter Dunn, Kinston, N. C. Price 10 cents. april tf

Montgomery Circulating

LIBRARY.

Removed from its old stand to Store No. 4, Perry, next to corner of Market-St.

OPEN for visitors day and night. New Books lately put in, and over two hundred more on the way, exclusively for the Library. New stock of Prints and Frames, plain and ornamented. A fine stock of Stationery, also daily and weekly papers and magazines from North and South.

Thankful for previous liberality and patronage, we hope to deserve its continuation.

AUGUSTUS OHLANDER & CO.,

Ap'l 27, 6-tf. No. 4 Perry street.

H. WEBB,

UPHOLSTERER AND PAPER HANGER,

No. 21 Front St., next South of L. A. Hart,

WILMINGTON, N. C.

KEEP constantly on hand all kinds of Upholstery materials, Paper Hanging and Decorations of every description. Carpets cut and made to order, Furniture neatly repaired and upholstered at short notice. Every description of wood-carving neatly executed at reasonable prices. Strict attention given to fitting up Railroad Cars, Steamboats, Churches and Private Dwellings. All work done at the lowest prices for Cash. 8-1y

BLANDY'S PATENT

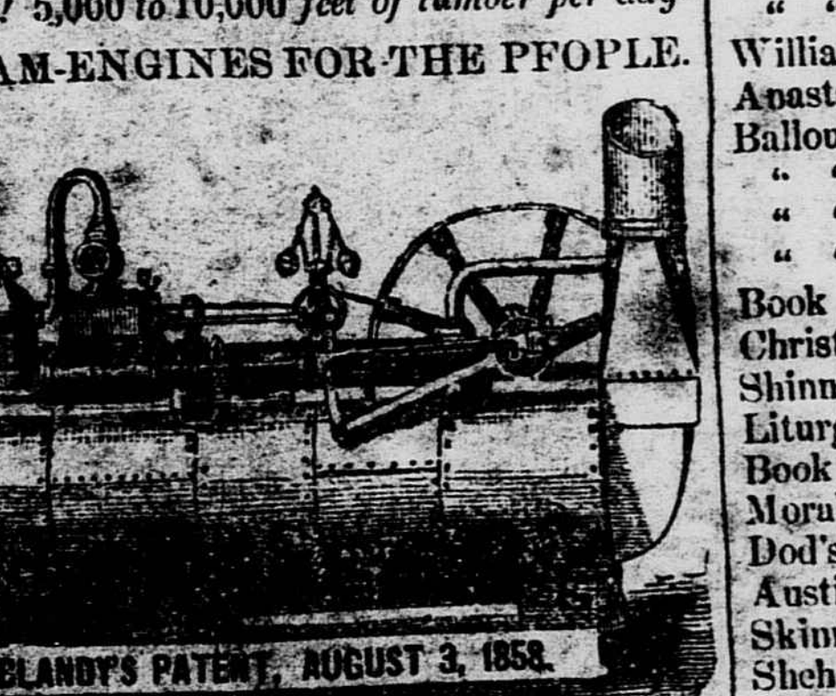
Portable Steam Saw-Mills!

BLANDY'S PATENTED

Portable, Steam-Engines!

First Premium at Three Successive Ohio State Fairs! 5,000 to 10,000 feet of lumber per day.

STEAM-ENGINES FOR THE PEOPLE.



BLANDY'S STEAM-ENGINE WORKS!

THE BLANDY PORTABLE STEAM SAW-MILL is one of the most importatnt and successful inventions of the age; is strictly portable, requiring no buildings or masonry; readily transported on two wagons; is set down on timbers bedded in the earth; cuts amounts of lumber per day almost incredible to those who for the first time hear of its performances; requires no professional Engineers or Sawyers, but is adapted to, and, in the great majority of cases operated by parties previously unacquainted with the Steam-Engine or Sawing. It pays owners and operators very satisfactorily.—Makes good lumber. Costs less than the commonest fixed mills.

Every thing necessary for actual operation, except water, and fuel, and the timbers upon which to set it, are furnished with each mill, unless otherwise provided for.

THE BLANDY PORTABLE STEAM-ENGINE is just as useful and successful for all other purposes as sawing is made of any required power, but of one uniform style and design, from the smallest to the largest—either coal or wood separately or mixed, may be used for fuel—as thrashing grain, and for other farm and plantation work, and for all manufacturing and mechanical purposes.

Having a very large and perfectly-equipped establishment, with every desirable facility for the manufacture of our machinery, it is produced at the very lowest cost, and we are consequently enabled to sell Steam-Engines at lower prices than they have ever been sold before, so as to bring them within the reach of the people who use them.

Circulars containing descriptions, prices, etc., illustrated by engravings, with reports of operators, forwarded to all applicants.

Our published statements of operators are selected from our business correspondence, and are never solicited. As names, dates, and post-offices are always given, letters of inquiry may be addressed to them.

Brownsville, Arkansas, 13th Feb. 1860.

*** My six horse power Blandy Engine, performs beyond my expectation. She runs my Gin and Mill with less than one-fourth of her power. I can do more in one day with my Engine than I could in six with my horses. I am satisfied that all persons running Cotton Gins and horse Mills, would find it greatly to their interest to purchase immediately, a Blandy Portable Engine, constructed for the business. The lint is buch better, from the fact that the power is regular and steady all the time. My six horse power is sufficient to run a hundred saw Gin, with half her power. With a 75 to 100 saw Gin, I can gin 12 to 15 bales of cotton in 10 hours, weighing 500 lb each. G. W. THOMPSON.

Harmony Clark county, Ohio, 2d March, '60

....I attended the Ohio State Fair '59 for the purpose of investigating the mysteries of the Blandy Portable Steam Saw-Mills, and I confess that the fine machinery and rapid work they did far excelled every thing I had ever seen or heard of. It gave me the mill fever bad, and the only remedy was to possess one, which I did as soon as I could make arrangements. And I have had great success with it. I have sawed on my mill 32, 138 feet of oak boads in thirty-seaven and a half hours. I do not state this in any boasting manner, for I do not think it near what I can do, for our logs and the slabs we had to burn were covered with snow.

I think this is doing well for a man, who till I bought this Mill knew nothing about one.—Your book of instructions is my only guide.—I say the Blandy Engine can not be beat in the world.

I work five hands besides myself, costing the mill $9,50 per day—I allow myself, and two partners each $1,50 per day—after paying which, and all other expenses, the mill clears about $100 per week. DANIEL LIEBHART.

Milledgeville, Lincoln Co. Ky., 14th March '60.

*** My Mill does better and better every day. It is the admiration of all who see it, and I have an abundance of visitors.

J. W. DUNCAN.

Owenton, Owen Co., Ky., 27th Dec., '59.

....Our Engine works up to any speed we desire; in fact we often have more power than we can use, and have to leave the fire-door open when sawing dry timber. In sawing green popular we use about half the slabs, but consume the other half in running our grist-mill two days in the week. We make thirty bushels of corn-meal per hour with a pair of Burris's 36 inch barrs. You may think that fast but it is true, and we run a flouring-mill at the same time, both coupled directly to the engine.

....My Mill is quite popular, not only as a saw, but grist mill; and I must give the Blandy Portable Steam-Engine at least half the credit, for it works at all times *like a thing of life.* We have had but little trouble in keeping every thing in order without the aid of a machinist or engineer. I had a man with me three days who had been used to a stationary engine. Since then a boy attends the engine and does it well. As to my saw, we can just cut what we please--have cut at the rate of 1,350 feet per hour. J. B. MUNDAY.

Russelle, Logan Co., Ky., 14th Nov., '59

....After nine months running, my own Mill has given me full satisfaction; and all visiting it, say they never saw the like before, It is the admiration of all who see it. I have it constantly surrounded by large piles of lumber, which cannot be hauled away as fast as I can make it. T. G. GOOCH.

Orders, visits, and correspondence solicited.

Address, H. & F. BLANDY,
Blandy's Steam Engine Works,
Zanesville, Ohio.

☞ Railroad, Steamboat, and Canal facilities for transportation to all parts of the U. S. from our city.

☞ When writing to us, please give your own address, postoffice, town, county and State, written very plainly. If a reply is not received in due course of mail, write again, as letters sometimes miscarry. 7.2m.

Books for Sale at this Office.

A new supply just received—and all such as we can recommend.

Streeter's Hymns	75
" " Pocket Edition	60
" " Marion Lester	1.00
Dr. Clapp's Teaching's	1.00
" " " Antebiography	1.25
Williamson's Exposition	60
Anastaris, or the Resurrection	1.25
Ballou's 11 Sermons	75
" " On the Atonement	75
" " Select Sermons	1.00
" " Lecture Sermons	1.00
Book of Reference	1.25
Christian Comforter	60
Shinner's Doctrinal Sermons	60
Liturgy	75
Book of Promises	30
Moral Argument	30
Dod's Sermons	75
Austin on the Attributes	60
Skinner's Family Prayer Book,	60
Shehane's Key to Universalism,	60

The above books will be sent by mail to orders accompanied by the cash to any place directed free of Postage.

To those purchased at the Herald office in Montgomery the amount of postage will be deducted. Send on your orders and they shall be promptly filled.

THE

ONLY PREPARATION

WORTHY OF

Universal Confidence and Patronage.

For Statesmen, Judges, Clergymen, Ladies and Gentlemen, in all parts of the country testify to the efficacy of Prof. O. J. Wood's Hair Restorative, and gentlemen of the Press are unanimous in its praise. A few testimonials only can be here given; see circular for more, and it will be imposible for you to doubt.

47 Wall st., N. Y., Dec. 20 1858.

Gentlemen:—Your note of the 15th inst., has been received, saying that you had heard that I had been benefited by the use of Wood's Hair Restorative, and requesting my [certificate] of the fact, if I had no objection to [give it].

I award it to you cheerfully, beca[use I think] it due. My age is about 50 years; [the color] of my hair auburn, and inclined to c[url. Some] five or six years since it began t[o turn gray,] and the scalp on the crown of my [head to lose] its sensibility and dandruff to for[m upon it.] Each of these disageabilities in[creased with] time, and about four months since [a fourth was] added to them, by hair falling [off the top of] my head and threatening to mak[e me bald].

In this unpleasant predicame[nt, I was in]duced to try Wood's Hair Resto[rative, mainly] to arrest the falling off of my h[air, for I had] really no expectation that gray [hair could ever be] restored to its original color ex[cept from dyes.] I was, however, greatly surpri[sed to find] after the use of two bottles [only, that not only] was the falling off arrested, [but the color] restored to the gray hairs and [sens]ibility to the scalp, and dandruff ceased to form on my head, very much to the gratification of my wife, at whose solicitation I was induced to try it.

For this, among the many obligations I owe to her sex. I strongly recommend all husbands who valued the admiration of their wives to profit by my example, and use it if growing gray or getting bald.

Very respectfully, BEN. A. LAVENDER.

To O. J. Wood & Co., 444 Broadway, N. Y.

Siamaston, Ala., July 20, 1859.

To PROF. O. J. WOOD: *Dear Sir:*—Your "Hair Restorative" has done my hair so much good since I commenced the use of it, that I wish to make known to the PUBLIC of its effects on the hair, which are great. A man or woman may be nearly deprived of hair, and by a resort to your "Hair Restorative," the hair will return more beautiful than ever; at least this is my experience. Believe it all!

Yours truly, WM. H. KENEDY.

P. S.—You can publish the above if you like. By publishing it in our Southern papers you will get more patronage South. I see several of your certificates in the Mobile Mercury, a strong Southern paper. W. H. Kenedy.

WOOD'S HAIR RESTORATIVE.

BALTIMORE, Md., Jan. 23d, 1858.

PROF. O. J. WOOD: Dear Sir: Having had the misfortune to lost the best portion of my hair, from the effects of the yellow fever, in New Orleans in 1851. I was induced to to make a trial of your preparation, and found it to answer as the very thing needed. My hair is now thick and glossy, and no words can express my obligations to you in giving to the afflicted such a treasure.

FINLEY JOHNSON.

The Restorative is put up in bottles of three sizes, viz: large, medium and small; the small holds ½ a pint, and retails for one dollar per bottle; the medium holds at least twenty per cent. more in proportion than the small, retails for two dollars per bottle; the large holds a quart, 40 per cent. more in proportion, and retails for $3.

O. J. WOOD & Co., P[roprietors, 444 Broad]way, New Y[ork, and 114 Market St., St.] Lo[uis, Mo.]

And sold by all [Druggists and Fancy] Goods Dealers.

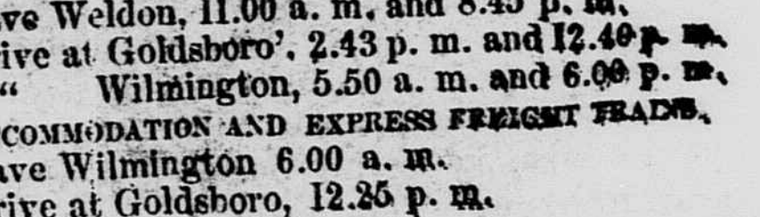
Iron City College

$35,00

Pays for Tuition in Book-keeping, and the entire course. Students enter at any time. Minister's sons received at half price. For Circular and Specimens, inclose five letter stamps to

F. W. JENKINS, Pittsburg, Pa.

WILMINGTON AND WELDON
RAIL-ROAD COMPANY.



Change of Schedule.

ON and after OCTOBER 31st, the Trains will run on the Roads as follows:

EXPRESS TRAIN—NORTH.

Leaving Wilmington, 1.30 a. m., and 1.30 p. m.
Arrive at Goldsboro', 6.16 a. m. and 5.16 p. m.

EXPRESS TRAIN—SOUTH.

Leave Weldon, 11.00 a. m. and 8.45 p. m.
Arrive at Goldsboro', 2.43 p. m. and 12.40 p. m.
" Wilmington, 5.50 a. m. and 6.00 p. m.

ACCOMMODATION AND EXPRESS FREIGHT TRAINS.

Leave Wilmington 6.00 a. m.
Arrive at Goldsboro, 12.35 p. m.
Leave Goldsboro 7.30 a. m.
Arrive at Wilmington 2.20 p. m.

Through freight trains will leave Wilmington on Mondays and Tuesdays.

Leave Weldon on Mondays and Thursdays as usual. S. L. FREMONT,
Engineer and Superintendent.

CLAYTON AND SLEDGE'S DISCUSSION.

A FEW copies of this valuable work of 350 pages for sale at the Herald office. Price 75 cts. Read both sides and then judge.

Secret Service in the Revolution.

Of all the mysteries that occurred in the American Revolution, the employment of Rivington, editor of the Royal Gazette, in the secret service of the American Commander, is the most astounding.

Rivington proved faithful to his bargain, and often would give intelligence of great importance, gleaned in the convivial moments at Sir William's or Sir Henry's table be in the American camp before the convivialists had slept off the effects of their wine.

The business of secret service was so well managed, that even a suspicion never arose as to the medium through which intelligence of vast importance was continually being received in the American camp from the very headquarters of the British Army, and had suspicion arisen, the King's printer would have been, probably, the last man suspected; for during the whole of his connection with the secret service, his Royal Gazette literally piled up abuse of every sort upon the American General and the cause of America.

In 1783, the remarkable mystery was solved. When Washington entered New York, as conqueror, on the avacuation of the British forces, he said one morning to two of his officers: "Suppose, gentlemen, we walk down to Rivington's Book-store; he is said to be a very pleasant kind of fellow." Amazed, as the officers were, at the idea of visiting such a man, they, of course, prepared to accompany the chief. When they arrived at the book-store, Rivington received his visitors with great politeness; for, indeed he was one of the most elegant gentleman and best bred man of that age.

Escorting the party into a parlor, he begged the officers to be seated, and then said to the chief. "Will Your Excellency do me the honor to step into an adjoining room for a moment, that I may show you a list of agricultural works I am about to order out from London for your special use?"

They retired. The locks on the doors of the houses of New York more than threescore years ago, were not so good as now. The door of Rivington's private room closed very imperfectly, and soon became ajar, when the officers distinctly heard the chinking of two heavy purses of gold, as they were successively [placed on] the table.

The party soon returned from the inner room, when Rivington pressed upon his guests a glass ol Maderia, which he assured them was a prime article, having imported it himself, and it having received the approbation of Sir Henry, and the most distinguished *bon vivants* of the British Army.

The visitors now arose to depart.—Rivington, on taking leave of the chief, whom he escorted to the door, said:—"Your Excellency may rely on my especial attention being given to the agricultural works, which, on their arrival, will be immediately forwarded to Mount Vernon, where I trust they will contribute to your gratification amid the shades of domestic retirement."

Rivington remained in New York, after the peace of 1783. It was the general opinion at that time, that if Rivington had been closely pressed on the delicate subject of the secret service, characters of greater calibre might have appeared on the tapis than the King's printer.—*Recollections and Private Memoirs of George Washington.*

A Wife's Power.—The power of a wife for good or evil is irresistable.—Home must be the seat of happiness, or it must be unknown forever. A good wife is to a man wisdom and courage, and strength and endurance. A bad one is confusion, weakness, discomfiture and despair. No condition is hopeless where the wife possesses firmness, decision and economy. There is no outward prosperity which can counteract indolence, extravagance and folly at home. No spirit can endure bad domestic influence. Man is strong but his heart is not adamant. He delights in enterprise and action; but to sustain him in enterprise he needs a tranquil mind, and a whole heart.—He needs his moral in the conflicts of the world. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort; and his soul renews its strength again, and goes forth with fresh vigor to encounter the labor and troubles of life. But if, at home, he finds no rest, and is there met with bad temper, sullenness, or gloom, or is assailed with bad temper, sullenness, or gloom, or is assailed with discontent or complaint, hope vanishes, and he sinks into dospair.

Walking.—Walking is good, not merely stepping from shop to shop, or from neighbor to neighbor, but stretching out into the country, to the freshest fields and ridges, and quiet lanes. However sullen the imagination may have been among its griefs at home, here it cheers up and smiles. However listless the limbs may have been sustaining a too heavy heart here they are braced, and the lagging gait and becomes buoyant again. However perverse the memory may have been in presenting all that was agonizing, and insisting only on what cannot be retrieved, here it is first disregarded, and then it sleeps; and the sleep of the memory is the day in Paradise to the unhappy. The mere breathing of the cold wind on the face of the commonest highway, is rest and comfort, which must be felt at such times to be [appreciated].

[An] Irish counsel was asked by the [judge] for whom he was concerned?" [He replie]d, "I am concerned, my Lord, [for the plain]tiff, but I am employed by [illegible]

Thou Art a Child of Sorrow.

BY M. E. GRIGSBY.

In every change of time and place,
In every line that thought may trace
Of past to-day, to-morrow,
In thought of childhood, youth, or age,
Read thou throughout thy pilgrimage,
Thou art a child of sorrow.

The bliss that sometimes fills thy cup,
Or from thy own hearts bubble up,
Is but to lend or borrow;
Not long thou claim'st the precious joy,
Soon dost thou find the base alloy,
Thou art a child of sorrow.

Bank Suspension.

BY EDGAR H. ROGAN.

On Cupid's band Love drew a draft
In favor of myself.
And payable in kisses quaffed
From some fair maiden elf.

I clutched the check with eager grip,
Before the ink had dried,
And let not many moments slip
E'er to the band I hied.

With trembling heart, yet firm resolve,
I left a sheepish fellow,
When I demand payment of
Sweet Mary, the paying teller.

She gazed upon the scrip askance,
In coquetry well trained,
Conceiving at a simple glance,
The import it contained;

Then backward threw her curly head,
As if she had intended
To pay me off, but simply said
"This bank has just *suspended*."

How to Win Woman's Favor.

BY ONE OF THEM.

It's very easy to make yourself popular among the ladies. Don't stand back and tremble, and think because you haven't the figure of Adonis or the face of Apollo, you stand no chance at all. It is not moustaches and straight noses that do the business. Women, bless their souls, don't care a fig for such things.—Only remember a few preleminaries and you can make them like you, even if your hair is red and your mouth wide!

When you go to make an evening call, don't start too early. Ladies are not well pleased to be caught before their curls and basques are arranged. Be particular not to sit down on the cat nor kick the dog across the floor—the girls are sure to appreciate any one who knows how to be polite to their pets. If there's a piece of worsted work, admire it; don't forget to mistake the artificial flowers in the vases for real; if the young lady is doing crotchet-work, ask her if she can't teach you. Beyond everything don't tip back in your chair; for every crack in the fragile furniture there'll be a worse fracture in your friendship!—And when she begins to yawn behind her pocket-handkerchief, take up your hat and go. "Short and sweet, long and bitter," is a good motto for evening visits.

When you are out walking with a lady, don't go striding along until she is forced to run to keep up with you—the first thing you know she will run off.—Notice just how she walks, and modulate your pace accordingly. If she meets a feminine acquaintance and stops for a nice little chat, it is essential that you should not manifest impatience by balancing first on one heel and then on the other. If she wants to look into a shop window stop and admire too, though you may know a a ribbon from a railway station. When you come to a crossing give her the whole of it, and go meekly in the mud. Tell her how becoming her new bonnet is, and implore her to wear it the next time she goes to the opera with you.

If you meet a rival young gentleman at her house don't be rude to him—it is the worst policy in the world. Be as polite as possible to him; crush him if you can, with courtesy. Never laugh loud in a parlor, and remember to speak low, It's just as well not to talk much yourself; let the ladies have the preference, and they will prefer your society accordingly. Be blind and deaf to whatever they choose to keep from your sight and hearing—a steel spring escaping from a crinoline for instance, or papa in the hall wondering "whether that young fellow means to go home to-night or not!"

Nothing easier than to be a favorite with the ladies. Humor them, wait on them, study their little peculiarities, be always ready to escort them anywhere, amuse them when they are dull, and laugh with them when they are lively, and though you may be as homely as a hedge fence, they will like you ten times better than the handsome blockhead who thinks his looks are going to do everything for him.

A Troublesome Church Member.—Passing the night in a certain neighborhood of A———, says the New Orleans Christian Advocate, we inquired of our host, a fine Christian Man, how the church got on, for we had passed a neglected frame chapel at the cross roads.

"Oh, poorly," said he, 'poorly enough.'

"Why, what's to pay?—You in a thick settlement of intelligent people not able to keep a minister, and support the holy Gospel?"

'Just so,' said he, 'but one troublesome man has broken up the society, and keeps it broken up. It was an unlucky day for the church when he removed here. He is a person of good parts, and has an interesting family. Before he came here we had no trouble in the way.'

We suggested that perhaps the troublesome man's peculiarities were not consulted; indulge him a little. May be he wants to lead.'

'Oh, as to that, we have tried him in the lead. and every way. He is not satisfied with leading, 'but turns around and buts the wheel-horse.'

We gave it up our host was a farmer, and the illustration cut like an argument. David had a few of them sort when he wrote the 12th Psalm.

☞ A young lady who had lost or mislaid her beau, was advised to hang up her fiddle.—She said the advice did great violence to her heart strings.

C. A. HARLEY,
DENTIST,
MONTGOMERY, ALA.
☞ ALL WORK WARRANTED. ☜
Office over Saulberry's Clothing Store Market Street. 8-1y

M. L. WOODS. VIRGIL S. MURPHEY.
WOODS & MURPHEY.
ATTORNEYS AT LAW.
Montgomery, Alabama.
Will practice in the Courts of Montgomery, Tallapoosa, Chambers, Macon and Autauga Counties, in the Supreme Court of the State, and in the United States District Court at Montgomery.
☞ Office recently occupied by Fair & Graves, over W. G. & A. R. Andrews' Clothing Store, Market Street.

T. H. WATTS. T. J. JUDGE. J. F. JACKSON.
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☞ Office on Lawrence street, Owens' New Building. at No. 4. nov5-1y

P. D. PAGE,
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AND
Solicitor in Chancery,
WILL practice in the Circuit Courts of Montgomery, Conecuh, Butler, Lowndes, Pike, Macon and Dallas counties, also in the Supreme Court of the State, and the United States Circuit Court for this District and Mobile. Office, for the, present, at the old stand of Holtzclaw & Page, Pery street, near Market. ny-1y

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PRACTICE in the counties of Montgomery, Macon, Autauga, Lowndes, Dallas add Wilcox; and in the supreme and District courts.
☞ Particular attention given to collections.
☞ Office on Perry street, near the Court House. n23-1y

"Endless Punishment."

Examined and Refuted, by Rev. Dr. I. Williamson.

We have received at the *Herald* office a full supply of this admirable argument against endless hell torments. It treats of the following subjects. "The spirit of the doctrine. The doctrine unreasonable. The doctrine opposed to God. The doctrine unscriptural The phrase "everlasting punishment" examined.—The phrase "he that believeth not shall be damned," considered. "The wicked shall be turned into hell.' 'The blasphemy against the Holy Ghost.' The second death.' The 'rich man and Lazarus.' 'The smoke of their torment ascendeth up forever and ever.' All these subjects are fully discussed.

We will send this book, which should be in the hands of every universalist and every opposer of our faith, to any part of the United States for 75 cents, and pre-pay postage. Direct to J. C. Burruss, Herald office, Montgomery, Ala.

The Gallows.

The Prison and the poor house, a plea for humanity, showing the demands of christianity in behalf of the criminal and perishing classes, by G. W. Quiby.

This volume should be in the hands of every Christian, especially every Universalist Christian. It thoroughly discusses, not only the death penalty, but the causes of crime, the philosophy of punishment, the conditions of millions of poor and perishing ones, and the cure for theis ills. Its tone and spirit are eminently Christian, and though the name Universalism does not appear in its pages, no one can peruse it without being impressed with the important truth that Love is the great reformatory power of Christianity.

It is a book of facts and arguments, and is invaluable to clergymen and the public lecturer, as a book of reference. The press has spoken in the highest praise of the work, declaring that argument against the gallows and for reform in the prison and poor house, it has no superior.

We have a full supply and are anxious that it should be read by all classes. It contains 326 pages, and is beautifully printed on good paper. We will send single copies to any part of the United States and prepay postage, for $1; five copies to one address for $4 75; and ten copies for $0, and prepay postage.

Address, J. C. BURRUSS, Montg'y. Ala.

HOWARD ASSOCIATION,
PHILADELPHIA.
A Benevolent Institution established by special endowment, for the relief of the Sick and Distressed, afflicted with Virulent and Epidemic Diseases,
THE HOWARD ASSOCIATION, in view of the awful destruction of human life caused by Sexual disease, and the deceptions practiced upon the unfortunate victims of such disease by Quacks, several years ago directed their consulting Surgeon, as a CHARITABLE ACT worthy of their name, to open a dispensary for the treatment of this class of diseases, in all their forms and to give MEDICAL ADVICE GRATIS to all who apply by letter, with a discription of their condition, (age, occupation, habits of life, &c.,) and in case of extreme poverty, to Furnish Medicines Free of Charge. It is needless to add that the Association commands the highest Medical skill of the age, and will furnish the most approved modern treatment.
The Directors of the Association, in their Annual Report upon the treatment of Sexual Diseases, express the highest satisfaction with the success which has attended the labors of their Surgeons.
The Directors, on a review of the past, feel assured that their labors in this sphere of benevolent effort have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves, with renewed zeal, to this very important and much despised cause.
Reports and Tracts on the nature and treatment of Sexual diseases, diet, &c., are constantly being published for gratuitous distribution, and will be sent to the afflicted. Some of the new remedies and methods of treatment discovered during the last year, are of great value.
Address, for Report or treatment,
DR. J. SKILLIN HOUGHTON,
Acting Surgeon, Howard Association, No. 2 South Ninth Street, Philadelphia, Pa.
By order of the Directors.
EZRA D. HEARTWELL, *President.*
GEO. FAIRCHILD, *Secretary.*
August 17 1859. 32-1y.

Parker Academy.
MALE AND FEMALE.

SITUATED 4 miles northwest of Notasulga on the great thoroughfare leading from thence to Tallassee, Dadeville and Wetumpka. In this school students have every advantage desirable in the attainment of a solid and useful education, fitting them for college, or the business transactions of life, in one third or one fifth of the time usually required for that purpose by the old, monotonous, discouraging, laborious and disagreeable process. An experience of fourteen years in the instruction of youths of both sexes of all ages and capacities, has enabled the principal to adopt a system of instruction by which, however great a dislike, and however disagreeable and difficult it may have been heretofore for them, and however spoiled or injured they may be by wrong teaching, or rather by the lack of proper instruction, they are by the mode adopted in this school not only rapidly advanced in the attainment of a practical and useful education, but at the same time take the greatest delight in learning all branches, even those which have always been looked upon as difficult and disagreeable. The location of this school is exceedingly healthy and pleasant one; society the best, away from the contaminating influences of town or village, and convenient to churches. Students have the advantage of proper moral and religious influences thrown around them, instead of the contrary, as is toc often the case.

A long list of names might be given as refciences, but it is deemed wholly unnecessary here; but, those who may desire it, can have them sent to them by addressing the Principal at Notasulga, Ala.

The scholastic year is divided into two session of five months each, commencing the 2nd Monday in January, 1860.

For board and tuition per term of 10 months $100, or, per session of five months $50, is charged, payable half in advance. Board can be had at any convenient distance from the school. Again and again it is reiterated by many who are endeavoring to educate their children, that the task is difficult, disagreeable and discouraging. Let such, and, indeed, all who desire to see them rapidly advanced in the most pleasant and agreeable manner, give this school a trial of at least one session.

For further particulars address,

G. PARKER,
Notasulga, Jan 27. 5mo. *Principal.*

GRAEFENBERG
Medical Institute,

Tallapoosa County. Alabama.

THE Faculty congratulate their friends and the *Alumni*, upon its continued prosperity. An extensive collection of Chemicals, Philosophicals, Models, Plates, etc., have been added, the past summer, which give to students all the advantages that can be given by most of our Medical Colleges. Our system of teaching will advance students almost three times as fast as other schools.

The report of a committee of the class, is that the Building is fine, and that the appliances, in point of practial utility, are inferior to none. Demonstrations, Anotomical and Surgical, have been very interesting. We are satisfied it is the place to learn, as there are no other privileges granted.

The Spring Session will open on the 2d of April, and close on the 8th of September, 1860.

GRADUATING COURSE—EXPENSES:

Matriculation Fee,	$5 00
Demonstrator's Ticket,	10 00
Tuition,	100 00
Graduating Fee and Honor,	25 00

Board, Lodging and Washing $14½ per month. Text Books, such as are used in most Colleges J. F. SHEPARD,
Jan. 27, 1860.—4t. Dean.

MASON'S
ANTI-BILLIOUS ELIXIR!
THIS remedy is of Southern origin, and peculiarly adapted to Southern Diseases. Being purely a Vegetable Compound, it is a mild Cathartic and Liver Remedy. Acting first on the Liver and then on the Stomach and Bowels, leaving the whole system in an invigorated condition. In this it differs from the common Cathartics; in fact, it may properly be called a Tonic Cathartic. As a preventive of disease, it is unequaled, and ought to have a place in every family.
If you are dyspeptic get a bottle of Mason's Anti-Billious Elixir. If you have the liver complaint, or any symptom indicating any derangement of that organ, try a bottle of Mason's Anti-Billious Elixir. If you suffer from want of appetite or general debility, keep on hand a bottle of Mason's Anti-Billious Elixir. If you are subject to sick or nervous headache, be sure and have a bottle of Mason's Anti-Billious Elixir.
If you have chills and fever or any fever of a billious type. cure yourself by taking a bottle of Mason's Anti-Billious Elixir. If you want a remedy for chronic coleramorbus, or any disease of the bowels get Mason's Anti-Billious Elixir. If you have cases of obstructive menstruation, no matter from what caufe, use Mason's Anti-Billious Elixir.
It is a remedy combined after many years observation at the bed side. It is no secret nostrum, but its ingredients will be mrde known to any physician desiring the information.
T. W. MASON & CO., Wetumpka, Ala.,
Sole Proprietors, to whom all orders must be addressed.

COUGHS, COLDS, HOARSENESS
and Influenza, Irritation, and Soreness or any affection of the throat CURED, the Hacking Cough in Consumption, Bronchitis, Whooping cough, Asthma, Catarrah, RELIEVED BY
BROWN'S BRONCHIAL TROCHES,
OR COUGH LOZENGES.
"A simple and elegant combination for Coughs, &c.
Dr. G. F. Bigelow, Boston.
"I recommend their use to *Public Speakers*."
Rev. E. H. Chapin, New York.
"Most salutary relief in Bronchitis."
Rev. S. Seigfried, Morristown, Ohio.
"Beneficial when compelled to speak, suffering from cold."
Rev. S. J. P. Anderson, St. Louis
"Effectual in removing Hoarseness and Irritation of the throat, so common with speakers and singers."
Prof. M. Stacy Johnson, LaGrange, Ga.
Teacher of Music, Southern Female college.
"Great benefit when taken before and after preaching, as they prevent Hoarseness. From their effect, I think think they will be of permanent advantage to me."
Rev. E. Rowley, A. M.
President Athens college, Tenn.
Sold by Druggists at 25 cents per box.
☞ Also Brown's Laxative Troches, or *Cathartic Lozenges*, for Dispepsia, Indigestion, Constipation, Headache, Billious affections, &c.
Dec 2. 6m.

SANFORD'S
LIVER INVIGORATOR,
NEVER DEBILITATES.
IT is compounded entirely from Gums, and has become an established fact, a Standard Medicine, known and approved by all that have used it, and is now resorted to with confidence in all the diseases for which it is recommended.
It has cured thousands within the last two years who had given up all hopes of relief, as the numerous unsolicited certificates in my possession show.
The dose must be adopted to the temperament of the individual taking it, and used in such quantities as to act gently on the Bowels
Let the dictates of your judgment guide you in the use of the Liver Invigerator, and it will cure liver complaints, bilious attacks, dyspepsia, chronic diarrhœa, summer complaints, dysentary, dropsy, sour stomach, habitual costiveness, cholic, cholera, cholera morbus, cholera infantum, flatulence, jaundice, female weaknesses, and may be used successfully as an ordinary Family Medicine. It will cure Sick Headache (as thousands can testify,) in twenty minutes, if two or three teaspoonsful are taken at commencement of attack.
All who use it are giving their testimony in its favor.
☞ Mix water in the mouth with the Invigerator, and swallow both together.
☞ Price One Dollar per Bottle.
LIVER INVIGORATOR
—ALSO—
SANFORD'S
FAMILY CHATHARTIC PILLS
COMPOUNDED from Pure Vegetable Extracts, and put up in glass cases, air tight, and will keep in any climate.
The Family Cathartic Pill is a gentle but active cathartic which the Proprietor has used in his practice for more than twenty years.
The constantly increasing demand from those who have long used the Pills and the satisfaction which all express in regard to their use, has induced me to place them within the reach of all.
The profession well know that different cathartics act on different portions of the bowels.
The Family Cathartic Pill has, with due reference to the well established fact, been compounded from a variety of the purest Vegetable Extracts, which act alike on every part of the alimentary canal, and are good and safe in all cases where a cathartic is needed, such as derangement of the stomach, steepiness, pains in the back and loins, costiveness, pain and sores over the whole body, from sudden cold, which frequently, if neglected, end in a long course of fever, loss of appetite, a creeping sensation of cold over the body, restlessness, headache, or weight in the head, all inflammatory diseases, worms in children or adults rheumatism, a great purifier of the blood and many diseases to which flesh is heir, too numeious to mention in this advertisement. Dose 1 to 3.
☞ Price three dimes.
CATHARTIC PILLS
☞ The Liver Invigorator and Family Cathartic Pills are retailed to Druggists generally, and sold wholesale by the Trade in all the large towns.
S. T. W. SAMFORD, M. D.
Manufacturer and Proprietor,
34-1y 335 Broadway, New York.

STEIFF'S FIRST CLASS IRON FRAME
PIANO MANUFACTORY.
The Largest Assortment in the City constantly on hand, varying in price from $200 to $500.
ALL PIANOS sold by me are guaranteed to give entire satisfaction for the term of five years, my facilities for manufacturing are such that I can sell them at prices that defy competition, on accommodating terms. Are also superior in touch and tone to any manufactured.
Orders received by Rev. Mr. Lake, Magnolia, N. C., or by mail will be as carefully attended to, as if the purchaser was present, at my manufacturing prices.
Also, Melodeons, suitable for parlors and Churches. Also, constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.
CHARLES M. STEIFF,
No. 7, Liberty street, Baltimore, Md.
List of Pianos made by Charles M. Steiff, No. 7, south Liberty street, Baltimore, Md.
Baltimore, March 5th, 1857.
6 Octavo, Rosewood case, plain front, round,
6 Octavo, Rosewood case, 2 mouldings front, round,
6½ Octavo, Rosewood case, plain front, round carved lyre.
6½ Octavo, Rosewood case, moulding front, round carved lyre.
6½ Octavo, Rosewood case, mouldings front, round carved lyre.
7 Octavo, Rosewood case, plain front, round carved lyre.
7 Octavo, Rosewood case, 1 moulding front, round carved lyre.
7 Octavo, Rosewood case, 2 mouldings front, round carved lyre, fancy name board inlaid.
7 Octavo, Rosewood case, 2 mouldings, and sepentine, (or fancy bottom,) fancy inlaid name board, and fancy desk.
7 Octavo, Rosewood case, 3 mouldings, and sepentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre.
7 Octavo, Rosewood case, three heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board. and fancy desk, fancy carved feet and lyre, finished full round.
7 Octavo, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round.
7 Octavo, rich Rosewood case, Louis XIV, finished all around with carved work, carved feet and lyre.
March 20, v1-n11-tf.
IF YOU WANT AN EXCELLENT PIANO, D[illegible] CHARLE[S] M. STEIFF NO. 7, LIBERTY STREET, BALTIMORE, MD.

Trinitarian Discussion.

JUST published and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D., of the Georgia Conference, and the editor of the Herald. It is a neat pamphlet and will tend much to promote correct ideas of God and Christ, wherever circulated. Price 25 cents. Five copies for $1,00—sent to any office. Address your orders to

JOHN C. BURRUSS.
Montgomery, Ala.

MRS. WINSLOW, an experienced Nurse and Female Physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflamation—will allay all pain and regulate the bowels. Depend upon it mothers, it will give rest to yourselves and relief and health to your infants. Perfectly safe in all cases. See advertisement on third page

To the Public.
Ever since my 'Aromatic Schiedam Schnapps—the purest and best Gin for medical purposes—became fully appreciated through out this country, I have been constantly solicited by druggists, apothecaries, and large numbers of the most eminent physicians, in all parts of the Union, to add to my Gin impotations pure Brandies and Wines, and to bottle them the same as I am and have been doing with the Schnapps; to seal with my seal and give my certificate guarantying their undoubted purity.
I should long have endeavored to comply with the flatering requests, but I found it impossible to do so, especially in regard to the important articles of Brandy, Port and Madeira Wines, owing to the high prices in Europe, occasioned by short grape crops for some years. Happily for the success of my new enterprise, the grape crops for the last and the previous years were abundant.
Another point in my favor is this: the duty now on French Brandy is 70 per cent. less than it was when my medical friends began to solicit me to furnish pure Brandy and Wines.—These favoring circumstances have enabled me to commence a new enterprise. I have concluded to import Cognac Brandy and Wines to bottle them for medical as well as for private use. I am well aware, from the bitter experience, the vile attacks, the misrepresentation of motives and enmity of dealers and mixers of bad articles which I met with and conquered in the case of my Schnapps, before it obtained its present proud pre-eminence over all other Gins, that the new enterprise will be attended with equal opposition, more trouble, and involve an immence outlay of capital. These difficulties and expenses will be much greater, because I shall have to encounter the malignity and enmity of countless thousands who are engaged in the liquor trade, and making fortunes by the manufacture of infamous imitations of "Brandy" made from poisonous compounds—their use being alike destructive to healthy human life, and of course speedy death to the feeble invalid, or those in whose behalf eminent physicians have urged upon me the impotation of a pure, invigorating article of Brandy. I shall do so, in spite of all opposition, even of the dealers and sellers of the stuff in bottles called "Brandy," of which millions of bottles are annually sold, and which is no better than the worst of poisons.
I am pefectly willing and well satisfied to embark in this new enterprise, and have no fears, no doubt about the most ultimate success for myself and the druggists and apothecaries in the thirty-three States, if they will heartily co-operate with me in my efforts to drive out of use the vilest of compounds, called "Brandy," and replace it with the pure, unadulterated article, which I will faithfully and truly supply.
The medical virtues of pure French Brandy need not be told. The Brandy imported by me I will bottle, seal with my seal, my label, and add my certificate that it is of the first quality, and pure and unadulterated as when it left the distillery in France.
I will stake my reputation as a man, my standing as a merchant, and my tried commercial integrity, that what I pledge and certify to with my seal, my label, and my certificate is correct, and can be relied upon by purchasers in any section of the Union to which my Brandy may be sent. I have made arrangements with the best Brandy manufactureres in France with those who have a world wide renown as the first Brandy exporters. I have selected four eminent firms who will ship me their Brandies. I shall not designate the article by any other name than Wolfe's Genuine Cognac Brandy. If I were to do otherwise it would be useless, for then unprincipled persons, who are incessantly engaged in the nefarious traffic of imitating all valuable articles, would soon imitate and adopt my mark as a cloak under which to sell their compound of poisons to cover the vile imposition.
I am now prepared to receive and execute orders for Wolfe's Genuine Cognac Brandy addressed to me. No. 22 Beaver Street. Prices will be given to personal application, or in reply to letters.
In this circular I have thus far written mainly about pure Cognac Brandy; I have now to call your attention to other liquors and wines.
I am prepared to supply orders for "Jamaica Rum," imported and bottled by me; also "Irish and Scotch Whiskey." The purity and genuineness of the last-named articles, imported for 'medical use," I will also guaranty with my seal, my label, and my certificate.
I shall also import the purest and best "Madeira." "Port," and "Sherry" Wines for Medical purposes. These I also guaranty with my seal, my label, and my certificate.
In conclusion permit me to add that I shall be happy to hear from those that this circular reaches, and whose personal or pecuniary interests it may effect, in the combination of articles that I engage to supply. Should any such person visit New York—especially a Druggist Apothecary or Physician—I shall be most happy to receive a personal call.
There is no importer who possesses more actual experience and knowledge of the importing liquor and wine trade than I do, I have been engaged in it over thirty years.
I have narrated some facts connected with my new enterprize, for the particular information of those connected with the practice or the sale of medicines. If I am favored with the visits of any such, or by friends to whom they give letters of introduction to me, they can see with their own eyes, and test my truthfulness by their own observation.
I respectfully crave, for this circular and its contents, a careful and attentive perusal.
I am, respectfully, your obedient servant,
UDOLPHO WOLFE,
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UNIVERSALIST HERALD.

"HE WILL NOT ALWAYS CHIDE: NEITHER WILL HE KEEP HIS ANGER FOREVER."——PSALMS 103: 9.

VOL. XIV. MONTGOMERY, ALA., FRIDAY, MAY 18, 1860. NO. 12.

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

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Educate Southern Children at the South!

The children of the South ought to be educated in the South. In the great business of education, attention should be given to the physical as well as the intellectual development of the pupil. The physical development should be that which best suits the child to the climate in which he is to live, and which gives the surest guarantee of continued good health in after life.

It needs no argument to prove that a girl or boy sent to the north at the tender age of fourteen or fifteen years, and kept there until an academic and collegiate course is completed, will contract the constitutional habitudes of that climate.

It is a common error that the climate of the North is more propicious and every way better suited to study than the climate of the South. I therefore count as the advantage of Southern education the proper physical development of the child in its adaptation to the climate in which the man or woman is expected to live.

Next, and if possible more important, is the moral and social training which the pupil is to undergo. I do not mean to raise any sectional issue, but I should poorly discharge my duty to the question in hand if I failed to say that the people of the North, almost without respect to party, creed, or cast, have adopted a code of ethics, as regards Southern institutions, totally at war with our notions of what is right, and which strikes at once at the foundation of the social system of the Southern States.

So long as they confined their practices under this code to the rostrum and the forum, it was safe to leave our statement to combat their errors. But when they have abased the school-room and the pulpit to the purpose of maligning our institutions, it belongs to see at least that the minds of our own children are not contaminated with the heresies which they both teach and preach.

That the Northern pulpit teems with the bitterest denunciations of slavery I need not prove. That the school-room has become little better than an anti-slavery lecture room, all know who have traveled North and looked into the mode of doing things in that section of our Union. If the higher schools, colleges, and universities which, to some extent, look to all parts of the country for support, are not free from these influencies, what are we to expect in the neighborhood schools, where hope of patronage is confined to the vicinage?

One man fulminates his anathemas against slavery from the sacred desk. Another, thro the press, denounces it as "contrast with death, and a convent with hell;" and yet another exhorts the people to a hatred of slavery, and implores them to teach their children to hate it, in the churches and in the schools. And these are the influences by which we surround our sons and daughters when we send them to the North to be educated.

Have parents reflected as 'o what kind of school-books are placed in the hands of their children in Northern schools, colleges and universities? I risk nothing in saying that in no single instance has an opportunity been omitted in the preparation of school-books at the North to put something in hostile to slavery.

I have in my hand "The Elements of Moral Science," by Dr. Wayland, President of Brown University. It has been generally, I may say almost universally, introduced into Northern schools and it is a fair specimen of the kind of books placed in the hands of Southern pupils sent there to be educated.

On page 209 of the volume before me the author says:

"The moral precepts of the Bible are *diametrically* opposed to slavery;" and on page 204: "If the system be wrong, as we have endeavored to show, if it be at variance with our duty to God and to man, IT MUST BE ABANDONED. If it be asked when, the answer is immediately." *Is not this abolition, pure, unadulterated abolition?* and yet this is the standard work on moral philosophy which is thrust into the hands of your sons and daughters the instant they have crossed the threshhold of a Northern school or college. But let us return to page 207. "Its effects," says the author, "must be disastrous upon the morals of both parties, the master and slave. It tends to cultivate in the master pride, anger, cruelty, selfishness, and licentiousness." Fathers do you desire to have your sons believe that because you are masters you are proud, quick to anger, cruel, and selfish? Mothers shall your daughters learn that because you are the owners of slaves you are cruel, selfish, and licentious?—If these things are not to be, I implore you keep your children out of Northern schools that this and similar books are placed in the hands of pupils. Here, in our midst, these books are used. I found the very volume which I hold up before you, in a female school in Mississippi. On enquiring whether it were possible that the chaper on slavery was taught in that school as sound philosophy, I was promptly answered that it was not, and that in order to prevent the girls from reading it, the twenty pages on which it was printed, had been carefully sealed up, and if there had ever been a daughter born in the world since Eve sinned in Paradise who would not break the seals just that she might taste the forbidden fruit. I said nothing but I did not think the answer creditable to the Yankee origin of the teacher.

I am not going to combat the errors of Dr. Wayland; they are sufficiently apparent to a Southern audience without exposition from any quarter. But there is one idea running thro' his whole chapter on slavery, which so perverts the truth of sacred history, as to require that every honest man should hold it up to public reprobation; and that is, that slavery is sinful—search the scriptures through from Genesis to Revelations and not a word appears against slavery. Its existence is everywhere recognized, and in no single sentence is it reproved as sinful. Moses in giving laws to the Levites 1460 years before Christ, says, by express command of the Almighty: "Of the children of the strangers that do sojourn among you, of them shall ye buy and of their families that are with you, * * and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession. They shall be your bondmen forever." (Leviticus, chap. 25, verses 44, 46.) Paul, writing to Timothy in about the 65th year of the Christian Era, and teaching after the manner of Christ, whose inspired apostle he was, says; "Let as many servants as are under the yoke, count their own master worthy of all honor, that the name of God and his doctrines be not blasphemed," (see chap. 6, Ephes. 1, v 1.) Hnd again about the same time, the same inspired author writes to Titus: "Exhort servants to be obedient unto their own masters and to please them well in all things," (Titus, chap. 2, v. 9.) Paul's letter to Timothy, by Onesimus, the servant, while it exhorts the master in the tenderest manner to be forbearing and kind, recognizes clearly and distinctly his right of ownership in the servant. That the word servant in all these passages means slaves, even Dr. Wayland has not denied, while such learned commentators as Clarke and Scott speak of servants and slaves as meaning one and the same thing. Dr. Scott saying, "Onesimus was Philemon's *legal* property"—"his slave." It is well for Paul that he wrote to Philemon instead of Wayland, or he would have been charged with slave-catcher.

If further proofs are wanting that slaveholding is not sinful, they may be found in the commandments. "On the Sabbath day thou shalt do no manner of work, neither thy man servant nor thy maid servant, nor the stranger that is within thy gates." "Thou shalt not covet thy neighbor's man servant, nor his maid servant." So says the commandments. Does Dr. Waynard not see in this a divine recognition of slavery?

No, slavery is not sinful. From the time when the commandments were delivered to Moses down to the last act in the dread drama of Christ's pilgrimage on earth, the Bible bears sacred testimony that slavery is sanctified in Heaven.

You ask me if there is no remedy for the evils I have been pointing out, I answer there is. It is convenient, easy, and natural. Let us have our own schools, academies, colleges, and Universities. Let us rear and educate our own teachers: and above all, let us prepare and publish our own school-books!

It is idle to talk of Southern education so long as we borrow or hire our teachers from the North. We rear and educate our sons for the law, medicine the mechanic arts, and divinity, but we seldom train them for the lofty profession of teaching; we teach our daughters to adorn the drawing room, but we never teach them to adorn the school room. We get our teachers as we get our dry goods—from the North. Surely this ought not to be.

We can never have proper school books until we educate our own teachers. The learned men of every profession write the books for that profession. We do not expect books on theology from lawyers nor books on law from preachers. If we want school books we are to look to teachers for them. We all know how impure the fountain at the North has become, and can we expect that the stream which it pours through the South is be otherwise than impure?

To have the policy I have indicated carried into effect, the public sentiment in the South must be aroused to a full appreciation of the dangers springing from the present system.—The legislation on this whole subject is far behind the public wants, but it is up to, if not in advance of public sentiment. The subject is one which concerns every citizen, or even a large majority, shall determine to have Southern schools, Southern books, and Southern teachers, the work will almost have been accomplished.

I forbear to urge many considerations which appeal powerfully to the South for a support of this policy. I might point to its economy in the saving of vast sums now expended at the North by the children of Southern parents. I might appeal to Southern parents not to expose their children to gibes and taunts on account of their parents owning slaves. I might show how utterly unworthy of your support a Northern professor is who teaches your son that you are a tyrant and a brute because you own slaves: and then how cordially that professor must dispise your want of spirit in paying him for thus corrupting the fountains of your child's affection. But to pursue the subject through all its bearing, and to treat it in all its aspects, would require a tax on the patience of this audience which, I fear, they would not bear.—*Hon. Albert G. Brown.*

☞ There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing richer than wisdom; nothing more steadfast than faith.

☞ It is not at all pleasant, when you call upon an acquaintance about noon and expect a good dinner, to be offered nothing but *cold-shoulder*.

☞ If a man respeth whatsoever he soweth what a harvest of coats and breeches our tailors will have one of these days.

For the Universalist Herald.

Interesting Letter from a Sister to a Brother on Leaving Home.

My Dear Brother: As you speak of leaving us for parts and people unknown to you, I feel seriously concerned for your future welfare; knowing that you have but little experience in the ways of the people of the world: that you are at an age when the most of people are so easily led astray. When you leave your friends here, you will feel the need of other confidential friends; but let me warn you my dear brother, to be careful what kind of friends you choose; as much of your future happiness and prosperity, may depend on your choice. A stranger's character is generally judged by his associates. I would wish you to be kind and civil to all—it is best to have the good will of all—but make a confidant of none, till you find some one you think well worthy of your confidence; it is better to have no friend than a false one. When you find a true and worthy friend, which I trust you soon will, be careful not to lose him by any misconduct of yours.

You will doubtless find many temptations to do evil, but I hope your good sense, will teach you to resist them all. If you suffer yourself to be led astray once, you will find the task of resistance much harder the next time. Let me beg you, therefore, to resist with firmness, the first, and every temptation, to do anything, that you would not be willing for your best friends here to know.

A young man in a strange country, with a little money, is apt to find more false friends endeavoring to lead him into bad habits, than if he were penniless. For

Many to serve some selfish end,
Will bow and declare they are your friend;
But soon as serving self is o'er,
Alas! they are your friend no more.

Beware, therefore, of such as seem over anxious to gain your friendship, and especially your confidence.

You must not expect to find a home in this life of imperfection, where you can live without any crosses or troubles; if you do, you will be sure to be disappointed. I trust you will always bear your trials with becoming patience, knowing it is our common lot. That you may ever be supported by an approving conscience, is my fervent prayer; for I can assure you this is one of the greatest comforters in distress of any kind.

If you should get into a difficulty with your employer, or any one else, don't be too hasty in your decision about it; stop and reflect well on all you have said or done, or omitted to do. Perhaps you have neglected some part of your business, which no employer is apt to like, or you may have said, or done something, unintentionally, that caused the first hard thoughts; and when a fuss is once started all parties are apt to do wrong under the excitement. If you find upon mature reflection that you have done wrong in any way, go and confess your fault, and seek forgiveness; by so doing you may gain the lasting friendship of the offended, and what is of more value, the approval of that good monitor, that dwelleth in you, to guide and direct you.

Be ever ready to see your own faults before those of others, and try to practice the golden rule, which teaches us to do unto others, as we would have them do unto us. Never exact more at the hands of another, than you would be willing to give, or do, if you were placed in his situation.

You are about setting out in the world, to act for yourself, to lay a foundation, whereon to build your future destiny; be sure, dear brother, to lay a firm and honest foundation; and I hope and believe you will reap a rich reward, if not before, in a contented and happy old age. Think not that that time will be too long coming. Should you live forty years from this, and look back to the time when you left your native State, your parental roof, the time will seem very short, and, O then, if not till then, will you begin to reflect how your time has been spent, since you left that cherished home.

I pray to God that your reflections may be pleasant ones. Be more careful about building your character, than a fortune of this world's goods. Wealth is deceitful, and often leaves its victims, when they most need it. Not so with a good character,—it will stay with and strengthen us through life; even in the hour of death it will be our comforter; yes, it will live when we are gone,—an honor to our memory.

It is right and honorable for all to work, while they are young and able, and save what they make, to support them, or their families, when they are old and unable to work. But it is useless to make money and foolishly spend it for things we do not need, and that often do us harm. It would be far better to give it to some poor needy creature, who is not able to work, or to educate some poor orphan child, that would otherwise be raised in ignorance. It is said that charity covereth a multitude of sins, and I believe, when properly disposed of, it gives the purest and most lasting pleasure we enjoy in this life.

When you find yourself far away from all your friends, and relatives, I fear you will have many lonely melancholy feelings; if so, seek not, dear brother, to destroy them, by visiting the gaming table, the grog-shop, or any other place of licentiousness. No, not even as a spectator, for I believe many an innocent youth has been ruined by going to such places to while away a few lonely hours, without ever thinking of entering into any of their wickedness. There are generally persons about such places ready to fix some plot to entice them into their games, and ruin them if they can.

When you feel thus lonely, or distressed, get some good book and read it,—it will amuse, improve, and not debase your mind. If nothing better offers, get this paper, which I trust you will deem worthy a place in your trunk, and read it, for light, as you may think of its precepts now. I hope you will read it with interest, when you are far away from your tried friends, and reflect that it was written for you, by a sister that ever wishes you well. It is indeed necessary that we should spend part of our time alone in serious meditation, reflecting on how we have spent our money. You will find such reflections very beautiful; and if you strive to do right as you grow older, the time thus spent, will be your happiest hours; wretched must be the being, that cannot bear solitude or is afraid to meet and commune with his own heart. He is always dependent on others for his happiness. That this may never be your lot is the sincere prayer of your sister.

M***.

Laurens District, S. C.

The Case of Judas.

The case of Judas is adduced as affording, in itself, sufficient argument against Universalism, because the Savior said, "Good were it for that man if he had never been born." Mark xiv. 21, also, Matt. xxvi. 24. The argument drawn from this is, that should Judas be punished for many ages and then redeemed, his existence would be a blessing to him, but inasmuch as the Saviour used the above language concerning him, he must have meant to imply that he was to be consigned to endless misery. This is the argument of learned men, of Doctors of Divinity in our midst, and it is declared profound and deep; but to me it has no weight, and I can but remark upon the great difference between possessing much learning, and the ability to apply a little. If learning is good for anything in a question of this nature, it is to be seen in a studious comparing of Scripture with Scripture, and by research into the proverbial language of the Savior's time on earth, by which it is made clear that Jesus employed a common proverb, when he said of Judas, "Good were it for that man if he had never been born."

But before we proceed to the proof of this, let us look at the absurdity of accepting this language literally. To take the language of the Savior as strictly literal would make him assert that nonentity were good; and how could non-existence be either good or bad? If Judas had never been born, there could never have been anything good or bad; and hence the Savior's language must be accepted as signifying that a great evil was impending over the head of Judas. And yet again: The literal rendering of this expression implies that the Creator might have done better than to have given existence to Judas! Now, the very fact of existence under the God of love, must involve a good end in the ultimate, for every act is to be judged by the results known to the doer, when the act is perfectly voluntary; no act of God, who is love, can contemplate the rendering of the existence of a single being a curse—an unmitigated evil.

Now, let us look into certain particulars touching this subject:

1. Turn to Job iii. 3, and read, "Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived." Read on through the context, and see how strong is the language employed; to have never been born was deemed a desirable thing. Job wished that he had been "as infants that never saw the light," and remember that this strong language was employed in consequence of the pressure of present evils. See, also, Jer. xx. 14, "Cursed be the day wherein I was born." Read on, and see how the prophet even curses the man that brought the news of his birth to his father, making him glad—cursed because he slew not the child; and the prophet goes even farther than this, as he wished his mother had been his grave—that she had died, and thus prevented his birth! He adds, "Wherefore came I forth to see labor and sorrow, that my days should be consumed with shame?" Now, is it not evident from these passages that our Savior's words respecting Judas are to be taken with considerable latitude? As strong language as his, we have seen, was employed to express overwhelming calamities, such as were less in intensity of grief than that which pressed on Judas when he threw down the price of blood and proclaimed the Savior's innocence.

Moreover, it is a fact that the language of the Savior was a common proverb among the Jews. One of the Jewish Rabbins says, "If any man be parsimonious toward the poor, it had been better for him had he never come into the world." See Dr. A. Clake's commentary, close of Acts ii., for other instances. Now, it is worthy of the most serious consideration, that our Savior employed a common proverb in speaking of Judas, and we are not to interpret it as though it were a proclamation of a moral principle, or a religious truth, or a judicial decision.

It may be said, that our Savior called him "the son of perdition" (John xvii. 12,) and that that settles the case. The word perdition signifies no more than the word lost, and in the beautiful parables of the lost sheep, and prodigal son, the touching sweetness of each picture consists in the recovery of the lost.

Some imagine that St. Luke's record, Acts i. 25, settles the case of Judas as perfectly hopeless. "His own place," is considered as signifying a hopeless state of misery in the eternal world! Dr. Hammond, an orthodox commentator, observes on that point, "It was not St. Luke's office to pass sentence on Judas, any further than by setting down the heinousness of his crime, which he had done (v. 16–19,) and was not to proceed to judge, or affirm, aught of God's secrets, such as his going into hell. And it is St. Chrysostom's observation on verse 16, behold the wisdom of St. Luke, how he doth not reproach or insult Judas, but simply sets down the matter of fact, without any descant on it; and what he adds, He discourses of the present vengeance, belongs evidently to what befell him in the present world, and so excludes all enlarging to his future condemnation."

Dr. Adam Clarke, the great Methodist commentator, labors hard to prove that Judas is not lost to hope, takes up this language and says: "Should the 25th verse be urged against this possibility, (i. e. of the salvation of Judas, which he had argued,) because it is here said Judas fell from his ministry and apostleship, that he might go to his own place, and that this place is hell, I answer, 1, It remains to be proved that this place means hell; and, 2, It is not clear that the words are spokon of Judas at all, but of Matthias; "his own place" meaning that vacancy in the apostolate to which he was then elected." Many eminent critics take the same groud.

And can it be supposed that in a prayer to God (Acts i. 24,) the apostles would presume to enter into judgement upon Judas and condemn him to a hopeless state? but is it not infinitely more rational to suppose, that they simply alluded to the loss of the apostleship?

Moreover, if the repentance of Judas was not sincere and sufficient, where are the signs of true repentance to be found? He brought back and threw down the blood-money, and confessed to those who had hired him, that he had betrayed "innocent blood;" a grand testimony to the purity of Jesus; for if Judas could have found any means of excusing himself, he doubtless would have grasped them. "But he departed, and went and hanged himself," and that, we are told, is sufficient to conclude the matter.—Now, it is well known that the original expression does, by no means, require such a rendering. A different rendering is necessary in order to harmonize Matthew's record with the account by Luke, in Acts i. 18, and many critics admit that the rendering is proper which translates the original as signifying that he was choked, or strangled, or suffocated, with the intensity of grief. Dr. Hammond says, "And when they would not receive the money, he would not carry it back again, but threw it down as a detestable thing, that he was resolved to rid his hands of; and leaving it in the temple, departed to his home, and was there so affected with sorrow, and horror, and despair, that in a fit of melancholy or suffocation, he suddenly fell down upon his face, and burst, and died." We cannot, therefore, do otherwise than say with Dr. Clarke, in reference to the passage in the commencement of this tract, that as it was employed as a proverbial saying where endless misery was by no means implied, we may give it a more favorable interpretation than is commonly attached to it. To me, the idea that literally it would have been better for any individual that he had never been born, dishonors God, and defeats the ends of creation.

The last words of Jesus seem to be an appeal to an affection which lived in the heart of Judas, though clouded and eclipsed by his avarice—"Betrayest thou the Son of Man with a kiss?" that token of tender love. Who knows but that those words rung in his memory and gave acuteness to his grief? The love to which Jesus addressed himself, we may humbly trust, was brought out into perfect action, and Judas raised among the redeemed.—*Rhode Island Tract.*

☞ The water that flows from a spring does not congeal in winter. And these sentiments of friendship which flow from the heart cannot be frozen in adversity.

☞ Old men's lives are lengthened shadows the evening sun falls coldly on the earth, but the shadows all point to the morning.

The Episcopal Convention of Alabama is holding the annual meeting in Selma. It assembled on last Thursday.

Hints to Universalists.

I take it for granted that every Universalist in the South feels desirous that the doctrines of the Gospel, as he understands them, should become better known and appreciated than they now are. Each one should feel a deep interest in the success of those principles which have for their object the happiness of man and the honor and glory of God. Suffer me then, brethren, to drop you a few hints as to the proper course to be pursued, in order that so desirable an object may be gained. In the first place we should all love the doctrine we profess. Our lives and conversation should correspond with the precepts of our faith. A swearing Universalist, for instance, is a contradiction in terms; for our religion is one of blessing not cursing. An intemperate or dishonest person cannot be entitled to the name of Universalist, for our religion teaches us to "do justly" and "walk humbly before God." Neither can one who is uncharitable either in thought, word or deed, be justly esteemed a practical Universalist.—We should all live, then, so that we may commend our faith to others by our well-ordered lives. We should let our light so shine that others seeing our good work may "take knowledge of us, that we have been with Jesus."

2ndly. We should give our aid, our countenance and assistance to every means devised for the spread of our principles. The "preached word" and the "concert of praise" should receive our constant attention; for what is more grateful to a devotional mind than the convocation of brethren and sisters for the purpose of praise and thanksgiving. This duty should not be neglected when there are only a few who can unite in so pleasing and useful a service.

3rdly. Our press should be supported. Let every one who takes a paper be sure that he reads his own sheet and not that of the publisher. In other words, let it be a matter of conscience with each subscriber, to pay punctually and in advance for his paper. Let, also, each one who does not yet patronise the press, no longer delay so doing. If necessary, curtail some necessary expense, or give up some accustomed enjoyment in order that a religious paper devoted to your doctrine may be weekly received into your houses. Its influence upon your own hearts and the minds of your children, cannot be calculated in dollars and cents.

4thly. In towns and villages and densely settled neighborhoods, the Sabbath Schools is an important engine for communicating religious instruction to our youth, and should by no means be neglected. Early impressions are the most vivid, and hence the necessity that the youthful mind should not be suffered to grow up with the rank tares of error and superstitution on the one hand, or be planted with the seed of vice on the other. Good books can now be obtained, from which rich stories of learning may be gathered, in all things pertaining to life and salvation, so there is no excuse either for negleting our children on the Sabbath, or sending them to schools of sectarian character, when they may imbibe sentiments prejudicial to their moral well being.

5thly. Our Denomination in the South stands in much need of a Literary Institution, which shall be entirely free from all sectarian influence. All other denominations, nearly, look well to this matter. Schools well endowed and patronized, are to be found every where which owe their existence to the zeal of men in behalf of their religious views. And up to the present time, Universalists have been obliged to send their children to such schools, or not educate them at all! Hence the necessity for some remedy for so great an evil. Our men of wealth should take the subject in hand, and not lay it down until something is accomplished, worthy of themselves and the cause they hold dear. A high school should be established in some central, healthy place, where a substantial and cheap education may be imparted to our youth of both sexes. How glorious the opportunity is here presented for some one or more of our friends to immortalise their own names, and confer a lasting benefit upon the public. Is there no Girard amongst us, who is anxious to build for himself a monument more durable than brass? If there is such a man, let him not wait until his wealth is no longer of any use to himself, but let him expend a portion of it while living, in founding an Institution of learning, which shall be forever free from the baneful influence of partial theology. And let that man of wealth who is too old now to undertake such a work himself, remember that he owes something also to the cause of truth, in the disposition of his riches after his decease. The bequest of a few thousands by will for an object so important, would methinks, smooth the pillow of death itself.—It would at least, be only a just return of gratitude to that glorious system of Universal Grace, which enabled him to depart in peace, triumphantly exclaiming, thanks be unto God who giveth the victory over death, sin and the grave henceforth and forever.

Such suggestions as the foregoing, being acted on, I verily believe that this moral wilderness would ere long "bud and blossom as the rose," this "parched land would become a pool," and this "thirsty land (in a moral sense) would become springs of water," even the water of eternal life, which proceedeth from the throne of God and the Lamb." So mote it be. Amen.

L. F. W. ANDREWS.

A Thought.—For what purpose was the Son of God made manifest? Answer. To destroy the works of the devil. Will he do this? No, says the Limitarian.—For what purpose was the devil made manifest? "To destroy the works of the Son of God." Will he do this? Yes, says the Limitarian; he will disappoint the holy Jesus of a part of his purchased possession. Reader, look at the subject, and then see to which being our modern clergy have applied the attribute of faithfulness, the devil or the Son of God, which "shall see of the travail of his soul and be satisfied?"—*Star & Cnt.*

"I believe I'll stay at home to-day, as it is rainy, and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow."—*Fairweather Laziness.*

"Pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus, concerning you."—*Paul.*

The Universalist Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

OFFICE ON PERRY STREET, UP-STAIRS, NEAR THE EAGLE DRUG STORE.

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S. J. McMORRIS. J. M. H. SMITH,
B. F. STRAIN.

MONTGOMERY, ALA., MAY 18.

JOSEPH WALKER, Charleston, S. C., is our authorized agent in that city. Any business transacted with him will be valid.

WILLIAM DOSTER is our authorized agent for Floyd county, Ga.

F. M. Coker is our authorized agent for Sumpter county, Ga.

THE EDITOR'S APPOINTMENTS.—The editor will preach in Hansboro, Harrison county, Miss., the 3d Sunday in May, morning and night. Also on Monday night.

In Raymond, Hinds county, Miss., the 4th Sunday in May, morning and night.

He will also preach in Mobile on his return, if the friends there will make suitable arrangements.

☞ We hope our Progressionist subscribers will let us hear from them soon.

BRO. MCMORRIS' ADDRESS.—The friends will please remember that Bro. McMorris' address is Wetumpka, Ala. Any wanting his services and will make the necessary provision will please let him know.

DISCUSSION IN ILLINOIS.—There will be a discussion in Centralia, Ill., between Rev. Wm. Hughey, Methodist, and Rev. J. Billings, Universalist, commencing July 24th, and continuing three or four days. The general question between Partialism and Universalism will be discussed. So says the Era.

GOOD PLACE TO GET HARDWARE.—We cal the attention of our readers to the advertisement of J. P. Stow & Co., which will be found in to-day's paper. They are clever, reliable, gentlemen, and our friends in the country who do their trading in Montgomery, will do well to patronize them. As will be seen they are selling at prices which cannot fail to please. Give them a call on Court Square.

THE SAVANNAH BANK FORGERY.—Our readers perhaps remember that a few weeks ago, a forgery was perpetrated on one of the Savannah banks, to the amount of $40,000. The alleged forger has lately been arrested in Richmond, Texas, who, it is said is a *Methodist Preacher* named Lawson, who once resided in Mobile. Much of the stolen money was found on his person. Verily, when preachers get to stealing, other rogues ought to quit! Methodism and honesty do not always go together.

PRETTY ANCIENT.—My mother, who is still living can now say to me, "Arise son and go and see your daughter, for your daughter's daughter has a daughter." This is what I call "Pretty ancient." M.

DO GOOD.—Yes, do good Do all the good in your power in your day and time. Do all the good you can and as little harm. Thus shall your days pass sweetly and swiftly away, and end in peace. No man should live for himself alone, but for the good of others also. Every man should contribute his *quota* to the general fund of human happiness, for by so doing he will increase his own happiness. The highest encomium passed upon Christ was, that "He went about doing good." Then "to do good and to communicate forget not, for with such sacrifices God is well pleased." The greatest luxury in life, is the luxury of doing good. No man ever yet did a good act but what he felt the better for it. The religion of the Bible consists in doing good. "Pure religion (says St. James) is this, to visit the fatherless, and the widow in their afflictions, and to keep ones' self unspotted from the world." M.

HOLLOWAY'S PILLS AND OINTMENT.—DIPTHERIA.—In the most virulent stages of this malignant disease of the throat, these medicines experienced the most successful results—while thousands succumbed to the violence of this disorder, not a single disease occurred among those who used these remedies, thus presenting an "oasis" of practical experience 'mid the desert of death of speculative theory. The Royal College of Surgeons awarded them the palm of victory as the only antidote for this distemper, by introducing them into the new edition af their pharmacalogia. In scarlatina, mumps, &c., they are equally efficacious. Sold by all druggists, at 25 cts., 62 cts., and $1 per box or pot. 206.

☞ We cannot refrain from calling the attention of our readers to an advertisement in this day's paper of the "Hair Restorative" of Prof. O. J. Wood & Co., of St. Louis. It will be seen that he has numerous certificates from persons of the highest character to the merits of his Resterative. From positive knowlege we are also enabled to say, that it is, in every sense what it professes to be, and we do not hesitate to pronounce it the finest preparation for the head and hair which has so far been devised by human ingenuity. We have seen it arrest threatened baldness, and restore to the head its original profusion of natural and glossy hair, and when the latter has been prematurely tinged with gray, we have seen it like magic, restore the colors of youth and health. The distinguished property of this we might truly say, miraculous "Restorative," is that it gives to the person who uses it, the same head of hair that he wore in youth, thus acting in strict compliance with the rules of the first and greatest of all toilet makers—Nature. No one who has used it will hesitate to unite with us in this testimony to its peculiar merit.—Covington (Ia.) People's Friend. Sold by all good Druggists.

Objections to Universalism.

MONTGOMERY LANDING, WINN PARISH, LA.

REV. J. C. BURRUSS—*Dear Sir:* Thankful for the tone of your reply, in your issue of the 15th ult., I beg to trouble you again in behalf of truth, the object of our mutual decree.

You say you see no reasons in the evidence adduced, to cause my renunciation of Universalism. Actions, unlike words, admit of but one signification, especially those of inspired and holy men,—hence, we need be at no loss to infer the reasons which induced holy men of every age to esteem the reproach of Christ greater riches than the treasures of earth, and to suffer affliction in the present life, rather than enjoy the pleasures of sin for a season so momentary.

Now I infer, that if Paul and others, endured, in this life such afflictions as caused him to say, if, in this life only, we have hope in Christ, because the dead will not be raised, they were of all ment most miserable, temporally speaking, of course, that they did it because they knew and believed it to be indispensably necessary, to seek, in the present life, not only for present but future acceptance with Christ, and rather lose the present life than forfeit that acceptance—for he that will save his life shall lose it—he that will lose his life for my sake, shall find it, said the Lord. Wherefore, knowing the terrors—fear or service as you like, of the Lord, constrained by the love of Christ, we read; they hourly jeoparded their present lives, persuading both Jews and Gentiles to be reconciled to God in the present life although it might cost them the loss of every temporal comfort and the present life itself. And why? Surely because they knew that future acceptance can neither be sought or obtained in the future existence.

You further say you are unable to see how a belief of universal salvation can render the belief of all men most miserable in this life, etc. It was not my intention, if I said it, that the *belief* could render any one so, but that if Paul was a Universalist, and believed that at death, or even a limited time after, both believers and unbelievers, of the present life, would be made endlessly happy, he persuaded men, so far as temporal happiness was concerned, to become of all men most miserable in the present without a prospect of advantage, in the next life over unbelievers in this. The one for a limited time suffering for well-doing in this life. The other, because of waywardness in this, is, in the next life, for a limited time, punished, or as you prefer, corrected, disciplined into reconciliation to God, acceptance with Christ and consequent holiness and happiness. Perhaps *you* can, but I am unable to estimate either quality or quantity of advantage the one has over the other.

How a belief of universal salvation comported with great heaviness and continual sorrow in the heart of Paul—who wished that God would grant him to be made a sin-offering for his unbelieving Jewish brethren—is a mystery too hard for me, even admitting that those who live in the service of God here are prepared for greater enjoyment hereafter, unless those reclaimed in the future life are precluded from enjoying and serving God upon an equality with the others after their reformation.

My reasons for change of opinion being drawn from the actions of scripture characters, and not the words of wisdom they spoke in a mystery hid to them who are lost, I shall only say of the scriptures you quote in proof of universal reconciliation and salvation, that my understanding of them differs from yours, and is not only possible, but very probable, that neither of us believes them for lack of inspiration to know whether the spirit used the words in them to convey the same ideas which man's wisdom assigns to them. All scripture we misunderstand—of course we believe or do not believe as the Jews did Moses who wrote of Christ and showed at the bush that the dead are raised. For lack of inspired teachers thereof, the Bible for centuries, has puzzled its readers more than the Chameleon did the umpire and the two conceited talking sparks, in the form of somebody, Goldsmith, I think. As predicted, the time came when men would not endure sound doctrine, and according to their own fleshy lusts, they heaped to themselves teachers having itching ears and these, having the form-book of Godliness, but denying the spirit, the power of Godliness, came in great numbers—still are coming in the name of Christ, saying—not we are—but Jesus of Nazareth is Christ, and they have deceived and still deceive many,—for according to St. Paul, no man can say that Jesus is the Christ but by inspiration of the holy spirit. 1 Cor. 12:3; Mark 16:17-18.

I believe the Bible to be the word of God, but that I, or any man now living believes or any man who has lived since the apostolic age of inspiration, understood and believed the Bible, is more than I believe or will affirm.

This seems to be the age of Babel or confusion, the great sowing amongz thorns, and of babes, unskillful in the word, rolling over God's people who like to have it so and thank him for a privilege the heathen enjoy and as devoutly practice of believing, and worshipping God according to their own inclinations and consciences.

Yours obliged and desirous of truth,
T. G. MCCRACKIN.

REPLY—IMPORTANT QUERRIES NOTICED.

Our friend like many, seems to labor under the erroneous impression that religion in and of itself, is not a present blessing—that abstractly, it is worth nothing for its own sake, but is well enough to have just as we die, as a sort of insurance policy against *perpetual burnings* hereafter! This, as near as we can express it, seems to be the view of our correspondent, and of many, on this subject. This is all wrong, and this erroneous idea has done more to retard the onward march of Christianity, than all the efforts of infidels. What the people need to be taught, is this,—that religion in and of itself, is a blessing—a comforter to earth's pilgrims, and that it should be practiced for its own moral worth now, independent of a future state, good or bad.

Christ said his yoke is easy—that his burden is light—that those who follow him shall find rest to their souls. This is just what we all stand in need of—spiritual rest—inward peace. With this view of the subject, and we think it is entirely Scriptural, who had not rather, (if need be,) suffer affliction with the people of God, than to enjoy the (sensual) pleasures of sin for a season? Though the disciple of Jesus may be afflicted, and even persecuted, yet he has that pure spiritual solace within, which the wilfully disobedient cannot have. They are "like the troubled sea when it cannot rest, whose waters cast up mire and dirt." "There is no peace saith my God to the wicked." Then does it not follow that even here, those who strive to do right have the advantage. And then when we remember, that our moral advancements in the spiritual life here, qualify us for greater enjoyment hereafter, and that the love and practice of sin here, will for a period detract from our happiness hereafter, until we become truly reconciled, and have the dormant faculties of the soul quickened by the power of truth, it seems to me that the obedient have by far the advantage over the perversely wicked, without any thought of endless punishment.

When Paul said "if in this life only we have hope in Christ, we are of all men most miserable," we think not only referred to the Christian hope in the future state. The apostles, it seemed to us, would have become discouraged had they believed the saving influence of Christ is confined to this life.

They saw how sin abounded—they were fully aware of the obduracy of the human heart—they saw how few comparatively were brought under the influence of Christ's kingdom; but looking forward to the future, they saw that even there Christ's saving power extends, and will continue, until all prodigals are reclaimed, they very naturally exclaimed, "if in this life only we have hope in Christ, we are of all men most miserable."

As though they had said. "We see not yet all things reconciled to God—many die in open rebellion to him, but the Savior's kingdom is not confined to the short space of human life—it extends into the future, and our hope, the hope which cheers us even under persecution, is that in the future life the work of Christ will be complete—his spirit shall reign in all hearts. There seems to be an idea abroad, that Universalists believe the wicked are to be taken to Heaven in their sins. This is a great error. No one *in* sin, can ever be saved. We do not expect God to accept us in our wickedness. We hope to be saved *from sin*, not in sin Hence Pauls wish to be accepted was quite natural. The solicitude which he and his brethren felt in behalf of others, was the solicitude which every Christian should feel for those who are out of the way. There is surely much to be saved from without for a moment thinking of an endless hell.—Peter on one occasion besought his brethren to save themselves from this "untoward generation."

Our correspondent seems to think that if the wicked in the future state are to be reclaimed—regenerated, that such as have lived Christian lives here, will not have justice done them. We are surprised at such a statement as this—it evinces the selfish spirit of the elder brother mentioned in that beautiful parable of the prodigal son: This spirit is at war with the spirit and genius of the gospel. The parable of the laborers in the vineyard, who received every man a penny, though some had toiled much longer than others, shows that God can be merciful without doing any of his children injustice. If our friend will think the matter over, it seems to us he will come to a like conclusion. It remains to be proved (which can never be done) that Paul had great heaviness and continual sorrow of heart, because he viewed mankind as exposed to the unending wrath of an ALMIGHTY TYRANT!! This cannot be said even of the preachers at the present day, who think that they believe in endless torment! They are cheerful, (or at least the most of them,) fat, and plump! They laugh and crack their jokes like other people, and are particularly fond of fat pigs and chickens! They sleep soundly, dress finely, perambulate with gold-headed canes, and drive fast, bob-tail horses! These are facts, known and read of all men. Where then is the great heaviness and continual sorrow of their hearts!—Just no where! Sin, is a present evil—unbelief is a present evil, and the true Christian, of whatever name, should have great sorrow of heart when he sees so many walking in the broad path which leads from peace. There surely is much for us to manifest solicitude about, without for a moment supposing that merciful God will punish unmercifully!!

The Bible is full of proof of Universalism, but our correspondent understands such passages as we quote differently. Perhaps so—nevertheless, the truth stands. God's character, abstractly considered, is, or ought to be, a guarantee that he can never torment his offspring always. God is good—universally good. God is merciful, yes, his tender mercies are over all works. These truths being admitted it legitimately follows that he will never cease to be good and merciful to all. And, as there is no goodness or mercy in endless torment, it is clear to us, that he can never be guilty of such cruelty! Theorize as we may, God's character must be held sacred and pure. It is vain to say a man is honest, and then affirm that he will steal. This, everybody knows. And, it is equally absurd, to say God is merciful, and then say he will punish unmercifully!!

The false teachers spoken of by the apostle, were to come in great numbers. These could not refer to Universalists for they are comparatively few. But, the believers in the immortal tortures of their fellow men are numerous—their name is legion. But, "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

How applicable this language is to the few scattered Universalists.

Truly did the poet say—

"Broad is the road which leads to death,
And *thousands* walk together there,
But wisdom shows a narrow path,
With here and there a traveller."

The "broad road," is the one that is most travelled—the popular road, and this as is well known, points to unending death. The "narrow path," is narrow only because it is hard to walk.—There are so many allurements—the love of popularity—the love of money, and the love to walk with the crowd, that we behold as the poet says, only "here and there a traveller."

This path which leads to life, many find narrow and hard to walk in, because it crosses their baser passions. Revenge, cruelty and pride it comes in contact with. Hence many that wish to gratify these baser passions, find it hard to walk the narrow path of life. But, Christianity is merciful, and all who would be Christians, must crucify the old man within, and cherish kindly feelings towards all God's children. The Gospel lays the axe at the root of all trees that bring not forth good fruit. Sin with all its train of abominations bring not forth good fruit, and as such, they will in the economy of God's government, pass away. Grace is to triumph and abound over all sin, and then, "every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, will ascribe blessings, and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever!" Rev. 5:13. Amen! let every benevolent heart respond!

Partialism Renounced--Universalism Embraced.

The following is from Rev. W. A. Baldwin late pastor of the congregational church in Fondulac, Wisconsin. We hope our patrons will read it carefully and then lend it to their neighbors to read It in an able document.

"But I must leave this doctrine and hasten to another which demands a notice at this time, *the doctrine of endless punishment for the sins of this life.*

"I have taught this fundamental truth, that men in the future, are to be happy as they are good. Hence when asked if I believe in endless punishment, I have invariably answered, yes, and there left the question. Your creed, and most creeds say, "everlasting punishment," leaving the question of endless punishment undecided, and so I have felt that I was in no way acting or preaching against the letter of your creed. But I have seen the gloomy and blighting influences of the doctrine as commonly interpreted, so that I can no longer refrain and be content with teaching simply future punishment. I must protest against the doctrine of endless and ever augmenting suffering, as a doctrine fatal in its tendencies to individual piety and to the government of God. I do not believe the doctrine. I once tried to be honest and let that doctrine stand before my mind as a dreadful reality, so that if true, I could preach it as such. A few moments, horrible beyond description, led me almost to the point of insanity; my reeling brain recovered by one mighty effort of the will, as if God that moment inspired me, and never since have I permitted a doctrine to dwell in my brain, whose immeate and legitimate effect upon a sensitive soul, was to produce insanity.

"Well, I have preached for seven years, and nearly every Sabbath in these hurried years of my western experience, and I am now happy to be able to say that I never preached that horrible doctrine. Few congregations at the present time will listen to it except in a diluted form. The most popular preachers among my orthodox brethren, give it a place but rarely, and then it is concealed by some graceful turn of the rhetorical pen, and if I do not misjudge them, they touch it easily, more to save their orthodoxy than to save souls. A clergyman in this town said last winter, he did not often preach it, but his congregation all knew he believe it." Well, if you believe a doctrine involving such unspeakable consequences, why not preach it? According to your contradictory and dim system of theology, everything depends on this same doctrine; for you say, the endless torment of the millions and millions of men, women and innocent children who die unconverted, is necessary to sustain the government of God, How then can you with any show of honesty and fidelity to your Maker, touch this doctrine gracefully only now and then? And to all of this class of preachers I say, how can you believe so ghastly a doctrine and have before your minds and in your hearts the vision of unfold millions of immortal beings hopelessly twisting and screaming in their helpless woe, and yet sing and laugh, write rosy sermons and live and grow fat in your professions? Do you look me in the face and tell me you or your people believe that doctrine of a savage age? I know better; I cannot believe you have weighed your words, for I see you have love to your children, to your wives to mankind, and this love renders it impossible for you to believe that horrible article of your faith, and hear me, your whole life bears me out in my conclusion. Am I not right then, and can you not see that your common sense is constantly repudiating this article in your creed? If so, then find courage to affirm it openly, and your heart will at once feel lighter. Be honest; say you have tried to believe it but could not; thus you are now happy to look on humanity with other eyes, and on towards eternity with other hopes

"You may say this will countenance *sin*; that if we give up the doctrine of endless suffering, we open the gates of vice. Well, one thing is quite certain, that doctrine has not as yet shut the gates of vice, and it is a notorious fact, that while mankind are every day growing more intelligent and virtuous, there is also a growing disrelish of this doctrine. It is true, that orthodox ministers do not as often preach it as they did formerly; that members in every church, without regard to denomination, will secretly confess to you they do not and cannot believe it. Nothing is more common than such confessions to me, by persons in every denomination, whether in this city or other places where I occasionally speak. Then as I look at the subject, the governmental argument runs the other way, against endless punishment. You must not punish your child too severely nor in anger; if you do, you fail to reform him. Then too, we always or should punish for the purpose, not of vengeance but obedience, since all law of God or man, is in the very nature of law, fulfilled in obedience, and no amount or kind of suffering can be the equivalent of obedience This the D. D.'s have strangely overlooked. Now, in the place of your endless punishment, say that man will suffer both here and herafter, until he be mentally and emotionally renewed; that the longer he continues to transgress the inward law of his intellect, of his heart, of his conscience, the longer he delays his own happiness as well as his highest usefulness, both to God and to his fellow men. Thus you have argument enough for any supposable case. The old doctrine is an attempt so to aggrogate the motive of fear, as by fear alone to save both the government of God and the souls of men. This overlooks the truth of so much importance in development of mind, and in the reformation of the wanderer. that perfect love casts out fear. Immediate repentance then, immediate return to love, to growth in every truth is pre-eminently the doctrine of our creed. It does not allow us to teach that we can be taken into the highest heaven, with the laws of our hearts and heads in wretched disorder, simply, as the popular teachers say, by faith in Christ. It does not allow us to trample on the rights of our fellow men and still hope for heaven. It does not allow us to say we are saved by the death of Christ, but as Paul says, "much more shall we be saved by his life." I have more to say on this point, but must leave it by saying. God's government, about which there is so much said, *is a government of law in us*, and is sustained by leading us to obey that law. If we were doomed to endless suffering then to all eternity his law will not be sustained in ninety nine cases out of a hundred of those who have peopled this earth. For look you, away down in those caverns of sulphurous fire, yelling and writhing in their agony, are untold numbers of rebels, from every clime and out of every generation of recorded and unrecorded history. and what is most dreadful, God's government never can be sustained in their hearts.—You have not thought perhaps, until now, my friend, that your doctrine utterly defeats and overthrows God's government. Then think deeply and earnestly now, and all I ask, is speak and live accordingly. It is unquestionable that you must take the doctrine of *the ultimate restoration* of all intelligent beings, to the harmony and hope of the laws of the universe, which are the laws of Him "who is over all, through all and in you all." Death, the mere release of the gross body which now serves us so well, from the spiritual and immortal part, does not, so far as we know, produce any change in the character; least of all can it be the limit of the great restorative life of God which fills all space and time, and which is as needful to the "half-sanctified saint," as to the multitude of sinners.

"If now we recall the questions on which I have at this time endeavored to address you, with unmistakeable clearness, you will find that I have simply rejected whatever was impracticable or absurd, which for the most part was virtually repudiated also by you, and in place of the dry and contradictory teachings of a by-gone age of scholasticism, I have endeavored to elevate to a dominant position the practical and really vital truths of our times. They are rising every day to a greater and more commanding prominence. All the vital forces which now make the history of the nineteenth century, drift in this direction. We must let go our intolerant sectarianism, for it is a burning shame to a civilized and liberty loving nation. Respectable men and women are sick of it, while thousands of the best of people all over the land prefer to remain out side of all over church connection, and have their manhood's freedom and peace, rather than abridge their liberty and belittle their hearts by the partisan spirit which now holds sway in all the churches. So when church members have thought I did not make distinction between saints and sinners, I have asked myself and them, is there any appreciable difference? If so, let us find the test by which a church member can be distinguished from an outsider. Is it by this rule, their manner of dealing?—Can you go down to Main Street and pick out your professors? Is there any marked difference in the percentage they take for money loaned, or in the price or quality of goods sold by them? Every one declares we can't find the church members by this rule. Is it then by their more evident love of truth? Do they investigate all subjects with a care and fairness which distinguishes them from the unconverted? By no means. Is it then by their position on the question of reform? No. Is it by their temper of kindness and good will? Alas! this rule will not discover the church member. Where then shall we go to find who are going to heaven? There is only one resort, the church list; on a piece of paper you find their name, and this is all the evidence they or you can find of their hope; and so I have found men and women were expecting to go to heaven on a piece of paper. If they wished to cross Lake Michigan, they would look for a strong and well furnished steamer, but here we see thousands insanely expecting to breast the waves of life and buffet the storms of a future eternity, on a piece of paper. The delusion demanded an exposure, and so I have recognized no difference, have accepted no party names, and paid little respect to church lists; I have honored goodness wherever I have found it, and seldom troubled myself to spell out the name it wore.

The religion of our day is too great and real to be limited by existing creeds. The broad church of to-day embraces all the virtuous and wise, both in the churches and out of them. It fellowship humanity and respects all truth whether revealed to-day, or centuries since. It has confidence in the love of all beings, and bestows its benedictions on all who need. It claims perfection in nothing; it demands growth and progress in everything. In this community, and in all the land both east and west, there are more who demand this liberal and tolerant basis of faith and worship, than those who are under the shadow of existing church creeds. The church of the future is already born; the millenium has already dawned; and they who can lay aside their iron prejudices may see it and feel it in themselves. We raise our voice and hand on high and rejoice that the day of man's redemption draws nigh. No power of ignorance and superstitution can stay the almighty arm that lifts that day to its high noon. Those who look backwards shall be to us and to future generations as Lot's wife monuments of indecision. Good, safety, strength, happiness and an endless life are never found in retrogression, but evermore in progress, in harmony with the laws of matter and of mind. Evermore our natures will require that we love God and man, and he who devoutly lives for this high aim need seek no kingdom of heaven for that kingdom is within as joy and peace, good willing and good doing a perpetual incoming of God and an outgoing of blessings as the light and heat of a central sun; thus every true man or woman will bless all, because in themselves they are unspeakebly blest.'

Why do not all Believe!

If Universalism is so distinctly taught in the scriptures, as we claim, why, we are some times asked, do not all learned divines accept the doctrines. Learned doctors of divinity, we are told, ought to know, they have thoroughly examined the subject, and if the doctrine of endless punishment is not revealed in the Bible, all learned divines should agree in rejecting it.

In reply to this objection, we would ask, why do not all learned divines and D. D.'s agree together upon other doctrinal subjects? There surely is not perfect harmony of opinion upon religious points, among learned and distinguished men. While we claim that some of the most learned men of the world have believed in Universalism, we as readily admit that others equally learned have rejected the doctrine. And every christian denomination can say the same thing! Why do not all learned theologians agree to be Calvinists, or Arminians? Why are not all learned divines, Baptists, or Methodists, or Presbyterians, or Congregationalists, or Episcopalians? We find learned divines connected with all the churches, who are arrayed against each other upon all the controverted topics and doctrines upon which the different sects in Christendom are based!

Learned Baptist divines tell us that the Bible clearly teaches that *immertion* is the only true mode of water baptism. It is said that the Bible makes this matter so plain that he who runs may read, who that no one is really baptized unless he is immersed—but this is not so apparent to Presbyterians, and Congregationalists, and Methodists!

Why do not all learned divines agree upon this subject, we might ask? If there is any force in the objection when urged against Universalism, it is equally good against any other church—as we find learned divines rejecting some doctrines entertained by other denominations of christians. The Episcopalian tells us that his is the only *true* church of apostolic secession, but all learned divines are not exactly convinced upon *that* point!

The learned men of the Savior's day did not accept Christ as the Sent of God, and Savior of the world, though he presented evidence of the divinity of his mission and showed his title to the Messiahship, by his miracles of mercy.

And the same class fail, even in our day, to acknowledge him as the Savior of the world. But this constitutes no valid objections to the success of his mission and the ultimate triumph of his cause.

Zion's watchmen shall yet see eye to eye, all minds shall be illuminated, every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. —*Covenant.*

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OBJECTIONS TO ENDLESS PUNISHMENT.

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☞ Clayton & Sledge's discussion is a valuable book. Both sides, Universalism and Partialism, are here fairly represented. The book contains 350 pages—price 75 cents.

For sale at the Herald office Montgomery.

TO THE UNIVERSALISTS OF SOUTH-WESTERN GEORGIA.

BRETHREN: At the request of several friends residing near Plains of Dura, Ga., I make this appeal to you. The amount of it is, that our friends in South-western Georgia, feel sensibly, the need of a Universalist Missionary, and they wish to have a sufficient salary raised *forthwith* to put one in the field. The reasonable amount of $800 is necessary. It will be very easy to raise this, if the friends will *take hold in earnest —talk less, and do more!* Are there not 32 men in South-western Georgia, who will be responsible for $25 per annum? There are surely. Let them, then, when they read this appeal, report at *once* what they will do. Address Rev. G. R. Harper, Plains of Dura, or the editor of the Herald, Montgomery. The Universalist sons of the "Empire State" will surely not allow this appeal to pass unheeded. The salary can be raised very readily if the people will put their shoulders to the wheel.—Delay not. *Let all work.*

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North & South Carolina

DEPARTMENT

E. H. LAKE, J. L. C. GRIFFIN, } .....Editor

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tolerant basis of faith and worship, than those who are under the shadow of existing church creeds. The church of the future is already born; the millenium has already dawned; and they who can lay aside their iron prejudices may see it and feel it in themselves. We raise our voice and hand on high and rejoice that the day of man's redemption draws nigh. No power of ignorance and superstitution can stay the almighty arm that lifts that day to its high -noon. Those who look backwards shall be to us and to future generations as Lot's wife monuments of indecision. Good, safety, strength, happiness and an endless life are never found in retrogression, but evermore in progress, in harmony with the laws of matter and of mind. Evermore our natures will require that we love God and man, and he who devoutly lives for this high aim need seek no kingdom of heaven for that kingdom is within as joy and peace, good willing and good doing a perpetual incoming of God and an outgoing of blessings as the light and heat of a central sun; thus every true man or woman will bless all, because in themselves they are unspeakebly blest.'

Why do not all Believe?

If Universalism is so distinctly taught in the scriptures, as we claim, why, we are some times asked, do not all learned divines accept the doctrines. Learned doctors of divinity, we are told, ought to know, they have thoroughly examined the subject, and if the doctrine of endless punishment is not revealed in the Bible, all learned divines should agree in rejecting it.

In reply to this objection, we would ask, why do not all learned divines and D. D.'s agree together upon other doctrinal subjects? There surely is not perfect harmony of opinion upon religious points, among learned and distinguished men. While we claim that some of the most learned men of the world have believed in Universalism, we as readily admit that others equally learned have rejected the doctrine. And every christian denomination can say the same thing! Why do not all learned theologians agree to be Calvinists, or Arminians? Why are not all learned divines, Baptists, or Methodists, or Presbyterians, or Congregationalists, or Episcopalians? We find learned divines connected with all the churches, who are arrayed against each other upon all the controverted topics and doctrines upon which the different sects in Christendom are bared!

Learned Baptist divines tell us that the Bible clearly teaches that *immertion* is the only true mode of water baptism. It is said that the Bible makes this matter so plain that he who runs may read, who that no one is really baptized unless he is immersed—but this is not so apparent to Presbyterians, and Congregationalists. and Methodists!

Why do not all learned divines agree upon this subject, we might ask? If there is any force in the objection when urged against Universalism, it is equally good against any other church—as we find learned divines rejecting some doctrines entertained by other denominations of christians. The Episcopalian tells us that his is the only *true* church of apostolic secession, but all learned divines are not exactly convinced upon *that* point!

The learned men of the Savior's day did not accept Christ as the Sent of God, and Savior of the world, though he presented evidence of the divinity of his mission and showed his title to the Messiahship, by his miracles of mercy.

And the same class fail, even in our day, to acknowledge him as the Savior of the world. But this constitutes no valid objections to the success of his mission and the ultimate triumph of his cause.

Zion's watchmen shall yet see eye to eye, all minds shall be illuminated, every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. —*Covenant.*

"GET THE BEST," IS THE MOTTO OF EVERY SUCCESSFUL BUSINESS MAN.—If they have sons to educate for business the whole Union is canvassed for the Commercial School affording the best advantages for acquiring a practical business education; hence it is that the Halls of the Iron City College, of Pitsburgh, Pa., are constantly filled with students from every portion of the Union.

OBJECTIONS TO ENDLESS PUNISHMENT.

The Book for the Times!

Objections to the doctrine of Endless Punishment: by E. H. LAKE.

This is a valuable work of 185 pages, and is just the thing to put into the hands of enquirers. It arrays objections to the doctrine of endless punishment that can never be answered. We know of no work better calculated to remove this heathen *myth* from the minds of the people.

Sent by mail anywhere, with postage prepaid, for 60 cents.

Direct your orders to John C. Burruss, Herald office, Montgomery, Ala.

☞ Clayton & Sledge's discussion is a valuable book. Both sides, Universalism and Partialism, are here fairly represented. The book contains 350 pages—price 75 cents.

For sale at the Herald office Montgomery.

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A RICH NEGRO.—The Memphis papers announce the death of BOB PRICE, a negro whose property was estimated to be worth $50,000.

STATE ROAD.—The Treasurer of the Georgia Road has sent to the Treasury of the State $40,000 for the month of April.

Hon. Edward Everett completed his sixty-sixth year on Wednesday last, and so early was he initiated into the activity of public life. that he can look back upon almost a half century of useful service to his fellow-citizens.

STATE CONVENTION!—A Convention of the Constitutional Union men of Alabama, will be held in Selma, on the 23d day of May, for the purpose of taking into consideration the nominations which has been made for President and Vice President, and appointing electors for the State, to be voted for in November next.

Among the changes recently made by Congress in the postal law, we notice one abolishing one cent postage on drop letters when delivered at the office where dropped. Hereafter, too, dead letters, instead of being sent to the department at Washington, will be forwarded to the writer from the office in which they remain uncalled for.

COURT WEEK.—Next week our Circuit Court commences, and we presume that some time during its session, the same farce, the same "log-rolling," the same political juggling will be enacted. that rendered the last Court notorious.—*Cahaba Slaveholder.*

SCARCITY OF PROVISIONS.—A Georgia exchange is informed that there is much distress among the poor people in portions of Franklin and Hart counties. on account of the scarcity of provisions. Corn is very scarce, and selling at very high prices. Hart county suffered greatly from drought last year, and many persons made no corn.

DEATH OF A HERO OF 1812.—A dispatch from Baltimore. of the 3d inst., says Col. Ottoway Byrd died there last night. The Legislature of Virginia, his native State, some years ago presented him with a sword valued at two thousand dollars, for gallant services at the battle of Lundy's Lane, and in other battles during the late war.

THE COURSE OF TRADE.—Speaking of the various Railway enterprises in which the citizens of Memphis, Tenn., are engaged at the present time, the Memphis Appeal mentions the fact that "English capitalists are bending all their energies toward taking cotton Northward from this point, so as to reach Portland, Maine, over the Grand Trunk Railroad of Canada, and thence to Liverpool."

On Friday evening last there was a meeting held in Augusta (Ga.) to consider the action of the Charleston Convention. James Gardner of the Constitutionalist, presided. Ex Governor King, delegate from Missouri, and Gen. Flournoy. delegate from Arkansas, were dresent.—The Savannah Republican says, that as far as the record shows these three gentlemen, and Mr. Pritchard, of the Constitutionalist, were the only Douglas men in that meeting.

ILLNESS OF CHIEF JUSTICE TANEY.—A special despatch to the Philadelphia Press dated the 5th says:

"I regret to be called to state that serious fears are entertained lest the venerable head of the Supreme Court of the United States, Justice Taney, may never again take his seat on the Beach. He fell from sheer exhaustion a few days ago, and had to be borne to his chamber. Another of the aged members of this high tribunal is also in a very enfeebled condition."

PUBLIC BEQUESTS.—The will of Mr. LAWRENCE JOHNSON, type-founder in Philadelphia lately deceased, contains the following bequests providing that his real and personal estate shall exceed $324,000, one year after his death: To the Printers' Benevolent Association. $1,000; American Sunday School Union, $3,000; Union Benevolent Association. $1,000: Temperary Home for Friendless Children. $2,000: Pennsylvania Institution for the Blind, $1,000; Deaf and Dumb Asylum, $1,000.

NEW TERRITORIES.—A telegraphic despatch from Washington says that the five new territories which the House Committee on territories propose to organize, contain, respectively, the following number of inhabitants: Chippewa from eight to ten thousand; Nevada about the same number; Dakota eight thousand; Idaho (Pike's Peak) fifteen to twenty thousand, and Arizona six to eight thousand. Each of these bills contains the following proviso: *Provided*, That nevertheless slavery has no legal existence in said territory, and nothing herein contained shall be construed to authorize or permit its existence therein.

B. F. PERRY, OF SOUTH CAROLINA.—Dr. James P Hambleton, writing to the Southern Confederacy, from Charleston the 2d inst., concerning the withdrawal of the Southern States says, B. F. Perry, of Greenville, under the influence of James L. Orr, refused to retire with his delegation, and insisted on remaining and casting one vote for South Carolina. Whenever Mr. Perry would rise to vote, the hisses from the galleries and lobbies were deafening and withering. The galleries were ordered to be cleared. The galleries bid defiance so the motion was withdrawn. After a few ballots poor Perry retired from the Convention. He was burnt in effigy the night after the secession of the Southern delegations.

RECEIPTS.

Persons who send us money will please notice this table, by which they will learn to what volume and numler of the paper they have paid.

	Paid to	Vo'. No.
H Drake, Ga.,	$2	14.. 5
W D Thompson, Ga.,	2	14..31
John C Thompson, Ga.,	2	14..31
James Taylor, Ga.,	0.10 for volley of hot shot.	
Andrew Worts, S. C.,	5,50 for	
J P Blair, S. C.,		15..10
Thomas Brooks,		14..35
and books.		
Capt. P rI Hill, Ga.,	2	14..10
W F Strother, Ga.,	2 for Hicks and Burruss' debate.	
J L Lauderdale, Ala.,	2	15..16
T Stamp, Ala.,	2	14..21
Benjamin Pressly, Ala.,	2	15..14
E H Chamberlain, S. C.,	1 for Hicks and Burruss' debate.	
J F Patterson, Ga.,	2	15..10
W B Becton, N C.,	3	16..26
J W Saunders. Fla.,	3	15.. 1
and Hicks & Burruss' debate.		
Rev. E McNatt, Ala.,	2,21 for books.	
Jonathen Plott, N. C.,	5 for Thomas Long, N. C.,	15..13
and self.		15..13
and Hicks & Burruss' debate.		
Dr. A H McFall, Texas,	2,50 for books.	
N L Simpson, Ala.,	2	15.. 2
Dr. Paul Smith, Ga.,	4 for E B Webb, Ga.,	15..10
and self.		14.. 1

BRO. ARMS' APPOINTMENTS FOR JUNE.

First Sunday, June 3d, New Providence, Caneeuh co., Ala.

Tuesday morning, June 5th, Stephen Cawthorn's, in the woods.

Wednesday morning, June 6th, McDade's Pond.

Second Sunday, June 10th, Nathansville, Ala.

Wednesday morning, June 13th, as Bro. Jernigan may appoint.

Friday night, June 15th, Sparta, Ala.

Third Sunday, June 17th, Burnt Corn, Ala. In the afternoon, 4 o'clock, as Br. Wm. Green may appoint.

Fourth Sunday, June 24th, Mt. Zion church. Armadillo, Ala. In the afternoon, 4 o'clock, as Br. McClure may appoint.

☞ Friends will please notice the above appointments are for June I would be pleased if the friends would have them circulated.

☞ Correspondents will please address me Armadillo, Butler co., Ala. E. B. ARMS.

WM. HALL. J. P. STOW. J. A. BEARD.

Great Reduction
IN THE PRICES OF
IRON AND STEEL,
AT THE STORE OF
J. P. STOW & CO.,

SIGN OF BIG PLANE, 10 COURT SQUARE,
MONTGOMERY, ALABAMA.

AS our arrangements are all made to IMPORT our goods direct from EUROPE, we ask our friends and the public generally to call and examine our stock of HARDWARE, IRON, STEEL. STOVES, and TIN WARE, which we are selling at the lowest market prices, as will be seen by the annexed list of prices:

PRICES OF STEEL AND IRON.

Article.	Cash.	Credit.
Plow Steel	7 cts.	9 cts
Hammered Iron (narrow)	5	6
" (broad)	5½	6
Best Refined Iron	4	5
Common English Iron,	3½	4
Rod Iron	6	7
Band Iron,	5½	7
Hoop Iron,	8	10
Nail Rod	8	10
Horse Shoe Iron,	5½	6
Horse Shoe Nails,	27	30
Cut Nails,	4½	5¼

All other Goods 10 per cent off for Cash.

Thankful for the very liberal patronage our establishment has heretofore received, we respectfully ask a continuance of the same. Articles bought at our House can be relied upon as genuine. Ap'l 1860. 1y.

1861.

EHE UNIVERSALIST REGISTER.

Additions and corrections for this work are earnestly solicited, to be published in our papers or forwarded to me, before the middle of June next. *A. B. GROSH, Marietta, Pa.*

May, 1860. 12-4t

Piles, Fistula, Tumours, &c.

DR. J. A. CLOPTON, of Huntsville, Ala., treats with perfect success *Piles, Fistula. Tumours, &c.*

Testimonials of the highest character will be forwarded to any that may wish them.

The patient is not confined to his bed or room. He has had the pleasure of treating an old Governor of the State, and the oldest Physician of Montgomery, and some of the first class of Mobile.

A three cent stamp must accompany all communications. tf.

NEW BOOKS! NEW BOOKS!!

WE have received a variety of our standard works to-wit:

Cobb's Discussion	$1 00
Manley's Biblical Review	1 00
Key to Truth	1 00
100 Objection to Endless Misery	50
Life of Whittemors	1 00
Lake and Todd's Debate	25

E. H. LAKE. tf.

Magnolia, N. C.

MCORMICK'S ARITHMETIC.

A FEW copies of this improved Arithmetic on a new plan, for sale at this office. Price of Arithmetic, by mail, one dollar and fifty cents. Send soon, or they will be gone.

Greenville Female ACADEMY.

Mr. and Mrs. Colins, Principals.

THIS Acadmy will be opened on Wednesday the 15th inst., for the reception of young Ladies.

All the brances usually taught in schools of a high order, will be attended to, and the Principals, having long experience in teaching, pledge themselves that they will use every exertion in their power to make the Academy one of as high standing as any in the State.

Tuition per Session of twenty Weeks.

Primary class, including Reading, Spelling. Writing and Arithmetic	$12.00
Including the former, with Geography, History, English Grammar, Composition,	20.00
Philosophy, Chemistry, Astronomy and Mathematics	25.00
Ancient and Modern Languages, each.	10.00
Music	25.00
Drawing	15.00
Painting	15.00
Grecian Painting	20.00
Phonography, or Short Hand	20.00

French will be spoken in the Academy.

References.

REV. DR. PETRIE, REV. MR. MITCHELL, HON. T. H. WATTS, GEORGE B. BIBB, MR. RUMPH, MR. HALE. } Montgomery, Ala.

Feb. 15, 1860. } Carlowville, Dallas county, Ala. 7-tf;

Greenville Male ACADEMY.

THE Exercise of this Institution will be resumed on Wednesday the 25th instant.

Rates of Tuition for Session of Five Months.

Spelling, Reading and Writing	$8.00
Aritmetic. Geography and Grammar	12.00
Algebra, Natural Philosophy, Chemistry	16.00
Greek and Latin Languages and Higher Mathematics	20.00
Incidental Expenses	1.00

Pupils will be charged from the time of entrance to the close of the session. The government of the school will be strict and the discipline thorough. Particular attention will be paid to declamation and composition, and reviews of studies will be frequent and thorough.

In order to secure the proper advancement pupils should commence at the beginning of the session. B. F. DUPREE,

Jan. 18, 1860. Principal.

Land Agency Office.

THE Undersigned have formed a co-partnership for the purpose of establishing an

AGENCY OFFICE,

in this place. All business entrusted to our care will receive prompt attention.

The highest market price paid for Land Warrants. also, Gold for sale. Office in the Court-house. LEVERETT & GAMBLE.

Greenville, Ala., Ap'l 18, 1860.

MRS. WINSLOW,

An experienced Nurse and Physician, presents to the attention of mothers, her

Soothing Syrup,

FOR CHILDREN TEETHING,

which greatly facilitates the process of teething, by softening the gums, reducing all inflamation —will allay ALL PAIN and spasmodic action, and is SURE TO REGULATE THE BOWELS. Depend upon it. mothers, it will give rest to yourselves, and

RELIEF AND HEALTH TO YOUR INFANTS.

We have put up and sold this article for over ten years, and can say, in confidence and truth of it what we never have been able to say of any other medicine,—IT FAILED, NEVER HAS IN A SINGLE INSTANCE, TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations. and speak in terms of commendation of its magical effects and medical virsues. We speak in this matter "what we do know," after ten years' experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

MRS. WINSLOW'S SOOTHING SYRUP.

This valuable preparation is the prescription of one of the most experienced and skillful Nurses in New England, and has been used with never failing success in

THOUSANDS OF CASES.

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve griping in the bowels, and wind colic, and overcome convulsions, which, if not speedily remedied, it is believed, will end in death. We believe the remedy is the surest in all cases of

FOR CHILDREN TEETHING.

DYSENTARY and DIARRHŒA in children, whether it arises from teething, or from any other cause. We would say to every mother who has a child suffering from any of the foregoing lomplaints—do not let your prejudices, nor the prejudices of others, stand between you and your suffering child, and the relief will be sure—yes absolutely sure—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the facsimile of CURTIS & PERKINS, New York is on the outside wrapper.

Sold by Druggists throughout the world.

Principal Office, 13 Cedar Street, N. Y.

Price only 25 cents per bottle

April 19, 1860—1y



HARDWARE.

GREAT REDUCTION IN PRICES!

HAVING made arrangements to import our goods direct from Europe, we are now prepared to offer our friends and the public an unusually heavy stock of Hardware, Iron, Steel, &c., at very low prices, as seen in our price list below.

Grateful to our patrons for past favors, we are fully confident that we shall not only merit but receive, in future, a liberal share of their patronage Call at No. 96 Commerce street, sign of the Mill Saw.

GARRETT & POLLARD.

ARTICLES.	CASH.	CREDIT.
Plow Steel	7	9
Hammered Iron, (narrow)	5	6
Hammered Iron, (broad)	5½	6
Best Refined Iron	4	5
Common English Iron	3½	4
Rod Iron	6	7
Band Iron	5½	7
Hoop Iron	8	10
Nail Rod	8	10
Horse Shoe Iron	5½	6
Horse Shoe Nails	27	30
Axles	7	9
Cut Nails	4½	5¼

April 21, 1860.—tf.

MAGNOLIA WORKS.

CORNER OF

Madison and Lawrence Streets,

(LATE POE & CO.)

THE undersigned having purchased the interest of Poe & Co., are now pepared to attend to all kinds of Plaining, Moulding, Scroll and Fancy Sawing, Machine Work, Blacksmithing, Carpentering, &c.

Corn ground as customary. Meal always on hand.

Particular attention given to repairing Sewing Machines, Horse Powers and Agricultural Implements of all kinds.

Apr. 21, '60-1y. KENNEDY & CO.

THE FOUNDATIONS OF ERROR SHATTERED WITH A VOLLEY OF HOT SHOT FROM MOUNT ZION:

BY JOHN C. BURRUSS.

BEING a reply to a discourse by John T. Walsh, entitled "Universalism Exposed from the Inner Temple." Our reply to this discourse against the reformation of all sinners is *thorough* and grinds the whole affair to powder. It is a neat pamphlet stitched to Mr. Walsh's discourse.

For sale at the Herald Office, Montgomery, and by Walter Dunn, Kinston, N. C. Price 10 cents. april tf

Montgomery Circulating LIBRARY.

Removed from its old stand to Store No. 4. Perry, next to corner of Market-St.

OPEN for visitors day and night. New Books lately put in, and over two hundred more on the way. exclusively for the Library. New stock of Prints and Frames, plain and ornamented. A fine stock of Stationery, also daily and weekly papers and magazines from North and South.

Thankful for previous liberality and patronage, we hope to deserve its continuation.

AUGUSTUS OHLANDER & CO.,

Ap'l 27, 6-tf. No. 4 Perry street.

H. WEBB,

UPHOLSTERER AND PAPER HANGER,

No. 21 Front St., next South of L. A. Hart,

WILMINGTON, N. C.

KEEP constantly on hand all kinds of Upholstery materials, Paper Hanging and Decorations of every description. Carpets cut and made to order, Furniture neatly repaired and upholstered at short notice. Every description of wood carving neatly executed at reasonable prices. Strict attention given to fitting up Railroad Cars, Steamboats, Churches and Private Dwellings. All work done at the lowest prices for Cash. 8-1y

BLANDY'S PATENT

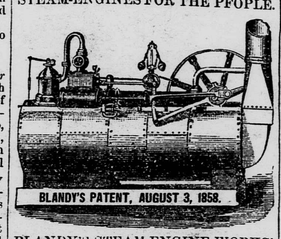
Portable Steam Saw-Mills!

BLANDY'S PATENTED

Portable Steam-Engines!

First Premium at Three Successive Ohio State Fairs! 5,000 to 10,000 feet of lumber per day.

STEAM-ENGINES FOR THE PEOPLE.



BLANDY'S STEAM-ENGINE WORKS!

THE BLANDY PORTABLE STEAM SAW-MILL is one of the most importatnt and successful inventions of the age; is strictly portable, requiring no buildings or masonry; readily transported on two wagons; is set down on timbers bedded in the earth; cuts amounts of lumber per day almost incredible to those who for the first time hear of its performances; requires no professional Engineers or Sawyers, but is adapted to, and, in the great majority of cases operated by parties previously unacquainted with the Steam-Engine or Sawing. It pays owners and operators very satisfactorily.—Makes good lumber. Costs less than the commonest fixed mills.

Every thing necessary for actual operation, except water, and fuel, and the timbers upon which to set it, are furnished with each mill, unless otherwise provided for.

THE BLANDY PORTABLE STEAM-ENGINE is just as useful and successful for all other purposes as sawing is made of any required power, but of one uniform style and design, from the smallest to the largest—either coal or wood separately or mixed, may be used for fuel—as thrashing grain, and for other farm and plantation work, and for all manufacturing and mechanical purposes.

Having a very large and perfectly-equipped establishment, with every desirable facility for the manufacture of our machinery, it is produced at the very lowest cost, and we are consequently enabled to sell Steam-Engines at lower prices than they have ever been sold before. so as to bring them within the reach of the people who use them.

Circulars containing descriptions, prices, etc., illustrated by engravings. with reports of operators, forwarded to all applicants.

Our published statements of operators are selected from our business correspondence, and are never solicited. As names, dates, and post-offices are always given, letters of inquiry may be addressed to them.

Brownsville, Arkansas, 13th Feb. 1860.

*** My six horse power Blandy Engine, performs beyond my expectation. She runs my Gin and Mill with less than one-fourth of her power. I can do more in one day with my Engine than I could in six with my horses. I am satisfied that all persons running Cotton Gins and horse Mills, would find it greatly to their interest to purchase immediately, a Blandy Portable Engine, constructed for the business. The lint is buch better, from the fact that the power is regular and steady all the time. My six horse power is sufficient to run a hundred saw Gin, with half her power. With a 75 to 100 saw Gin, I can gin 12 to 15 bales of cotton in 10 hours, weighing 500 lb each. G. W. THOMPSON.

Harmony Clark county, Ohio, 2d March, '60

....I attended the Ohio State Fair '59 for the purpose of investigating the mysteries of the Blandy Portable Steam Saw-Mills, and I confess that the fine machinery and rapid work they did far excelled every thing I had ever seen or heard of. It gave me the mill fever bad, and the only remedy was to possess one, which I did as soon as I could make arrangements. And I have had great success with it. I have sawed on my mill 32, 138 feet of oak boads in thirty-seaven and a half hours. I do not state this in any boasting manner, for I do not think it near what I can do, for our logs and the slabs we had to burn were covered with snow.

I think this is doing well for a man, who till I bought this Mill knew nothing about one.—Your book of instructions is my only guide.—I say the Blandy Engine can not be beat in the world.

I work five hands besides myself, costing the mill $9,50 per day—I allow myself, and two partners each $1,50 per day—after paying which. and all other expenses, the mill clears about $100 per week. DANIEL LIEBHART.

Miltedgeville, Lincoln Co. Ky., 14th March '60.

*** My Mill does better and better every day. It is the admiration of all who see it, and I have an abundance of visitors.

J. W. DUNCAN.

Owenton, Owen Co., Ky., 27th Dec., '59.

....Our Engine works up to any speed we desire; in fact we often have more power than we can use. and have to leave the fire-door open when sawing dry timber. In sawing green popular we use about half the slabs, but consume the other half in running our grist-mill two days in the week. We make thirty bushels of corn-meal per hour with a pair of Burris's 36 inch barrs. You may think that fast but it is true, and we run a flouring-mill at the same time, both coupled directly to the engine. ....My Mill is quite popular. not only as a saw, but grist mill; and I must give the Blandy Portable Steam-Engine at least half the credit, for it works at all times *like a thing of life.* We have had but little trouble in keeping every thing in order without the aid of a machinist or engineer. I had a man with me three days who had been used to a stationary engine. Since then a boy attends the engine and does it well. As to my saw, we can just cut what we please—have cut at the rate of 1,350 feet per hour. J. B. MUNDAY.

Russelle, Logan Co., Ky., 14th Nov., '59

....After nine months running, my own Mill has given me full satisfaction; and all visiting it say they never saw the like before, It is the admiration of all who see it. I have it constantly surrounded by large piles of lumber, which cannot be haulec away as fast as I can make it. T. G. GOOCH.

Orders, visits, and correspondence solicited. Address, H. & F. BLANDY,

Blandy's Steam Engine Works,
Zanesville, Ohio,

☞ Railroad, Steamboat, and Canal facilities for transportation to all parts of the U. S. from our city.

☞ When writing to us, please give your own address, postoffice, town, county and State, written very plainly. If a reply is not received in due course of mail, write again, as letters sometimes miscarry. 7-2m.

Books for Sale at this Office.

A new supply just received—and all such as we can recommend.

Streeter's Hymns	75
" " Pocket Edition	60
" " Marion Lester	1.00
Dr. Clapp's Teaching's	1.00
" " " Autobiography	1.25
Williamson's Exposition	60
Anastaris, or the Resurrection	1.25
Ballou's 11 Sermons	75
" " On the Atonement	75
" " Select Sermons	1.00
" " Lecture Sermons	1.00
Book of Reference	1.25
Christian Comforter	60
Shinner's Doctrinal Sermons	60
Liturgy	75
Book of Promises	30
Moral Argument	30
Dod's Sermons	75
Austin on the Attributes,	60
Skinner's Family Prayer Book,	60
Shehane's Key to Universalism,	60

The above books will be sent by mail to orders accompanied by the cash to any place directed free of Postage.

To those purchased at the Herald office in Montgomery the amount of postage will be deducted. Send on your orders and they shall be promptly filled.

THE

ONLY PREPARATION

WORTHY OF

Universal Confidence and Patronage.

For Statesmen, Judges, Clergymen,

Ladies and Gentlemen, in all parts of the country testify to the efficacy of Prof. O. J. Wood's Hair Restorative, and gentlemen of the Press are unanimous in its praise. A few testimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

47 Wall st., N. Y.. Dec. 20, 1858.

Gentlemen:—Your note of the 15th inst., has been received, saying that you had heard that I had been benefited by the use of Wood's Hair Restorative, and requesting my certificate of the fact, if I had no objection to give it.

I award it to you cheerfully. because I think it due. My age is about 50 years; the color of my hair auburn, and inclined to curl. Some five or six years since it began to turn gray, and the scalp on the crown of my head to lose its sensibility and dandruff to form upon it—Each of these disageabilities increased with time, and about four months since a fourth was added to them, by hair falling off the top of my head and threatening to make me bald.

In this unpleasant predicament, I was induced to try Wood's Hair Restorative, mainly to arrest the falling off of my hair, for I had really no expectation that gray hair could be restored to its original color except from dyes. I was, however, greatly surprised to find that after the use of two bottles only, that not only was the falling off arrested, but the color was restored to the gray hairs and sensibility to the scalp, and dandruff ceased to form on my head, very much to the gratification of my wife, at whose solicitation I was induced to try it.

For

Eloquent Extract.

The following is the conclusion of an able and eloquent address recently delivered in Virginia by James P. Holcombe, Esq., a portion of which we have before published. His subject is "The Election of a Black Republican President, an overt act of aggression on the right of property in slaves":

Mr. Chairman, I venerate the Constitution of my country, and with my whole heart I love the Union which it established. But when I hear these sacred names invoked to excuse the enormity of Northern injustice, or to cover the reproach of southern submission, I know that the lips which thus profane the holiest sentiments of patriotism, were never touched with the fires from those hallowed altars. Our fathers worshipped Liberty ages before this Union was formed, as will their sons, I trust, ages after it may have perished. They worshipped her in a rude and infant colony, amid the privations of the wilderness and the ever impending danger of savage warfare. For her sake they severed the bonds of love, and hope, and strength, and glory by which, through centuries, their every heart string had been woven around the homes, and sepulchres, and throne of England. For her habitation they built this magnificent temple of Union, and hung its walls with the beautiful and majestic images of a common country. But had they lived to see the goddess of their idolatry driven by imperious hands from her own favorite shrine, they would have followed her retreating steps, though she led them to waste sands of the desert, or the barren rocks of the ocean. And for you, their children, I trust I may say in words which I have uttered before, that this Union cannot endure, if it is to be preserved by submission to a fixed policy of injustice, and acquiescence under an accumulating burthen of reproach. We are willing to give much for Union. We will give territory for it; the broad acres we have already surrendered would make an empire. We will give blood for it; we have shed it freely upon every field of our country's danger and renown. We will give love for it; the confiding, the forgiving, the overflowing love of brothers and freemen. But much as we value it, we will not purchase it at the price of liberty or character.

Liberty is security against wrong. So long as northern sentiment upon African slavery remains unsettled, the Constitution, as it stands, furnishes us no permanent security against northern injustice. Upon the election of a Black Republican President, the Supreme Court will be the only remaining outwork of our constitutional independence; and that, if not stormed by legislation, must crumble as rapidly as human life. Cannot our people be roused to the fact, that we are unable, through the Constitution, to maintain our rights? Without some change in its provisions, they will soon lie at the mercy of northern power, to be defended, if at all, by southern swords. May that Providence, which has guarded us through all the past, protect us in the future, inspiring the South with wisdom and firmness, and the North moderation and justice. A private citizen, who has no wish but to enjoy unmolested and transmit unimpaired the liberty to which he was born, I offer for my country the prayer of the old Roman,

"The honor'd gods
Keep Rome in safety; and the chairs of justice
Supplied with worthy men! plant love among us!
Throng our large temples with shows of peace,
And not our streeets with war!"

DEATH.—The article on "Death," in the New Cyclopedia, has the following: "As life approaches extinction, insensibility supervens; a numbness and a disposition to repose which does not admit of suffering. Even in those cases where the activity of the mind remains to the last, and where nervous sensibility seems to continue, it is surprising how often there has been observed a state of happy feeling on the approch of death. 'If I had strength enough to hold a pen, I would write how easy it is to die,' were the last words of the celebrated William Hunter during his last moments. Montaign, in one of his essays, describes an accident which left him so senseless that he was taken up for dead. On being restored, however he says: 'Methought my life only hung on my lips; and I shut my eyes to help thrust it out, and took a pleasure in languishing and letting myself go.' A writer in the Quarterly Review records that a gentleman who had been rescued from drowning declared that he had not experienced the slightest feeling of suffocation. The stream was transparent, the day brilliant, and as he stood upright he could see the sun shining through the water, with a dreamy consciousness that his eyes were about to be closed on it forever. Yet he neither feared his fate nor wished to avert it. A sleepy sensation, which soothed and gratified him, made a luxurious bed of a watery grave."

WORTH REMEMBERING.—Each of the sects, and all our reformers, have work enough to do to amend this wicked world, without quarreling with one another, and when they do thus quarrel, the calm and considerate generally, though perhaps falsely, conclude that there is not much in their respective creeds or proposed reforms, which is worthy the notice of sensible men. Fairness, candor and courtesy towards opponents will frequently induce an examination of the subject, whereas an exhibition of the apposite qualities only leads the public to shut their years against the subject which is presented for their consideration.

The Farmer's Song.

We envy not the princely man,
In city or in town,
Who wonders whether the punkin vines
Run up the hill or down;
We care not for his marble halls,
Nor yet his heaps of gold.
We would not own his sordid heart
For all his wealth thrice told.

We are the favored one's of earth,
We breathe pure air each morn,
We sow—we reap the golden grain—
We gather in the corn:
We toil—we live on what we earn,
And more than this we do,
We hear of starving millions round,
And gladly feed them, too.

The lawyer lives on princely fees,
Yet drags a weary life;
He never knows a peaceful hour—
His atmosphere is strife;
The merchant thumbs his yard-stick o'er—
Grows haggard at his toil;
He's not the man God meant him for—
Why don't he till the soil?

The doctor plods through storm and cold,
Plods at his patient's will,
When dead and gone he plods again
To get his lengthy bill.
The printer, (God bless his noble soul,)
He grasps the mighty earth,
And stamps it on our welcome sheet,
To cheer the farmer's hearth.

We sing the honor of the plow,
And honor to the press—
Two noble instruments of toil,
With each a power to bless,
The bone and nerve of this fast age,
True wealth of human kind—
One tills the ever-generous earth,
The other tills the mind.

COURAGE BEFITTING TO FEMALES.—An exchange remarks: There is a branch of general education which is not thought at all necessary for a woman as regards which, indeed, it is well if they are not brought up to cultivate the opposite. Women are not taught to be courageous. Indeed, to some persons, courage may seem as unnecessary for women as Latin and Greek, yet there are few things that would tend to make woman happier in themselves, and more acceptable to those with whom they live, than courage. There are many women of the present day—sensible woman in other things—whose panic terrors are a frequent source of discomfort to themselves and those around them. Now, it is a great mistake to imagine that hardness must go with courage; and that the bloom of gentleness and sympathy must all be rubbed off by the vigor of mind which gives presence of mind, enables a person to be useful in peril, and make the desire to assist overcome that sickliness of sensibility which can only contemplate distress and difficulty. So far from courage being unfeminine, is a peculiar grace and dignity in those beings who have little active power of attack or defence passing through danger with a moral courage which is equal to that of the strongest. We see this in great things. We perfectly appreciate the sweet and noble dignity of Ann Boleyn, Mary Queen of Scots, or Marie Antoinette. *There is no beauty in fear.*—It is a mean, ugly, dishevelled creature. No statue can be made of it that a woman would like to see herself like.

TWO IN A BED.—Ned and Charley are two roommates, but they occupied different beds.—Ned's sleeping apparatus was so situated that he could get in on either side—that is to say, there were two foresides; which Ned found very convenient.

One night Ned and Charly had been out, and on returning, which they did near morning both were considerably elevated. However, they walked to their room with an air that seemed to say, "not so very drunk after all," and sought long and patiently for matches and lamp. After knocking the pitcher off the washstand, and smashing the looking-glass, they finally gave up the search and went to bed.

Went to bed—yes, that's the word, but owing to the darkness and confusion of their senses, they made a slight mistake. In short, Ned's bed had the honor of receiving the two friends—Charley getting in on one side, and his friend rolling in on the other.

'I say, Ned,' cried Charley, touching somebody's calf, there's a fellow in my bed!'

'Wonderful coincidence,' exclaimed Ned, feeling a strange elbow in the neighborhood of his ribs; 'there's some one in my bed, too.

'Is there, though?' cried Charly; 'let's kick em out!'

'Agreed!' said Ned.

And accordingly the two friends began to kick. It lasted about a minute and a half, and Ned was sprawling on the floor. Charley was left in possession of the bed. For a moment all was silent.

'I say Ned,' cried Charley.

'What?' asked Ned, sulkily.

'I've kicked my fellow out.'

'You are luckier than I am,' said Ned, for mine has kicked me out.'

WEDLOCK IN THE WEST.—Youths in the West are thus exhorted to marry, by one of the Western journals:

"A good wife is the best, most faithful companion you can possibly have by your side while performing the journey of life. A dog isn't a touch to her. She can smooth your linen and your cares for you; mend your trowsers and change your manners; sweeten sour moment, as well as your tea and coffee; ruffle, perhaps your shirt bosom, but not your temper; and instead of sewing the seeds of sorrow in your path, she will sew the buttons on your shirt, and plant happiness instead of harrowseed in your bosom. Yes! and if you are too confoundedly lazy, or two proud, to do such work yourself, she will carry swill to the hogs, chop wood, and dig potatoes for dinner. Her love for her husband is such that she will do anything to please him, except to receive company in her every day clothes. Get married, I repeat, you must. Concentrate your affections upon one object, and don't distribute them crumb by crumb, amongst a host of Susans, Marias, Elizas, Betseys, Peggies, Dorothies, allowing each scarcely enough to nibble at. Get married, I repeat you must. Get married and have some one to cheer you up as you journew through this vale of tears—somebody to scour up your dull, melancholy moments, and keep your whole life, and whatever linen you possess, in some sort of Sunday-go-to-meeting order."

☞ An exchange says: "Our devil, who pays special attention to a young lady up town without making any decided advantages was returning with her from meeting the other night, when she feelingly said;

"I fear I shall never go to Heaven."

"Why?" said our typo.

"Because," she replied, "I love a devil so well."

Few persons have sufficient wisdom to prefer censure, which is useful to them, to praise which deceives them.

C. A. HARLEY,
DENTIST,
MONTGOMERY, ALA.
☞ ALL WORK WARRANTED. ☜
Office over Saulberry's Clothing Store Market Street. 8-1y

M. L. WOODS. VIRGIL S. MURPHEY.
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ATTORNEYS AT LAW.
Montgomery, Alabama.
Will practice in the Courts of Montgomery, Tallapoosa, Chambers, Macon and Autauga Counties, in the Supreme Court of the State, and in the United States District Court at Montgomery.
☞ Office recently occupied by Fair & Graves, over W. G. & A. R. Andrews' Clothing Store, Market Street.

T. H. WATTS T. J. JUDGE. J. P. JACKSON.
WATTS, JUDGE & JACKSON,
ATTORNEYS AT LAW,
AND
SOLICITORS IN CHANCERY,
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PRACTICE in the counties of Montgomery Lowndes, Dallas, Wilcox, Butler, Conecuh. Pike, Macon and Autauga—in the Supreme Court of the State, and the United States District court at Moutgomery. n25-1y

B. F. BLOUNT,
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WILL pracice in the courts of Butler, Lowndes. Montgomery, Macon, and Autauga counties.
☞ Office on Lawrence street, Owens' New Building. at No. 4. nov5-1y

P. D. PAGE,
ATTORNEY AT LAW,
AND
Solicitor in Chancery,
WILL practice in the Circuit Courts of Montgomery, Conecuh, Butler, Lowndes, Pike, Macon and Dallas counticees, also in the Supreme Court of the State, and the United States Circuit Court for this Disirict and Mobile. Office, for the, present, at the old stand of Holtzclaw & Page, Pery street, near Market. ny-1y

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SAFFOLD & ARRINGTON,
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MONTGOMERY, ALA.
PRACTICE in the counties of Montgomery, Macon, Autauga, Lowndes, Dallas add Wilcox; and in the supreme and District courts.
☞ Particular attention given to collections.
☞ Office on Perry street, near the Court House. n23-1y

"Endless Punishment."

Examined and Refuted, by Rev. Dr. I. Williamson.

We have received at the *Herald* office a full supply of this admirable argument against endless hell torments. It treats of the following subjects. "The spirit of the doctrine. The doctrine unreasonable. The doctrine opposed to God. The doctrine unscriptural. The phrase "everlasting punishment" examined.—The phrase "he that believeth not shall be damned," considered. "The wicked shall be turned into hell.' 'The blasphemy against the Holy Ghost.' The second death.' The 'rich man and Lazarus.' 'The smoke of their torment ascendeth up forever and ever.' All these subjects are fully discusred.

We will send this book, which should be in the hands of every universalist and every opposer of our faith, to any part of the United States for 75 cents, and pre-pay postage. Direct to J. C. Burruss, Herald office, Montgomery, Ala.

The Gallows.

The Prison and the poor house, a plea for humanity, showing the demands of christianity in behalf of the criminal and perishing classes, by G. W. Quinby.

This volume should be in the hands of every Christian, especially every Universalist Christian. It thoroughly discusses, not only the death penalty, but the causes of crime, the philosophy of punishment, the conditions of millions of poor and perishing ones, and the cure for theis ills. Its tone and spirit are eminently Christian, and though the name Universalism does not appear in its pages, no one can peruse it without being impressed with the important truth that LOVE is the great reformatory power of Christianity.

It is a book of facts and arguments, and is invaluable to clergymen and the public lecturer, as a book of reference. The press has spoken in the highest praise of the work, declaring that argumsnt against the gallows and for reform in the prison and poor house, it has no superior.

We have a full supply and are anxious that it should be read by all classes. It contains 326 pages, and is beautifully printed on good paper. We will send single copies to any part of the United States and prepay postage, for $1; five copies to one address for $4 75; and ten copies for $0, and prepay postage.

Address, J. C. BURRUSS, Montg'y. Ala.

HOWARD ASSOCIATION,
PHILADELPHIA.
A Benevolent Institution established by special endowment, for the relief of the Sick and Distressed, afflicted with Virulent and Epidemic Diseases,
THE HOWARD ASSOCIATION, in view of the awful destruction of human life caused by Sexual disease, and the deceptions practiced upon the unfortunate victims of such disease by Quacks, several years ago directed their consulting Surgeon, as a CHARITABLE ACT worthy of their name, to open a dispensary for the treatment of this class of diseases, in all their forms and to give MEDICAL ADVICE GRATIS to all who apply by letter, with a discription of their condition, (age, occupation, habits of life, &c.,) and in case of extreme poverty, to Furnish Medicines Free of Charge. It is needless to add that the Association commands the highest Medical skill of the age, and will furnish the most approved modern treatment.
The Directors of the Association, in their Annual Report upon the treatment of Sexual Diseases, express the highest satisfaction with the success which has attended the labors of their Surgeons.
The Directors, on a review of the past, feel assured that their labors in this sphere of benevolent effort have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves, with renewed zeal, to this very important and much despised cause.
Reports and Tracts on the nature and treatment of Sexual diseases, diet, &c., are constantly being published for gratuitous distribution, and will be sent to the afflicted. Some of the new remedies and methods of treatment discovered during the last year, are of great value.
Address, for Report or treatment,
DR. J. SKILLIN HOUGHTON,
Acting Surgeon, Howard Association, No. 2 South Ninth Street, Philadelphia, Pa.
By order of the Directors,
EZRA D. HEARTWELL, *President.*
GEO. FAIRCHILD, *Secretary.*
August 17, 1859. 32-1y.

Parker Academy.

MALE AND FEMALE.

SITUATED 4 miles northwest of Notasulga on the great thoroughfare leading from thence to Tallassee, Dadeville and Wetumpka. In this school students have every advantage desirable in the attainment of a solid and useful education, fitting them for college, or the business transactions of life, in one third or one fifth of the time usually required for that purpose by the old, monotonous, discouraging, laborious and disagreeable process. An experience of fourteen years in the instruction of youths of both sexes of all ages and capacities, has enabled the principal to adopt a system of instruction by which, however great a dislike, and however disagreeable and difficult it may have been heretofore for them, and however spoiled or injured they may be by wrong teaching, or rather by the lack of proper instruction, they are by the mode adopted in this school not only rapidly advanced in the attainment of a practical and useful education, but at the same time take the greatest delight in learning all branches, even those which have always been looked upon as difficult and disagreeable. The location of this school is exceedingly healthy and pleasant one; society the best, away from the contaminating influences of town or village, and convenient to churches. Students have the advantage of proper moral and religious influences thrown around them, instead of the contrary, as is too often the case.

A long list of names might be given as references, but it is deemed wholly unnecessary here; but, those who may desire it, can have them sent to them by addressing the Principal at Notasulga, Ala.

The scholastic year is divided into two session of five months each, commencing the 2nd Monday in January, 1860.

For board and tuition per term of 10 months $100, or, per session of five months $50, is charged, payable half in advance. Board can be had at any convenient distance from the school. Again and again it is reiterated by many who are endeavoring to educate their children, that the task is difficult, disagreeable and discouraging. Let such, and, indeed, all who desire to see them rapidly advanced in the most pleasant and agreeable manner, give this school a trial of at least one session.

For further particulars address,

G. PARKER,
Notasulga, Jan 27. 5mo. *Principal.*

GRETENBERG Medical Institute,

Tallapoosa County, Alabama.

THE Faculty congratulate their friends and the *Alumni*, upon its continued prosperity. An extensive collection of Chemicals, Philosophicals, Models, Plates, etc., have been added, the past summer, which give to students all the advantages that can be given by most of our Medical Colleges. Our system of teaching will advance students almost three times as fast as other schools.

The report of a committee of the class, is that the Building is fine, and that the appliances, in point of practial utility, are inferior to none. Demonstrations, Anotomical and Surgical, have been very interesting. We are satisfied it is the place to learn, as there are no other privileges granted.

The Spring Session will open on the 2d of April, and close on the 8th of September, 1860.

GRADUATING COURSE—EXPENSES:

Matriculation Fee,	$5 00
Demonstrator's Ticket,	10 00
Tuition,	100 00
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Board, Lodging and Washing $14½ per month. Text Books, such as are used in most Colleges

J. F. SHEPARD,
Jan. 27, 1860.—4t. DEAN.

MASON'S
ANTI-BILLIOUS ELIXIR!
THIS remedy is of Southern origin, and peculiarly adapted to Southern Diseases. Being purely a Vegetable Compound, it is a mild Cathartic and Liver Remedy. Acting first on the Liver and then on the Stomach and Bowels, leaving the whole system in an invigorated condition. In this it differs from the common Cathartics; in fact, it may properly be called a Tonic Cathartic. As a preventive of disease, it is unequaled, and ought to have a place in every family.
If you are dyspeptic get a bottle of Mason's Anti-Billious Elixir. If you have the liver complaint, or any symptom indicating any derangement of that organ, try a bottle of Mason's Anti-Billious Elixir. If you suffer from want of appetite or general debility, keep on hand a bottle of Mason's Anti-Billious Elixir. If you are subject to sick or nervous headache, be sure and have a bottle of Mason's Anti-Billious Elixir.
If you have chills and fever or any fever of a billious type, cure yourself by taking a bottle of Mason's Anti-Billious Elixir. If you want a remedy for chronic coleramorbus, or any disease of the bowels get Mason's Anti-Billious Elixir. If you have cases of obstructive menstruation, no matter from what caufe, use Mason's Anti-Billious Elixir.
It is a remedy combined after many years observation at the bed side. It is no secret nostrum, but its ingredients will be mrde known to any physician desiring the information.
T. W. MASON & CO., Wetumpka, Ala., Sole Proprietors, to whom all orders must be addressed.

COUGHS, COLDS, HOARSENESS
and Influenza, Soreness or any throat CURED, Cough in Consumption, Bronchitis, Whooping cough, Asthma, Catarrah, Irritation, and affection of the the Hacking RELIEVED BY
BROWN'S BRONCHIAL TROCHES
BROWN'S BRONCHIAL TROCHES,
OR COUGH LOZENGES.
"A simple and elegant combination for Coughs, &c.
Dr. G. F. BIGELOW, Boston.
"I recommend their use to *Public Speakers.*"
Rev. E. H. CHAPIN, New York.
"Most salutary relief in BRONCHITIS."
Rev. S. SEIGFRIED, Morristown, Ohio.
"Beneficial when compelled to speak, suffering from COLD."
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"Great benefit when taken before and after preaching, as they prevent Hoarseness. From their effect, I think think they will be of permanent advantage to me."
Rev. E. ROWLEY, A. M. President Athens college, Tenn.
Sold by Druggists at 25 cents per box.
☞ Also BROWN'S LAXATIVE TROCHES, or *Cathartic Lozenges*, for Dispepsia, Indigestion, Constipation, Headache, Billious affections, &c.
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SANFORD'S
LIVER INVIGORATOR,
NEVER DEBILITATES.
IT is compounded entirely from Gums, and has become an established fact, a Standard Medicine, known and approved by all that have used it, and is now resorted to with confidence in all the discases for which it is recommended.
It has cured thousands within the last two years who had given up all hopes of relief, as the numerous unsolicited certificates in my possession show.
The dose must be adopted to the temperament of the individual taking it, and used in such quantities as to act gently on the Bowels.
Let the dictates of your judgment guide you in the use of the Liver Invigerator, and it will cure liver complaints, bilious attacks, dyspepsia, chronic diarrhœa, summer complaints, dysentary, dropsy, sour stomach, habitual costiveness, cholic, cholera, cholera morbus, cholera infantum, flatulence, jaundice, female weaknesses, and may be used successfully as an ordinary Family Medicine. It will cure SICK HEADACHE (as thousands can testify,) in twenty minutes, if two or three teaspoousful are taken at commencement of attack.
All who use it are giving their testimony in its favor.
☞ Mix water in the mouth with the Invigerator, and swallow both together.
☞ Price One Dollar per Bottle.
LIVER INVIGORATOR.
—ALSO—
SANFORD'S
FAMILY CHATHARTIC PILLS
COMPOUNDED from Pure Vegetable Extracts, and put up in glass cases, air tight, and will keep in any climate.
The Family Cathartic Pill is a gentle but active cathartic which the Proprietor has used in his practice for more than twenty years.
The constantly increasing demand from those who have long used the PILLS and the satisfaction which all express in regard to their use, has induced me to place them within the reach of all.
The profession well know that different cathartics act on different portions of the bowels.
The FAMILY CATHARTIC PILL has, with due reference to the well established fact, been compounded from a variety of the purest Vegetable Extracts, which act alike on every part of the alimentary canal, and are GOOD and SAFE in all cases where a cathartic is needed, such as derangement of the stomach, steepiness, pains in the back and loins, costiveness, pain and sores over the whole body, from sudden cold, which frequently, if neglected, end in a long course of fever, loss of appetite, a creeping sensation of cold over the body, restlessness, headache, or weight in the head, all inflammatory diseases, worms in children or adults rheumatism, a great purifier of the blood and many diseases to which flesh is heir, too numeious to mention in this advertisement. Dose 1 to 3.
☞ Price three dimes.
CATHARTIC PILLS
☞ The Liver Invigorator and Family Cathartic Pills are retailed to Druggists generally, and sold wholesale by the Trade in all the large towns.
S. T. W. SAMFORD, M. D.
Manufacturer and Proprietor,
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STEIFF'S FIRST CLASS IRON FRAME
PIANO MANUFACTORY.
The Largest Assortment in the City constantly on hand, varying in price from $200 to $500.
ALL PIANOS sold by me are guarantied to give entire satisfaction for the term of five years, my facilities for manufacuring are such that I can sell them at prices that defy competition, on accommodating terms. Are also superior in touch and tone to any manufactured.
Orders received by Rev. Mr. Lake, Magnolia, N. C., or by mail will be as carefully attended to, as if the purchaser was present, at my manufacturing prices.
Also, Melodeons, suitable for parlors and Churches. Also, constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.
CHARLES M. STEIFF,
No. 7, Liberty street, Baltimore, Md.
List of Pianos made by Charles M. Steiff, No. 7, south Liberty street, Baltimore, Md.
BALTIMORE, March 5th, 1857.
6 Octavo, Rosewood case, plain front, round,
6 Ootavo, Rosewood case, 2 mouldings front, round,
6½ Octavo, Rosewood case, plain front, round carved lyre.
6½ Octavo, Rosewood case, moulding front, round carved lyre.
6½ Octavo, Rosewood case, mouldings front, round carved lyre.
7 Octavo, Rosewood case, plain front, round carved lyre.
7 Octavo, Rosewood case, 1 moulding front, round carved lyre.
7 Octavo, Rosewood case, 2 mouldings front, round carved lyre, fancy name board inlaid.
7 Octavo, Rosewood case, 2 mouldings, and sepentine, (or fancy bottom,) fancy inlaid name board, and fancy desk.
7 Octavo, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre.
7 Octavo, Rosewood case, three heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round.
7 Octavo, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round.
7 Octavo, rich Rosewood case, Louis XIV, finished all around with carved work, carved feet and lyre.
March 20, v1-n11-tf.
IF YOU WANT AN EXCELLENT PIANO, ADDRESS CHARLES M. STIEFF NO. 7, S. LIBERTY STREET, BALTIMORE, MD.

Trinitarian Discussion.

JUST published and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D., of the Georgia Conference, and the editor of the HERALD. It is a neat pamphlet and will tend much to promote correct ideas of God and Christ, wherever circulated. Price 25 cents. Five copies for $1,00—sent to any office. Address your orders to

JOHN C. BURRUSS.
Montgomery, Ala.

MRS. WINSLOW, an experienced Nurse and Female Physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflamation—will allay all pain and regulate the bowels. Depend upon it mothers, it will give rest to yourselves and relief and health to your infants. Perfectly safe in all cases. See advertisement on third page

To the Public.
Ever since my 'Aromatic Schiedam Schnapps—the purest and best Gin for medical purposes—became fully appreciated through out this country, I have been constantly solicited by druggists, apothecaries, and large numbers of the most eminent physicians, in all parts of the Union, to add to my Gin impotations pure Brandies and Wines, and to bottle them the same as I am and have been doing with the Schnapps; to seal with my seal and give my certificate guarantying their undoubted purity.
I should long have endeavored to comply with the flatering requests, but I found it impossible to do so, especially in regard to the important articles of Brandy, Port and Madeira Wines, owing to the high prices in Europe, occasioned by short grape crops for some years. Happliy for the success of my new enterprise, the grape crops for the last and the previous years were abundant.
Another point in my favor is this: the duty now on French Brandy is 70 per cent. less than it was when my medical friends began to solicit me to furnish pure Brandy and Wines.—These favoring circumstances have enabled me to commence a new enterprise. I have concluded to import Cognac Brandy and Wines to bottle them for medical as well as for private use. I am well aware, from the bitter experience, the vile attacks, the misrepresentation of motives and enmity of dealers and mixers of bad articles which I met with and conquered in the case of my Schnapps, before it obtained its present proud pre-eminence over all other Gins, that the new enterprise will be attended with equal opposition, more trouble, and involve an immence outlay of capital. These difficulties and expenses will be much greater, because I shall have to encounter the malignity and enmity of countless thousands who are engaged in the liquor trade, and making fortunes by the manufacture of infamous imitations of "Brandy" made from poisonous compounds—their use being alike destructive to healthy human life, and of course speedy death to the feeble invalid, or those in whose behalf eminent physicians have urged upon me the impotation of a pure, invigorating article of Brandy. I shall do so, in spite of all opposition, even of the dealers and sellers of the stuff in bottles called "Brandy," of which millions of bottles are annually sold, and which is no better than the worst of poisons.
I am pefectly willing and well satisfied to embark in this new enterprise, and have no fears, no doubt about the most ultimate success for myself and the druggists and apothecaries in the thirty-three States, if they will heartily co-operate with me in my efforts to drive out of use the vilest of compounds, called "Brandy," and replace it with the pure, unadulterated article, which I will faithfully and truly supply.
The medical virtues of pure French Brandy need not be told. The Brandy imported by me I will bottle, seal with my seal, my label, and add my certificate that it is of the first quality, and pure and unadulterated as when it left the distillery in France.
I will stake my reputation as a man, my standing as a merchant, and my tried commercial integrity, that what I pledge and certify to with my seal, my label, and my certificate is correct, and can be relied upon by purchasers in any section of the Union to which my Brandy may be sent. I have made arrangements with the best Brandy manufacturers in France with those who have a world wide renown as the first Brandy exporters. I have selected four eminent firms who will ship me their Brandies. I shall not designate the article by any other name than Wolfe's Genuine Cognac Brandy. If I were to do otherwise it would be useless, for then unprincipled persons, who are incessantly engaged in the nefarious traffic of imitating all valuable articles, would soon imitate and adopt my mark as a cloak under which to sell their compound of poisons to cover the vile imposition.
I am now prepared to receive and execute orders for Wolfe's Genuine Cognac Brandy addressed to me, No. 22 Beaver Street. Prices will be given to personal application, or in reply to letters.
In this circular I have thus far written mainly about pure Cognac Brandy; I have now to call your attention to other liquors and wines.
I am prepared to supply orders for "Jamaica Rum," imported and bottled by me; also "Irish and Scotch Whiskey." The purity and genuineness of the last-named articles, imported for 'medical use," I will also guaranty with my seal, my label, and my certificate.
I shall also import the purest and best "Madeira." "Port," and "Sherry" Wines for Medical purposes. These I also guaranty with my seal, my label, and my certificate.
In conclusion permit me to add that I shall be happy to hear from those that this circular reaches, and whose personal or pecuniary interests it may effect, in the combination of articles that I engage to supply. Should any such person visit New York—especially a Druggist Apothecary or Physician—I shall be most happy to receive a personal call.
There is no importer who possesses more actual experience and knowledge of the importing liquor and wine trade than I do, I have been engaged in it over thirty years.
I have narrated some facts connected with my new enterprize, for the particular information of those connected with the practice or the sale of medicines. If I am favored with the visits of any such, or by friends to whom they give letters of introduction to me, they can see with their own eyes, and test my truthfulness by their own observation.
I respectfully crave, for this circular and its contents, a careful and attentive perusal.
I am, repectfully, your obedient servant,
UDOLPHO WOLFE,
18, 20, & 22, Beaver Street, N. Y.
WHOLESALE AGENTS.
J. D. Grieff & Co., New Orleans, La.; S. J. & J. J. Jones, Mobile, Ala.; Hunnicutt & Taylor, Atlanta, Ga.; Haviland, Chichester & Co., Augusta, Ga.; Ragland & Birch, Columbus, Ga.; Bowdre & Anderson, Macon, Ga.; Holcombe & Co., Savannah, Ga.; G. Follin, Charleston, S. C.
April 27, 1860.—9-3m.

Livery and Sale Stables.
THE undersigned has purchased the Livery and Sale Stables formerly owned by Hereford, Oliver & Brown, on Commerce street, where his old friends and the public generally can always find him ready and willing to accommodate them to anything in the above line of business. Having attentive assistants, good ostlers, fine horses and vehicles, he flatters himself that he can plese all.
nov8 JAMES PORTER

New and Valuable Work.

JUST ready, and for sale at the office of the Universalist *Herald*, a discussion between Rev. W. Hicks Methodist Presiding Elder, and Rev. John C. Burruss. The debate is neatly printed, contains 124 pages, and is just the thing to circulate broadcast throughout the South. Price 25 cents.

☞ Every reader of the *Herald* should have two copies—one to keep, and one to lend to his neighbors. Address your orders to

J. C. BURRUSS, Montgomery Ala.

UNIVERSALIST HERALD.

"He will not always chide: neither will he keep his anger forever."--Psalms 103:9.

VOLUME 15. MONTGOMERY, ALABAMA, FRIDAY, MARCH. 15, 1861. NUMBER 1.

The Herald
PUBLISHED
EVERY FRIDY MORNING.

JNO. C. BURRUSS, Editor.
OFFICE ON PEARY ST., (UP STAIRS),
NEAR THE EAGLE DRUG STORE.

TERMS:
Two Dollars in Advance.
$2 50, IF NOT IN ADVANCE.

To POSTMASTERS.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice when their papers remain in the Post Office without being taken out by subscribers within five weeks, they are liable for the pay.

☞ The patrons of our journal need not wait for agents to call on them, but let each and every man indebted to us, enclose the money in a letter, and send the same to us, at this place, at OUR RISK. All current money in the States in which subscribers reside will be received, and due credit given therefor on our books.

☞ Postmasters and others, who know individuals to be irresponsible, to whom our paper is sent, will confer a great favor by apprising us of the matter without delay.

☞ Be sure and give the name of the office at which you have been receiving the HERALD, as well as the office to which you desire to have "HERALD" changed.

For the Herald.

Items of Travel.

On a recent tour to Jones co., N. C., I called on that venerable believer, father Stephen Williams, of Duplin, near Hallsville. He is full of years (84) and "strong in faith, giving glory to God." He showed me a printed sermon of Rev. Jacob Frieze, the first, (he told me) that that faithful pioneer ever preached in N. C. The text is Isaiah 1: 18.—"Come let us reason together," &c. He showed me also our *ci devant* brother, Rev. A. Kneeland's reply to Rev. Dr. Empie's work against Universalism. As I held in my hands the sermon and review aforesaid, father Williams remarked, that I was holding the writings of former evangelists, who were the first he had ever heard preach the gospel in N. C.! Brs. K. and F. preached the gospel here, at a period long anterior to the labors of the sundry good and faithful brethren, who have so abundantly "labored in word and doctrine" in the "old North State!" Wishing to preserve Br. Kneeland's Review of my old and honored teacher and friend, the late Pres. Empie, I offered to Br. Williams, in exchange for that venerable pamphlet, some other work in a parcel I was carrying in my sack; but, he would not part with the Review; it and the preaching of our *once* faithful brother, the late Abnor Kneeland—had benefitted the steadfast believer to such an extent that he remarked that "*he never could part with it.*" If the course of conversation, this excellent christian remarked that "IF HE SHOULD EVER FORGET ALL THINGS ELSE, HE NEVER SHOULD FORGET UNIVERSALISM, regarding it as he does, and as *I* do, as "THE GLORIOUS GOSPEL OF THE BLESSED GOD."

Leaving father Williams and his venerable companion—both of them recipients of the heavenly teaching, I passed on through Hallsville, and over the North East river, and Muddy creek to the residence of Mr. Gibson Sloan, a very hospitable gentleman near the edge of Duplin, where I passed the night of the 22d February.—Next day proceeded on through portions of Onslow and Jones counties, to the house of our excellent Bro. Calvin Koonce. Spending the night of the 23d February with him, we went on morning of Sabbath, 24th Feb., to Chinquapin Chapel, where my appointments was. For some cause or other—probably unlikeliness of weather, only a very small number of hearers at the meeting-house; and *we had no meeting*, after having travelled *some thirty-nine or forty miles, through portions of three counties* in order to be punctual at an appointment, which had been announced by Bro. Lake as far back as the 6th Jan. last, and also published in the Herald!! Br. *Koonce*, is ever punctual.

Instead of returning by way of Limestone, as we had come, we took the route of Sarecta—that formidable ford of the N. E. in time of high water! Fortunately, this time, the stream, some quarter of a mile in length, did not take us higher than about the shafts of our buggy; but we much preferred *Terra Firma*!—To Sarecta, the N. East, and to Fayetteville, the North West extends—these streams being branches of Cape Fear river, intersect at Wilmington. On our return we passed through portions of Jones, Lenoir, and Duplin counties. Before leaving Jones, we passed the *Quaker meeting house*, [now used as a school house,] near which was formerly a settlement of Quakers, but no society of that denomination now exists in this or any other portion North Carolina. Not many miles, after passing Pleasant Hill Baptist meeting house, we bade adieu to Jones, and, entering Lenoir, were soon at *Pink Hill*, the hospitable residence of a true man, and dear lover of Universalism, viz.,—Anthony Davis, Esq., P. M. in this section of Lenoir.—Here we spent the night of the 24th, enjoying the hospitality of Br. D. and his wife. Near Bro. D's. is the "Christian Chapel"—so called, where a society of "*Disciples*" formerly congregated under the preaching of Rev. Mr. Heath. I have been informed that this meeting-house is open to all denominations. As *Universalists* are not excluded, it may be, that I may preach in that church: Albeit, I have no particular fancy for *free, Union, or Republican* meeting houses, they being at best, but fruitful sources of discord and contention between denominations!!

I enjoyed very much the society of Bro. Davis, of Pink Hill. He is a happy Universalist,—beautifully situated—with a tasteful cottage, an excellent farm, and an excellent wife, the worthy P. M. *owing not a dollar in the world*, ENJOYS LIFE. Blessings upon them and theirs.

Previously to this tour to Jones, we had travelled through portions of Duplin, Wayne, Wilson, Edgecomb, Pitt, Greene, Lenoir, Jones, and Craven, preaching at Hookerton, in Greene, Dover and Newbern, in Craven, and at the Shiloh Universalist church in Lenoir.

In consequence of rain on Saturday preceding our appointment at Williams' church in Pitt, we arrived there too late; but our congregation was addressed by Rev. Mr. Berry, a Methodist minister. In Pitt we enjoyed the hospitality of Bro. S. S. Harris, his excellent lady and daughter.—Leaving that hospitable abode we passed over *Little Contentnea* and *Great Contentnea creeks, en route* to Mr. Abner Rouse's. Between Bro. S. S. H's. and Mr. A. R's., we passed Antioch meeting house near Marlboro', the *Heart* meeting house and the Grimsley's meeting house. We were hospitably entertained by Mr. A. Rouse and lady; parting with them, we proceeded to Kinston, where we took the Atlantic and North Carolina train for Dover, in Craven.—Passing over Neuse river, the South West Swamp, Tracer's Swamp, and Gum Swamp, we arrived at the hospitable abode of Mrs. Rouse, widow of the late Mr. John Rouse; this lady is a member of the Methodist Episcopal church, but has no belief in the endless misery of partialism. She is *in the wrong church*!! The kindness of this excellent lady, and that of her son, Benjamin Franklin Rouse will not be forgotten by us, nor yet by Bros. Bain and Lake. The same remark, is applicable to our generous and hospitable friend, Joachim Griffin, Esq.; the latter gentleman accompanied us to Newbern, where we preached* in "*Ad Valorem* Club Room" to a congregation of gentlemen for the most part, very attentive. Newbern is quite too 'orthodox' to encourage Universalist preaching.—*Not a lady* was present at our meeting—but none too 'good' in respect to affording DRINKING FACILITIES, EVEN DOWN to the point of inebriation. A specimen of drunkenness interrupted us at the close of our meeting in the Club Room at Newbern by a silly question hardly becoming even a drunken man.

On the occasion of our preaching at Newbern, Mr. Joseph Rhem kindly lighted up the house and otherwise facilitated our effort in that town.—After preaching at Dover and Newbern, we proceeded to Kinston, where we met our excellent friend, Christopher Davis, Esq., who conveyed us to his hospitable residence, as also to the Shiloh meeting house, where on Sunday the 10th inst. we met for the first time, with Rev. Bro. Hope Bain. Both Br. B. and myself preached on this occasion. May divine blessings crown the labors of Bros. Bain, Lake, and Griffin, in the 'old State,' with great success. J. L. C. G.

*Br. Griffin having caused to be printed and stuck up in various parts of Newbern, notices of our meeting.

For the Herald

Slander.

Some one terms slander "that foul whelp of sin." Certain it is, that there can be nothing more foul or sinful than slander. Many of the best men and women that have ever lived, have suffered worse than death—the destruction of character which is dearer than life, from this cause.—Some as pure and chaste as the spangled due-drop on the thorn, have not been able to escape the envenomed tongue of slander. Even Jesus Christ, the immaculate son could not escape it.

The word *diabolos* in the Greek, translated devil in the New Testament, means slanderer, or false accuser, and hence the slanderer is a diabolical character, to be shunned equally with the devil, supposing the existence of such a being. In one of his epistles Paul exhorts the wives (women) not to be slanderers—devils.

And as the receiver of stolen goods is considered as bad as the rogue, so the retailer of slander should be viewed in the same light with the originator. Many there are, alas too many, who are fond of gossip, and will roll a bit of slander under their tongues as a sweet moral.

It does seem to us that if people only would reflect upon the ruinous effects of slander, unless possessed of a depraved disposition, they would not indulge in it. As highly as they value their own character they should regard the character of others, and stand ready on all occasions to defend the character of others when assailed (unless black beyond dispute,) not knowing how soon they may need a friend to defend them against the assertions of enemies. If there is ever one ray of doubt in favor of the suspected, we should give the accused the benefit of that doubt. And when we hear a slanderous report against a friend, acquaintance, or neighbor, instead of giving circulation to the report, we should go to him, tell him what is said, and hear what he has to say, so that we may form a just idea of his case and know how to defend him if he is innocent, for it is certain that no man should be condemned without a hearing.

The character of woman in particular is a very tender thing, for full well we know that if they once swerve from the path of rectitude—

Ruin ensues, reproach, and endless shame,
And one false step, forever blasts her fame.

This ought not to be so, for we should deal gently by the erring, and thus lead them back to the path of rectitude. But instead of this, every one turns against them, and no chance for reformation is left for them. And the worst of it is, that many who have never swerved from the path of rectitude at all, are ruined in the sight of the world, by the foul breath of slander, and they have left them only the approval of God and their own consciences. After all, the best way to treat slander is to live it down.

S. J. M.

For the Herald.

Gleanings From the Field of Thought.

Life, life, eternal life, is ever before us with its pleasures and its pains,—its good and evil, and we must work out its deep mysteries and sublime realities, as "God works in us to will and to do His good pleasure." It may be in fear and trembling, for a season, but when we shall come to judgment and understanding, it will be with joy, and everlasting rejoicing. What is dark and fearful to the carnal mind? death and the grave. To the spiritually minded, it is the bright and beautiful way through which we pass into the eternal abodes of life. No man hath inherited pre-eminence. "God is no respecter of persons—time nor place; all must work out their salvation from sin and uncleanness as they are drawn by the Father, and helped by His spirit." The first may be last, and the last first to enter into the joys of heaven. The going before of one, cannot prevent the entering in of another, tho' his life may have been prodigal. Therefore let no elder brother despise his Father's law, but let him be careful to have on the wedding garment—the robe of righteousness, and not be found standing without, with envy in his heart.

The law of life is perfect, immutable and eternal. The Holy Ghost comes not by outward show, but with a "still small voice," whispering says: "Thou art a child of God."—"This day have I begotten thee." And his wooings and whisperings are felt and understood by every heaven-born child. Heaven hath many nursing fathers and mothers. "The spirits of the justified are all ministering spirits to heirs of salvation."

There is a divinity higher than the heavens, "God over all," who works in all, for the ultimate regeneration and perfection of every soul.

T. J. H.

Nashville, Oct., 23rd, 1860.

For the Herald,

Dr. Griffin in North Carolina.

DOVER, CRAVEN CO., N. C. }
FEB., 9TH, 1861. }

Bro. Burruss:—On Thursday, the 31st, of Jan., we had a visit from Bro. J. L. C. Griffin, who preached at the residence of Joachim Griffin Esq., on Sunday, the 3rd inst. The day was inclement, but people did not hesitate on that account. They drove through the rain and very bad roads, to hear the Gospel of the world's salvation.

I pray that his health may continue, and he be spared, to preach Universalism among us, again and again.

He preached the Truth, and I bid God-speed to all worthy laborers in the evangelical controversy with partialism, which I conceive to be inimical to the Divine attributes, and directly contrary to the PROMISES and OATH of Him whose words can never fail.

Your noble Herald is bravely battling for the Truth. I highly esteem it. Albeit, I apprehend that its worthy editor is, in the present disjointed condition of our land, contending against a fearful odds! Could my humble voice reach all the subscribers to the Herald, I would urge them to rally AROUND OUR SOUTHERN ORGAN!—Let all Universalists be prompt in holding up the hands of the editor.—Let those who have never subscribed, subscribe now, and pay in advance; and especially, let delinquents pay what they owe, and not force the editor to publish a *black list*, about the *meanest* thing that can exist in print!! Sustain the Herald, all ye who value the Holy Bible which it defends,

Fraternally,
B. B. ROUSE.

(For the Herald.)

A Suggestion.

In a late number of the "Star" we observed an article on an agency, the object of which is to furnish the vacant churches with suitable preachers, and the various preachers with a desired situation. As we have no diocesean Bishop to direct such affairs, we at once felt that the agency was just what we wanted. Now we would suggest that in the absence of a regularly authorized agent, it would no doubt confer a lasting benefit upon some vacant churches and some vacant-pocket preachers, if our papers, or one of them at least, would keep a standing list of our preachers who are waiting for orders, and another list of churches or societies who are destitute of regular preaching. This would be a very good substitute for the agency, and would not unfrequently lead pastor and people together occasionally, if not permanently. As we have a Southern Convention, as well as a Southern paper let us try the experiment in the Herald, if it agree with us in our suggestion. Let the Herald inform us of the prospects, and of the conditions on which such a list could be kept up. H. C. P.

Yorktown, Dewitt co., Texas.

For the Herald.

To the Universalists and Friends of Universalism In the South.

Brethren and Friends:—Remember our faithful, able and gallant Southern organ, in these days of "men's hearts failing them through fear!"—Long has its worthy editor stood the brunt of impious and immoral opposition to the Gospel of the blessed God. Shall any of us forget him in this fearful crisis? Perish the thought. Upon no class of men, is the extreme difficulty of the times more severe, than upon editors and publishers. Think of that, brethren, and do all you can for the Herald. Let all our brethren and friends, who read this, resolve to send a *paying* subscriber to Bro. Burruss; and, let every delinquent send on his subscription fund WITHOUT DELAY. Reader, are you a delinquent? Determine, from this moment, to belong to *that* list no longer. But, why enlarge upon this most important subject? Surely, Universalists, and *true friends* of the Gospel *cannot need further* urging to do the thing which is right. All fraternally submitted by

J. L. C. G.

Sampson co., N. C. Feb. 16, 1861.

For the Herald.

The Texas Convention.

Are there not brethren enough in our State to hold a Convention the coming year? I see the names of several preachers reported in the Universalist Almanac, and why not assemble in Convention to deliberate upon our interests, and become acquainted with each other? What say brethren Gardner, Stroud, Jay, and Cook? H. C. P.

Yorktown, Dewitt co., Tex.

ARRAH.—At a representation of Richard I II, at Weaverville, a short time since, while the distinguished tragedian, Stark, was delivering that portion of the dream in which Richard, reflecting on the phenomena attending his advent into the world, exclaims, "I was born with teeth," a lady of Milesian extraction was so wrapt up in the scene, that forgetting her locality, she earnestly ejaculated, "Arra, ye thafe of the wor'ld, ye were not! ye wor'nt!" She brought down the house, including Stark, who doubled up for at least two minutes, with a bad pain in his stomach.

Fallen Women.

In no particular do good and pure women err more grievously than in their estimate and treatment of their fallen sisters. No repentance can ever atone for their lapse from virtue, no after-striving for purity of life, can reinstate them in the good opinion of society, or absolve them from the pitiless scorn of those more fortunate, and, it may be, less severely tempted. They are dealt with as though no lesson of forgiveness had ever been breathed from the cross, as though no theory of reformation had ever been broached to a sinning world. We are told that for a long time the passage in the New Testament which Christ's treatment of the woman taken in sin, "was enclosed in black lines, indicating that it had best be omitted in public readings, so that in many corrupt versions as of the Evangelisteria, it came to be omitted altogether. It was considered dangerous that such leniency should be commended!"—The black lines no longer surround this practical lesson of forgiveness and charity, but all the same do we ignore it, as though it had never been bequeathed us. Wrapping ourselves in our own righteousness, we gather up our garment from contact with these poor creatures, as if their touch were pollution, and bar more securely the doors of society against them, calling them "outcast and abandoned." But by whom are they outcast—by whom abandoned? Not by the Great Father, for His arms are ever wide open to receive the sinful, and he not only permits, but invites the return of the vilest. No, it is we, His children, needing hourly forgiveness, who presume to "deal damnation" to a class of offenders pardoned by His Christ, and dismissed with the gentle reprimand, "Go and sin no more."

[*Mrs. Livermore.*

LORENZO DOW'S TOMB.—At this time last year, on one of the finest mornings in the city of Washington, we sought the resting place of that remarkable, eccentric man, Lorenzo Dow. The earth having been mantled with snow, and covered with sleet, presented one of the most gorgeous scenes of beauty seldom surpassed.—It was perfectly glorious! Not a leafless tree, or shrub, but was encased with its transparent covering, and shone with the light of heaven. We wended our way to the western cemetry of the city, and in a remote corner, beneath a dense shade of dark cedars, a large flat stone revealed the repository of the remains of this interesting man. A friend scraped away the sleet, and we read this inscription:—

LORENZO DOW
Who was born in Coventry,
Connecticut,
Oct., 1777. Died Feb. 2d,
1833. Æ. 56
"A Christian is the highest
Style of man.
A slave to no sect, takes
No private road,
But looks through Nature,
Up to Nature's God."

In a city of one of the Southern States, which has *not yet* seceded from the Union, a prominent member of one of the Presbyterian churches told his pastor that "he would quit the church if he did not *pray for the Union.*" The minister, who is as full of humor as he is overflowing with loyalty to the South, replied to this, that "our Church does not believe *in praying for the dead!*" The joke of course, got out, and even the Union men heard it with a wry smile.

FASTETH GROWTH.—A native of 'Down East,' describing, with characteristic exaggeration, the remarkable properties of guano, as a promoter of vegetation, said that a few hours after planting cucumber seeds, the dirt began to fly, and the vines came up like a streak; and although he started off at the top of his speed, the vines overtook and covered him; and on taking out his knife to cut the "darned things," *he found a large cucumber gone to seed in his pocket!*

Smith met two editors who had been at 'outs,' on the street, arm in arm. "Hello!' said he, "the lion and the lamb lie down together, do they?'—'O, Yes,' said editor No. 1. "Jones, here did the *lying*' and I did the *lamming*' and of course we came down together.'

Why is I like giving away a sweet heart? Because it makes one a lover.

UNIVERSALIST HERALD—DEVOTED TO RELIGION, AND GENERAL NEWS.

The Herald.

"The Restitution of all things"—Acts 3:21.

JOHN C. BURRUSS, EDITOR & PROPRIETOR.

Office on Perry Street, Up-Stairs, near the Eagle Drug Store.

Montgomery, Ala., March 15.

Corresponding Editors:

S. J. McMorris, | J. L. C. Griffin,
E. H. Lake, | B. F. Strain,
J. M. H. Smith.

Send on Subscribers!

PREMIUMS OFFERED!!

Now is the time to increase the circulation of the Herald. A little earnest effort on the part of *live* Universalists, would greatly increase our list, and thus enable us to accomplish more for Universalism in the South. For every new cash subscriber, we will give two copies of our debate with Dr. Lovic Pierce, worth 50 cts. Brethren, work for the Herald and thus cheer our heart.

New Volume.

With this issue we begin Vol. 15 of the old *Herald*. We still love Universalism and expect to labor for it with unabated zeal. *Verbum sat.*

Southern Visitor.—Such is the title of a neat literary paper just commenced in this city by Prince and Smallfield. It is designed to supply a want in the public mind which no other paper in the State does. It is well filled with interesting articles. Published weekly at $2.

☞Bro. J. M. H. Smith, will preach at Mount Zion, near Garland, Butler county, Ala., on the third Sunday in every month.

"Montgomery Post."

Daily Edition, $5
Weekly, 2

Although this is comparatively a new paper, its circulation is very large, and steadily increasing. The "Post" is edited by J. F. Gaines, with marked ability, who is a pungent, lucid writer.

☞Bro. Henry Coker—we have credited you as requested. You have paid to Vol. 14, No. 26.

☞Remember, that we are giving two copies of our debate with Dr. L. Pierce on the Trinity, for every cash subscriber.

☞Burruss & Hicks' debate on Universal salvation, is just the thing to put into the hands of the enquiring. It converted a Methodist of 30 years' standing, to Universalism.

☞The New Covenant has recently entered upon a new volume. It is a sterling Universalist paper, published weekly in Chicago, Ill., at $2.—Rev. D. P. Livermore, editor.

☞The Herald and Era, of Indianapolis, Ind., has entered upon a new volume in a neat dress. It is doing valiant service in the cause of Universalism. It is ably edited by Revs. I. D. Williamson and R. M. and M. G. Lee, at $2 per annum.

Black List.

Shall we be *forced* to expose the names of those who will not let us hear from them? Our patience is getting nearly threadbare, and our purse is quite bare. If any man is so cramped that he cannot pay, we will indulge him if he will let us know.

Pierce & Burruss' Discussion.—This debate with Rev. Dr. L. Pierce, was on the Trinity. Arguments, pro and con are adduced with considerable force. Two copies sent for every new subscriber.

☞Dr. Clopton has returned to Montgomery, and is stopping at the Exchange, where he may be found until April 1st. He has effected a number of remarkable cures, as can be testified to by citizens of the highest standing.

Thanks for Subscribers.—We return our thanks to Staff. Davis, J. D. Tatum, Rev. J. L. C. Griffin, Rev. E. H. Lake, and others, for new subscribers procured for the Herald.

☞Br. J. H. Huffstetler, we will wait on you. Honest men we are not afraid of.

Funeral Notice.—Br. B. F. Strain will preach the funeral of the late Miss Ellen Hare, daughter of W. V. Hare, on the 1st Sunday in April.

☞Dr. F[illegible].—We have made the correction of which you speak.

Reply to M. P. Stevens' Strictures on the Genealogy of Christ.

In recent issues of this paper, Mr. Stevens puts forth certain strictures which we will here briefly examine.—Speaking of the baptism of Christ, (Matt. 3: 16) the opening of the heavens unto him, and the descent of the spirit of God like a dove—the voice from above, &c., he says:

"From the expressions 'were opened unto him,' and 'he saw,' we are necessarily led to infer that this revelation was made to Jesus himself, and to him alone. But when we refer to John 1st ch. 32d verse, we read, 'And John bore record saying, I saw the spirit,' &c., which shows that John also was a beholder of this wonderful and miraculous sight."

We see no reason why we are *necessarily* led to infer that this revelation was made *alone* to Jesus. To assume that it *was*, requires proof.—Were we to say, it is evident to the president, that these are exciting times, would we infer that it is evident alone to the president? The fact that in John 1. 32, it is said, John bore record, saying I saw the spirit, *&c.*, shows that the revelation was not made alone to Jesus, and that Matt. did not wish to be so understood. Again says Mr. *S.*:

"It would appear that this miracle was performed to establish the Messiahship of Jesus, but when we consider that it was beheld by the only two individuals, and as they were already satisfied of that fact, I am at a loss to see the good that could, reasonably, have been expected to result from it."

Here again, we think Mr. S. errs in his conclusions. At first, he was induced to believe that the revelation was made *alone* to Christ. Now Mr. S. has discovered that John *also* saw it. If he assumes that these two, alone saw it, let him *prove* it—the *onus probandi* devolves upon him. If the miracle was performed to establish the Messiahship of Jesus, as Mr. S. *admits*—it carries evidence with it that it was visible to more than two. Mr. S. further says:

"If the 'spirit of God' took the 'bodily shape of a dove' was not that dove, for the time being, God? And if so, does not this conflict with what Jesus himself says in the 5th ch. 37th verse of John, viz: 'Ye have neither heard his voice at any time, nor seen his shape.'"

We do not think the spirit of God indicates the shape or bodily presence of God. Are the *rays* of the sun the sun itself? These rays, as is well known, may be reflected in divers shapes, without thus necessitating the shape of the sun. The conclusion therefore of Mr. S. we think is illogical.

After all the efforts of Mr. S. to show that the voice from heaven was heard by only *one* or *two*, upon which supposition he builds his argument, right on the heel of this, he introduces testimony to prove that the "people heard it!" His language is—

"But perhaps this is the same miracle that was intended to be recorded by St. John in the 12th ch., 28th v.; if it is, it is all made very plain by the evangelist himself, for he says in the 29th verse that 'The people therefore that stood by and heard it said it thundered: others said an angel spake to him.'"

The temptation of Christ, to which our friend next refers, in our judgment, is grossly misunderstood.—There was no personal devil to lead him about—no literal mount—no literal wilderness. These were figures of speech designed to illustrate important truths. The dialogue recorded, passed through the mind of the Saviour—the mount was the pinnacle of ambition—the devil, such thought as were antagonistic to his mission, while the wilderness of conflicting ideas rose up in his mind. But he triumphed as a pure conqueror. "He was in all points," says James, "tempted as we are, and yet without sin." Farther he says—"Every man is tempted when he is drawn away of his own lusts and enticed."

Richmond, Va.

Bro. Jno. Easton, in a late letter to us, says:

"Bro. Bosserman is doing a great work in Richmond. He draws good congregations, and gives great satisfaction generally. He is a powerful preacher, and a real worker."

We are pleased to hear of the prosperity of the Richmond church, and pray that Bro. Bosserman's labors may continue to be abundantly blest.

☞C. A. Putnam, Muscogee Steam Mill, Ga., owes us $2 50.—When a man refuses to take his paper from the office, and refuses to pay, he is a promising candidate for the penitentiary.

☞E. F. Ross, late of Orieon, has left for Texas. He owes us $2.

☞H. E. Cox, Macon, Miss., has gone off without paying us. He owes us $2.

Notice.—Bro. E. H. Lake will preach in New Port, Fla., the 3rd Sunday in March.

At Mt., Zion Church, Leon county, Fla., 5th Sunday.

The War Subject.—The editor of the Christian Banner, Fredericksburg, Va., uses the following sensible language:

"We have heard so much about war, war, war, and the parties are so tardy in coming to action, that we begin to think it's all a hoax, gotten up and designed for political purposes and nothing more. We would advise all sensible men to go to work, and rest in peace for the next four years.—Positively, we don't think that there is much chance for a fight."

Universalism.—The Ambassador publishes the following "Denominational Statistic fos 1860:

"Accessions to the ministry, 46; ministers received from other denominations, 16; re-admission to the ministry, 1; total added to the ministry, 66; preachers ordained, 8; dedications, 23; discussions, 23; deceased clergymen, 8." The editor of the Ambassador think that "there has never before been so large an accession to the Universalist ministry in any one year, as there was during the last."

Baltimore, M. D.—A member of the Universalist society in Baltimore, writing to Br. H. Lyon, of the Ambassador, says:

"We dedicate our new church the 24th of March, and expect to have a good time. We have every evidence of permanent success. The congregations are large, our Sabbath School is increasing, our pastor is untiring, and our people zealous. Our Conference meetings are increasing in interest, and will do much to extend a pure religious feeling among our people."

It will be remembered by our readers that Br. J. R. Johnson, late of Milford, Mass., is pastor of this society in Baltimore. We rejoice in the pleasant successes in his labors here.

Washington City.—Rev. T. Fiske, in a late letter to the Ambassador, says:

"Our success has thus far astonished the most sanguine among our religious friends. Our meetings have been steadily increasing from the first, in point of numbers. Now our congregations number 800 persons. Last evening, (Sunday, Feb. 10,) the large church was uncomfortably full. It is estimated that it will hold, including the galleries, from ten to twelve hundred people. We have an excellent choir—probably the best in the city; and everything wears a most encouraging aspect. Those who were the least hopeful at first, now 'thank God and take courage.'"

A beautiful gem of oriental literature is quoted by Sir William Jones from the Persian poet Sadi:

'The sandal-tree perfumes, when riven,
The axe that laid it low;
Let man, who hopes to be given,
Forgive and bless his foe."

Exposition.

"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sicknesses."—Matt. viii. 17.

What things took place that this prediction might have fulfillment?—We find the answer by reading a number of verses preceding this verse. We read how the Saviour cleansed a leper, healed the palsy-stricken servant of a centurion, and restored to health a woman in Peter's house who was sick with the fever. Then we come to these words: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick." Why did he do these works? "That it might be fulfilled," says the Evangelist, "which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sickness."

Thus we see at one glance in what sense the Savior takes our infirmities, and bears our sickness; that he does not do these things literally, but in the manner of a physician removing from his patients their ills and pains.

A physician does not cure his patients by going to them and taking into his own form their diseases, and actually bearing them in his own body away but by administering to them suitable medicine, and teaching them how, by proper diet, care and exercise, to regain their health and strength.—*Banner*.

Value of Newspapers.—Bishop Ames says that it is his deliberate opinion that two dollars spent for a good newspaper, is of more value as an educator in the family, than ten dollars paid to a schoolmaster for tuition. 'And,' remarked the Bishop, 'thirty years' observation has but confirmed my opinion.'

Nothing is easier than to *start* a newspaper, but nothing is more difficult than to keep it up to the paying point. If any one thinks differently we should like to have him try his hand at it awhile—that's all.

☞A Universalist church was recently dedicated in Mt. Gilead, Ohio.

At the close of a Conference, held recently at Susquehanna Depot, Pa., on which occasion the resident minister, Br. C. C. Clark, and Brs. Z. J. Sawyer and Moses Ballou, of N. Y., were present. A subscription was started, and more than $1700 was put down for a new church.

Newspaper Suspension.—The *Southern Baptist Messenger*, (an Old School or Anti-mission paper, published at Covington, Ga.,) has suspended for the space of a year, because of insufficient patronage.

Dedication at Livermore Falls.—The new Universalist church at Livermore Falls, Me., was dedicated on the 30th ult. Bro. Geo. Bates preached the dedicatory sermon; and Brs. W. R. French, and O. K. Johnston, assisted in the services. The society in that place are in the enjoyment of encouraging prospects.

Candid Admission.—Dr. Adam Clarke in his comments on Heb. vi, 6, employs the following language in regard to the translators of the Scriptures:

"Had our translators, who were excellent and learned men, leaned less to their own peculiar creed in the present authorized version, the church of Christ in this country would not have been so agitated and torn as it has been with polemical divinity."

A Gem.

"Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh or tear,
Then steal away, give little warning,
Choose thine own time,
Say not good night; but in some happier clime
Bid me good morning."

An Epitaph on a Child.

Here a pretty baby lies,
Sung asleep with lullabies;
Pray be silent and not stir
The easy earth that covers her.
[Herrick.

Be Firm.—The true Universalist amid the conflicting ideas of the day may well exclaim—

'Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart.'

[For the Herald.]

Patronize Home Enterprise.

The poet has truly said—
"'Tis distance lends enchantment to the view,"

And the consequence is, that mankind are naturally disposed to consider nothing valuable unless it comes from a distance, and they are always more ready to encourage foreign than home enterprise Hence we must build up Northern cities to the neglect of our own, and send to the North for everything of importance we want, instead of encouraging home industry—If we want a book or a pamphlet published we must send to the North to have it done up in style, and if we want a newspaper of any kind whether religious, political, or literary, we must send off to the North for it instead of keeping our money at home to circulate among ourselves. It is high time our eyes should be opened to our true interests. If we want a literary paper let us subscribe for the Field and Fireside, published at Augusta, Ga., at $2 a year, which is as good as any paper of the kind published at the North—or the Temperance Crusader, published at Atlanta, Ga., another excellent paper, or any other literary paper published at the South. Or if we want a religious paper let us support the Herald, and if it is not all we want it to be, let us support it the more cordially, and in this way encourage the editor to improve it, for how can he do this while men neglect it and patronize Northern papers?

S. J. M.

Being and Seeing.—"*Be*," said Emerson, in one of his excellent lectures, and "not *seem*." The advice is sound and practical. The great trouble is, the world affects to be what it is not. It seems, rather than is. Hypocrisy is chronic with most people. The varnish and conventionalities hide the real wood, give it another color, and make it pass for something else. We deal so much in counterfeits that the true metal is lost sight of, and we easily come to believe that all is gold that glitters. In society, alloy is just as good as gold, provided it only glitters as brightly. Our social life is artificial. We environ ourselves with glitter and show, and bauble and gewgaws of fashion, at the expense of harmonious development of character, of nobleness of soul, and symmetical and beautiful lives.—Hypocrisy creeps into the church and the State. It takes its stand in the market-places. It stalks abroad at noon-day, unrebuked. It embodies itself into, and characterizes men's life. It makes men talk as though they had the tongues of angels, but it only defends the hiss of the serpent.

It is a most fearful fact to think of that in every heart there is some secret spring which would be weak at the touch of temptation and that is liable to be assailed. Fearful and yet salutary to think of; for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease or lie down in this field of life, without sentinels of watchfulness and campfires of prayer.—*Clapin.*

The Family.—The family circle is God's blessed ordinance, and is the sweetest, the happiest, and the most hallowed spot on earth. It is the nursery of affection, of friendship, and of virtue; the place where those ties of mutual dependence and help are first formed, which, in their expanded state, unite human society; and, according to the manner in which the rights of the family circle are enjoyed, its duties discharged, and its true benefits realized, are the moral character, the stability, and the grandeur of a country.

The young man who drinks, bets, swears, gambles, and idles away his time, is on a thin place on the ice.

Long Sermons.—"Seven words of Scripture truth are more cogent on this point, than volumes of the toughts of men. 'Paul was long preaching. Eutychus fell asleep.'"

An Important Distinction.—The Rev. W. MacMahon, a venerable Methodist minister, is writing reminiscences of his early life. He founded the first Methodist church in Huntsville, Ala. The scene of the following anecdote is somewhere in that section of the State:

I had preached this year too hardened congregation of wealthy sinners, where there was no Society; and I suppose they thought themselves 'free from the dead,' so far as payis concerned. When I was preaching my last sermon to them, I remarked that I had been preaching to them some time the best I could, and that if I had not preached as well as others, I had preached as cheap a Gospel as any other man ever did; that for all my labor among them I had not received as much as would wrap my little finger with crocus. As I was taking my leave, there was some feeling manifested, when a large, fat old man came up to the pulpit, blubbering and wiping his eyes, and said: "God bless you, sir; if we poor critters don't pay you, the Lord will." 'I understand,' said I, 'that the Lord is very good for his own contracts, but I never heard that he was bound to pay your debts.'

☞A Universalist church was recently dedicated in New Albany, Ind.

Holloway's Pills.—*Costiveness.* The bowels become torpid and powless under continual purgation. Holloways Pills penetrate to the nucleus of the disease and eradicate it. They evacuate the foul and vitiated particles from the intestines by a mild aperient operation and recuperate their exhausted energy, by restoring tone and vigor; they induce a healthy action and prevent a relapse of the malady. For Piles, Fistulas, Dyspepsia, and all disorders of the viscera, they stand without a rival. Sold by all Druggists at 25c., 62c., and $1 per box.

A wise man takes all adversities and misfortunes as blessings in disguise.—He laughs and is always happy, while the poor complaining simpleton fancies happiness to consist in idle pleasures, and never finds it.

'Why did you leave your last place?' inquired a young house-keeper, about to engage a new servant. 'Why, you see, ma'am,' replied the applicant, 'I was too good looking; and when I opened the door, folks took me for the missus.'

A gentleman traveling on a railroad lost his hat, when, without a moment's hesitation, he pitched out his hat-box, on which was his name and address; wisely judging that the latter would lead to the return of the former, which it did.

THE ARKANSAS TRAVELER.

A burlesque *tune*, known as "The Arkansas Traveler," is exceedingly popular at the West and South, and originated from the incidents of the following story—which are exactly as related fifteen or twenty years ago—by the author of the tune and story, Col. S. C. Faulkner, of Arkansas:

The narrator plays the air vehemently, on a fiddle, for a short time, then relates a portion of the story; then again falls to playing as if he had given his audience enough of a good thing, at one time.

In the earlier days of the territory of Arkansas, when the settlements were few and far between, an adventurous rtaveler from one of the old States, while traversing the swamps of that portion of the kentry, gets lost, on a cold, rainy day, in the autumn of the year. After wandering till evening, and despairing of finding a habitation, while searching for a place to camp, he strikes a trail which seems to lead *somewhere*, and also hears in that direction the *noise* of a fiddle.

Accordingly he *takes* the trail, and soon discovers ahead of him, rising above the timber, a light column of smoke, which he knows comes from the babin of a squatter. As he approaches, he finds it to be a log cabin, ten logs high, and about ten feet square—one side being roofed, and the other only half covered with boards. He also sees the proprietor seated on an old whisky barrel, near the door, sheltered by a few boards which project from the eaves, playing a tune, or rather the first snatch of a tune, on an old fiddle.

After surveying the habitation and surrounding of "cotton-head" children, the traveler rides up to see if he can get lodgings, and the following dialogue ensues. The hoosier, however, still continued to play the same part over and over again, only stopping to give short, indifferent replies to the traveler's queries:

Traveler. Good evening, sir.

Squatter. How d'ye do, sir.

T. Can I get to stay all night with you?

S. No, sir.

T. Can't you giva me a glass of something to drink? I am very wet and cold.

S. I drank the last drop this morning.

T. I am very hungry; ain't had nothing to eat to day. Will you let me have something to eat?

S. Haven't a darned thing in the house.

T. Then can't you give my horse something?

S. Got nothing to feed him on.

T. How far is it to the next house?

S. Stranger, I don't know; I've never been there.

T. Well, where does this road go to?

S. It's never been anywhere since I lived here; it's always here when I get up in the morning.

T. As I am not likely to get to any other house to night, can't you let me sleep in yours, and I'll tie my horse to a tree, and do without anything to eat or drink?

S. My house leaks; there's only one dry spot in it, and *me* and Sal sleeps on that.

T. Why don't you finish covering your house and stop the leaks?

S. It's raining.

T. Well, why don't you do it when it's not raining?

S. It don't leak then.

T. Well, as you have nothing to eat or drink in your house, and nothing alive about your place but children, how do you do here, anyhow?

S. Putty well, I thank you. How d'ye do yerself?

T. (After trying in vain all sorts of ways to extract some satisfactory information from him.) My friend, why don't you play the whole of that tune?

S. (Stops playing, and looks up for the first time.) I did'nt know there was any more to it. Can you play the fiddle, stranger?

T. I play a little, sometimes.

S. You don't look much like a fiddler, (handing him the fiddle.) Will you play the ballance of that tune?

The traveler gets down and plays that tune.

S. Stranger, come in! take half a dozen chairs and sit down. Sal, go round into the holler, where I killed that buck this morning. Cut off some of the best pieces and fetch it, and cook it for me and this gentleman, directly. Raise up the board under the head of the bed, afore you go, and get the old black jug I hid from Dick, and give us some whisky—I know there's some left yet. Dick carry the gentleman's horse round to the shed; you'll find some corn and fodder there. Give him as much as he can eat,—Durn me, stranger, if you can't stay as long as you please, and I'll give you plenty to eat and drink. Hurry, ole woman. If you can't find the butter knife, take the cob-handle, or granny's knife. Play away, stranger! you shall sleep on the dry spot to-night.

After about two hours' fiddling and some conversation, in which the Squatter shows his characteristics, the stranger retires to the "dry spot."

PARODY.

I will marry for his mon
Altho' he is not yout
He will call me his 'dea
And kiss my marble
My friends will praise m
Because they'll wish
A seat in husband's carr
To take the morning
Chorus—Gold, brightes
I'll be an old man's ho
What though he's very
I'll love him for his mo

I will marry for his mon
What tho' in age he's
One's life may be made
Being an old man's dea
Tho' old, and, mayhap, s
I'll laugh, though he
I'll be an old man's darli
And you a young man'

I will marry for his mone
Then I will be a lady
And 'twill be so very funn
You'll throw yourself a
Then when I lose my husb
'Twill soothe my after
To know I hold his purse
And I'll shed golden tea

Those who shun society a
very strong or very weak.

Peace is the evening sta
soul, and virtue is its sun;
are never far apart.

Cover a fool with gold and
pass current.

Be not affronted at a jest.
throw salt at thee, thou wilt
no harm, unless thou hast sor

It is the opinion of the doc
the lawyer gets his living by
while the lawyer thinks the doc
his by 'pillage.'

Reading makes a learned m
ting a correct man, speaking
man, thinking a great man, an
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A good hearted fellow may
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and yet take delight in tripping
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An old doctor said that peop
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hint and a sensible doctor.

Henry, you ought to be asha
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Persons making remittances a
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	Paid	to V
Chas Michie, Tenn	$10	1
C A Strother, Ga	2	1
Staff Davis, Ala	6	
for self,		1
Dr W Davis, "		1
and John Davis,		1
J Cochran, Ga	5	1
J D Tatum, Ark	2	1
E E McLane, Ala	2	1
D W Bell, NC	2	1
J H Becton, "	1	1
Mrs E Cannon, Ala	2.50	16
Jos Hughey, "	2	16
Mrs Isab Manning, Ga	5	15
Dr A W Todd, Ala	2	15
E Gaskin, SC	2	16
Dr J Gillispie, Miss	5	16
Thos S Cook, Va	6	15
Rev J L C Griffin, NC	3	
for G W Lamb, "		15
A Gandy, Ala	2.50	16
W B Amos, Fla	2	15
Jno Moore, Tenn	5	15
Dr Simms, "	5	15
R Wright, Ga	2	16
M Chapin, SC	2	16
H F Blandy, Ohio	10	
for advertising,		
Rev S M Simons, SC	2	16
J F Allen, Ga	1.10	14
T D Mercier, "	8	
B W Payne, "	1.50	15
J M M Martin, "	1.50	16
Mrs E Edmonson, Ten	2	16
Dr Geo Bowers, "	2	15
C E Baskins, SC	1	16
B W Harvey, Tex	5	15
Rev B F Strain, Miss	2.50	
for Mrs D McElroy, "		17
J J Collins, Fla	2	16
Jas Butler, Ga	2	16
H Elder, "	2	16
Mrs N Wash, SC	2	15
Rev J L C Griffin, N C	2	
for J W Hutchings, Va		15
[illegible]D Crawford, Miss	2	15
Rev T H Rush, "	2	16
J H Brittian, "	2	15
C S Braswell, NC	4	
for W J Whitehead, "		16
and Jere Batts, "		16
Perry Peacock, Ga	1	
for books.		
W A Ashford, Miss	8	16

Received $2 for S J McMorris.

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After about two hours' fiddling and some conversation, in which the Squatter shows his characteristics, the stranger retires to the "dry spot."

PARODY.

I will marry for his money
 Altho' he is not youthful now,
He will call me his 'dear honey,'
 And kiss my marble brow.
My friends will praise my marriage,
 Because they'll wish to share
A seat in husband's carriage,
 To take the morning air.
CHORUS—Gold, brightest gold,
 I'll be an old man's honey,
What though he's very old,
 I'll love him for his money.

I will marry for his money,
 What tho' in age he's very sere,
One's life may be made so sunny,
 Being an old man's dear;
Tho' old, and, mayhap, snarling,
 I'll laugh, though he be grave;
I'll be an old man's darling,
 And you a young man's slave.

I will marry for his money,
 Then I will be a lady gay,
And 'twill be so very funny,
 You'll throw yourself away.
Then when I lose my husband,
 'Twill soothe my after years,
To know I hold his purse-strings,
 And I'll shed golden tears.

Those who shun society are either very strong or very weak.

Peace is the evening star of the soul, and virtue is its sun; the two are never far apart.

Cover a fool with gold and he will pass current.

Be not affronted at a jest. If one throw sait at thee, thou wilt reiceve no harm, unless thou hast sore places.

It is the opinion of the doctor that the lawyer gets his living by plunder, while the lawyer thinks the doctor gets his by 'pillage.'

Reading makes a learned man, writing a correct man, speaking a ready man, thinking a great man, and praying a good man.

A good hearted fellow may willingly lend a crutch to halting humility, and yet take delight in tripping up the stilts of pretension.

An old doctor said that people who were prompt in their payments always recovered in their sickness, as they were good customers, and physicians could not afford to lose them. *A* good hint and a sensible doctor.

Henry, you ought to be ashamed to throw away bread like that. You may want it some day.' 'Well, mother, would I stand any better chance of getting it then, if I should eat it up now.'

Receipts.

Persons making remittances are particularly requested to notice this table, by which they may learn how far their payments extend.

	Paid	to Vol	No.
Chas Michie, Tenn	$10	15	26
C A Strother, Ga	2	15	25
Staff Davis, Ala	6		
for self,		15	50
Dr W Davis, "		16	1
and John Davis,		16	1
J Cochran, Ga	5	15	25
J D Tatum, Ark	2	16	1
E E McLane, Ala	2	16	1
D W Bell, NC	2	15	24
J H Becton, "	1	15	28
Mrs E Cannon, Ala	2.50	16	1
Jos Hughey, "	2	16	1
Mrs Isab Manning, Ga	5	15	12
Dr A W Todd, Ala	2	15	46
E Gaskin, SC	2	16	5
Dr J Gillispie, Miss	5	16	26
Thos S Cook, Va	6	15	26
Rev J L C Griffin, NC	3		
for G W Lamb, "		15	18
A Gandy, Ala.	2.50	16	18
W B Amos, Fla	2	15	11
Jno Moore, Tenn	5	15	6
Dr Simms, "	5	15	31
R Wright, Ga	2	16	1
M Chapin, SC	2	16	1
H F Blandy, Ohio	10		
for advertising,			
Rev S M Simons, SC	2	16	1
J F Allen, Ga	1.10	14	46
T D Mercier, "	8		
B W Payne, "	1.50	15	36
J M M Martin, "	1.50	16	1
Mrs E Edmonson, Ten	2	16	1
Dr Geo Bowers, "	2	15	1
C E Baskins, SC	1	16	1
B W Harvey, Tex	5	15	15
Rev B F Strain, Miss	2.50		
for Mrs D McElroy, "		17	7
J J Collins, Fla	2	16	1
Jas Butler, Ga	2	16	1
H Elder, "	2	16	1
Mrs N Wash, SC	2	15	39
Rev J L C Griffin, N C	2		
for J W Hutchings, Va		15	36
[illegible] Crawford, Miss	2	15	44
Rev T H Rush, "	2	16	33
J H Brittian, "	2	15	44
C S Braswell, NC	4		
for W J Whitehead, "		16	1
and Jere Batts, "		16	1
Perry Peacock, Ga	1		
for books.			
W A Ashford, Miss	8	16	5

Received $2 for S J McMorris.

Objections to Endless PUNISHMENT.

THIS is a strong work by Rev. E. H. LAKE. For sale at the Herald Office. *Price 60 cents.*

Stieff's First Class Iron Frame PIANO MANUFACTURER.

The Largest assortment in the city constantly on hand, va ying in pice fom $200 to $500.

All Pianos sold by me, are guaranteed to give entire satisfaction for the term of five years, My facilities for manufacturing, are such, that I can sell them at prices which defy competition on accommodating terms. Are also superior in touch and tone to any manufactured. Orders received by the Rev. Mr. Lake, Magnolia, N C., or by mail, will be as carefully attended to, as if the purchaser was present himself, at my manufacturing price.

Also, Melodeons suitable for Parlors and Churches. Also constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.

CHARLES M. STIEFF,
No. 7, S. Liberty St. Baltimore, Md.

List of Pianos made by CHARLES M. STEIFF, *No. 7, S. Liberty Street, Baltimore, Md.*

BALTIMOE, MACH 5TH, 1857.

6 Octave, Rosewood case, plain, front round,
6 Octave, Rosewood case, 2 mouldings, front round,
6 1-2 Octave, Rosewood case, plain front, round carved lyre,
6 1-2 Octave, Rosewood Case, moulding front, round carved lyre,
6 3-4 Octave, Rosewood case, 2 mouldings, front round carved lyre,
7 Octave, Rosewood Case, plain front, round carved lyre,
7 Octave, Rosewood case, 1 moulding front, round carved lyre,
7 Octave, Rosewood case, 2 mouldings, front round carved lyre, fancy name board inlaid,
7 Octave, Rosewood case, 2 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name-board, and fancy Desk,
7 Octave, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre,
7 Octave, Rosewood case, 3 heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round,
7 Octave, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round,
7 1-4 Octave, rich Rosewood case, Lous XIV., finished all around with carved work, carved feet and lyre,

m20v1n11.—tf

MANHOOD
How Lost, How Restored.

Just Published, in a Sealed Envelope, ON THE NATURE TREATMENT AND RADICAL CURE OF SPERMATORHOEA, or Seminal Weakness, Sexual Debility, Nervousness and Involuntary Emissions producing Impotency, Consumption and Mental and Physical Debility.

BY ROB. J. CULVERWELL, M. D.,

The world-renowned author, in this admirable Lecture, clearly proves from his own experience that the awful consequences of self-abuse may be effecutually removed without medicine and without dangerous surgical operations, bougies, instruments, rings or cordials, pointing out a mode of cure at once certain and effectual, by which every sufferer, no matter what his condition may be, may cure himself cheaply, privately and radically.—This Lecture will prove a boon to thousands and thousands.

Sent under seal to any address, *post paid*, on the receipt of two postage stamps, by addressing Dr. CHAS. J. C. KLINE, 127 Bowery, New York,—Post Box 4,586. sep. 1st. '60–ly.

M. J. HAURY,

UPHOLSTERER AND PAPER HANGER
Court St., (near Baptist Church,)
MONTGOMERY, ALA.

KEEPS constantly on hand, all kinds of UPHOLSTERY, MATERIALS, PAPER HANGINGS, WINDOW SHADES, CORNICE HAIR, SHUCK AND SPRING MATTRESSES, &c.

☞ Strict attention given to repairing old furniture at the lowest prices.

January 4, '61–6m.

Improved Grammar.

A NEW and Improved Grammar of the English Language, by Prof. I. J. Morris, M. A., of Alabama.—This Grammar is so arranged and simplified, that pupils can obtain a correct knowledge of the English tongue in a very short time. It is rapidly being introduced into schools and Colleges. For sale at the *Herald* Office, Montgomery, Ala. Price by mail, $1, 12 1-2 cts.—tf.

July 13, 1860.

Clayton & Sledge's Debate.

We have this work for sale at the Herald office. Price by mail, 75cts. Universalism, as usual, shows its invincible strength.

APPOINTMENTS.

BR. J. C. KENDRICK'S APPOINLMENTS FOR MARCH.

Second Sunday, McMullen's Meeting House, Brooks co., Ga.

Tuesday after, at Samuel Hinton's, Gadsden co., Fla.

Wednesday night following, at Madison C. H. Fla.

Third Sunday, at Quitman, Brooks co., Ga.

Monday night, after, at Thomasville, Ga.

Fourth Sunday, at Parker's Meeting House, Thomas co., Ga.,

Monday night after, at Lassinger's Meeting House, Thomas co., Ga.

The friends will please have the above appointments well circulated.

Br. Strain's Appointments for MARCH, 1861.

1st Sabbath, at Charcone, Ala.,
2nd Liberty, Miss.
3rd Huntsville, "
4th, Sand Mound "

and the 5th Sabbath in March, at Lodi, Miss., I would say to the friends at Lodi, that my failure to meet my appointment on the 3rd Sabbath in Feb., was owing to my being stopped by high water. On my return from Georgia, the same cause prevented me from reaching my appointment at French Camp, on Friday before the 3rd Sabbath. B. F. STRAIN.

BR. GRIFFIN'S APPOINTMENTS.

On the 3d Sunday in Feb., at Red Hill, Sampson co., N. C,

On the 4th Sunday at Chinquapin Chapel, Jones co., N. C.

Second Sunday at Shiloh meeting eouse, in Lenoir county.

REV. J. M. H. SMITH, will preach at Mt., Zion near Garland, Butler co. Ala., the 3rd Sunday in every month.

FOR SALE.

A few copies of Lake's work, Objections to Endless Punishment. Price 60cts. *Also* a few copies of Burruss and Hicks' Discussion—Price 25cts. Address E. B ARMS, Pensacola, Fla.

MRS. WINSLOW, an experienced Nurse and Female Physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay all pain and regulate the bowels. Depend upon it mothers, it will give rest to yourselves and relief and health to your infants. Perfectly safe in all cases. See advertisement.

PROSPECTUS
OF THE
HUMORIST.

BELIEVING that a paper of a lively and amusing character is much needed in the South, that the mirthful wants of man's nature may thereby be gratified, I am culling from all quarters, the choicest and richest stories afloat for the columns of *The Humorist*. Side-splitting jokes, racy puns, comic anecdotes, and brilliant flashes of wit, that drive far away melancholy, a great foe to man's happiness, will adorn the columns of *The Humorist*. Sermons on "the harp of a thousand strings"—"the whang-doodle mourning for his first born," &c., will also be served to our readers. Such a journal as *The Humorist*, should be in every family dispensing mirth and sunshine. Names of subscribers are solicited without delay, and I hope all lovers of a good jovial paper, will at *once*, go to work and procure names to my paper which will drive far away the "blue devils." Persons who desire to subscribe to the paper, will send on their names without delay.

☞ All letters must be addressed to JAMES T. STORY, Montgomery, Ala.

CLUB RATES FOR THE HUMORIST.

We offer the paper to clubs, at the following low rates:

To Clubs of Five 90 cents each.
" " " Ten 85 " "
" " " Fifteen 80 cents "
" " " Twenty 75 cents "

The money can be enclosed in a letter, and sent at our risk.

Direct to,
JAMES T. STORY,
Montgomery, Ala.

Dr. G. Albright.

HOMŒPATHIC Physician, has removed his office to that formerly occupied by P. H. Owen on Perry Street, three doors above the Rialto, where he can be found during the day and at his residence near the Capitol at night. oct. 5—ly.

☞ We are authorized to announce THOS. P. MITCHELL, as a candidate for Sheriff, in the ensuing election. [te.

☞ The following from the pen of ex-Senator Hannigan, of Indiana, will be appreciated by all:

"We cannot refrain from calling the attention of our readers to the 'Hair Restorative' of Prof. O. J. Wood. It will be seen that he has numerous certificates from persons of the highest character, to the merits of his Restorative. From positive knowledge we are also enable to say that it is in every sense what it professes to be, and we do not hesitate to pronounce it the finest preparation for the head and hair which has, so far, been devised by human ingenuity. We have seen it arrest threatened baldness, and restore to the head its original profusion of natural and glossy hair, and when the latter has been prematurely tinged with gray, we have seen it, like magic, restore the colors of youth and health. The distinguishing property of this, we might truly say, miraculous 'Restorative' is that it gives to the person who uses it the same head of hair they wore in youth, thus acting in strict compliance with the first and greatest of all toilet-makers—Nature. No one who has used it will hesitate to unite with us in this testimony to its peculiar merit.'—*Covington (Ind.) People's Friend.* Sold by all respectable Druggists in city and country.

☞ COUGHS, The sudden changes of our climate are sources of PULMONARY, BRONCHIAL, and ASTHMATIC AFFECTIONS. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to *'Brown's Bronchial Trouches,'* or Lozenges, let the Cold, Cough, or Irritation of the Throat be ever so slight, as by this precaution a more serious attack may be effectually warded off. PUBLIC SPEAKERS and SINGERS will find them effectual for clearing and strengthening the voice. See advertisement.

MAGNOLIA
MALE AND FEMALE
Seminary.

THE undersigned, a graduate of William and Mary College, [Virginia] and formerly professor of Languages in Madison College, [Mississippi] announces to the liberal of all sects, his purpose of opening a School in Magnolia, N. C., about the 1st of February, 1861, in which he will teach all the branches, preparatory to a Collegiate course of studies.

As several benevolent gentlemen have volunteered to create a fund for the support of this school, the terms of tuition will come within the means of the humblest. While this school is under the control of the Universalist Denomination, and is established in order to give our people an opportunity of sending their children to a school in which their religious views shall not be molested, it is to be distinctly understood that the rights and opinions of all will be respected.

Board can be obtained in Magnolia or vicinity, for from $6 to $8 per month.

For further particulars, address the Principal, J. L. C. GRIFFIN, M. D., at Magnolia, N. C.

In connection with the above Institution, Miss ELLA F. LAKE will open a school for young Ladies, at her father's residence in Magnolia.

TERMS OF TUITION.

Primary branches,	$ 7
English "	10
Latin or French, or both,	15
Music on the Piano and Guitar,	20
Board at Rev. E. H. Lake's $6 per month.	

Magnolia, Duplin co., N. C.

THE NEW CATALOGUE.—Those of our readers who have not already, should at once send for a copy of the new Catalogue of the Iron City Commercial College. It is a fine thing, and should be in the hands of every one. Remember that copies of the Catalogue, with specimen of Prof. Cowley's Plain and Ornamental Penmanship, will be sent to any address, free of postage, by inclosing five letter stamps to JENKINS & SMITH, *Pittsburgh, Pa.*

Livingston & Komp,

Two Court Square, Montgomery, Ala.
IMPORTERS
AND
DEALERS IN
Dry & Fancy Goods,

HAVE just received per Ship, Deutschland, from Hamburg Germany, Five Cases, containing Broad Cloth, Pants stuff, Calicos, Ginghams, Harring, Knitting, Worsted, and a variety of Fancy Goods, which they offer, together with an extensive assortment of Domestic and Foreign Dry Goods, at extremely low prices for CASH! Patronize direct trade.

Dec. 21, '60—ly.

ORNAMENTAL PLASTERING

PLAIN and Ornamental Plastering executed with neatness and dispatch either in the city or country, by Charles A. Clapp. Having ample experience and good materials he pledges to execute his work in a superior manner and fail to please. Address,

CHARLES A. CLAPP,
Montgomery, Ala.

June 22, 1860.—ly.

Change of Schedule.

OFFICE ALA. & FLA. R. R. Co.
Montgomery, Nov. 29, '60.

ON and after Saturday, December 1st, the trains on the Alabama and Florida Rail Road will be governed by the following schedule:

MAIL TRIAN, DAILY,

Leave Montgomery at	6 30 a. m.
Arrive at Garland at	10 30 a. m.
RETURNING,	
Leave Garland at	1 30 p. m.
Arriving at Montgomery at	5 30 p. m.
CDCOMMODATION TRAIN, DAILY,	
Leave Montgomery at	2 45 p. m.
Arriving at Greenville at	6 15 p. m.
RETURNING,	
Leave Greenville at	6 00 a. m.
Arriving at Mong'ry at	9 40 a. m.

FREIGHT TRAIN, TRI-WEEKLY,
Leaves Montgomery at 9 45 a. m. on Mondays Wednesdays and Fridays. Returning, arriving at Montgomery at 4 25 p. m. Tuesdays, Thursdays and Saturdays.

Stages for Mobile and Pensacola leave Garland daily on arrival of mail train at 10-12 a. m., running via Evergreen and Sparta, over a good road of only forty miles, reaching the lower end of the road at 8 p. m. arriving in Pensacola at 12 o'clock at night, same day, and Mobile at 11 o'clock a. m. next day.

SAM'L G. JONES,
Eng. & Supt.

Montgomery & West Point Railroad.

Change of Schedule—Commencing Sunday, Aug. 19, '60.

MORNING TRAIN DAILY

Leaves Montgomery at 8 a. m., arriving in West Point at 2:10, a. m., and in Columbus at 2:30, a. m.

Connections twice daily with all lines to New York and ether Northern cities:

Negroes traveling alone, must be provided with two passes showing permission of their owners to pass over the road, one of which will be retained by the Ticket Agent or Conductor, and when traveling to points beyond this road their passes must be verified by some responsible person known to the Ticket Agent.

Other papers please copy.
DAN'L H. CRAM, Gen'l Sup't.

BROWN'S BRONCHIAL TROCHES

Cure Cough, Cold, Hoarseness, Influenza, any Irritation or Soreness of the Throat, Relieve the Hacking Cough in Consumption, Bronchitis, Asthma, and Catarrh. Clear and give strength to the voice of PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. *'Brown's Bronchial Troches,'* containing demulcent ingredients, allay Pulmonary and Bronchial Irritation.

Brown's TROCHES Brown's TROCHES Brown's TROCHES Brown's TROCHES Brown's TROCHES Brown's TROCHES Brown's TROCHES Brown's TROCHES Brown's TROCHES Brown's TROCHES Brown's TROCHES

"That trouble in my Throat, (for which the 'Troches' are a specific) having made me often a mere whisperer." N. P. WILLIS.

'I recommend their use to Public Speakers.' REV. E. H. CHAPIN.

'Great service in subduing Hoarseness.' REV. DAN. WISE.

'Almost instant relief in the distressing labor of breathing peculiar to Asma.' REV A C EGGLESTON.

"Contain no Opium or anything injurious." DR. A. A. HAYES, Chemist, Boston.

'A simple and pleasant combination for Coughs.' DR. G. F. BIGELOW, Boston.

'Beneficial in Bronchitis.' DR. J. F. W. LANE, Boston.

'I have proved them excellent for whooping cough.' REV. H. W. WARREN, Boston.

'Beneficial when compelled to speak, suffering from cold.' REV S J P ANDERSON, St. Louis.

'Effectual in removing Hoarseness and Irritation of the Throat, so common with Speakers and Singers.' Prof. M. S. JOHNSON, LaGrange, Ga. Teacher of Music, Southern Female College.

'Great benefit when taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me.' REV E ROWLEY, A. M. President of Athens College, Tenn.

☞ Sold by all Druggists at TWENTY-FIVE CENTS A BOX.

Dec. 7, '60–6m.

JUDSON'S
MOUNTAIN HERB
WORM TEA.

Herbs, Barks and Roots *versus* Poisonous Minerals and Drugs.

MOTHERS TAKE HEED!

Do you when observing the uneasy actions of your children, consider that it may be more than a mere Cholic that afflicts them? In nine cases out of ten, the cause of the little sufferer's anguish is *WORMS, and should be at once looked to.*

HEADS OF FAMILIES

Do not let your children suffer, when we present you in

JUDSON'S WORM TEA

A SAFE AND PLEASANT CURE FOR WORMS.

How much better and safer would it be to have it always in the house. A little delay when a child is taken ill may often be the cause of its death, while acting without delay, and by giving the *MOUNTAIN HERB TEA* immediately, you will not only save the child a long and tedious illness, and yourself much expense, but also feel happier in knowing that you have done your duty, and perchance saved its life.

This medicine is combined purely of

HERBS AND ROOTS

NOT A PARTICLE OF

Calomel or Mineral

IS USED IN IT.

No more filthy Vermifuge will be used by those who once use this Tea. The only active principle of all other Vermifuges and Worm Killers is MERCURY.

GIVE NO
POISON
TO
YOUR CHILDREN.

Use this Simple, Safe, Vegetable Medicine.

This Worm Tea was discovered in an unusual way among the Wilds of Northern Mexico—a full account of it you will find in our Almanacs. Ask for the "*Rescue of Tula Almanac,*" of the Agent, and when you have read it, send it to your neighbors, that they may also know of and be cured by this GREAT REMEDY!

JUDSON'S WORM TEA KILLS WORMS, Never Harms—is Pleasant to T[aste].

GET A PACKAGE—PRICE 25 CTS

OBSERVE.—Always find the Name and Signature of B. L. JUDSON & CO., and the portrait of *Tesuco*, on each package of this Worm Tea.

B. L. JUDSON & CO.
SOLE PROPRIETORS
50 Leonard St. New York.

Judson's Worm Tea is sold by one Agent in every Village, and by all Druggists.

For sale in Montgomery, by Bl[illegible] & Hale.

Dr. J. A. CLOPTON, of H[illegible]ville, Ala., treats with perfect [suc]cess, Piles, Fistula, Tumors, &[c].

Testimonials of the highest character will be forwarded to any that may [wis]h them.

The patient is not confined to his bed or room. He has had the pleasure of treating an old Governor of the State, and the oldest Physician of Montgomery, and some of the first class of Mobile.

A three cent stamp must accompany all communications.

Jan. 1st, 1860.-tf.

Iron City College

$35,00

PAYS for Tuition in Book-keeping and the entire course. Students enter at any time. Minister's sons received at half price. For Circular & Specimens, inclose five letter stamps F. W. JENKINS, Pittsburg, Pa.

Magnolia Works.

CORNER OF
Madison & Lawrence St's.
Montgomery, Ala.
(LATE POE & CO.,)

THE undersigned having purchased the interest of Poe & Co., are now prepared to attend to all kinds of Plaining, Moulding, Scroll and Fancy Sawing, Machine Work, Blacksmithing, Carpentering, &c.

Corn ground as customary. Meal always on hand.

Particular attention given to repairing Sewing Machines, Horse Powers and Agricultural Implements of all kinds.

KENNEDY & CO.

April 21, '60.—ly.

M. L. WOODS. VIRGIL S. MURPHY

WOODS & MURPHY,
Attorneys at Law,
MONTGOMERY, ALA.

WILL practice in the Courts of Montgomery, [illegible], Chambers, Macon and [illegible] Counties, in the Supreme Court [illegible] in the United States [illegible] Montgomery.

☞ Office [illegible] by Fair & Graves, [illegible] Andrews' [illegible] Street.

Poetry.

JEANNIE.

Where's the way to Jennie's house?
Any child will guide you;
Or you may find the road yourself,
The river runs beside you.

Where's the way to Jennie's heart?
That I cannot answer;
He could but for the sunbeat,
Find it, if you can, sir.

Is this the way to Jeannie's house?
As straight as you can go, sir;
Down the valley, through the wood,
And by the brook below, sir.

What's the way to Jeannie's heart?
That I cannot say, sir;
A long way up, a short way down,
In truth, an unknown way, sir.

Some on horse, some on foot,
Come hither many a score, sir;
Who finds the way to Jeannie's heart
A coach and four, sir!

MISCELLANEOUS.

COOLNESS.

The following anecdote is not new, but will bear re-publication, for the reason that it is brimfull of fun. The scene is laid in Georgia:

Jake was a little negro boy who belonged to Dr. Talliaferro, and was said to have in his little frame a heart as big as General Jackson's—to say nothing of Napolean Bonaparte and Zack Taylor. He did'nt fear even Old Nick; and as for coolness, he was as the tip-top of the north pole.

One day Dr. Talliaferro, upon occasion of the commencement of a medical college, of which he held the chair of anatomy, gave a dinner. Among his guests was a well known ventriloquist. Late in the evening, when the bottle had done its work, the conversation turned upon courage, and the doctor boasted considerably of the lion heart of his favorite boy, Jake. He offered to bet that nothing could scare [illegible] and this bet the ventriloquist [illegible]pp, naming at the same time the [illegible] he wanted imposed, Jake was sent for, and came.

"Jake," said the doctor, "I have bet a large sum of money on your head and you must win it. Do you think you can?"

"Berry well, marster,' replied Jake, 'jest tell dis nigga what he's to do, and he'll do it, shore.'

"I want you to go to the dissecting room. You will find there two dead bodies. Cut off the head of one with a large knife which you will find there, and bring it to us. You must not take a light, however, and don't get frightened.' 'Dat is all, is it?' Inquired Jake. 'Oh berry well. I'll go dat shore for sartin; and as for seein' frighten' de debbil hisself ain't agwine to frighten me:' Jake accordingly set off and reached the dissecting room, groped about till he found the knife and the bodies. He had just applied the former to the neck of the latter when the body he was about to decapitate a hollow and sepulchral voice exclaimed—

"*Let my head alone!*'

"Yes sah?' replied Jake, 'I ain't 'tickler and tudder head'll do jest as well.'

He accordingly put the knife to the neck of the next corpse when another voice, equally unearthly in its tone, shrieked out—

"*Let my head alone!*"

Jake was puzzled at first; but answered presently:

"Look yah! Marster Tolliver sed I must bring one ob de heads, and you isn't gwine to fool me no how!' and Jake hacked away, until he separated the head from the body. Thereupon half a dozen voices screamed out—"*Bring it back! bring it back!*"

"Now—now, see yah: Jes you keep quiet you duece ob a fool, and don't wake up de wimmen folks.—Marster's only gwine to look on the bumps." "*Bring back my head at once!* cried the voice. "Tend to you right away sah!' replied Jake, as he marched off with the head; and in the next moment deposited it before the doctor.

"So you've got it, I see,' said the master. "Yes sah," said the unmoved Jake, "but please be done lookin' at him soon, kase de gemmen told me to fotch him back right away."

DIDN'T WANT TO GET OUT.—A regular thief was let out of a Virginia jail a short time ago, having served his term. Upon going into the yard, he told the keeper that he had spent most of his life in jail, having been arrested in nearly every State in the Union; that he had spent so much time in public edifices he no longer considered himself a private citizen; that the open air had become disagreeable to him; that, indeed, he had become so used to looking through iron bars, he considered them as necessary to him as opera-glasses to a loafer. He said when he visted a hotel, he lived, from habit, on bread and water, and did not consider himself under any obligations to the State, for turning him out of jail.

SOME CELEBRATION.

When Baldwinsville, a town in Ohio, had its Atlantic Cable celebration Artemus Ward, the famous showman and world-renowned proprietor of "wacks figgers" was on hand. Subsequently he furnished a report of the whole affair. If 'Temus is to be trusted, the Baldwinsvillains had a great time. Hear him!

"Bawldinsville was trooly in a blaze of glory. Near can i forgit the sublime spectacle which met my gase as i alited from the stage with my umbreller and verlise. The tavern was lit up with taller kandles all over & a grate bong fire was burnin in front thereof. A Transpirancy was tied on to the sine-post with the follerin wurds 'Give us liberty or death,' Old Tomkinsis grosery was illumernated with 5 tin lantuns and the following Transpirancy was in the winder: The Sub-Mershine Telegraph & the Baldwinsville and Stonefield Plankroad—the 2 grate events of the 19th century—may intestine strife never mar thar granjure.' Simpkinsis shoo shop was all ablaze with taller candles and lantuns. A American eagle was painted onto a flag in a winder, also these wurds, viz.—'The Constitooshun must be presarved.' The scule house wus lited up in grate stile, and the winders wus filled with mottohs, among which i notised the follerin—'Truth smashed to earth shall rise agin, you can't stop her.' 'The Boy stood on the burnin Deck when awl but him had fled.' 'Prokrastination is the theaf of time.' 'Be virtuous and U will B happy,' 'Intemperance has cawsed a heap of trouble—shun the Bole,' and the follerin sentiment written by the skool master who graduated at Harvard College. 'Bawldinsville sends greetins to her madgisty the Kweene, & hopes all hard feelins which has before this previously heretofore bin felt between the souperviSors of Baldinsville and the Brittish parleyment, if such thar has been, may be forever arter this hencefor ward wiped from our escutchaons.—Baldinsville this night rejoices over the gerlorious event which sementz 2 grate nashuns onto one another by means of a electric wire under the roarin billows of the Nasty deep.—Quosqum tastrum, a butter, Caterliny, patient nostrum.

A destitute woman called on a certain family for something to eat. A few dinner remnants were put in her basket, and having a small bag or pillow-slip in her hand, she was offered as much corn meal as would fill it. "No, ma'am!" was her offended reply, "I am poor enough, God knows, but I can't go corn meal; when I come to that, I mean to starve.'

To Consumptives.

THE Advertiser, having been restored to health in a few weeks by by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prsscription used (free of charge,) with the directions for preparing and using the same, which they will find a SURE CURE for *Consumption, Asthma, Bronchitis, &c* The only object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable, and he hopes every sufferer will try his remedy, as it will cost them nothing, and prove a blessing.

Parties wishing the prescription will please address

REV. EDWARD A WILSON,
Williamsbugh,
Kings county, New York

WM. HALL. J. P. STOW. J. A. BEARD

Great Reduction

IN THE PRICES OF

IRON AND STEEL,

AT THE STORE OF

J. P. Stow & Co.,

SIGN OF BIG PLANE, 10 COURT SQUARE,
Montgomery, Alabama.

AS our arrangements are all made to IMPORT our goods direct from EUROPE, we ask our friends and the public generally to call and examine our stock of *HARDWARE, IRON, Steel, STOVES, and TIN WARE*, which we are selling at the lowest market prices, as will be seen by the annexed list of prices:

PRICES OF STEEL AND IRON.

Articles	*Cash.*	*Credit.*
Plow Steel.	7 cts	9 cts
Hammered Iron, narrow,	5	6
" " broad,	5 1-2	6
Best Refined Iron.	4	5
Common English Iron.	3 1-2	4
Rod Iron.	6	7
Band Iron,	5 1-2	7
Hoop Iron.	8	10
Nail Rod.	8	10
Horse Shoe Iron.	5 1-2	6
Horse Shoe Nails.	27	30
Cut Nails.	4 12	5 1-2

☞ All other goods 10 per cent off for Cash.

Thankful for the very liberal patronage our establishment has heretofore received, we respectfully ask a continuance of the same. Articles bought at our House can be relied upon as genuine.

apr. 1860.—ly.

A Novelty in the Art World

Photography Upon Porcelain.

Secured by letters patent in the United States, England, France, and Belgium.

THE AMERICAN PHOTOGRAPHIC PORCELAIN COMPANY,

Oo. 781 *Broadway, New York,*

having secured their novel and ingenious invention by American and European patents, are fully prepared to execute all orders for

Miniature Likenesses of Persons on China,

presenting all the attractive and advantageous features of ordinary photographs, the brilliancy and finish of a water-color drawing, and a hitherto unattained quality of durability, by being rendered as imperishable as the natural properties of the articles upon which they are transferred.

As the patented process of the Company enables the reproduction of Photographs, not only on plain surfaces, but upon such as are round or of any degree irregularity—portraits can be reproduced with faultless accuracy, and delicacy of delineation, upon Porcelain wares of any description and dimension used as articles of luxury or of household utility, such as

Urns, Vases, Breakfast Cups, Toilet Articles, &c.;

thereby securing faithful portraits and furnishing a unique and exquisite style of ornamentation of articles in domestic use.

In order to furnish facilities for gratification of the popular taste, and to meet the wants of thase patrons of the Fine Arts desirous of having Portraits on Porcelain, the Company have imported from Europe a collection of superion porcelain goods, manufactured to their own order, which they sell at cost prices.

As the American Compaay are owners of the patent right, and consequently the only persons authorized to use the process, they have determined, in order

To afford people in every section of the Union

an opportunity to possess

Portraits on China,

to make the following proposition to

Residents in the Country, who are unable to visit personally the Atelier and Galleries in New York.

Persons sending a photograph, ambrotype, or daguerreotype to the office of the Company in New York, accompanied by

Five Dollars,

will receive in return by express, free of other charge,

A richly ornamented Breakfast Cut and Saucer, with the portrait transferred thereon.

By transmitting a daugucrreotype and

Ten Dollars,

they will secure in like manner,

A handsome French Vase or Toilet Article,

with the portraint reproduced by the patented process.

By sending a pair of daguerreotopes and

Fifteen Dollars,

they will receive in return

A Pair of rich Sevres Vases,

with the portraits executed equal to minature paintings; and in like manner, portraits can be reproduced on porcelain wares or

Vases of every quality of finish,

ranging in prices from

Twenty to One Hundred Dollars the pair.

N. B.—Be particular in writing the address, town, county and State distinctly.

All letters to be addressed to

'Manager, American Photographic Porcelain Co.,'
781 Broadway, New York.

Nov. 16, '60—3m.

Howard Association, Philadelphia

A Benevolent Institution, established by special Endowment fo the Relief of the Sick and Distessed, afflicted with Viulent and Epidemic Diseases, and especially fo the Cue of Diseases of the Sexual Ogans.—Dispensary fee to patients in all parts of the United States.

VALUABLE REPORTS on Spermatorrhoea, and other Diseases of the Sexual Organs, and on the NEW REMEDIES employed, sent to the afflicted in sealed envelopes, free of charge. Two or three Stamps for postage will be acceptable.

Address DR. J. SKILLIN HOUGHTON, Acting Surgeon, Howard Association No. 2 South Ninth Street, Philadelphia, Pa.

Dec. 7, 1860.—ly.

NEW MUSIC STORE.

White, Pfister & Co.,

MONTGOMERY, ALA.

HAVE opened a Music Store, three doors west of the Ladies' entrance of the Exchange Hotel, on Montgomery Street, to which they invite their friends and the public,

Their stock of Music and Musical Instruments, shall always be of the best selections, and their long experience in the Musical line of Business, will enable them to afford every accommodation and satisfaction to their patrons. Their present supplies of Pianos are of the most superb styles, being from the most celebrated Manufactories in America, and which have obtained the highest and most numerous prizes, as well as the testimonials of Great Artists of the world.

June 27, 1860.—ly.

DR. MOTT'S

Chalybeate Restorative,

PILLS AND IRON.

AN aperient and Stomachic preparation of IRON purified of Oxygon and Carbon by combustion in *Hydrogen*.—Sanctioned by the highest Medical Authorties, both in Europe and the United States, and prescribed in their practice.

The experience of thousands daily proves that no preparation of Iron can be compared with it. Impurities of the blood, depression of vital energy, pale and otherwise sickly complexions indicate its necessity in almost every conceivable case.

Innoxious in all maladies in which it has been tried, it has proved absolutely curative in each of the following complaints, viz;

In Debility, Nervous Affections, Emaciation, Dyspepsia, Constipation, Diarrhœa, Dysentery, Incipient Consumption, Scrofulous Tubecculosis, Salt Rheum, Mismenstruation, Whites Chlorosis, Liver Complaints, Chronic Headaches, Rheumatism, Intermittent Fevers, Pimples on the Face, &c.

In cases of GENERAL DEBILITY, whether the result of acute disease, or of the continuel dimiaution of nervous and muscular energy from chronic complaints one trial of this restorative has proved successful to an extent which no description nor written attestation would render credible. Invalids so long bed-ridden as to have become forgotten in their own neighborhoods, have suddenly re appeared in the busy world as if just returned from protracted travel in a distant land. Some very signal instances of this kind are attested of female Sufferers, emaciated victims of apparent marasmus, sanguineous exhaustion, critical changes, and that complication of nervous and dyspeptic aversion to air and exercise for which the physician has no name.

In NERVOUS AFFECTIONS of all kinds, and for reasons familiar to medical men, the operation of this preparation of iron must necessarily be salutary, for, unlike the old oxides, it is vigorously tonic, without being exciting and overheating; and gently, regularly aperient even in the most obstimate cases of costiveness without ever being a gastric purgative, or inflicting a disagreeable sensation.

It is this latter property, among others which makes it so remarkably effectual and permanent a remedy for *Piles*, upon which it also appears to exert a distinct and specific action, by dispersing the local tendency which forms them.

In DYSPEPSIA, innumerable as are its causes a single box of these Chalybeate Pills has often sufficed for the most habitual cases, including the attendent *Costiveness*.

In the local pains, loss of flesh and strength, debilitating cough, and remitted hectic, which generally indicate INCIPIENT CONSUMPTION, this remedy has allayed the alarm of friends and physicians in several very gratifying and interesting instances.

In SCROFUDOUS TUBFRCULOSIS, this medicated iron has had far more than the good effect of the most cautiously balanced preparations of iodine, without any of their well known liabilities.

The attention of females cannot be too confidently invited to this *remedy* and *restorative*, in the cases peculitrly affecting them.

In Rheumatism, both chronic and inflammatory—it has been invariably well reported both as alleviating pain and reducing the swelings and stiffness of the joints and muscles.

In Intermittent Fevers must necessarily be a great remedy and energtic restorative, and its progress in the new settlements of the West, will probably be one of high repown and usefulness.

No remedy has ever been discovered in the whole history of medicine, which exerts such prompt, happy and fully restorative effects. Good appetite complete digestion, rapid acquisition of strength with an unusual disposition for active and cheerful exercise, immediately follow its use.

Put up in neat flat metal boxes containing 50 pills, price 50 cents per box; for sale by druggists and dealers. Will be sent free to any adderss on receipt of the price. All letters, orders, etc. should be addressed to

R. B. LOCKE & CO., Gen'l Ag'ts.
20 Cedar street, N. Y.

B. F. BLOUNT,

Attorney at Law,

AND

Solicitor in Chancery,

MONTGOMERY, ALABAMA.

WILL practice in the courts of Butler, Lowndes, Montgomery, Macon, and Autauga counties.

☞ Office on Lawrence street, Owens' New Building, at No. 4.

nov 5—ly.

New and Valuable Work.

JUST ready and for sale at the office of the Universalist *Herald*, a discussion between Rev. W. *Hicks*, Methodist Presiding Elder, and Rev. J. C. Burruss. The debate is neatly printed, contains 124 pages, and is just the thing to circulate broadcast throughout the South. Price 25 cents.

☞ Every reader of the *Herald* should have *two* copies—one to keep, and one to lend to his neighbors. Address your orders to

BURRUSS, Montgomery, Ala.

Mrs. Winslow,

An experienced Nurse and Physician presents to the attention of mothers, HER

Soothing Syrup,

FOR CHILDREN TEETHING,

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and and spasmodic action, and is SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to your Infants.

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apr. 19, 1860.—ly

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UNIVERSALIST HERALD.

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JNO. C. BURRUSS, Editor.

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Dr. Robert Hunter, of New York, on Bronchitis.

NUMBER 4.

To the Editor of the Herald :—Having in my last letter considered the symptoms and treatment of *Catarrh*, I come now to speak of *Bronchitis*.

The organs of respiration comprise not only the lungs, which lie within the chest, but also the windpipe which conveys the air from the throat to the lungs. The throat or *Fauces* is the cavity seen below and behind the curtain of the palate. From the centre of the palate hangs the *Uvula*. On either side of the entrance into the faucus are two glands called the *Tonsils*. The windpipe is that tube thro' which the air or breath passes to and from the lungs. It commences in the throat at the root of the tongue, and extends down to the lungs where it divides into two branches, one entering the right, the other the left lung.—These branches again sub-divide into innumerable smaller tubes which ramify in every direction through the substance of the lungs, and finally terminate in little clusters of cavities which are formed around their extremities, like grapes around theirstem. These are the 'Bronchial Tubes' and the 'air cells.' The upper portion of the windpipe is called the Larynx—the lower part, the Tuachea. This very brief outline of the anatony will render what follows more intelligible.

Now these several and distinct parts are all liable to disease. We take cold and it settles on the mucous membrane of the nose causing *Catarrh*. If it settles on the mucous membrane of the *fauces* it is simple *Sore Throat*. If the tonsils become affected, it is Quinsey. If it extends to the Larynx—then we have Laryngitis—the disease of which Washington died. And when it penetrates still deeper yet confining itself to the mucous membrane of the bronchial tubes which ramify the lungs, it is called Bronchitis—a disease prevailing to a frightful extent among all classes; and, yet, perhaps the least understood of all diseases in its nature and consequences.

The term Bronchitis has hitherto been commonly applied to disease of the throat, and medical writers have too often confirmed this popular error. The reader will bear in mind that the Bronchial tubes are not in the throat but in the lungs. When we speak of Bronchitis, therefore, we speak of a disease of the lungs, and not of the throat. The vital importance of this distinction will be seen when we come to discuss its proper treatment.

Bronchitis, then, is a disease of the lining or mucous membrane of the bronchial tubes ramifying the substance of the Lungs. This lining or membrane, is very sensitive to every external or foreign influence, and is hence liable to become irritated by sudden changes of weather, by impure air, by the fine particles of matter which fill the atmosphere of workshops—or float upon the wind in dusty streets—by the hundred irritating causes which meet our breathing in almost every place. This irritation, from whatever cause, leads to inflammation of the membrane, deranges its healthy action, changes the character of its secretions, and sets up a train of symptoms to which we apply the name Bronchitis.

In Chronic Bronchitis there is sometimes slight fever towards evening.—The patient experiences a shortness of breath on exercising, and has a slight but continued senses of *oppression* in the chest. The cough and expectoration may diminish, or entirely disappear during the summer; but immediately manifest themselves again on the return of winter, when the expectoration becomes increased and often yellow. Hectic fever may then supervene, with night-sweats and rapid wasting of the flesh and strength; and the patient die with all the symptoms of Pulmonary Consumption.

It is very common to meet this disease, in a midler form, in persons who speak of it as a "winter cough." It comes on each winter, and as regularly subsides during the summer; but at every succeeding recurrence it manifests itself in greater severity; and the recovery in the following summer is not so complete. This form of bronchitis, if neglected, will as surely destroy life (and, treated in the usual manner, it is as incurable) as consumption itself. The mucous membrane, sooner or later, becomes altered in structure, and pours forth a matter which has all the qualities of pus. Hectic fever supervenes, and the disease tends slowly, but surely, to a fatal termination.

Another form of Bronchitis is peculiar to middle life and old age. It is distinguished by the quantity and the character of the matter expectorated. Usually there are two fits of coughing in the day—one on awakening from sleep, in the morning, the other in the evening. There is considerable difficulty of breathing while the paroxysms of coughing last; but it passes off as soon as the lungs are freed from the viicid secretion. The patient is feeble; he may, however, live, and attend to light duties for several years. But the countenance gradually assumes a pale blush tint the body wastes, the blood becomes thin, and death ensues, apparently from the constant drain kept up by the discharge from the lungs. Some patients die from exhaustion in five or six months; but we have known others to survive for as many years.

There is still another form of this disease, called "Dry Bronchitis."—The essential character of Dry Bronchitis consists of chronic inflammation, attended by a thickening of the mucous membrane, by which the air tubes are diminished in size, and also in the secretion of a dense, glutinous kind of matter, of a greenish or bluish white color, by which they are still further obstructed. The smaller bronchial tubes are often entirely closed, and occasionally a tube of very considerable size becomes sealed up by this matter. This affection is so common in this climate, that in some degree, it is probable, two out of every three suffer from it. "In the most favored parts of France," says Laennec, 'fully one-half of those arrived at adult age will be found, on careful examination, to present evidence of a thickening of some portion of the mucous membrane of the lungs."

The symptoms of Dry Bronchitis are not marked by severity. It is the most insidious complaints. The subject of it is conscious only of being short-breathed, when ascending an elevation or attempting to run. When a large portion of the lung is involved, a sense of oppression is experienced after meals, and on every slight exertion. By some, this oppression is referred so the opposite side of the chest to that on which the disease is situated, or to a remote part of the same side, or even to the region of the stomach. After a time, difficulty of breathing comes on, and continues for several days—the patient complaining of tightness in the chest, which is relieved by cough and the expectoration of a tough, jelly-like substance. The cough by which this matter is raised is a mere *rasping effort* to clear the throat, and may probably not occur more than once or twice daily, and almost unconsciously to patients themselves. On inquiring if they have a cough, they will, almost without exception, answer 'No!' yet, during your conversation, they will, perhaps *hack*, and raise a little jelly-like mucous half a dozen times. At intervals the cough is more severe, and comes on in paroxysms, when it is too commonly regarded as simply '*nervous*.' If the stomach be at all deranged, it is fashionable to regard it as a mere 'stomach cough,' or as being caused by 'liver disease;' while, in fact, the derangements of the stomach, liver, kidneys, and of the uterine function, which exist, are but so many consequences of this very condition of the lungs. There is something so gratifying in being assured by the family physician, that there is 'no danger of Consumption;' that 'this cough is a mere trifle, and will speedily pass away, if only left to itself;' that it is not surprising the flattered patient entirely overlooks the important fact that no careful examination of the lungs has been made, to determine the health or disease of this organ; that this gratifying opinion, therefore, is founded on nothing reliable, and, reduced to its intrinsic merits' is simply tampering with human life.

Most 'coughs of long standing,' unattended by free expectoration, are caused either by this condition of the bronchial tubes, or by incipient tubercles in the lungs. The neglected cold, which so often proves the herald of Consumption, is but another variety of this disease.

The frequency of this form of Bronchitis—its slow, insidious, and treacherous progress and the disastrous consequences to which it so often leads, should awaken from their lethargy all who are nursing dry coughs of long standing, in the vain hope of growing out of them. However slightly and apparently unimportant such coughs may seem, they lead on, by sure gradations, to a premature grave.

In addition to these varieties of Bronchitis—all of which, it will be well for you to remember—have their seat in the mucous membranes of the air tubes of the lungs—there are several others. Of these, we have a form of plastic inflammation, characterized by a kind of false membrane forming on the inside of the tubes.—Again, we have the very opposite to this state—namely, an enlargement or dilation of the air-tubes. This occurs in several forms. The bronchial tubes, in one lobe or a whole lung, may be enlarged uniformly or they may be merely swollen out at the extremity, in a globular form; or there may be alternate contractions and dilations along the tubes.

In addition to these, we have ulcerations of the mucous membrane of the lungs. resembling and of the same character as ulcerations in the throat.

TREATMENT.—If you have read carefully what I have said on the seat of Bronchitis, viz: that it is within the lungs, you will readily understand how inadequate for its cure must be any remedy which does not penetrate the lungs as deeply as the disease itself. Applications of nitrite of silver to the throat are utterly useless, since they do not reach the fountain of the evil. Here you see the consequence of miscalling a disease. Your physician informs you that your affection is Bronchitis, and straightway you submit to the cruel torture of having caustic applied 'every second or third day in your throat.' If the unnecessary [illegible] you thus undergo were th[illegible] consequences which sprung from it, it would be of less importance; but the disease within your lungs is all this time gaining a firmer hold—the mucous membrane is becoming thickened, and the smaller bronchial tubes closed up. These obstructions go on increasing until sufficient air cannot be drawn through the air-tubes produce the change in the blood form venous to arterial. It is the object of respiration to change the blood from a dark to a bright red color, This change is produced in the l[illegible] by the air we breathe, and canno[t] occur unless it is received in sufficient quantity. When considerable obstructions exist in the bronchial tubes, the *carbon* which constitutes the impurity of the blood, is not wholly removed, but a part is retained and sent again through the system; impeding the circulation, irritating the brain and nervous system, and deranging digestion. Under this condition of the blood tubercles are deposted in the lungs. There is no warning given of the fearful change which is taking place. Without pain, without cough, without expectoration, the seed of this most insidious and mortal disease is sown, and soon brings forth its fruit in the melancholy changes which mark the progress of Consumption. Thus Consumption arise as a consequence of neglecting or maltreating Bronchitis, by placing reliance on applications to the throat, or palliatives through the stomach. It is a grand desideratum, in the treatment of all diseases, to get the remedy direct to the organ or part affected. We use washes, injections, blisters, purgatives, and so forth, on this principle. In Pulmonary diseases the same rule holds good; but how are we to apply it? We cannot use solids or fluids, for this is an air cavity. No; but by inhalation we can reach, thoroughly and naturally, all diseases situated within the air-tubes and cells of the lungs.

What, then, is Inhalation? The word itself merely means the act of inspiring, or drawing in a breath.—In medical parlance, it means a mode of administering medicines by breathing them. Thus we say, 'I inhale a medicine,' as we would say, "I take a medicine"—the difference being simply, that the one is inhaled or breathed, while the other is swallowed. We are thus explicit in order to show that *all* medicines inhaled into the lungs are not alike, any more than all medicines taken into the stomach; and hence, that the benefits to be derived from inhalations must depend upon the experience and skill of the physician who prescribes them. I should have deemed this explanation unnecessary, but for the fact that many who write to me regarding the treatment appear to have got the erroneous idea that 'inhalation,' instead of being simply a mode of practice, or administration of remedies, is some specific remedy, alike applicable to the most opposite forms of pulmonary disease. To make it such, is to degrade it to the base level of quackery. It can never be honestly employed without a full knowledge of all the symptoms and peculiarities of each case, and the adaptation of the remedies accordingly.

The first object of treatment is to cleanse the air-tubes of the lungs, by expectorant inhalations. Having obtained this object, we next seek to allay the irritation on which the secretion depends—to soothe and heal the inflamed surface. The manner of administering medicines by inhalation, in Bronchitis, is as follows: The Inhaler, which is made of glass, and holds about a pint of fluid, is half filled with cold, warm, or hot water, according to the nature of the case.—The medicines prescribed for a dose are then added, and the patient directed to inhale gently, but deeply, into the lungs, being careful to expand the chest well, without straining or violence. The fluid being medicated, thoroughly impregnates the air with its properties. Each inhalation is continued for five, ten, or fifteen minutes, as may be necessary, and taken three times a day, before meals, or twice a day, on rising and retiring. In this manner, every effect that can be produced by medicine, is obtained in the lungs, and with a degree of certainty unequaled. By simply varying the medicines put into the fluid, the vapor is faithfully and properly carried out, this treatment will rarely disappoint the patient of a speedy and radical cure.

Ybur Obd't. Servant,
R. HUNTER, M. D.
No. 57 East 12th st.. N. Y.

NOTE.—Dr. Hunter can be consulted by letter addressed to him as above, by those who desire to have his advice.

For the Herald.

A Contrast.

The spirit of our Bro. Austin, the distinguished editor of the Christian Amba sador, is toto celo, removed from the abusive, petty-spite of fanatics, who in their pusilanimous folly prate about coercing the seceding States!! The leading editorial in a late issue of the Ambassador, is precisely what might be expected from such an elevated Christian gentleman, as Bro. Austin. Between his remarks and those of the partialist partizan, who wished to *have the control of hell for a few days, that he might torture the people* of South Carolina, there is the same difference, as between the spirit of Universalism and that of partialism. Surely, no one needs an interpreter to explain to him, that the wretch who *wished to torture* the Carolinians, is a *partialist in doctrine* and in spirit. J. L. C G,

The violet grows low and covers itself with its own tears, and of all flowers, yields the sweetest fragrance. Such is humility.

[For the Herald.]

Journal of Travel in Texas.

NUMBER TWO.

At 11 o'clock, A. M., I was to have preached in Starville, but it being the regular day of the Missionary Baptists, it was mutually agreed among all hands that I should preach at 3 P. M., in the Campbellite church. Here, I had the pleasure of hearing the Rev. Williamson Milburn, hold forth. The circumstance of my having to preach in the evening, so roused the watchful Rev. Milburn, that he gave us a well studied sermon against Universalism, in advance. Some of his sermon was good, but some of his best argument against Universalism and in favor of endless punishment, was to my mind, wide of the mark. This same man about 23 years ago, was the principal assistant in turning me out of the Baptist church, for embracing Universalism. During intermission in company with the parents and several other friends, we visited the grave of the young man that I had preached the funeral of the day before; here I rejoiced in spirit that I was a preacher of universal redemption, to see a loving mother in her declining years shedding tears of joy while standing in solemn reflection at the grave of her dear departed children, especially such children as orthodoxy would preach to an endless hell. Yes, I rejoice to preach the gospel of him who came to 'comfort all that mourn,' —Isaiah 61. 2. More than half hour before three o'clock came, the large and capacious church was filled to overflowing. Our clerical friend and a Methodist minister made a part of our congregation. For at least one hour and a half I made the best showing that I could, to disprove endless torture, and establish the soul-reviving doctrine of universal blessedness.

Passed a portion of the night with my very kind friends, Nolen and family. I say a portion of the night, for myself, and Bro. Little and Montgomery started at two o'clock, and rode to Tyler, 14 miles by sun rise—took breakfast, and then rode 16 miles further, to Bro. Jefferson Wallace's, where in the evening I preached the funeral of the wife and child of Bro. W's. step son: the deceased mother was a member of the Methodst church. This meeting though on Monday, was happy, interesting, and well attended. I preached at candle-light at Bro. Little's—parted with these kind and interesting friends, and the next morning in company with Bro. Shadrach Green, we rode over 30 miles and preached in a school-house at candle-light, in Henderson co. Next morning parted with our very confidential Bro. Green and his kind family.—Then singly and alone, I set out for Bosque county. Rode 41 miles over a tolerable bad road, and most of the time in a cold rain. Next day, rode over 40 miles, and on Friday about 12 o'clock, I landed in Hillsborough, in Hill county. Here, much to my joy, I met with Bro. Thos. Ford. The people of this hospitable little village seemd anxious to have me preach for them; so we put up with a very clever tavern-keeper by the name of Cook, and at candle-lighting we had a very good congregation in the new court house. Next morning just as day broke, we bid farewell to our kind host, who entertained us free of charge, rode some 25 miles—crossed the Brazos river, and preached in the evening to a small, but interesting congregation, in a school-house.—Next day in the same house we had a fine congregation. Several friends were from a distance—all seemed interested, and we had truly a happy meeting. At candle-light, we preached at Bro. Ford's—had a goodly number of hearers, and after preaching, we kept up a social meeting till near midnight. Next morning we parted with our kind and interesting friends Bounds, Ford, Dr. Ataway, and several others, and in 4 days we were once more at "sweet home," with our *lovely Rhoda*: Found her and her children in fine health. Our trip lasted 41 days. We traveled about 700 miles—preached 28 sermons, and talked in private on the sebject of Universalism, not a little. Considering the hardness of the times, I was paid for my trouble to my full satisfaction, and myself and Old Kit, well treated all the time. For all these kind favors, God and friends have my warmest thanks.

M. GARDNER.

Sand Fly, Texas.

Good Morning.

'Oh, I am so happy!' a little girl said;
As she sprang, like a lark, from a low trundle bed;
"'Tis morning, bright morning—good morning, papa;
Oh give me one kiss for good morning, mama;
Only just look at my pretty canary,
Chirping so sweet, 'good morning to Mary;'
The sun is popping into my eyes—
Good morning to you, Mr. Sun, for you rise
Early to wake my birdie and me,
And make us happy as happy can be."

"Happy you may be my dear little girl,"
Said the mother adjusting a clustering curl—
"Happy you can be—but think of the One,
Who wakened this morning both you and the sun.
The little girl turned her bright eyes with a nod,
'Ma, may I then say, good morning God?'
'Yes, little darling one, surely you may,
Kneeling as you kneel every morning to pray,"
Mary knelt solemnly down, with her eyes
Looking up earnestly into the skies;

And two little hands that were folded together,
Softly she laid on the lap of the mother—
"Good morning, dear Father in Heaven, she said—
"I thank Thee for watching my snug little bed,
For taking good care of me all the dark night,
And waking me up with the beautiful light;
Oh keep me from naughtiness all the long day,
Dear Father who taught little children to pray!"
An angel looked down from Heaven and smiled,
But she saw not the angel that beautiful child.

THROWING STONES AT THE DEVIL.—A late revrend divine, well known for his quaint wit, as well as for his kindness of heart, walking out back of his house where a new street was opening, saw an Irishman hard at work with a crow bar striving to dislodge a huge stone from the ground, where it was held fast by the roots of a tree. Pat's patience was fairly exhausted by the vain struggles he had made, and at last he exclaimed, in a great passion—

"The divil take it! the divil take it!"

The old pastor approached him, and quietly remarked that he ought not to make such free use of the name of the Evil One, and certainly not to throw such a big stone at him as that.—Pat was quiet in a minute, and striking his crowbar into the ground, and leaning leisurely on it, he turned up his face at once to the pastor and the sun light, and while over it rogueishly played those indescribable forerunners of true Irish wit, he replied,—

'Och, then, an it's yerself that's findin' fault wid me for sayin' that same. Troth it's yees and the like o' yees that's paid by the year for abusing the ould gentleman all the time, sure."

The old pastor turned away to smile and enjoy the retort.

The difference between a postoffice stamp and a donkey is, that you stick one with a lick, and the other you lick with a stick.

The Herald.

The Restitution of all things'—Acts 3:21.

JOHN C. BURRUSS,
EDITOR & PROPRIETOR.

Office on Perry Street, Up-Stairs, near the Eagle Drug Store.

Montgomery, Ala., March 22.

Corresponding Editors:
S. J. McMORRIS, | J. L. C. GRIFFIN,
E. H. LAKE, | B. F. STRAIN,
J. M. H. SMITH.

Send on Subscribers!

PREMIUMS OFFERED!!

Now is the time to increase the circulation of the Herald. A little earnest effort on the part of *live* Universalists, would greatly increase our list, and thus enable us to accomplish more for Universalism in the South. For every new cash subscriber, we will give two copies of our debate with Dr. Lovic Pierce, worth 50 cts. Brethren, work for the Herald and thus cheer our heart.

CALLS FOR PREACHING.—The editor at present, has not all his time employed. Persons wishing his services, should address him several weeks in advance.

PLEASE ANSWER OUR LETTERS.—We have sent off many letters to our friends, to which we have as yet received no answers. Will they please let us hear from them, even if they cannot send us remittances?

UNCURRENT FUNDS.—Persons sending us money, are requested not to send any bills on N. C. or Tenn. Banks if they can avoid it. Bills on these States are at 10 per cent. discount here.

DEATH OF RYLAND T. POLLARD.—This gentleman who was fatally shot in a rencounter the 14th inst., died on the night of the 16th. His funeral was attended by a large concourse of sympathizing friends and relatives from the Baptist Church on Sunday evening last. Thus, in the strength and usefulness of life, has been cut down, a good and true man. The bland, genial disposition of Mr. P. made friends for him wherever known. Kind and obliging in his intercourse with the world, his death is deeply lamented. He was a native of Va., aged 45, and was of the firm of Garrett & Pollard, hardware merchants in this city.

☞ Persons to avail themselves of club rates, must pay in *advance*

MONTGOMERY & WEST POINT R. R. To feel, as one travels over a R. Road, that it is under the superintendence of careful officers, and that travellers are politely cared for; is a great relief. Thus it is with this Road. With careful engineers, polite and attentive conductors, with the best accommodations, the traveller feels relieved of that anxiety of mind which is otherwise often felt. The Road is kept in excellent condition, and its business is transacted with fidelity and dispatch. When it is known, that Col. Chas. T. Pollard, that model president, is president of this Road, the reader will not wonder that it is so well managed.

☞ The Congress of the Confederate State, adjourned on Saturday evening last. It will re-assemble on the second Monday in May.

NO WAR.—From the general tone of our exchange papers—from the indications of the times and the best lights before us, we think we may safely say to our readers that war is not to be expected.

Br. Gardner Works for the Herald

Rev. M. Gardner, of Texas, a most energetic and useful minister of our faith, in a late letter to us, says:

"In my late trip in Eastern Texas, I did all I could for the Herald. I made it a rule lest I should forget it, when I went to preach to lay a number of the Herald with my hymn book, and when I closed, I said all I could in favor of the Herald."

Bro. G's. example is worthy of imitation. The circulation of the Herald, should be in the minds of all ministers and laymen who wish well to our cause.

☞ If all men loved each other, as the gospel enjoins, no one would believe in endless misery. If "love worketh no ill," as the Bible declares, it is plain that it can *think* no ill.

Their Worm Dieth Not.

"And they shall go forth and look upon the carcasses of the men that have transgressed against me. for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Isa. 66: 24.

This language is supposed by some, to refer to the unending torment of the wicked beyond the grave. That this is a great error, we think will appear from the following considerations—The term, "*carcasses*" shows, beyond a reasonable doubt, that the scene is in this world. When men die, they do not take their carcasses with them—they leave them here.—Hence, it follows, that as the worms and fire were preying upon *carcasses*, all were in this world. It is said that "they shall go forth and look upon the *carcasses*," &c. Who believes that in the spirit world the just will be going about looking upon dead bodies?—The man cannot be found simple enough to advance such an idea. And yet this legitimately follows, according to the popular notion. Those who are familiar with Biblical archeology, will recognize in the above language, an evident allusion to the valley of Hinnom, a little South of Jerusalem, where criminals were burned alive, and where the filth and dead bodies of the city were generally cast, to be consumed. The remnants that remained, generated worms which fed upon them. The expression, "their worm dieth not, and the fire is not quenched"—indicates indefinite duration, and had sole reference to the continued existence of those things in that valley.—So apparent is this, that the most learned of the different sects admit, that *Gehenna* fire—the fire of Hinnom, referred to being burnt alive in that place. They *think*, however, that it was used as an emblem to portray endless burnings hereafter. But this is a groundless assertion, and their appeals to the Jewish Targums are without force for the earliest Targums of which we have any record, are those of Jonathan Benuzziel, which appeared between the second and fourth centuries; no body knows exactly *when*. Admitting therefore, that the Jews used *Gehenna*, as a type of future, endless punishment, they did it without the sanction of Christ. On the contrary, he told them while on earth, that they "had made the commandment of God of none effect *through* their *traditions*."—15: 6. So after all, the dogma of endless punishment, rests upon human tradition, and not upon the word of God. Several versions of the Bible, end the verse at the head of this exposition, in a very peculiar way—thus—

"And they shall be to satiety of sight to all flesh."—*Vulgate.*
"And they shall be for a vision to all flesh."—*Septuagint.*
"And the wicked shall be punished in hell, till the righteous shall say—*it is enough.*"—*Chaldee.*

The Ransomed of the Lord.

How many are the ransomed of the Lord? This is an important question—one that concerns every member of the human race. Let us consult the oracles of God for a solution of this important question. We will hear the testimony—"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself A RANSOM FOR ALL to be testified in due time."—1 Tim. 2. 5, 6.

Here then, we are assured, that the Saviour gave himself a ransome—not for a few—not for an elect number, but for ALL, and that in *due time*.—Reader, what think you will be the destiny of the ransomed—of all?—What will be the ultimate destiny of the redeemed of the Lord? Will they mourn and sigh in agony, world without end? Let the prophet answer. "Therefore, the redeemed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Isa. 15: 11. Elsewhere, the prophet says—"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sigbing shall flee away."—Isa. 35. 10.

☞ We are pleased to learn that Br. Lake is meeting with fine success in middle Fla.

Evangelical.

All teachers of a cruel theology, are disposed to monopolize this term among themselves. Let us examine this matter a little, and see what is its radical meaning, for by so doing, we shall be enabled to determine whether or not the term is justly applied to the prevalent doctrines of the day. The term evangelical, is derived from the *Greek*, *evangelion*, which means gospel, good news—glad tidings. This being the case, with what propriety can the term be applied to the doctrine of endless misery? Clearly none at all! Is it good news to any human being to hear the doctrine of endless misery preached? Is it good news to be told, that we are exposed to the enraged anger of an almighty tyrant, who will punish without mercy and without end? Away with the thought! That doctrine alone, is evangelical, which is cheering, hopeful—comforting, to every human being. The doctrine that sin and pain shall cease; that all mankind shall be brought to love and serve God, redeemed from the last vestige of sin, is *truly* the *evangelical* doctrine. All others are *diabolical*—for they have to do with devils throughout eternity! We dare any sensible man to deny this.

Unchristian.

It is considered very unchristian to believe that sin and misery shall ultimately cease.

It is considered very unchristian to believe that God will extend mercy to all—in eternity, as well as in time.

It is considered very unchristian to believe that all wanderers shall ultimately be reclaimed.

It is considered very unchristian to believe that the dovil and his works shall be destroyed.

It is considered very unchristian to believe that the grace of God shall ultimately rule in all hearts.

It is considered very unchristian to believe that all will be melted into penitence.

It is considered very unchristian to believe that Christ's kingdom shall finally triumph over all sin.

It is considered very unchristian to believe that hell shall ultimately cease.

It is considered very unchristian to believe that damnation shall ultimately be succeeded by salvation.

It is considered very unchristian to believe that all shall ultimately be cleansed from sin, and placed where they can sin no more.

It is considered very unchristian not to believe in the endless existence of sin, hell, and pain!

Reader *think*, don't be afraid—it will help you.

What the Bible says of God's Anger.

In strict propriety of language, there is no such thing as anger with God. The term is used in an accommodated sense in the Scriptures, and designates God's disapprobation. But many at the present day, believe that God's anger will burn with hot and vengeful fury against myriads of his creatures, world without end, Let us turn "to the law and to the testimony.'—'He retaineth not his anger forever, because he delighteth in mercy.' Micah 7. 18. "He will not always chide: neither will he keep his anger forever,"—Ps. 103. 9.

"For the Lord will not cast off forever but though he cause grief yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men."—Lam. 3: 31. "For his anger endureth but a *moment*."—Ps. 30: 5. How strange it is, that in the light of the testimony, there are men who contend that God's anger will endure without end!

BRO. J. M. AUSTIN.—The article in a late Herald, from the pen of Dr. Memorris, in reply to Bro. A's remarks in the Ambassador, on coercion, &c., renders it unnecessary for us to make a formal reply. We doubt not, Bro. Austin wrote in a good spirit, but he seemed to *ignore* the menaces and belligerent language of J. A. Gurley, which called forth our editorial. Let Bro. Austin try to infuse moderation, forbearance and love, into the hearts of Messrs. Gurley, Greely & Co., and then we will be better prepared for counsel "down South."

Beware of Them.

We have advertised for Jansen, Hall, & Merkel, of New York, and find it impossible to have a settlement with them, or even to receive an answer. We give it as our opinion therefore, that they are SWINDLERS. The press will do humanity a service by exposing them.

OF THE SAME SORT.

In the same category we place Dr. H. T. Hembold, of Philadelphia.—We have advertised for him, but get nothing but *lies*. Let the press pass him along.

AND STILL ANOTHER.

Dr. G. R. Graham of Philadelphia, is another fellow against whom the public are cautioned. We have advertised for him, but we can get no pay. The press will please pass this trio of scoundrels along. [tf.

PITTSBURG, PA.—We copy the following item in relation to the subject from the *Glad Tidings*:

"Bro. Waggoner's congregations have constantly increased, until the Hall heretofore occupied by the church is not large enough to admit all who desire to attend services. Many have had to go away, unable to gain admission. In view of this fact, the Society has rented Concert Hall, where services will be held next Sunday. The Hall is one of the largest in the city. The services next Sunday will be the first of a religious character ever held in it. Br. Waggoner's pulpit labors are highly appreciated. Possessed with a lively imagination, strong argumentative powers, and pleasing delivery, he cannot fail to command large audiences at the new place of worship.

[For the Herald.]

Death-Bed Renunciations.

Bro. Burruss:—The accompanying article was written for the Citizen, but was crowded out. I therefore send it to you for publication, hoping you will examine into the facts of Bro. Mitchell's alleged renunciation, and report the truth, through your more appropriate columns.

Fraternally yours, &c.,
L. F. W. ANDREWS.

"DEATH'S DOINGS.—One of the oldest and most respectable citizens of Thomas caunty, Thomas G. Mitchell, says the *Enterprise*, died on the 22d inst., at the age of sixty-seven years. He had been an invalid for several years, and only recently returned from Tennessee, where he had been in hope of improving his health. Mr. Mitchell lived a Universalist to within a few days of his death, when he was converted to the orthodox faith, and to the great joy of his family renounced Universalism and embraced *true* Christianity. A few hours after his death he was followed to eternity and the grave by an elder sister, Mrs. Ann Blackshear, a lady like himself, lamented for those sterling virttues that never fail to give their possessor a home in our affections.'

We copy the foregoing, in order to enter our protest against the uncalled for "fling" therein contained against the religious faith entertained by the deceased, during a long lifetime.—Why, was it necessary to announce to the public, in a secular paper, that Mr. M. had experienced a change in his religious views, on his death-bed, coupled with the insinuation that the religion of his life was not *true*, and that he had renounced the same and "embraced *true* Christianity?" The editor of the "Enterprise," of course, must be an authorized judge of what is true and false in religion, or he would not thus stigmatise the faith of his neighbor. To him, therefore, we put the enquiry—which is the better faith—that of the respected Mitchell, that man of "sterling virtues" during half a century, or that of the "orthodox" minister recently hung by Judge Lynch, a little below Thomasville, for a double murder and diabolical rape? "By their fruits ye shall know them."

We have nothing to remark on the alleged *facts* above stated, save that little credit is to be placed upon such conversions as may be considered *forced* by the meddling of officious and bigoted relatives and friends of a dying person, when placed in contrast with a well spent life, and under the guidance of calm reason and cool judgment. What is *true* or *false* cannot be determined, when the body is suffering the throes of dissolution, and the mind is disturbed by proselyting effort on the part of friends. The publication of such things is therefore only evidence of "a zeal without knowledge" and is offensive to the first principles of toleration and christian charity, which "thinketh no evil."

Since the foregoing was written, we find, in a subsequent No. of the Thomasville Enterprise, the following obituary notice of Mr. Mitchell:

"Mr. Thomas G. Mitchell, departed this life on the 22d inst., at the house of Dr. Bruce, in Thomasville, in his 67 year. He had for years been afflicted with cancer which caused his death.

One thing may be said of Mr. Mitchell, he was truly an honest man and a good citizen, and in his last days we found him to be a true child of God. His view in regard to religion in past life was peculiar to himself, but some few weeks before his death, he found that he was mistaken in his views, and laid them all aside, and laid himself down at the feet of Christ by repentance and faith in him, and there found peace with God in Christ, and died happy in the love of God. He told his aged wife that he could see the angels round his bed waiting to conduct him into the presence of that blessed Savior, who had blest him with love, where he should be free from pain and suffering and with them praise God for ever and ever. He has left an aged companion, who has travelled with him through the cares and sorrows of life to mourn his loss with his children, whom he loved and for whom he provided well in life, with many relatives and friends. But they are assured that he rests with the good in heaven. May the God of all grace be the friend and guide of his companion and children, and bring them to the same heaven of rest and repose. Mr. Mitchell had lived in this county more than thirty years. May his death be made a blessing to his fellow men who are left behind.' M.C.S.

Who M. C. S. is, we care not to enquire, but we think the writer is "*mistaken*" in supposing that a Universalist believer, in confessing faith in Christ and repenting of his sins, thereby recanted his sentiments touching the 'final restitution of all things.' The mistake is probably in the mind of the bigoted self-righteous individual who thus reports the matter. For certain it is, if the deceased did not have faith in Christ, as the Savior of the *world*, and in the duty of repentance, he had no claim to the title of Universalist! And he therefore, had nothing to recant or disown!

But there is another feature remarkable in the second notice of Mr. M. He told his wife he could "*see the angels around his bed*," waiting to conduct him to the arms of his Savior.—Mr. M. was then a *Spiritualist*, in his last hours, and we happen to know that he had been a Spiritualist, for some time previous to his death. He was a subscriber for ten copies of the "Christian Spiritualist," published by the undersigned, and we are happy to learn that this glorious faith sustained him on a dying bed. A.

Macon, Ga., March 6.

(For the Herald.)

Trip to S. C.

Aug. 15, we left for Feasterville to attend the State Convention. On our arrival we were greeted by many dear friends, with whom we took sweet counsel together, and rejoiced with joy unspeakable. From this feast I accompanied my near friend, Dr. Teague, to Edgefield, with a view to preach the funeral of Mrs. Lundy. Truly our brother has tasted the bitter cup of affection. Within two years he has buried two wives. How sad the change he is called to experience. May God give him strength equal to his clay, and enable him to find in his precious faith a present help in time of trouble. Let him rejoice they have gone, beyond the censure and reproach of the world, exchanged its buffetings for songs of praise, and that soon he will meet them where sorrows no more will mar his bliss. God bless and guard him as the apple of his eye.

On Monday, Aug. 27, we left for Portsmouth, Va., and found our friends glad to see us. Here we delivered a sermon. The next day we took the cars for Blackwater, and from thence to the steamboat for Hertford, N.C. to preach the funeral of father White. He died as he lived, a true and devoted Universalist. He was one of the best men we ever knew. The going down of his sun was like the setting of the morning star which melts away in the light of heaven. Farewell, sainted man, till we meet thee among the blood-washed throng above. Oh, let my last days be like his calm, as the summer's morn. L.

For the Herald.

Rail Road Speed.

In meeting two appointments we travelled in four days 1000 miles.—What convenience are Rail Roads. How little would be accomplished without them! While in Ala. and Miss. last Spring, we wrote an article on setting forth the advantages of steam—its relation to the commercial, civilized world. Only think of travelling 200 miles in eight hours. It would take us two weeks to accomplish this with our horse and buggy!

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The Church.

What constitutes a church?
Not ;riple hierarchy or throned priest,
Altar, or well-sung creed,
Rites magical, to save or sanctity,
Nor aught that lulls the ear, or charms the eye.

A band of faithful men,
Met for God's worship in an upper room,
On hill side or lone glen,
Or 'neath the midnight's starry dome,
To hear the counsels of His Holy Word,
Pledged to each other, and their common Lord,
These constitute a Church.

Names of Persons who will not Pay.—No. 1

Jno C Camp,	Columbus,	NC	$4
Maj D T Simms,	"	"	6
B Lankford,	"	"	5.35
J Brantley,	Sulphur Springs,	NC	6
W Bryant,	Taylor's Bridge,	"	2
A Fullbright,	Waynesville,	"	5
G W Strickland,	Tarboro,	"	1.50
Jesse Stepp,	Swannano,	"	2.50
W C French,	Newbern,	"	2.50
B Gothing,	"	"	2.50
J T Ives,	"	"	2.50
P Searls,	Cairo,	SC	5
J Blackwell,	"	"	3.50
J P Self,	"	"	3.50

Should these persons ever pay, we will tell our readers. Next week we will introduce Class No. 2.

A wag called out aloud in the pit of Drury Lane Theatre:

"Mr. Smith, your House is on fire!" whereupon a hundred and twenty-five Smiths arose.

'It is Mr. John Smith's house," said he; and thirty Smiths sat down, showing but ninety-five genmine John Smiths present.

"Is it possible, Miss, that you do not know the names of your best friends?'

'Certainly! I do not even know what my own name may be in a year from this time.'

'My dear husband,' said a devoted wife, 'Why will you not leave off smoking? it is such an odious practice, and makes your breath smell so.' 'Yes,' replied the husband, 'but only consider the time I have spent to learn to smoke. If I should leave off now, all that time and money would have been wasted, don't you see?'

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What would this world be without woman? A perfect blank—like a sheet of paper, not even ruled,

What Miss will ruin any man?—Mis-management.

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A LEGAL SKETCH IN THE 'O STATE.'

SCENE.—*A Court of Justice Carolina:*

A beardless disciple of The and thus addresses the Cour it please your Worships, and tlemen of the Jury, since it my fortune (good or bad, say,) to exercise myself in le quisitions, it never has befal be obliged to prosecute so marked and malicious an as more wilful, violent, danger ry—and finally a more li breach of the peace, has sel pened in a civilized countr dare say it has seldom bee to pass upon one so shockin olent feelings, as this which over at Captain Rice's, in ty. But you will hear fro nesses.'

The witnesses being swo three were examined and e one said he heard the noi not see the fight; another the row, but did'nt know first; and a third that he drunk, and could'nt say the skrimmage.

Lawyer Chops.—I am sorry, tle men, to have occupied with the stupidity of the amined. It arises, gentlemen, misapprehension on my known, as I now do, that had ness in attendance who is quainted with all the circumstanc the case, and who was able to himself clearly understood by the ry and court, I should not so long trespassed upon your time and tience. Come forward, Mr. Ha and be sworn.

So forward comes the witness, a snuffy old man, a *leetle* corned, took his oath with an

Chops.—Harris, wesh you to all about the riot that happened other day at Captain Rice's; and a good deal of time already be wasted in circumlocution, we wish you to be compendious, and at the same time as explicit, as possible.

Harris.—Adzactly (giving the lawyer a knowing wink, but at the same time clearing his throat.) Captain Rice, he gin a treat, and cousin Sally Dillard, she came over to our house and axed me if my wife she mought go? I told cousin Sally Dillard that my wife was poorly, being as how she had a touch of the lumatics in the hip and the big swamp was in the road and the big swamp is up, for there had been a heap of rain lately; but howsomever, as it is she, cousin Sally Dillard my wife mought go.—Well, cousin Sally Dillard then axed me if Mose he mought go? I told cousin Sally Dillard that was the foreman ov the crap, and the crap was smartly in the grass but howsomever as it was she, cousin Sally Dillard, Mose he mought go.

Chops.—In the name of common sense, Mr. Harris what do you mean by this rigmarole.

Witness.—Cap Rice, he gin a treat, and cousin Sally Dillard she came over to our house and axed me if my wife she mought go? I told cousin Sally Dillard

Chops.—Stop, if you please; we don't want to hear anything about your cousin Sally Dillard and your wife—tell us all the fight at Rice's.

Witness.—Well, sir, if you will let me.

Chops.—Well, go on.

Witness.—Well, sir, Captain Rice he gin a treat, cousin Sally Dillard she come to our house and axed me if my she mought go—

Chops.—That is again. Witness, please to.

Witness.—Well, sir, what do you want?

Chops—What to know about the fight, and you'st not proceed in this impertinatory. Do you know anything about the matter before the court?

Witness.—Be sure I do.

Chops.—Then go on and tell it, and nothing

Witness.—Well, Captain Rice he gin a treat—

Chops.—That inolerable. May it please the Court I move that this witness be committed for a contempt, he seems to be trifling with this court.

Court.—Witness, you are now before a court of justice and unless you behave yourself in a more becoming manner, you will be sent to jail; so begin and tell us you know about the fight at Captain Rice's.

Witness.—Well, gentlemen, Captain Rice he gin a treat, and cousin Sally Dillard

Chops. That witness may be ordered into custody.

Court. (after deliberating.) Mr. Attorney, the Court is of the opinion that we may the soonest be by telling the witness to go on his own way. Proceed, Mr. Witness with your story, but stick to the fact.

Witness. Well, gentlemen. Well, Captain Rice he gin a treat, and cousin Sally Dillard come over to our house and axed me if my wife mought go? I told Sally Dillard that my wife was, being as how she

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A hllbright, Waynesville,	"		5
G T Strickland, Tarboro,	"		1.50
Jes Stepp, Swannano,	"		2.50
W French, Newbern,	"		2.50
B othing,	"	"	2.50
J Tves,	"	"	2.50
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A LEGAL SKETCH IN THE 'OLD NORTH STATE.'

SCENE.—*A Court of Justice in North Carolina:*

A beardless disciple of Themis rises, and thus addresses the Court: "May it please your Worships, and you, Gentlemen of the Jury, since it has been my fortune (good or bad, I will not say,) to exercise myself in legal disquisitions, it never has befallen me to be obliged to prosecute so direful, marked and malicious an assault—a more wilful, violent, dangerous battery—and finally a more diabolical breach of the peace, has seldom happened in a civilized country; and I dare say it has seldom been your duty to pass upon one so shocking to benevolent feelings, as this which took place over at Captain Rice's, in this county. But you will hear from the witnesses.'

The witnesses being sworn, two or three were examined and deposed—one said he heard the noise, but did not see the fight; another said he saw the row, but did'nt know who struck first; and a third that he was very drunk, and could'nt say much about the skrimmage.

Lawyer Chops.—I am sorry, gentle men, to have occupied your time with the stupidity of the witnesses examined. It arises, gentlemen, from misapprehension on my part. Had I known, as I now do, that I had a witness in attendance who was well acquainted with all the circumstances of the case, and who was able to make himself clearly understood by the jury and court, I should not so long have trespassed upon your time and patience. Come forward, Mr. Harris, and be sworn.

So forward comes the witness, a fat, snuffy old man, a *leetle* corned, and ook his oath with an air.

Chops.—Harris, we wish you to tell all about the riot that happened the other day at Captain Rice's; and as a good deal of time has already been wasted in circumlocution, we wish you to be compendious, and at the same time as explicit, as possible.

Harris.—Adzactly, (giving the lawyer a knowing wink, and at the same time clearing his throat,) Captain Rice, he gin a treat, and cousin Sally Dillard, she came over to our house and axed me ef my wife she moutn't go? I told cousin Sally Dillard that my wife was poorly, being as how she had a touch of the rheumatics in the hip and the big swamp was in the road, and the big swamp was up, for there had been a heap of rain lately; but, howsomever, as it was she, cousin Sally Dillard and Mose, like genteel folks, they walked the log; but my wife, like a darned fool, heisted her coats and waded through. *And that's all I know about the fight.*"

Hymeneal.

MARRIED.—At Waterloo, in Lawrens District, S. C., on the 7th inst., by Rev. N. P. Walker, Mr. DEFORREST-ER MILLER, of Pickens District, to Miss MOLLIE F., daughter of Mr. Hogan Walker, of the former place.

MARRIED.—In Tallapoosa county, Ala., on the 7th of March. by Rev, C. S. BURKS, Mr. MOODY, to Miss ——LOVELADY,—all of Tallapoosa.

Receipts.

Persons making remittances are particularly requested to notice this table, by which they may learn how far their pay ments extend.

	Paid to	Vol	No
Wm J Staten, NC	$2.50	15	1
D Ladd, Fla	2	16	1
E M Matteaur, Fla	2	16	8
Mrs C Swain, "	2	16	13
Weld Hamblin, "	2	16	3
Mrs Hurgerford, "	2	16	1
N Tannehill, Ala	3	16	1
E W Vann, Fla	5	14	5
B C Pope, "	10	15	15
F Huff, Ga	2	16	1
Rev N P Walker, SC	2	15	26
J H White, Ga	10	16	26
Mrs S Q Gray, Ala	2	1	
John Gaskins, SC	2	16	12
A Mote, Ga	2	15	1
W D Harrison, Ga	2	15	48
J H Strickland, NC (for Tr't'n Debate.)	25		
Thos F McCall, Fla	5	15	26
Jno McMullen, Ga	2	16	15
John A Zellner, Ala	2	15	17
Elijah Gantt, SC	4	15	1
Aaron Palmour, Ga	4 50		
for self,		17	1
James Parker, "		15	26
and L Chambers, "		16	1

APPOINTMENTS.

BR. J. C. KENDRICK'S APPOINLMENTS FOR MARCH.

Fourth Sunday, at Parker's Meeting House, Thomas co., Ga.,

Monday night after, at Lassinger's Meeting House, Thomas co., Ga.

The friends will please have the above appointments well circulated.

Br. Strain's Appointments for MARCH, 1861.

4th, Sand Mound „

and the 5th Sabbath in March, at Lodi, Miss., I would say to the friends at Lodi, that my failure to meet my appointment on the 3rd Sabbath in Feb., was owing to my being stopped by high water. On my return from Georgia, the same cause prevented me from reaching my appointment at French Camp, on Friday before the 3rd Sabbath. B. F. STRAIN,

☞Bro. J. M. H. Smith, will preach at Mt. Zion, near Garland, Butler co., Ala., the 2d Sunday in April, instead of the 3rd.

☞Bro. E. H. Lake will preach at the Capitol, in Tallahassee, Fla., the 1st Sunday in April. In M. C. Mullin's Church, Brooks co., Ga., the 2d Sunday in April.

FOR SALE.

A few copies of Lake's work, Objections to Endless Punishment. Price 60cts. Also a few copies of Burruss and Hicks' Discussion—Price 25cts. Address E. B ARMS,
Pensacola, Fla.

MRS. WINSLOW, an experienced Nurse and Female Physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay all pain and regulate the bowels. Depend upon it mothers, it will give rest to yourselves and relief and health to your infants. Perfectly safe in all ases. See advertisement.

☞We are authorized to announce *THOS. J. MITCHELL*, as a candidate for *Sheriff*, in the ensuing election. te.

Clayton & Sledge's Debate.

We have this work for sale at the *Herald* office. Price by mail, 75cts. Universalism, as usual, shows its invincible strength.

PROSPECTUS OF THE HUMORIST.

BELIEVING that a paper of a lively and amusing character is much needed in the South, that the mirthful wants of man's nature may thereby be gratified, I am culling from all quarters, the choicest and richest stories afloat for the columns of *The Humorist*. Side-splitting jokes, racy puns, comic anecdotes, and brilliant flashes of wit, that drive far away melancholy, a great foe to man's happiness, will adorn the columns of *The Humorist*. Sermons on "the harp of a thousand strings"—"the whang-doodle mourning for his first born," &c., will also be served to our readers. Such a journal as *The Humorist*, should be in every family dispensing mirth and sunshine. Names of subscribers are solicited without delay, and I hope all lovers of a good jovial paper, will at *once*, go to work and procure names to my paper which will drive far away the "blue devils." Persons who desire to subscribe to the paper, will send on their names without delay.

☞All letters must be addressed to JAMES T. STORY,
Montgomery, Ala.

CLUB RATES FOR THE HUMORIST.

☞We offer the paper to clubs, at the following low rates:

To Clubs of Five 90 cents each.
" " " Ten 85 " "
" " " Fifteen 80 cents "
" " " Twenty 75 cents "

The money can be enclosed in a letter, and sent at our risk.

Direct to, JAMES T. STORY,
Montgomery, Ala.

MANHOOD

How Lost, How Restored.

Just Published, in a Sealed Envelope,

ON THE NATURE TREATMENT AND RADICAL CURE OR SPERMATORHOEA, or Semi-nal Weakness, Sexual Debility, Nervousness and Involuntary Emissions producing Impotency, Consumption and Mental and Physical Debility.

BY ROB. J. CULVERWELL, M. D.,

The world-renowned author, in this admirable Lecture, clearly proves from his own experience that the awful consequences of self-abuse may be effecutually removed without medicine and without dangerous surgical operations, bougies, instruments, rings or cordials, pointing out a mode of cure at once certain and effectual, by which every sufferer, no matter what his condition may be, may cure himself cheaply, privately and radically.—This Lecture will prove a boon to thousands and thousands.

Sent under seal to any address, *post paid*, on the receipt of two postage stamps, by addressing Dr. CHAS. J. C. KLINE, 127 Bowery, New York,—Post Box 4,586. sep. 1st. '60–ly.

To Consumptives.

THE Advertiser, having been restored to health in a few weeks by by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prsscription used (free of charge,) with the directions for preparing and using the same, which they will find a SURE CURE for *Consumption, Asthma, Bronchitis, &c* The only object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable, and he hopes every sufferer will try his remedy, as it will cost them nothing, and prove a blessing.

Parties wishing the prescription will please address
REV. EDWARD A WILSON,
Williamsbugh,
Kings county, New York

Objections to Endless PUNISHMENT.

THIS is a strong work by Rev. E. H. LAKE. For sale at the Herald Office. *Price 60 cents.*

Dr. G. Albright.

HOMŒPATHIC Physician, has removed his office to that formerly occupied by P. H. Owen on Perry Street, three doors above the Rialto, where he can be found during the day and at his residence near the Capitol at night. oct.5—1y.

M. J. HAURY,

UPHOLSTERER AND PAPER HANGER
Court St., (near Baptist Church,)
MONTGOMERY, ALA.

KEEPS constantly on hand, all kinds of UPHOLSTERY, MATERIALS, PAPER HANGINGS, WINDOW SHADES, CORNICE HAIR, SHUCK AND SPRING MATTRESSES, &c.

☞Strict attention given to repairing old furniture at the lowest prices.
January 4, '61–6m.

☞The following from the pen of ex-Senator Hannigan, of Indiana, will be appreciated by all:

"We cannot refrain from calling the attention of our readers to the 'Hair Restorative' of Prof. O. J. Wood. It will be seen that he has numerous certificates from persons of the highest character, to the merits of his Restorative. From positive knowledge we are also enable to say that it is in every sense what it professes to be, and we do not hesitate to pronounce it the finest preparation for the head and hair which has, so far, been devised by human ingenuity. We have seen it arrest threatened baldness, and restore to the head its original profusion of natural and glossy hair, and when the latter has been prematurely tinged with gray, we have seen it, like magic, restore the colors of youth and health. The distinguishing property of this, we might truly say, miraculous 'Restorative' is that it gives to the person who uses it the same head of hair they wore in youth, thus acting in strict compliance with the first and greatest of all toilet-makers—Nature. No one who has used it will hesitate to unite with us in this testimony to its peculiar merit.'—*Covington (Ind.) People's Friend.* Sold by all respectable Druggists in city and country.

☞COUGHS, The sudden changes of our climate are sources of PULMONARY, BRONCHIAL, and ASTHMATIC AFFECTIONS. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to '*Brown's Bronchial Trouches,*' or Lozenges, let the Cold, Cough, or Irritation of the Throat be ever so slight, as by this precaution a more serious attack may be effectually warded off. PUBLIC SPEAKERS and SINGERS will find them effectual for clearing and strengthening the voice. See advertisement.

MAGNOLIA
MALE AND FEMALE
Seminary.

THE undersigned, a graduate of William and Mary College, [Virginia] and formerly professor of Languages in Madison College, [Mississippi] announces to the liberal of all sects, his purpose of opening a *School* in Magnolia, N. C., about the 1st of February, 1861, in which he will teach all the branches, preparatory to a Collegiate course of studies.

As several benevolent gentlemen have volunteered to create a fund for the support of this school, the terms of tuition will come within the means of the humblest. While this school is under the control of the Universalist Denomination, and is established in order to give our people an opportunity of sending their children to a school in which their religious views shall not be molested, it is to be distinctly understood that the rights and opinions of all will be respected.

Board can be obtained in Magnolia or vicinity, for from $6 to $8 per month.

For further particulars, address the Principal, J. L. C. GRIFFIN, M. D., at Magnolia, N. C.

In connection with the above Institution, Miss ELLA F. LAKE will open a school for young Ladies, at her father's residence in Magnolia.

TERMS OF TUITION.

Primary branches,	$ 7
English "	10
Latin or French, or both.	15
Music on the Piano and Guitar,	20
Board at Rev. E. H. Lake's $6 per month.	

Magnolia, Duplin co., N. C.

THE NEW CATALOGUE.—Those of our readers who have not already, should at once send for a copy of the new Catalogue of the Iron City Commercial College. It is a fine thing, and should be in the hands of every one. Remember th a copies of the Catalogue, with specime n of Prof. Cowley's Plain and Ornament a Penmanship, will be sent to any address, free of postage, by inclosing five letter stamps to JENKINS & SMITH,
Pittsburgh, Pa.

Livingston & Komp,

Two Court Square, Montgomery, Ala
IMPORTERS
AND
DEALERS IN
Dry & Fancy Goods,

HAVE just received per Ship, Deutschland, from Hamburg Germany Five Cases, containing Broad Cloth, Pants stuff, Calicos, Ginghams, Harring, Knitting, Worsted, and a variety of Fancy Goods, which they offer, together with an extensive assortment of Domestic and Foreign Dry Goods, at extremely low prices for CASH! Patronize direct trade.
Dec. 21, '60—ly.

ORNAMENTAL PLASTERING

PLAIN and Ornamental Plastering executed with neatness and dispatch, either in the city or country, by Charles A. Clapp. Having ample force and *good* materials, he pledges to execute his work in a style that cannot fail to please. *Address,*
CHARLES L. CLAPP,
Montgomery, Ala.
June 22, 1860.—ly.

Change of Schedule.

OFFICE ALA. & FLA. R. R. Co.
Montgomery, Nov. 29, '60.

ON and after *Saturday*, December 1st, the trains on the Alabama and Florida Rail Road will be governed by the following schedule:

MAIL TRIAN, DAILY,

Leave Montgomery at	6 30 a. m.
Arrive at Garland at	10 30 a. m.
RETURNING,	
Leave Garland at	1 30 p. m.
Arriving at Montgomery at	5 30 p. m.
ACCOMMODATION TRAIN, DAILY,	
Leave Montgomery at	2 45 p. m.
Arriving at Greenville at	6 15 p. m.
RETURNING,	
Leave Greenville at	6 00 a. m.
Arriving at Montg'ry at	9 40 a. m.
FREIGHT TRAIN, TRI-WEEKLY,	
Leaves Montgomery at	9 45 a. m.

on Mondays Wednesdays and Fridays. Returning, arriving at Montgomery at 4 25 p. m. Tuesdays, Thursdays and Saturdays.

Stages for Mobile and Pensacola leave Garland daily on arrival of mail train at 10-12 a. m., running via Evergreen and Sparta, over a good road of only forty miles, reaching the lower end of the road at 8 p. m. arriving in Pensacola at 12 o'clock at night, same day, and Mobile at 11 o'clock a. m. next day.

SAM'L G. JONES,
Eng. & Supt.

Montgomery & West Point Railroad.

Change of Schedule—Commencing Sunday, Aug. 19, '60.

MORNING TRAIN DAILY

Leaves Montgomery at 8 a. m., arriving in West Point at 2:10, a. m., and in Columbus at 2:30, a. m.

Connections twice daily with all lines to New York and other Northern cities:

Negroes traveling alone, must be provided with two passes showing permission of their owners to pass over the road, one of which will be retained by the Ticket Agent or Conductor, and when traveling to points beyond this road their passes must be verified by some responsible person known to the Ticket Agent.

Other papers please copy.
DAN'L H. CRAM, Gen'l Sup't.

BROWN'S BRONCHIAL TROCHES

Cure Cough, Cold, Hoarseness, Influenza, any Irritation or Soreness of the Throat, Relieve the Hacking Cough in Consumption, Bronchitis, Asthma, and Catarrh. Clear and give strength to the voice of

PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. '*Brown's Bronchial Troches,*' containing demulcent ingredients, allay Pulmonary and Bronchial Irritation.

Brown's Troches

"That trouble in my Throat, (for which the 'Troches' are a specific) having made me often a mere whisperer." N. P. WILLIS.

'I recommend their use to Public Speakers.'
REV. E. H. CHAPIN.

'Great service in subduing Hoarseness.'
REV. DAN. WISE.

'Almost instant relief in the distressing labor of breathing peculiar to Asma.'
REV A C EGGLESTON.

"Contain no Opium or anything injurious."
DR. A. A. HAYES,
Chemist, Boston.

'A simple and pleasant combination for Coughs.'
DR. G. F. BIGELOW,
Boston.

'Beneficial in Bronchitis.'
DR. J. F. W. LANE,
Boston.

'I have proved them excellent for whooping cough.'
REV. H. W. WARREN,
Boston.

'Beneficial when compelled to speak, suffering from cold.'
Rev S J P ANDERSON,
St. Louis.

'Effectual in removing Hoarseness and Irritation of the Throat, so common with Speakers and Singers.'
Prof. M. S. JOHNSON,
LaGrange, Ga.

Teacher of Music, Southern Female College.

'Great benefit when taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me.'
Rev E ROWLEY, A. M.,
President of Athens College, Tenn.

☞Sold by all Druggists at TWENTY-FIVE CENTS A BOX.
Dec. 7, '60–6m.

JUDSONS'
MOUNTAIN HERB
WORM TEA.

Herbs, Barks and Roots
VERSUS
Poisonous Minerals and Drugs.

MOTHERS TAKE HEED!

Do you when observing the uneasy actions of your children, consider that it may be more than a mere Cholic that afflicts them? In nine cases out of ten, the cause of the little sufferer's anguish is *WORMS, and should be at once looked to.*

HEADS OF FAMILIES

Do not let your children suffer, when we present you in

JUDSON'S WORM TEA

A SAFE AND PLEASANT CURE FOR WORMS.

How much better and safer would it be to have it always in the house. A little delay when a child is taken ill may often be the cause of its death, while acting without delay, by giving the *MOUNTAIN HERB TEA* immediately, you will not only save the child a sad and tedious illness, and yourself much expense, but also feel happier in knowing that you have done your duty, and perchance saved its life.

This medicine is combined purely of

HERBS AND ROOTS

NOT A PARTICLE OF

Calomel or Mineral

IS USED IN IT.

No more filthy Vermifuge will be used by those who once use this Tea. The only active principle of all other Vermifuges and Worm Killers is MERCURY.

GIVE NO
POISON
TO
YOUR CHILDREN

Use this Simple, Safe, Vegetable Medicine. This Worm Tea was discovered in the way among the Wilds of Northern Ala., full account of it you will find in our Almanac for the "*Rescue of Tula Almanac,*" of which Agent, and when you have read it, send it to your neighbors, that they may also know how to be cured by this GREAT REMEDY!

JUDSON'S WORM TEA KILLS WORMS, Never Harms—is Pleasant to Take.

GET A PACKAGE—PRICE 25 CTS.

OBSERVE.—Always find the Name of B. L. JUDSON & CO., and of *Texico*, on each package of this

B. L. JUDSON & CO.
SOLE PROPRIETORS
50 Leonard St, New York.

Judson's Worm Tea is sold by Agent in every Village, by all Druggists.

For sale in Montgomery, by Bluont & Hale.

Dr. J. A. CLOPTON, of Huntsville, Ala., treats with perfect success, Piles, Fistula, Tumors, &c

Testimonials of the highest character will be forwarded to any that may wish them.

The patient is not confined to his bed or room. He has had the pleasure of treating an old Governor of the State, and the oldest Physician of Montgomery, and some of the first class of Mobile.

A three cent stamp must accompany all communications.
Jan. 1st, 1860.–tf.

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$35,00

PAYS for Tuition in Book-keeping, and the entire course. Students enter at any time. Minister's sons received at half price. For Circular and Specimens, inclose five letter stamps to F. W. JENKINS, Pittsburg, Pa.

Magnolia Works,

CORNER OF
Madison & Lawrence St's.
Montgomery, Ala.
(LATE POE & CO.,)

THE undersigned having purchased the interest of Poe & Co., are now prepared to attend to all kinds of Planing, Moulding, Scroll and Fancy Sawing, Machine Work, Blacksmithing, Carpentering, &c.

Corn ground as customary. Meal always on hand.

Particular attention given to repairing Sewing Machines, Horse Powers and Agricultural Implements of all kinds.

KENNEDY & CO.
April 21, '60.—ly.

W. L. WOODS. VIRGIL S. MURPHY

WOODS & MURPHY,

Attorneys at Law,

MONTGOMERY, ALA.

WILL practice in the Courts of Montgomery, Tallapoosa, Chambers, Macon and Autauga Counties, in the Supreme Court of the State, and in the United States District Court at Montgomery.

☞Office recently occupied by Fair & Graves, over W. G. & A. R. Andrews' Clothing Store, Market Street. 1y

UNIVERSALIST HERALD.--DEVOTED TO RELIGION, AND GENERAL NEWS.

PROSPECTUS OF THE HUMORIST.

BELIEVING that a paper of a lively and amusing character is much needed in the South, that the mirthful wants of man's nature may thereby be gratified, I am culling from all quarters, the choicest and richest stories afloat for the columns of *The Humorist*. Side-splitting jokes, racy puns, comic anecdotes, and brilliant flashes of wit, that drive far away melancholy, a great foe to man's happiness, will adorn the columns of *The Humorist*. Sermons on "the harp of a thousand strings"—"the whang-doodle mourning for his first born," &c., will also be served to our readers. Such a journal as *The Humorist*, should be in every family dispensing mirth and sunshine. Names of subscribers are solicited without delay, and I hope all lovers of a good jovial paper, will at *once*, go to work and procure names to my paper which will drive far away the "blue devils." ...sons who desire to subscribe to the ...per, will send on their names without delay.

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CLUB RATES FOR THE HUMORIST.

...e offer the paper to clubs, at the ...g low rates:

...lubs of Five 90 cents each.
" Ten 85 " "
" Fifteen 80 cents "
" Twenty 75 cents "

...money can be enclosed in a ... and sent at our risk. ...irect to,

JAMES T. STORY, Montgomery, Ala.

MANHOOD
How Lost, How Restored.

Just Published, in a Sealed Envelope, ... NATURE TREATMENT AND RADI... OR SPERMATORHŒA, or Seminess, Sexual Debility, Nervous... Involuntary Emissions produc...ency, Consumption and Mental ...sical Debility.

By ROB. J. CULVERWELL, M. D., The world-renowned author, in this admirable Lecture, clearly proves from his own experience that the awful consequences of self-abuse may be effectually removed without medicine and without dangerous surgical operations, bougies, instruments, rings or cordials, pointing out a mode of cure at once certain and effectual, by which every sufferer, no matter what his condition may be, may cure himself cheaply, privately and radically.—This Lecture will prove a boon to thousands and thousands.

Sent under seal to any address, *post paid*, on the receipt of two postage stamps, by addressing Dr. CHAS. J. C. KLINE, 127 Bowery, New York,—Post Box 4,586. sep. 1st. '60–ly.

Improved Grammar.

A NEW and Improved Grammar of the English Language, by Prof. I. J. Morris, M. A., of Alabama.—This Grammar is so arranged and simplified, that pupils can obtain a correct knowledge of the English tongue in a very short time. It is rapidly being introduced into schools and Colleges. For sale at the *Herald* Office, Montgomery, Ala. Price by mail, $1, 12 1-2 cts.—tf.
July 13, 1860.

Clayton & Sledge's Debate.

We have this work for sale at the *Herald* office. Price by mail, 75cts. Universalism, as usual, shows its invincible strength.

Steam Engines, Saw
Mills, and Gin Machinery.

J. W. BRADFORD, & CO., Handsboro, Harrison co., Miss.

Are manufacturing Steam Engines and Boilers of the best material that can be found in American markets with the utmost care for *Durability Efficiency, and Simplicity*, which are easily applied to COTTON GINS, SAW MILLS &c. Their Engines are favorably known to be a good article of

SOUTHERN MANUFACTURE.

They are also manufacturing Circular Saw Mills with Iron Frames—a very superior Mill. Also,

Shafting, Pullies, &c., for Gins and Mills. They are offering their machinery at prices making it to the interest of parties wanting machinery, to purchase Southern Manufacture instead of Northern. Inquiry and orders solicited. Address,

J. W. BRADFORD, & CO. Handsboro, Harrison co. Miss., or RICHARD, F. HARRISON, New Orleans, La.

Machinery delivered in New Orleans, or Mobile, without extra charge.
...t. 28, 1860.–3m.

Stieff's First Class Iron Frame
PIANO MANUFACTURER.

The Largest assortment in the city constantly on hand, va...g in pice fom $200 to $500.

All Pianos sold by me, are guaranteed to give entire satisfaction for the term of five years, My facilities for manufacturing, are such, that I can sell them at prices which defy competition on accommodating terms. Are also superior in touch and tone to any manufactured. Orders received by the Rev. Mr. Lake, Magnolia, N C., or by mail, will be as carefully attended to, as if the purchaser was present himself, at my manufacturing price.

Also, Melodeons suitable for Parlors and Churches. Also constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.

CHARLES. M. STIEFF, No. 7, S. Liberty St. Baltimore, Md.

List of Pianos made by CHARLES M. STEIFF, *No. 7, S. Liberty Street, Baltmore, Md.*

BALTIMOE, MACH 5TH, 1857.

6 Octave, Rosewood case, plain, front round,
6 Octave, Rosewood case, 2 mouldings, front round,
6 1-2 Octave, Rosewood case, plain front, round carved lyre,
6 1-2 Octave, Rosewood Case, moulding front, round carved lyre,
6 3-4 Octave, Rosewood case, 2 mouldings, front round carved lyre,
7 Octave, Rosewood Case, plain front, round carved lyre,
7 Octave, Rosewood case, 1 moulding front, round carved lyre,
7 Octave, Rosewood case, 2 mouldings, front round carved lyre, fancy name board inlaid,
7 Octave, Rosewood case, 2 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name-board, and fancy Desk,
7 Octave, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre,
7 Octave, Rosewood case, 3 heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round,
7 Octave, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round,
7 1-4 Octave, rich Rosewood case, Lous XIV., finished all around with carved work, carved feet and lyre,

m20v1n11.—tf

To Consumptives.

THE Advertiser, having been restored to health in a few weeks by by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge,) with the directions for preparing and using the same, which they will find a SURE CURE for *Consumption, Asthma, Bronchitis, &c* The only object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable, and he hopes every sufferer will try his remedy, as it will cost them nothing, and prove a blessing.

Parties wishing the prescription will please address

REV. EDWARD A WILSON, Williamsbugh, Kings county, New York

WM. HALL. J. P. STOW. J. A. BEARD

Great Reduction
IN THE PRICES OF
IRON AND STEEL,
AT THE STORE OF
J. P. Stow & Co.,

SIGN OF BIG PLANE, 10 COURT SQUARE, *Montgomery, Alabama.*

AS our arrangements are all made to IMPORT our goods direct from EUROPE, we ask our friends and the public generally to call and examine our stock of *HARDWARE, IRON, Steel, STOVES, and TIN WARE,* which we are selling at the lowest market prices, as will be seen by the annexed list of prices:

PRICES OF STEEL AND IRON.

Articles	*Cash.*	*Credit.*
Plow Steel.	7 cts	9 cts
Hammered Iron, narrow,	5	6
" " broad,	5 1-2	6
Best Refined Iron.	4	5
Common English Iron.	3 1-2	4
Rod Iron.	6	7
Band Iron.	5 1-2	7
Hoop Iron.	8	10
Nail Rod.	8	10
Horse Shoe Iron.	5 1-2	6
Horse Shoe Nails.	27	30
Cut Nails.	4 12	5 1-2

All other goods 10 per cent off for Cash.

Thankful for the very liberal patronage our establishment has heretofore received, we respectfully ask a continuance of the same. Articles bought at our House can be relied upon as genuine.
...r. 1860.–ly.

A Novelty in the Art World
Photography Upon Porcelain.

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June 27, 1860.–ly.

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FOR CHILDREN TEETHING.

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and and spasmodic action, and is SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

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UNIVERSALIST HERALD.

"He will not always chide: neither will he keep his anger forever."—Psalms 103:9.

VOLUME 15. MONTGOMERY, ALABAMA, FRIDAY, MARCH. 29, 1861. NUMBER 3.

The Herald
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EVERY FRIDY MORNING.
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(For the Herald.)

Man a Multiform Being---Religious Culture, &c.

NUMBER 1.

My opinion of man, and the necessity of religious culture to prepare him for a higher existence and bring him into a closer communion with Christ, having been made the subject of criticism, I purpose in a series of short letters to elaborate the idea, for the consideration of the brethren, and shall cheerfully abide by their decision as to the soundness of the doctrine.

I hold that man is a multiform being, organic, intellectual and religious. That he is endowed with a diversity of faculties harmonizing with his several natures, which faculties can only be developed and brought into action by the use of such means as are adapted to them respectively.—God has wisely instituted laws for the development of each class of faculties. By attention to the laws of physiology, the chest and musles may be developed, and none would be so weak as to go to the halls of learning, or the house of prayer to expand and perfect his organic being. Nor yet would they resort to manual labor to enlighten and strengthen the mind.—Still more absurd would it be to carry a student through a course of Mathematics, or the more deep and interesting study of Theology, (except as a preparatory step) to make him pious and devotional.

To develop the organism, man must live in obedience to the organic law—have free exercise, pure atmosphere and proper diet. By the proper use of these means he may be a Hercules in strength—he may command the wonder of the world by his astonishing feats, and yet be an idiot in mind, and a disgusting freak of nature in morals.

In view of this fact, neither the sciences of Mathematics, Geology, nor Theology are ever resorted to to make man pious or devotional, but to enlighten the intellect and prepare him for a higher existence as an intellectual being. These are means adapted to intellectual culture only, and however wise and polished he may be by the exclusive use of these means to the utter neglect of those adapted to his moral nature, and circulated to call out and expand his spiritual being; he will ever remain sensual and devilish. He may excel in debate, and thrill a nation with his burning eloquence from the sacred desk, and as a wicked instrument in the hands of God, may baptize thousands into the christian faith, and fall himself in the hour of trial into the lowest abyss of infamy and crime. And here, allow me to suggest, that it is one thing to baptize into the christian faith, but another, and a greater thing to BE baptized into the spirit of the gospel. The latter can never be done by those who have not realized a higher existence in a spiritual life, or repudiated the idea of a closer communion with Christ.—Such may be justly compared to a finger-board, which points unerringly to the right direction, but never go.

The pages of church-history sustain the position I have taken. Every branch of the church has realized the evils of a neglect of religious culture. Ministers from habitual exercise in debate, have lost all interest in devotional exercise, and flourishing congregations have been known to dwindle down and come to naught in the absence of exercise of a more devotional kind than mere doctrinal sermons. Such may supply the wants of the mind while the religious faculties are left to dwarf and lie dormant in the absence of their natural aliment. These facts are now recognized by the wisest and best men to our denomination, and hence, the different style of worship. Our prayer and conference meetings now in practice, have already made the desert to rejoice with gladness. Souls of a generous and sympathetic nature are no longer driven from our houses of worship into orthodox churches to find congenial spirits. This is right---we are immortal beings destined to a higher existence in which our devotional and religious faculties must and will be employed in the praise of God, In the language of Paul—"Leaving the first principles of the gospel let us go on to perfection," by the use of such means as God has instituted for our spiritual growth.

Surely this can, and should be done without ignoring or compromising our faith in the great salvation. Indeed, it is by the use of such means (in connection with faith) that will call into action and bring to perfection our devotional faculties, that we are to be saved. This is a distinguishing feature of Universalism, and justly entitles us to pre-eminence above all other denominations. Ours is a doctrine more sublime, pure and holy in its teachings. Universalism is the highest type of christianity, and by consequence, we should be more devotional than others, and live in the exercise of a higher cast of morals than others. To consummate this object, each minister should exercise his best gifts whether in debate or upon the divine law, without saying to another, what doest thou? By this course our Zion will prosper, and present to the world a religious and intellectual standard that will command the admiration of the world and the smiles of heaven. By this, we will cultivate and perfect the whole man both intellectual, moral and spiritual, and then prepare him for usefulness in life and a higher and more spiritual existence in eternity. We should avoid extremes in religious exercises. Exclusive exercises in prayer singing and exhortations would soon generate a degree of superstition and ignorence that would be revolting to an enlightened mind: while exclusively doctrinal sermons would most assuredly precipitate the people into rationalism. Under the former style of worship, man would degenerate in mind, could not comprehend God, but worship the preacher. Under the latter, he would lose sight of God and worship reason. Ergo, to become enlightened christians, our intellectual and religious faculties must be perfected by the use of such means as are adapted to them respectively.

M. B. PICKETT.

Plains of Dura, Ga.

What is the difference between an apothecary and a builder? The one makes pills and the other pillars.

(For the Herald.)

Rev. B. F. Strain's Travels.

Having just returned home after an absence of six weeks, perhaps a sketch of my travels will not be uninteresting to some of the readers of the Herald.

Leaving home January 4th, I proceeded to Charcone, Ala., where I filled my appointmont on the 1st Sabbath on January. Thence to sister Hellen's, near Greensborough, Ala., where I preached on Wednesday, Jan, 9th. At this place we have some friends of the right stamp, with whom I enjoyed myself finely from Tuesday night until Thursday morning. Besides the sister Hellen, there are the two Bros. Lavender and sister Lavender—all good and true friends to our cause. They are none of your long-faced *ghostly* christians, but are lively and cheerful, as all christians should be. What is there in true christianity to stretch out ones' face as long as your arm? The Bros. Lavender, and sister Lavender being musicians, entertained me with music the most delightful. The time has been, I believe, when a majority of christians condemned instrumental music, and some look upon it *now*, as sinful. What an error! What can be more elevating to the mind than music? It calls forth all our better feelings and lifts us far above the baser passions of our earthly nature. But I think the number of christians in the present day who look upon music as sinful are quite small and are growing "beautifully less." I think Shakspear has truly said,

"He that hath no music in his soul
Is only fit for treasons, strategem and crime."

But as I have not set down to write an essay on music, I will pass on, trusting that many of my friends knowing my extreme love for music will pardon the digression.

From Miss Hellen's, I proceeded to Marion, Ala., where I took the train for Selma, leaving my horse with Bro. Lavender, who kindly took care of him till I returned, for which favor I shall ever feel grateful to him. I arrived at Selma about sun set, and in a half hour after, set out for Montgomery, in the stage coach, where I was treated to a severe jolting, rolling and tumbling for fifty miles, when I reached Montgomery about day-break.—Having travelled all night without any sleep, I soon made my way to the residence of our noble and whole-souled Bro. Burruss, who will be a man, yes a free and independent man despite the bigotry of little minds. Bro. B. has many a foe in his character for which I like him, no, like does not express it, for we [illegible] *love* him, but had he no other, I should love him for his independent expression of his honest convictions regardless of the consequences.

The State Convention being in session, and learning that the Ordinance of secession would be passed on that day, after partaking of a good warm breakfast with Bro. B., I walked up to the Capitol, where I remained from ten, to three o'clock in the evening to hear it announced that Alabama was an Independent State. About three o'clock [illegible] announced, and the excitement and demonstrations of that evening [illegible] beyond my power of description. Therefore, I will pass on.

From Montgomery, I took the train to Loachapoka, where I found Bro. Jonathan David, who conveyed me to his residence, and thence to Camp-Hill church, where I preached on the 2d Sunday in January, and on the same evening, took the train for Newnan, Ga.

The friends at Camp Hill are without regular preaching for the present year as yet, but seem determined to secure the services of a minister, if possible. They are quite zealous in the cause, and the hard times has not caused them to forget, or neglect their duty those who break to them the bread of life. I arrived at Newnan, on Monday morning, and a short time afterwards met with a son of our good Bro. D. Lynch, who came in to convey me to his father's, and though the day was rainy, and extremely cold, I rode out some fifteen miles, and on Tuesday filled my appointment at Harmony church. Here I met with many warm friends, with and for whom I labored some two and a half years.

The friends here have been without regular preaching ever since I left them: some two years ago, and I learned with regret, that some of the members of the church had joined other churches. This is the effect of lukewarmness. I hope the friends will pardon me for saying this the effect of lukewarmness, for I see no other *good* reason why they should not have regular preaching, and I feel sure that it is the want of regular preaching that caused those members to leave us. Some are so constituted, that they will not live out of a church, nor *in* one where they can have no preaching. Man is a social and religious being, and he must and will have something for those facilities to feed upon. Permit me to speak a word to my much beloved friends at Harmony. I know them well, and feel that I can speak without offending. Brethren—is it not painful to see those we love most dearly, leaving the soul-refreshing truth of Universalism, and going where they will be harrassed all the days of their lives with the tormenting fears of an endless hell?—Think for a moment, what one may suffer during life in view of this imaginary hell, and let each one ask himself the question, am I not to some extent responsible for this suffering? Let all go to work then and secure the services of a preacher.

Webster, Miss.

(Concluded in our next.)

Horrid Deeds of a Methodist Preacher.

We find the following, in the Montgomery Advertiser:

"BLOODY TRAGEDY.—The occurrence of a bloody tragedy in Sumter county, Florida, on the 10th ult., has been briefly noticed. It appears that Rev. G. Andrews, pastor of a Methodist church in the county, had seduced a young lady, a relative, residing at his house, and had also brutally beaten her, and for these acts was summoned to appear at Sumter court house on the day named for trial by the people. The Augusta Chronicle says:

'For these misdeeds a summons was issued for him to appear at the court house at Sumterville before the people on Saturday, che 10th ult. Having heard of this, and of the parties who were to serve the summons, Messrs. McLendon and Lang, he proceeded to the house of the former, and took dinner with the family. After dinner they went to the worship. Andrews asked McLendon for the loan of his horse to go to Adamsville, which was granted. He had in his possession one double barrel gun, one yeager rifle, two repeaters, and two bowie knives.

While the horse was being caught, a conversation arose about him, (Andrews) being summoned before the Regulators. Whereupon Mr. Lang said, 'Yes, sir; and here is the summons for you.' During this conversation McLendon was mending a pair of shoes. Immediately after Lang's answer, Andrews levelled his gun at McLendon, shot him in the side and killed him instantly. Turning round quickly, he levelled his gun to shoot Lang with the other barrel. Lang knocked up the gun, and received the whole load in the palm of his right hand. Lang then picked up Andrews' yeager, to shoot him, (Andrews,) but could not cock it on account of his shattered hand, threw down the gun and run. As he ran, Andrews shot him through the left wrist with a repeater.'

A Mr. Hyatt, in the shop at the time, picked up the yeager, ran off about thirty yards and levelled it at Andrews, but the latter was too quick, and shot Hyatt with his repeater, grazing him on the shoulder. Hyatt shot but missed. Hereupon Andrews took after Lang, and pursued him about two hundred yards. Not being able to overtake him, he returned to the shop, reloaded his gun, and proceeded over to Mr. Condray's, about one mile distant.

At Condray's gate Andrews met Dr. McHenry, whom he told he was tired and thirsty, and wanted a drink of water; stepping into the yard, and seeing Mr. Condray talking to a negro boy, he observed, 'I have commenced my work, and right here I intend to finish it.' Whereupon he levelled his gun, and shot Condray through the bowels, who only lived about four hours.

Rev. Mr. Parker, being present, seized the murderer from behind, and held him fast until McHenry came to his assistance. As the Doctor caught hold of Andrews, the latter presented his gun to the Doctor's breast, who warded it off, and the load went into the ground. He was then tied and confined until next morning, under strict guard.

The news having been circulated in the neighborhood, a large number of citizens assembled at Condray's house. After due deliberation, he was sentenced to be hanged, and about 12 o'clock, M., he was hanged accordingly, sixty or seventy citizens of the county signing his death-warrant.—There was not a dissenting vote on the ground. The last vords of this hardened wretch were, 'I am only sorry that I did not kill three or four more.'"

We commend the above, to the prayerful consideration of the editor of the Thomasville Enterprise, who esteems it his duty (in order to pander to contemptible bigotry,) to disparage and denounce the great and good doctrine of Universalism.

We hope the Universalists of Ga. will remember, that if they wish to have their views misrepresented and denounced, they will patronize the Southern Enterprise, of Thomasville, Ga.—Ed. Herald.

(For the Herald.)

The Miniature.

BY AZBERRY WEBB.

Yes, this little shadow is all that remains of a being that once was the fairest of the fair; all that was innocent and lovely; all that the heart of mortal man could desire, to cheer his pathway down the slope of time, was centered in the substance of this small, though brightest of gems.

But alas! The destroyer came and swept her away from her friends, and the scenes of her youth and innocence.

Cold, cold, are now those lips, that once swelled as the rose of the spring, and opened as the flower to drink in the morning dew.

This polished forehead is no longer smooth. Time has printed his fingers upon it. Those eyes, clear as the living lustres of the heavens, are now dim as the star of twilight through the vapor of the evening.

Those cheeks, blooming with the health of perfect youth, are now pale, hollow, and wan.

Oh! time; savage and remorseless monster! What hast thou left of all that was lovely. The daughter of health, of beauty, of excellence, is gone. Fresh victims feed thy pride, and thy power.

Oh! children of a moment, what are ye?

Visions of twilight, whither ye go?

Darkness spread itself over thy earthly vision, dispelling the sorrows of life, and long before this scenes of glory have burst upon thy enraptured view. The glorious orb of eternal day rises to thy sight, and makes thy soul to leap with joy.

Happy spirit, thrice happy, tho' thou art lost to earth and it's inhabitants, thou hast gone to dwell forever in the realms of eternal bliss, and glory.

Dearest, and brightest emblem of her that is no more—let me hide thee near my heart, and shalt thou never leave me, until I follow to that bright and happy land, where I shall meet the loved and lost in glory, never, never to part again.

Yes, dearest object, thou art gone
To the realms of bliss above;
Whilst here below thou hast left one,
To mourn thy absence, and thy love.

But soon he too may follow thee,
To that bright and happy land;
Where neither pain, sorrow, nor parting be,
And join the holy, holy, shouting band.

Cold, cold, are now those ruby lips,
Which spoke the sweetest sounds;
And tears of grief, mine eyelid drips,
My heart with sorrows bound.

Pale is now this rosy cheek,
That once with beauty shone;
Lost now, the lovely, mild and meek,
To the sons of earth unknown.

Dim is now the sparkling eye,
Which shone with lustre bright;
And view with the starry sky,
To make the darkness light.

Since thou art lost to earth and me,
And all that's on this side the grave,
Why may I nor still follow thee,
To where troubles never wave.

Yes I will strive to find thee, love,
For thou hast gone before;
Oh, may we meet in heaven above,
Where parting is no more.

Dr. Thompson's Book.

Our readers will remember, says the *Ambassador*, that we, but a few weeks since, alluded to this new work entitled "LOVE AND PENALTY, or Eternal Punishment Contrasted with the Fatherhood of God," and informed them that it would soon be answered in a course of Sunday evening luctures, by Dr. T. J. Sawyer. The *Christian Inquirer* thus speaks of it:—"It is a volume of discourses called forth by the increasing prevalence of Restoration and Universalist doctrines. This is a work which will be fully and searchingly reviewed in a few days in the *Inquirer*. Meantime we will only say, that the doctrines which it advocates are, we believe, wholly at war with the government and providence of God as a Father; Eternal punishment is an 'irrepressible conflict' with the Fatherhood of God. It is too late in the day and the spirit of humanity is too wide awake to continue much longer in a belief in the old Pagan views of a God of wrath, and the exclusive aristocracy of a heaven, seven-by-nine, to which only half a dozen elect out of a thousand are admitted, and the rest are turned over to 'the tender mercies' of eternal woe, under the rule of an asserted God of love. Dr. Thompson, your watch does not keep good time. It is morning, not midnight.'

The Angels Song of Love.

Singing the song of Jesus' blood,
As it flowed from his wounded side;
Singing the boundless love of God—
That rock in whose shelter we hide.
Swiftly onward, upward we move;
Ever singing of those above—
Ever singing of those we love.

Sing of Him who gave us birth,
Into the joyous realms of light;
Singing of those who've passed from earth,
Sister angels, Holy and bright.
Ever thus onward, upward we move—
Ever singing of those above,
Ever singing of those we love.

Swiftly wafted on golden wing,
We'll raise our voices from each star—
And in some gentle cadence sing
God's love, in unknown words afar.
Swiftly onward, upward we move;
Ever singing of those above—
Ever singing of those we love.

'What is whisky bringing?' inquired a dealer in that article.

'Bringing men to the gallows,' was the reply.

'Sal,' said lisping Bill, if you don't love me, thay tho: and if you do love me and don't like to thay tho, squeeth may handth.'

If you want to gain a woman's affections, don't appeal to her head, but her feelings. One squeeze of the hand, or press of the lip, is worth more than all the spectacles you can make from 6 o'clock to 11. Calico is an institution of touch, and not of logic. Order a sample and judge.

The Herald.

The Restitution of all things'—Acts 3:21.

JOHN C. BURRUSS,
EDITOR & PROPRIETOR.

Office on Perry Street, Up-Stairs, near the Eagle Drug Store.

Montgomery, Ala., March 29.

Corresponding Editors:

S. J. McMorris, J. L. C. Griffin,
E. H. Lake, B. F. Strain,
J. M. H. Smith.

Send on Subscribers!

PREMIUMS OFFERED!!

Now is the time to increase the circulation of the Herald. A little earnest effort on the part of *live* Universalists, would greatly increase our list, and thus enable us to accomplish more for Universalism in the South. For every new cash subscriber, we will give two copies of our debate with Dr. Lovic Pierce, worth 50 cts. Brethren, work for the Herald and thus cheer our heart.

☞The editor will preach in Pensacola, Fla., next Sunday, at the hours of 11 A. M. and 8 P. M.

Send us Names.—We request our ministers, and all who are interested in the spread of Universalism, to send us the names of such persons as would probably subscribe for the Herald.—We will then send them specimen copies.

☞We published last week another letter from Dr. Hunter, of New York, the subject of which is Bronchitis. This disease, so terrible among us, is shown to be a disease of the lungs and not merely of the throat, as is generally supposed. The treatment by inhaling or breathing medicine is admirably explained, so that all can understand the principles on which it is based. The letter will amply repay a careful perusal, by every reader.—While to any one liable to an affection of the throat or lungs, the information conveyed may prove invaluable.

Bro. Lake in Florida.—We hope our brethren in Fla. among whom Bro. Lake may labor, will remember that he should be suitably compensated.—That "the laborer is worthy of his hire," is asserted in the Scriptures, and no man who profess to regard them and our cause, should allow a minister to grow poorer by preaching. Bro. L. has well nigh worn himself out in the cause, and our friends should esteem it a privilege to make his declining days comfortable.

Good Pianos—Cheap.

Chas. M. Stieff, Baltimore, Md., is manufacturing splendid pianos, at low figures. He is entirely reliable, and has been long and favorably identified with our cause. We confidently recommend our friends in the South, who need pianos, to patronise him. Orders sent to the editor of the Herald, or inquiries concerning pianos, will be attended to. Purchases made of Mr. Stieff, are *warranted* to give entire satisfaction. We are satisfied that money can be saved by purchasing of Mr. Stieff.

Southern Humorist.—This paper, as its name imports, is devoted to everything of an amusing character. It is a spicy sheet—a side-splitter. Published in Montgomery, Ala., by Story & Chisholm. Price, $1 per annum in advance.

"Whatever is, is Right:"—Such is the title of a book recently from the able pen of Dr. A. B. Child, Boston. This sentiment, uttered by Pope, many years ago, is, here argued, calmly and dispassionately by the Dr. and in a good spirit. His arguments if not thoroughly convincing, are powerful. All along, he shows that he is a friend to virtue and religion, while at the same time he labors to show, that every thing that transpires in the economy of God's government, tends to universal good. Without endorsing the work as a whole, we see in it much to admire and commend. Its perusal will tend much to make one resigned to all the changing scenes of life through which we may be called to pass. It is sold, we believe, at one dollar.

A Universalist Society has just been organized in Janesville, Wisconsin, composed of some of the best and most influential men in that town and vicinity.

Reply to M. P. Stevens' Stricture on the Genealogy of Christ.

NUMBER TWO.

Mr. S. says Christ attended the marriage in Cana of Galilee, the third day after He was baptized, and therefore, there was no chance for Him to be off in the wilderness six weeks, in company with the devil.—This supposed difficulty, vanishes, when we consider, as we stated in our last, that Christ was in no literal wilderness—on no literal mountain, and with no *personal* devil. The Saviour was in all points tempted as we are. How are we tempted? "Every man is tempted, when he is drawn away of his own lusts and enticed."—James, 1. 14. "For we have not a high priest which cannot be touched with the feelings of our infirmities."—Heb. 4. 15 Christ evidently had all the passions incident to our nature, but He did not give way to the overtures of temptation.—Mr. S. says, that after the temptation of Jesus, He went into Galilee, and by the sea of Galilee, He saw Peter and Andrew casting a net into the sea, and He called them.—Mr. S. thinks that this statement conflicts with the following declaration; "These things were done in Bethabara, beyond Jordan" Bethabara, beyond Jordan," says Calmet, "was the common ford of the river; Judges vii, 24.

It is by no means certain, that the interview recorded in John 1. 40: 41, is the same which is mentioned by Matt.—On the contrary, there is evidence that it is *not*, for John says not a word about Andrew and Peter casting their nets into the sea. Matthew says Christ was "walking by the sea of Galilee." Whereas, in the interview mentioned by John, we are told, that the two disciples came and saw where He dwelt, and abode with Him that day. Andrew is represented as saying: "We have *found* the Messias." Clearly, then, there were *two* interviews described.

Mr. S. next declares that, neither the miracles of Christ nor His arguments, were sufficient to satisfy the skeptical minds of His disciples, for; "From that time many of His disciples went back, and walked no more with Him."—John vi, 66. It does not appear, we think, that the arguments and miracles of Christ caused some of the disciples to go back and walk no longer with Him; but rather, the declaration, "This is that bread which came down from heaven;"—(verse 58.) for they at once said:—"This is a hard saying, who can bear it? It is but fair to presume, that these deserting disciples were never very strong in faith, for we are told in verse 64, "that there were some that *believed* not," The "brethren," spoken of by Mr. Stevens, were *not* the disciples of Christ. Dr. *A.* Clarke says:—"It is generally supposed that these were the *children* of the sisters of His mother, Mary."—The power of working miracles, we allow, was not confined to Jesus, though we have no account that any other person performed *all* the miracles that He did. The *superiority* of the Son of God, consisted in His teachings, and works of love. Even His enemies were constrained to say, "never man spake like this man." In conclusion, we would say to our friend Stevens, that objections can be raised against every theory known among men. Scepticism itself, is not free from them.—Objections can be raised against honesty, against truth, against virtue, against charity, against love, against hatred; against riches; against poverty; against everything!

At the same time, we advise all to receive that theory which is liable to the *least* objections from enlightened reason.

The "Trumpet" Sold.—The Trumpet and Universalist Magazine, of Boston, edited for about *thirty-three* years, by Rev. Thos. Whittemore, has been sold to Rev. James M. Usher, a gentleman long, and favorably known to our denomination. Declining health, which of late has been very rapid, induced Dr. Whittemore to dispose of the Trumpet, which he was no longer able to edit. Should his health be restored, which it seems is very doubtful, he will still write for the Trumpet which he has so long edited with marked ability. Many prayers will ascend for his restoration.

Ballou Bitten by the Black Snake.

A Partitlist paper recently contained the old, thread-bare, puerile sermon of Lemuel Haynes, a *negroe preacher*, against Universalism. A preface is given to the discourse, in which it is said that the Rev. Hosea Ballou was present at the delivery of the sermon, at the close of which he observed, that he had been bitten by a *black* snake that day." Very likely! Mr. Ballou well knew that the bite of a *black snake* is perfectly *harmless!* So he considered the effort of the sable African. When our opposers have to resort to the untutored negroes to get arguments with which to combat with Universalism, it is *prima facia* evidence that they have nothing better—that they "love *darkness* rather than light."

The Devil, a Campbellite.—We hope our opposers will no longer say that Universalism is the devil's doctrine—that he preached it in the garden of Eden, for Rev. Mr. McDaniel, Presiding Elder of the Methodist Church, declares him to be a Campbellite. In a discourse not long since, Mr. Mc. said the devil is a Campbellite, and he could prove it—that when he was cast out of the swine, he *ran immediately into the water!!!*

Magnolia (N. C.) Seminary, Male and Female.

This is a Universalist Institution of learning under the supervision of Dr. Griffin, who has the entire confidence of the Universalist public. We hope our Universalist friends that have sons and daughters to educate, will, without delay, patronize this Seminary.—We should all rally around it, and resolve to do all we can for it. Let the Universalists of N. C. encourage it, and let the friends throughout the South encourage it. Alabama, we learn, is represented there, and every State in the South, *should* be. Magnolia is immediately on the Wilmington and Weldon Rail Road, forty miles from the former place. See advertisement.

Southern Field and Fireside.—This is a most interesting family paper published weekly in Augusta, Ga., at $2 per annum. James Gardner, editor. It is very popular in all home circles. We hope the South will support it liberally.

Dangerous Illness of Rev. Thos. Whittemore.

The Trumpet of March 23rd, brings us the sad tidings that Dr. Whittemore, that able and toil-worn veteran in the cause of Universalism, is probably very near his earthly end. Should he be called away, our Zion will mourn the loss of her most valiant watchmen. The Trumpet says:

"Since the 1st of February, Bro. Whittemore has been gradually and surely failing; and for the last few days he has been rapidly sinking.—At the time of writing, Monday morning, March 13th, he is very feeble.—In the opinion of his friends he has never before been so weak and low.—He feels that his mortal conflict is nearly ended. Yesterday he requested his pastor, Bro. Skinner, to inform his congregation that he felt he had but a few days more to pass on earth, and his faith in the Gospel of Universal Salvation was firm and clear as it always had been. He may be spared some days, or even weeks, but we should not be surprised at any time to learn that God had called him to his rest in heaven."

John Wesley.—In the preface to the 1st vol. of Wesley's sermons, he says:

"Some may say I have mistaken the way myself, altough I take upon me to teach it to others. It is probable many will think this, and it is very possible that I have. ☞Treat me as you would desire to be treated yourself, upon a change of circumstances. * * * * May I not request of you, farther, not to give me hard names in order to bring me into the right way."

Will the brimstone peddlers, who prowl through the country spouting Methodism, remember what their great founder, Wesley, said, and learn moderation?

Modest Praying.—A Boston deacon was once overheard to pray in this wise: "O Lord, we would not presume to dictate, but we would *suggest* that a revival of religion is very much needed!" Another deacon, in the same city, once offered the following: "O Lord, we hope we are right, for we are very decided!" Both these prayers are representatives of a large class.

For the Herald.

Comfort of Universalism.

How thankful should be the Universalist, who can contemplate in all the scenes and vicissitudes of immortal life, the benign dispensations of "A just God and a Saviour!"—How delightful must it be, to such a one, to look upon the trials he has already passed through, as designed by the Universal Father, to result in ultimate good! Such a contemplation is fitted to inspire the soul with the sweetest peace—to fill the heart with love and gratitude to God, and thus prepare the mind to receive with resignation and filial trust all the dispensations of the Father of mercies!

In all circumstances of sorrow, the believer may find abundant consolation in the glorious gospel of the Blessed God. No hope is half so sweet as the gospel hope. It binds up the broken heart, cheers the drooping spirit, and sheds a heavenly calm o'er the troubled sea of life.

"In every scene of sorrow,
In every gloomy hour,
From Christian hope we borrow
A balm of holy power."

Then hail, blessed christian hope! Happy is he who, by the exercise of a holy faith, can look forward to a reunion, in a world of perfect and unfading bliss, with fond hearts, with cherished friendships; and who, in prospective, can behold a renewal of all the holy kindlings of the most ardent affection. All Universalists can say; That blessed hope is ours, and let us bless our affectionate Father in heaven, for the bliss which it imparts, and let us ever conform our hearts and live to His most holy will.

J. L. C. G.

Magnolia, N. C.

[For the Herald.]

The Partialist Catechism.

Do you believe the Lord is good to all, and His tender mercies are over all His works?

Yes.

Can you give an evidence of this?

I can. When He began the work of creation, He ushered countless millions into existence, fore-seeing and fore-knowing and fore-ordaining they should be endlessly miserable.

Can you give another evidence of His loving kindness? Yes.

For the few errors He fore-saw His children would commit, He will inflict upon them an eternity of torture, without the least reference to their good.

Can you give another evidence of the peculiar way in which He manifests His tender regard and mercy to His offspring? Yes.

While witnessing their endless agonies, and hearing their groans and shrieks, He will gloat and exult over their, miseries, and when He hears them beg for the poor privilege of falling into a state of unconsciousness, He will laugh like a fiend, in view of their unending sufferings. Very well.

The children in the Sunday school will bear in mind these striking evidences of God's tender mercies to His creatures.

The school may now dismissed.

Tallahasse, Fla. L.

For the Herald.

Holly Springs, Miss.,
Sunday, March, 17, 1861.

Bro. Burruss:—I have qu. a number of friends and readers of the *Herald*, with whom I have promised to correspond when I could do so.—Having, as usual, pressing engagements on my hands, permit me to address one epistle to all such friends through your columns; which I hope will be received by each one, as sent in manuscript directly to [illegible] or her, as the case may be. To all [illegible] then I must say, that I belo[illegible] particular juncture, to the a[illegible] itant. I, and my eldest son, [illegible] in his 19th year, not having the fear of Abraham and the Wide Awakes before our eyes, have enlisted in the regular army of the State of Mississippi, being members of a company called the "Jeff Davis Rifles," and are liable to be called out at any moment, and to serve for twelve months after being thus called out. For myself I can say, that I do not desire to fight; and hope the necessity may never come, for me to have it to do. But I am determined, for one, never to submit to any sectional domination, nor to the doctrine of negro equality. Poor as I am, I have bestowed upon my children the heritage of a white skin, and by the help of God I intend so transmit to them that heritage of social superiority, to which I believe the Anglo-saxon race to be entitled over the flat nosed, kinky haired sons and daughters of *Africa*. If, in order to do this, it becomes necessary for Southern chivalry, and Northern fanaticism to meet in battle array on the ensanguined field, in order to establish this claim to social superiority by a baptism of blood, I am sure I can march forth to the dreadful contest with a perfect consciousness of the justice of the cause in behalf of which I do battle; and point my rifle at the opposing forces without one remorsesul pang afflicting my breast. If religious conviction is argued by our assailants, let them remember that we too, have our religious convictions; and that ours teach us that "resistance to tyrants is obedience to God." I hope the war will only be one of words, anp that when peace is established, I shall again meet and mingle with my old friends, and many new ones, in a more congenial employment than that of fighting with cannon and rifles.—But until things assume a more pacific appearance, I shall continue to play soldier among the Jeff Davis Rifles. Expressing the hope that the friends will sustain the Herald through these trying times, and assuring all my personal friends, that I should be pleased to receive a line from every one of them, I am fraternally,

D. B. Clayton.

For the Herald.

The Importance Of the New Birth.

We not unfrequently hear absurd prating about Universalists not believing in conversion. Why, Universalism is founded in the faith of ultimate Universal conversion by Divine Grace; and no man can be a true Universalist, who does not believe in conversion in this life, as an antepast of Final Universal conversion. Nor can he be a Universalist, in any proper and just sense, who is not already a converted man. Faith, Repentance and conversion are the key-notes of the great Salvation! The Scripture Teaching is, that we must "be born again," or from above. We must be holy, in order to be happy. Virtue and happiness co-exist; wickedness & happiness never can.

While holiness and happiness in all worlds are inseparably associates, in like manner are sin and misery indissolubly joined. If, then, it can be shown to me that sin exists in the immortal world, I must believe that misery exists there also. If sin can be proved to reign triumphant over Grace in the eternal world, it must be at once conceded that unceasing misery exists in that state of being! This can never be maintained, however, until Paul's affirmation is refuted, viz., that "where sin abounded, Grace did much more abound!"—Rom. v, 20.

No man can be a consistent disciple of Christ;—no man can enjoy Gospel Peace; no man can be rationally happy, who is not "born again"—born from above. J. L. C. G.

Magnolia, N. C.

Not a Doctrine of the Reformation.—Dr. Whittemore very justly remarks, in his Modern History of Universalism, vol. 1., pages 65 and 66, that "the doctrine of endless misery cannot be regarded as a doctrine of the Reformation. For although Universalism was condemned in the confession of the Reformers, they were not distinguished by the assertion of endless misery, from the Catholics. For ten centuries the Catholic church had asserted the eternal ruin of all those who died out of its communion; hence it is not a doctrine of the Reformation: it is one of those foul spots which were cast upon the fair garments of the Church as she descended into the valley of corruption, from which those failed to cleanse her whose half-opened eyes had never seen her entire glory." T.H.T.

Query.—A correspondent of the Western Protestant Methodist asks: "Does not the minister who fails to ask the brethren to subscribe to the church papers, indirectly say, that in himself is embodied all the knowledge his people need?"

Paige's Commentary on Corinthians.—The fifth volume of this work is nearly ready in manuscript. Mr. Paige is now devoting to the Commentary all his time. Three more volumes will bring him ro Revelations.

What Miss will ruin any man?—Mis-management.

The following gentlemen compose the cabinet of President Davis:

Robert Toombs, of Ga., Secretary of State.
C. G. Memminger, of S. C. Secretary of Treas.
L. P. Walker, of Alabama, Secretary of War.
S. B. Mallory, of Florida Secretry of Navy.
J. H. Reagan, of Texas, Postmaster General.
J. P. Benjamin, of Louisiana, Attorney General.

And the following are the officers of Congress:

President—Hon. Howell Cobb, of Georgia.

Secretary—J. H. Hooper, Esq., of Alabama.

Names of Persons who will not Pay.—No. 2

W H. Curtis, Yorktown, Va.		$5 50
B.F. Rodman Portsmouth,	,,	3 00
A. Thompson	,,	3 50
Charles West	,,	1 00
W. B. Forbes Norfolk	,,	2 50
Capt Bowers Elkton	Tenn	2 00
D. A. Pannell Selma	Ala	2 50
A. Dorety Tehopeka	,,	5 00
Dr. G. W. Maddox	Walnut Grove	
,,	,,	2 00
G.W. Fluker Winterboro	,,	2 00
P. R. Orr Danville	,,	2 00
J.S. Reynolds Ft Decatur	,,	2 00
S. F. Allen Goldville	,,	2 50
E.E. Neal Golson	Miss	2 50
D. F. Myers Cotill	La	4 00
H. Phelps Ft Graham	Tex	1 00
Wm. Gufford Big Creek	Ark	2 50
Dr. IrWin Jonesboro	Ga	2 00
A. W. Tipper Florence	,,	11 00
Jno Satterwhite Belmont	SC	2 75
G. W. Morgan Hickory Grove,		10 00
W. S. Lyons Jerusalem	NC	2 50
Thos Roach Wentworth	,,	2 00
E. L. Moulton Edenton	,,	3 25

Fragments.

A negro who was called on as a witness in one of the North Carolina courts, on being examined as to the nature of an oath, was asked if he knew what would be the consequence here and hereafter if he swore to a lie!

'Yes,' said he 'ears off and no share in the kingdom.'

An honest Dutchman on being asked how often he shaved, replied, 'Dree dimes a week, effery tay put Soontay; ter. I shaif effery tay.'

'I am going to the Post Office, Bob, shall I inquire for you?'

'Well, yes, if you have a mind to, but I don't think that you will find me there.'

The difference between a postoffice stamp and a donkey is, that you stick one with a lick, and the other you lick with a stick.

An editor down in Tennesse says that "measures are on foot.' Every man, accordingly, has a measured foot.

It is said that in some of the villages out West, it so healthy that the folks have to shoot a man to start a burying ground.

'It is all around my hat,' as the hypocrite said when he put on mourning for his deceased wife.

Two cousins named Cricket were married recently in Jefferson county. We are opposed to such cricket matches.

What trees are those which, when the fire is applied to them, are exactly what they were before? Ashes.

A gentleman having a musical sister, being asked what branch she excelled in, declared that the piano was her forte.

The studio of a first rate portrait painter must be a perfect bedlam—it is full of 'striking likenesses.'

Every wooden leg that takes the place of a lost one in battle is a stump speech against war.

The man who wears pegged boots always 'has music in his sole.'

If a tree were to break a window ... would the window say? Treemendous.

What goes most against a farmer's grain? His reaping machine.

What relation is your uncle's brother to you if he is not your uncle? Your father.

What is that which can be right but never wrong? An angle.

What were the first words Adam said to Eve? Nobody knows.

The youth who cut open the bellows to see where the wind come from, is now trying his hand at fattening grey hounds.

Eve did not know as much as her daughters of the present day. Had they been in her place instead of being deceived they would have deceived the devil.

What would this world be without woman? A perfect blank—like a sheet of paper, not even ruled.

A man about town observed, on a morning of a debauch: 'Had Leander practiced swimming with half the perseverance of my head, he'd never have drowned.'

'My dear husband,' said a devoted wife, 'Why will you not leave off smoking? it is such an odious practice, and makes your breath smell so.' 'Yes,' replied the husband, 'but only consider the time I have spent to learn to smoke. If I should leave off now, all that time and money would have been wasted, don't you see?'

'Can't we make your lover jealous, miss?' 'Oh, yes, sir, I think we can, if we put our heads together.'

Hymeneal.

MARRIED,—on the 7th of March, by Rev. B. F. Strain, at the residence of the bride's father, Mr. E. W. N. Thompson, to Miss Isabella Bostic, both of Winston county Miss.

Receipts.

Persons making remittances are particularly requested to notice this table, by which they may learn how far their payments extend.

	Paid to	Vol.	No.
Geo Hanna, SC	$2	16	5
Geo. Ashford, "	2	15	23
Thos James, Ala	2	14	43
Josephus Rhodes, Ga	1 50	15	26
D J Roe, "	1 50	15	26
A McCann, Fla	2	15	36
W F Branch, Ala	6 50	15	1
R D Twombly, "	1 50	15	3
S J Woodward, Tex	2	16	1
Moses Jordan, Miss	2 50	14	25
Rev E H Lake, Fla	5		
for J Hughey, "		13	26
Mrs Marina Lay, "	2	16	3
J E Talley, Ga	5	15	1
F M Gunter, Ala	1	15	25
E Cox, "	2	16	1
W J Hurston, "	1 50	15	38
Mrs A P Patterson, Ga	2	16	12
Chas M Stieff, Md	20	•	
(for advertising.)			
R W Slaughter, Ga	2	15	20
G W Thompson, Miss	2	15	46
W A McCane, "	2	16	1
(Received $1 for Mr. Story.)			
Mrs Lucy Boyd, Ala	3 60	17	18
and books.			

APPOINTMENTS.

Br. J. C. Kendrick's appointments for March.

Fourth Sunday, at Parker's Meeting House, Thomas co., Ga.,

Monday night after, at Lassinger's Meeting House, Thomas co., Ga.

The friends will please have the above appointments well circulated.

Br. Strain's Appointments for March, 1861.

4th, Sand Mound ,,

and the 5th Sabbath in March, at Lodi, Miss., I would say to the friends at Lodi, that my failure to meet my appointment on the 3rd Sabbath in Feb., was owing to my being stopped by high water. On my return from Georgia, the same cause prevented me from reaching my appointment at French Camp, on Friday before the 3rd Sabbath. B. F. Strain.

Bro. Strain's Appointments for April.

1st Sabbath at Charcone, Ala., the funeral of Miss Ellen Hare.

2nd Sabbath, at Liberty Church Miss.

3rd Sabbath at Lodi, Miss.

4th Sabbath at Sandmound, Miss.

☞Bro. J. M. H. Smith, will preach at Mt. Zion, near Garland Butler co., Ala., the 2d Sunday in April, instead of the 3rd.

☞Bro. E. H. Lake will preach at the Capitol, in Tallahassee, Fla., the 1st Sunday in April. In M. C. Mullin's Church, Brooks co., Ga., the 2d Sunday in April.

Bro. E. H. Lake will preach the funeral of G. W. Paul, near the residence of Samuel Hinton, in Madison county, Fla., the 3rd Sunday in April.

MONTGOMERY MAIL.

PUBLISHED
DAILY, TRI-WEEKLY AND WEEKLY
AT THE
SEAT OF GOVERNMENT
OF
THE CONFEDERATE STATES OF AMERICA.

—o-o—

A LARGE, RELIABLE NEWS PAPER.

—o-o—

☞The MAIL contains full proceedings of the Congress of the Confederate States of America, as well as the very latest and most reliable

Telegraphic News

from all parts of the country—has an extensive circulation, and is equal to any paper in the country in point of interest and news.

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Tri Weekly, per year, in advance 5
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Address HOOPER, COYNE, & WHITFIELD,
Proprietors, Montgomery, Ala.

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The following gentlemen compose the cabinet of President Davis:

Robert Toombs, of Ga., Secretary of State.
C. G. Memminger, of S. C. Secretary of Treas.
L. P. Walker, of Alabama, Secretary of War.
S. B. Mallory, of Florida Secretrry of Navy.
J. H. Reagan, of Texas, Postmaster General.
J. P. Benjamin, of Louisiana, Attorney General.

And the following are the officers of Congress:

President—Hon. Howell Cobb, of Georgia.

Secretary—J. H. Hooper, Esq., of Alabama.

Names of Persons who will not Pay.—No. 2

W H. Curtis, Yorktown, Va.			$5 50
B.F. Rodman Portsmouth,		,,	3 00
A. Thompson		,,	3 50
Charles West		,,	1 00
W. B. Forbes Norfolk		,,	2 50
Capt Bowers Elkton	Tenn		2 00
D. A. Pannell Selma	Ala		2 50
A. Dorety Tehopeka		,,	5 00
Dr. G. W. Maddox Walnut Grove			
,, ,,		,,	2 00
G.W. Fluker Winterboro		,,	2 00
P. R. Orr Danville		,,	2 00
J.S. Reynolds Ft Decatur		,,	2 00
S. F. Allen Goldville		,,	2 50
E.E. Neal Golson	Miss		2 50
D. F. Myers Cotill	La		4 00
H. Phelps Ft Graham	Tex		1 00
Wm. Gufford Big Creek	Ark		2 50
Dr. Irwin Jonesboro	Ga		2 00
A. W. Tipper Florence		,,	11 00
Jno Satterwhite Belmont	SC		2 75
G. W. Morgan Hickory Grove,		,,	10 00
W. S. Lyons Jerusalem	NC		2 50
Thos Roach Wentworth		,,	2 00
E. L. Moulton Edenton		,,	3 25

Fragments.

A negro who was called on as a witness in one of the North Carolina courts, on being examined as to the nature of an oath, was asked if he knew what would be the consequence here and hereafter if he swore to a lie!

'Yes,' said he 'cars off and no share in the kingdom.'

An honest Dutchman on being asked how often he shaved, replied, 'Dree dimes a week, effery tay put Soontay; ten I shaif effery tay.'

'I am going to the Post Office, Bob, shall I inquire for you?'

'Well, yes, if you have a mind to, but I don't think that you will find me there.'

The difference between a postoffice stamp and a donkey is, that you stick one with a lick, and the other you lick with a stick.

An editor down in Tennesse says that "measures are on foot.' Every man, accordingly, has a measured foot.

It is said that in some of the villages out West, it so healthy that the folks have to shoot a man to start a burying ground.

'It is all around my hat,' as the hypocrite said when he put on mourning for his deceased wife.

Two cousins named Cricket were married recently in Jefferson county. We are opposed to such cricket matches.

What trees are those which, when the fire is applied to them, are exactly what they were before? Ashes.

A gentleman having a musical sister, being asked what branch she excelled in, declared that the piano was her forte.

The studio of a first rate portrait painter must be a perfect bedlam—it is full of 'striking likenesses.'

Every wooden leg that takes the place of a lost one in battle is a stump speech against war.

The man who wears pegged boots always 'has music in his sole.

If a tree were to break a window what would the window say? Treemenduous.

What goes most against a farmer's grain? His reaping machine.

What relation is your uncle's brother to you if he is not your uncle? Your father.

What is that which can be right but never wrong? An angle.

What were the first words Adam said to Eve? Nobody knows.

The youth who cut open the bellows to see where the wind come from, is now trying his hand at fattening grey hounds.

Eve did not know as much as her daughters of the present day. Had they been in her place instead of being deceived they would have deceived the devil.

What would this world be without woman? A perfect blank—like a sheet of paper, not even ruled.

A man about town observed, on the morning of a debauch: 'Had Leander practiced swimming with half the perseverance of my head, he'd never have drowned.'

'My dear husband,' said a devoted wife, 'Why will you not leave off smoking? it is such an odious practice, and makes your breath smell so.' 'Yes,' replied the husband, 'but only consider the time I have spent to learn to smoke. If I should leave off now, all that time and money would have been wasted, don't you see?'

'Can't we make your lover jealous, miss?' 'Oh, yes, sir, I think we can, if we put our heads together.'

Hymeneal.

MARRIED,—on the 7th of March, by Rev. B. F. Strain, at the residence of the bride's father, Mr. E. W. N. Thompson, to Miss Isabella Bostic, both of Winston county Miss.

Receipts.

Persons making remittances are particularly requested to notice this table, by which they may learn how far their payments extend.

	PAID TO		VOL	NO
Geo Hanna, SC	$2		16	5
Geo. Ashford, "	2		15	23
Thos James, Ala	2		14	43
Josephus Rhodes, Ga	1	50	15	26
D J Roe, "	1	50	15	26
A McCann, Fla	2		15	36
W F Branch, Ala	6	50	15	1
R D Twombly, "	1	50	15	2
S J Woodward, Tex	2		16	1
Moses Jordan, Miss	2	50	14	25
Rev E H Lake, Fla	5			
for J Hughey, "			13	26
Mrs Marina Lay, "	2		16	8
J E Talley, Ga	5		15	1
F M Gunter, Ala	1		15	25
E Cox, "	2		16	1
W J Hurston, "	1	50	15	38
Mrs A P Patterson, Ga	2		16	12
Chas M Stieff, Md	20		•	
(for advertising.)				
R W Slaughter, Ga	2		15	20
G W Thompson, Miss	2		15	46
W A McCane, "	2		16	1
(Received $1 for Mr. Story)				
Mrs Lucy Boyd, Ala	3	60	17	18
and books.				

APPOINTMENTS.

BR. J. C. KENDRICK'S APPOINLMENTS FOR MARCH.

Fourth Sunday, at Parker's Meeting House, Thomas co., Ga.,

Monday night after, at Lassinger's Meeting House, Thomas co., Ga.

The friends will please have the above appointments well circulated.

Br. Strain's Appointments for MARCH, 1861.

4th, Sand Mound „ and the 5th Sabbath in March, at Lodi, Miss., I would say to the friends at Lodi, that my failure to meet my appointment on the 3rd Sabbath in Feb., was owing to my being stopped by high water. On my return from Georgia, the same cause prevented me from reaching my appointment at French Camp, on Friday before the 3rd Sabbath. B. F. STRAIN.

Bro. Strain's Appointments for April.

1st Sabbath at Charcone, Ala., the funeral of Miss Ellen Hare.

2nd Sabbath, at Liberty Church, Miss.

3rd Sabbath at Lodi, Miss.

4th Sabbath at Sandmound, Miss.

☞Bro. J. M. H. Smith, will preach at Mt. Zion, near Garland, Butler co., Ala., the 2d Sunday in April, instead of the 3rd.

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Address HOOPER, COYNE, & WHITFIELD,
Proprietors, Montgomery, Ala.

Steam Engines, Saw Mills, and Gin Machinery.

J. W. BRADFORD, & CO.,
Handsboro, Harrison co., Miss.

Are manufacturing Steam Engines and Boilers of the best material that can be found in American markets with the utmost care for *Durability Efficiency, and Simplicity*, which are easily applied to COTTON GINS, SAW MILLS &c. Their Engines are favorably known to be a good article of

SOUTHERN MANUFACTURE.

They are also manufacturing Circular Saw-Mills with Iron Frames—a very superior Mill. Also,

Shafting, Pullies, &c., for Gins and Mills. They are offering their machinery at prices making it to the interest of parties wanting machinery, to purchase Southern Manufacture instead of Northern. Inquiry and orders solicited. Address,

J. W. BRADFORD, & CO.
Handsboro, Harrison co. Miss., or
RICHARD, F. HARRISON,
New Orleans, La.

☞ Machinery delivered in New Orleans, or Mobile, without extra charge.

Nov. 23, 1860.-3m.

M. L. WOODS. VIRGIL S. MURPHY

WOODS & MURPHY,

Attorneys at Law,

MONTGOMERY, ALA.

WILL practice in the Courts of Montgomery, Tallapoosa, Chambers, Macon and Autauga Counties, in the Supreme Court of the State, and in the United States District Court at Montgomery.

☞ Office recently occupied by Fair & Graves, over W. G. & A. R. Andrews', Clothing Store, Market Street. 1y

Magnolia Works,

CORNER OF
Madison & Lawrence St's.
Montgomery, Ala.
(LATE POE & CO.,)

THE undersigned having purchased the interest of Poe & Co., are now prepared to attend to all kinds of Plaining, Moulding, Scroll and Fancy Sawing, Machine Work, Blacksmithing, Carpentering, &c.

Corn ground as customary. Meal always on hand.

Particular attention given to repairing Sewing Machines, Horse Powers and Agricultural Implements of all kinds.

KENNEDY & CO.

April 21, '60.—ly.

Dr. J. A. CLOPTON, of Huntsville, Ala., treats with perfect success, Piles, Fistula, Tumors, &c

Testimonials of the highest character will be forwarded to any that may wish them.

The patient is not confined to his bed or room. He has had the pleasure of treating an old Governor of the State, and the oldest Physician of Montgomery, and some of the first class of Mobile.

A three cent stamp must accompany all communications.

Jan. 1st, 1860.-tf.

Iron City College

$35,00

PAYS for Tuition in Book-keeping, and the entire course. Students enter at any time. Minister's sons received at half price. For Circular and Specimens, inclose five letter stamps to F. W. JENKINS, Pittsburg, Pa.

FOR SALE.

A few copies of Lake's work, Objections to Endless Punishment Price 60cts. Also a few copies of Burruss and Hicks' Discussion—Price 25cts. Address E. B ARMS, Pensacola, Fla.

Beware of Them.

We have advertised for Jansen, Hall, & Merkel, of New York, and find it impossible to have a settlement with them, or even to receive an answer. We give it as our opinion therefore, that they are SWINDLERS. The press will do humanity a service by exposing them.

OF THE SAME SORT.

In the same category we place Dr. H. T. Hembold, of Philadelphia.—We have advertised for him, but get nothing but *lies*. Let the press pass him along.

AND STILL ANOTHER.

Dr. G. R. Graham of Philadelphia, is another fellow against whom the public are cautioned. We have advertised for him, but we can get no pay. The press will please pass this trio of scoundrels along.

☞ We are authorised to announce *THOS. J. MITCHELL*, as a candidate for *Sheriff*, in the ensuing election.

PROSPECTUS
OF THE
HUMORIST.

BELIEVING that a paper of a lively and amusing character is much needed in the South, that the mirthful wants of man's nature may thereby be gratified, I am culling from all quarters, the choicest and richest stories afloat for the columns of *The Humorist*. Side-splitting jokes, racy puns, comic anecdotes, and brilliant flashes of wit, that drive far away melancholy, a great foe to man's happiness, will adorn the columns of *The Humorist*. Sermons on "the harp of a thousand strings"—"the whang-doodle mourning for his first born," &c., will also be served to our readers. Such a journal as *The Humorist*, should be in every family dispensing mirth and sunshine. Names of subscribers are solicited without delay, and I hope all lovers of a good jovial paper, will at *once*, go to work and procure names to my paper which will drive far away the "blue devils." Persons who desire to subscribe to the paper, will send on their names without delay.

☞ All letters must be addressed to STORY & CHISHOLM.
Montgomery, Ala.

CLUB RATES FOR THE HUMORIST.

We offer the paper to clubs, at the following low rates:

To Clubs of Five 90 cents each.
" " " Ten 85 " "
" " " Fifteen 80 cents "
" " " Twenty 75 cents "

The money can be enclosed in a letter, and sent at our risk.

Direct to,
STORY & CHISHOLM:
Montgomery, Ala.

MANHOOD
How Lost, How Restored.

Just Published, in a Sealed Envelope, ON THE NATURE TREATMENT AND RADICAL CURE OF SPERMATORHOEA, or Seminal Weakness, Sexual Debility, Nervousness and Involuntary Emissions producing Impotency, Consumption and Mental and Physical Debility.

BY ROB. J. CULVERWELL, M. D.,

The world-renowned author, in this admirable Lecture, clearly proves from his own experience that the awful consequences of self-abuse may be effectually removed without medicine and without dangerous surgical operations, bougies, instruments, rings or cordials, pointing out a mode of cure at once certain and effectual, by which every sufferer, no matter what his condition may be, may cure himself cheaply, privately and radically.—This Lecture will prove a boon to thousands and thousands.

Sent under seal to any address, *post paid*, on the receipt of two postage stamps, by addressing Dr. CHAS. J. C. KLINE, 127 Bowery, New York,—Post Box 4,586. sep. 1st. '60-ly.

To Consumptives.

THE Advertiser, having been restored to health in a few weeks by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge,) with the directions for preparing and using the same, which they will find a SURE CURE for *Consumption, Asthma, Bronchitis, &c* The only object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable, and he hopes every sufferer will try his remedy, as it will cost them nothing, and prove a blessing.

Parties wishing the prescription will please address

REV. EDWARD A WILSON,
Williamsbugh,
Kings county, New York

M. J. HAURY,

UPHOLSTERER AND PAPER HANGER
Court St., (near Baptist Church,)
MONTGOMERY, ALA.

KEEPS constantly on hand, all kinds of UPHOLSTERY, MATERIALS, PAPER HANGINGS, WINDOW SHADES, CORNICE HAIR, SHUCK AND SPRING MATTRESSES, &c.

☞ Strict attention given to repairing old furniture at the lowest prices.

January 4, '61-6m.

TRINITARIAN DISCUSSION

Just published, and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D. of the Georgia Conference, and the editor of the *Herald*. It is a neat pamphlet and will tend much to promote correct ideas of God and Christ, wherever circulated. Price 25 cts. Five copies for $1,00. Sent by mail to any office. Address your orders to

JOHN C. BURRUSS,
Montgomery, Ala.

☞ The following from the pen of ex-Senator Hannigan, of Indiana, will be appreciated by all:

"We cannot refrain from calling the attention of our readers to the 'Hair Restorative' of Prof. O. J. Wood. It will be seen that he has numerous certificates from persons of the highest character, to the merits of his Restorative. From positive knowledge we are also enable to say that it is in every sense what it professes to be, and we do not hesitate to pronounce it the finest preparation for the head and hair which has, so far, been devised by human ingenuity. We have seen it arrest threatened baldness, and restore to the head its original profusion of natural and glossy hair, and when the latter has been prematurely tinged with gray, we have seen it, like magic, restore the colors of youth and health. The distinguishing property of this, we might truly say, miraculous 'Restorative' is that it gives to the person who uses it the same head of hair they wore in youth, thus acting in strict compliance with the first and greatest of all toilet-makers—Nature. No one who has used it will hesitate to unite with us in this testimony to its peculiar merit.'—*Covington (Ind.) People's Friend.* Sold by all respectable Druggists in city and country.

☞ COUGHS, The sudden changes of our climate are sources of PULMONARY, BRONCHIAL, and ASTHMATIC AFFECTIONS. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to *'Brown's Bronchial Trouches,'* or Lozenges, let the Cold, Cough, or Irritation of the Throat be ever so slight, as by this precaution a more serious attack may be effectually warded off. PUBLIC SPEAKERS and SINGERS will find them effectual for clearing and strengthening the voice. See advertisement.

MAGNOLIA
MALE AND FEMALE
Seminary.

THE undersigned, a graduate of William and Mary College, [Virginia] and formerly professor of Languages in Madison College, [Mississippi] announces to the liberal of all sects, his purpose of opening a School in Magnolia, N. C., about the 1st of February, 1861, in which he will teach all the branches, preparatory to a Collegiate course of studies.

As several benevolent gentlemen have volunteered to create a fund for the support of this school, the terms of tuition will come within the means of the humblest. While this school is under the control of the Universalist Denomination, and is established in order to give our people an opportunity of sending their children to a school in which their religious views shall not be molested, it is to be distinctly understood that the rights and opinions of all will be respected.

Board can be obtained in Magnolia or vicinity, for from $6 to $8 per month.

For further particulars, address the Principal, J. L. C. GRIFFIN, M. D., at Magnolia, N. C.

In connection with the above Institution, Miss ELLA F. LAKE will open a school for young Ladies, at her father's residence in Magnolia.

TERMS OF TUITION.

Primary branches,	$ 7
English "	10
Latin or French, or both,	15
Music on the Piano and Guitar,	20
Board at Rev. E. H. Lake's $6 per month.	

Magnolia, Duplin co., N. C.

THE NEW CATALOGUE.—Those of our readers who have not already, should at once send for a copy of the new Catalogue of the Iron City Commercial College. It is a fine thing, and should be in the hands of every one. Remember that copies of the Catalogue, with specimen of Prof. Cowley's Plain and Ornamental Penmanship, will be sent to any address, free of postage, by inclosing five letter stamps to JENKINS & SMITH,
Pittsburgh, Pa.

Livingston & Komp,
Two Court Square, Montgomery, Ala.
IMPORTERS
AND
DEALERS IN
Dry & Fancy Goods,

HAVE just received per Ship, Deutschland, from Hamburg Germany, Five Cases, containing Broad Cloth, Pants stuff, Calicos, Ginghams, Harring, Knitting, Worsted, and a variety of Fancy Goods, which they offer, together with an extensive assortment of Domestic and Foreign Dry Goods, at extremely low prices for CASH! Patronize direct trade.

Dec. 21, '60—ly.

ORNAMENTAL PLASTERING

PLAIN and Ornamental Plastering executed with neatness and dispatch, either in the city or country, by Charles A. Clapp. Having ample force and *good* materials, he pledges to execute his work in a style that cannot fail to please. Address

CHARLES L. CLAPP,
Montgomery, Ala.

June 22, 1860.—ly.

Change of Schedule.

OFFICE ALA. & FLA. R. R. Co.
Montgomery, Nov. 29, '60.

ON and after Saturday, December 1st, the trains on the Alabama and Florida Rail Road will be governed by the following schedule:

MAIL TRIAN, DAILY,

Leave Montgomery at	6 30 a. m.
Arrive at Garland at	10 30 a. m.
RETURNING,	
Leave Garland at	1 30 p. m.
Arriving at Montgomery at	5 30 p. m.
ACCOMMODATION TRAIN, DAILY,	
Leave Montgomery at	2 45 p. m.
Arriving at Greenville at	6 15 p. m.
RETURNING,	
Leave Greenville at	6 00 a. m.
Arriving at Montg'ry at	9 40 a. m.

FREIGHT TRAIN, TRI-WEEKLY,

Leaves Montgomery at 9 45 a. m. on Mondays Wednesdays and Fridays. Returning, arriving at Montgomery at 4 25 p. m. Tuesdays, Thursdays and Saturdays.

Stages for Mobile and Pensacola leave Garland daily on arrival of mail train at 10-12 a. m., running via Evergreen and Sparta, over a good road of only forty miles, reaching the lower end of the road at 8 p. m. arriving in Pensacola at 12 o'clock at night, same day, and Mobile at 11 o'clock a. m. next day.

SAM'L G. JONES,
Eng. & Supt.

Montgomery & West Point Railroad.

Change of Schedule—Commencing Sunday, Aug. 19, '60.

MORNING TRAIN DAILY

Leaves Montgomery at 8 a. m., arriving in West Point at 2:10, a. m., and in Columbus at 2:30, a. m.

Connections twice daily with all lines to New York and other Northern cities.

Negroes traveling alone, must be provided with two passes showing permission of their owners to pass over the road, one of which will be retained by the Ticket Agent or Conductor, and when traveling to points beyond this road their passes must be verified by some responsible person known to the Ticket Agent.

Other papers please copy.

DAN'L H. CRAM, Gen'l Sup't.

BROWN'S BRONCHIAL TROCHES. Cure Cough, Cold, Hoarseness, Influenza, any Irritation or Soreness of the Throat, Relieve the Hacking Cough in Consumption, Bronchitis, Asthma, and Catarrh. Clear and give strength to the voice of PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. *'Brown's Bronchial Troches,'* containing demulcent ingredients, allay Pulmonary and Bronchial Irritation.

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"That trouble in my Throat, (for which the 'Troches' are a specific) having made me often a mere whisperer." N. P. WILLIS.

'I recommend their use to Public Speakers.'
REV. E. H. CHAPIN.

'Great service in subduing Hoarseness.'
REV. DAN. WISE.

'Almost instant relief in the distressing labor of breathing peculiar to Asma.'
REV A C EGGLESTON.

"Contain no Opium or anything injurious."
DR. A. A. HAYES, Chemist, Boston.

'A simple and pleasant combination for Coughs.'
DR. G. F. BIGELOW, Boston.

'Beneficial in Bronchitis.'
DR. J. F. W. LANE, Boston.

'I have proved them excellent for whooping cough.'
REV. H. W. WARREN, Boston.

'Beneficial when compelled to speak, suffering from cold.'
Rev S J P ANDERSON, St. Louis.

'Effectual in removing Hoarseness and Irritation of the Throat, so common with Speakers and Singers.'
Prof. M. S. JOHNSON, LaGrange, Ga. Teacher of Music, Southern Female College.

'Great benefit when taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me.'
Rev E ROWLEY, A. M. President of Athens College, Tenn.

☞ Sold by all Druggists at TWENTY-FIVE CENTS A BOX.
Dec. 7, '60-6m.

JUDSONS'
MOUNTAIN HERB
WORM TEA.

Herbs, Barks and Roots VERSUS Poisonous Minerals and Drugs.

MOTHERS TAKE HEED!

Do you when observing the uneasy actions of your children, consider that it may be more than a mere Cholic that afflicts them? ... cases out of ten, the cause of the little ...er's anguish is *WORMS, and should be looked to.*

HEADS OF FAMILI[ES]

Do not let your children suffer, when we pr... you in

JUDSON'S WORM TEA

A SAFE AND PLEASANT CURE FOR WORMS.

How much better and safer would it be to have it always in the house. A little delay when a child is taken ill may often be the cause of its death, while acting without delay, and by giving the *MOUNTAIN HERB TEA* immediately, you will not only save the child a long and tedious illness, and yourself much expense, but also feel happier in knowing that you have done your duty, and perchance saved its life.

This medicine is combined purely of

HERBS AND ROOTS

NOT A PARTICLE OF

Calomel or Mineral

IS USED IN IT.

No more filthy Vermifuge will be used by those who once use this Tea. The only active principle of all other Vermifuges and Worm Killers is MERCURY.

GIVE NO
POISON
TO
YOUR CHILDREN.

Use this Simple, Safe, Vegetable Medicine.

This Worm Tea was discovered in an unusual way among the Wilds of Northern Mexico—a full account of it you will find in our Almanac. Ask for the "*Rescue of Tula Almanac,*" of the Agent, and when you have read it, send it to your neighbors, that they may also know of and be cured by this GREAT REMEDY!

JUDSON'S WORM TEA KILLS WORMS,
Never Harms—Is Pleasant to Take.

GET A PACKAGE—PRICE 25 CTS.

OBSERVE.—Always find the Name and Signature of B. L. JUDSON & CO., and the portrait of *Tesuco*, on each package of this Worm Tea.

B. L. JUDSON & CO.,
SOLE PROPRIETORS,
50 Leonard St., New York.

Judson's Worm Tea is sold by one Agent in every Village, and by all Druggists.

For sale in Montgomery, by Bluont & Hale.



JUDSON'S
Mountain Herb Pills.

ABOVE, we present you with a perfect likeness of Tesuco, a chief of a tribe of the strange Aztec Nation, that once ruled Mexico. You will find a full account of him and his people in our Pamphlets and Almanacs—to be had gratis, from the Agents for these Pills.

The inventor and manufacturer of "Judson's Mountain Herb Pills," has spent the greater part of his life in traveling, having visited nearly every country in the world. He spent over six years among the Indians of the Rocky Mountains and of Mexico, and it was thus that the "MOUNTAIN HERB PILLS" were discovered. A very interesting account of his adventures there, you will find in our Almanac and Pamphlet.

It is an established fact, that all diseases arise from

IMPURE BLOOD!

The blood is the life! and when any foreign or unhealthy matter gets mixed with it, it is at once distributed to every organ of the body. Every nerve feels the poison, and all the vital organs quickly complain. The stomach will not digest the food perfectly. The liver ceases to secrete a sufficiency of bile. The action of the heart is weakened, and so the circulation is feeble. The lungs become clogged with the poisonous matter; hence, a cough—and all from a slight impurity at the fountain-head of life—the Blood. As if you had thrown some earth, for instance, in a pure spring, from which ran a tiny rivulet, in a few minutes the whole course of the stream becomes disturbed and discolored. As quickly does impure blood fly to every part, and leave its sting behind. All the passages become obstructed; and unless the obstruction is removed, the lamp of life soon dies out.

These Pills not only purify the blood, but regenerate all the secretions of the body; they are, therefore, unrivalled as a

CURE FOR BILIOUS DISEASES,

Liver Complaint, Sick Headache, &c. This Anti-Bilious Medicine expels from the blood the hidden seeds of disease, and renders all the fluids and secretions pure and fluent, clearing and resuscitating the vital organs.

Pleasant indeed, is it to us, that we are able to place within your reach, a medicine like the "MOUNTAIN HERB PILLS," that will pass directly to the afflicted parts, through the blood and fluids of the body, and cause the sufferer to brighten with the flush of beauty and health.

Judson's Pills are the Best Remedy in existence for the following Complaints:

Bowel Complaints,	*Debility,*	*Inward Weakness*
Coughs,	*Fever and Ague,*	*Liver Complaints,*
Colds,	*Female Complaints,*	*Lowness of Spirits,*
Chest Diseases	*Headaches,*	*Piles,*
Costiveness,	*Indigestion,*	*Stone and Gravel,*
Dyspepsia,	*Influenza,*	*Secondary Symptoms.*
Diarrhœa,	*Inflammation,*	
Dropsy,		

GREAT FEMALE MEDICINE!

Females who value health, should never be without these Pills. They purify the blood, remove obstructions of all kinds, cleanse the skin of all pimples and blotches, and bring the rich color of health to the pale cheek.

☞ The Plants and Herbs of which these Pills are made, were discovered in a very extraordinary way among the Tuscans, a tribe of Aborigines in Mexico. Get the Almanac of our Agent, and you will read with delight, the very interesting account it contains of the "Great Medicine" of the Aztecs.

CAUTION.—*The Mountain Herb Pills are put up in a Beautiful Wrapper. Each box contains 40 pills, and retail at 25 cents per box. All genuine, have the signature of B. L. JUDSON & CO., on each box.*

B. L. JUDSON, & CO.
SOLE PROPRIETORS,
No. 50 Leonard Street,
NEW YORK.

☞ FOR SALE BY ALL MEDICINE DEALERS.

MISCELLANEOUS.

GLASSEL AND THE OWL.

A Scotchman, named Glassel, came on a bee-line from the 'old country,' and halted not till he arrived at the foot of the Blue Ridge Mountains in Virginia. He rested a few days, took his gun, and went into the deep gorges of the mountain hunting. While he was in one of those deep gorges, the habitation of owls, the old king owl of the gorge 'let off' in trumpet tones.

Glassel had never heard the like, nor had he seen the like, when he looked up into a tree and saw that large head, those big bright eyes, and that grave, intelligent countenance. His excited imagination supplied the rest. 'That,' thought he, 'is some enchanted or metamorphosed human being—no ordinary one at that—the work of some wicked spirit.' His fruitful imagination gave it an intelligent speech, and made it speak to him in this inquisitive manner:

Owl. Hoo-hoo hoo-who are you?

Gassel. My name is Glassel, sir, at your service.

Owl. Hoo-hoo-hoo-who are you?

Glassel. I say, sir, my name is Glassel; and, if I might be so bold, what is your name?

Owl. Hoo-hoo-hoo-who are you?

Glassel. I say, sir, my name is Glassel, and if you'll let me alone I will you.

And Glassel left. [*Skitt.*

A Disgusted Thief.—The editor of a newspaper in one of the Western States, while recently traveling, had his wallet abstracted from his pocket by an adroit pick-pocket, while indulging in a short nap. The thief was so disgusted with the result of his exploit, that he returned the plunder by express to the address written inside the wallet, with the following note:

"You missuble skunk, hears your pocket-book. I don't keep no sich. Fur a man drest as well as you was, to go round with a wallet with nuthin' in it but a lot of newspaper scraps, a ivury tooth-combe, two newspaper stampe, and a pass from a rail road director, is a contemptible impursition on the public. As I hear your'e a editor, I return your trash.'

A TALL ONE.

Do you know Tom———? Well, he lives down by us, in the town of Danville, and is counted by all persons far or near, as the greatest liar 'out of jail.' He was a great hand for stories, and always has one ready, which, of course, no one believes. One evening a few of us were seated by the stove in the bar of the tavern, when the door opened, and Tom entered.—Of course we all pressed him to tell us a yarn.

'But, boys," said he, 'I don't know any."

'Yes you do.'

We told him to give us a good yarn, and he should have a drink of what he called *white eye*. So he began:—

"When I was at home, I found a cat one evening down by the road, and I took it up to the house to keep. And such a cat! it weighed about 10 pounds, and was as black as a Guinea nigger. It would go round the house meyou, me-youing, until the old 'ooman said I should drown'd it.

"So one morning I caught Tommy, and took him to the creek, and tossed him in. Without waiting to see the result, I started home. Next morning, on getting up, I beheld Mr. Tommy seated on the porch, just starting his infernal me-youing. I grabbed him before he could run, and taking him to the creek, tossed him in. After watching for a while, I went home, thinking I had sent the cat to kingdom-come.' Next morning, the first thing I saw was the cat seated on the porch, making the air resound with his noise. I took him, picked up the hatchet, and proceeded to the creek. Arriving there, I cut off his head, and threw both parts into the water. I then went home, fully convinced that mister Tommy would not trouble us any more; but may I be blessed, next morning, if he wasn't seated on the porch, with his head in his mouth.'

One of 'Em.—An unfortunate editor who fancies himself a spiritual medium, gives utterance to the following effusion:

'We had sweet dreams the other night,
When all around was still;
We dreamed we saw a host of folks
Pay up their printer's bill.
We wish the dream would come to pass
And our empty pockets fill—
Tar-da-ump te tiddle dum,
Te ump te iddle dill.'

A man lately put his dog to bed and kicked himself down stairs; he did not discover the mistake until he tried to chase a cow and couldn't bark.

An editor in Maine has never been known to drink any water. He says he never heard that water was used as a general remedy but once; in the [illegible] when it killed more [illegible]

[illegible] black-smiths; strike [illegible]

Stieff's First Class Iron Frame PIANO MANUFACTURER.

The Largest assortment in the city constantly on hand, [illegible] ing in pice from $200 to $500.

All Pianos sold by me, are guaranteed to give entire satisfaction for the term of five years. My facilities for manufacturing, are such, that I can sell them at prices which defy competition on accommodating terms. Are also superior in touch and tone to any manufactured. Orders received by the Rev. Mr. Lake, Magnolia, N. C., or by mail, will be as carefully attended to, as if the purchaser was present himself, at my manufacturing price.

Also, Melodeons suitable for Parlors and Churches. Also constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.

CHARLES M. STIEFF,
No. 7, S. Liberty St. Baltimore, Md.

List of Pianos made by Charles M. Steiff, *No. 7, S. Liberty Street, Baltmore, Md.*

Baltimoe, Mach 5th, 1857.

6 Octave, Rosewood case, plain, front round,
6 Octave, Rosewood case, 2 mouldings, front round,
6 1-2 Octave, Rosewood case, plain front, round carved lyre,
6 1-2 Octave, Rosewood Case, moulding front, round carved lyre,
6 3-4 Octave, Rosewood case, 2 mouldings, front round carved lyre,
7 Octave, Rosewood Case, plain front, round carved lyre,
7 Octave, Rosewood case, 1 moulding front, round carved lyre,
7 Octave, Rosewood case, 2 mouldings, front round carved lyre, fancy name board inlaid,
7 Octave, Rosewood case, 2 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name-board, and fancy Desk,
7 Octave, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre,
7 Octave, Rosewood case, 3 heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round,
7 Octave, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round,
7 1-4 Octave, rich Rosewood case, Lous XIV., finished all around with carved work, carved feet and lyre,

m20v1n11.—tf

Improved Grammar.

A NEW and Improved Grammar of the English Language, by Prof. I. J. Morris, M. A., of Alabama.—This Grammar is so arranged and simplified, that pupils can obtain a correct knowledge of the English tongue in a very short time. It is rapidly being introduced into schools and Colleges. For sale at the *Herald* Office, Montgomery, Ala. Price by mail, $1, 12 1-2 cts.—tf.

July 13, 1860.

WM. HALL. J. P. STOW. J. A. BEARD

Great Reduction
IN THE PRICES OF
IRON AND STEEL,
AT THE STORE OF
J. P. Stow & Co.,

Sign of Big Plane, 10 Court Square, *Montgomery, Alabama.*

AS our arrangements are all made to IMPORT our goods direct from EUROPE, we ask our friends and the public generally to call and examine our stock of *HARDWARE, IRON, Steel, STOVES, and TIN WARE,* which we are selling at the lowest market prices, as will be seen by the annexed list of prices:

PRICES OF STEEL AND IRON.

Articles	*Cash.*	*Credit.*
Plow Steel.	7 cts	9 cts
Hammered Iron, narrow,	5	6
" " broad,	5 1-2	6
Best Refined Iron.	4	5
Common English Iron.	3 1-2	4
Rod Iron.	6	7
Band Iron.	5 1-2	7
Hoop Iron.	8	10
Nail Rod.	8	10
Horse Shoe Iron.	5 1-2	6
Horse Shoe Nails.	27	30
Cut Nails.	4 12	5 1-2

☞ All other goods 10 per cent off for Cash.

Thankful for the very liberal patronage our establishment has heretofore received, we respectfully ask a continuance of the same. Articles bought at our *House* can be relied upon as genuine.

apr. 1860.—ly.

Dr. G. Albright,

HOMŒPATHIC Physician, has removed his office to that formerly occupied by P. H. Owen on [illegible] Street, three doors above the [illegible] where he can be found during the day and at his residence near the Capitol At night. oct [illegible]—ly.

A Novelty in the Art World

Photography Upon Porcelain.

Secured by letters patent, in the United States, England, France, and Belgium. *THE AMERICAN PHOTOGRAPHIC PORCELAIN COMPANY,*

Oo. 781 Broadway, New York, having secured their novel and ingenious invention by American and European patents, are fully prepared to execute all orders for

Miniature Likenesses of Persons on China,

presenting all the attractive and advantageous features of ordinary photographs, the brilliancy and finish of a water-color drawing, and a hitherto unattained quality of durability, by being rendered as imperishable as the natural properties of the articles upon which they are transferred.

As the patented process of the Company enables the reproduction of Photographs, not only on plain surfaces, but upon such as are round or of any degree irregularity—portraits can be reproduced with faultless accuracy, and delicacy of delineation, upon Porcelain wares of any description and dimension used as articles of luxury or of household utility, such as

Urns, Vases, Breakfast Cups, Toilet Articles, &c.;

thereby securing faithful portraits and furnishing a unique and exquisite style of ornamentation of articles in domestic use.

In order to furnish facilities for gratification of the popular taste, and to meet the wants of thase patrons of the Fine Arts desirous of having Portraits on Porcelain, the Company have imported from Europe a collection of superion percelain goods, manufactured to their own orcer, which they sell at cnst prices.

As the American Compaay are owners of the patent right, and consequently the only persons authorized to use the process, they have determined, in order To afford people in every section of the Union an opportunity to possess Portraits on China, to make the following proposition to Residents in the Country, who are unable to visit personally the Atelier and Galleries in New York.

Persons sending a photograph, ambrotype, or daguerreotype to the office of the Company in New York, accompanied by Five Dollars, will receive in return by express, free of other charge, A richly ornamented Breakfast Cut and Saucer, with the portrait transferred thereon.

By transmitting a dauguerreotype and Ten Dollars, they will secure in like manner, A handsome French Vase or Toilet Article, with the portraint reproduced by the patented process.

By sending a pair of daguerreotopes and Fifteen Dollars, they will receive in return A Pair of rich Sevres Vases, with the portraits executed equal to minature paintings; and in like manner, portraits can be reproduced on porcelain wares or Vases of every quality of finish, ranging in prices from Twenty to One Hundred Dollars the pair.

N. B.—Be particular in writing the address, town, county and State distinctly. All letters to be addressed to 'Manager, American Photographic Porcelain Co.,'

781 Broadway, New York.

Nov. 16, '60—3m.

Howard Association, Philadelphia

A Benevolent Institution, established by special Endowment fo the Relief of the Sick and Distessed, afflicted with Viulent and Epidemic Diseases, and especially fo the Cue of Diseases of the Sexual Organs.—Dispensary fee to patients in all parts of the United States.

Valuable Reports on Spermatorrhoea, and other Diseases of the Sexual Organs, and on the New Remedies employed, sent to the afflicted in sealed envelopes, free of charge. Two or three Stamps for postage will be acceptable.

Address Dr. J. Skillin Houghton, Acting Surgeon, Howard Association No. 2 South Ninth Street, Philadelphia, Pa.

Dec. 7, 1860.—ly.

NEW MUSIC STORE.
White, Pfister & Co.,
MONTGOMERY, ALA.

HAVE opened a Music Store, three doors west of the Ladies' entrance of the Exchange Hotel, on Montgomery Street, to which they invite their friends and the public,

Their stock of Music and Musical Instruments, shall always be of the best selections, and their long experience in the Musical line of Business, will enable them to afford every accommodation and satisfaction to their patrons. Their present supplies of Pianos are of the most superb styles, being from the most celebrated Manufactories in America, and which have obtained the highest and numerous prizes, as well as the testimonials of Great Artists of the world.

June 27, 1860.—ly.

DR. MOTT'S
Chalybeate Restorative,
PILLS AND IRON.

An aperient and Stomachic preparation of IRON purified of Oxygon and Carbon by combustion in *Hydrogen.*—Sanctioned by the highest Medical Authorties, both in Europe and the United *States,* and prescribed in their practice.

The experience of thousands daily proves that no preparation of Iron can be compared with it. Impurities of the blood, depression of vital energy, pale and otherwise sickly complexions indicate its necessity in almost every conceivable case.

Innoxious in all maladies in which it has been tried, it has proved absolutely curative in each of the following complaints, viz;

In Debility, Nervous Affections, Emaciation, Dyspepsia, Constipation, Diarrhœa, Dysentery, Incipient Consumption, Scrofulous Tubecculosis, Salt Rheum, Mismenstruation, Whites Chlorosis, Liver Complaints, Chronic Headaches, Rheumatism, Intermittent Fevers, Pimples on the Face, &c.

In cases of General Debility, whether the result of acute disease, or of the continuel diminution of nervous and musclar energy from chronic complaints one trial of this restorative has proved successful to an extent which no description nor written attestation would render credible. Invalids so long bed-ridden as to have become forgotten in their own neighborhoods, have suddenly re appeared in the busy world as if just returned from protracted travel in a distant land. Some very signal instances of this kind are attested of female Sufferers, emaciated victims of apparent marasmus, sanguineous exhaustion, critical changes, and that complication of nervous and dyspeptic aversion to air and exercise for which the physician has no name.

In Nervous Affections of all kinds, and for reasons familiar to medical men, the operation of this preparation of iron must necessarily be salutary, for, unlike the old oxides, it is vigorously tonic, without being exciting and overheating; and gently, regularly aperient even in the most obstinate cases of costiveness without ever being a gastric purgative, or inflicting a disagreeable sensation.

It is this latter property, among others which makes it so remarkably effectual and permanent a remedy for *Piles,* upon which it also appears to exert a distinct and specific action, by dispersing the local tendency which forms them.

In Dyspepsia, innumerable as are its causes a single box of these Chalybeate Pills has often sufficed for the most habitual cases, including the attendent *Costiveness*

In the local pains, loss of flesh and strength, debilitating cough, and remitted hectic, which generally indicate Incipient Consumption, this remedy has allayed the alarm of friends and physicians in several very gratifying and interesting instances.

In Scrofudous Tubfrculosis, this medicated iron has had far more than the good effect of the most cautiously balanced preparations of iodine, without any of their well known liabilities.

The attention of females cannot be too confidently invited to this *remedy* and *restorative,* in the cases peculitrly affecting them.

In Rheumatism, both chronic and inflammatory—it has been invariably well reported both as alleviating pain and reducing the swelings and stiffness of the joints and muscles.

In Intermittent Fevers must necessarily be a great remedy and energetic restorative, and its progress in the new settlements of the West, will probably be one of high renown and usefulness.

No remedy has ever been discovered in the whole history of medicine, which exerts such prompt, happy and fully restorative effects. Good appetite complete digestion, rapid acquisition of strength with an unusual disposition for active and cheerful exercise, immediately follow its use.

Put up in neat flat metal boxes containing 50 pills, price 50 cents per box; for sale by druggists and dealers. Will be sent free to any adderss on receipt of the price. All letters, orders, etc. should be addressed to

R. B. LOCKE & CO., Gen'l Ag'ts.
20 Cedar street, N. Y.

B. F. BLOUNT,
Attorney at Law,
AND
Solicitor in Chancery,
MONTGOMERY, ALABAMA.

WILL practice in the courts of Butler, Lowndes, Montgomery, Macon, and Autauga counties.

☞ Office on Lawrence street, Owens' New Building, at No. 4.

nov 5—ly.

New and Valuable Work.

JUST ready and for sale at the office of the Universalist *Herald,* a discussion between Rev. W. *Hicks,* Methodist Presiding Elder, and Rev. J. C. Burruss. The debate is neatly printed, contains 124 pages, and is just the thing to circulate broadcast throughout the South. Price 25 cents.

☞ Every reader of the *Herald* should have two copies—one to keep, and one to lend to his neighbors. Address your orders to

BURRUSS, Montgomery, Ala.

MRS. WINSLOW,

An experienced Nurse and Physician presents to the attention of mothers, HER

Soothing Syrup,

FOR CHILDREN TEETHING.

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay all pain and and spasmodic action, and is SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to your Infants.

We have put up and sold this article for over ten years, and can say, in confidence and truth of it what we never have been able to say of any other medicine,—

NEVER HAS IN A SINGLE TO EFFECT A when timely | MRS. WINSLOW'S SOOTHING SYRUP. | IT FAILED, INSTANCE, CURE, used.—

Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter 'what we do know,' after ten years' experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

This valuable preparation is the prescription of one of the most experienced and skillful Nurses in New England, and has been used with never failing success in THOUSANDS OF CASES.

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve griping in the bowels, and wind colic, and overcome convulsions, which, if remedied We be best and edy in the | FOR CHILDREN TEETHING. | not speedily endin death lieve it the surest remworld. in all cases of Dysentery and Diarrhoea in children, whether it arises from teething, or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—do not let your prejudices, nor the prejudices of others, stand between you and your suffering child, and the relief will be sure—yes absolutely sure—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the *fac simile* of CURTIS & PERKINS, New York, is on the outside wrapper.

Sold by Druggists throughout the world.

Principal Office, 13 Cedar Street, N. Y
Price only 25 cents per bottle.

apr. 19. 1860.—ly

Dolbear Commercial College

Of the City of New Orleans.
Founded in 1832.

Chartered by the Legislature of Louisiana, with Agricultural and Mechanical Departments.

Story Building,

Corner of Camp & Common Streets.

Young gentlemen who wish good situations, should remember that qualification always secures position. There are apartments and Professors for Book-keeping, Penmanship, Mathematics, French, Spanish, German, English, Latin, Greek, &c. Persons from 12 to 60 years of age attend, so as to fit them for business.

Ladies and gentlemen are invited to visit the College, and judge for themselves.

Catalogues, with full information, sent to all who desire them.

RUFUS DOLBEAR, Pres.

June 8, '60.—ly.

100 Young men

WANTED to act as Agents for introducing the new art of Photo-chromatic Oil Paintig.

Good wages will be paid. Full particulars, and Terms of Agency, sen free by addressing

L. L. TODD & CO., Lowell, Mass.

Feb. 1–2m.

FLORIDAHOUSE,

Situated on Government Street,

Between Palafox, and Taragona Streets

OPPOSITE THE CUSTOM HOUSE,
Pensacola, Florida.

This House being pleasantly located in the vicinity of the Bay, and near to the Rail Road, has been refitted up, under the superintendance of Capt. Lawrence and offers the most comfortable accomodations for permanent or Transient Boarders of any house in the City. Board moderate. Per week, $7 to 9—per day, $1.50.

CAPTAIN C. LAWRENCE,
Jan. 4, '61–ly. *Proprietor.*

A Thing of Beauty, is Joy Forever.

Who can be beautiful with a sickly pale complexion. Keep the pores of the Skin free, and the blood pure, and your cheeks will vie with the Rose and Lily. The Skin is formed with thousands of pores in every inch of surface whose office is to carry off the impurities of the blood—the acknowledged cause of all diseases of mankind—when the skin is dry and parched—when it is covered with eruptions—when it is cold and clammy—when there is inward fever or inflammation—it is impossible for the skin under these circumstances to perform its proper functions, and to carry off the mpurities from the body as designed by our Creator.

JUDSON'S MOUNTAIN HERB PILLS remove these obstructions, and produce free and healthy blood, remove the eruptions from the skin, and cause it to brighten with the flush of youth and beauty. Beauty so much admired and loved. Beauty without paints and cosmetics—but beauty produced by health and happiness.

Judson's Mountain Herb Pills are sold by all Medinei Dealers.

Hydropathy and Homœopathy.

DR. E. S. BYRON having permanently located in Montgomery, respectfully offers his services to its citizens as a Hydropathist and Homœopathist. His many years residence and practice in the South has made him acquainted with all the diseases incidental to a Southern clime, including ALL DISEASES OF FEMALES. The Dr. has had ten years' experience as an Alopathist, and for his success as a physician, he takes pleasure in referring the citizens to a few of his patrons of Columbus: John Reese, Esq., James Torry, J. G. Bethune, Esq., Col. Tennille, James Massalon Esq., Hall & Dexter, Ellis & Livingston, Maj. J. Phillips, &c., and Dr. H. W. Henry, of Montgomery, and Dr. H. Henry, of Selma.

Office over Pomroy's clothing store, where he may be found from 6 a. m. to 10 p. m. aug. 24.–ly.

P. D. PAGE,
Attorney at Law,
AND
SOLICITOR IN CHANCERY,
Montgomery, Ala.

WILL practice in the Circuit Courts of Montgomery, Conecuh, Butler Lowndes, Pike, Macon and Dallas counties, also in the Supreme Court of the State, and the United States Circuit Court for this District and Mobile.

☞ Office for the present, at the old stand of Holtzclaw & Page, Perry street, near Market.

ny-ly.

T. H. WATTS. T. J. JUDGE. J. F. JACKSO
WATTS JUDGE & JACKSON,
Attorneys at Law,
—AND—
SOLICITORS IN CHANCERY.
Montgomery, Ala.

PRACTICE in the counties of Montgomery, Lowndes, Dallas, Wilcox, Butler, Conecuh, Pike, Macon and Autauga—in the Supreme Court of the State, and the United States District court at Montgomery. n25–ly.

Dr. J. A. Clopton,
IS NOW AT THE
Battle House,
No. 196, Mobile,

Where he may be consulted in regard to

Piles, Fistula Tumors, &c.

He treated a good many citizens of the city and country, last winter, who have, so far as heard from, expressed themselves as being pleased.

Not one patient in ten is confined to his room while under treatment.

THE BEST REFERENCES MAY BE SEEN AE HIS ROOM.

Dr. C. has operated on many of the most prominent men of the State, and with the most perfect success.

C. A. HARLEY,
DENTIST,
MONTGOMERY,———Alabama.
☞ ALL WORK WARRANTED. ☜

Office over Saulberry's Clothign Store Market Street 8–ly.

A CHOICE assortment of Universalist Books, constantly kept on hand at the Herald Office, for sale.

TRINITARIAN DISCUSSION

Just published, and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D. of the Georgia Conference, and the editor of the *Herald.* It is a neat pamphlet and will tend much to promote correct idea of God and Christ, wherever circulated. Price 25 cts. Five copies for $1,00. Sent by mail to any office. Address your orders to

JOHN C. BURRUSS,
Montgomery, Ala.

McCORMICK'S ARITHMETIC.

A FEW copies of this improved Arithmetic on a new plan, for sale at this office. Price of Arithmetic by mail, one dollar and fifty cents. Send soon, or they will be gone.

UNIVERSALIST  HERALD.

"He will not always chide: neither will he keep his anger forever."--Psalms 103:9.

VOLUME 15. MONTGOMERY, ALABAMA, FRIDAY, APRIL 12, 1861. NUMBER 4,

The Herald
PUBLISHED
EVERY FRIDAY MORNING.

JNO. C. BURRUSS, Editor.

OFFICE ON PERRY ST., (UP STAIRS), NEAR THE EAGLE DRUG STORE.

TERMS:
Two Dollars in Advance.
$2 50, IF NOT IN ADVANCE.

TO POSTMASTERS.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice when their papers re main in the Post Office without being taken out by subscribers within five weeks, they are liable for the pay.

☞ The patrons of our journal need not wait for agents to call on them, but let each and every man indebted to us, enclose the money in a letter, and send the same to us, at this place, at OUR RISK. All current money in the States in which subscribers' reside will be received, and due credit given therefor on our books.

☞ Postmasters and others, who know individuals to be irresponsible, to whom our paper is sent, will confer a great favor by apprising us of the matter without delay.

☞ Be sure and give the name of the office at which you have been receiving the HERALD, as well as the office to which you desire to have "HERALD" changed.

For the Herald.

An Important Item of the History of Universalism in N. C.

The subjoined highly interesting record, we found at the residence of Bro. George R. Robinson, in Sampson co., N. C. Bro. R., whose name will be found among the signatures to the constitution and confession of faith, preserves this document in a frame hung up in his house. We believe the writing to be from the pen of Rev. Jacob Frieze who in, " Jetur's ch... bored faithfully in word and doctrine, in this State. The whole is an interesting fragment of Universalist history in the South. J. L. C. G.

Magnolia, N. C.

"TO POSTERITY.—The following, presents a detail of the first doings of Universalists in N. C., together with the names of a few, who first dared to come forward, in the face of persecution, and compose the "Southern Convention of Universalists." To our children and our children's children, to the latest posterity, may this be preserved, as a sacred memento.

CONSTITUTION.—Believing in the doctrine of God's impartial grace and Universal benevolence, manifested in the salvation of all men, we the subscribers in behalf of ourselves and the society we represent, hereby solemnly covenant and agree, in the presence of Almighty God, and with each other, to associate ourselves together under the name and style of the 'Southern Convention of Universalists,' under the following rules and regulations, viz:

ART. I. This Convention c... itself as a sovereign and inde... body, with competent power to ... and exercise jurisdiction in ... connected with its own interests; ... ceive into its fellowship such societies and churches as may hereafter request the same, or to withdraw fellowship from, or labor with, admonish or reprove those who may walk disorderly, or unbecoming the christian character.

ART. II. They shall have power to grant letters of membership and ordination to candidates for the Gospel ministry, and to recall them, when occasion may require.

ART. III. No preacher shall be licensed or ordained by this Convention, unless, with his request, he present undoubted testimony of his being of good moral character, and of his qualifications as a preacher of the gospel.

ART. IV. No society, church or preacher shall be received into the fellowship of this Convention, unless they shall have first subscribed to the articles of Faith hereinafter mentioned.

ART. V. This Convention shall meet twice in each year,—on the first Saturday in May, and the last Saturday in October, at such place as may be determined on, at a previous meeting; and all associated bodies under its jurisdiction, shall be represented at each meeting, by at least two delegates, and a letter stating the condition of the body, number of the members, &c.

ART VI. There shall be chosen annually, at the meeting in October, a Moderator to preside over the meetings of the Convention—and a Clerk, who shall record all proceedings of the body, in a book to be kept by him, for that purpose, and dilivered to his successor in office.

CONFESSION OF FAITH.

ART. I. We believe in One, the only Living and True God, the Creator, Preserver, Upholder, and Governor of all things, infinite in all His attributes of perfection, both physical and moral; which God is Unity indivisible and immutable.

ART. II. We believe in one Lord Jesus Christ, the Son of God, ordained to be the Saviour of men, through the medium of the gospel, and the power of the resurrection; and by, and through whom our Heavenly Father has irrevocably decreed to reconcile all men to Himself, and thus to render them holy and happy in the world to come.

ART. III. We believe in the Scriptures of the Old and New Testaments, as containing a revelation of the Will of God to man, and those doctrines and precepts, which, by the aid of our rational power, are to be considered as a sufficient rule and guid for our faith and practice; and as such, we receive them, and, God, helping, promise, according to our ability and understanding, to act and walk accordingly.

*J. Frieze—Preacher,	
David Jones,	*Alex. McRae,
Rich. Saunders,	Alex. Peden,
Joshua Jones,	E. Withington,
G. H. McMillan,	Benj. Rush,
John Nutt,	Sam. Cannon,
Bela H. Jacobs,	G. B. Doan,
Thos. W. Brown,	Dennis Collins,
Joseph Gorrie,	L. H. Marsteller,
C. A. Stanley,	J. C. Miles,
Rich. Langdon,	Th. B. Smith,
Th. Harverson,	R. Larkins,
J. Armstrong,	J. E. F. Duffy,
F. J. Becton,	*S. Williams,
*J. F. Gianople,	D. Joyner,
*Jno. A. Everett,	Lewis T. Oliver,
M. Huntington,	Benj. Thompson,
Wm. Jones,	Ed. S. Jones,
N. H. Jones,	Alfred Shepard,
Henry R. Foy,	David Hooks,
Oliver L. Kelley,	Hugh M. Cannon,
John Farrior,	John Miller,
John Giles,	Abner Hopton,
*G. W. Robinson,	*Jno. Robinson,
Robert Ward,	Geo. Taylor,
*Alfred Ward,	Sam. Ward,
C. Devane,	*G. R. Robinson,
Jacob Giles,	Albert G. Hill,
J. M. Nixon,	John S. Hill,

Kenansville, ...plin co., N. C. ...ne 3rd, 1827.

... marked thus, are the only ones ... to us that linger in the flesh.—HERALD.

For the Herald.

The Judson Hotel, Jacksonville, Florida.

We commend this House to the public as one of the best Hotels in Florida. Its accommodations are unsurpassed; the rooms are spacious and elegantly furnished—the attention paid to guests is unremitting—the table is spread with the richest dainties the market affords. The proprietor, Mr. Key, is never so happy as when promoting the welfare and comfort of his patrons. To our readers we say, when you visit Jacksonville, Fla., make the Judson House your home, and your wants will be supplied to your entire satisfaction. E. H. L.

When a girl hunts a husband, the engagement ring, to be in keeping, should be chased.

Why is a fool in high station like a man in a balloon? Because everybody appears little to him and he appears little to every body.

For the Herald.

Universalism in Virginia.

We rejoice to learn of the successful labors of our faithful and efficient Bro. Shrigley, pastor of the Universalist church at Richmond, Virginia. During a late visit to "the Old Dominion," we had not the pleasure of seeing Bro. S.; but we saw our beloved friend, Bro. Hatton, from whom we received a good account of Bro. S's. pastoral labors. Bro. S. is doing a good work in the Capitol of Va. Our good Bro. Bosserman, too, is preaching in Portsmouth. In passing through Portsmouth and Norfolk, on our way to and from Williamsburg, we met with none of our friends, and so we heard nothing of the condition of the gospel cause in those cities; but we take for granted from the fidelity and exemplary ministerial character of Bro. B., that a good work is in progress at Portsmouth. Bro. B's. labors are seconded by the efficient cooperation and *council* of an able lay-brother whom the writer of this has never seen, but for these many years has known (by reputation) *only to admire and love*. His "using up" of that *verdant, presuming clerical coxcomb* entitles the lay-brother in question, to the thanks of all who regard the christian grace of humility! Our friends in Portsmouth have honored themselves in their exposure of the hypocrisy of one who, in apostacy from christianity, has shown himself to be deserving of sharp rebuke.

Apart from the cities mentioned, we apprehend there is nothing in Va., next to nothing in operation for Divine Truth. Our father at Williamsburg, has been for many years a lover of Universalism, so also is Mrs. Anderson. The Universalist preachers that have visited the ancient capitol of Virginia, may remember these and a few others friendly to Universalism; but in Williamsburg, we are sorry to say, the true gospel of universal, efficient grace is not properly appreciated.

In regard to Virginia, our excellent Register, edited by Bro. Grosh, in its issue of 1849, has the following:—"Societies—Richmond, Bellhaven, Grave Creek, Lynchburg, each a meeting house,—4. Preachers.—Brs. H. Bain, Norfolk; A. Gage, Richmond; J. L. C. Griffinn, Williamsburg,—3." [The last named brother was not *then* occupied in the ministry, though, some years previous, he had been so occupied at Richmond.]—"The church and society at Grave Creek have constant preaching by Dr. Baldwin... ...ther D. Terrill, laymen. ... 4 societies, 4 meeting h... ...preachers and 2 lay-pre...

The ... of 1860, presents only ... Bro. Shrigley, for that ... commonwealth!! Now, ... has two Universalist preachers—precisely the number our "sister North" has.

We quote again from the Register: "Virginia—... Norfolk and Portsm... Elk Creek, Wheeling, Rich... Bellhaven, Grave C... meeting houses, except ... Norfolk and Portsmouth, and Lynchburg. Summary—7 societies, 5 meeting houses, and 1 preacher." To ... might say, 2 preachers, at this time, viz: Bros. Shrigley and Bosserman; that the latter does not reside in Va.,—he preaches statedly in Portsmouth. We are not prepared to congratulate ourself nor our brethren upon any gratifying progress of our cause in our dear old native State, in the interval between 1849 and 1860. Let us put down the regular preachers as 2 *then*, as they are 2 *now*, in Virginia and compare the summary for 1849, with that for 1860, and what *gain* do we find? Ans.—The great gain of 3 societies, and 1 meeting house!!

Lynchburg formerly had a meeting house, society and pastor; now it has no meeting house and no pastor; and we presume, no society!! And Bellhaven—the scene of the quondam pastorate of our Bro. Burruss—what has become of it? We never hear from Bellhaven, nor of any point, in old Accomac, in connection with Universalism! Have we brethren, still at Bellhaven? Do they retain their meeting houses? And, is anything being done for the advancement of Universalism in that region?

At York, Va., we met with Mr. Marrow, of the adjoining county of Warwick. He and Mr. Curtis, together with one or two other gentlemen in that county, are friendly to our cause. Both the Herald and the Trumpet are taken in Warwick; and a copy of the latter journal comes to our friend, Boliver Shield, Esq., the clerk of the York county Court.—Br. Lake has preached in Warwick. Mr. Christopher Curtis of York co., son of a former pastor of the so called 'Disciple's" church in that county, heard Bro. L., and expressed himself to us, as pleased with him as a speaker, albeit, he gave us to understand that *he* did not believe in Universalism at all. One thing in this connection is both significant and auspicious. Many years ago, our friend, the father of this young man bought of us a copy of the Written Debate between Rev. A. Campbell and Bro. D. Skinner; and we indulge the hope that young Curtis has been reading it; for he told us that Bro. Skinner had the advantage of Mr. Campbell. He further remarked upon the familiarity of Universalist preachers with the Scriptures. Who knows that but *one copy* of "Campbell and Skinner" may be in happy illustration of Ecclesiastes xi. 1? J. L. C. G.

PUNCTUAL ATTENDANCE AT CHURCH.—The success and prosperity of every church depends much upon the punctuality of the members in attending the house of worship. Every member should determine to be in his place, not only on the Sabbath, but at the prayer and conference meetings of the church. How soon the absence of a member from his seat suggests to the minister that his labors are not appreciated. How soon it dampens his ardor and cools down his zeal.—How soon it discourages the brethren and produces lethargy in the church. Every member of the church should feel it to be a solemn duty to attend the stated meetings of the church.—His growth in spirituality depends upon this in a very great degree. In ancient times those who feared the Lord met often and spake to one another. At a later period, the Apostle admonished his brethren not to forsake the assembling of themselves together. In the midst of opposition and persecution the primitive christians met regularly to sing, pray and exhort one another. And how much we should prize the liberty of meeting under our own vine and fig tree with none to molest or make us afraid.—Be punctual all ye followers of Christ in attending the house of worship.—Punctuality will encourage the minister, increase the zeal of the membership of the church, and impart life and activity to all the enterprises of the church.—*Chris. Sun.*

SMALL DEBTS.—Nothing (says the Village Record) does more to soften hard times, or to sustain credit than prompt payment of small bills. By paying your small bills, you enable your creditor to pay the store keeper, the store keeper pays bills he owes to others, and the same money, passing through a half dozen hands, pays as many debts, and leaves the parties at ease. But if the first one fails, through neglect or carelessness, or indifference, to pay the debt he owes, it breaks the chain and all are disappointed. And yet a man who would not fail to meet a heavy demand, or have his note protested on any account whatever, will put off paying his small bills time after time, without a thought. Especially if the small bills are due on subscriptions to newspapers.

In what suit does a man never feel comfortable? In a law-suit.

For the Herald.

Our Reception in Florida.

It is with pleasure that I can inform my friends that my trip to Fla. has very much improved my health. Since my arrival here I preached sermons a week on an average. I could not have performed this extra amount of labor had not the balmy atmosphere here infused new life into my wasting system. I preached in Newport four sermons—two sermons in Tallahassee, (the Capitol of Florida)—four sermons in Madison—two in Monticello—two in Centerville—two in Lake City—two in Jacksonville. In these places I had good and attentive audiences.—The friends not only sympatised with me, but they gave me "material aid." How cheering! The Floridians are a very liberal people. In this State clergymen pass free over the Rail Roads. While at Jacksonville I obtained eight subscribers for the Herald. The result of my labors in this State have been very satisfactory! The harvest is great but the laborers are few. E. H. L.

The Advent of the Press.

BY EBENEZER ELLIOT.

God said "Let there be light!"
Grim darkness felt his might
And fled away
The startled seas, and mountains bold,
Shone forth all bright in hue and gold,
And cried,—"Tis day, tis day!"

'Hail, holy light!' exclaimed
The thunderous cloud, that flamed
O'er daisies white;
And lo, the rose, the crimson dress'd
Lean'd sweetly on the lilly's breast,
And blushing, murmur'd, 'light!'

Then was the skylark born;
Then rose the embattled corn;
Then streams of praise
Flow'd o'er the sunny hills of noon,
And when night came the pallid moon
Pour'd forth her pensive lays.

Lo! heaven's bright bow is glad!
Lo! trees and flows are clad
In glory bloom!
And shall the mortal sons of God
Be senseless as the trodden clod,
And darker than the tomb?

No, by the mind of men!
By the swart artisan!
By God, our Sire!
Our souls have holy light within,
And every form and grief and sin
Shall see and feel its fire.

By earth and hell and heaven,
The shroud of souls is riven;
Mind, mind alone
Is light, and hope, and life, and power;
Earth's deepest night, from his bless'd hour,
The night of minds is gone!

The second Ark we bring;
The Press all nations sing;
What can they less?
Oh! pallid want; oh labor stark;
Behold we bring the second Ark—
The Press! the Press! the Press!

The world Within

"Oh! I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapped in the radiance of Thy sinless band,
Which eye hath never seen.

"Visions come and go—
Shapes of resplendent beauty round me throng,
From angel lips I seem to hear the flow
Of soft and holy song.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

"Give me now my lyre!
I feel the stirrings of a gift divine,
Within my bosom glows unearthly fire
Lit by no skill of mine."

[ELIZABETH LLOYD.

One man asked another why his beard was brown and his hair white. 'Because,' said he, 'one is twenty years younger than the other.'

Why is B like a hot fire? Because it makes oil boil.

To Claiborn Crawford or his Heirs.

VALLOSTA, LOWNDES CO., GA., March 18th, 1861.

Eds. Mail:—For charity's sake will you through your paper inform Claiborne Crawford, formerly of Morgan county, Georgia, or his heirs, that by addressing the subscriber at the above named place, they may hear something to their advantage.

Respectfully yours, &c.,
WILLIAM SMITH.

P. S.—Other papers in the State please copy.

☞ We must die alone. To the very verge of the stream our friends may accompany us; they may bend over us, they may cling to us there; but that one long wave from the sea of eternity washes up to the lips, sweeps us from the shores and we go forth alone! In that untired and utter solitude, then, what can there be for us but the pulsation of that assurance—"I am not alone, because the Father is with me!"—*Chapin.*

☞ The race of mankind would perish, did they cease to aid each other. From the time the mother binds the child's head till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help.—All, therefore, that need aid, have a right to ask it of their fellow mortals. No one who has the power of granting it can refuse it without guilt.

O God, forbid that I should stand
An idle looker-on,
While dogmas dark on every hand
Still weigh the nations down.

☞ It is a mistake for any one to suppose that he can by the same expenditure in any other way, bring as much religious information before his family, as by subscribing and paying for a well conducted religious paper.

It is a mistake for a man to begin to practice economy by stopping his religious paper. To do this, is to deprive himself and family of a great benefit.

THE WIDOW.

A widow is a dangerous thing,
With soft, black shining curls,
And looketh more bewitching
Than a host of romping girls.
Her laugh is so bewitching—
So knowing clear beside,
You'd never dream her thinking
Soon to become a bride.

Her dress, though made of sables
Gives roundness to her form;
A touch of something thoughtful,
A witching, winning, charm;
And when she sits down by you,
With quiet and easy grace,
A tear may fall unbidden,
Or a smile light up her face.

Her voice is soft—melodious,
And lute like in its tone;
She sometimes sighs—'tis dreadful,
To pass through life alone.
Then she'll tell you, you remind her
Of the loved one dead and gone,
Your step, your form, your features;
Thus the widow will run on.

Oh! listen, yet be careful,
For well she plays her part,
Her lips distil the nectar
That doth enslave the heart.
Be guarded, or she'll win you,
With sighs and smiles and tears,
Perhaps she'll wear the breeches too,
And box your silly ears.

Silence is much preferable; for it saves the secret as well as the person's honor.

Such as give themselves the latitude of saying what they don't mean, come to be arrant jockeys at more things than one: but in religion and politics it is pernicious.

He is for every cause that brings him gain; but implacable, if disappointed of success.

They may first judge themselves, that presume to censure others; and such will not be apt to over-shoot the mark.

We are too ready to retaliate, rather than forgive, or gain by love and information.

Let us, then, try what love will do: for if men do once see that we love them, we should soon find that they would not harm us.

Force may subdue, but love gains: and he that forgives first, wins the laurel.

The Herald.

The Restitution of all things—Acts 3:21.

JOHN C. BURRUSS,
EDITOR & PROPRIETOR.

Office on Perry Street, Up-Stairs, near the Eagle Drug Store.

Montgomery, Ala., April 12.

Corresponding Editors:

S. J. McMorris, | J. L. C. Griffin,
E. H. Lake, | B. F. Strain,
J. M. H. Smith.

Send on Subscribers!

PREMIUMS OFFERED!!

Now is the time to increase the circulation of the Herald. A little earnest effort on the part of *live* Universalists, would greatly increase our list, and thus enable us to accomplish more for Universalism in the South. For every new cash subscriber, we will give two copies of our debate with Dr. Lovic Pierce, worth 50 cts. Brethren, work for the Herald and thus cheer our heart.

Editorial Telegrams.

☞B. Norton, Horse Cove, N. C. We have no Keys to Morris' Grammar. They can be had of the Author, at Auburn, Ala.

☞Wm. E. Williamson, Knoxville, Ga. We have corrected the mistake, All right now.

☞The last number of the Southern Teacher, comes to us in a new and beautiful dress from the press of the Crusader, Atlanta, Ga. The contents of the Teacher have always been good and it is meriting, and receiving a good patronage. W. S. Barton, editor, Montgomery, Ala.

☞The editor has returned from Pensacola, of which he will speak in our next issue.

☞G. W. Campbell—You have paid Vol. to 16, No. 35.

☞J. P. F. Micanopy, Fla.—We will wait on you.

☞W. H. Cooksy—See receipt table.

☞T. D. Mercier, Grantville, Ga.—The sum of $8 was received, and duly acknowledged in the Herald.

☞Mr. Lee, S. C.—We do not pay postage on the Herald. Every subscriber pays his own postage, which, when paid in advance, is just half.

A Noble Subscriber.—Bro. E. H. Chamberlin, of Edgefield Dis., S. C., has paid *three years and a half in advance* for the Herald.

☞Dr. Fambro—Your articles shall appear soon. The same to others. We have been from home. We are now at our post, and will put things through.

☞The "Georgia Citizen," of Macon, Ga., is offered for sale on easy terms. Address Dr. L. F. W. Andrews.

Rev. L. C. Fambro.—This brother having located at Rutherwood, Carrol co., Ga., desires correspondents to address him accordingly. We hope the friends in the region round about, will make arrangements to secure the services of Bro. Fambro. He is a late convert from the Methodist ministry.

Rev. James Park.—This venerable father in our Israel, having removed to Eagle Cliff, Walker county, Ga., desires his correspondents to address him accordingly.

☞Mr. Wm. K. Hall, Sr., of Macon co., Ga., lately had a horse to die, that was over 30 years of age.

☞A Universalist Society, we learn from the Covenant, was recently organized in Rochester, Mich. This Society embraces many of the prominent families of the town and vicinity, and Bro. Knickerbacker, one of our most devoted and faithful ministers, will break to them the bread of life.

Another Laborer.—Bro. D. C. Tomlinson, of Perry, N. Y., says in a note to the Ambassador:—

"It affords me much pleasure to announce to the Universalist public, that Bro. E. Hathaway has entered our ministry, and will, we confidently believe, do valuable service to our cause. He will locate in the Spring with some of our destitute societies who will give him a call. He is a working Sunday School man, and a good preacher, and his Christian improvement must crown his labors with success."

Death of Rev. Thos. Whittemore, D. D.

The *Trumpet*, of March 30th, comes to us in mourning for the death of Bro. Whittemore, its editor, which occurred on the 21st of March.—Though not unexpected, his death has cast a gloom over our Zion. For several months past, his health has been rapidly declining—for a time, hope inspired the belief that he would be restored, but a relapse taking place, it was soon evident that his mortal course was nearly run. On the date above mentioned, he gently breathed his last at his residence in Cambridgeport, Mass., with his heart-stricken family, and many mourning friends around him. In common wtth the members of our denomination, we feel sad—a strong man has fallen—a father in our Israel has been called away. The Universalist denomination mourns, deeply mourns the loss of this long tried veteran of the cross. The Trumpet says:

"It becomes our painful duty to announce the death of Rev. Thomas Whittemore, D. D., which took place at his residence in Cambridgeport, on Thursday evening, March 21st, at a quarter to twelve o'clock. It is well known to all the readers of the *Trumpet*, that the editor's health has been seriously impaired for more than a year; and some four months since, apprehensions were entertained by all his friends that his departure was at hand, and he himself seemed to have lost all hope of recovery. Blessed, however, with a naturally vigorous constitution, and attended faithfully by his physician and family, he rallied for a season, and even looked forward to a possible restoration, and the resumption of those labors in which he had been so long and earnestly engaged. But man proposes: God disposes. The zealous preacher, the indefatigable editor, the devoted husband and affectionate father, was not again to go out into the world, to mingle in its scenes. The prayers of his friends were frequent and earnest; but He whose wisdom is never in error, saw best to take him home, leaving a wide circle to miss his presence, and mourn his absence."

Bro. Whittemore edited the *Trumpet* for about *thirty-three years*, with great ability and success.

"His public services during this period were many and various. His "Modern History of Universalism," of which two editions have been issued, the last in 2 volumes; "Notes on the Parables;" 'Guide to Universalism;' 'Commentary on Revelations;' 'Life of Balfour;' 'Life of Ballou,' 4 vols.; 'Life of Murray;' 'Autobiography;' 'Child's Bible-Book;' 'Conference Hymns;' 'Songs of Zion;' "Gospel Harmonist;" and his "Discussions," are all well known and valuable works; and the facility with which he prepared and published them, attest to the remarkable fertility of his mind, which was always in action, and seemed never at rest. As an editor, his articles were pointed and seasonable. Universalism, to him, was the Alpha and Omega. He defended it on all occasions' never swerving to the right hand or to the left, but moving onward triumphantly in his course as an able defender of the "faith of the saints."

Important Criticism.

"For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him."—1 Thess. 4: 14.

By some, this passage is adduced to prove that only such as go to sleep, or die in Jesus will ever be saved. This passage is considered as strong proof against the doctrine of the ultimate restoration of all souls. We will examine the matter carefully. The whole force of the argument is based upon the little preposition *in*. The preposition in the Greek Testament is not *en*, as it should be, if in were intended, but *dia*, which as is well known, means, by, by means of—*through*. The Latin of Vulgate is to the same import. It is, *dormientes per Jesum*.

Thus, it is seen, that a correct rendering of the preposition, gives us the true meaning of the passage, which go far from militating against our views, rather confirms them. Let us read the text according to this criticism—"For if we believe that Jesus died and rose again, so also them who sleep, will God, by, or *through* Jesus bring with him."

☞Mr. Talley Skiper, late editor of the Democrat, Butler, Ala., called on us yesterday. He has been to the wars, and is now afflicted with rheumatism, but the fire of patriotism burns warmly in his breast. Long may he wave.

How Universalism is Injured.

It sometimes happens, that sensual men—men who are profane, and intemperate, call themselves Universalists, when in truth they are nothing; have no settled belief concerning God and his government. They have simply heard that Universalism discards the eternity of punishment, but this is all—its vitalizing power—the responsibility under which it places men, and its claims upon them, such persons have never felt. They are, in their own minds, like some in olden time—"without hope and without God in the world." Such persons have never been taught of Christ—they have never been converted from the love and practice of sin, and are indeed as far from Universalism, as night is from day. They are indeed mere excresences hanging on to the hem of our great and pure faith, and are *not recognized by us*. We say to them as Christ is represeuted as saying—"depart from me ye workers of iniquity, for I know ye not." We ask our opposers in justice, not to hold a denomination professing godliness, responsible for the acts of ungodly men which we repudiate and denounce.—All sects are afflicted with these hangerson—mere cumberers of the ground.

Shall be Damned.

The same verb rendered shall be damned, is applied in no less than three places, to the Savior himself.—See Matt. 20. 18:—27. 3. Mark 14. 64. Those who wish to squeeze the doctrine of endless torment out of the phrase, would do well to consider what we here state. Seven tenths of the hard-hearted preachers of the day, have not even a tolerable understanding of God's word. They do not *study* it—they are bent, so much on hollowing *fire!* that they have but little time for anything else. When they read the Bible at all, it is only through their creeds, which pervert the sure testimony. Their creed being one of much fire, they see but little else when they read. Like the man who wears green glasses. Everything he sees through them is green.—If such men would ever get within hailing distance of reason, we would like to whisper in their ears, to throw creeds to the weeds, and read God's word free and untrammelled. Then, they would breath the pure air of heaven and bask in the rays of that truth which maketh free indeed.

Precious Promises.

"Whereby are given unto us exceeding great and preciour promises."—2. Pet. 1. 4.

We will here call the reader's attention to some of the precious promises, given by our heavenly Father to the children of men.

"The Father loveth the Son, and hath given all things into his hands." John 3: 35.

"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms 2. 8.

"All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out."—John 7. 37.

"And I, if I be lifted up from the earth will draw all men unto me."—John 12. 32.

"We have seen and do testify, that the Father sent the Son to be the Savior of the world."—1 John 4. 14.

"We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."—John 4. 42.

"For the creature (Greek *ktisis* creation) shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8. 21.

"God will have all men to be saved and to come unto the knowledge of the truth."—1 Tim, 2. 4.

"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21. 4.

Three Doctrines.—*Endless misery—Annihilation—Universalism.*—"Br. Whittemore has given us a good illustration of the three prevailing doctrines. He says that "the doctrine of endless misery, is a house on fire; that annihilation, a house burnt up; and Universalism, a house to live in." In this house of Our Father, there is room enough and to spare, for every child of Adam.

Polish Signs.

Years ago, we noted down the following, from some work—we forget the name, which we here present to our readers:

January—Constancy and fidelity in every engagement.

February—This month preserves mortals from strong passions, and insures them peace of mind.

March—Courage and success in dangerous enterprises.

April—Repentance and innocence.

May—Success in love.

June—Long life and health.

July—The forgetfulness, or the cure of eviis springing from friendship and love.

August—Conjugal felicity.

September—Preserves from, or cures folly.

October—Misfortune and hope.

November—Fidelity and friendship.

December—The most brilliant success and happiness in every circumstance of life.

For the Herald.

Our Bro. Whittemore gone Home!

A feeliug of desolation creeps over me, when I think that I shall no more commune with our beloved Bro. Whittemore, through the faithful Trumpet! The brave soldier of the cross has laid down the weapons of his warfare for the Truth of Heaven, and

"Ceased at once to work and live!"

No; he has not ceased to live, for he lives in the Mansions of Rest, ever to be with Him, who is "*not* a God of the *dead*, but of the living!" Of no uncertain sound, but sure, faithful and evangelical have been the blasts of the Trumpet, which the blessed departed has blown for 30 odd years!

Eminently christian gentleman as he was, it seemed to be his meat and drink to walk in the footsteps of the beautiful Life of that Saviour, whose Universal Gospel was the business of his life to advocate by the mouth, by the pen, by the heart, and by the life. Our beloved brother, "tho' dead, yet speaketh to us, and will forever speak to us words of encouragement in every good word and work. He speaks to us by his writing—the numerous publications he has made, in advocacy of Christianity and of the Scriptures—by his indefatigable labors in the ministry, and especially by his walk, as a true Disciple of our Lord!

"Dearest brother, thou hast left us;
Here thy loss we deeply feel;
But, 'tis God that hath bereft us:
He can all our sorrows heal.

J. L. C. G.

Magnolia, N. C., March 31, 1861.

(For the Herald.)

Holly Springs, Mississippi,
March 27th, 1861.

Bro. Burruss:—It is now 8 o'clock at night, and at 6 o'clock in the morning the company of which I am a member, and another company at this place to be off to Pensacola. We are two *full* companies, each 100 strong, and numbers anxious to go who cannot get a place. How long we will have to stay, no one knows. We are in for 12 months if necessary. Please send me the Herald to F[illegible]a, while I am there.

Yours, as ever,
D. B. CLA[illegible]

Ancient Opinions about Happiness.—In what does the summum, the supreme good, consist? Four different opinions on this question obtained among the ancients.

Plato answers: "We must find happiness by taking an interest in the things of this life; we must love life, but remember that after death we shall live again.

Epicurus said: "Live; a[illegible] life without thinking of ever liv[illegible] after death."

Zeno answers: We must [illegible] no interest in this life; in a m[illegible] we must make ourselves independent [illegible] life, and not live at all. We must become, even from the present, a free power, a god; we must triumph over fate, emancipate our natures, free them from all restraints—sure, as we are, that after this life our conection with this world is forever broken off."

St. Paul, developed by St. Augustine: "Be not over-interested in this life; think with Plato, that it is only a state contrary to the original nature of man, and Zeno, that this chain will not last very long, nor reproduce itself; but, instead of seeking, like Zeno, a Saviour in yourselves, seek him in God alone; the wisdom which has become incarnate in Jesus Christ our Lord."

Industry is certainly very commendable, and supplies the want of parts.

[For the Herald.]

Rev. B. F. Strain's Travels.

[*Concluded from our last.*]

From Harmony, I proceeded to Big Shanty, Cobb co., Ga, and preached Wednesday night to my old friends and brethren at that place.—There, I was met by a friend who conveyed me to my father's, a distance of thirty miles, where I arrived on Thursday, January 17th, and on the 3rd Sabbath, according to appointment, preached the funeral of Bro. D. Matthews, at Salem church. The congregation was very large, and judging from the attention they gave, I might venture to say, much interested. And though many of the friends of Bro. M. are members of the Baptist church, yet I think they were made to rejoice, for once, at least, in the glorious, soul-cheering truth of Universalism! O! who could have the heart to preach a funeral if he thought there was the least probability of the soul of the departed one being tormented in an endless hell? Not I!

In this neighborhood, I remained for some ten days among my friends and relatives, but mostly with my aged father and mother, whose heads are white with frosts of seventy-one, and seventy winters respectively.

On the 4th Sabbatn, I preached again at Salem, and on the same evening set out for home.

Bro. Jas. A. Rhine, has kept up regular preaching at Salem since my removal to Miss., and all that is necessary for them te continue to have preaching, is to give him the necessary encouragement. Bro. R. is modest and unassuming, and requires a little pushing up. He is teaching near the church, and it will give him no great deal of trouble to preach to them monthly, and I hope the friends will encourage him so to do.

Having received a note from Bro. Mabry, near Cedar Town, Ga., requesting me to preach the funeral of his little son, I preceeded to Bro. E. Lyons', (I was now horse back,) in company with my nephew, J. A. Burns, (who came home with me.)

Bro, Lyon had gathered in a few of his neighbors, to whom I preached Monday night, though it was after dark when I arrived there, and next day, (Tuesday,) I preached the funeral of Bro. Mabry's little son, when I set forth the truth, that in the resurrecti[illegible], there will be no imperfection, but that all will be pure and holy, and consequently happy. I proclaimed the truths of Universalism, the only doctrine that can give consolation to the bereaved and afflicted heart.

Left Bro. Lyons' on Wednesday morning, and finding I could not reach my appointment at Liberty Hill, I proceeded directly to the Whelis' Settlement. I arrived at sister Coleman's Friday evening, after riding all day in the rain. Owing to the rain, we had no meeting.

Next day, I set out again in the rain for Camp Hill, where I was to preach on the 1st Sunday in Feb.—The day was cold and wet, so we had no meeting. On Monday night, after being turned out of my way consider ably by high water, I arrived at Wetumpka, a little after night, and soon found myself at home at the residence of Bro. McMorris, that faithful old soldier of the cross. Found Bro. Mc. in the enjoyment of good h[illegible], though a little more idle than suits his energetic nature. I hope the brethren at Camp Hill will not permit him to lie idle long. He is too able, and active to quit the field yet, when there is so much work to be done.

On Tuesday morning, I very reluctantly parted with my good old father in the ministry, and after again being turned out of my way by high water, I reached the house of Mrs. Monteef, where I was kindly cared for [illegible] morning; when I set out again, hoping to reach Bro. Sample's, but failed, and stopped all night with one Mr. Oden, whom I had understood Bro. Mc. to say was a good Universalist friend, which I found to be a wide mistake, judging from the heavy bill I had to pay when I left him. If he has ever pretended to be a Universalist, I hope he will "take down his sign."

From here, I was troubled considerably with high water, but managed to reach sister Hellen's, where I was to preach Saturday night, just one day behind time. However I preached on Friday night. Saturday morning, left for Springfield, but when I reached Greensborough, I learned that it would be impossible to cross the Warrior river, therefore I turned down to Demopolis, a little town just below the Warrior and Bigby rivers, for the purpose of taking a steamer up to Gainesville. Here my patience was sorely tried, having to wait from Saturday, to Monday night 11 o'clock, before I could get a boat going up to Gainesville.

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I cannot close this long letter without tendering my sincere thanks to the friends on the way who kindly entertained me and contributed to pay my expenses. May their days be full of peace and happiness.

B. F. STRAIN.

Webster, Miss.

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Wm K Hall, sr	2	16 1
R T Fowler, Mo	2 50	15 1
Dr A G Seague, SC	5	
for E H Chamberlin, SC		18 25
Wm Whatley, Ga	2	15 17
E D Stinson, Ala	3	16 11
Dr N B Peacock, Ala	2	17 40
Wm Foshee, "	2	15 36
Dr W H Prichard, Ga	2	16 1
H A Coleman, S C	5	17 1
J L M Carter, "	2	16 15
L L Packard, "	2	16 18
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Sam Morgan, Ga	2	15 1
A M Minter, Miss	2	16 2
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W L Williams, S C	4	15 28
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N D Zeigler, Fla	2	16 5
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3rd " Jetur's church, "
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Are manufacturing Steam Engines and Boilers of the best material that can be found in American markets with the utmost care for *Durability Efficiency, and Simplicity*, which are easily applied to COTTON GINS, SAW MILLS &c. Their Engines are favorably known to be a good article of *SOUTHERN MANUFACTURE.*

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Shafting, Pullies, &c., for Gins and Mills. They are offering their machinery at prices making it to the interest of parties wanting machinery, to purchase Southern Manufacture instead of Northern. Inquiry and orders solicited. Address,

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Nov. 23, 1860,-3m.

M. L. WOODS. VIRGIL S. MURPHY

WOODS & MURPHY,

Attorneys at Law,

MONTGOMERY, ALA.

WILL practice in the Courts of Montgomery, Tallapoosa, Chambers, Macon and Autauga Counties, in the Supreme Court of the State, and in the United States District Court at Montgomery.

☞ Office recently occupied by Fair & Graves, over W. G. & A. R. Andrews', Clothing Store, Market Street. 1y

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Corn ground as customary. Meal always on hand.

Particular attention given to repairing Sewing Machines, Horse Powers and Agicultural Implements of all kinds.

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Dr. J. A. CLOPTON, of Huntsville, Ala., treats with perfect success, Piles, Fistula, Tumors, &c

Testimonials of the highest character will be forwarded to any that may wish them.

The patient is not confined to his bed or room. He has had the pleasure of treating an old Governor of the State, and the oldest Physician of Montgomery, and some of the first class of Mobile.

A three cent stamp must accompany all communications.

Jan. 1st, 1860.-tf.

FOR SALE.

A few copies of Lake's work, Objections to Endless Punishment. Price 60cts. Also a few copies of Burruss and Hicks' Discussion—Price 25cts. Address E. B ARMS, Pensacola, Fla.

Beware of Them.

We have advertised for Jansen, Hall, & Merkel, of New York, and find it impossible to have a settlement with them, or even to receive an answer. We give it as our opinion there fore, that they are SWINDLERS. The press will do humanity a service by exposing them.

OF THE SAME SORT.

In the same category we place Dr. H. T. Hembold, of Philadelphia.—We have advertised for him, but get nothing but *lies*. Let the press pass him along.

AND STILL ANOTHER.

Dr. G. R. Graham of Philadelphia, is another fellow against whom the public are cautioned. We have advertised for him, but we can get no pay. The press will please pass this trio of scoundrels along. [tf.

☞ We are authorized to announce *THOS. J. MITCHELL*, as a candidate for Sheriff, in the ensuing election. |tf.

MRS. WINSLOW, an experienced Nurse and Female Physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay all pain and regulate the bowels. Depend upon it mothers, it will give rest to yourselves and relief and health to your infants. Perfectly safe in all cases. See advertisement.

Clayton & Sledge's Debate.

We have this work for sale at the *Herald* office. Price by mail, 75cts. [illegible], as usual, shows its invincible [illegible].

PROSPECTUS OF THE HUMORIST.

BELIEVING that a paper of a lively and amusing character is much needed in the South, that the mirthful wants of man's nature may thereby be gratified, I am culling from all quarters, the choicest and richest stories afloat for the columns of *The Humorist*. Side-splitting jokes, racy puns, comic anecdotes, and brilliant flashes of wit, that drive far away melancholy, a great foe to man's happiness, will adorn the columns of *The Humorist*. Sermons on "the harp of a thousand strings"—"the whang-doodle mourning for his first born," &c., will also be served to our readers. Such a journal as *The Humorist*, should be in every family dispensing mirth and sunshine. Names of subscribers are solicited without delay, and I hope all lovers of a good jovial paper, will at *once*, go to work and procure names to my paper which will drive far away the "blue devils." Persons who desire to subscribe to the paper, will send on their names without delay.

☞ All letters must be addressed to STORY & CHISHOLM. Montgomery, Ala.

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We offer the paper to clubs, at the following low rates:

To Clubs of Five 90 cents each.
" " " Ten 85 " "
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How Lost, How Restored.

Just Published, in a Sealed Envelope,

ON THE NATURE TREATMENT AND RADICAL CURE OF SPERMATORHOEA, or Seminal Weakness, Sexual Debility, Nervousness and Involuntary Emissions inducing Impotency, and Mental and Physical Incapacity.

BY ROB. J. CULVERWELL, M. D.,

The world-renowned author, in this admirable Lecture, clearly proves from his own experience that the awful consequences of self-abuse may be effectually removed without medicine and without dangerous surgical operations, bougies, instruments, rings or cordials, pointing out a mode of cure at once certain and effectual, by which every sufferer, no matter what his condition may be, may cure himself cheaply, privately and radically.—This Lecture will prove a boon to thousands and thousands.

Sent under seal to any address, *post paid*, on the receipt of two postage stamps, by addressing Dr. CHAS. J. C. KLINE, 127 Bowery, New York,—Post Box 4,586. sep. 1st. '60-ly.

To Consumptives.

THE Advertiser, having been restored to health in a few weeks by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge,) with the directions for preparing and using the same, which they will find a SURE CURE for *Consumption, Asthma, Bronchitis, &c* The only object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable, and he hopes every sufferer will try his remedy, as it will cost them nothing, and prove a blessing.

Parties wishing the prescription will please address

REV. EDWARD A WILSON,
Williamsbugh,
Kings county, New York

M. J. HAURY,

UPHOLSTERER AND PAPER HANGER
Court St., (near Baptist Church,)
MONTGOMERY, ALA.

KEEPS constantly on hand, all kinds of UPHOLSTERY, MATERIALS, PAPER HANGINGS, WINDOW SHADES, CORNICE HAIR, SHUCK AND SPRING MATTRESSES, &c.

☞ Strict attention given to repairing old furniture at the lowest prices.

January 4, '61-6m.

TRINITARIAN DISCUSSION

Just published, and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D. of the Georgia Conference, and the editor of the *Herald*. It is a neat pamphlet and will tend much to promote correct idea of God and Christ, wherever circulated. Price 25 cts. Five copies for $1,00. Sent by mail to any [illegible]. Address your orders to

JOHN C. BURRUSS,
Montgomery, Ala.

☞ The following from the pen of ex-Senator Hannigan, of Indiana, will be appreciated by all:

"We cannot refrain from calling the attention of our readers to the 'Hair Restorative' of Prof. O. J. Wood. It will be seen that he has numerous certificates from persons of the highest character, to the merits of his Restorative. From positive knowledge we are also enable to say that it is in every sense what it professes to be, and we do not hesitate to pronounce it the finest preparation for the head and hair which has, so far, been devised by human ingenuity. We have seen it arrest threatened baldness, and restore to the head its original profusion of natural and glossy hair, and when the latter has been prematurely tinged with gray, we have seen it, like magic, restore the colors of youth and health. The distinguishing property of this, we might truly say, miraculous 'Restorative' is that it gives to the person who uses it the same head of hair they wore in youth, thus acting in strict compliance with the first and greatest of all toilet-makers—Nature. No one who has used it will hesitate to unite with us in this testimony to its peculiar merit.'—*Covington (Ind.) People's Friend.* Sold by all respectable Druggists in city and country.

☞ COUGHS, The sudden changes of our climate are sources of PULMONARY, BRONCHIAL, and ASTHMATIC AFFECTIONS. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to *'Brown's Bronchial Trouches,'* or Lozenges, let the Cold, Cough, or Irritation of the Throat be ever so slight, as by this precaution a more serious attack may be effectually warded off. PUBLIC SPEAKERS and SINGERS will find them effectual for clearing and strengthening the voice. See advertisement.

MAGNOLIA MALE AND FEMALE Seminary.

THE undersigned, a graduate of William and Mary College, [Virginia] and formerly professor of Languages in Madison College, [Mississippi] announces to the liberal of all sects, his purpose of opening a School in Magnolia, N. C., about the 1st of February, 1861, in which he will teach all the branches, preparatory to a Collegiate course of studies.

As several benevolent gentlemen have volunteered to create a fund for the support of this school, the terms of tuition will come within the means of the humblest. While this school is under the control of the Universalist Denomination, and is established in order to give our people an opportunity of sending their children to a school in which their religious views shall not be molested, it is to be distinctly understood that the rights and opinions of all will be respected.

Board can be obtained in Magnolia or vicinity, for from $6 to $8 per month.

For further particulars, address the Principal, J. L. C. GRIFFIN, M. D., at Magnolia, N. C.

In connection with the above Institution, Miss ELLA F. LAKE will open a school for young Ladies, at her father's residence in Magnolia.

TERMS OF TUITION.

Primary branches,	$ 7
English "	10
Latin or French, or both.	15
Music on the Piano and Guitar,	20
Board at Rev. E. H. Lake's $6 per month.	

Magnolia, Duplin co., N. C.

THE NEW CATALOGUE.—Those of our readers who have not already, should at once send for a copy of the new Catalogue of the Iron City Commercial College. It is a fine thing, and should be in the hands of every one. Remember that copies of the Catalogue, with specimen of Prof. Cowley's Plain and Ornamental Penmanship, will be sent to any address, free of postage, by inclosing five letter stamps to JENKINS & SMITH, *Pittsburgh, Pa.*

Livingston & Komp,

Two Court Square, Montgomery, Ala.
IMPORTERS
AND
DEALERS IN

Dry & Fancy Goods,

HAVE just received per Ship, Deutschland, from Hamburg Germany, Five Cases, containing Broad Cloth, Pants stuff, Calicos, Ginghams, Harring, Knitting, Worsted, and a variety of Fancy Goods, which they offer, together with an extensive assortment of Domestic and Foreign Dry Goods, at extremely low prices for CASH! Patronize direct trade.

Dec. 21, '60—ly.

ORNAMENTAL PLASTERING

PLAIN and Ornamental Plastering executed with neatness and dispatch, either in the city or country, by Charles A. Clapp. Having ample force and good materials, he pledges to execute all work in a style that cannot fail to please. Address,

CHARLES L. CLAPP,
Montgomery, Ala.

June 22, 1860.—ly.

Change of Schedule.

OFFICE ALA. & FLA. R. R. Co.
Montgomery, Nov. 29, '60.

ON and after Saturday, December 1st, the trains on the Alabama and Florida Rail Road will be governed by the following schedule:

MAIL TRIAN, DAILY,

Leave Montgomery at	6 30 a. m.
Arrive at Garland at	10 30 a. m.
RETURNING,	
Leave Garland at	1 30 p. m.
Arriving at Montgomery at	5 30 p. m.
ACCOMMODATION TRAIN, DAILY,	
Leave Montgomery at	2 45 p. m.
Arriving at Greenville at	6 15 p. m.
RETURNING,	
Leave Greenville at	6 00 a. m.
Arriving at Montg'ry at	9 40 a. m.

FREIGHT TRAIN, TRI-WEEKLY, Leaves Montgomery at 9 45 a. m. on Mondays Wednesdays and Fridays. Returning, arriving at Montgomery at 4 25 p. m. Tuesdays, Thursdays and Saturdays.

Stages for Mobile and Pensacola leave Garland daily on arrival of mail train at 10-12 a. m., running via Evergreen and Sparta, over a good road of only forty miles, reaching the lower end of the road at 8 p. m. arriving in Pensacola at 12 o'clock at night, same day, and Mobile at 11 o'clock a. m. next day.

SAM'L G. JONES,
Eng. & Supt.

Montgomery & West Point Railroad.

Change of Schedule—Commencing Sunday, Aug. 19, '60.

MORNING TRAIN DAILY

Leaves Montgomery at 8 a. m., arriving in West Point at 2:10, a. m., and in Columbus at 2:30, a. m.

Connections twice daily with all lines to New York and other Northern cities.

Negroes traveling alone, must be provided with two passes showing permission of their owners to pass over the road, one of which will be retained by the Ticket Agent or Conductor, and when traveling to points beyond this road their passes must be verified by some responsible person known to the Ticket Agent.

Other papers please copy.

DAN'L H. CRAM, Gen'l Sup't.

BROWN'S BRONCHIAL TROCHES

Cure Cough, Cold, Hoarseness, Influenza, any Irritation or Soreness of the Throat, Relieve the Hacking Cough in Consumption, Bronchitis, Asthma, and Catarrh. Clear and give strength to the voice of PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. *'Brown's Bronchial Troches,'* containing demulcent ingredients, allay Pulmonary and Bronchial Irritation.

Brown's Troches Brown's Troches Brown's Troches Brown's Troches Brown's Troches Brown's Troches Brown's Troches Brown's Troches Brown's Troches Brown's Troches Brown's Troches

"That trouble in my Throat, (for which the 'Troches' are a specific) having made me often a mere whisperer." N. P. WILLIS.

'I recommend their use to Public Speakers.' REV. E. H. CHAPIN.

'Great service in subduing Hoarseness.' REV. DAN. WISE.

'Almost instant relief in the distressing labor of breathing peculiar to Asma.' REV A C EGGLESTON.

"Contain no Opium or anything injurious." DR. A. A. HAYES, Chemist, Boston.

'A simple and pleasant combination for Coughs.' DR. G. F. BIGELOW, Boston.

'Beneficial in Bronchitis.' DR. J. F. W. LANE, Boston.

'I have proved them excellent for whooping cough.' REV. H. W. WARREN, Boston.

'Beneficial when compelled to speak, suffering from cold.' REV S J P ANDERSON, St. Louis.

'Effectual in removing Hoarseness and Irritation of the Throat, so common with Speakers and Singers.' Prof. M. S. JOHNSON, LaGrange, Ga. Teacher of Music, Southern Female College.

'Great benefit when taken before and after preaching, as they prevent hoarseness. From their past effect, I think they will be of permanent advantage to me.' REV [illegible] COWLEY, A. M. President of Athens College, Tenn.

☞ Sold by all Druggists at TWENTY-FIVE CENTS A BOX. Dec. [illegible], '60-6m.

JUDSONS' MOUNTAIN HERB WORM TEA.

Herbs, Barks and Roots VERSUS Poisonous Minerals and Drugs.

MOTHERS TAKE HEED!

Do you when observing the uneasy actions of your children, consider that it may be more than a mere Cholic that afflicts them? In nine cases out of ten, the cause of the little sufferer's anguish is *WORMS, and should be at once looked to.*

HEADS OF FAMILIES

Do not let your children suffer, when we present you in

JUDSON'S WORM TEA

A SAFE AND PLEASANT CURE FOR WORMS.

How much better and safer would it be to have it always in the house. A little delay when a child is taken ill may often be the cause of its death, while acting without delay, and by giving the *MOUNTAIN HERB TEA* immediately, you will not only save the child a long and tedious illness, and yourself much expense, but also feel happier in knowing that you have done your duty, and perchance saved its life.

This medicine is combined purely of

HERBS AND ROOTS

NOT A PARTICLE OF

Calomel or Mineral

IS USED IN IT.

No more filthy Vermifuge will be used by those who once use this Tea. The only active principle of all other Vermifuges and Worm Killers is MERCURY.

GIVE NO **POISON** TO **YOUR CHILDREN.**

Use this Simple, Safe, Vegetable Medicine.

This Worm Tea was discovered in an unusual way among the Wilds of Northern Mexico—a full account of it you will find in our Almanacs. Ask for the "*Rescue of Tula Almanac*," of the Agent, and when you have read it, send it to your neighbors, that they may also know of and be cured by this GREAT REMEDY!

JUDSON'S WORM TEA KILLS WORMS, Never Harms—Is Pleasant to Take.

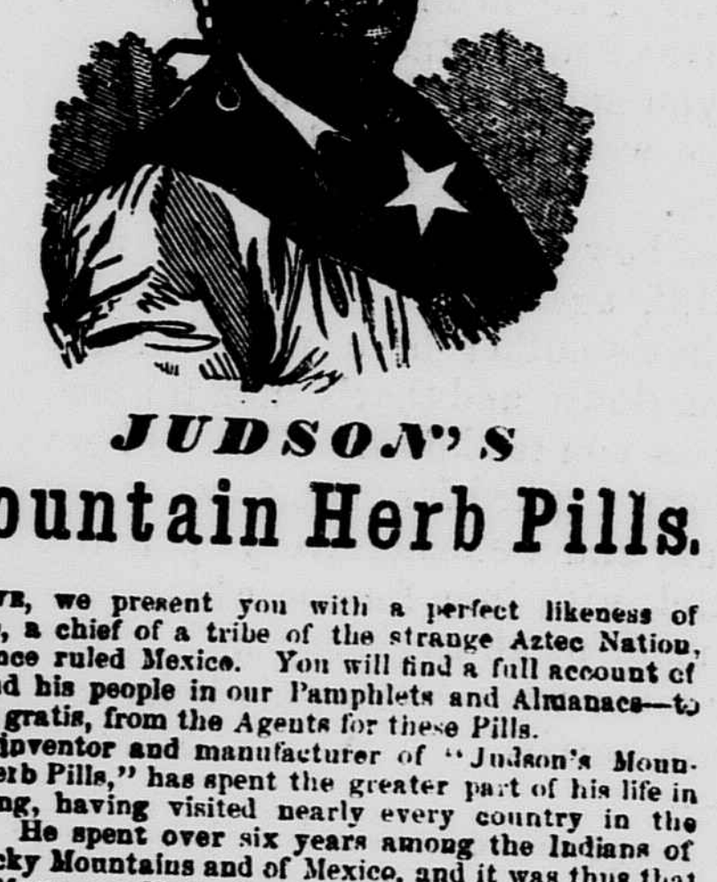
GET A PACKAGE—PRICE 25 CTS.

OBSERVE.—Always find the Name and Signature of B. L. JUDSON & CO., and the portrait of Tezuco, on each package of this Worm Tea.

B. L. JUDSON & CO.,
SOLE PROPRIETORS,
50 Leonard St, New York.

Judson's Worm Tea is sold by one Agent in every Village, and by all Druggists.

For sale in Montgomery, by Bluont & Hale.



JUDSON'S Mountain Herb Pills.

ABOVE, we present you with a perfect likeness of Tezuco, a chief of a tribe of the strange Aztec Nation, that once ruled Mexico. You will find a full account of him and his people in our Pamphlets and Almanacs—to be had gratis, from the Agents for these Pills.

The inventor and manufacturer of "Judson's Mountain Herb Pills," has spent the greater part of his life in traveling, having visited nearly every country in the world. He spent over six years among the Indians of the Rocky Mountains and of Mexico, and it was thus that the "MOUNTAIN HERB PILLS" were discovered. A very interesting account of his adventures there, you will find in our Almanac and Pamphlet.

It is an established fact, that all diseases arise from

IMPURE BLOOD!

The blood is the life! and when any foreign or unhealthy matter gets mixed with it, it is at once distributed to every organ of the body. Every nerve feels the poison, and all the vital organs quickly complain. The stomach will not digest the food perfectly. The liver ceases to secrete a sufficiency of bile. The action of the heart is weakened, and so the circulation is feeble. The lungs become clogged with the poisonous matter; hence, a cough—and all from a slight impurity at the fountain head of life—the Blood! As if you had thrown some earth, for instance, in a pure spring, from which ran a tiny rivulet, in a few minutes the whole course of the stream becomes disturbed and discolored. As quickly does impure blood fly to every part, and leave its sting behind. All the passages become obstructed, and unless the obstruction is removed, the lamp of life soon dies out.

These pills not only purify the blood, but regenerate all the secretions of the body; they are, therefore, unrivalled as a

CURE FOR BILIOUS DISEASES,

Liver Complaint, Sick Headache, &c. This *Anti-Bilious* Medicine expels from the blood the hidden seeds of disease, and renders all the fluids and secretions pure and fluent, clearing and resuscitating the vital organs.

Pleasant indeed, is it to us, that we are able to place within your reach, a medicine like the "MOUNTAIN HERB PILLS," that will pass directly to the afflicted parts, through the blood and fluids of the body, and cause the sufferer to brighten with the flush of beauty and health.

Judson's Pills are the Best Remedy in existence for the following Complaints:

Bowel Complaints,	*Debility,*	*Inward Weakness,*
Coughs,	*Fever and Ague,*	*Liver Complaints,*
Colds,	*Female Complaints.*	*Lowness of Spirits,*
Chest Diseases	*Headaches,*	*Piles,*
Costiveness,	*Indigestion,*	*Stone and Gravel.*
Dyspepsia,	*Influenza,*	*Secondary Symptoms.*
Diarrhœa,	*Inflammation,*	
Dropsy,		

GREAT FEMALE MEDICINE!

Females who value health, should never be without these Pills. They purify the blood, remove obstructions of all kinds, cleanse the skin of all pimples and blotches, and bring the rich color of health to the pale cheek.

☞ The Plants and Herbs of which these Pills are made, were discovered in a very surprising way among the Tezucans, a tribe of Aborigines in Mexico. Get the Almanac of our Agent, and you will read with delight, the very interesting account it contains of the "GREAT MEDICINE" of the Aztecs.

Observe.—*The Mountain Herb Pills are put up in a Beautiful Wrapper. Each box contains 40 pills, and Retail at 25 cents per box. All genuine, have the signature of* B. L. JUDSON & CO., *on each box.*

B. L. JUDSON, & Co.
SOLE PROPRIETORS,
No. 50 Leonard Street,
NEW YORK.

☞ FOR SALE BY ALL MEDICINE DEALERS. ☜

MISCELLANEOUS.

THE PIGEON ROOST.

"Now, do ye see, a man will git tired out on one kind o' meat, I don't care a drot what it is ('ceptin Johnson Snow, who nuver gits tired o' hog's gullicks and turnip greens.) So I got tired of them thar turkeys, which thar was so many, than I uver did uv old buck meat. I hearn uv a mity pigeon roost down in the Little Mountings.* so I 'tarmined to make a smask uv some uv 'um, to hev a variety uv all sorts uv meat. I had got to turnin' up my nose whenuver Molly sot turkey on the table, which I hated to do, fur she's a mity kind critter.

"So I jist fixed up old Tower,† and filled my shot bag chug full uv drap shot, mounted old Nip,‡ and moseyed off fur the pigeon roost. I 'ruv thar 'bout two hours by the sun, and frum that blessed hour till chock dark the heavens was dark with 'um comin' inter the roost. It is unconceivable to tell the number on 'em, which it were so great. Bein' a man that has a character fur truth, I won't say how many there was. Thar was a mity heap uv saplins fur um to roost in, which they would allers light on the biggest trees fust, then pitch down on the little uns ter roost.

"Now jist at dark I thort I'd commence smashin' 'um; so I hitched old Nip to the limb uv a tree with a monstrous strong bridle—a good hitching place, I thort. I commenced blazin' away at the pigeons like thunder and lightnin'; which they'd light on big trees thick as bees, bend the trees to the yeth like they'd been lead. Uvry pop I'd spill about a pint uv drap shot at 'um, throwed at 'um by Thompson's powder, which made a dreffül smash among 'um. By hokey! I shot so fast, and so long, and so often, I het old Tower so hot that I shot six inches off uv the muzzle uv the old slut. I seen it were no use to shoot the old critter clean away, which I mout have some use fur agin; so I jist quit burnin' powder and flingin' shot arter I'd killed 'bout a thousand on 'um, fur sure.

"Arter I'd picked up as many on 'um as my wallets would hold, I looked fur old Nip right smack whar I'd hitched him, but he were, like King Saul's asses, nowhar to be found. I looked a consid'able spell next to the yeth, but, bless you, honey! I mout as well a sarched fur a needle in a hay-stack. At last I looked up inter a tree 'bout forty foot high, and thar he were swingin' to a limb, danglin' 'bout 'tween the heavens and the yeth like a rabbit on a snare-pole. I could hardly keep from burstin' open laughin' at the odd fix the old critter were in. The way he whickered were a fact, when I spoke to him—wusser nur ef I'd a had a stack uv fodder fur him ur a corn crib to put him in."

"How come him up thar, Uncle Davy?" said Bill Holder, a great quiz.

"Why, I hitched him to the limb uv a big tree bent to the yeath with pigeons, you numskull, and when they riz the tree went up, and old Nip with it, fur sure.

"But how did you git him down?" said Bill, again.

"That's nuther here nor thar; I got him down, and that's 'nuff fur sich pukes as you ter know. Soon as I got him down I piked fur home with my pigeons, and we made uvery pan and pot stink with 'um fur one whet, and they made us all as sassy as a Tar River feller when he gits his belly full uv fresh herrin." [Skitt.

*A range of mountains by that name, an offshoot from the Blue Ridge, in the "Hollows of the Yadkin,"
†The name of his musket.
‡The name of his horse.

The Man who won't Pay the Printer.—May he be shod with lightning and be compelled to wander over gun-powder. May he have sore eyes, and a chestnut for an eye-stone. May every day of his life be more despotic than the Day of Algiers. May he never be permitted to kiss a pretty woman, May he be bored to death by boarding school-misses practicing their first lessons in music without the privilege of seing his tormenters May eis boots leak, his gun hug fire, and his fish lines break. May his coffee be sweetened with flies, and his teacup seasoned with spiders. May his cattle die with murrain, and pigs destroy his garden. May a troop of printer's devils, lean, lank, and hungry, dog his heels every day, and a regiment of cats eaterwaul under his window each night. May the famine-stricken ghost of an editor's baby haunt his slumbers, and his 'Murder!' in his dreaming ear. May his cows give sour milk, and his churn rancid butter. In short, may his business go to ruin, and he go to——Congress.

Why does a sailor know there is a man in the moon? Because he has been to sea.

What is the difference between a man who keeps dogs, and one who has nine walking sticks? One owns canines and the other nine canes.

Stieff's First Class Iron Frame PIANO MANUFACTURER.

The Largest assortment in the city constantly on hand, va ng in pice fom $200 to $500.

All Pianos sold by me, are guaranteed to give entire satisfaction for the term of five years, My facilities for manufacturing, are such, that I can sell them at prices which defy competition on accommodating terms. Are also superior in touch and tone to any manufactured. Orders received by the Rev. Mr. Lake, Magnolia, N C., or by mail, will be as carefully attended to, as if the purchaser was present himself, at my manufacturing price.

Also, Melodeons suitable for Parlors and Churches. Also constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.

CHARLES M. STIEFF,
No. 7, S. Liberty St. Baltimore, Md.

List of Pianos made by Charles M. Steiff, *No. 7, S. Liberty Street, Baltmore, Md.*

Baltimoe, Mach 5th, 1857.

6 Octave, Rosewood case, plain, front round,
6 Octave, Rosewood case, 2 mouldings, front round,
6 1-2 Octave, Rosewood case, plain front, round carved lyre,
6 1-2 Octave, Rosewood Case, moulding front, round carved lyre,
6 3-4 Octave, Rosewood case, 2 mouldings. front round carved lyre,
7 Octave, Rosewood Case, plain front, round carved lyre,
7 Octave, Rosewood case, 1 moulding front, round carved lyre,
7 Octave, Rosewood case, 2 mouldings, front round carved lyre, fancy name board inlaid,
7 Octave, Rosewood case, 2 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name-board, and fancy Desk,
7 Octave, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre,
7 Octave, Rosewood case, 3 heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round,
7 Octave, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round,
7 1-4 Octave, rich Rosewood case, Lous XIV., finished all around with carved work, carved feet and lyre,

m20v1n11.—tf

Improved Grammar.

A NEW and Improved Grammar of the English Language, by Prof. I. J. Morris, M. A., of Alabama.—This Grammar is so arranged and simplified, that pupils can obtain a correct knowledge of the English tongue in a very short time. It is rapidly being introduced into schools and Colleges. For sale at the *Herald* Office, Montgomery, Ala. Price by mail, $1, 12 1-2 cts.—tf.

July 13, 1860.

WM. HALL. J. P. STOW. J. A. BEARD

Great Reduction
IN THE PRICES OF
IRON AND STEEL,
AT THE STORE OF
J. P. Stow & Co.,
Sign of Big Plane, 10 Court Square,
Montgomery, Alabama.

As our arrangements are all made to IMPORT our goods direct from EUROPE, we ask our friends and the public generally to call and examine our stock of *HARDWARE, IRON, Steel, STOVES, and TIN WARE,* which we are selling at the lowest market prices, as will be seen by the annexed list of prices:

PRICES OF STEEL AND IRON.

Articles	*Cash.*	*Credit.*
Plow Steel.	7 cts	9 cts
Hammered Iron, narrow,	5	6
" " broad,	5 1-2	6
Best Refined Iron.	4	5
Common English Iron.	3 1-2	4
Rod Iron.	6	7
Band Iron.	5 1-2	7
Hoop Iron.	8	10
Nail Rod.	8	10
Horse Shoe Iron.	5 1-2	6
Horse Shoe Nails.	27	30
Cut Nails.	4 12	5 1-2

☞ All other goods 10 per cent off for Cash.

Thankful for the very liberal patronage our establishment has heretofore received, we respectfully ask a continuance of the same. Articles bought at our *House* can be relied upon as genuine.

apr. 1860.—ly.

Dr. G. ... bright.

HOMŒPATHIC Physician, has removed his office to that formerly occupied by P. H. ... on Perry Street, three doors above the Rialto, where he can be found during the day and at his residence near the Capitol at night.

A Novelty in the Art World

Photography Upon Porcelain.

Secured by letters patent in the United States, England, France, and Belgium.

THE AMERICAN PHOTOGRAPHIC PORCELAIN COMPANY,

Oo. 781 *Broadway, New York,* having secured their novel and ingenious invention by American and European patents, are fully prepared to execute all orders for

Miniature Likenesses of Persons on China,

presenting all the attractive and advantageous features of ordinary photographs, the brilliancy and finish of a water-color drawing, and a hitherto unattained quality of durability, by being rendered as imperishable as the natural properties of the articles upon which they are transferred.

As the patented process of the Company enables the reproduction of Photographs, not only on plain surfaces, but upon such as are round or of any degree irregularity—portraits can be reproduced with faultless accuracy, and delicacy of delineation, upon Porcelain wares of any description and dimension used as articles of luxury or of household utility, such as

Urns, Vases, Breakfast Cups, Toilet Articles, &c.;

thereby securing faithful portraits and furnishing a unique and exquisite style of ornamentation of articles in domestic use.

In order to furnish facilities for gratification of the popular taste, and to meet the wants of those patrons of the Fine Arts desirous of having Portraits on Porcelain, the Company have imported from Europe a collection of superion porcelain goods, manufactured to their own orcer, which they sell at cost prices.

As the American Company are owners of the patent right, and consequently the only persons authorized to use the process, they have determined, in order

To afford people in every section of the Union

an opportunity to posess

Portraits on China,

to make the following proposition to Residents in the Country, who are unable to visit personally the

Atelier and Galleries in New York.

Persons sending a photograph, ambrotype, or daguerreotype to the office of the Company in New York, accompanied by

Five Dollars,

will receive in return by express, free of other charge,

A richly ornamented Breakfast Cut and Saucer, with the portrait transferred thereon.

By transmitting a daguerreotype and

Ten Dollars,

they will secure in like manner,

A handsome French Vase or Toilet Article,

with the portraint reproduced by the patented process.

By sending a pair of daguerreotopes and

Fifteen Dollars,

they will receive in return

A Pair of rich Sevres Vases,

with the portraits executed equal to minature paintings; and in like manner, portraits can be reproduced on porcelain wares or

Vases of every quality of finish, ranging in prices from

Twenty to One Hundred Dollars the pair.

N. B.—Be particular in writing the address, town, county and State distinctly.

All letters to be addressed to

'Manager, American Photographic Porcelain Co.,'
781 Broadway, New York.

Nov. 16, '60—3m.

Howard Association, Philadelphia

A Benevolent Institution, established by special Endowment fo the Relief of the Sick and Distessed, afflicted with Viulent and Epidemic Diseases, and especially fo the Cue of Diseases of the Sexual Ogans.—Dispensary fee to patients in all parts of the United States.

Valuable Reports on Spermatorrhoea, and other Diseases of the Sexual Organs, and on the New Remedies employed, sent to the afflicted in sealed envelopes, free of charge. Two or three Stamps for postage will be acceptable.

Address Dr. J. Skillin Houghton, Acting Surgeon, Howard Association No. 2 South Ninth Street, Philadelphia, Pa.

Dec. 7, 1860.—ly.

NEW MUSIC STORE.

White, Pfister & Co.,

MONTGOMERY, ALA.

HAVE opened a Music Store, three doors west of the Ladies' entrance of the Exchange Hotel, on Montgomery Street, to which they invite their friends and the public,

Their stock of Music and Musical Instruments, shall always be of the best selections, and their long experience in the Musical line of Business, will enable them to afford every accommodation and satisfaction to their patrons. Their present supplies of Pianos are of the most superb styles, being from the most celebrated Manufactories in America, and which have obtained the highest and most numerous prizes, as well as the testimonials of Great Artists of the world.

June 2, 1860.—ly.

DR. MOTT'S

Chalybeate Restorative,

Pills and Iron.

An aperient and Stomachic preparation of IRON purified of Oxygon and Carbon by combustion in *Hydrogen.*—Sanctioned by the highest Medical Authorties, both in Europe and the United States, and prescribed in their practice.

The experience of thousands daily proves that no preparation of Iron can be compared with it. Impurities of the blood, depression of vital energy, pale and otherwise sickly complexions indicate its necessity in almost every conceivable case.

Innoxious in all maladies in which it has been tried, it has proved absolutely curative in each of the following complaints, viz;

In Debility, Nervous Affections, Emaciation, Dyspepsia, Constipation, Diarrhœa, Dysentery, Incipient Consumption, Scrofulous Tubecculosis, Salt Rheum, Mismenstruation, Whites Chlorosis, Liver Complaints, Chronic Headaches, Rheumatism, Intermittent Fevers, Pimples on the Face, &c.

In cases of General Debility, whether the result of acute disease, or of the continuel diminution of nervous and muscular energy from chronic complaints one trial of this restorative has proved successful to an extent which no description nor written attestation would render credible. Invalids so long bed-ridden as to have become forgotten in their own neighborhoods, have suddenly re appeared in the busy world as if just returned from protracted travel in a distant land. Some very signal instances of this kind are attested of female Sufferers, emaciated victims of apparent marasmus, sanguineous exhaustion, critical changes, and that complication of nervous and dyspeptic aversion to air and exercise for which the physician has no name.

In Nervous Affections of all kinds, and for reasons familiar to medical men, the operation of this preparation of iron must necessarily be salutary, for, unlike the old oxides, it is vigorously tonic, without being exciting and overheating; and gently, regularly aperient even in the most obstinate cases of costiveness without ever being a gastric purgative, or inflicting a disagreeable sensation.

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No remedy has ever been discovered in the whole history of medicine, which exerts such prompt, happy and fully restorative effects. Good appetite complete digestion, rapid acquisition of strength with an unusual disposition for active and cheerful exercise, immediately follow its use.

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Soothing Syrup,

FOR CHILDREN TEETHING.

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay all pain and and spasmodic action, and is SURE TO REGULATE THE BOWELS.

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We have put up and sold this article for over ten years, and can say, in confidence and truth of it what we never have been able to say of any other medicine,—

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apr. 19, 1860.—ly

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Proprietor.

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Who can be beautiful with a sickly pale complexion. Keep the pores of the Skin free, and the blood pure, and your cheeks will vie with the Rose and Lily. The Skin is formed with thousands of pores in every inch of surface whose office is to carry off the impurities of the blood—the acknowledged cause of all diseases of mankind—when the skin is dry and parched—when it is covered with eruptions—when it is cold and clammy—when there is inward fever or inflammation—it is impossible for the skin under these circumstances to perform its proper functions, and to carry off the mpurities from the body as designed by our Creator.

JUDSON'S MOUNTAIN HERB PILLS remove these obstructions, and produce free and healthy blood, remove the eruptions from the skin, and cause it to brighten with the flush of youth and beauty. Beauty so much admired and loved. Beauty without paints and cosmetics—but beauty produced by health and happiness.

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Not one patient in ten is confined to his room while under treatment.

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Dr. C. has operated on many of the most prominent men of the State, and with the most perfect success.

C. A. HARLEY,

D.E.N. ... ble, and MO... yet, when there ☞ done. Offi... Marke... g, I very reluc- good old fath- after again be- A ... way by high wa- hand ... e of Mrs. Mon- McC... ndly cared for A set out again, sale a ... Sample's, but by ma... night with one soon. ... ad understood a good Univer- found to be a from the heavy I left him. If to be a Univer- take down his P... roubled consid- ..., but managed enter's ..., where I was ceived ... ht, just one day Speci... er I preached

... 'Then ... ish you ... ld re-tail my dog; he got it bit ... out a month ago.' And greeny ... led down the street with one eye ....

Fiery Drink.—A ... ius out west being asked whether ... liquor he was drinking was a good ... e, replied—'Wal, I don't know, ... ss so. Thar is only one queer thin ... ut it, whenever I wipe my mout ... burn a hole in my handkerchief.'

The men whom a co... deceives are not her victims; ... le man she marries.

To remove the odo... ions from the breath, eat a littl ... parsley or orris-root; it will ... tally remove it.

Conundrum by an 'A... nsw Traveler.'—Why is a piece ... msic like an Arkansaw forest?' ... ecase it is full of (bears) bars.

The man who heave... igh, became so fatigued by the ... r, that he has gone into the light ... ness of weighing public opinion.

UNIVERSALIST HERALD.

"He will not always chide: neither will he keep his anger forever."—Psalms 103:9.

VOLUME 15. MONTGOMERY, ALABAMA, FRIDAY, APRIL 19, 1861. NUMBER 5.

The Herald

PUBLISHED

EVERY FRIDAY MORNING.

JNO. C. BURRUSS, Editor.

OFFICE ON PERRY ST., (UP STAIRS),

NEAR THE EAGLE DRUG STORE.

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To POSTMASTERS.—The Postmaster General has recently decided that if Postmasters do not give publishers of newspapers notice when their papers remain in the Post Office without being taken out by subscribers within five weeks, they are liable for the pay.

☞ The patrons of our journal need not wait for agents to call on them, but let each and every man indebted to us, enclose the money in a letter, and send the same to us, at this place, at OUR RISK. All current money in the States in which subscribers [illegible] will be received, and dne credit [illegible] therefor on our books.

☞ [illegible] sters and others, who know indiv[illegible] to be irresponsible, to whom our [illegible] is sent, will confer a great favor [illegible] apprising us of the matter without delay.

☞ Be sure and give the name of the offic[illegible] en receiving wh[illegible] cha[illegible]

[illegible] ble her foundation pillars and release every victim of despair! Say or believe what you will; even John A. Murrel or, pirate Gibbs, would not and could not forever torture man.

Did God permit evil, and did he breathe from the deep bowels of his compassionate mercy, a lake of endless misery? Never! Never! He would not, and from his nature, could not, damn the creeping ant, much less man, his nobler work. Yes, he permitted evil, but when he allowed it, he saw the end from the beginning. He who is the essence of holiness, perfection, mercy, love, justice, and goodness, would not have created evil; permitted evil; set apart eternal agony; doomed man to the same, especially, when he had the power not to create, as well as create, and the power to have saved his creations to the honor of his own glory. Should we taunt Deity with the thought of a want of prescience or limi[illegible]ower? He who scans eterni[illegible] glance; and [illegible] moves its deep[illegible] sent, and future eternal now [illegible] forces forev[illegible] that he i[illegible] th[illegible]

[illegible] butes c[illegible] con[illegible] quences on [illegible] towards Deity, as to [illegible] er ino[illegible] rant or powerless.

Ah! this wisdom then [illegible] pure [illegible] er in co[illegible] operation, dev[illegible] shal[illegible] vestige of [illegible] main s, [illegible] vil was per[illegible] mitted to [illegible] the wic[illegible] the work, and they had a [illegible] se in its exis[illegible] nce, as it is to [illegible] nce of anything [illegible]: for th[illegible] ork is perfect and entirely consonant with God's will, and while finite mind cannot see how evil worketh good, yet that infinite mind that formed it, and understood its results as necessary to the completion of his works. For, without evil, Christ would not have died, and man would not have known the matchless love, and mercy, and justice of Deity in the creation of man, and the salvati[illegible] of man from evil in the unequ[illegible] gift o[illegible] seen.

[illegible] we use the word ev[illegible] fet in the broadest a[illegible] there's no such conce[illegible] *per se*, and all that we find a[illegible] is the mere perversion of good, ei[illegible] a physical or moral sense, and [illegible] thing in the creation of a good [illegible] for man's blessing when I [illegible] used; and when improper [illegible] though we are too short-sig[illegible] certain its designs. Yet in [illegible] reaching mind of God, it is b[illegible] tain step in the laws of progr[illegible] the ultimate honor and glory o[illegible] soul's creation, as well as its [illegible] salvation.

What we mean in the sug[illegible]ion, that evil is not an entity is—[illegible] has no distinct creation; but is to good, what death is to life—expansion is to growth—darkness is to light; a mere *consequence*.

Evil then, under the divine plan, but gives a brighter conception and recognition of virtue. For instance, if there were no disease, would we appreciate health? if no pain, would we approve of pleasure? if no [illegible], would we experience joy? if no falsehood, what would be the necessity to truth? if no evil, would we recognize and rejoice in good?

What but a knowledge of the [illegible] gives [illegible] life its [illegible] coupled with the thought [illegible] beyond the [illegible], the [illegible] here becomes the new winged seraph, capable of realizing the grandest truth; that as travellers here, men are schooled, educated, disciplined, and prepared to enjoy and appreciate that higher place of existence, when they then know and feel what they now anticipate; viz—that God is all, and our all, while the eternal destiny of all souls is onward and upward resplendent with progressive light, knowledge, truth, and immortality.

L. C. FAMBRO.

Rutherwood, Carrol co., Ga.

The Just and the Unjust.

But here is another testmony of St. Paul on the subject of resurrection, which sweeps away with a direct aim, and a discriminative expression, all the mists of doubt which learned art for a bad cause, has attempted to throw over the universality of the work of life in the destruction of death in victory:

"And have hope toward God, which [illegible] themselves also allow, that there [illegible] a resurrection of the dead, both [illegible]t and unjust."—Acts xxvi: 15.

[illegible]re let it be distinctly obser[illegible] in the first place, Paul an[illegible] ominent and distinctive [illegible] gospel in the usual [illegible]t manner, to wit "that [illegible] a resurrec tion of the [illegible]s means precisely what [illegible]e resurrection" always [illegible]m the mouth of Jesus and [illegible] of his Apostles. And now we [illegible]ld the special and interpre[illegible] of this passage, untill we [illegible]rded the expert in human [illegible]an opportunity to plv to [illegible]ruments of the Bible torture, [illegible]e contradiction. And in this [illegible] will vehemently urge the fact, [illegible]n the original of the verse the [illegible]ecular is wanting, and it should [illegible]erefore be read, *dead persons*.—[illegible]othing more is taught in this passage, than there shall be a resurrection of dead persons,—that is, *some* dead persons,—meaning of course the righteous. And thence he will quote, upon the run, a score of fragmentary texts where some distinguishing favor is spoken of as appertaining to the righteous, or to those that believe. But before we spend the day in hunting over those fragments in their connections, ascertain the various subjects of discourse to which they belong, we will hear St. Paul's *whole* testimony in this passage before us.

2. "Both of the just and the un[illegible]by should St. Paul, in this [illegible]ave taken this particular[illegible]ingly performing a work [illegible]rogation, by going so fully [illegible]il, in the way of defining [illegible]n on the doctrine of resur[illegible] Was it by the dictates of the [illegible] prophecy, foreseeing what [illegible]e selfishness and hard-heart[illegible]nen would in a future age [illegible]nake, by perversion and lim[illegible] of fullest and richest Gospel [illegible]pga? Or were there some half [illegible]ed Sadducees of this time, who, [illegible]ying 'there is no resurrection,' [illegible] evi[illegible]mit the resurrection of their [illegible]by must always be "the just?" [illegible] may have been the immedi[illegible]f Paul at the time, I [illegible]ully impressed that there [illegible]ence in it, giving us this ex[illegible]anation, which is an effective [illegible]st the limitation to a party [illegible] immortal resurrection. He [illegible]7 explains that the christian [illegible] of the resurrection embraces [illegible] of all characters, righteous [illegible]ighteous. And this is the [illegible] which is the burden of the [illegible]n, through the whole of that [illegible] fifteenth chapter of First [illegible] anthems.

[illegible] but then, shall not the unrighteous come up by the resurrection into a life which shall be but a protracted throe of agony, to terminate after a long time in destruction of their being? [illegible] is such the life and immortality brought to light through the Gospel? the "grace and truth which came by Jesus Christ?"—the "good tidings of great joy which shall be to all people?" No. "Let God be true, but every man a liar." No!—I challenge all the Schools of Biblical science in Christendom to produce the [illegible] evidence or any other than two states of existence to man—to wit: the natural and spiritual; the earthly and the heavenly; the corruptible and incorruptible; the mortal and the immortal; the likeness of Adam and the likeness of Christ. Destructionists [illegible] [illegible] [illegible]

L. Shackleford—had much pleasant conversation. Tuesday evening, I preached in Canton, to a well filled house of very attentive hearers.—Next day, at old father Green's, a nephew of the memorable Gen. Green, of the revolution. Next morning, parted with this kind industrious family, and made my way for Bro. Nolen's, near Starville—reached Bro. N.'s about the middle of the afternoon. I was received as is common at all other places, with open hearts and hands. Every thing that could be done to make a man happy was done; but amidst all our ecstacy of joy and pleasure, an accident took place which greatly marred our peace for near two days. My mule, (old Kit) dashed off at the lot gate while being watered, and away he went for western Texas. I tell you I felt quite uneasy. My mule gone, and I near 300 miles from home, and several appointments yet to fulfil. Bro. N. and his son, made every possible exertion to find my mule, and sure enough, the second day, he was safely brought in by young Mr. Nolen. I tell you I was proud not a little.

Here in the house of Bro. N. I preached the funeral of his son, John Nolen, a most excellent young man, a Universalist, a mason—and beloved by all who knew him. His kindness of heart to his parents, and all who knew him made him beloved and admired. Orthodoxy preached this estimable young man to endless suffering. But what of that? Shall we grieve about it? No. "For to this end Christ both died and rose and revived, that he might be Lord, both of the dead and the living."—Rom. 14: 9. And he will draw all men unto him." John 12: 32. So let Orthodoxy, poor heart-chilling creature of Heathenism, preach on; her days in which endless torture makes such a potent ingredient, are numbered: all such works of hers will be burned up. Her deathly doctrines will be swallowed up in victory, when Christ shall be all in all.

M. GARDNER.

Sand Fly, Texas.

This article would have appeared sooner, but got mislaid. Bro. G. will excuse us.—Ed. Herald.

For the Herald.

Burruss & Hicks' Debate.

A friend of Universalism, not long since, handed a class-leader, the above debate. When he returned it, he was asked what he thought of it. "Oh," said he, "Burruss, is the champion of Universalism, and Hicks is not able to cope with him. Say nothing about it neighbor, as there is no other strong believer of Universalism, but P. here. We will just let him slide. He will not injure our cause much.' M.W.P.

Tappah co., Miss.

[From the Southern Presbyterian.]

Lament for Mary.

Ah! many a spring has come and gone,
And many a winter, too, has flown,
Since thou didst leave me here to mourn,
Dear Mary!

Yet each recurring spring-time brings
New pangs of grief; and o'er me flings
Deep gloom, for I have lost my friend,
Dear Mary!

Oh, no! not lost, but gone before,
To heaven's bright and happy
Where joy awaits thee evermo
Dear Mary

Oh! gentle, lovely, spirit-friend,
On me thy pitying gaze now bend,
And peace shall on my head descend,
Dear Mary!

Oh! could I feel that thou wert near,
That thou my anguished cry didst hear,
And that thou watched my actions here,
Dear Mary!

My spirit's yearning would be stilled,
My bosom's aching void be filled,
And thou shouldst lead me as thou willed,
Dear Mary!

Holloway's Pills and Ointment—Falling of the womb.—During the early stages of gestation, many young married females are subject to a sinking of the womb, which causes them considerable trepidation and uneasiness. The Ointment will be found invaluable in these emergencies as it entirely dispenses with the necessity for pessaries mechanical agencies. The Pills will brace the enfeebled organs, strengthen the system and secure the invalid from a future relapse. These medicines are valuable in all complaints incidental to the female sex. Sold by all Druggists, at 25c., 62c., and $1 per box or pot.

The Herald.

"The Restitution of all things"—Acts 3:21.

JOHN C. BURRUSS,
EDITOR & PROPRIETOR.

Office on Perry Street, Up-Stairs, near the Eagle Drug Store.

Montgomery, Ala., April 19.

Corresponding Editors:

S. J. McMorris, | J. L. C. Griffin,
E. H. Lake, | B. F. Strain,
J. M. H. Smith.

Send on Subscribers!
PREMIUMS OFFERED!!

Now is the time to increase the circulation of the Herald. A little earnest effort on the part of *live* Universalists, would greatly increase our list, and thus enable us to accomplish more for Universalism in the South. For every new cash subscriber, we will give two copies of our debate with Dr. Lovic Pierce, worth 50 cts. Brethren, work for the Herald and thus cheer our heart.

Editorial Telegrams.

☞ The editor will preach at Notasulga, Ala., next Sunday at 11 o'clock, A. M.

☞ We have sent off many letters enclosing bills to friends who are in arrears, to which we have received no answer. We look upon our subscribers as *friends*, and hope they will treat us accordingly.

☞ Our friends near the Savannah Rail Road, are informed that we will visit them at our earliest convenience.

☞ We hope to visit the friends in Russellville, North Alabama, before a great while.

☞ J. G. McCall—We will wait on you.

☞ It is utterly impossible for us to publish all the hodge podge that is sent us by unexperienced writers.

☞ Persons not in the habit of writing for the press, should write their articles over two or three times, before they send them for publication.

☞ $2 per annum, is certainly a small amount to expend for a religious paper, and no healthy man should feel himself too poor to pay this amount.

☞ We rely upon the many small sums due us, to enable us to meet our liabilities. Will all who wish well to our cause remember us?

☞ Let everybody who reads the Herald, try to help it. We rely upon our patrons to keep the Herald in a healthy condition.

Don't Do it.—We hope the friends of the Herald will not allow the fermentation of the times to cool their zeal in behalf of our faith. If there ever was a time more than another, when the counsels of religion are needed, *now* is that time. Do not neglect the old Herald which has so long fought the battles of truth.

☞ Nothing would please our opposers more, than to see the Herald go down. But, it will never go down, if the friends will be active and prompt in re[...]ing their dues, and inducing others to do the same. It would be indeed a sad day for Universalism in the South, should the Organ be allowed to languish.

☞ A correspondent asks us to [...]e our views on the 24th chapter of [Matt]hew. We would cheerfully do [i]t it would occupy too much space in the Herald. Let him read Paige's Commentary, a Universalist work, and he will have the needed light.

A New Universalist Sunday School.—Bro. J. M. H. Smith, of Garland, Ala., writes us, that he has recently organized a Sunday School with encouraging prospects. This is indeed cheering—we hope our friends every where, will, where there are children, establish this christian nursery.

☞ The *Christian Banner*, (Union Baptist,) of Fredericksburg, Va., has been compelled to suspend for want of *paying* subscribers. It was a very good paper of the kind, and we are sorry it has gone under. In these trying times, we hope the friends of Universalism in the South will resolve to be more active in behalf of the Herald. Brethren, we have this *Southern fort—let us defend it at all hazards!* Let us have liberal reinforcements.

The Editor's Late Trip to Florida.

We lately returned from our journey to West Florida, during which, we preached the gospel twice in Pensacola, and once in Milton. At these meetings, we had respectable audiences, and very good attention. Catholicism reigns in Pensacola. Still, could our view be statedly proclaimed there when the public mind is not too much excited, our standard could be firmly planted there.

In Milton, and vicinity, there are friends enough to support the monthly ministration of the word, as they formerly did, but at present they appear dormant. We hope they will yet rally, and resolve to do what they can for the spread of the gospel truth.—Bro. Arms assisted us in our services in Pensacola, and also accompanied us to Milton. He is still zealous in the good cause, and would prefer to be regularly engaged in the proclamation of the truth. He ought to have a good circuit. The friends below, can address him at Pensacola.

We visited the Navy Yard, and Ft. Barrancas. Here, we saw many formidable implements of war. A fort, to one who has never seen one, is a great curiosity. Through the kindness of Capt. Clarke, we were permitted to be accompanied by Lieutenant Flournoy, who conducted us through the fort and explained matters to us. Here we saw the largest cannon we ever beheld. The subterraneous vaults under the fort, afford ample protection to our men, even should the outer wall be battered down. In addition to the large balls which these cannon throw, they also throw grape shot to good advantage. These grape shot, are iron balls, about as large as a man's fist, and *twenty four* of them are thrown at once. Above Barrancas, are our sand batteries which will serve a good purpose, and a little higher up the Bay, stands fort McRae, which our men have possession of.—Across the Bay, on Santa Rosa Island, and opposite Barrancas, stands fort Pickens, which the Federal troops hold. Our troops number over *six thousand*, and whenever the time comes to fight, they will give fort Pickens fits.

Rev. E. H. Lake.—We are pleased, much pleased to learn that this brother's health has greatly improved since he has been in Fla. We are also gratified to learn that he expects to return there next Fall to preach to the friends on an engagement of six months.

☞ We send our paper to a few who are not subscribers—whose names have been sent us by friends who thought they would like the Herald.—Should they not desire to become subscribers, they will please return the paper forthwith.

☞ Every man who pays for the Herald is sure to be faithfully credited, and his name published in the table of receipts. We have numerous subscribers who have paid us promptly for many years.

Don't Patronize Partialist Sunday Schools.—It sometimes happens, that where Universalists have no Sunday Schools of their own, they send their children to Sunday Schools where a cruel theology is taught.—This is all wrong. Universalists should never have their children taught that which they believe to be *error*. Far better to teach them the pure truth at home, than to send them where their young minds are poisoned with error, which in after years we find it hard to eradicate. Brethren, do not, we beseech you, thus act.

Stop my Paper—Think!—"Stop my paper,' said one. Why? 'Oh! the times are hard, and I cannot afford it." Are you not a member of the church? we inquired. "Yes," was the reply. Well, we did say so, but then we had seen members that loved the church more than he. This member of the church spends $5 a year for tobacco, and never thinks he cannot afford that. But we had better stop perhaps. So here ends the paragraph.

A correspondent of the *Star of the West*, writing that journal from Lansing, the Capital of Michigan represent our cause in that place as in a highly prosperous condition under the labors of Rev. G. H. Vibert. The new church will soon be completed, and the bretheren are about to organize a Sunday School.

For the Herald.

Inquiries.

Greenwood, Republic S. C.
Feb. 26th, 1861.

John C. Burruss—*Dear Sir*:—You say, that you are Universalist, and you believe as a matter of course, that we will all be happy after death. Well Mr. Burruss, if you will prove to my mind satisfactorily, that Universalism is right, I will be under great obligations to you. You will please let me hear from you in your next issue. The reason I can't understand, it, is that Universalists pray just the same as other ministers do. What is the use of praying when you say you will be saved anyhow? whether a devil or a christian? Be kind enough to answer this in your next issue.

Yours, respectfully,
J. C. BRUTUS.

REPLY.

If our correspondent would read the Herald for a year, we would, we think, impart the desired information. Theology, like any other science, requires careful study. We do not teach that all men will be saved "anyhow," but only on the conditions laid down in the gospel—faith and obedience, which we believe will finally be exercised in the future state by all. We pray in *accordance* with God's will, which is, that "all men be saved and come unto the knowledge of the truth." We are ever commanded to pray—"Thy will, Oh God be done." No christian can pray for the endless torment of any human being, because such a doom is opposed to God's will.

For the Herald.

The Main-Spring

Faith, is to man, ... main-spring is to th... light is to the eye—w... lungs. In every case, ... and purity of the faith ... the soul feeds, will *determ*... acter and spiritual life of ...

Character, therefore, b... sult of faith, of course ... tend to generate a particu... character, and thus the *wh*... is at once reduced to a single ... "*What is our faith?*" I... desirable than any other? List ... We teach the Universal Fatherh... of God—the Universal Brotherhood ... of man—the final destruction of evil, and the ultimate triumph of good. These are the hope-buds that lead us to that happy sphere, Which shall burst into joy-flowers, to strew our path there.

Where among men, is there such a system, so glorious? Around it, cling man's brightest idea of purity, his fondest dreams of future bliss, elevating and ennobling in their nature.

" 'Tis like the mountain rock
Whose summit towers on high;
Secure above the tempest's ...
An inmate of the sk...

Such being the types of ... the conclusion is *irresistibl*... *believing* heart will be made ... happier by it. It is all a ... talk about "Prayer and E... (sermons not doctrinal mu... tations,) raising man to t... tate of bliss. This view wi... those who boast a *mourners* ... where they meet to pray off th... of men. The simple truth ... prayer and exhortation will n... this; it is faith that works and purifies the heart. Pray ... the *cause*, but the *result* of ... Faith is the main-spring, ... is the result, or conseq... gratetul outpouring of the believing heart.

And thus, while darkest clo... draw—
Faith climbs the ladder Jac...

The command all through ... tures, is, "believe," and the ... the Divine Master still ring th... the glens and mountains of Israe... "Thy faith hath saved thee"—"thy faith hath made the whole."

Doctrinal preaching is what we want—what we need—what we must have, before man, universal man, can believe and rejoice in the truth. On the other hand, as we depart from doctrinal preaching, do we find ourselves wanderers in a strange land, and among the altars of strange Gods? How necessary, then, are "our guide posts," sacred land-marks that Jesus and the Apostles set up. Jesus tells of *blind* guides—these direct the wrong way, or tell the way so *unmeaningly* that none can read or understand it. Since I came to Alabama, where I find guide-boards at all the road crossings, I have felt very grateful as I have read the *plain* direction, and noticed the ever pointing finger. They have saved me many long miles of wandering. Even so have I turned to Jesus, and his Apostles, to a Murray, Ballou, Balfour, and Whittemore; names immortal in "Church History," as doctrinal preachers—as opponents of rationalism, (sectarian,) and as *zealous* even unto death. True, the guide-boards do not go with us from city to city, but they do point out the way truthfully, while we by faith, journey on. Even thus, some preachers and lay-brethren have much to say about prayer and conference meetings, that is good, and spread it out over "*much paper*," but they have no altar at home. Sabbath Schools and Conference meetings are also noticed, but they never do much to establish them in the churches over which they are settled as pastors.—Nay, they will sometimes *oppose* them, when *established*. All this is wrong. I do not like *pen and ink religion*.—I do not like a religion that is sustained at the expense of principle—that will meet and grasp error half way. But I do believe in that religion which contends for the whole truth, and will have no compromise with error. That religion I love best, which calls on her champions to 'Strike till the last armed foe expires.'

The Orthodox cherish more respect for the bold opponent who frankly states his opinions and as frankly defends ..., than they do for one who ... seek to compromise. ... long enough ... ence. No preach- ... ndrick, has more ... than myself— ... travelled it ... n point ... occ...

out ... Estab... Kingd... added. ... ing will ... ly follow. Give us first of a ... gospel doctrine—faith in God, an... we shall have a good main-spring ... be ready for our work. The ... oring must be in the watch, or ... els will not move and faith must be ... he heart bef... prayer, praise, and than... can flow out of it. Prayer, praise, and thanksgiving, without faith, are at best but "vocal music—lip service."—We cannot have faith, without doctrine. Give us doctrine, then, pure and unmixed, and faith will have its perfect work. Our spiritual strength will increase—our eyes will see—our hearts will feel,—and our tongues ...ll speak.

Thank God for the main-...ring of spiritual being, which ...ts the [Chr]istian structure all in r... faith is made perfect, and ... res exalted and purified. [Sa]ys Jesus to his disciples, "These [thing]s are written what ye might believe that Jesus is Christ, the son of (why) and *that believing ye have life through his name.*"—...31. Could there be plain-...age? Life depends on faith, ...th depends on what is written. ... could be no faith if there were ... evidence. Faith is the child of ...ce. The simple truth is, you ... as well expect by prayer and ex...ation, to enlarge my intellectual b...y—add one cubit foot to my organic body, as to increase or change my faith thereby in the absence of evidence.

Evidence controls faith—pure doctrine will produce pure faith, and pure faith will produce a pure heart.

Brethren, look well to the main-spring. 1st. Pure doctrine. 2nd. Pure faith. 3rd. Pure heart.

There is three-fold grace to bless thee,
Doctrine—faith—and heart;
And they work so well together,
That they cannot live apart.

J. M. H. SMITH.

Garland, Ala.

☞ Br. J. B. Grandy, of St. Paris, Champaign Co., O., has commenced the ministry of the word of reconciliation. We bid him welcome.

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His house she enters, there to be a light
Shining within, when all without is night;
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T L Hardy, "	[illegible]	15	31
Jeptha Blackshear, Ala, for S McGowen, "	[illegible]	15	27
J A Burns, Ga	1	15	26
D H Tatum, "	2	16	1
M V Estes, "	15	14	49
Z P Worthy, Ala	2	15	22
J Parker, "	2	15	1
O E Taylor, "	1	15	1
Rev E H Lake,	2		
for C A Huntington, Fla		16	3
Jno Alderson, Tex	2 50	15	8
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2nd " Sand Mound, Miss.
3rd " Huntsville, Miss., at which place and time I expect to hold a short discussion with one Mr. May, member of the Methodist church but Campbellite or "Christian," in principle.
4th Sunday at Liberty church, Miss.

Bro. E. H. Lake will preach the funeral of G. W. Paul, near the residence of Samuel Hinton, in Madisan county, Fla., the 3rd Sunday in April.

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1st Sunday, at Charcone, Ala;
2nd " Sand Mound, Miss.
3rd " Huntsville, Miss., at which place and time I expect to hold a short discussion with one Mr. May, member of the Methodist church but Campbellite or "Christian," in principle.
4th Sunday at Liberty church, Miss.

Bro. E. H. Lake will preach the funeral of G. W. Paul, near the residence of Samuel Hinton, in Madison county, Fla., the 3rd Sunday in April.

Wilmington and Weldon R. R.

Change of Schedule.

Until further notice the trains on this Road will run as follows:

Leave Wilmington, N. C. at 5 a. m., and 2 p. m.
On Sunday the train leaves at 2 p. m.
Arrive at Goldsboro, at 9 a. m., and 6 30 p. m.
Arrive at Weldon, 13 45 p. m., and 10 45 p. m.
Leave Weldon, at 11 a. m., and 8 45 p. m.
Arrive at Goldsboro, at 3 p. m., and 12 30 a. m.
Arrive at Wilmington, at 7 p. m., and 4 55 a. m.

Fare from Wilmington to Weldon, $5 50. Distance from Wilmington to Weldon, 162 miles.

Tarboro branch from Rocky Mount, run in connection with the trains on the main route.

S. L. FREMONT.
Superintendent.
Wilmington, N. C.

C. A. HARLEY,
DENTIST,
MONTGOMERY,——*Alabama.*
ALL WORK WARRANTED.
Office over Saulberry's Clothign Store Market Street 8—ly.

Improved Grammar.

A NEW and Improved Grammar of the English Language, by Prof. I. J. Morris, M. A., of Alabama.—This Grammar is so arranged and simplified, that pupils can obtain a correct knowledge of the English tongue in a very short time. It is rapidly being introduced into schools and Colleges. For sale at the *Herald* Office, Montgomery, Ala. Price by mail, $1, 12 1-2 cts.—tf
July 13, 1860.

MONTGOMERY MAIL.

PUBLISHED
DAILY, TRI-WEEKLY AND WEEKLY
AT THE
SEAT OF GOVERNMENT
OF
THE CONFEDERATE STATES OF AMERICA.

A LARGE, RELIABLE NEWSPAPER.

The MAIL contains full proceedings of the Congress of the Confederate States of America, as well as the very latest and most reliable

Telegraphic News

from all parts of the country—has an extensive circulation, and is equal to any paper in the country in point of interest and news.

TERMS:

Daily paper, per year, in advance	$8 00
Tri Weekly, per year, in advance	5 00
Weekly, per year, in advance	3 00

Address HOOPER, COYNE, & WHITFIELD,
Proprietors, Montgomery, Ala.

Dr. J. A. CLOPTON, of Huntsville, Ala., treats with perfect success, Piles, Fistula, Tumors, &c

Testimonials of the highest character will be forwarded to any that may wish them.

The patient is not confined to his bed or room. He has had the pleasure of treating an old Governor of the State, and the oldest Physician of Montgomery, and some of the first class of Mobile.

A three cent stamp must accompany all communications.
Jan. 1st, 1860.-tf.

Beware of Them.

We have advertised for Jansen, Hall, & Merkel, of New York, and find it impossible to have a settlement with them, or even to receive an answer. We give it as our opinion there fore, that they are SWINDLERS. The press will do humanity a service by exposing them.

OF THE SAME SORT.

In the same category we place Dr. H. T. Hembold, of Philadelphia.—We have advertised for him, but get nothing but *lies*. Let the press pass him along.

AND STILL ANOTHER.

Dr. G. R. Graham of Philadelphia, is another fellow against whom the public are cautioned. We have advertised for him, but we can get no pay. The press will please pass this trio of scoundrels along. [tf.

We are authorized to announce *THOS. J. MITCHELL*, as a candidate for Sheriff, in the ensuing election. [tf.

MRS. WINSLOW, an experienced Nurse and Female Physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay all pain and regulate the bowels. Depend upon it mothers, it will give rest to yourselves and relief and health to your infants. Perfectly safe in all ases. See advertisement.

Clayton & Sledge's Debate.

We have this work for sale at the *Herald* office. Price by mail, 75cts. Universalism, as usual, shows its in neible strength.

PROSPECTUS OF THE HUMORIST.

—*o*—

BELIEVING that a paper of a lively and amusing character is much needed in the South, that the mirthful wants of man's nature may thereby be gratified, I am culling from all quarters, the choicest and richest stories afloat for the columns of *The Humorist*. Side-splitting jokes, racy puns, comic anecdotes, and brilliant flashes of wit, that drive far away melancholy, a great foe to man's happiness, will adorn the columns of *The Humorist*. Sermons on "the harp of a thousand strings"—"the whang-doodle mourning for his first born," &c., will also be served to our readers. Such a journal as *The Humorist*, should be in every family dispensing mirth and sunshine. Names of subscribers are solicited without delay, and I hope all lovers of a good jovial paper, will at once, go to work and procure names to my paper which will drive far away the "blue devils." Persons who desire to subscribe to the paper, will send on their names without delay.

All letters must be addressed to STORY & CHISHOLM.
Montgomery, Ala.

CLUB RATES FOR THE HUMORIST

We offer the paper to clubs, at the following low rates:

To Clubs of Five 90 cents each.
" " " Ten 85 " "
" " " Fifteen 80 cents "
" " " Twenty 75 cents "

The money can be enclosed in a letter, and sent at our risk.

Direct to,
STORY & CHISHOLM:
Montgomery, Ala.

MANHOOD

How Lost, How Restored

Just Published, in a Sealed Envelope,

ON THE NATURE TREATMENT AND RADICAL CURE OF SPERMATORHOEA, or Seminal Weakness, Sexual Debility, Nervousness and Involuntary Emissions inducing Impotency, and Mental and Physical Incapacity.

BY ROB. J. CULVERWELL, M. D.,

The world-renowned author, in this admirable Lecture, clearly proves from his own experience that the awful consequences of self-abuse may be effecutually removed without medicine and without dangerous surgical operations, bougies, instruments, rings or cordials, pointing out a mode of cure at once certain and effectual, by which every sufferer, no matter what his condition may be, may cure himself cheaply, privately and radically.—This Lecture will prove a boon to thousands and thousands.

Sent under seal to any address, *post paid*, on the receipt of two postage stamps, by addressing Dr. CHAS. J. C. KLINE, 127 Bowery, New York,—Post Box 4,586. sep. 1st. '60-ly.

To Consumptives.

THE Advertiser, having been restored to health in a few weeks by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge,) with the directions for preparing and using the same, which they will find a SURE CURE for *Consumption, Asthma, Bronchitis, &c* The only object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable, and he hopes every sufferer will try his remedy, as it will cost them nothing, and prove a blessing.

Parties wishing the prescription will please address

REV. EDWARD A WILSON,
Williamsbugh,
Kings county, New York

M. J. HAURY,

UPHOLSTERER AND PAPER HANGER
Court St., (near Baptist Church,)
MONTGOMERY, ALA.

KEEPS constantly on hand, all kinds of UPHOLSTERY, MATERIALS, PAPER HANGINGS, WINDOW SHADES, CORNICE HAIR, SHUCK AND SPRING MATTRESSES, &c.

Strict attention given to repairing old furniture at the lowest prices.
January 4, '61-6m.

TRINITARIAN DISCUSSION

Just published, and for sale at the office of the Universalist Herald, the Discussion on the Doctrine of the Trinity, between Rev. Lovick Pierce, D. D. of the Georgia Conference, and the editor of the *Herald*. It is a neat pamphlet and will tend much to promote correct idea of God and Christ, wherever circulated. Price 25 cts. Five copies for $1,00. Sent by mail to any office. Address your orders to

JOHN C. BURRUSS,
Montgomery, Ala.

A CHOICE assortment of Universalist Books, constantly kept on hand at the HERALD Office, for sale.

The following from the pen of ex-Senator Hannigan, of Indiana, will be appreciated by all:

"We cannot refrain from calling the attention of our readers to the 'Hair Restorative' of Prof. O. J. Wood. It will be seen that he has numerous certificates from persons of the highest character, to the merits of his Restorative. From positive knowledge we are also enable to say that it is in every sense what it professes to be, and we do not hesitate to pronounce it the finest preparation for the head and hair which has, so far, been devised by human ingenuity. We have seen it arrest threatened baldness, and restore to the head its original profusion of natural and glossy hair, and when the latter has been prematurely tinged with gray, we have seen it, like magic, restore the colors of youth and health. The distinguishing property of this, we might truly say, miraculous 'Restorative' is that it gives to the person who uses it the same head of hair they wore in youth, thus acting in strict compliance with the first and greatest of all toilet-makers—Nature. No one who has used it will hesitate to unite with us in this testimony to its peculiar merit.'—*Covington (Ind.) People's Friend.* Sold by all respectable Druggists in city and country.

COUGHS, The sudden changes of our climate are sources of PULMONARY, BRONCHIAL, and ASTHMATIC AFFECTIONS. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to *'Brown's Bronchial Trouches,'* or Lozenges, let the Cold, Cough, or Irritation of the Throat be ever so slight, as by this precaution a more serious attack may be effectually warded off. PUBLIC SPEAKERS and SINGERS will find them effectual for clearing and strengthening the voice. See advertisement.

MAGNOLIA
MALE AND FEMALE
Seminary.

THE undersigned, a graduate of William and Mary College, [Virginia] and formerly professor of Languages in Madison College, [Mississippi] announces to the liberal of all sects, his purpose of opening a School in Magnolia, N. C., about the 1st of February, 1861, in which he will teach all the branches, preparatory to a Collegiate course of studies.

As several benevolent gentlemen have volunteered to create a fund for the support of this school, the terms of tuition will come within the means of the humblest. While this school is under the control of the Universalist Denomination, and is established in order to give our people an opportunity of sending their children to a school in which their religious views shall not be molested, it is to be distinctly understood that the rights and opinions of all will be respected.

Board can be obtained in Magnolia or vicinity, for from $6 to $8 per month.

For further particulars, address the Principal, J. L. C. GRIFFIN, M. D., at Magnolia, N. C.

In connection with the above Institution, Miss ELLA F. LAKE will open a school for young Ladies, at her father's residence in Magnolia.

TERMS OF TUITION.

Primary branches,	$ 7
English "	10
Latin or French, or both.	15
Music on the Piano and Guitar,	20
Board at Rev. E. H. Lake's $6 per month.	

Magnolia, Duplin co., N. C.

THE NEW CATALOGUE.—Those of our readers who have not already, should at once send for a copy of the new Catalogue of the Iron City Commercial College. It is a fine thing, and should be in the hands of every one. Remember that copies of the Catalogue, with specimen of Prof. Cowley's Plain and Ornamental Penmanship, will be sent to any address, free of postage, by inclosing five letter stamps to JENKINS & SMITH,
Pittsburgh, Pa.

Livingston & Komp,
Two Court Square, Montgomery, Ala:
IMPORTERS
AND
DEALERS IN
Dry & Fancy Goods,

HAVE just received per Ship, Deutschland, from Hamburg Germany, Five Cases, containing Broad Cloth, Pants staff, Calicos, Ginghams, Harring, Knitting, Worsted, and a variety of Fancy Goods, which they offer, together with an extensive assortment of Domestic and Foreign Dry Goods, at extremely low prices for CASH! Patronize direct trade.
Dec. 21, '60—ly.

ORNAMENTAL PLASTERING

PLAIN and Ornamental Plastering executed with neatness and dispatch, either in the city or country, by Charles A. Clapp. Having ample force and *good* materials, he pledges to execute his work in a style that cannot fail to please. Address,

CHARLES L. CLAPP,
Montgomery, Ala
June 22, 1860.—ly.

Change of Schedule.

OFFICE ALA. & FLA. R. R. Co.
Montgomery, Nov. 29, '60.

ON and after Saturday, December 1st, the trains on the Alabama and Florida Rail Road will be governed by the following schedule:

MAIL TRIAN, DAILY,

Leave Montgomery at	6 30 a. m.
Arrive at Garland at	10 30 a. m.
RETURNING,	
Leave Garland at	1 30 p. m.
Arriving at Montgomery at	5 30 p. m.
ACCOMMODATION TRAIN, DAILY,	
Leave Montgomery at	2 45 p. m.
Arriving at Greenville at	6 15 p. m.
RETURNING,	
Leave Greenville at	6 00 a. m.
Arriving at Montg'ry at	9 40 a. m.

FREIGHT TRAIN, TRI-WEEKLY,

Leaves Montgomery at 9 45 a. m. on Mondays Wednesdays and Fridays. Returning, arriving at Montgomery at 4 25 p. m. Tuesdays, Thursdays and Saturdays.

Stages for Mobile and Pensacola leave Garland daily on arrival of mail train at 10-12 a. m., running via Evergreen and Sparta, over a good road of only forty miles, reaching the lower end of the road at 8 p. m. arriving in Pensacola at 12 o'clock at night, same day, and Mobile at 11 o'clock a. m. next day.

SAM'L G. JONES,
Eng. & Supt.

Montgomery & West Point Railroad.

Change of Schedule—Commencing Sunday, Aug. 19, '60.

MORNING TRAIN DAILY

Leaves Montgomery at 8 a. m., arriving in West Point at 2:10, a. m., and in Columbus at 2:30, a. m.

Connections twice daily with all lines to New York and other Northern cities:

Negroes traveling alone, must be provided with two passes showing permission of their owners to pass over the road, one of which will be retained by the Ticket Agent or Conductor, and when traveling to points beyond this road their passes must be verified by some responsible person known to the Ticket Agent.

Other papers please copy.

DAN'L H. CRAM, Gen'l Sup't.

BROWN'S BRONCHIAL TROCHES

Cure Cough, Cold, Hoarseness, Influenza, any Irritation or Soreness of the Throat, Relieve the Hacking Cough in Consumption, Bronchitis, Asthma, and Catarrh. Clear and give strength to the voice of

PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. *'Brown's Bronchial Troches,'* containing demulcent ingredients, allay Pulmonary and Bronchial Irritation.

"That trouble in my Throat, (for which the 'Troches' are a specific) having made me often a mere whisperer." N. P. WILLIS.

'I recommend their use to Public Speakers.'
REV. E. H. CHAPIN.

'Great service in subduing Hoarseness.'
REV. DAN. WISE.

'Almost instant relief in the distressing labor of breathing peculiar to Asma.'
REV A C EGGLESTON.

"Contain no Opium or anything injurious."
DR. A. A. HAYES, Chemist, Boston.

'A simple and pleasant combination for Coughs.'
DR. G. F. BIGELOW, Boston.

'Beneficial in Bronchitis.'
DR. J. F. W. LANE, Boston.

'I have proved them excellent for whooping cough.'
REV. H. W. WARREN, Boston.

'Beneficial when compelled to speak, suffering from cold.'
REV S J P ANDERSON, St. Louis.

'Effectual in removing Hoarseness and Irritation of the Throat, so common with Speakers and Singers.'
PROF. M. S. JOHNSON, LaGrange, Ga. Teacher of Music, Southern Female College.

'Great benefit when taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me.'
REV E ROWLEY, A. M. President of Athens College, Tenn.

(Brown's / TROCHES repeated down the margin.)

Sold by all Druggists at WENTY-FIVE CENTS A BOX.
Dec. 7, '60-6m.

JUDSONS' MOUNTAIN HERB WORM TEA.

Herbs, Barks and Roots
VERSUS
Poisonous Minerals and Drugs.

MOTHERS TAKE HEED!

Do you when observing the uneasy actions of your children, consider that it may be more than a mere Cholic that afflicts them? In nine cases out of ten, the cause of the little sufferer's anguish is *WORMS, and should be at once looked to.*

HEADS OF FAMILIES

Do not let your children suffer, when we present you in

JUDSON'S WORM TEA

A SAFE AND PLEASANT CURE FOR WORMS.

How much better and safer would it be to have it always in the house. A little delay when a child is taken ill may often be the cause of its death, while acting without delay, and by giving the *MOUNTAIN HERB TEA* immediately, you will not only save the child a long and tedious illness, and yourself much expense, but also feel happier in knowing that you have done your duty, and perchance saved its life.

This medicine is combined purely of

HERBS AND ROOTS
NOT A PARTICLE OF
Calomel or Mineral
IS USED IN IT.

No more filthy Vermifuge will be used by those who once use this Tea. The only active principle of all other Vermifuges and Worm Killers is MERCURY.

GIVE NO
POISON
TO
YOUR CHILDREN.

Use this Simple, Safe, Vegetable Medicine.

This Worm Tea was discovered in an unusual way among the Wilds of Northern Mexico—a full account of it you will find in our Almanacs. Ask for the "*Rescue of Tula Almanac*," of the Agent, and when you have read it, send it to your neighbors, that they may also know of and be cured by this GREAT REMEDY!

JUDSON'S WORM TEA
KILLS WORMS,
Never Harms—Is Pleasant to Take.

GET A PACKAGE—PRICE 25 CTS.

OBSERVE.—Always find the Name and Signature of B. L. JUDSON & CO., and the portrait of Tzuco, on each package of this Worm Tea.

B. L. JUDSON & CO.,
SOLE PROPRIETORS,
50 Leonard St. New York.

Judson's Worm Tea is sold by one Agent in every Village, and by all Druggists.

For sale in Montgomery, by Blount & Hale.

Steam Engines, Saw
Mills, and Gin Machinery.
J. W. BRADFORD, & CO.,
Handsboro, Harrison co., Miss.

Are manufacturing Steam Engines and Boilers of the best material that can be found in American markets with the utmost care for *Durability Efficiency, and Simplicity*, which are easily applied to COTTON GINS, SAW MILLS &c. Their Engines are favorably known to be a good article of

SOUTHERN MANUFACTURE.

They are also manufacturing Circular Saw Mills with Iron Frames—a very superior Mill. Also,

Shafting, Pullies, &c., for Gins and Mills. They are offering their machinery at prices making it to the interest of parties wanting machinery, to purchase Southern Manufacture instead of Northern. Inquiry and orders solicited. Address,

J. W. BRADFORD, & CO.
Handsboro, Harrison co. Miss., or
RICHARD, F. HARRISON,
New Orleans, La.

Machinery delivered in New Orleans, or Mobile, without extra charge.
Nov. 23, 1860.-3m.

M. L. WOODS. VIRGIL S. MURPHY
WOODS & MURPHY,
Attorneys at Law,
MONTGOMERY, ALA.

WILL practice in the Courts of Montgomery, Tallapoosa, Chambers, Macon and Autauga Counties, in the Supreme Court of the State, and in the United States District Court at Montgomery.

Office recently occupied by Fair & Graves, over W. G. & A. R. Andrews' Clothing Store, Market Street. 1y

Magnolia Works,
CORNER OF
Madison & Lawrence St's
Montgomery, Ala.
(LATE POE & CO.,)

THE undersigned having purcha[sed] the interest of Poe & Co., are [now] prepared to attend to all kinds of Pla[ning], Moulding, Scroll and Fancy Sawin[g], Machine Work, Blacksmithing, Carpe[n]tering, &c.

Corn ground as customary. Meal [al]ways on hand.

Particular attention given to repairi[ng] Sewing Machines, Horse Powers an[d] Agicultural Implements of all kinds.

KENNEDY & CO.
April 21, '60.—ly.

Poetry.

CAN'T DO WITHOUT A PAPER.

What! do without a paper? No,
I've tried it to my sorrow,
So, to subscribe for one I'll go,
Nor wait until to-morrow.
Should lovers drown or hang themselves,
Or other foolish capers,
I'll never get to hear of it;
I do not take the papers.

Why there's my neighbor, Jotham Stout,
He always has the News,
And having news to talk about,
He never gets the blues.
While others yawn in ennui,
His mind is light as vapor;
The cause is plain to half an eye,
He always takes the paper.

While neighbor Stout hears all the news,
And knows each current price,
And always minds his Ps and Qs,
By taking good advice.
I cannot tell the price of calves,
Of poultry, tea, or taper,
Or any kind of merchandise,
Because I take no paper.

Though I have studies which require
Much time and mental labor,
Yet I can spare a little time,
As well as Stout, my neighbor.
Though time be precious, I can use
A longer midnight taper;
And thus take time to read the 'News,'
Therefore I'll take the paper.

MISCELLANEOUS.

A MOMENT OF HORROR.

For twenty three years, old Jake Willard has cultivated the soil in Baldwin county, and drawn therefrom a support for himself and wife. He is childless. Not long ago, Jake left the house in search of a missing cow. His route led him through an old worn-out patch of clay land, of about six acres in extent, in the centre of which was a well, twenty five or thirty feet deep, that at some time, probably, had furnished the inmates of a dilapidated house near by with water. In passing by this spot an ill wind drifted Jake's 'tile' from off his head, and maliciously wafted it to the edge of the well, and in it tumbled.

Now Jake had always practiced the virtue of economy, and he immediately set about recovering the lost hat. He ran to the well, and finding it was dry at the bottom, he uncoiled the rope which he had for the purpose of capturing the truant cow, and after several attempts to catch the hat with a noose, he concluded to save time by going down into the well himself. To accomplish this, he made fast one end of the rope to a stump hard by, and was soon on his way down the well.

It is a fact, of which Jake was no less oblivious than the reader hereof, that Ned Wells was in the dilapidated building aforesaid, and that an old blind horse, with a bell on his neck who had been turned out to die, was lazily grazing within a short distance of the well.

The devil himself, or som other wicked spirit, put it into Ned' cranium to have a little fun; so he quietly slipped up to the horse, unbuckled the strap, and approached with slow and measured 'ting-a-ling' to the edge of the well.

'Dang the old blind horse!' said Jake—'he's a coming this way, sure, and aint got no more sense nor to fall in here. Whoa, Ball!'

But the continued approach of the 'ting-a-ling' said just as plainly as words, that old Ball would'nt 'whoa.' Besides, Jake was at the bottom, resting before trying to 'shin' it up the rope.

'Great Jerusalem!' said he, 'the old cuss will be a-top o' me 'fore I can say Jack Robinson. Whoa! dang you, whoa!'

Just then, Ned drew up to the edge of the well, and with his foot kicked a little dirt into it:

'Oh! Lord!' exclaimed Jake, falling on his knees at the bottom of the well. 'I'm gone now!—Whoa!—Now I lay me down to sleep—Whoa! Ball—I pray the Lord my soul to—Whoa!—now—Oh, Lord-a-mercy on me.'

Ned could hold in no longer, and fearful that Jake might suffer from his fright, he revealed himself.

Probably Ned did'nt make tracks with his heels towards that well. Ma-be Jake wasn't up to the top of it in short order. Ma-be not, I do not know. But I do know that if Jake finds out who sent you this, it will be the last squib you'll get from me.—*Ex.*

A Dutchman thinks 'honesty ish de pest policy, but it keeps a man tam poor.'

Confab between a man who wanted his paper stopped and our 'Devil:'

MAN—"See here, boy, you may tell your boss to stop sending his d——d old paper to me at Grand Gulf.'

DEVIL—"Where must be send it?'

MAN—"Send it to h——ll.'

DEVIL—"All right; you'll be certain to get it at that post office.'

Stieff's First Class Iron Frame PIANO MANUFACTURER.

The Largest assortment in the city constantly on hand, varying fom $200 to $500.

All Pianos sold by me, are guaranteed to give entire satisfaction for the term of five years, My facilities for manufacturing, are such, that I can sell them at prices which defy competition on accommodating terms. Are also superior in touch and tone to any manufactured. Orders received by the Rev. Mr. Lake, Magnolia, N C., or by mail, will be as carefully attended to, as if the purchaser was present himself, at my manufacturing price.

Also, Melodeons suitable for Parlors and Churches. Also constantly on hand, a large assortment of good second-hand Pianos, price from $100 to $200.

CHARLES M. STIEFF,
No. 7, S. Liberty St. Baltimore, Md.

List of Pianos made by CHARLES M. STEIFF, *No. 7, S. Liberty Street, Baltmore, Md.*

BALTIMOE, MACH 5TH, 1857.

6 Octave, Rosewood case, plain, front round,
6 Octave, Rosewood case, 2 mouldings, front round,
6 1-2 Octave, Rosewood case, plain front, round carved lyre,
6 1-2 Octave, Rosewood Case, moulding front, round carved lyre,
6 3-4 Octave, Rosewood case, 2 mouldings, front round carved lyre,
7 Octave, Rosewood Case, plain front, round carved lyre,
7 Octave, Rosewood case, 1 moulding front, round carved lyre,
7 Octave, Rosewood case, 2 mouldings, front round carved lyre, fancy name board inlaid,
7 Octave, Rosewood case, 2 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name-board, and fancy Desk,
7 Octave, Rosewood case, 3 mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, carved feet and lyre,
7 Octave, Rosewood case, 3 heavy mouldings, and serpentine, (or fancy bottom,) fancy inlaid name board, and fancy desk, fancy carved feet and lyre, finished full round,
7 Octave, rich Rosewood case, mouldings and carved work, fancy inlaid name board, rich carved feet and lyre, finished all round,
7 1-4 Octave, rich Rosewood case, Lous XIV., finished all around with carved work, carved feet and lyre,
m20v1n11.—tf

Improved Grammar.

A NEW and Improved Grammar of the English Language, by Prof. I. J. Morris, M. A., of Alabama.—This Grammar is so arranged and simplified, that pupils can obtain a correct knowledge of the English tongue in a very short time. It is rapidly being introduced into schools and Colleges. For sale at the *Herald* Office, Montgomery, Ala. Price by mail, $1, 12 1-2 cts.—tf.
July 13, 1860.

WM. HALL. J. P. STOW. J. A. BEARD

Great Reduction IN THE PRICES OF IRON AND STEEL, AT THE STORE OF J. P. Stow & Co.,

SIGN OF BIG PLANE, 10 COURT SQUARE, *Montgomery, Alabama.*

AS our arrangements are all made to IMPORT our goods direct from EUROPE, we ask our friends and the public generally to call and examine our stock of *HARDWARE, IRON, Steel, STOVES, and TIN WARE,* which we are selling at the lowest market prices, as will be seen by the annexed list of prices:

PRICES OF STEEL AND IRON.

Articles	*Cash.*	*Credit.*
Plow Steel.	7 cts	9 cts
Hammered Iron, narrow,	5	6
" " broad,	5 1-2	6
Best Refined Iron.	4	6
Common English Iron.	3 1-2	5
Rod Iron.	6	4
Band Iron.	6	7
Hoop Iron.	6 1-2	7
Nail Rod.	8	10
Horse Shoe Iron.	8	10
Horse Shoe Nails.	5 1-2	6
Cut Nails.	27	30
	4 12	5 1-2

☞ All other goods 10 per cent off for Cash.

Thankful for the very liberal patronage our establishment has heretofore received, we respectfully ask a continuance of the same. Articles bought at our *House* can be relied upon as genuine.
apr. 1860.—ly.

Dr. G. Albright.

HOMŒPATHIC Physician, has removed his office to that formerly occupied by P. H. Owen on Perry Street, three doors above the Rialto, where he can be found during the day and at his residence near the Capitol at night.
oct.5—ly.

A Novelty in the Art World
Photography Upon Porcelain.

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Dec. 7, 1860.—ly.

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June 27, 1860.—ly.

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Innoxious in all maladies in which it has been tried, it has proved absolutely curative in each of the following complaints, viz:

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In the local pains, loss of flesh and strength, debilitating cough, and remitted hectic, which generally indicate INCIPIENT CONSUMPTION, this remedy has allayed the alarm of friends and physicians in several very gratifying and interesting instances.

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NEVER HAS IN A SINGLE TO EFFECT A when timely | MRS. WINSLOW'S SOOTHING SYRUP. | IT FAILED, INSTANCE, CURE, used.—

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JUDSON'S MOUNTAIN HERB PILLS remove these obstructions, and produce free and healthy blood, remove the eruptions from the skin, and cause it to brighten with the flush of youth and beauty. Beauty so much admired and loved. Beauty without paints and cosmetics—but beauty produced by health and happiness.

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IS NOW AT
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Where he may be consulted in regard to

Piles, Fistula. Tumors, &c.

He treated a good many citizens of the city and country, last winter, who have, so far as heard from, expressed themselves as being pleased.

Not one patient in ten is confined to his room while under treatment.

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ERSALIST HERALD.



"He will not always chide: neither will he keep his anger forever."--Psalms 103:9.

MONTGOMERY, ALABAMA, FRIDAY, APRIL 26, 1861. NUMBER 6.

ather, because it was not the Son
o induced the Father to be merci-
l on a few, but it was the Father
o was merciful to all, and it
s this infinite love that induced Him
send His Son "to be the Saviour of
world." Jesus then, is the "ex-
ss image of his Father's person,"
is a manifestation of the Deity to
, an exhibition to us of the Infin-
Love, Wisdom, and Power of the
isible God. He taught us "the
', the truth and the life."

He taught our immortal destiny
eafter, and demonstrated it by his
resurrection. In this, he brought
doctrine of life and immortality to
ıt, which had shone so obscurely
he preceding ages. In fact the
rrection as taught by Jesus and
l, was neither Pharisaic nor Egyp-
, nor yet akin to the physical re-
ection of the modern orthodox.—
no more and no less, than the

For the Herald.

"Than" and "As."

Prof. Morris makes 'than' and 'as' relatives,—in many instances, when, really, the sense requires that they should be parsed as conjunctions.—Let us see:

1. Examples in which 'than' is a conjunction.—'Mine are better *than* yours'—that is, than yours are. Is not *than* a conjunctive, and not a relative, as stated by Prof. Morris on page 180 of his grammar?—'I love him more *than* you.' This sentence is ambiguous, from the fact that it is susceptible of two meanings:—I love him more than (I love) you,' or, 'I love him more than you' (do). In either case, *than*, should be parsed as a conjunctive, and not (according to Prof. M.) as a relative. 'Let each esteem others better *than* (he esteems) himself.' 'These poems are as good as Dana's, and a great deal better mine' (are). 'Mary is a more tiful girl *than* Sarah' (is). 'Thou much mightier *than* me' (I).—se kinds of verbs are more ex- *than* their pas- *than* men' (do). ou hast been wiser all the time me' (I)—that is, than I have .

. Examples in which 'as' is a junctive.—'Yours is not so good *as* s'—that is, as hers is or are. In sentence, *as* evidently has the force of a conjunctive; *et sic de ilibus*. 'As stars (are), so shall seed be.' 'Hope is as strong an ntive to action *as* fear.' Up- gland can spare fro- services men *as* hi-). 'Consider us and consider) the weaker gro- The mind, *as* well *as* the body s), demands daily food.' 'These ns are *as* good *as* Dana's' (are).—ave as much money *as* you' (have), is *as* good *as* me' (I). 'It is not or such *as* us (we) to sit with rulers he land.' 'Such men *as* him (he) ld be sent off.' 'I was born free Cæsar' (was). 'The former ex- sion may be *as* correct *as* the lat- ne' (is). 'A boy so delightful moral *as* John (is), is sure to pros-

nied the devils being cast into the bottomless pit, neither do I deny his having been cast into the lake of fire and brimstone. But I do deny there being any revealed evidence that he is in hell. Now if I should undertake to prove that John Doe was confined in the Alabama penitentiary and should bring three witnesses upon the stand, and two of them should testify that they saw said Doe confined in the calabouse in Columbus Ga., and the other one of them, that he saw said Doe taken from the calabouse and thrown into a flaming log heap, and there consumed in the flame, who would be willing to admit that I proved what I set out to do. This is just what our friend 'Convince me' has done. His witnesses say that the devil was bound in the bottomless pit for a season, and after being released a while, was taken and cast into the lake of fire and brimstone. Not into hell. To this 'Convince me' may demur, and say that the bottomless pit, the lake of fire and brimstone, and hell are all synonymous terms, but such is not the case, as can be easily shown. There are languages rendered hell, in our version of the Bible. These are sheol, gehenna, hades, and tartarus. These are the only words that are translated hell in the Bible. And neither of these are anywhere rendered bottomless pit or lake of fire and brimstone. So we see that 'Convince me,' will have to take another start. The truth is this, there is no such being in existence as 'Co- the devil to be.—The devil is in the earth, but I think it will take our friend some time to find him in sheol, hades and gehenna. We shall see how he gets on when he makes the effort.

I do not believe that the lake of fire and brimstone is the grave, as 'convince me' seems to fancy I do. If he could bear a little comment, I think I could show him a more rational construction. But I discover he can't stand comment. I would inform our correspondent that we never rail and make broad assertions without evidence: but let him prove w has undertaken, and we will This, he can never do. W so like to have our frien that the devil and finally to be destr

IRA (

Campbell's Home.

P. S. Where from Tem from the Sa the Souther

that were followers or imitators of God?

ANS. Yes. The authors of the Inquisition were followed of God, when they put it in operation, crushing the bones of heretics, &c.

Can you name others who imitated God?

ANS. Queen Mary who burnt heretics, and gave as a reason, that while God burnt their souls, she burnt their bodies.

Do you think of any other follower of God?

ANS. Yes. John Calvin, for he burnt Servetus over a pile of green wood, and assigned as a reason that God would burn heretics forever. He was a true follower of God.

The school will remember the importance of loving our enemies and rendering good for evil in the manner God does, and thus prove yourselves followers of God as dear children.

The school is dismissed.

E. H. L.

Monticello, Florida.

(For the Herald.)

"You Was."

I cannot agree with Prof. Morris, that "you was' is a correct expression, from the fact, that *was* cannot agree in person with its subject, *you*. We say, "you are," in preference to "you is,' because *are* is of the second person, and *is* of the third.

If it be objected, on the one hand, that *were* is plural, and *you* is singular, it may, with equal propriety, be objected, on the other, that *are* is also plural, and cannot, therefore, with its subject, *you*, which lar, as just stated.

Now, if it be conceded may be singular, wherei difficulty of admitting also be singular? Is that any principle of or analogy, that will r ral, will, *ex necessitat* ilar effect upon 'are'? singular or plural, a number of the noun w hom.

Idolatry and witchcraft and Catholicism, can claim an *age*. And so can heathenism, and the doctrine of endless punishment. But the antiquity of a dogma does not prove its correctness.

While we admit that truth is progressive, and that new light bursts upon the mind, we by no means admit that Universalism is a *new* doctrine. It has been cherished by good men in the church in all ages. It was boldly proclaimed by Christ and His apostles, and by the prophets of old. The doctrine is as old as the *purpose* of God; for He hath purposed in Himself, to gather together in one, all things in Christ. Eph. ii. 10. It is as old the *will* of God; for He will have all men to be saved, and come to the knowledge of the truth. 1.Tim.ii. 4. God hath spoken of the restitution of all things, by the mouth of all things, by the mouth of all His Holy prophets, ever since the world began. Hence Universalism is not a new Doctrine as is frequently asserted by its opponents, but as old as the Will and Purpose and Pleasure of the Almighty.—*New Covenant*.

The Two Angels.

I heard sweet voices in the night,
And lo! my room was filled with light.

Two angels stood beside my bed,—
One at the foot,—one at the head.

The one was calm, and stern of face,
Yet clothed with a celestial grace.

The other, fair, and sad, and sweet,
Like her who sat at Jesus' feet.

The angel spake—"Come thou with me,
And list thou what thy doom shall

The

The Herald.

The Restitution of all things'—Acts 3:21.

JOHN C. BURRUSS,
EDITOR & PROPRIETOR.

Office on Perry Street, Up-Stairs, near the Eagle Drug Store.

Montgomery, Ala., April 26.

Corresponding Editors:

S. J. McMORRIS, | J. L. C. GRIFFIN,
E. H. LAKE, | B. F. STRAIN,
J. M. H. SMITH.

Send on Subscribers!
PREMIUMS OFFERED!!

Now is the time to increase the circulation of the Herald. A little earnest effort on the part of *live* Universalists, would greatly increase our list, and thus enable us to accomplish more for Universalism in the South. For every new cash subscriber, we will give two copies of our debted with Dr. Lovic Pierce, worth 50 cts. Brethren, work for the Herald and thus cheer our heart.

Editorial Telegrams.

☞It evinces great folly to return a paper with no name or post office on it.

☞The correspondents of Bro. Clayton, are requested to address him thus:—Rev. D. B. Clayton, (Jeff Davis' Rifles,) Warrington, Fla.

☞W. J. Whittaker, New Boston, Fla., does not take his paper from the office. He owes us $10.—Will he be honorable enough to pay?

FIRE IN NOTASULGA!—Six houses were destroyed by fire in Notasulga, on the 23d inst. They were on the main avenue between the stores of Shaw & Bro., and Delbridge & Bro.—north side—groceries and barrooms, we believe. Loss, $3000 or $4000. The fire was supposed to be accidental, and originated in the house of W. W. Cox.

BALTIMORE TRUE TO THE SOUTH.—On the 19th inst., as the Northern [illegible] were passing through Balti[illegible] were [illegible]non by the

8. B. "My doctrine shall drop as the rain, my speech shall distil as the dew." Deut. 32: 2.

P. My doctrine shall drop as the lava from a volcano, and my speech shall distil as the tornado.

9. B. "So the Lord turned from the fierceness of His anger." Josh. 7: 26. (Where Achan died.)

P. He did'nt do any such thing, but followed him with wrath, like a hyena, *after* he died.

10. B. "Shall mortal man be more just than God? Shall man be more pure than his maker?" Job 4: 7.

P. Yes; for many ministers would spend and be spent, if they could be the means of saving poor souls from the eternal burnings; and God has the power but won't.

11. B. "He [God] is of one mind, and who can turn Him?—and what His soll desireth, even that He doeth." Job 23: 13.

P. You need not talk so, Job, for you ought to know that *man* can turn him easy enough; and as to doing what he desires, that's not so either; for does he not desire the salvation of *all* men? and you know that all will not be saved, according to my creed!

12. B. "Ask of me, and I shall give thee the *heathen* for thine inheritance, and the *uttermost* parts of the earth for thy possession." Ps. 2: 8.

P. That cannot be so, David; for has not God already given millions to the Devil?—and as to the heathen, he has a lease on the whole of them for life!

13. B. "Seek out the wickedness of he wicked, till thou find none."—Ps. 10: 15.

P. That will never be done, for many will remain wicked forever; and as for saying that God will search it out till he finds none, that's out of the question, for he will always find it in hell.

14. B. "All the ends of the earth shall remember and turn to the Lord, and all the kindred of the nations shall worship before him." Ps. 22: 27.

P. All the ends of the earth shall *not* remember and turn to the Lord, neither shall all the kindreds of the [illegible]orship before him, for this Universalism true!

The earth is the Lord's, [illegible] thereof: the world, [illegible]ll therein.' Ps. 24: 1. [illegible] taken again David, [illegible]ds of the human [illegible]evil: did I not tell [illegible]ase on the whole [illegible]y nothing of oth- they be the Lord's

[illegible] Herald.
[illegible] of

Letter to the Editor.

NOTASULGA, April 21st, 1861.

REV. JOHN C. BURRUSS—*Beat Sir:* Having listened with much interest, to the discourse delivered by you today, in the Universalist church, and believing firmly, that it embraced the sum and substance of the christian religion as [illegible] Bible, I would be much gratified if you would do us (your friends here,) the favor to publish it in the Herald at your earliest convenience. Although not a member of the Universalist church, I have, as you know, for a number of years considered most, or all of the popular creeds of the day, absurd, and my highest earthly ambition, *is*, to be in *fact*, a good christian Universalist. I will pay as much as any one as poor as myself, to have you preach for us here regularly.

Yours in hope of the everlasting [illegible] the family of Adam.

[illegible]say to our respected cor- [illegible] we will comply with [illegible]ur earliest conven-

[illegible]erald.
[illegible]g.

[illegible]e from some [illegible] gres- [illegible]s been [illegible]ccas- [illegible]

Whet [illegible] ov

Show [illegible]

A Universalist Translator.

Rev. H. R. Walworth, of Hightstown, N. J., communicates to the *Trumpet* the following interesting facts, which we desire to preserve in our columns:

Rev. W. J. Conybeare, the translator of Paul's Epistles, in the 'Life and Epistles of St. Paul by Conybeare and Howson,' was very evidently a Universalist. The following items, showing the tendency of his faith, will do to be placed on record.

In remarking on Eph. iii, 9, 10, he makes it parallel with Rom. xi, 33, and says: 'That which calls forth the expressions of rapturous admiration here, and in the similar passage in Romans (xi, 33,) is the divine plan of including all mankind in a universal redemption.'

On the passage of Col. i, 20, he says, 'This statement of the infinite extent of the result of Christ's redemption (which may well fill us wit reverential awe,) has been a sore stumbling block to many Commentators, who have devised various (and some very ingenious) modes of explaining it away.'

In a note on 1 Tim. iv. 10, he says: 'The prominence given to this truth of the universality of salvation in this epistle (compare ii, 4) seems to imply that it was denied by the Ephesian false teachers. So the Gnostics considered salvation as belonging only to the enlightened few, who, in their system, constituted a kind of spiritual aristocracy.' He translates this verse (iv, 10, as follows: 'For to this end we endure labor and reproach, because we have set our hope on the living God who is the Saviour of all mankind, especially of the faithful.'

He translates Titus ii, 11, as follows: 'For the grace of God has been made manifest, bringing Salvation to all mankind'—with this comment:—'This statement seems intended to [illegible] Gnostic notion that salvation was given to the [illegible] alone.'

In passages usually quoted by the Universalists of *America*, he recognizes generally the same idea of the final triumph of good over evil; and classes these passages among the special evidences of Paul's divine inspiration.

This work is destined to rank high among standard works in theology, being thorough in every department of Paul's life and writings.

The W[illegible] of the World.

Men may swear, gamble, [illegible] Sabbath by being obscene in speech and licentious in conduct—they may absent themselves from home, and spend whole nights in lasciviousness, last excess of wine, revellings, and abominable idolatries—and yet not lose their place in society, but be recognized as honorable men. But let a woman follow their example and she is driven, like Eve, from the social paradise. If even the breath of suspicion blow up upon her vestal robe, it is soiled. If she lapse once from the "path of Lucifer," no penitence, however protracted, can replace her on the [illegible] she fell.

[illegible] stain.

THE LOWEST TYPE OF HUMANITY. We take the following extract from the article on "Barbarism and Civilization," in the Atlantic Monthly:

In the interior of the island of Borneo, there has been found a Pygmy race of wild creatures, of which kindred varieties have been discovered in the Phillippine Islands, in Tierra del Fuego, and in Southern Africa. They walk usally almost erect upon two legs, and in that attitude measure about four feet in height, they are dark, wrinkled and hairy; they construct no habitations, form no families, scarcely associate together, sleep in trees or in caves, feed on snakes and vermin, on ants' eggs, mice, and on each other; they cannot be taimed, no forced to any labor; and they are hunted and shot among trees, like the great gorrilas of which they are a stunted copy. When they are captured alive one finds with surprise, that their uncouth jabbering sound like articulate language; they turn up a human face to gaze upon their captor; the females show instincts of modesty; and, in fine these wretched beings are men.

UNION TO CHRIST.—We are not only to be joined to Christ outwardly but are to be incorporated with him vitally. We may not be of the right kind. The ivy winds around the oak for it is supported by a root of its own. We must have no root of our own. Our life must be in Him, He must be our life, and all our refreshment and strength must flow from Him. This is what it is to have the Son, to be in Christ, and consequently to be in a state of grace and salvation. We must have life out of ourselves in Christ, or we are still 'dead in trespasses and sins.'

UNIVERSALIST HERALD

"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

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The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

Sin.

1. *Sin in its nature.* Sin is said to be "the transgression of the law."—Man is a subject of three sets of laws, which operate separate and distinct from each other. As a physical, intellectual and moral being, man is subject to physical, intellectual and moral laws. Any infringement of these laws has usually been denominated sin. But such is not the fact, as we shall clearly show. Men *accidentally* fall into the water and drown; fall from buildings, or other eminences, and are killed by the fall; get into fog and dust, and are strangled; get into the fire, and are burned to death; take poison through mistake, and are injured or killed. Now, although great sufferings result from these infringements of the laws of our physical organism, we are not culpable or sinful, for sin is the doing an act with *intent* to injure ourselves or others. If a man gives poison with a good intention, and his patient dies, he is not to blame. If he gives poison with intent to kill, and the poison saves the life of his patient, he is as guilty of murder as if the life of the patient had been taken.

If man infringes upon the organic laws, either intentionally or unavoidably, the result will be the same.—And so long as he continues to infract the physical laws, so long will injuries remain unhealed. But when he ceases to go counter to those laws, there is a recuperative power in the physical body, that will restore its wounds and bruises to a normal condition. But each individual's organic system is the measure of life-giving power. The vital forces and life-giving powers of one man, cannot be imparted to another. Hence, each human being must rely upon his own physical resources as cordials and restoratives to the physical system.

Man is subject to mental laws; and any violation of them entails a penalty; and the penalty is always just, for it is in an exact ratio with the transgression. In order for men to become wise, they must study diligently and perseveringly. If they will not study, they must be *ignorant*. Ignorance is the necessary and inevitable result of a failure to exercise the mental powers in the right direction. And as the physical powers of others cannot be imparted, to heal physical injuries, neither can mental powers be imparted from one to another, for the cure of mental injuries, only by a persistent effort of the mind to perceive and imbibe the thoughts of another mind. And a failure to do this, will only inflict a deeper wound.

Man is subject to moral law, and in proportion as he obeys moral principles, in the same proportion will his moral powers be increased and strengthened, and in the same ratio will he grow great in moral enjoyments. His happiness morally will be secured by obedience to the moral laws of his being—and by obedience alone. Any infringement of the moral nature, or any departure from the natural, or normal healthy operation of the moral attributes, intentionally made, constitutes sin. That sin inflicts a wound upon his moral system; and so long as the sin continues, so long will the wounds and bruises remain;—so long will guilt goad, and conscience smite. And the moral goodness of one can no more be imparted to another, as a healing restorative, than physical or mental powers can be imparted.

There are, however, recuperative forces and powers in each individual's moral system, which are sufficient, if rightfully exercised, to heal the wounds of sin, if he ceases to commit sin.—But all the grace of God, nor blood of Christ, nor prayers of saints, will heal the sin-sick soul, while the wounds continue to be inflicted. And now to explain: One person cannot eat, drink, sleep, work, live or die, for another.—One person cannot study lessons, learn wisdom, nor become intelligent, for another. Nor can he substitute his physical powers or mental acquirements, in the place of another. And so morally. One man cannot practice morality, nor grow great in his moral elements, for another; nor can he suffer for another justly, because of another's transgressions. Justice demands that each sinner shall suffer the penalty due to his sins. And justice will never be satisfied with anything short of the punishment of the transgressor. Sin, then, is a departure from the natural healthy operations of the different departments of man's constitutionality, with *intent* to do evil, and which results in injury, either to the actor or another individual. And as this departure interrupts the healthy play of all or a portion of man's attributes, therefore, suffering is the penalty inseparably connected with the transgression. Sin is the cause; misery the effect.

It has been contended by many grave D.Ds., that sin is infinite in its character, because in violation of an infinite law. But an infinite law would be infinitely above man's powers of comprehension. Man is the cause of his sins; and as he is finite and limited in all of his capacities and powers, so also must be his acts. Sin, therefore, is bounded or limited by the finite cause which produced it.

If sin is infinite, it is in violation of the well-established facts of natural philosophy. It makes infinite effects flow from finite causes, which is altogether unphilosophical. If sin is infinite, the smallest injury to society would be equal to the blasphemy against the Holy Ghost;—the stealing an apple, equal in turpitude to the murder of one's mother.

Our conclusion is, then, that sin grows out of limited or finite causes, and hence is limited in its nature and consequences. But as sin always entails its penalty, and is never a good, but an evil—therefore, we should avoid all sin, as we would avoid our worst enemy. If we go into the fire, it will burn us; if we keep out, we shall avoid the blister. Sin will burn just like *fire;* and the only way to avoid the burning, is to avoid sinning. Suppose you try it! T. TWIST.

Few seem to doubt for a moment that contentment is the cause of happiness. Yet the inverse is true; we are contented because we are happy, not happy because we are contented.

For the Universalist Herald.

A Smile.

BY MISS C. B. HOLLIC.

This is that beam which characterizes us when happy, and is indicative of the pleasing emotions that repose in our minds. Yea, verily! A volume of meaning is buried in its depths, whether it beams on the countenance of youth, or wreathes the lips of age. It draws aside the curtain of the past, that sweet recollection may again traverse the field of by-gone days, awakening thoughts of some loved friend, or calling into being a thousand other reminiscences of the slumbering past.

A smile has power! When it quivers on the lip and dances in those dark blue eyes—expressing the deep emotions of the heart—it is the sunshine of my existence,—moments garlanded with flowers of the fairest hue. It would light up the darkest chambers of despair, and dispel the gloomy vapors that surround it. We have all felt the influence of a smile. "God makes no selection, but graciously smiles on all." Then give smiles to the friendless wanderer, as well as diffuse them amongst our select friends. Dear reader, wreathe thy face with kind, loving smiles; let them usurp always the place of cloudy frowns.—It is not the face alone that wins our hearts, but the expression it wears; nor does the soul, the noblest work of God, reveal itself so much in the fair, graceful form that surrounds it, as it does when it gleams forth in the lovely expression of a sweet, immaculate smile.

Duplin county, N. C.

Valuable Remarks.—In a No. of the Baltimore *Episcopal Methodist*, we have found some remarks on Prayer, which are truly impressive. We present the substance: Luther, in the midst of engrossing occupation, said—"I have so much to do, that I cannot allow myself *less than three hours a day* for prayer." The late Gen. Havelock, (Baptist,) when he expected a hostile engagement at 6 A.M., would rise at 4 A.M. for prayer. Some distinguished man—perhaps Judge Hale—used to say, that unless he engaged in private prayer and reading the Bible in the morning, *everything went wrong with him all day!* Prayer is the christian's vital element.

J. L. C. G.

☞ Brethren of the South and Southwest, do all you can to sustain the *Herald* these trying—aye, these perilous times. Let every Universalist in the South and Southwest remember that the *Universalist Herald* is our ONLY standard-bearer—that in these days of scarcely any support of preaching, this Journal is far more effective than even the living ministry, in the cause of christianity—*primitive christianity—the Bible—Universalism!*—all, one and the same cause. Let every Universalist, then, and every friend of Universalism, exert himself and herself to swell the list of *Herald* subscribers. Let all Universalists and all friends of Universalism do everything possible to *keep the Herald going*, these hard, *hard* times! Delinquent subscribers, wherever you are, "pay your dues;" "*come up to the Captain's office and settle!*"

J. L. C. G.

When a man desires to sleep he desires to hear no noise; so when a man doth desire to sleep in sin, he desires not to hear the voice of grace disturbing him; and the devil, like a diligent chamberlain, draweth the curtains of darkness and security around him.

No law of health is more important than this: "Johnny, my boy, stand erect; sit erect; walk erect; and even when in bed don't watch your toes all night with three pillows under your head. Don't allow your vital organs to double up in a heap, at any time."

In the current of life, beware of the gulf of intemperance.

The Blasphemy against the Holy Ghost.

It is contended by all Trinitarians, that the sin against the Holy Ghost will never be forgiven, neither in time nor in eternity; in this life, nor the life immortal. They also assert that there is a trinity in unity, and a unity in trinity. Or, in plain English, they affirm that the Father, Son, and Holy Spirit, are one and the same being. That there are three *persons* in the Godhead, and these three are one God. That the Father is God, the Son is God, and the Holy Ghost is God. All co-eternal in existence, co-equal in wisdom and power; and that this trinity constitutes not three Gods, but one. Then the Father is no older than the Son whom he begot; the Son is as old as his Father, and the Holy Ghost, which proceedeth from the Father and the Son, is as old as the Father and Grandfather.

Again. Admitting the above theory to be correct, it would be impossible for any person to sin against the Father or the Son, without sinning against the Holy Ghost at the same time.—Now, St. Paul assures us that "*all* have sinned, and come short of the glory of God," "No man liveth and sinneth not." Then we affirm that all are sinners, and on the Trinitarian hypothesis, *all* mankind have sinned against the Holy Ghost. And if the sin against the Holy Ghost is unpardonable, then all creation, and "the rest of mankind," will be lost forever, as sure as fate.

For an explanation of this subject, see Dr. Clark's Commentary, *in loc.*

TIMOTHY TWIST.

☞ On making application to a brother *in humanity*, to take the *Universalist Herald*, said "brother" responded that he had been always taught to beware of Universalism;—that it was "*consoling*," and, we added, "*true!*" Still our anti-Universalist contemporary was afraid that the *consoling doctrine of blessing* cannot be true! Now, the neighbor, so much afraid of Universalism, is a *swearing* man—for we have been shocked at his profanity; is not his declension, then, on the ground of apprehension of error, a decided compliment to the cause of blessing and reverence, not of cursing and profanity—for which the *Herald* pleads?

J. L. C. G.

The Point of Difference.

The point of difference between Methodism and Universalism is simply this: Will all souls ever become obedient to the divine commands? Will all finally yield to the divine influence, and comply with all the conditions necessary to their salvation? It is not, can or will any be saved without voluntary obedience? or, will God force men to be saved, contrary to their wills? but, are men such free agents, that God can never influence them to a willing or voluntary obedience?

Methodism says they *are*. Universalism says they *are not*. Methodism urges the fact, that many are now ignorant, sinful, disobedient and impenitent, as proof that they will be—as proof that God cannot save all, and that many, or at least *some*, will ever remain impenitent! On the other hand, Universalism teaches that God possesses *moral omnipotence;* that he can influence all souls, in the fullness of time, to voluntary obedience—that Truth and Love, Light, Knowledge and kindness are mighty, and will prevail—that the fact that some, and even many sinners, have already been enlightened, converted, regenerated and saved, is proof that others may be, by the use of means; and if the means devised by infinite wisdom are sufficient, and if the use of them is continued long enough, they are sure to succeed in the end in bringing home all the wanderers of earth. Universalists also allege that the Scriptures distinctly teach that "all who die in Adam shall be made alive in Christ"—that as many as have become sinners "shall be made righteous."—*Christian Repository.*

The disciples found angels at the grave of him they loved, and we should find them too, but that our eyes are too full of tears for seeing.

Salvation by Death.

To the Editor of the Ambassador:

I am glad you have had the courage to meet and expose that feature of doctrine taught as Universalism, the adherents of which would like to make distinctive to our sect. There has been too much compromise already for the moral health of the people; and the denomination has been charged, and we think justly, of holding sentiments derogatory to righteousness in the world, in strengthening the hands of the wicked by promising them life and peace at the moment of dissolving nature. Is the doctrine of "Death and Glory," for saint and sinner alike, does not benefit mankind in this state, it certainly can benefit them nowhere. If it is immoral in its tendency, it is even wicked to preach it. It has been a reproach to us, and no doubt has kept many a thoughtful, sincere man from joining our ranks. Of course those that hold the views that we are considering do not like to own up that death is their Savior, but I do not see what difference it makes in the agencies claimed, so far as results are concerned; but we understand the object to be to assume the work as Christ's; thus making it respectable, by giving it the appearance of truth, supported by revelation.—According to their views, I do not see how they can deny that death saves from sin; yet the Scriptures make this a special work of Christ. "He shall save his people from their sins." Any scheme of Universalism that undermines all incentives to righteousness in this world, and encourages vice and sin, by saying no special judgment shall overtake the perpetrator—no punishment, save perhaps guilty conscience, that all will be well at death anyhow, I have to hang my head when I hear preached. I am ashamed to listen to ministers professing our name when they advance such doctrine; and if I did not think Universalism possessed better grounds of hope, and truer to God and humanity, I should not be one. The mechanical salvation brought to view through a resurrection of each individual at death to glory and immortality, I have long viewed with fearful apprehensions, as tending to evil. If worldly-minded, heartless, unprincipled and selfish men can be made to believe they can escape all punishment for sin, as Orthodoxy teaches, by repentance any time "while the lamp holds out to burn;" or, as some Universalists teach, be saved after death without even repentance at all, and have no punishment only a guilty conscience in this life, which they take precious good care to not let trouble them much; the terms are all that can be desired. We think facts prove this.

Reduced to an Absurdity.—"*Reductio ad absurdum*" is the Logical Latin phrase, used in the books, meaning that something is reduced to an absurdity.

Let us see, if we can reduce the idea of absolute endless punishment to an absurdity.

It is an absurdity to suppose that God will endlessly punish those who have ceased to be sinners. If all souls retain their power in the future state, then to repent and obey God, they *may* repent, and obey Him. If all should thus repent, then He punishes forever those who have repented, and so ceased sinning. If sinners lose all power of repentance, can not repent, nor do right, and so cease to be sinners, then God punishes forever those who have ceased to sin, because their freedom and moral power have ceased. In either case, God must punish everlastingly those who have ceased to be sinners, which is absurd and incredible.—*Rev. Eli Ballou, D. D.*

Freemasonry stands not on the corners of the streets to be seen of men. She could not compass sea and land to obtain proselytes. Whoever seeks her fellowship, must come of his own free will and accord. No invitations must be extended to him, to govern or bias his mind to knock at the door. All unworthy motives and desires must be removed from him by members of the Craft. She annihilates every party consideration. By her conciliating manners, she reconciles all party opinions. By her truly Catholic spirit, she bows every knee to God, and causes every tongue to confess feelingly, and reverently acknowledge his superintending providence over all; and realize in spirit that, by the Almighty Father, all are one blood, and should be governed by the divine spirit of our calling. All unite in soul and mind to the promotion of everything good and virtuous.

Exposition.

"He that believeth on the Son hath everlasting life: and he that believeth not on the Son, shall not see life, but the wrath of God abideth on him." John iii. 36.

This passage has been sometimes quoted to prove that some will not be saved in the future world. This is shown by giving it a literal explanation. "He that believeth not on the Son shall not see life." But this proves too much. It implies that all those who did not believe at the moment John uttered these words, could not be saved; much more none in this age. But all sects have faith that those who can be induced to believe on Christ at any period in this life, will be saved. All believe in the possibility of some being saved. If not, all the efforts to secure the salvation of sinners would cease now and forever, as these efforts are put forth under the conviction that they will prove successful in securing the salvation of some, at least. The evident meaning is, that those who do not believe on Jesus as the Savior of sinners, will not see, or enjoy life, so long as they continue in a state of unbelief. But it does not mean that if a man once becomes an unbeliever, he must necessarily remain so always. "The wrath of God," or the punishment which God inflicts upon him for his unbelief, abides on him just as long as he refuses to believe, or continues in a state of impenitence, and no longer. When he repents, and does works correspondingly, he will be delivered from this punishment and saved, whether he does it in this or the future world.

And the term "life," or "everlasting life," does not favor the doctrine of salvation being put off into the future world entirely. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. According to this definition, eternal or everlasting life consists in the knowledge of God the Father, Jesus, the Savior; or the spiritual life which the child of God and the disciple of Jesus enjoys in this state of existence. There is no direct reference in this passage to the future state, and it contains no proof of a limited salvation, and no argument against the doctrine of universal salvation.

It shows the importance of faith in Christ as the Savior of sinners, and illustrates the sad effects of neglecting his teachings or refusing to conform to them in this life. It is thus seen to be eminently practical in its character, and deserves our serious consideration.—*Rev. J. S. Lee.*

Pure Religion.—Pure and undefiled Religion is illustrated, in the epistle of James, by visiting the widows and fatherless in their affliction, the worker meanwhile keeping himself unspotted from the world.

Many years ago, a Universalist brother—name forgotten, call him Mr. Howard, resident somewhere in the State of New York, I believe—was known to be of clear life and charitable, but not considered religious, because he would not attend the neighborhood prayer-meetings. He was, indeed, regarded hostile to the protracted, proselyting exercises of that day.

A gathering of this sort, in the humble abode of a very poor family in which there had been much sickness, was one evening in the full tide of successful experiment, when the door was pushed open and several baskets and bags of provisions were thrust into the room out of surrounding darkness, with the announcements, "Mr. Howard's prayer!" and instantly the door was closed by the invisible angel of the Universalist farmer.

The Universalist friends in Danbury, Conn., indulge in the same sort of prayers, in behalf of the few needy families of believers in their midst.

A. C. T.

Our fathers believed in special answer to prayer. They were not stumbled by the objection about the inflexibility of the laws of nature; because they had the idea, that when the Creator of the world promised to answer human prayers, He probably understood the laws of nature as well as they did. At any rate, the laws of nature were His affairs, and not theirs. They were men, very apt, as the Duke of Wellington said, to "look to their marching-orders."

Flowers are the stars of earth, stars the flowers of heaven, and birds are singing star flowers of the air.

The Herald:

JOHN C. BURRUSS,
Editor and Proprietor.

S. J. McMORRIS, J. L. C. GRIFFIN,
R. R. STRAIN, T. TWIST,
CORRESPONDING EDITORS.

Notasulga, March 15, 1868.

All may be Agents.

Any person who knows himself to be honest, may act as agent for the HERALD. We rely upon our friends all through the North, to aid us.

How to Obtain the Herald.

Enclose $2 in a letter, write plainly the name of the person to whom the paper is to be sent, also, the name of the Post Office, County and State. Direct your letter to John C. Burruss, Notasulga, Ala., and on return of mail the paper will reach you.

General Traveling Agent.—Rev. M. W. GRAHAM is authorized to act as general agent for the *Herald*. Friends who subscribe to the paper through him, will not only help the cause generally, but help to keep him in the field.

Keep it Before the People,

That the *Universalist Herald* is rapidly extending its usefulness.

KEEP IT BEFORE THE PEOPLE,

That the *Herald* is a candid and independent paper.

KEEP IT BEFORE THE PEOPLE,

That all respectful writers can be heard through the *Herald*.

KEEP IT BEFORE THE PEOPLE,

That the *Herald* is an able advocate of Universalism. Our opposers admit this.

KEEP IT BEFORE THE PEOPLE,

That the *Herald* is doing great good for Universalism in the South.

KEEP IT BEFORE THE PEOPLE,

That all phases of Universalism can be represented in the *Herald*.

KEEP IT BEFORE THE PEOPLE,

That the editor of the *Herald* is a native Southerner, and expects to "live and die in Dixie."

KEEP IT BEFORE THE PEOPLE,

That Southern Universalists ought to do their best to increase the circulation of the *Herald*.

KEEP IT BEFORE THE PEOPLE,

That all who take the *Herald* ought to pay for it promptly.

KEEP IT BEFORE THE PEOPLE,

That the *Herald* appeals to Southern Universalists to sustain it—not in *words*, but in deeds.

KEEP IT BEFORE THE PEOPLE,

That we need the united efforts of our friends all the time.

KEEP IT BEFORE THE PEOPLE,

That our religious opposers would rejoice to see the *Herald* go down.

KEEP IT BEFORE THE PEOPLE,

That the *Herald* appeals to every friend of a free press in the South, to lend it material aid.

KEEP IT BEFORE THE PEOPLE,

That we are determined to devote our best energies to the interests of the *Herald*.

KEEP IT BEFORE THE PEOPLE,

That Universalism in the South is fast recovering from the shock of war.

KEEP IT BEFORE THE PEOPLE,

That every man and woman who reads this article, should resolve to do something clever for the *Herald* at once.

KEEP IT BEFORE THE PEOPLE,

That new subscribers to the *Herald* are being sent in regularly.

KEEP IT BEFORE THE PEOPLE,

That we have an able corps of correspondents, and that with their united aid, the *Herald* will be still more attractive.

Bigotry.

This monster, which "steals the livery of heaven to serve the devil in," is still rampant in the land. Wherever it exists Christianity dwindles.—Is it truly "the abomination of desolation," and should be spurned by every lover of his race. It is the offspring of small, malignant minds, not to be found in none other.—Great minds are always charitable, liberal and kind. But bigotry is censorious, ignorant and vindictive. It [illegible] that has kindled all the [illegible] and Smithfield fires and [illegible] all the rules and thumb-[illegible] that have yet been used in the [illegible] work of making men think [illegible]

☞ The address of father S. J. [illegible] Wetumpka, Ala. Letters designed for him should be addressed accordingly.

Universalism and Justice.

Our opposers say Universalism is contrary to justice. This objection is unfounded, as we shall now proceed to prove.

What does justice require? Its demands may be summed up in few words: they require that *all wrong shall cease*. This definition will be readily conceded by all. Is sin a wrong? Evidently, all must admit that it is wrong to sin. The wise man has truly said, "He that sinneth, wrongeth his own soul." Prov. viii. 36. Justice, therefore, *cannot* demand that human beings shall be stereotyped in sin to all eternity, for this would say that justice demands continual wrong, which would be a paradox.—It follows therefore, from these premises, which none can deny, that nothing but the eradication of all wrong from the universe of God, will ever satisfy the nature of even-handed justice. Hence it follows, that Universalism and justice are identical—they cannot be separated. "All have sinned and come short of the glory of God." So say the Scriptures; and "All like sheep have gone astray".—Justice, therefore, will require the *return* of *all* that have gone astray, because, to go astray, is to go wrong. How then can some say, that because many have lived and died in gross wrong, therefore, they must always be *kept wrong!* A little reflection will refute this great fallacy. If men do wrong to-day, think you justice requires they shall do wrong to morrow, and all the days of their lives? Assuredly not! And yet this is the common teaching of the doctrines of the day. That is to say, that God will never allow the demands of justice to be executed—will never permit those that leave this world in error, ever to be put right!! What reflective man can entertain this monstrous idea? Are the laws of the land predicated upon such a false principle as this? When men steal, lie, cheat and murder, do the laws of any land require that they must be kept in the practice of these abominations, as long as they live? Assurdly not! Any man with half an eye, can see, that the laws which are presumed to be framed on the principles of common sense and justice, require that a *stop* be put to such doings; and as far as the imperfection of human wisdom can devise, this end is attained. God is perfect in all his attributes—his wisdom is complete; and the ends of justice (the abolition of all wrong) can never be thwarted or baffled. Justice may apparently move with tardy step, but it is just as sure to triumph, sooner or later, as that God reigns. It is not right for people to forsake God—it is not right that they withhold from him that rational homage which all intelligences should pay to him; and therefore sin and transgression, and their concomitant, misery, must come to an end, and God be adored by his entire intelligent creation!

Away, then, with the blasphemy, that man must wail in sin and pain *forever*, and that justice requires this awful thing. It, on the contrary, demands the overthrow of all wrong, and its claims will never be satisfied, until right shall triumph wherever wrong has existed—until all enemies to our happiness are destroyed.

"Then the end,—beneath his rod
Man's last enemy shall fall!
Hallelujah! Christ in God,
God in Christ is all in all!"

Pianos! Pianos!! Pianos!!!

We have made arrangements with Mr, Chas. M. Stieff, Baltimore, by which persons can purchase pianos through us, from him, $25 *less* than Baltimore prices. Persons wishing to purchase, will please correspond with us.

☞ When more convenient, persons can subscribe to the *Herald* for six months, by forwarding one dollar.

☞ "Faint heart never won fair lady," and it never accomplished any thing of importance. It is the brave, determined heart, that removes difficulties, and triumphs over seeming impossibilities.

☞ No "commandment" was ever given us, only in reference to our own welfare and happiness. What we may do, or leave undone, affects but ourselves—not the God who made us. One day in seven is set apart as a day of rest. Why? Because incessant labor brings physical inconvenience.

**

"Too Poor to take a Paper."

So say some people, but do they not underrate their ability? We really think they do, and if they will reflect a little we think they will come to the same conclusion. To receive the *Universalist Herald* a *whole year*, will cost only two dollars, a small sum indeed; and yet it will secure much valuable reading for yourself, your wife and children if you have them. Two dollars, and can you not afford that small sum for the benefit of your family? Think! Why only two bushels of corn, or four bushels of potatoes, two turkeys or a few chickens, are necessary to raise this small amount! Even a few pounds of butter will enable you to do it.

But do you not spend more than this small sum every year, in things which might be dispensed with? How much do you spend in tobacco or alcoholic stimulants, that might very well be dispensed with? Think, and you will be convinced, that in curtailing your expenses for such things you will be amply able to spare two dollars before very long. Every family in the land, ought to have the *Herald*.—Your wife would like to read it—you would derive much useful information yourself, and your children should have the privilege of reading it, that they may learn to remember their Creator in the days of their youth. It is bad policy, we assure you to starve the mind—let it have nourishment that is wholesome and refreshing. This, Universalism is. Come then and partake.

Echo Men.

Men of this kind are to be found in every community. They think what others think, and say what others say, but never originate or advance an idea that can "stand alone" on its own merits. They are slaves to public opinion, and simply follow the treadmill of thought laid down by others, never dreaming that it is by antagonisms that truth is evolved. We should receive no idea, unless it has common sense to recommend it.—Doubt is the sentinel of truth, and no man should adopt any theory when doubt preponderates against it. We would by no means encourage unreasonable doubts; but we mean to say that opinions of any kind should be put to the closest scrutiny, before we put them forth as truths. It is by the contact of flint and steel that sparks are emitted; and a collision of ideas is equally necessary to elicit truth. But men who stand with stupid gaze to echo the opinions of the unthinking multitude, never know the luxury of honest, independent thought. They live and die without leaving any *mind-prints* behind, and posterity will never know that such individuals ever lived. Give us free, wide awake thought, and then we shall have some hope of arriving within sight of truth. Say "yes" to nothing for "manners," but only because of its truth; and when men feel that they have the truth, they will court investigation.

Well has it been said, that "there is no greater bore than a humble echo, that repeats and assents to whatever one suggests or asserts. It is a nuisance to be coincided with always. A man of sense likes to argue his points and prove his positions.

The whetstone of opposition sharpens his wit; but, met with a continual affirmative iteration of his own words, his game is blocked, and he is, so to speak, dumbfounded. On the contrary, a sententious, "No, I don't think so," puts a man on his metal. If wrong, he has a chance to be set right, or of enjoying an honest triumph. To be in company with one who has no opinion but your opinion, is as bad as being caged with a macaw. If you ask an individual in the habit of agreeing with everybody, the reason of his complaisance, he may tell you, perhaps, that he hates controversy.—Hates controversy! He might as well say he hates truth; for disputation is the crucible in which the gold of truth is separated from the alloy of error.

How many things were taken for granted in former ages, that modern argument has shown to be mere fallacies! The great object of the man of mind is to acquire knowledge; but he can learn nothing from those who are always ready to pin their faith to his sleeve, without taking the trouble to think for themselves. We detest the suavity that is too polite to doubt, and the indifference that is too phlegmatic to argue."

☞ Br. Livermore and his excellent, accomplished wife, are held by me in the highest fraternal esteem; and I would not, on any account, or unnecessarily, indite aught that could, by possibility, wound their feelings, or those of any other of my brethren and friends in the North, "of like precious faith." There are, unquestionably, not a few in the North, who "profess and call themselves Universalists," and who also cherish feelings towards us of the South, akin to those entertained by Beast Butler, Sumner, *le pusillanime*, and Wilson, *l'hypocrite*, and whom no Southern Universalist, who respects either himself, or the great cause of Truth, *can respect*, much less "fellowship." But Bro. Livermore is not one of them, nor is there *one* so alien to honor, I verily believe, among all the brethren whom I so much esteemed, in gone-by days, when "going in and coming out" among them; but, with regard to the matter of Southern patriots being "*traitors*" (*!!*) and of Southern Universalists "needing conviction and conversion before they can be pardoned and restored to fellowship," I have to differ, *toto, cælo*, with Br. L., and all who hold such unreasonable, illiberal views. If President Davis and kindred noble spirits—our Lees, our Johnstons, our Wises, our Beauregards—are "*traitors*" and "*rebels*," then, verily, was the *Southern*—the *Virginian* GEORGE WASHINGTON both a traitor and a rebel!! It is true, that Washington discouraged all sectional distinctions and "geographical divisions," in relation to the affections of the people; so would all the noble champions of Southern rights and Southern honor, cherish and diffuse that identical enlarged nationality of patriotism, if the prejudiced villainies of such miscreants as Stevens, Wade, Colfax, Boutwell, *et id omne genus*, would allow them.

As to the thread-bare assumption of the treason of those patriots who were "*rebels*" precisely as Washington was a rebel, it is utterly unjust alike to the living and the dead. As to the fallen in their country's cause, we can say, in the language of our brave, enlighted and patriotic Wise:

"The blessed and ever glorious dead are not here to defend their memories from the taint of the reproach of rebellion and treason." "Alas!" continues my beloved old Representative in a Congress of honester days—"Alas! I am alive and here, and am bound at every hazard to declare that these men were *no rebels* and *no traitors*—that they were pure patriots, loyal citizens, well tried and true soldiers; brave, honest, devoted men, who proved their faith in their principles by the deaths which canonized them immortal heroes and martyrs."

Until the ordinance of secession was passed by South Carolina, I clung to the "Union,"—my *greatest* objection to secession being, that the Universalist Church of the United States—then the *fifth* in size, of all the denominations in this country—must be divided; but, after "the Rubicon was passed," all my sympathies were with my own people. J.L.C.G.

☞ Can we believe what we do not understand? Yea, verily! saith our divines. The lowly shrub, with its flowers and fragrance; the lofty tree, with its foliage and shades, once germs beneath the soil, then sprouts upon its surface, the one attaining surpassing beauty, the other, heaven-aspiring grandeur—are ensamples. We know not by what process these ends are attained, but the facts are before us, and seeing, we believe.—May not second thought, say we, relieve us from this and many like errors? In this case, we believe in the fact, but knowing nothing of process, believe nothing about it.

If the Bible, in any of its parts, is a mystery, can it be said, in so much, to have been written for our edification? and were so many of its leaves a blank, would they not be equally available?

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☞ Virtue and Vice as assuredly superinduce happiness and misery, as the substance the shadow. They are one and inseparable. The circumstance, all, of pomp and worldly grandeur, changes not the relationship,—and so it will remain forever.

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☞ Money can be sent by mail at the risk of the editor.

☞ Post masters are requested to notify us when the Herald is not taken from the office. The law requires this.

From A. Campbell's Millennial Harbinger.

Jesus Christ our Pattern and Example in All Things.

Blessed, hallowed name of Jesus! All my being bows in reverence, gratitude and love to that sacred Name! God—the ever-blessed God and Father of all—who is love, "hath highly exalted him, and given him a name which is above every name; that, at the name of Jesus, every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9, 10, 11.

"Jesus, there is no dearer name than Thine,
Which Time has blazoned on his mighty scroll;
Nor wreaths or garlands ever did entwine
So fair a temple or so vast a soul!
There every Virtue set his triumph seal:
Wisdom, conjoined with strength and radiant grace,
In a sweet copy, Heaven to reveal,
And stamp *perfection* on a mortal face!
Once on the earth Thou wast before men's eyes,
That did not half thy beauteous brightness see,
E'en as the emmet does not read the skies,
Nor our weak orbs look thro' immensity!"

Who can read the simple, Scripture records of the benevolence and compassion of our blessed Savior, without loving and blessing his hallowed name! How inspiring of comfort, of strength, of love, of gratitude, are these simple and sublime words—"*Jesus Christ maketh thee whole*"!

The benevolence of our Lord is the "express image" of God's benevolence. In contemplating the inexhaustible goodness of Him, who, by a word or look, imparted "*perfect soundness*"; in whose strength and by whose grace the apostles healed the sick, (Acts iii. 16, and ix. 34,) the appreciative mind is affected with the profoundest admiration, and the grateful heart is touched with overflowing gratitude! How appropriate the prayer, to be enabled "to follow the blessed steps of his most holy life"!

But, how are we to make Christ our pattern? Says Bartlett: "As a scholar that writes after his master's copy—he begins every line as his master begins, and ends as he ends; he frames every letter as his master frames it, joins letters and syllables as his master does, though there be no equality. He cannot write so well as his master, yet there is a similitude; he labors to imitate and write like his master. So true Christians, though they cannot live and walk so exactly as Christ did, yet they labor to come as near to him as they can—to imitate and follow him, though not in his divine acts, as working miracles—yet in his moral and human acts; so they labor to make him their only pattern in their deportment both towards God and man. For instance, his carriage toward God was full of piety, faith, zeal, heavenly-mindedness. He went about, doing good to the bodies and souls of others; and in THIS we are to imitate him."

J. L. C. G.

☞ If, said a neighbor, of some literary position, all men are *certainly* amenable for their acts—rewarded according to their works—is there not an inconsistency in the reading, that the God of nature causes the sun to shine alike upon the just and the unjust—his rains to descend upon the good and the evil? The trouble here, we replied, is but seeming. Wait.

Some weeks subsequently, meeting the same neighbor, "Major," said he, "the rains that have fallen have ruined me irretrievably. My crop, before the mishap, was hardly in a salvable condition; now, I cannot plow for some days, at best, and the weeds and grass must overrun my fields, and the crop be lost." "Ah!" replied I, "we now have a solution of the difficulty suggested by you, sometime since.—My crop was in fine condition. I had done my part, and could avail myself of, and convert the same rains into a blessing, which you, by mismanagement and negligence, converted into a curse."

How prone are we to lay at others' doors, that for which we alone are blameworthy! What a sad commentary upon human frailty, that when we have misapplied and miserably perverted the blessings of heaven, to our own undoing, we turn and impugn the goodness of God himself!

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"The triumphs that on Vice attend,
Shall ever in confusion end;
The good man suffers but to gain,
And every Virtue springs from pain."

These lines sufficiently identify our poet, and might well be adopted as a Universalist motto.

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A chaplain in Arkansas says that a man buying furs was conversing with a woman, at whose house he called, and asked her if there were any Presbyterians around there. She hesitated a moment and said she guessed not—"her husband hadn't killed any since they'd lived there."

For the Universalist Herald.

Plains of Dura, Ga.

AMERICUS, March 6th, 1868.

Br. Burruss: The "spirit moveth me" to write you a few lines. I have just perused your article, "*Sad State of Affairs*," in the *Herald* of the 1st instant, and beg the privilege of saying a word in *extenuation* of some of the brethren implicated in your lamentations over the desolations of our Zion, in this section.

'Tis true, Br. Burruss, that great apathy prevails among the brethren at the "Plains of Dura," and elsewhere. But there is a reason for it. Our people, generally, of all denominations, are financially bankrupt, and most of the fathers in our Israel find it difficult, since the war, to make a support for their families. They are dispirited as well as impoverished, and I know, from sad experience, how hard it is to be "spiritually minded," when the gaunt wolf of famine is howling at your door. The "spirit is willing, but the flesh is weak." Business is dull, and all our time and attention are absorbed in things that pertain to earth-life.

Still, I do not think that the brethren at the Plains have lost their faith in the doctrine of the "Restitution of all things." For one I suppose to be alluded to, in your article, I can say that he stands to-day not only as firmly grounded in the *faith* as he was thirty years ago, but he has *progressed* somewhat, in compliance with the Scriptural injunction, "add to your faith *knowledge*." He feels that he "*knows* that his Redeemer liveth," and that "Life and Immortality" are the inheritance of all the brotherhood of man, and a *blessed* immortality, at that! And in accordance with this knowledge, my heart "burns within me" to go forth again and proclaim the "unsearchable riches" of the glorious Gospel. But, like my brethren at the Plains, my surroundings and situation prevent, and I am doomed to wait for yet a season, to "take my staff and travel on" in the good way my aspirations incline me.

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With heart-felt wishes, Brother B., for the prosperity of the *Herald*, and fraternal greetings to your valued correspondents, S. J. McM., J. L. G., B. F. S., and others, bidding them "God speed" in the work they are called to do, I remain,

Very truly, your Brother,
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☞ If boys were properly taug[illegible] at home, they would not break wind[illegible] glass, as is their present custom.

LIBERAL OFFER FOR NEW SUBSCRIBERS!

We will club the *Universalist Herald* and the *Phrenological Journal* together for the low price of *four dollars*. The price of the *Phrenological Journal* alone is $3. But in order to induce our friends to increased activity, we will send them *two* to every new subscriber, for $4. The *Phrenological Journal* is ably edited by Fowler & Wells, the most eminent Phrenologists in this country.

Premiums for Subscribers.

In order to encourage our friends to aid us these trying times, we will for every new cash subscriber, give a premium, our discussion with D[illegible] Novick Pierce on the Trinity.

An Angel in the House.

A house that has such an angel as described below, may be said to have "Paradise Regained."

"WHAT IS A DARLING?—It is t[illegible] dear little, beaming girl who me[illegible] one on the doorstep; who flings h[illegible] arms around one's neck, and kisses o[illegible] with her whole soul of love; w[illegible] takes one's hat, who relieves on[illegible] coat, and hands the tea and toast [illegible] prettily, who places her elfish form [illegible] the piano and warbles forth unsoli[illegible] ed, such delicious songs; who cast h[illegible] self at one's footstool, and clasps on[illegible] hand, and asks eager, unheard of qu[illegible] tions, with such bright eyes and flus[illegible] ing face, and on whose light, flos[illegible] curls one places one's hand and breath[illegible] "God bless her!" as the fairy for[illegible] departs. But there is an angel fo[illegible] lowing her footsteps, who is not visib[illegible] to us, but who is anxious to bear o[illegible] darling from us, and in the mind's e[illegible] its white shadow flits between us a[illegible] the darling of our hearth."

RELIGIOUS EMOTION. — The em[illegible] tionalists think that piety consists [illegible] high feeling. They think that the[illegible] are near to God when they experien[illegible] rapturous enjoyments, and have ra[illegible] turous visions. Why, you are n[illegible] nearer the sun when the clouds a[illegible] gone than when the clouds are over i[illegible] You may enjoy the sun more when [illegible] is unobscured, but the clouds make n[illegible] difference in your distance from it.

The emotionalists have a convictio[illegible] that God is near to them when the[illegible] feel intensely. Their idea of a rel[illegible] gious life is, that it is a glorious fou[illegible] tain continually throwing up its spar[illegible] ling waters, its treasures of experi[illegible] ence. They do not realize that a ma[illegible] may be just as much a christian, tha[illegible] he may be just as conscientious, ju[illegible] as earnest in life, just as correct i[illegible] thought and in act, without experien[illegible] ing such intense emotion.

A man without this high emotiona[illegible] nature may not be so rich in experi[illegible] ence; but piety is not to be measure[illegible] by the amount of feeling which can b[illegible] generated. Great enjoyment and sa[illegible] emotion may flow from intense emo[illegible] tions; but it is not, therefore, a chara[illegible] teristic element of Christian experi[illegible] ence.

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☞ Mrs. Lucy Parker, who had a horse stolen from her about three years ago, recovered it quite unexpectedly the other day. Rev. E. B. Zachary, who has lately removed within a few miles of town, rode the animal to town, and it was identified. Mr. Z. had traded for the animal in good faith.

☞ The rise in cotton at the eleventh hour, has caused business to revive, somewhat.

☞ If boys were properly taught at home, they would not break window glass, as is their present custom.

LIBERAL OFFER FOR NEW SUBSCRIBERS!

We will club the *Universalist Herald* and the *Phrenological Journal* together, for the low price of *four dollars*. The price of the *Phrenological Journal* alone, is $3. But in order to induce our friends to increased activity, we will send the two to every new subscriber, for $4. The *Phrenological Journal* is ably edited by Fowler & Wells, the most eminent Phrenologists in this country.

Premiums for Subscribers!

In order to encourage our friends to aid us these trying times, we will, for every new cash subscriber, give as a premium, our discussion with Dr. Lovick Pierce on the Trinity.

An Angel in the House.

A house that has such an angel as is described below, may be said to have "Paradise Regained."

"What is a Darling?—It is the dear little, beaming girl who meets one on the doorstep; who flings her arms around one's neck, and kisses one with her whole soul of love; who seizes one's hat, who relieves one's coat, and hands the tea and toast so prettily, who places her elfish form at the piano and warbles forth unsolicited, such delicious songs; who cast herself at one's footstool, and clasps one's hand, and asks eager, unheard of questions, with such bright eyes and flushing face, and on whose light, flossy curls one places one's hand and breathes "God bless her!" as the fairy form departs. But there is an angel following her footsteps, who is not visible to us, but who is anxious to bear our darling from us, and in the mind's eye its white shadow flits between us and the darling of our hearth."

Religious Emotion. — The emotionalists think that piety consists in high feeling. They think that they are near to God when they experience rapturous enjoyments, and have rapturous visions. Why, you are no nearer the sun when the clouds are gone than when the clouds are over it. You may enjoy the sun more when it is unobscured, but the clouds make no difference in your distance from it.

The emotionalists have a conviction that God is near to them when they feel intensely. Their idea of a religious life is, that it is a glorious fountain continually throwing up its sparkling waters, its treasures of experience. They do not realize that a man may be just as much a christian, that he may be just as conscientious, just as earnest in life, just as correct in thought and in act, without experiencing such intense emotion.

A man without this high emotional nature may not be as rich in experience; but piety is not to be measured by the amount of feeling which can be exhibited. Great enjoyment and satisfaction may flow from intense emotion, but it is not, therefore, a characteristic element of Christian experience.

Comfort in Affliction.

BY REV. NEWMAN HALL.

No. 8.

I knew of an old Christian woman in England, very devoted, always going about doing good. Activity was the very soul of her existence. She could never rest but in laboring amongst the sick, the sorrowful, and the dying, to help them. She was afflicted with an asthmatic complaint, and unable to stir out of her house.—A friend who was visiting her, said, "Are not you very unhappy, now that you cannot be active as you used to be?" Her reply was, "God used to say to me, 'Betty, go here, and Betty, go there,' and now he says, 'Betty, sit down there and cough.'" She felt that what her God told her to do was the best; and her pleasure was in submission and obedience. Oh! it is hard work to learn to be quiet when our natural temperament would lead us to be busy; but God can give us even such grace as this. When we remember that he is our God, and that he is the health of our countenance, we shall feel that nothing else is essential to us but him. He overrules all things; and "all things work together for good to them that love God." Sorrowful things as well as joyful things--things in opposition to our temperament, our bodily yearnings and mental longings, all these shall work together for good to them that love God. We do not know how; it is a machinery where we do not see the action of wheel with wheel; but God, the great Machinist, knows, and he overrules. Take out that particular wheel, and the whole machine would go wrong. Although I may not understand its movements, and although it seems to be going contrary to all my feelings, hopes and desires, it is part of the machine; God is overruling it, and he will assuredly bring good as the result to those who serve him. "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

They are not only followed by eternal glory, but they themselves conduce to it; they fit us for that glory; they prepare us for that inheritance. A dear old saint in London, in whose house I was when blindness struck him, had reason to apprehend it, but thought it would not come so soon.—He rose and could not see, and has never seen since. He was the most cheerful person in that house on that day, and cheered us all by his wonderful resignation. Speaking to him the other day, he said, "I thank God for my blindness; I have had more of Scripture read to me, have had more communion with heaven, and more real enjoyment than I ever had before." God can be the health of our countenance in the midst of all earthly sorrows and deep privations. "Whom the Lord loveth he chasteneth." We shall yet praise him; and if we do not know now, we shall know hereafter. No affliction for the present seems joyous. No Christian is bound to look upon it as joyous—it is a grievous thing. Pain is pain, sickness is sickness, bereavement is bereavement, and unkindness is unkindness, and there is no getting away from it. Nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby. We are to trust in God, and he will assuredly fulfil his word. He will make our troubles to subserve his glory and our good.

"Since all that I meet shall turn for my good.
The bitter is sweet, the medicine food:
Though painful at present, 'twill cease before long;
Then, oh! how pleasant the conqueror's song!"

But the sorrow may be spiritual.—"Why art thou cast down, O my soul?" Perhaps some one replies, "I am cast down because I am in doubt and heaviness of mind; I am in grief and sadness; I do not think I believe aright; I do not think my notions of religion are correct—I do not think I love as I ought to love—I do not think I obey God as I ought to obey him. I have been getting all sorts of books on self-examination, and prying into the state of my mind and heart. I am very much afraid I am not sincere, and that I was never truly converted. I am afraid so many years ago, when I came to the communion for the first time, I did not go with a proper mind and disposition. Oh! if I should be deceiving myself! I am so unhappy." What shall I say in reply? "Hope thou in God." You are not to hope in yourself, but in God. Do you think that you are insincere, unbelieving, unloving, and disobedient? Then that only proves you are a sinner, and it puts you within the invitation. Jesus invites all that are weary and heavy laden to come to him. He came to save sinners, even the chief; therefore, if you cannot come confidingly as a saint, come as a sinner. If you did not come sincerely twenty years ago, come sincerely to him now, for he is just as willing to receive you. He knows that these doubts and fears originate from a heart really loving him, for you would not have those doubts if you did not really love him. You are seeking comfort from a wrong source; you are hoping in yourself, your tears and your experience. Hope in God. He is your loving Father. He desires your salvation. Hope in Jesus. He is your Elder Brother.

Religious Intelligence.

Lay Preaching.—Br. J. R. Hilyard, of Macon county, Ill., devotes Sundays to preaching to his neighbors, and is doing a good work. He was formerly a Baptist but is now blessed with a better faith.

Washington, Iowa, is a town of 4,000 inhabitants. On her way to Iowa City, Miss Chapin stopped here and preached, and found Universalists enough to form a society.

Rev. Dr. Eli Ballou, senior editor of the Vermont *Repository*, has been appointed agent of the Green Mountain Institute. He is trying to raise $20,000 for that institution.

Miss Marianna Thompson, of Mt. Pleasant, Iowa, now studying at the Theological School, Canton, N. Y., preached on Jan. 5, morning and evening, at a place about twenty miles from Canton, for Prof, Lee.

Rev. Dr. Chapin lectured for the benefit of a Methodist church in Washington Heights, Feb. 18th.

Shiloh Hill, Ill.--Our church here has a membership of thirty-two. Seven accessions have been made lately.

The new church of the Second Society in Indianapolis was dedicated Feb. 2d, Rev. J. S. Cantwell preaching the sermon. The edifice is 50x74 feet, with an audience room 42x67.

Br. H. Chase of Valpraiso, Ind., has commenced preaching. He has hitherto follwed the law.

On Sunday last, Rev. A. W. Mason received 72 members into church fellowship at Concord, Mich, and from 12 to 20 more were to be added last Sunday. The revival spirit seems to be spreading among our people.

The Universalist church in Chesepeake City, Md., is being repaired and will be re-dedicated early in April.—When finished it will be one of the neatest edifices in Cecil county. Rev. Mr. Shrigley of Philadelphia, is expected to preach there.

The friends in Conway and Locke, Mich., have kindly remembered Rev. W. W. Olds—presenting him over a hundred dollars.

Rev. S P. Carlton, State Superintendent of Ohio, gives the following report of his work for the six months ending Dec. 31, 1867. Preached 169 sermons, received 119 members to the church, restored 19 old members, baptized 10, organized two churches and one Sunday School, received $1,031.84.

We have just added seventeen more members to our church in Vevay, Ind. We now number seventy members, and our hearts are full of joy. Within two weeks, thirty-two members have joined us.

A Fair in South Danvers, Mass., gave the Society $650.

Rev. Dr. Ballou of the *Repository*, has been spending a short time and attending a conference in Huntingville, Canada East, where Rev. C. P. Mallory is pastor of a Universalist parish. During the conference twenty four persons united with the church.

Rev. E. Moore writes the *Star* that he has organized a church at Lena, Miami County, Ohio. consisting of 31 members. Subsequently others have joined. At New Palestine in the same state he has organized a church with eleven members.

A church was organized at Cedar Falls, Iowa two weeks ago, where Rev. R. G. Hamilton is settled The prospects of the new organization are very encouraging.

A Society has been organized in Macon City, Mo., and a preacher is much wanted.

Our friends in Plainfield, Ill., are holding services once in two weeks, when Rev. W. C. Chaplin preaches to them. They are hoping to build a new church at no distant day.

The Universalist church in Columbus, O., is to be re-built immediately.

A society of fourteen members was organized in White Cloud, Kansas, on the 14th ult., by Rev. J. E. Huston.

A revival is progressing in the Universalist church in Muncie, Ind. A large number of persons have joined the church.

Oakland Ind., church has taken on new life. Our congregations are large and composed of the best class of that community. We had a number of accessions and shall soon receive several more.

We hear, says the *Covenant*, that a Universalist church is to be erected in Litchfield, Ill., the present season.

Rev. W. H. Jewell, who is preaching three-fourths of the time at Pierceton, Ind., spends the remaining fourth at Warsaw, and other places in the neighborhood.

On Sunday February 16th, seven members were received into the Second Universalist church, at Indianapolis. Rev. W. W. Carry, pastor.

Rev. R. G. Harris has recently organized a church of eleven members in Chester, Ill. Others were almost persuaded to be Christians. Bro. Craig, of this place conducts meetings in the absence of the minister.

Universalism

Is a belief in one God, the Creator of all things, and the Father of mankind; in Jesus Christ, his Son, who is the true Teacher, Example and Saviour of men; in the Holy Spirit, the Comforter; in the certainty of retribution; forgiveness of sins; the resurrection of all men from the dead, and their final holiness and happiness in the immortal life.

It rejects the doctrine of vicarious atonement, and asserts the fundamental truth, that every transgressor must suffer the punishment of his own sins.

It teaches the forgiveness or removal of sin, but not of punishment.

It denies the doctrine of total depravity and original sin, and asserts the natural goodness of the human heart.

It teaches that Salvation is not deliverance from the torments of an endless hell, but from the bandage of sin; that it is inward and spiritual, and not from any outward evil.

It teaches the necessity of repentance and regeneration as the equivalent of salvation; that there can be no salvation without these.

It teaches that all punishment, whether here or hereafter, is corrective, and must, therefore, come to an end; and that finally, through the agencies of His infinite wisdom and love, God will reconcile and restore all souls to himself.

Receipts

For Cash received for this paper since our last issue.

		Paid	to Vol.	No
Jas Southerland, N.C.,		$3		
for W B Middleton,			2	4
Jno J Street,	"	2	2	1
Rev Danl Brewer, Ga.,		2		
for L D Wheeler,	"		2	24
Jno W Stark,	"	2		
for Jno Quinn,	"		3	2
E Conner,	"	2	3	1
W S Bexley,	"	2	3	2
J D Benton,	"	1	2	13
Robt Hutchings,	"	2	3	1
John D Palmour,	"	2	5	15
Jas Barker,	"	2	2	13
Rev Jas A Ryne,	"	1	1	16
John P Ryne,	"	2	3	1
Mrs Eliz Nolen,	Tex.,	2	2	1
John Shackleford,	Ala.,	3	3	12
Emanuel Cox,	"	2	3	1
A Gillis,	Miss.,	2	3	1
T Twist,	Mo.,	1.50		
for R B Carey,	"		3	2
Geo W Lake,	Va.,	7		
for self,			3	12
Mrs A A Abbott, Vt.,			3	2
and Frederick W Lake, N.C.,			3	2

MARRIED,

At the residence of the bride's father, in Tallapoosa county, March 3d, by Rev. J. H. Norton, Mr. Jacob R. Segrest and Miss Mary Waller.

OBITUARY.

Died, in Notasulga, March 9th, at the residence of Dr. B. F. Johnson, Mr. John K. Simmons, late Principal of the Notasulga High School, aged about 30 years.

Thus, in the prime and usefulness of life, he fell a victim to that insidious destroyer, consumption, which gradually undermined his constitution, until he was compelled to relinquish his duties as teacher, which he had discharged so faithfully, and so much to the satisfaction of his patrons.

For more than four weary months was he confined to his bed, while his friends saw with pain, that the life-current was gradually ebbing out.—And notwithstanding the almost constant suffering he endured, yet he murmured not, but bore his sickness with signal fortitude and resignation.

He was a native of Georgia, and had resided here a little over two years. His sterling integrity, and quiet, upright deportment, enlisted the highest esteem and confidence of those who knew him. Though not formally connected with any church, he was in faith a Baptist, and met death with that christian composure which robs death of its sting, and the grave of its terror.

We tender to the bereaved widow and mother, and other near ones, our unfeigned sympathy.

Died, near Notasulga, on Saturday night, March 7th, Mr. S. S. Christopher, in the 38th year of his age.

Mr. C. had but recently moved into our community, from the lower part of this county, for the benefit of his health. He expressed himself as being at peace with his Maker, and prepared to die. He was a deacon in the Baptist church, and the common testimony of those who knew him best, is, that he was a good and upright man. That is his best eulogy. None other need be spoken.

Died, at Bragg's Store, Lowndes county, Ala., Feb. 22, little Sally Twombly, daughter of Mrs. Martha Twombly. aged about six years.

She was a sweet, sprightly girl, innocent, and gentle as a lamb. Too pure for the rough vicissitudes of this world, God took her to his heavenly fold.

But little over a year ago, the mother was called to mourn the death of her husband, and before the wound had time to heal it was opened anew by the death of little Sallie.

But God doeth all things well; and we should therefore try to be resigned to the dispensations of his Providence. We commend the afflicted mother to the sure promises of God, which are equal to any emergency.

Appointments.

Universalist Church, Notasulga.—The editor will preach in this church on the 2d Sunday in every month, at 11 o'clock, A. M.

Universalist Church, Camp Hill.—Rev. M. W. Graham will preach in this church on the 4th Sunday in every month.

DR. McMORRIS

Will preach at Camp Hill, on the 5th Sunday in March.

In Autaugaville, on the 4th Sunday in every month.

REV. B. F. STRAIN

Will preach in Cedar Town, Polk county, Ga., on the second Sunday in April, and on Monday night following, as Br. N. Tumblin may appoint

Will preach the funeral of the late Robert J. Slaughter, at the residence of his widow, near Adairsville, Cass county, Ga., on the fifth Sunday in May.

Will preach on the first Sunday in every month at Salem, Cherokee county, Ga.

On the third Sunday in every month at Friendship Church, Dawson county, Ga.

On the fourth Sunday in every month in Forsyth county, Ga., near Jacob Martin's.

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I PROPOSE to sell privately my present Residence in Kirksville, Madison County, Ky. The House is a large two-story brick, six rooms and hall, commodious cellars, kitchen, out-houses, &c.—large cistern accessible without going from under the roof. There are about

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Any one wishing to keep a private boarding house could do well here.

$1,000 will buy the property, and it is very cheap. Possession given in a few weeks after sale.

I will take pleasure in showing the property to any one wishing to purchase.
MICHAEL FARIS.
Kirksville, Ky., Feb 10, 1868.
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From the Rochester, N. Y., Express, of July 31st, 1867.

Golden Queen Strawberry.—Mr. J. B. CLINE. No. 8 Howell street, an extensive grower and propagator of fruits, sent us yesterday (July 22) a quart of the Golden Queen Strawberry, which is probably the last of the present season. This fruit is quite well known for its superior flavor, and we need only speak now of its other advantages in lateness of ripening and productiveness. As it comes after most of the other berries are dried up and out of bearing, it uniformly brings a higher price, especially where its excellence has been proved. Its large size also makes it an attractive market berry, and its productiveness a most profitable variety for market. The Golden Queen has sold in this market from thirty-five to fifty cents per quart, and of its productiveness, a circular, issued by Mr. Cline, will be ample testimony."

Send 3 cent stamp, and get one of Mr. Cline's Circulars and Price Lists, also showing a printed cut of the ONTARIO GRAPE, single bunches weighing nearly *two pounds*—very early tender and sweet.
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IN Chambers county, 17 miles north of Loachapoka, on the Dudleyville road. 600 Acres of Land, gray color. 300 acres in the woods, balance cleared. 100 acres worn out, only fit for pasture. About 5 acres Orchard, well selected, with Fruits from the earliest to the latest kinds.

Dwelling House framed and painted, two stories high, seven rooms, with basement, forty by forty feet. All necessary out-buildings, substantial and in good repair. Three public roads cross on the place. Water plentiful and good. Health as good as any in the State. Location as good as any in the county.

The Crop, Stock and Tools sold with the place, if desired. Price Two Thousand Dollars, gold basis.

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187 Acres in Tallapoosa county, 7 miles east of Dadeville, on the Oak Bowery road. Land strong, and of mulatto color. About 80 acres in the woods, about 80 acres good fresh land, and about 50 acres worn out. No buildings. Fences in very good repair. Price Five Hundred Dollars, gold basis.

ANDREW McCORD,
Post Office, Camp Hill, Ala.

Poetry.

NO SECT IN HEAVEN.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down the river came,
When I heard a strange voice call his name
"Good father, stop; when you cross this tide;
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
As down the stream his way he took,
His pale hands clasping a gilt edged book:

"I'm bound for heaven, and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain,
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked in that blissful spot,
Whether he belonged to "*the* Church" or not.

Then down to the river a Quaker strayed,
His dress of a sober hue was made;
"My coat and hat must be all of gray,
I cannot go any other way."

Then he buttoned his coat straight up to his chin,
And staidly, solemnly waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead, so cold and white.

But a strong wind carried away his hat;
A moment he silently sighed over that,
And then, as he gazed to the father shore,
The coat slipped off and was seen no more.

As he entered heaven, his suit of gray
Went quietly sailing—away—away,
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts with a bundle of Psalms
Tied nicely up in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven, "all round," might sing.

But I thought he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised as, one by one,
The Psalms and Hymns in the waves went down.

And after him with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, "Dear me, what shall I do?
The water has soaked them through and through.

And there on the river, far and wide,
Away they went down the swollen tide,
And the saints astonished passed through alone,
Without his manuscripts up to the throne.

Then gravely walking, two saints, by name,
Down to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you friend,
How you attained to life's great end?"
"*Thus*, with a few drops on my brow,"
"But *I have* been dipped, as you'll see me now.

"And I really think it will hardly do.
As I'm 'close communion' to cross with you;
You are bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."

Then straightway plunging, with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin,
But at last together they entered in.

And now, when the river was rolling on,
A Presbyterian church went down;
Of women there seemed an innumerable throng,
But the men I could count as the passed along.

And concerning the road, they could never agree,
The *old* or the *new* way, which it could be,
Nor ever a moment paused to think
That both would lead to the river's brink;

And a sound of murmuring long and loud,
Came ever up from the moving crowd,
"You're in the old way, and I'm in the new,
That is the false, and this is the true"—
Or, "I'm in the old way, and you're in the new,
That is the false, and *this* is the true."

But the *brethren* only seemed to speak;
Modest the sisters walked, and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross over the swelling tide,
A voice from the brethren then;
"Let no one speak but the holy men;
For have ye not heard the words of Paul,
"Oh, let the women keep silence all?"

I watched them long in my curious dream,
Till they stood by the borders of the stream;
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And all who in Christ the Saviour died,
Came out alike on the other side.
No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, MSS.,
For all had put on Christ's righteousness."

Golden Thoughts.

A sluggard takes a hundred steps because he would not take one in time.

Love is only a dream; but, unlike the dreams of sleep, it brings no repose with it.

Pride and opulence may kiss in the morning as a married couple; but they are likely to be divorced before sunset.

"The love of money is the root of all evil," and the root, like those of the cancer, is generally ineradicable.

The bright clouds, moulded by the fingers of the winds, blossom in the sunshine, petals of the flower-cup of heaven.

However high we rise, we should lure others up to the same heights by the gushing melodies of our lips and hearts.

Beware how you become personal; an insult offered to accident or deformity is rarely forgiven, and never forgotten.

Be always receiving or doing good. This will make your life comfortable, your death happy, and your account glorious.

What madness is it for a man to starve himself to enrich his heir, and so turn a friend into an enemy; for his joy at your death will be in proportion to what you leave him.

An injury is not always a reason for retaliation; nor is the folly of others with regard to us a sufficient reason for imitating it with regard to them.

It is impossible to make people understand their ignorance; for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.

Were but human beings always that which they are in their best moments, then should we know already here on earth a kingdom of heaven, of beauty, and goodness.

To mourn for the dead is to mourn for the lost casket when you still retain the jewel it held. The memories of the dead one's virtues are the jewel, and the cold clay but the casket.

He who can wait for what he desires, takes the course not to be exceedingly grieved if he fails of it.—He, on the contrary, who labors after a thing too impatiently, thinks the success, when it comes, is not equal to all the pains he has been about it.

It is observed, that the most censorious are generally the least judicious, who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another who has enough of his own.

Toil, feel, think hope. You are sure to dream enough before you die, without making arrangements for the purpose.

The hope of future happiness is a perpetual source of consolation to good men. Under trouble it soothes their minds; amidst temptation it supports their virtues; and in their dying moments enables them to say—"Oh, Death! where is thy sting! Oh, Grave! where is thy victory!"

I would be clean for my own sake though nobody were to see me, as I would be virtuous for my own sake though nobody were to know it.

Clippings.

The Axe and the Saw.

Early one spring morning, when the sun had scarcely melted the hoar frost from the brown face of the wrinkled earth, an old axe happened to fall in with a saw. There was a "cutting air" abroad, that threatened the newly shaven chin and *chaps!*

"Ah! my old blade!" said the Axe, "how goes it with you? I came purposely to see how you do."

"I really feel much obliged to you," said the Saw, "but am sorry to say that, my *teeth* are very bad. My master has sent for the doctor, who, 'twixt you and me and the post, is no better than 'an old file.' I was in the workshop last night, where—"

"Where, no doubt, you——*saw* a great deal," facetiously interrupted the Axe.

The Saw showed his teeth in a sort of grain betwixt melancholy and mirth, and resumed:

"Why, I may say so with some truth; and I consider it no more than a duty I owe Mr. Carpenter, to do as much as I can, in spite of my teeth, for he is liberal—in point of *board*."

"And, do you never grow rusty?" asked the Axe.

"Not with *over* work," replied the Saw; and, indeed, I have always found that constant employment best preserves our polish, which, after all, is only artificial."

"You are quite a philosopher."

"Not exactly so; for I sometimes do grow exceedingly *hot*, and lose my *temper*."

"And what says your master?"

"Why, he generally desists awhile, and I soon grow cool again, and then I cut away like a razor through a piece of mottled soap!"

"You are a happy fellow," said the Axe. How differently am I situated! My master is a chopping boy, with a thick block, which is tantamount to saying he is a fat fool. He is very sharp with me sometimes; and when he finds I am inclined to be blunt, he grinds me most cruelly."

"Alas!" cried the Saw; "it's the way of the world, my friend; for I have invariably remarked that the rich always grind the poor for the sake of the "chips."

"Bravo!" exclaimed the Axe.

"You see I've not lived in the world all this time without getting a notch or two," said the Saw.

"Nor I, either," replied the Axe; "although obtaining the said notches, I have not only cut my courage but a portion of my metal, up!"

"Well, I never saw!" exclaimed my friend; how you talk! I am sure your teeth do not give you any trouble, at any rate."

"I ax your pardon, old boy," remonstrated the Axe; "for, although I do not complain of my teeth exactly, my *chops* give me a pretty considerable deal of trouble, I can tell you."

The Saw grinned approval of the Axe's wit.

"Peace!" exclaimed the Axe.—"Here comes the Carpenter; so 'don't show your teeth till you can bite,'—I believe that is the maxim of a relation of yours!"

"Not a relation," said the other, "although they are the words of a *wise old saw*."

The Ren iz the smallest thing surrounded with feathors, except the humming bird.

He iz about the size ov a horse chesnut.

He iz of a dark brown color, and bilds hiz nest in not holes, out ov lettle bits ov stix.

He iz az gritty az a mud pie, and will fight a hen turkey.

Rens are little pirates; I have seen them drive a blue-bird out of hiz house, and set up business on hiz stock in traid.

They lay an eggs about the size ov a marrow fat p, and hach out at least a half a dozen children at setting.

A young ren iz the funniest little package I ever see done up; they aint much bigger, and look very mutch, like a small sized semicolon.

Hens lead me to remark, in the fust place, that thus far they are a success.

They are domestic, and occasionally are tuff.

This iz owing to their not being biled often enuf in their younger daze; but the hen ain't to blame for this.

Biled hen is universall respeckted.

Thare is a grate deal ov originalty tew in the hen—exactly how much I kant tell, historians fight so much about it. Sum say Knower had hens with him in the ark, and some say he didn't. So it goes which and turther.

I kant tell you which was born fust, the hen or the egg; sumtimes I think the egg was—and sumtimes I think I don't kno, and I kant tell how much is right, for the life ov me.

Laying eggs is the hens best grip.

A hen that kant lay eggs—is laid out.

One egg is konsidered a fair day's work for a hen. I have heard ov their doing better, but I don't want a hen ov mine tew do it.

The Crow, next to the monkey, the crow has the most devilitry to spare. The are born very wild, but kan be tamed az easy as the goat kan, but a tame crow is aktually wuss than a sore thumb.

If there is any thing about the house that they kant git into, it is because the thing aint big enuf. I had rather watch a distrikt skool than one tamed crow. Crows live on what they can steal, and they will steal enny thing that aint tied down.

They are fond of meat vittles, and are the first tew hold an inquest over a departed horse, or a still sheep.—They are a fine bird tew hunt, but a hard one to kill; they can see you 2 miles first, and will smell a gun right through the side ov a mountain.

The *Alligator* is not a natiff of Nu England; he is too useless a critter to be born there.

He belongs down South, and resides in the same swamp that the copperhead duz.

He lives upon raw pig, and don't hesitate tew take them whole, if thare don't happen tew be a smaller one handy.

He iz also fond of a little negro once in a while by the way of a relish.

They are amphibous, and several other kinds of cuss tew plenty to menshun.

What on earth they are good for I don't seem tew know, unless it iz to watch for pigs.

A badly-bunged-up Emerald-Islander, in response to the inquiry, "Where have you been?" said, "Down to Mrs. Mullroony's wake, and an illegant time we had of it. Fourteen fights in fifteen minutes; only one whole nose left in the house, and that belonged to the taykettle."

The looking glass makes fools of women—the wine glass of men.

What business would you recommend to a short man! *Grow sir*, (grocer.)

Why is a person asking a question the strangest of all individuals? Because he's the querist.

Don't think that one part of your life is important and another unimportant, that one part of your work must be well done, while another part may be slighted. Every moment, at work or play, demands the best there is in you. Live full, true, honestly live—honest before God, as well as men.

What young lady in the Bible treated her sweetheart the worst? Ruth; she pulled his ears and trod on his corn.

A young man who was about jumping from the train, while in motion, was deterred by a reporter, who asked for his name, age, business and residence for an obituary item.

'Has the railroad got in?' asked a gentleman of an Irishman, standing at a depot, thinking to quiz him. 'One ind has, sir,' was Pat's quiet reply.

'George Washington Bricks' says: "Genius never soars too high to turn a downward ear to the voice of applause."

A gentleman complimented a lady on her improved appearance. "You are guilty of flattery;" said the lady. "Not so," replied the gentleman, "for I vow you are as plump as a partridge!" "At first," said the lady, "I thought you guilty of flattery only, but now I find you are actually making *game* of me."

Mrs. Jones, farmer's wife in Connecticut, says: "I b'lieve I've the tenderest-hearted boys in the world. I can't tell one of 'em to fetch a pail of water, but what he'll burst out cryin'."

Don't swop with your relashuns unless you kin afford to give them the big end of the trade.

Marry young, and, if circumstances require it, often.

Where is money first mentioned in the Bible? When the dove brought the green back to Noah.

An elderly lady, who was handling a pair of artificial plates in a dental office, and admiring the fluency with which the dentist described them, asked him:

"Can a body eat with them things?"

"My dear madam, mastication can be performed with them, with a facility scarcely equaled by Nature herself," responded the dentist.

"Yes, I know; but can a body eat with them?"

An impertinent fellow wished to know if one ever sat down to tea, where skimed milk was on the table, without being asked, "Do you take cream?"

If you have talent and ambition, never look to your family to help you on in life. They will do all they can to keep you under, but if you still succeed in rising, they will all want to stand on your shoulders.

"I come for the saw, sir."

"What saucer?"

"Why, the saw, sir, that you borrowed."

"I borrowed no saucer."

"Sure you did, sir; you borrowed a saw, sir."

"I never saw your saucer."

"But you did; there's the saw, sir."

"Oh, you want the *saw*. Why didn't you say so?"

Baltimore Advertisement.

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CHAS. M. STEIFF,

MANUFACTURER of First Premium *Grand & Square Pianos.*

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Our new scale Pianos with our patent agraffe Treble and Overstrung Bass, are pronounced by the best Amatuers and Professors to be the best Piano now manufactured.

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Second hand Pianos from $50 to $300, always on hand, as well as Melodeons and Parlor Organs from the best makers.

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C. S. McDANIEL, Editor.

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mar1.tf.

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PUBLISHED AT

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John C. Burruss, Editor & Proprietor.

Terms, $2,00 per Year, in Advance.

THIS paper has entered upon its 16th volume. It is the Organ of the Universalist denomination in the South and Southwest. Try it a year. Money can be sent by mail, at the risk of the editor.

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Sore Throat, Sudden Coughs,
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Broken Breast,
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THE PAIN KILLER is by universal consent allowed to have won for itself a reputation unsurpassed in the history of medical preparations. Its instantaneous effect in the entire eradication and extinction of Pain in all its various forms incidental to the human family, and the unsolicited verbal and written testimony of the masses in its favor, have been, and are its own best advertisements.

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This Medicine is justly celebrated for the cure of so many of the afflictions incident to the human family, has now been before the public over *twenty years*, and has found its way into nearly every corner of the world, and wherever it has been used, the same opinion is expressed of its medical properties.

In any attack, where prompt action upon the system is required, the Pain Killer is invaluable. Its almost instantaneous effect in Relieving Pain is truly wonderful, and when used according to directions is true to its name, a PAIN KILLER.

It is, in truth, a Family Medicine, and should be kept in every family for immediate use. Persons traveling should always have a bottle of this remedy with them. It is not unfrequently the case when persons are attacked with disease, and before medical aid can be procured, the patient is beyond the hope of recovery. It has been used in severe cases of the CHOLERA, and never has failed in a single case, where it was thoroughly applied on the first appearance of the symptoms.

PAIN KILLER,

Taken internally, should be adulterated with milk or water, and sweetened with sugar, if desired, or made into a syrup with molasses. For a Cough and Bronchitis, a few drops on sugar, eaten, will be found more effective than anything else. For Sore Throat, gargle the throat with a mixture of Pain Killer and water, and the relief is immediate and the cure positive.

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UNIVERSALIST HERALD.

"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

VOL. 15. {New Series, VOL. 2.} NOTASULGA, ALA., MAY 1, 1868. {NUMBER 5.} NO. 44.

The Herald

Published on the 1st and 15th of Every Month.

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Any person who takes a paper regularly from the Post Office—whether directed to his name or another—or whether he has subscribed or not, is responsible for the pay.

If a person orders his paper discontinued, he must pay all arrearages, or the publishers may continue to send it until payment is made, and collect the whole amount whether it is taken from the office or not.

If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds on the ground that a man must pay for what he uses.

The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

For the Universalist Herald.

Letter from California.—No. 2.

Let it not be supposed that everybody in California is rich, or that wealth can be had for the asking. It is true that no one need be without the necessaries of life. But there are thousands of poor people here, and it is doubtful whether in any other section of country to which a population has immigrated, so small a proportion have succeeded to wealth and competency. The great mass of men who claim California as their home are poor. They are scattered by tens of thousands all over the Pacific slope, from Bherring's Straits to the Isthmus of Darien.

It would seem that the State had reached a stand-still point of prosperity, until the large proprietaries are divided, railroads built, and real inducements to immigration offered. But this is not predicted, for I confess that California is to me quite an enigma in growth, character and business. The capital of the State is controlled in the main by a few, and is rapidly concentrating in their hands. Franchises are multiplying, and the price of labor diminishing. The Chinese population is considerable, and so far as I can see, promises no good to the State. They are a quiet, well behaved, industrious class, but add little to the wealth of the country, for the reason that all their savings are destined to go out of the country.—They displace American labor, whose product would go to enrich the country. But I do not aim to grapple with and solve this puzzling Chinese problem. Only I regret that the State does not protect their persons and property. Inasmuch as they are allowed to be here, common justice demands that their common human rights be regarded and protected.

A few facts in regard to this city will indicate more clearly than anything else, the condition of things here. It contains a population of about 120,000, which is not far from one-third of the whole population of the State, and one fifth of all on the Pacific slope. How such a city is sustained by such a population outside, is remarkable, as well as inexplicable. There are constantly in the city from nine thousand to fifteen thousand non-residents and strangers. This explains the fact that it appears to be a city of hotels, lodging-rooms and restaurants. The health of the city may be inferred from the fact that there are three hundred physicians, or one to every four hundred of its population. The litigous proclivities of the people is evinced by the fact that four hundred lawyers, or one to every three hundred inhabitants, find geese to pluck. The bibulous propensities of the male population appears in the fact of twelve hundred saloons and bars and tap-rooms, or one to every one hundred of the inhabitants. The quidical and fumigatory appetite of the population is determined by the fact that cigar and tobacco stores are as one to every sixteen hundred of the inhabitants.—At present, there are over two thousand laborers here out of employ. And one in every six of the female population over eighteen years of age, is a courtesan.

So far as I can ascertain, about the same relative condition of things exists in all the large towns of the State. San Francisco is a sort of Mecca to Californians; for every one must make a pilgrimmage hither once or twice a year to see or be seen; get or lose; to be comforted in mind or body; to render homage to the Creator or destroyer—to Bacchus, Pluto or Venus.

There is a splendid future for California, for she has vast materials of wealth and prosperity. But whether her growth will be rapid or slow, will depend upon what policy shall be pursued by her people. If selfish and unconscionable avarice shall continue to grasp and hold the lands of the State; if the disposition to monopolize the materials and business of the country; to concentrate the capital and wield it wickedly, shall be in the ascendant, immigration will not be secured and retained. Morals—the social and domestic relations—must be improved, and the tone of society elevated. For in this respect, show and sham cover the whole surface, with but little else beneath it.

A young man, capable and accustomed to self-government, can here find ample scope and verge for his faculties and aspirations. If he is not self-poised and self-controlled, he had better remain in more fixed society. Drink, tobacco, gambling and women have and are still increasing the ranks of poverty, crime, disease and ruin, at a fearful rate. There is a fascination in these vices here, that is hard to withstand. The total abstinence preacher and deacon from New England come here and drink wine, smoke, and drive fast horses, while the prudent parishoner soon takes a little liberty with something stronger, and holds dalliance with Venus. And when a man or woman once gets off the track here, they go to the devil immediately. The human and vegetable are alike in some respects here: they grow rank, mature early, and are exceedingly succulent.

The laboring man, when he can find employment, can do better here than in the other States. Mechanics are much better paid, wages being about four dollars per day, gold. Land may be rented at reasonable rates, and industrious and skillful agriculturists, with families, can do well on leased farms.

On the whole, I cannot see much inducement held out to the people of the Southern States to come here, unless it be of a negative character, to escape from a social and political condition of things, of which I cannot judge. Lands are cheap in the South, and the same industry, energy and economy there, will make as agreeable homes there as here. In the Eastern States, the climate is hard, soil poor and costly, labor, a surplus. Immigration is necessary and advantageous to all, under such circumstances. But anywhere in the United States is, in my opinion, infinitely preferable to a Central or South American State.

A. GAGE.

San Francisco, Cal.

Spring.

March 1st., 1868.

For a few months past, all the vegetable kingdom in this latitude has been apparently dead. The forests are leafless, brown and sear. The broad rolling prairies have mostly been burned over, leaving them black, dreary and cheerless. The Winter King, who spread his mantle of ice over our creeks, lakes and rivers, still maintains his dominion.

During the winter, the heavens would occasionally pour down their treasures of snow, like winding-sheets with which to enshroud the cold and dreary old world. The furious winds, as they swept over the vast plains, and moaned in the forests, and whirled in circling blasts along the valleys, seemed to preach the funeral sermon and sing the funeral dirge of Nature. And the winds are still cold and bleak from the North. But this state of things cannot continue long. The soft, bland breezes of Spring will soon breathe kindly and refreshingly from the "Sunny South." The cold garments of ice which have bridged substantially our smaller streams, and even the great "Old Muddy" itself, are breaking up under the more vertical rays of old *Sol*. The great earth has burst asunder its cerement and shroud of snow. The little birds are choosing their mates, and singing more gayly in forest, grove and glen. Ere long the gentle showers, which cause the earth to become green and beautiful, will begin to pour down their liquid treasures. And soon all nature will seem to have been resurrected. The forest will shine out in its robes of living green. The prairies and meadows will glow in vernal beauty, and river and lake will laugh and sparkle as they reflect the light, warm and genial sunbeams; while new vigor, faith, confidence and hope will be infused into the minds of the people. And we trust that, having been promised "seed time and harvest," the face of mother earth will yield another harvest, that commerce may be revived; that trade and traffic may run to and fro, and knowledge be increased. But, though winter is chill and bleak, it is necessary to fertilize the earth, to improve the health, to increase the sum of human knowledge, by giving us different forms and varieties of Nature's works; and to increase human happiness by enabling us to appreciate the difference between stern, frigid winter, with his icy breath, and the fresh, warm, growing beauties of the vernal season. And as winter with its frosts and snows symbolizes death, so the renewal of growth in the vegetable kingdom symbolizes a resurrection from the cold, icy embrace of death, to the sunny climes of immortal bliss and glory, where death can never come; where all sickness, sorrow, tears, pain and woe shall be "felt nor feared no more;" where we "shall be equal unto the angels," and be "the children of God, being children of the resurrection."

Again, as winter must precede spring, so it was necessary that the Legal Dispensation should precede the New Covenant.

The Legal Dispensation was cold, rigid and formal. Many of its rites, ceremonies and forms of worship were burdensome in the extreme. Yet the "Law" was necessary "as a schoolmaster to bring us to Christ." And by an examination of the Mosaic statutes, with their priestly ablutions, their burnt offerings, their smoking sacrifices and their heavy penalties, we can far better understand and appreciate the "offering wherewith Christ hath made us free."

We now enjoy the spring-time of gospel peace and love. The winter of Judaism has passed away, and the warm, cheering beams of the Sun of the moral universe now warm, vitalize and spiritualize the saints in the New Jerusalem. And while under the Law God was revealed as a sovereign, and a being of infinite wisdom and almighty power; under the New Dispensation, he is revealed as the kind, loving and changeless Father of mankind. Thus we live in the spring-time of knowledge with regard to God's attributes, his parental relation to us, and the wise, liberal and just government he exercises over us.

TIMOTHY TWIST.

For the Universalist Herald.

Twilight.

BY MISS S. B. N.

How sweet is the hour of twilight! When evening clothes hill and dale in a robe of grey, what stillness prevails over the whole landscape! It is then that Nature puts on her sombre dress, and everything looks calm and placid. The herds of cattle seek a place of shelter, and all the world retires to repose. The sun has gone to his bed of rest, and twinkling stars bespangle the firmament. The laborer leaves his field of toil, and

"Homeward plods his weary way."

Dusky shadows are now seen, and artificial light takes the place of the glorious sun. The silver moon will soon be up, but her gentle rays are too delicate for adequate succession of solar brilliancy; still they impart a serene beauty to the earth, which nothing can eclipse! Now is the time when Nature draws around us the cloak of serenity, and, at not infrequent intervals in our zone, the lunar influence subsiding, Darkness commences his caliginous reign.

Twilight is the season for romance; it is the period for serious meditation; it is the time for memory——well is it for the pensive lingerer, if such reminiscence be not overcast with melancholy. With what pleasure does the pure mind, not over-burdened with care, revert to scenes long since fled—scenes which cannot fail to be re-produced in vivid retrospect—scenes which cannot "cease to weave a link in memory's chain." How pleasant, in this hour, to gather around the social hearth with pleasant companions, and while away the evening hours in delightful sociality, or in improving converse!

How sweet is Twilight's meditative hour,
When the calm'd mind leaps from bower to bower,
Culling thoughts from memory's chain —
Some of pleasure, some of pain!
Sometimes our heart feels desolate,
As we ponder o'er the decrees of fate;
Yet 'tis sweet to pause in dim twilight
And let mem'ry revel in the night.

Berkeley Male and Female Academy,
Gloucester, Va.

Singing with the Spirit and with the Understanding also.—How pleasant it is, to "sing with the spirit and with the understanding also," the praises of the Universal Father and Almighty Friend of man! The Universalist finds great comfort and unspeakable peace in believing that "God is love," and that He careth for him and all near and dear unto him, as also for all mankind; and that he will bless *every individual* of our race with an endless salvation.

It is with a *consistent* faith and a *consistent* hope, intermingled with the most devout gratitude, that the consistent christian can chant with "the sweet singer"—"Bless the Lord, O my soul!"

"O God, our Father and our King,
Of all we have or hope, the Spring—
Send down Thy Spirit from above,
And warm our hearts with holy love."

Let every Universalist pray to be consistent with his faith, even to be "warmed with holy love" *supreme* to God, and "good will towards men."

J. L. C. G.

Gospel Faith.—How cheering is Gospel Faith! Can aught beneath the sun compare with so rich a possession? Verily, no! Faith is the clear, spiritual vision, in which the true disciple with rapture beholds a ransomed universe bowing in obedience, and love, and humility—thus "confessing that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 11.) How inconsiderable appear all the inequalities of this imperfect life—speaking after the manner of men—where a true faith in the Lively Oracles reveals the ultimate universal holiness and happiness of the race!

J. L. C. G.

For the Universalist Herald.

What's Behind the Screen?

On passing down one of the streets of the city of S——, my attention was arrested by some loud talking on the opposite side of the street; and on turning my eyes in that direction, I saw nothing except an open door leading into the building wherein this talking was going on, and just inside of the door, and a few feet from it, a screen, which concealed all in the house from public gaze; and over the door I saw, painted in large and fancy letters, the word, *Exchange*.

On listening a moment to the clashing sounds of the voices of those in the house, the questions presented themselves to my mind, What's behind the screen? and what's the nature of the exchange that is going on in there? and why should those concerned therein set up that screen to hide themselves from the world?

My young friends, do these questions ever present themselves to your minds? If so, just lend me your attention for a few moments, and I will endeavor to set before you briefly, some of what is to be found behind that screen; and the nature of the exchange you may make there; and also the reason why those concerned in what is going on in that house, have set up that screen to hide themselves from public gaze.

In the first place, there is behind that screen a liquid fire, which is the enemy of all peace and righteousness; and which has desolated more homes, blasted the prospects of more cheerful hearts, beggared more widows and orphans; and in short, I may say, has been the parent of more misery than all the wars, famines, pestilences and earthquakes that ever visited the earth, all combined.

There is also a cup there, of which I would say, in the language of another—

"Stay, mortal, stay; nor heedless thus
Thine own destruction seal!
Within that *cup there lurks a curse,*
And all who drink shall feel.
Disease and death, forever nigh,
Stand ready at the door,
And eager wait to hear the cry,
O, give me one glass more."

There is a set of men behind that screen, who have lost all sense of that true self-respect which should characterize every lover of peace and good order; and also of respect for that heart-broken mother, anxious sister, or devoted wife, who mourns the once plighted, but now broken faith of him she loves with the ardor so characteristic of her sex. And what is to be more lamented still, these all have lost sight of the obligation they are under to venerate and worship the God that created them, and "gave them life, and breath, and all things."

These are a few of the things that tend to the destruction of human happiness, which are to be found behind that screen.

The exchanges which you may make behind that screen, are as follows:

1st. You may exchange your reason (which is all that elevates you above the brute creation,) for irrationality.

2d. There you may exchange your character of good report, (which your kind parents have labored so faithfully to assist you to make,) for that of a drunken vagabond.

3d. There you may exchange that self-respect, which is the foundation of every true christian virtue, for that degradation which so effectually destroys every lofty aspiration of the human mind, and leads to an abandonment of every commendable virtue.

4th. There you may exchange every prospect of future prosperity, usefulness and happiness, for a life of useless profligacy and crime, to be ended, perhaps, in shame and disgrace.

5th. To cut the matter short, There you may exchange all that makes life desirable, for that which converts the blessing of an existence as an intelligent being, into a cruel and bitter curse.

These are a few of the unfortunate exchanges which you may, and in all probability will make, if you acquire a habit of going behind that screen.

In answer to your question, Why do those who are engaged in what is going on in that building, set up that screen to conceal themselves from public gaze? I will do no more than refer you to the language of our Saviour, as recorded in the 3d chapter and 19th to 21st verses of the Gospel by John. He says: "And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought of God." J.B.C.

Rancho, Texas.

For the Universalist Herald.

Gen. Thomas Jefferson Jackson.

BY MISS H. C.

This eminent christian patriot was one of the greatest generals who appeared in the late war between the Confederate and United States. He was born January 21st, 1824, in Clarksburg, Harrison county, Va.—Being poor, he had to work very hard on a farm, when young; the proceeds of this labor enabled him to attend school in winter. At the age of sixteen he was elected to the office of Constable in Lewis county, Va., the duties of which he performed with intelligence and credit. At the age of seventeen he set out, on foot, for Washington, D. C., to secure, if possible, an appointment as Cadet at West Point Military Academy, where he subsequently graduated with great credit to himself. He distinguished himself in the Mexican war. At the breaking out of the late war between North and South, he was a Professor in the Virginia Military Institute, at Lexington, Rockbridge county, Va.—In May, 1863, he was mortally wounded at Chancellorsville, Spottsylvania county, Va., and expired on the 10th of that month, a noble monument of christian heroism. He was alike a patriot and a christian. The church of which he was a member, was the Old School Presbyterian, in which he was an elder of eminent standing. Having married a daughter of President Junkin, of the Washington College, (Lexington, Va.,) now presided over by Gen. Robert E. Lee, he quietly remained in that portion of his native State, discharging the duties of his chair in the Military College, until the secession of his and our beloved old mother called him to her defense; and, in her cause he sacrificed his valuable life. He was, during the so-called "rebellion," commonly known by the *soubriquet* of "Stonewall" Jackson, he having been so styled on account of his *firm and steadfast valor*, by the lamented, gallant Gen. Bee, of South Carolina, just before the fall of the latter in the battle of Manassas, July 21st, 1861.

The lessons taught by the life of so illustrious a man, are numerous and varied. We learn the importance of perseverance in the faithful discharge of our every duty; we learn, too, the unfailing reward of conscientious persistence in duty. Verily,

"The lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time."

Berkeley Male and Female Academy,
Gloucester, Va.

Weighty Arguments.—Certain redoubtable knights in Butler's *Hudibras* were *so smart*, that they were able to

"Decide the controversy
By infallible artillery;
And prove their doctrine orthodox
By *apostolic* blows and knocks."

How striking is the likeness Butler draws of a bigot, who has "no head, and cannot think; no heart, and cannot feel!"—Misrepresentation and persecution are to the bigot, more effective weapons than logic and Scripture. J. L. C. G.

If you would add lustre to your accomplishments, study a modest behavior. To excel in things valuable is great, but to be above conceit on account of one's accomplishments is greater.

Winter, which strips the leaves from around us, makes us see the distant regions they formerly concealed; so does old age rob us of our enjoyments, only to enlarge the prospect of the eternity before us.

If going uncovered indicates a reverent spirit, as is claimed by some countries, many of our ladies in fashionable circles are patterns of reverence. They are head and shoulders in advance of the world in general.

The Herald:

JOHN C. BURRUSS,
Editor and Proprietor.

S. J. McMORRIS, J. L. C. GRIFFIN,
B. F. STRAIN, T. TWIST,
CORRESPONDING EDITORS.

Notasulga, May 1, 1868.

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid us.

How to obtain the Herald.—Enclose $2 in a letter, write plainly the name of the person to whom the paper is to be sent, also, the name of the post office, county and State. Direct your letter to John C. Burruss, Notasulga, Ala., and on return of mail the paper will reach you.

General Traveling Agent.—Rev. M. W. GRAHAM is authorized to act as general agent for the *Herald*. Friends who subscribe to the paper through him, will not only help the cause generally, but help to keep him in the field.

☞ Edwin E. OVERALL is general agent for the *Herald* in New Orleans and New York.

What the Bible Never Says.

1. The Bible no where says, that sin in any form is to last always. The words "forever," "eternal," "everlasting," etc., are never applied to it!—Let our opposers remember this.

2. It never once says that the punishment of the wicked is to be without end. Never!

3. It does not say that the wicked can never be saved, or that they are to stay wicked always.

4. It does not say that God has confined the glorious work of salvation to a few brief years, and that if it is not done during that momentary period, it can never be! Think of this, ye who limit the Holy One of Israel!

5. It never—no, not even once—says there is such a place as endless punishment. Let the reader remember this.

6. It does not say that God will ever forsake his own offspring. Those, therefore, who say he will, slander him.

7. It does not say that hell is a place of never-ending torment. For the *destruction* of hell see Hosea xiii. 14.

8. It never says that God's grace can save *some*, but not all sinners.—Keep this in memory.

9. It never says that Christ *did* not give himself a ransom for *all*—that he did not taste death for every man!

10. It never says that God cannot, or will not put a stop to sin and wickedness.

11. It never says that Christ came to make it possible for a man to be saved! No! but we do read that he "came to seek and to *save* that which was lost." Not to try to save, but to *save!* Remember this, my differing brethren.

12. It no where says, that we were ever exposed to an endless hell. Those that say we are, ought to give us the proof!

13. It never says that a creature called the Devil, will torment a single soul, time without end.

14. It never says, that unless we believe some of our neighbors will be tormented always, we cannot be saved.

15. It never commands us to believe in an invincible devil, or the [illegible] of his unhallowed kingdom. [illegible]!

16. It never enjoins belief in an endless hell, as an article of Christian faith. Jesus says, "Ye believe in God, believe also in me." But *where*, I ask, did he ever say, "ye believe in God, believe also in an *endless hell!*"

17. It never says that a single soul ever went to endless torment.

18. It never says that God will commence a good work and leave it half done. The salvation of the world is a good work. God has commenced it, will he leave it half done?

19. It never says that God will grow weary of well-doing. Saving sinners is well-doing. Will God grow weary?

20. It does not say that any member of Adam's progeny cannot be saved. But it does say all shall. 1 Tim. ii. 4.

How very absurd, then, is the doctrine of an endless hell—endless misery, invulnerable devils, etc., when I assure the reader, without the fear of successful contradiction, that the Bible contains nothing of the kind.

Religious Press.

Sometime since, we recollect, the *Universalist Herald*, published at Notasulga, Alabama, complained that it had received no word of cheer from us. Forced to suspend during the war, and having by great exertion revived, it expected a welcome. Whether we failed to record its resurrection or not, we do not remember. But having watched its course with some care for a year, we shall break silence by saying that it would have pleased us to extend a cordial greeting long ago, if the conduct of the Herald had not left us in great doubt whether its bad politics do not out-weigh its good theology. Bitterly hostile to the North and apparently incapable of speaking in terms of moderation of its men or measures, it adds to this unnecessary vindictiveness, a disposition to glorify, in season and out of season, the rebellion and its leaders.

"Such miscreants as Stevens, Wade, Colfax, Boutwell," is one member of an antithesis of which "our brave, enlightened and patriotic Wise," is the other. "President Davis and kindred noble spirits," are ranged admiringly with George Washington. We believe that the Universalism which expresses itself in this way is of little value, North or South, and we have far more interest in its conversion than we have in that of Orthodoxy. It would be a great satisfaction to us and our brethren generally, we believe, to have in the South an able and enterprising advocate of our doctrines. But we are mortified and ashamed, that any journal calling itself Universalist, is the blatant champion of the defunct slave-holders' rebellion. — *Boston Universalist*.

REPLY.

A more untruthful, unmanly, unjust, unchristian, unbrotherly and ungodly article, we have seldom seen.—The little upstart editor of *The Universalist*, puffed up with his self-importance, and wearing "store clothes," (a privilege he did not always enjoy,) vents his pitiful spleen upon us, be cause we will not unite with him in abusing the South! We know not his antecedents, but it is more than probable he was originally taken from the ashes by some friendly hand.—This, however, would not be to his disparagement, did he not, in passing, attempt to shake off his ashes upon his superiors. He *knows* well enough, that he never uttered a word of cheer to the *Herald;* and he also *knows* we never uttered the language ascribed to us. The sentences he parades were from our esteemed and able colleague, Rev. Dr. Griffin, and his initials were appended to the article containing them. This our assailer, in his windmill assault upon us, *knew*. But the sentiment advanced by Dr. G. is true. In the same article, Dr. G. spoke highly of certain individuals at the North, and made a *spectal distinction* between them and Butler, surnamed "the Beast." His military order concerning the ladies of New Orleans, (to say nothing of his great fondness for spoons,) must forever render him odious to the minds of a virtuous people, North or South.

We are a Southerner, and will not unite with our enemies in maligning our native land.

It is wilfully false to accuse the Herald of bitterness and vindictiveness to the North. We have eschewed the exciting topics of the day, with scarcely any allusion to them, pro or con, except in self-defense—a privilege we never intend to yield. The Herald has been noted for its non-interference with politics. This has been palpable to all candid men. We do not hold the entire North responsible for this shameful assault upon us—there are many true and noble men of the North, who will despise such conduct as heartily as we do. We are *ashamed* of any such *quasi*-Universalist editor.

As we have often said, the Herald is open to *all* respectful writers, North or South, and we have repeatedly published letters from Northern correspondents.

The editor of The Universalist has never deigned to publish anything concerning the doings of Universalists in the South. Indeed, before the Herald was revived, we sent an article on the death of Rev. E. H. Lake (a good Northern man,) to The Universalist, (then, we believe, under the charge of another editor,) and it was not published!! Who was the bitter, prejudiced party here? But the present editor of The Universalist is young, and it is to be hoped that when his ears become shorter and his beard grows longer, he will learn to behave better.

His disparagement of the Herald, we regard no more than the barking of a flea. Long ago, it had high commendations from the editors of The Trumpet, The Christian Freeman, The Gospel Banner, The New Covenant, The Gospel Herald, The Christian Ambassador, and The Star in the West. The testimony of such men as Rev. Thomas Whittemore, D.D., Rev. S. Cobb, D.D., Rev. I. D. Williamson, D.D., Revs. J. M. Austin, S. P. Skinner and G. W. Quinby, and the united voice of our Southern clergy, nail the falsehood of our volunteer assailer to the counter.

He speaks of the "defunct slave-holders' rebellion." How much, sir, did *you* do to put down that rebellion? Did you ever smell Southern powder? We almost know you did not—you were stowed away in some safe place, out of harm's way, like the cowardly husband who, when a bear came to his cabin, jumped up into the loft, and left his wife to fight the bear—which she did successfully. Discovering that the bear was dead, the cowardly fellow climbed down and exclaimed, "Betsy, didn't WE kill a big bar"?

Letter from Rev. Jubilee Smith.

Mr. Burruss: Through the politeness of Dr. Andrews, your issue of April 1st was placed in my hands, containing an article in reply to one written by Maj. Pickett, of the Plains of Dura, which I think does injustice both to Maj. P. and the Christian church South, to which I belong; and I hope you will be so kind as to give this a place in your columns.

I did, a few days ago, reply to an article of yours, reproving the church at the Plains for dereliction of duty, in which you bore very heavily upon me and the denomination to which I belong. I sent it to the *Christian Sun* for publication, not knowing that you would publish it in your paper.—By the time you receive this, perhaps that will have reached you.

You, in reply to Maj. P., most positively assert that the Christian church is based upon sectarian principles—which I am able to prove incorrect. In reply to Maj. P., you say, "But Dr. Smith is opposed to sectarianism. Let us see. His sect is built upon this principle," &c. By a reference to our published principles, you will find the following:

4th paragraph, chapter 3d, of our Book of Principles, reads as follows: "Christian character, or vital piety, is a just, and should be the only test, of fellowship or of church membership." In chapter 1st, you will find the reading thus: "The catholic, or universal church, is composed of all those, everywhere, throughout the world, who exercise repentance toward God and faith in our Lord Jesus Christ." "The members of the church may belong to various denominations; and though they are sometimes taught to regard one another as heretics, yet they form but one Body, of which Christ is the head."

Mr. Burruss, the foregoing looks very little like sectarianism, or Roman Catholicity, either; but we will proceed. You say again, in reply to Maj. P., "Believe what *you please; but you shall not express any opinion that comes in contact with clerical dictation!!* That is just it! *Liberal—unsectarian*—isn't it? This is just *such* liberality as the Catholic church boasts of, which is universally known to be intolerant."

I know the above language to be unjust, and was used while excited, or you were out of humor, or in ignorance of the facts of the case. I do most positively deny the correctness of those assertions. I have been a member of the "Christian" church ever since 1844, and joined it because of its opposition to sectarianism; yet I am told for some purpose, we have about as much liberality as the Catholics. What do you mean by Catholic? If you say Roman Catholic, that is the way I understand you.

No minister in our church is forbidden to preach the word, and according to his own views; but the denomination is not bound for the speculations or notions of any man.—The general test for fellowship has been already stated. Clerical dictation has never been known among us, that I ever heard of.

We as a denomination, endorse the Old and New Testament Scriptures, and believe they are the inestimable gift of God to man; and that every man has a right to interpret for himself.

You seem to speak of our denomination in a contemptuous manner.—You may be well assured, your contempt in this case will profit you but little in the end. I can clearly see, from the spirit of your articles, that you have lost your equilibrium. Your denomination has, of late, laid aside her principles of former liberality, and plunged into the very difficulties of which you accuse us—that is, *sectarianism*. I can clearly show, from the diction of your articles, what I say to be true!

You are surprised that a man who believes in a future punishment, should be employed to preach regularly in a Universalist pulpit, in the absence of one of your own preachers. I can give you one reason why that was done: The people at the Plains could not raise money enough to induce any of yours to take hold. I, however, not being accustomed to take wages for preaching, could as well afford to preach at the Plains for that which your preachers would not notice.—"A sectarian"! work two years for about sixty dollars! Well, do your liberal brethren do any better than that? I did not preach for the money—I preached because I thought it my duty to preach, money or no money. There were a few good people who voluntarily complimented me with a few dollars.

When you establish the principle, that those who believe in a future punishment are not entitled to the use of your pulpits, you will rule yourself out, as I learn you believe in that doctrine.

I do not admit that the cardinal point of our theory is, "express no opinion." We express freely our opinions; at the same time, we do not say of our speculations, they are "thus saith the Lord"; but *our views* of God's word. We dislike very much to "preach for doctrine the commandments of men"; therefore, we oppose sectarianism, or anything leading that way. Hence, we oppose your proscriptive principles, exhibited in your articles before mentioned. I believe I am correct in classing you with sectarians, which will require some effort on your part to get shut of it.

Your onslaught against the Christian church is a slander, and unchristian-like, unless you are in ignorance of our principles and true position.—We are opposed to the principle of persecution, for nothing good has ever been gained by such conduct; neither is it the spirit of Christ to speak thus of a God-fearing people.

We now proceed to give a few more quotations from our declaration of principles, beginning at paragraph 5th. Speaking of the Christian Church, it is said: "They have no peculiar doctrines of their own to advocate; nor is it their purpose or business to controvert the doctrines or usages of other denominations. They ask, rather, their co-operation in extending the benefits and comforts of our common religion to all mankind." "This organization is formed for the purpose of effecting a union of all the followers of our Lord Jesus Christ, of *every persuasion*, and of securing, if possible, the associated efforts of all *religious teachers*, in pointing the wicked to the Lamb of God who taketh away the sin of the world. Therefore, the peculiar doctrines and tenets which have confused and distracted the christian world, here cease to be matters for debate, only so far as is necessary to prevent a *sectarian influence from entering the Church*."

I could give more, but enough. I do hope the foregoing will satisfy the most fastidious of our true position as a denomination. I have made my defense, I think, clear to the understanding of the most common mind.

It is enough for us, as a people, to bear the truth being told of us, without suffering from false accusations.

I say, the Christian Church is not sectarian; I repeat, *we are not sectarian*—your opinion to the contrary notwithstanding. And, I am as far from advocating clerical dictation as any man; and I am as far from commanding any man to do otherwise than preach the word of God, for we are thus commanded by the Head of the Church; and beyond this is to assume responsibility as an individual, *not as a Church*.

JUBILEE SMITH.

Americus, Ga., April 6th, 1868.

REPLY.

We wish Dr. Smith had condensed his thoughts: he takes too much room to express an idea. Our willingness to give all respectful writers a showing does not *necessitate* the conclusion that we are pledged to publish all manner of verbiage with which we may be deluged.

Dr. S's. article is as void of point, as his church is of doctrine. He insists, that his denomination has no particular doctrine to advance. In this, he differs from the Savior, for of him it is said, "the people were *astonished at his doctrine*." Hence we see that Christ was a *doctrinal preacher*.

The plea of injustice to Maj. Pickett and Dr. Smith, is gratuitous—facts do not sustain it. He denies that the Christians are sectarian.—What is a sect? The definition given by Worcester's Dictionary is, "A body of Christians united in some settled tenets." If the Christians have any settled tenets, it is clear they are sectarian. Indeed, *all* churches are sectarian—they must have some distinguishing point of doctrine around which to rally.

Our remarks about clerical dictation, &c., were called forth by the testimony of Maj. Pickett, who affirmed that such is the case. We have an impression, that soon after the Christians' "Book of Principles" came out, Dr. S. commended it in the *Sun*, and stated in substance, that though "the right of private judgment is the privilege and duty of all," an individual has *no right* to thrust his peculiar belief upon *others!* We quote from memory. If we are not right, we hope to be corrected. We *know very well*, that Mr. Wellons, the *leader* of the Southern Christians, and editor of their Organ, *The Christian Sun*, not long since declared in his paper, that persons who reject the trinity, vicarious atonement, and future retribution, cannot be fellowshipped. Mr. Smith *knows* that such was stated in the *Sun*, as well as we do. What is *this*, we enquire, but *repudiating* one of their "principles," which asserts that *christian character* is the ONLY *test of fellowship?!* It is very easy to whine and put up a poor mouth; but it is not so easy to answer these undeniable facts.

We deny the charge that we spoke of the Christians with contempt—we spoke of *their* contempt towards Universalists; and as proof, referred to the editor of the *Sun*, who *withheld* the clerical title from Rev. Theophilus Fiske, a Universalist. So far as Universalism is concerned, we confess we *are sectarian*, and hope so to remain. Any man who has any particular doctrine to teach, is a sectarian. Sectarianism, guided by the *proper spirit*, is right. A church that has no doctrine, has no business in the world.

We do not suppose Br. Pickett will thank Dr. Smith for contradicting him. P. said the Universalists were able to pay Dr. S. and a Universalist preacher too; but Dr. S. testifies to the contrary, and intimates, in his *Christian(?)* style, that our preachers preach for the love of money, while he, *good, self-sacrificing soul*, preaches from duty. He would not state, however, that he lives within a few miles of the Plains, while our preachers are remote.

We said not a word, as he knows, about Universalists employing a preacher of *future* punishment. We said *endless* punishment. Many Universalists, ourself among the number, believe in future limited punishment. This erroneous statement shows how easy it is for Dr. S. to run off the track.

He says he does not do otherwise, than command people "to preach the word of God." What *is* the word of God? The different sects would give as many different answers.

Alluding to Dr. S. in our former article, we said a cat's paw is soft—that its claws are not always visible, but they are *there*. Dr. S., sure enough, has exhibited them. The *Christian Sun* for April 17th, has just come to hand, and in it he declares that Universalism "leads to skepticism and infidelity!!" There are the claws, just as we predicted. His "policy" would not allow him to exhibit them at the Plains; but in writing to his church paper, away over in Virginia, he sticks them out! Surely, the Universalists around the Plains will NOW rally around him as the man of their choice! We deny the charge, and can *prove* (not simply *assert*) the contrary. Paine, Voltaire, Hobbs, and Owen, and others of the infidel school, have *confessed* that they were led to discard the Bible, because of the assurance that it taught the doctrine of endless torment. The learned and eminent Rev. Asa Shinn, of the Methodist church, says, "The doctrine of endless misery tends to the *increase* and *justification* of infidelity." (*Lectures on Divine Benevolence*, p. 285.)

☞ Persons sending us money, are requested to direct their letters simply to John C. Burruss, Notasulga, Ala., WITHOUT adding, "Editor of *Universalist Herald*." This last addition is an indication to rogues that money may be in the letter, and thus tempt them (as they sometimes do) to feel for it. It is better, also, not to tell any one you have put money in the letter.

☞ Bro. J. A. Inman, of Haywood county, N. C., in a late letter to us, says: "I have held five meetings since I last wrote to you, and think our cause is gaining." We hope Bro. I. will persevere in the good work so much needed in his region. We must not be discouraged with small beginnings. "Tall oaks from little acorns grow."

Trip to Georgia.

At the repeated requests of friends, we lately visited Troup and Meriwether counties, in Georgia.

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☞ We learn that Mr. McLaren will, in a few days, have his steam saw and grist mill in successful operation. As he has been at much expense in fitting up his mill, and as it is a great convenience to the people of this vicinity, we ask for him a generous patronage.

☞ The reader will find, in another column, the advertisement of Hon. A. H. Stephens' history of the late war. As we have heretofore alluded to this work, we deem it unnecessary to say much now. Indeed, it is sufficient, at any time, for any one to know that Mr. Stephens has written a history of the war, to excite a desire to buy it and read it.

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☞ We are sending the *Herald* to a number of ministers in distant States, with the hope that they will either subscribe, or induce others to subscribe. Ministers can aid us much, if they will give us their influence.

Missionary for the South.

We are in regular correspondence with a clerical Brother in Missouri, who is desirous of moving to the South and preaching the Gospel as we understand it. He is an able, active minister, and with proper encouragement will come and cast his lot with us.—He is of Virginia ancestry, and his sympathies have been and are yet with the South. We greatly need another missionary in the field—South Alabama and Mississippi can, with proper effort, support one. We request the friends wherever scattered in the South, to make a determined effort *at once*, to see what amount can be raised to sustain preaching, and report to us at their earliest convenience. Whether they can pay much or little, let them see what can be done, and inform us, and we will use our influence to place a missionary in the field.

Bro. Graham, a late convert from the Methodist ministry, is meeting with good success as a missionary—his field of labor is constantly widening, and the friends are not unmindful of the fact, that "the laborer is worthy of his hire." Again we say to the friends, *anywhere* and *everywhere* in the South, aid us in placing another missionary in the field, and that right early. Throw all difficulties and excuses overboard, and come to the rescue manfully. Address us by letter.

Pianos! Pianos!! Pianos!!!

We have made arrangements with Mr. Chas. M. Stieff, Baltimore, by which persons can purchase pianos through us, from him, $25 *less* than Baltimore prices. Persons wishing to purchase, will please correspond with us.

Meeting at LaFayette.

I lately visited LaFayette, in Chambers county, in this State, for the purpose of seeing my oldest daughter, Mrs. Mitchell, without any thought or intention of preaching there; but just as I reached the place, on Sunday morning last, the bell rang for preaching at the Methodist church, and I concluded to go. Immediately after I entered the house of worship, the preacher, whose name was Lovelace, took occasion to make a fling at Universalism, which was generally supposed to be on account of my being present. Accordingly, a disposition was manifested that evening to give me a hearing—of which I was not slow to take advantage. In fact, before I left the church, and before the minister had fairly closed the services, Judge D—o—, who happened to sit by me, spoke to me on the subject, and expressed a wish for me to hold forth in vindication of my doctrine—at which I was very much surprised, for I thought him a Methodist, at least in principle. In short, I consented to preach that evening at early candle light, in the Court House, which I did to quite a large congregation of very respectable and intelligent people, among whom was noticed two or three judges, two or three preachers, and a number of lawyers. I spoke for an hour, as fast as I could pour it out—to what effect, I could not learn, as I left early next morning, only, that I understood that Judge R——, from Montgomery, expressed himself as well pleased with the effort. The Rev. Mr. Lovelace, who made the fling at Universalism in the morning, was also present, and called on me before I left, to explain and apologise for his conduct; and told me, in the course of the conversation, that he expected shortly to have a controversy with Br. Graham—to which I replied, that I hoped not, as that Brother was young in the cause, and recommended him to take the editor of the *Herald*.

S. J. McMORRIS.

Wetumpka, Ala., April 16th.

☞ Says a Methodist author, whose heart is infinitely better than his creed: "We have earnestly longed, ardently prayed, and diligently labored for the salvation of some, whom we have loved on earth. After many long, weary years of fruitless effort, we have seen them go down to the grave, as we thought, without hope. O, the misery of the thought! And, after they have been long sleeping in the dust of the earth, and we have looked upon them, as Jacob looked upon Joseph, as having been devoured by wild beasts, we have found ourselves praying, and asking God to forgive the prayer, (for we may not pray for the dead,) that they might be saved. *It may be that, after all, in some way that we do not understand, God has taken them to heaven.* O, what joy it would be to find them there!—But the benevolent prayer of our author is not "the prayer of *faith*." J. L. C. G.

For the Universalist Herald.

TO LIELOM,

Thy gentle smile, thy winning look,
How oft in mind I see;
The love I feel I cannot brook—
It fills my heart for thee.

You ask me why I love thee, dear,
And what the charms I see?
Thy beauty and innocence so clear,
Are sufficient charms for me.

Such as thou art I'd gladly wed,
Shunning those who would deceive;
With not a doubt, a fear, a dread,
Thee I could trust, love, and believe.

Though you no heed to this may give,
Or not a serious thought bestow;
Know that on earth whilst you may live,
A truer heart you'll never know.

Forgive me now, dear little maid,
If aught I've said to pain thy heart;
Each word is true, think what I've said,
And free to me your mind impart.

****

For the Universalist Herald.

Voice from the Plains.

PLAINS OF DURA, GA., April, 1868.

Rev. J. C. Burruss—Dear Sir: On the first Sabbath in April, true to his appointment, Rev. M. W. Graham came, as also did Rev. L. F. W. Andrews. In the morning, Rev. Andrews preached for us, and a better sermon I do not care to hear. His text was the 15th and 16th verses of the 16th chapter of St. Mark. I think he did the subject justice. The congregation were very attentive, and seemed to be very much pleased with the discourse. Indeed, I think Rev. Graham was completely carried away; he seemed to enjoy it very much.

In the afternoon of the same day, Rev. M. W. Graham interested the congregation for a short while. I am very well pleased with the meeting we had then. If it continues as it begun, I think that Universalism will be all right by this time next year.—They all seemed to be reviving.

The *Herald* is going the rounds, and doing all the good it can. The Universalists are speaking of re-organizing the church at the Plains, and commencing anew—which I hope they will do, for I am anxious to see it with its old dress on once more.

I feel interested for Rev. Graham. I hope he will succeed in all his undertakings. He has changed his appointment from the first to the second Sabbath in every month.

Br. Burruss, I see in the *Herald*, M. B. Pickett's letter. He seems to give your informant rather a bad name. I think he is not mistaken, designing, or ignorant, quite. And I do not think a fuss should be raised in the neighborhood. I think the proper course was pursued in informing you of the sad state of affairs. Don't you think so, too? X. Y. Z.

Religious Intelligence.

Rev. E. L. Rexford, pastor of the first society in Cincinnati, was waited upon by his friends on the evening of March 5th, and himself and lady made more than ever aware of the appreciation and affection of their people.—The "gifts" amounted to $450.

Rev. Dr. Chapin preached in the Boston Theatre last Sunday evening. The papers say that five thousand people went away from the doors unable to gain an entrance, while the Theatre was "never so full before." The sermon was based on Eph. iii: 17, 18, and 19, and a gentleman who was present assures us that it was in every respect a powerful discourse—"enough in it for five sermons."

Rev. W. H. Jewell preaches at Warsaw, Ind., one Sunday a month.

Rev. Thos. Abbott, has returned to Ohio from a sojourn in Kentucky and Tennessee, and reports a general desire among the brethren in those states to enjoy the advantages of a regular ministry. Several places are moving to that end.

We hear that a Universalist church is to be erected in Litchfield, Ill., the present season.

Rev. S, F. Gibb has, by persistent efforts, and against the discouraging prophecies of friends awakening great enthusiasm in Defiance, O. A church of thirty-four members has been organized there.

A Bible-class has been formed at Washington, under the charge of Rev. W. W. Dean. Any person desiring to "search the Scriptures" with the aid of a most competent teacher, should join that class.

A series of meetings were lately held in Brunersberg, O., which resulted in a large increase of the membership of the church, and "a general quickening of the whole people."

Eleven persons were received into the church during a series of meetings recently held at Mt. Gilead, O.

We commenced a protracted meeting at Table Grove, Ill., Friday, 21st ult., which is still in progress (Feb. 27th.) We have organized a church, forty-two of the best men and women of the town connecting themselves with it.

There is talk of cutting the church in Minneapolis in two and lengthening it out so as to add thirty-two pews to the present number.

The people of Columbus, Wis., gave their new pastor, Rev. M. G. Todd, a most cordial reception to his new home. A "sociable" was held at his residence which left him $155 richer than it found him.

Meetings have been held in Defiance, O., by Revs. S. F. Gibb and S. P. Carlton, (O. State Supt.) which have resulted in a church organization of thirty-four members.

A society has been organized in Kasson, Minn., embracing thirty families.

Rev. W. W. Olds of Conway and Locke, Mich., acknowledges the receipt of a $100 donation.

The church recently built at Mount Carmel, O., will be occupied next Sunday and dedicated in May.

Receipts

For Cash received for this paper since our last issue.

		Paid to	Vol.	No
Jesse Partridge,	Ga.,	2	2	12
Rev B F Strain,	"	4		
for T G Morgan,	"		3	4
and L G Morgan,	"		3	4
Thos Leslie,	"	5	4	1
L L Hardy,	"	5	4	12
Wm H Hardy,	"	2	3	4
Thos Hardy,	"	5		
for self,	"		3	12
and Mrs S A Huguley,			3	3
Miss R A Brooks,	"	2	3	4
Jas M Brooks,	"	2	3	4
V Zimmer,	"	1	2	16
E D Williams,	"	2	3	4
W J Rainey,	"	2	3	4
Z N Alford,	"	4	3	4
and Phrenological Journal.				
Miss C M Young,	"	2	3	4
Jas J Alford,	"	4	3	4
and Phrenological Journal,				
Mrs Sarah A Alford,	"	2	3	4
R H Brooks,	"	2 old series,		
R M Brooks,	"	2 old series,		
Jas T Philips,	"	2	3	4
J R Grimes,	"	2	3	4
Wm K Hall, sr.,	"	2	3	1
E B Arms,	Ala.,	1		
for J A Kelsoe.	"		2	8
S A Cawthon,	"	2	3	3
Miss M Allford,	"	2	3	2
E W B Bayzer,	"	1	2	12
W H Lavender,	"	4		
for self,	"		3	1
and Miss R Hellen,	"		3	5
Jos Green,	Tenn.,	5	3	1
and books,				
Dr A G Teague,	S. C.,	4		
for self,			3	1
and Dr T J Teague,			2	13
Jas Gantt,	"	2	3	1
W J McNeely,	Fla.,	5		
for A McNeely,	"		3	1
and G W McNeely, and books,			3	1
A T Burr,	Va.,	3		
for self,	"		2	19
and J Netherland,	"		3	5

MARRIED,

In Coweta county, Ga., April 2d, 1868, by Rev. B. F. Strain, at the residence of Dr. H. A. Urquhart, the bride's step-father, Miss JEANNETTE HENRIETTA TENCH—great-grand-daughter of Dr. Reuben Flanagan, of Newberry District, S. C.; grand-daughter of Henry and Elvira Gray, and daughter of John H Tench—to E. O. LYNCH, Esq., grand-son of the Rev. Elijah Lynch, of Newberry District, S. C., and son of the late David Lynch, of Coweta county, Ga.

This young couple hold fast the faith of their ancestors, (Universalism,) and to honor the occasion, sent a distance of one hundred miles for a clergyman of their own faith, to unite them.

Appointments.

UNIVERSALIST CHURCH, NOTASULGA.—The editor will preach in this church on the 2d Sunday in every month, at 11 o'clock, A. M.

The Editor's Appointments.

In Alabama.

In the Church near Calhoun, Lowndes county, Ala., on Saturday before the first Sunday in May.

In the Disciples, Church, near Bragg's, Lowndes county, on the first Sunday in May.

In Greenville, on Tuesday night after the first Sunday in May.

In Georgia.

In Warrenton, Friday night, May 15th.

At Glascock, Saturday, May 16th, at 11 o'clock, A. M.

At Wrightsboro, Columbia county, Sunday, May 17th, at 11 o'clock, A. M.

In North Carolina.

At Kenansville, Duplin county, on Wednesday and Thursday nights, May 20th and 21st.

At Prospect, Duplin county, on Saturday and Sunday, May 23d and 24th.

At Magnolia, Duplin county, Wednesday night, May 27th.

At Kenansville, Thursday night, May 28th.

At Richland, Onslow county, on Sunday, May 31st, at 11 o'clock, A. M. and 3½ P. M.

At Kenansville, Thursday night June 4th.

At Red Hill, Sampson county, the first Saturday and Sunday in June.

At Goldsboro, Thursday night, June 11th.

Near Mrs. Swinson's, Green county, Saturday, June 13th, at 11 o'clock, A. M.

Near Falkland, Pitt county, the second Sunday in June, at 11 o'clock A. M., and at night.

In Kinston, Lenoir county, Tuesday night, June 16th.

Appointments can also be made for other times and places, according to convenience.

Appointments for Norfolk, Portsmouth, Richmond and Lynchburg, Va., will be made hereafter.

REV. M. W. GRAHAM

Will preach in the Universalist Church at Plains of Dura, Ga., on the second Sunday in every month, at 11 o'clock, A. M.

At Henry Hunt's, near Salem, Ala., on the third Sunday in every month.

In the Universalist Church at Camp Hill, Ala., on the fourth Sunday in every month.

DR. McMORRIS

Will preach the funeral of Mrs. Missouri Silman, daughter of Br. W. T. Mason, on the first Sabbath in August, at Harmony Church, in the lower part of Tallapoosa county, and in the neighborhood of the said W. T. Mason.

The editor of the *Herald* will probably be present.

Will preach in Autaugaville on the 4th Sunday in every month.

REV. B. F. STRAIN

Will preach the funeral of the late Robert J. Slaughter, at the residence of his widow, near Adairsville, Cass county, Ga., on the fifth Sunday in May.

Will preach on the first Sunday in every month at Salem, Cherokee county, Ga.

On the third Sunday in every month at Friendship Church, Dawson county, Ga.

On the fourth Sunday in every month in Forsyth county, Ga., near Jacob Martin's.

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Price One Dollar,

THE undersigned offers to the public a new and improved Map of British Honduras, which clearly defines the boundary of that Colony, with accurate geographical and annotation notes. The location and boundary lines of the Great Southern Grant, made by the Colonial Government on behalf of representative Southerners, is also defined, which is regarded as the Garden District.

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N. B.—Overall's Guide to British Honduras, will be ready for delivery on the 1st day of May. Price One Dollar. apr 15-tf

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I PROPOSE to sell privately my present Residence in Kirksville, Madison County, Ky. The House is a large two-story brick, six rooms and hall, commodious cellars, kitchen, out-houses, &c.—large cistern accessible without going from under the roof. There are about

SIX ACRES OF LAND!

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Any one wishing to keep a private boarding house could do well here.

$4,000 will buy the property, and it is very cheap. Possession given in a few weeks after sale.

I will take pleasure in showing the property to any one wishing to purchase.

MICHAEL FARIS.
Kirksville, KY., Feb 10, 1868.
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UNIVERSALIST HERALD--DEVOTED TO RELIGION, AND INTERESTING MISCELLANY.

Poetry.

CONTENTED JOHN.

One honest John Hopkins, a hedger and ditcher,
Although he was poor, did not wish to be richer,
For all these vain wishes to him were prevented,
By a fortunate habit of being contented.

Though cold were the weather, or dear were the food,
John never was found in a murmuring mood;
For this he was constantly heard to declare:
What he could not prevent he would cheerfully bear.

"For why should I grumble and murmur?" he said,
If I cannot get meat, I'll be thankful for bread;
And though fretting may make my calamities deeper,
It never can cause bread and cheese to be cheaper."

If John was afflicted with sickness or pain,
He wished himself better, but did not complain,
Nor lie down to fret in despondence and sorrow,
But said that he hoped to be better to-morrow.

If any one wronged him or treated him ill,
Why John was good and sensible still;
For he said, that revenging the injury done
Would be making two rogues where there need be but one.

And thus honest John, though his station were humble,
Passed through this sad world without even a grumble;
And 'twere well if some folks, who are greater and richer
Would copy John Hopkins, hedger and ditcher.

NIL DESPERANDUM.

'Tis not for us to rail at Fate,
Or quarrel with our present state;
But patiently to work, and wait
With heart and hands in readiness
With what we have to strive, content
That He, whose watching eyes are bent
Upon us here, all troubles sent
To test our strength and steadiness.

'Tis not for us, if Fortune's wheel
Out to our eager hand should deal
Blank after blank, downcast to feel—
No, struggle on still pluckily;
For Fortune, if she can't subdue
The courage and the faith in you,
A vanquished vanquisher will sue,
And you will draw more luckily.

LOVE AND LIGHTNING.

A lady once, whose love was sold,
Asked if a reason could be told
Why wedding rings were made of gold,
I ventured thus to instruct her:

Love and lightning are the same—
On earth they glance, from Heaven they came.
Love is the soul's electric flame,
And gold its best conductor.

MORNING.—How many times has my heart been gladdened by the rising of the sun over the hills of the old homestead, where the corn and clover sparkled with the dew, and the newly headed wheat nodded lazily to and fro in the enchanting breeze, as spring and summer joined hands for the coming harvest. I looked upon the broad fields with a proud eye then, for I thought every speckled corn-tassel and budding kernel gave promise of much happiness. But as the brightest morning may be darkened by the clouds that seemed so beautiful when far away, so our lives may be shadowed by the approach of that which was wont to dazzle our eyes with its deceptive glory. But however darkly the gloom may gather, we know there is always "sunshine above the mist."

It is natural for us to look back upon our childhood and liken it to the morning; because the horizon of our life has never since seemed so bright, nor music of the birds by the wayside so sweet, nor the breath of the flowers so fragrant; and our friends, unmasked of our childish confidence by the noonday sun, have never since proved so true.

There is always a charm hovering over the morning; and its magical presence lends beauty to everything we see or hear. Would you listen to music? It may be grand at night—it is sublime in the morning. Would you know a friend? Meet him in the morning. You will then find him more as God made him than after the enchanted hour has passed. Would you look upon Niagara, or some old silvery-browed mountain? Go while yet the darkness lingers near, and see how they smile upon the morning.

Glorious morning! We can almost imagine heaven nearer as you approach; for in heaven it is always morning.

The Centreville (Md.) *Observer* says that this is the year for the reappearance of the seventeen-year locusts. These insects made their first chronicled appearance here in Maryland in 1799, and returned every seventeen years after that time. They last appeared in 1851, of which many of our readers doubtless have a distinct recollection.

COURTSHIP IN GREENLAND.—There is something exceedingly melancholy in the accounts which are given of the custom of courtship in Greenland.—Generally, women enter upon the blessed estate with more willingness and less solicitute than the men. The women of Greenland are an exception to this rule. A Greenlander, having fixed his affections upon some female, acquaints his parents with the state of his heart. They apply to the parents of the girl, and if the parties thus far are agreed, the next proceeding is to appoint two female negotiators, whose duty it is to broach the subject to the young lady. The lady embassadors do not shock her by any sudden or abrupt avowal of the subject of their mission. Instead of this they launch out in praises of the gentleman who seeks her hand. They speak of the splendor of his house, the sumptuousness of his courage in catching seals, and other like accomplishments. The lady, pretended to be affronted even at these remote hints, runs away, tearing the ringlets of her hair as she retires, while the embassadors having got the consent of her parents, pursue her, drag her from her concealment, take her by force to the house of her destined husband, and there leave her. Compelled to remain there, she sits for days with dishevelled hair, silent and dejected, refusing every kind of sustenance, till at last, if kind entreaties do not prevail, she is compelled by force, and even blows, to submit to the detested union. In some cases Greenland women faint at the proposal of marriage—in others they fly to the mountains, and only return when compelled to by cold and hunger. If one cuts off her hair, it is a sign that she intends to resist to death.—All this seems so unnatural to us that we seek for a reason for such an apparent violation of the first principle of human nature. The Greenland wife is the slave of her husband, doomed to a life of toil, drudgery and privation; and, if he die, she and her children have no source against starvation.

"He is only a printer," was the sneering remark of a leader in a circle of aristocracy—of the codfish quality. Well, who was the Earl of Stanhope? "He was only a printer." What is Prince Frederick William, married to the Princess Royal of England? "He too was only a printer." Who was William Caxton, one of the fathers of literature? "He was only a printer." Who are Horace Greeley, George D. Prentice, Charles Dickens, M. Thiers, Douglas Jerrold, Bayard Taylor, George P. Morris, J. Gales, C. Richardson, N. P. Willis, Senators Dix, Cameron and Niles? They, too, were all printers. What was Benjamin Franklin? A printer. Every one cannot be a printer, brains are necessary.

IDLE DAUGHTERS.—It is a most painful spectacle in families, says an exchange, where the mother is a drudge, to see the daughters, elegantly dressed, reclining at their ease, with their drawing, their music, their fancy work, and their reading, beguiling themselves of the lapse of hours, days and weeks, and never dreaming of their responsibilities, but as a necessary consequence of neglect of duty, growing weary of their useless lives, laying hold of every newly invented stimulant to amuse their drooping energies, and blaming their fate when they dare not blame their God for having placed them where they are. These individuals will often tell you, with an affected air of compassion—for who can believe it real? that poor dear mamma is working herself to death. Yet, no sooner do you propose that they should assist her, than they declare that she is quite in her element—in short, that she would never be happy if she had only half as much to do.

PROFANE MASONS.—The *Square and Compass* administers the following bold rebuke to those who are guilty of a disgraceful and degrading vice:

The ancient Institutions have from time immemorial, in all their charges persistently inculcated, and rigidly enjoined a becoming reverence for the Author of our being. Desecrating the holy name of Deity either by profanity or by mentioning it in any other manner than in terms of "reverential awe," is expressly forbidden by Masonic law. And in order that the injunction may be more faithfully observed, certain penalties are attached to its violation. But as in every other form of human government, where statutory enactments become dead lumber, the non-enforcement of the penalties thus incurred has invited a repetition of the offense, and thereby rendered the prohibition a dead letter in Masonic legislation. Were the laws fully carried out; did speedy and condign punishment follow their infraction, the eyes of true Masons would not be blighted at the sight of a swearing Mason, nor their hearing outraged with his profanity. A swearing Mason! What a misnomer! Vice and virtue, sacrilege and piety are equally consistant. In the "true purport and intent" of legitimate Masonry the terms are incompatible.

REMEDY FOR RHEUMATISM.—I saw some weeks since a request in your paper for a cure for rheumatism. Not having seen an answer, I take the liberty of sending you the following prescriptions, which, I know from experience, to be effectual remedies:

1st. Take pure alcohol and rub the part affected briskly with it for some minutes. Then wrap flannel about it, and outside the flannel wrap a piece of oil silk. This must be only taken off night and morning, in order to have the alchohol applied. Very few applications will cure the disease. Both the flannel and oil silk must be worn very loose, in order not to stop the circulation of the blood. Cotton batting is a good substitute for oiled silk and flannel, and is more convenient to wear. A still better remedy, if the patient is strong enough to bear it, is a large Spanish fly blister, six inches by nine, to be applied as follows: If the rheumatism is above the waist, put the blister on the arm, above the elbow. If below the waist, put it on the leg, as near the ankle as possible. This is to prevent the disease from going to the heart. After wearing the blister twelve hours, take it off; let it discharge: then put on a hot ground flaxseed poultice; this poultice must be renewed night and morning for three days, after which a dressing of simple cerate or hogs lard on linen, with oiled silk or flannel outside, will heal the part rapidly.

PARENTAL COMMANDS.—If you wish to be obeyed, be careful to make few commands, and see that they are obeyed. Run no hazard in giving orders that may by any possibility be disobeyed. If you make them, let nothing be an excuse for disobedience.

I never knew one who was in the habit of scolding able to govern a family. What makes people scold? The want of self-government. How then can they govern others! Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

A good girl always respects herself and therefore always possesses the respect of others.

Clippings.

Country Courting.

"Get eout, you nasty puppy—let me alone, or I'll tell my ma?" cried Sal Smith to her lover Jack Jones, who sat about ten feet from her pulling dirt from the chimney jam.

"I aint touching 'on you Sal," responded Jack.

"Well, perhaps you don't mean to, nuther, do you?"

"No I don't."

"Cause you are too tarnal scary, you long-legged, lantern-jawed, slab-sided, pigeon-towed, janggled kneed owl, you hain't got a tarnal bit of sense. Get along home with you."

'Now, Sal, I love you; I can't help it, and ef you don't let me stay and court you, my daddy'll sue yourn for that cow he sold him t'other day. By jingo he said he'd do it."

"Well, look here, Jack, if you want to court me, you'd better do it as a white man does that thing—not set off there as though as if I was pizen.'

"How on airth is that, Sal?"

"Why, side right up here and hug and kiss me, as if you really had some of the bone and sinner of man about you. Do you s'pose a woman's only made to look at, you stupid fool you?"

"Well," said Jack, drawing a long breath, "if I must, I must, for I love you, Sal;" and so Jack commenced sliding up to her like a maple poker going to battle. Laying his arm gently upon Sal's shoulder, we heard Sal say:

'That's the way to do it, old hoss; that is acting like a white man orter."

'O! Jerusalem and pancakes!' exclaimed Jack, 'if it ain't better than any apple sauce marm ever made, a darned sight. Cracke-e! buckwheat cakes and 'lasses ain't nowhere 'long side you, Sal! O, how I love you!" Here their lips came together, and the report which followed was like pulling a horse's hoof out of the mire, and on the following Sunday they were married.

A Cincinnati gentleman, who has been married for the past twenty years, has always desired to be the father of a daughter—his children being all boys. So great, indeed, has been his desire for a daughter, that he has often prayed that Providence might bless him with one. A kind Providence was not deaf to his prayers, for, to his great surprise, he was granted three girls a few days ago, there being about three hours' difference in their ages. He doesn't pray for daughters now so much as he did.

An Iowa editor suggests that every man be allowed to marry as many wives as are required to wash, cook and keep house for him—he has been unfortunate in procuring servants.

"My dear," said a fond husband to his wife one day, "where would you go should I fail in business?" "Where I always go when I can, love," was the answer—"into the arms-house," and so saying the lovely wife hid her blushes in the circling embrace of her husband.

They rather out-do us in England in regard to matrimonial advertisements, judging from the following:

Ada Emily Jenney, just nineteen, fair blue eyes, and handsome, would like to be married as early as possible.

Rosebud, who is seventeen, and pretty, having rich golden hair, wishes to marry a tall young man, about twenty-four years of age.

Violet wants to be married to a tall man. She is tall and very good looking.

Lalla Rookh would dearly like to be married. She moves in first-class society and has £500 a year. She is eighteen, tall, and strikingly handsome.

Some of the applicants put the matter upon the ground of duty and destiny:

Mary G., who has good looks, but does not wish to speak of them, wants to be married. She has read her Bible, and knows that marriage is the destiny and honor of woman. She is twenty-three.

Cathrine E. B., who has dark brown hair, and soft brown eyes, with pretty features and nice figure, wishes to fulfill her womans's mission, and marry. She will have money.

Little Bob begged hard, the other day, when some friends were dining with us, to be allowed to come in and sit at the table during dessert, which I told him he might do, provided he neither talked nor annoyed people, by asking for fruit. He very readily assented to this condition, which he honestly fulfilled to the letter. At last I heard the poor little fellow crying and sobbing most bitterly.

"What is the matter, Bob?" said I, "what are you crying about?"

"Why, pa, here I am asking for nothing and getting it."

A gentleman driving was accosted by a man walking along the road, who begged the favor of him to put his gray coat, which he found very heavy, into his vehicle.

"With all my heart," said the gentleman; "but if we should not be traveling to the same place, how would you get your coat?"

"Sir," said the man with great readiness, "I shall be in it."

An Irishman, when asked to define an Irish bull, replied: "Whenever you see two cows lying down in a field, the one that is standing up is a bull." This is describing a thing by the thing itself, and reminds us of the sexton who, remarking upon the unusual number of deaths, said: "A great many people have died this summer that never died before."

Rather unexpected was the reply of the urchin, who, on being arraigned for playing marbles on Sunday, and sternly asked, "Do you know where those little boys go to who play marbles on Sunday?" replied innocently, "Yes; some on 'em goes to the common, and some on 'em goes down by the side of the river."

Upon the reading of the Declaration of Independence at Ypsilanti, Mich., by a citizen of that place, a gentleman from the rural district made this comment—"Oh, he read it well enough, but darned if I believe he wrote it."

"Do you see that fellow lounging there doing nothing?" said Owens to Jenks the other day. "How does he live? by his wits?" "Oh, no; he's a cannibal?" "A cannibal!" "Yes, a cannibal—*he lives on other people!*"

An exchange says: "Most people think editing a paper is as easy as making love. A half day's experience will explode the pleasant fiction. We had rather make love to a dozen women than edit one paper."

A gentleman who, under the least excitement, would exclaim, "there's a crisis coming, was considerably amused at being gravely informed by a little four-year old son that "the cry-sis had come and was in bed with mother."

A simple girl endeavors to recommend herself by the exhibition of frivolous accomplishments and a mawkish sentiment which is as shallow as her mind.

What is the difference between an old man in Latin, and a look at a woman in full dress? One is senex, and the other is see necks and a good deal more.

What is the difference between a piece of honeycomb and a black eye? One is produced by a laboring bee, and the other by a belaboring.

What is that which comes with a coach; goes with a coach, is no use to the coach, and yet the coach cannot go without it? A noise.

Why is a lady's throat like an appendage to her watch? Because it's a chatter-lane, (chaterlaine.)

What must be done to conduct a newspaper right?—Write.

What is necessary to a farmer to assist him?—System.

What would give a blind man the greatest delight?—Light.

What is the best counsel given by a justice of the peace?—Peace.

Who commit the greatest abominations?—Nations.

What is the great terrifier?—Fire.

Baltimore Advertisement.

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We warrant our Pianos for five years, and the privilege of exchange within 12 months if not entirely satisfactory to the purchasers.

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UNIVERSALIST HERALD,

PUBLISHED AT

NOTASULGA, ALABAMA.

John C. Burruss, Editor & Proprietor.

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THE PAIN KILLER is by universal consent allowed to have won for itself a reputation unsurpassed in the history of medical preparations. Its instantaneous effect in the entire eradication and extinction of Pain in all its various forms incidental to the human family, and the unsolicited verbal and written testimony of the masses in its favor, have been, and are its own best advertisements.

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THIS is a debate on the doctrine of the Trinity, between Rev. Lorick Pierce, D. D., of the Georgia Methodist Conference, and the editor of the *Universalist Herald*. Trinitarianism and Unitarianism are here strikingly contrasted. Sent by mail to any address, for 35 cents. For sale at this office.

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Hicks and Burruss' Discussion.

THIS is a debate on the doctrine of Endless Punishment, between Rev. William Hicks, of the North Carolina Methodist Conference, editor of the *Herald of Truth*, and the editor of the *Universalist Herald*. It is an excellent thing to put into the hands of enquirers. Sent by mail to any address, for 40 cents.—For sale at this office. This discussion convinced a Methodist of thirty years' standing of the truth of Universalism.—So he writes.

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UNIVERSALIST HERALD.

"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

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JOHN C. BURRUSS, *Editor and Proprietor.*

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A postmaster is required to give notice by letter (returning the paper does not answer the law,) when a subscriber does not take his paper from the office, and state the reason for its not being taken, and a neglect to do so, makes the postmaster responsible to the publisher for the payment.

Any person who takes a paper regularly from the Post-Office—whether directed to his name or another—or whether he has subscribed or not, is responsible for the pay.

If a person orders his paper discontinued, he must pay all arrearages, or the publishers may continue to send it until payment is made, and collect the whole amount whether it is taken from the office or not.

If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it if he takes it out of the post-office. The law proceeds on the ground that a man must pay for what he uses.

The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

Ancient History of Universalism. No. 1.

The last command our Saviour gave to his disciples before going home to glory, was "to go into all the world and preach the gospel to every creature;" or, as it is recorded by another evangelist, "go ye and convert the nations, baptizing them in the name of the Father and the Son, and the holy spirit, teaching them to observe all things which I have commanded you, and lo, I am with you always, even to the consumation of the age."

That the above command was faithfully executed, there can be no doubt; and although both sacred and profane history, are not so explecit in stating the full results of the preaching of the Apostles, as might be desired, yet sufficient is known, to show that it was attended with remarkable success."

And although persection and martyrdom was the temporal reward for their labors; yet ever in their lives, whether preaching the "glad tidings" or sealing their devotion to the sacred cause they had espoused by martyrdom, were the words of the Saviour verified—"I am with you always."

I propose in this, and succeeding numbers, to examine the writings of the apostolic and Christian Fathers of the first five centuries, and attempt to show to what an extent the doctrine of Universalism was believed and preached in that period. Many writings are now lost, that would be of value in this investigation, but a sufficient number have escaped the destroying effects of time, as to render certain, that Universalism was *very universally* preached-professed and practiced among the primitive Christians.

In the list of apostolic and Christian fathers, the first to claim our attention is Clemens Romanus, supposed to have been the Disciple and fellow-laborer of the apostle Paul.†. The only writing of his, left extant, is a letter to saints to the church at Corinth, written not far from A. D. 100.¶.

I am not aware that Clemens has written a treatise on the subject of Universalism as his views are to be gathered from his writings, but believed, that he was in opposition with the glorious doctrine of the resurrection, as taught by Christ, and explained by Paul—(with both of whose views Clemens must have been familiar) which seem to indicate that he coincided in the same. He says: "Let us consider, beloved, how the Lord does continually show us, that there shall be a future resurrection, of which he has made our Lord Jesus Christ the first fruits, raising him from the dead!" There are one or two passages in the epistle where the inference might be made, that Clemens believed in the resurrection of the righteous, only, but when placed in antithesis, to the expression, that "Christ is the first fruits of the resurrection," and bearing in mind that he was a fellow-laborer with St. Paul, who believed in the glorious resurrection of all mankind, I do not consider them of sufficient force to destroy the idea that Clemens was a believer in the doctrine of the ultimate holiness and happiness of all mankind.

D. W. B.

Richmond, Va.

*For better information regarding the number of christians in the two first Centuries, see Annals of Tacitus 15th Book 44th section, and epistle of Pliny to the Emperor Trajan-book 15 letter 97-also—Tertullian apologeticus adversus Gentes. sec 37.

† Phil 4th chap-3rd verse.

¶ I make no mention of the second Epistle ascribed by many to Clement, for its genuineness has been always doubted. Among the ancients who expressed doubts regarding the genuineness of this epistle, were Eusebius and St. Jerome. The first epistle has been prized highly by the church in all the different ages. Among the Fathers, it is especially mentioned by Eusebius and Origen. Both Clemens Alexandrinus, and Jerome, call the author an apostle.

It was discovered after it had been supposed to have been lost in the Alexandrian M. S. directly after the inspired or canonical writings, in 1628. It was presented by the Patriarch of Constantinople to the king of England, and has since been preserved in the British Museum.

The Rev. Mr. Oliver.

The gentleman whose name heads this article, is the Methodist minister who has charge of the Church in this place. Some time since, I had a conversation with him on the subject of religion, and I was really surprised beyond measure, at the position which he took in regard to the object of punishment. I observed to him that endless punishment is a moral impossibility, and showed him an article I wrote and had published some time ago in the *Herald*, going to prove that the object of punishment is reformation, and that therefore, the doctrine of endless punishment cannot be true; for the reason that there could be no reformation in a state of endless suffering. He replied, that my premises were wrong, and therefore my conclusions were wrong, —that the object of punishment is not reformation &c. How a man who professes to understand the Word of God, and to teach its meaning, could say this, is a matter of astonishment to me. I could account for it in but one way, and that was, that he did it to avoid the force of the argument: for there is nothing plain or taught in the Bible. "We have had fathers after the flesh who chastised us for their pleasure, but the (God) for our profit, that (the chastisement or punishment) might afterwards yield the *peaceable fruits of righteousness*." With this plain passage of scripture before me, who can deny the position I took. True, as I told the gentleman, that owing to the imperfection of everything human, under human governments, it is often the case that punishment is inflicted where no reformation is effected, but under the divine government it is not so. "God (writes) as Dr. Young beautifully expresses it) "but to make happy, and punishes—but to preserve." He would be unworthy to be worshipped and adored, were he to create or punish for any other purpose. To this, the gentleman replied, that I, together with those who believed with me, are fallible, and liable to be in error,—that the claim to infallibility set up by the Church of Rome, had been denied and overthrown, and could be maintained now by no one. This I admitted, and told him that we made no pretensions to anything of the kind, but that the self-styled Orthodox, *do*, for while they deny infallibility to the Church of Rome, they virtually claim all the attributes of infallibility to themselves, by denominating themselves the *Orthodox*, and damning all those who do not agree with them in their interpretation of the Scriptures, for heretics and schismatics, with as hearty a good will as ever the Catholics did. And if they were clothed with the power, would go just as far in punishing them for daring to think for themselves and putting their own interpretation upon the word of God. As it is, they do it as far they can, by ostracising them, by turning them out of their Churches—by holding them up to the community as deceivers and false teachers, and persecuting them in various ways. All this is done too, by denominations that cannot agree among themselves. How inconsistent! Far more inconsistent than the Catholics, for they make *no pretensions* to liberality or toleration, in religion, but claim the right to *enforce* their opinions at the point of the sword, if necessary. The gentleman concluded by stating that he would call at my house at some convenient season, for the purpose of correcting my errors, not seeming to think it possible for himself to be in error.

S. J. McMORRIS.

Wetumpka, Ala.

For the Universalist Herald.

The Lake of Fire. No. 1.

"*And whosoever was not found written in the book of life was cast into the lake of fire.*" Rev 20: 15.

Hundreds and thousands of times have we heard the above text quoted to prove endless punishment. Yes, and as often have we heard the 20th chapter of Revelations quoted to prove the doctrine of a general judgment, when both the righteous and the wicked will at the same time be judged and forever separated, just as Zoroaster taught, 550 years B C.

Let the reader notice Rev. 7-9-19: Here we see that the innumerable blood-washed company, was not to hunger or thirst any more: Christ was to dwell with them, and lead them forth to living fountains of waters: And God was to *wipe away all tears from their eyes*. Surely they were immortalized. In the 14-15, and 19 chapters, this same innumerable company, in part, and in whole, are also spoken of. Then we come to the 20th ch, and the first thing we notice, the devil is chained for a thousand years: These same righteous that had been slain for the word of God, we here see sitting on thrones and reigning with Christ a thousand years, having part in the first resurrection; while the rest of the dead lived not again until the thousand years were finished: All that had part in the first resurrection, on them the second death or (Lake of fire and brimstone) had no power, but were to reign with Christ a thousand years; and when the thousand years are finished, the devil is loosed, goes out into the four quarters of the earth, gathers Gog and Magog, the number whom is as the sand of the sea, to battle; they go up on the breadth of the earth, compass the camp of the saints, and the beloved City: fire comes down from God out of heaven and devours them. May we not here conclude that those whose names were not found written in the book of life, (*hades*) hell, and with them the devil is taken and cast into the lake of fire and brimstone, where [illegible]

Sorrow.

BY MRS. E. DANIELS.

The bankrupt hopes of millions of earth's children, would find no other solace for all their agony, than was contained in the assurance that no human being ever *had* a sorrow which was not necessary to its ultimate good. To doubt this is to doubt *existence itself*.

This brought us to consider the religion of the world, which had sought to shrink from the vast responsibility resting on it to proclaim the truth, and had striven to satisfy its believers by promises, that in some way, by a system of bribery, it could save them from the effects of their misdeeds.—Let us draw away the curtains of error, unterrified by the thunders of Sinai, or the severity of Mosaic Law, unallured by the seductive offers of Mahomet, and learn the fact that there is in the heart of each a voice proclaiming the necessity for the undeviating rule of cause and effect.

Could we spare our individual sorrows? Yes, answered some, we would have no more grief, less of care, more health, and no death. We would have no pain or injustice in the world. Then they would have the unprogressed atom instead of the perfumed flower—dark earth instead of the brilliant sun—the state of absolute nonentity, in place of the immortal soul! They would have no struggles, no toils, to ripen and expand the mental powers. If there were no sickness, then there would be no knowledge of the laws of health. Pain prompted man to search for the art to heal it. When natural laws were fully understood there should be no more pain, but until that time, it was necessary as a spur to the perfection of knowledge. If there were no death, then there would be only ignorance, for they could have no life. The very flowers which adorned the sepulchre had sprung from death; and should we be less than *they*?—Only the outward casket decayed; were it not for death, there could be no arisen spirit to inherit the glories of eternal life.

Without death and pain where would have been the wonderful systems founded on laws of progress, upon the elaboration of which, students had consumed the midnight oil, and bleeding hearts toiled through lives of want that their efforts might bring forth good to man? Without *battles* there would be no truths. For just so sure as natural powers combated in the fulfillment of the laws of the universe, so in the world of man, the rapid advance of ideas was attended full oft with the strife of material weapons! Better that thousands perish, than that there should be no idea of truth.—Along the ages could be seen the sweep of God's right hand pointing to unfailing compensation for all these woes.

But in narrowing down the sphere of this compensation to the *ego*—I—oftimes we are led to exclaim, "*Mene, Mene, Tekel, Upharsin*"—"Thou art weighed in the balance and found wanting." But it is ourselves that say it, and not Nature. There is not an hour that has not left its impress on our lives. Let us toil on then with the goal in view; from pain we learn patience; from adversity, kindness; from sin, pity for others; from error, an understanding of truth. If death comes, through its gates we may catch glimpses of glory. We need not fear death, it alone is true. All things of earth may seem to us filled with treason and dishonor, but death is constant and sure, and leads us to our loved ones gone before. It alone, of all the ministering angels, is faithful at the last. We may waver in life's pathway, we may mask our real intents, but death shall prove us all, and we *know* the end it brings us is *not* the end of life, but the end of falsehood, shame and disgust, and brings us to the gate of the glorious city immortal.

Often a cloud arises in the mind when we see the apparently flowery path of the wicked, and the crown glittering on the brow of error, while the disciples of truth are poor and full of sorrow; but there is no rest for crowns so placed; neither is there so much agony as there might seem in the hearts who hear the compensating whispers of angels. We weave our garments of purity or shame—death is the great equalizer—and all go to their appropriate place.

[illegible] these few hours on earth all [illegible] [illegible] [illegible] true [illegible] [illegible] [illegible]

UNIVERSALIST HERALD—DEVOTED TO RELIGION, AND INTERESTING MISCELLANY.

The Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

S. J. McMORRIS, J. L. C. GRIFFIN,
B. F. STRAIN, T. TWIST,
CORRESPONDING EDITORS.

Notasulga, Oct. 1, 1868.

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid us.

How to Obtain the Herald.—Enclose $2 in a letter, write plainly the name of the person to whom the paper is to be sent, also, the name of the post office, county and State. Direct your letter to John C. Burruss, Notasulga, Ala., and on return of mail the paper will reach you.

☞ EDWIN E. OVERALL is general agent for the *Herald* in New Orleans and New York.

General Traveling Agent.—Rev. M. W. GRAHAM is authorized to act as general agent for the *Herald*. Friends who subscribe to the paper through him, will not only help the cause generally, but help to keep him in the field.

Premiums for Subscribers!

In order to encourage our friends to aid us these trying times, we will, for every new cash subscriber, give as a premium, our discussion with Dr. Lovick Pierce on the Trinity.

Expository.

"*And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent taketh it by force.*" Matt. xi: 12.

A Georgia correspondent, in requesting an explanation of the above language, enquires: "Who were the sufferers? and how did they suffer?"

Some have supposed, that such was the desire of people to embrace the gospel in those days, and that they flocked to its standard in such multitudes, that they were compared to armies beseiging and taking a city.—This is the view adopted by Dr. Adam Clarke. Others again, believe, that the language refers to such as *professed* to embrace the gospel, while mercenary, or selfish ends, moved them. Dr. L. R. Paige in his valuable commentary, seems to favor this view.—This interpretation, though more plausible than that of Dr. Clarke's, does not seem to us to meet the case fully.

In reply to the queries.—"Who were the sufferers? and what did they suffer?" we reply, that the word "suffer," often means to endure, and is applied here, to the kingdom of heaven, or reign of grace, which suffered violence, by the machinations of wicked men, who sought to suppress it, by intimidating and persecuting the early *Heralds* of the same.

This view seems to gain strength, from the consideration, that the original word here for "violent," *biastes*, not only means one who is eager in any pursuit, but who is impetuous:—One who uses *violence—a violent oppressive* person. As these charateristics could not apply to repenting sinners who entered the gospel kingdom, we think the language refers to the despisers and persecutors of the gospel, which often suffered violence, and in some instances was taken, or overcome (for the time) by force.

Thoughts for the Thoughtful.

1. Can that be a bad doctrine, for which christians pray?

2. If it is not wrong to pray for the salvation of the world, can it be wrong to preach it?

3. Does God desire the salvation of all men?

4. Does he desire that, the belief of which, is of evil tendency?

5. Did he send Christ to *do*, that which was foreseen he *could not do?*

6. Did Christ give himself a ransom for all? 1 Tim. ii. 5.

7. Is it true that the ransomed of the Lord shall return and come to Zion; and that sorrow and sighing shall flee away? Isa. xxxv. 10.

8. Would a wise and merciful God create more than he could take care of?

9. Is it true, that he that provideth not for his own household, is worse than an infidel? 1 Tim. v. 8.

10. If infinite love can torment without mercy and without end, how much more could infinite hatred do?

11. Are infinite love, and infinite hatred precisely alike in their operations and results?

12. Would a good, earthly parent punish his child always?

13. Is man *better* than the God who made him? see Job. iv. 17.

Generally True.

It is generally true, that where you find a man bitter and violent in his opposition to Universalism, that he has a cruel, vindictive disposition.—He has some enemy in mind, upon whom he wishes all the vials of wrath of a supposed incensed God, to be poured through eternity. The nature of a hard-hearted individual, contemplates such an awful doom with complacency. The doctrine is rolled under the tongue as a sweet morsel.

Hence, when Universalism proclaims that the work of grace shall finally triumph in all souls, the idea is rejected with disdain and indignation, because it does not pander to the base, revengeful passions. In such a soil, Universalism cannot thrive—two cannot go together unless they are agreed. Hence where revenge & hatred exist in the heart, the doctrine of infinite mercy cannot enter. Humane, benevolent men, see much in Universalism to approve, though all cannot fully behold its crowning glories. They seldom war against it, but cherish the hope, that it may prove true. Doerderlin declares, that the more eminent men were in his day, for piety and learning, the more did they cherish the hope that the torments of the wicked would end.

Condemned by their Own Testimony.

Many of our opposers declare, that if they did not believe in an endless hell, they would rob and murder, *ad libitum*. Well, as Universalists do *not* believe in such a hell, and are *not* given to robbery and murder, it follows that the abominations above named, do not legitimately flow from their doctrine. Another thing follows, equally clear, and that is this:—If Universalists who do not believe in unlimited punishment, abstain from robbery and murder, and some of our opposers are restrained from the commission of these crimes, only by the fear of unending torture, it follows as clear as a sun beam, that Universalists are the better people, our opposers being judges.

Stinginess in Full Bloom.

A late number of the *Christian Advocate*, Macon, Ga., contains the following.

"I know a "good brother," living six or eight miles from town, who was summoned to serve on the grand jury. It was in Confederate times, on a poor circuit. He and his horse "put up" to spend "court week" with his pastor, who was pressed for subsistence He was in good circumstances, and exulting over the abundance of his rye crop—boasting of the number of bushels he had made, and the superior quality of the grain. The preacher's good wife asked him to bring her some when he came to town, to make coffee, supposing he would bring her a bushel or two. "Certainly," he replied, with an air of princely munificence that was absolutely magnificent. Alexander or Cæsar would have given away an empire with less demonstration of kingly liberality. The next time he came to town he brought the rye—*two table spoonsful tied up in a pocket handkerchief* 8 *by* 10 *inches.*

Such is the liberality of many Methodists upon whom the preacher depends for the support of himself and family. But more of this in my next."

☞ Those who are much in arrears, are requested to send on their dues without delay. We have to pay cash for everything connected with the publication of the *Herald*.

☞ The down train yesterday morning, ran off the track near Notasulga, and did considerable damage to the cars. No one was hurt. The breaking of a track rail caused the accident.

LIBERAL OFFER FOR NEW SUBSCRIBERS!

We will club the *Universalist Herald* and the *Phrenological Journal* together, for the low price of *four dollars*. The price of the *Phrenological Journal* alone, is $3. But in order to induce our friends to increased activity, we will send the *two* to every new subscriber, for $4. The *Phrenological Journal* is ably edited by Fowler & Wells, the most eminent Phrenologists in this country.

Pianos! Pianos!! Pianos!!!

We have made arrangements with Mr. Chas. M. Stieff, Baltimore, by which persons can purchase pianos through us, from him, $25 less than Baltimore prices. Persons wishing to purchase, will please correspond with us.

Literary Notices.

Peterson's Magazine for Oct. has been received. It continues to sustain its high character. It has a choice array of fashion plates, and the reading is of a high order. Only $2 a year. C. J. Peterson, Phila. publisher.

The Phrenological Journal reaches us regularly. It is full of living thoughts. Price, $3. per annum. We will send it and the *Herald* for $4.

The Gospel Pulpit. This is a beautiful Universalist quarterly, of 80 pages filled with original sermons from different Universalist's ministers. Rev. W. J. Chaplin, Chicago, Ill. editor. Price $1. per annum, which is cheap.

The School Day Visitor, is a beautiful monthly Magazine, for young people, at $1,25, a year. Daughaday & Becker, Phila. publishers. It is well adapted to the youthful mind.

The Little Corporal, for boys, reaches us regularly. It is a live, racy little Journal, filled with wholesome thoughts.

The Institute takes the place of the Student's Experiment, at Jefferson, Wis. It is devoted to the interests of the Universalist Institute at Jefferson. Geo. W. Cocke editor. It is an interesting Journal. Price 50. cts. a year.

The Southern Journal of Music, by Wm. McCarrell Louisvill Ky. is a very popular magazine filled with choice music. We cordially commend it to the public.

Song Messenger of the North West, Root & Cady, Chicago, publishers. The lovers of good music can find in this, a choice variety.

The Glee Hive, a choice monthly by J. S. Peters, N. Y. at $3. per Annum.

Parlor Companion, for the flute and violin, by J. S. Peters N. Y. $3 per Annum. It presents a choice catalogue of music.

$255,774,54!

"This is the exact sum our denomination expended the past year, over and above the ordinary appropriations for church building, and the support of public worship. Nor does it include money left by wills. Our numbers considered, we are ahead of the Methodists! It is a glorious record. We are proud of it; and we are not ashamed to say so."

We clip the above from *The Ambassador*, the Universalist paper of N. Y.

This shows what people *can* do when they have a will. We hope our friends in the South will resolve to put forth renewed energy in support of their principles.

☞ We ask our correspondents to be very careful, and give the right chapter and verse in their quotations. Some of our friends fail to do this. We have very little time to spare in rectifying errors of this sort.

☞ J. C. I. Whitesville, Ga. We shall be pleased to hear from you at any time, and will answer your queries to the best of our ability.

Prospects in Kansas.

A subscriber writing from White Cloud, says.—"Universalism is spreading rapidly in this section. We have taken hold with a will, to help carry on the good work. The *Herald* is much liked here by those who read it. I will do all I can to circulate it."

J. H. F.

Pay Up.

Without wishing to be considered as *dunning*, we would remind our friends, if those who can, would send on their's dues without delay, they would help us. The dull season is upon us, and we *feel it*. A word to the wise, is sufficient.

☞ Shippers of cotton will find something to their interest by referring to the Savannah advertisement in today's issue.

☞ Attention is called to the advertisement, headed "every man his own printer."

☞ When more convenient, persons can subscribe to the *Herald* for six months, by forwarding one dollar.

For the Universalist Herald.

Wicked turned into Hell.

"*The wicked shall be turned into hell, and all the nations that* forget God"—Psalms 9: 17.

On this text, two things are assumed—1st—that the hell spoken of, is in eternity, and 2nd, that it means a place of endless misery. But this is taking for granted, the very thing that should first be proved. The word hell, here, in the original, scholars tell us, is *sheol*, and, Dr. Alexander Campbell says—"No scholar ever did affirm, that either *sheol* or hades, signifies a place of endless misery, because *sheol* and *hades* are to be destroyed." And yet, ministers are in the constant habit of quoting passages in which *sheol* and *hades* occur, to prove endless woe.

But granting that the above passage means a place of endless misery, it will prove that but few of the human family can escape this doom, for who is not wicked? what nations have not forgotten God? David says, "they are all gone astray, there is none that doeth good, no, not one." Psl. 14-3. Well, all must be swept to endless ruin, if we adopt the usual view that is taken of this text.

If we say the word *hell*, in this passage means a place of endless misery, and all nations shall be turned into it, we make David contradict himself three times. He says—"All the ends of the world shall remember and turn to the Lord,—and all the kindreds of the nations shall worship before him. Psl. 22 27. How can this be, if David believed all nations were to be turned into an endless hell? Again: David asserts—"all nations shall serve him." Psl-72 11-How can this be, if they are to serve the Devil through eternity? Once more:-David says.—'All nations whom thou hast made shall come and worship before thee, O. Lord, and shall glorify thy name."—Psl-86-9—Now if we assume that the word hell, means a place of endless suffering, and all nations shall be turned into it; why should David assert that all nations-whom-God hath made, shall come and worship before him?

There must be a deliverance from hell, in order for all nations to come and worship before God. But says the objector: "From hell there can be no deliverance." Ah! let us see. Jonah for disobedience was sent to hell, and was there even forever. And yet he asserts,—"Out of the belley of hell cried I, and thou heardest my voice." Jonah-2 6-So God responded to his call, and delivered him from hell. Well, David says.—"Great is thy mercy towards me, for thou hast delivered my soul from the lowest hell"-Psl-86-13. David was delivered. If Gods mercy was so great as to deliver David from the lowest hell, why may not all nations be delivered and come and worship before God? They will be, for the Lord is good unto all, and his tender mercies are over all his works.

I will now prove by the testimony of two inspired penmen, that hell shall deliver up her captives. "I will ransom them from the powers of sheol (hell) Hosea-13:-41." And death and hell delivered up the dead which ever in them. Rev-20: 13 Here hell is robbed of its jewels, and Paul exultingly sings, "O *hades*, (hell) where is thy victory? I will now prove by an appeal to the word of God that hell itself shall be destroyed. The prophet Hosea, 13-14-asserts, "O, *sheol* (hell) I will be thy destruction." I have proved, that all nations shall be delivered from hell. 2 That hell shall be destroyed. 3-That all nations shall come and worship before God, and glorify his name.

M. W. G.

A beautiful exemplification of Christian Trust.

We copy the following article from the *Alexandria* (Va.) *Gazette* of Sept. 4. 1868:

"An intimate associate of the late William Sands, who has been in daily intercourse with him for thirty years, met him the day after the evacuation, and just as the *Herald* office was falling in, amidst the terrible conflagration, and remarked to him, *that his old age was being stripped of the means of support*. With the simplicity of a child,—yet with the wisdom of a seer, he replied: "I have been young, and now am old; yet, have I not seen the righteous forsaken, nor his seed begging bread." * I have saved my books, and have enough due me by my brethren, to keep me from want." Subsequently it was ascertained that more than forty thousand dollars were due on his looks! Honesty is a noble policy."

Mr Sands, the veteran Editor of the Religious *Herald* *Psalm xxxvii. 25. who died on 30 Aug. 1866, was succeeded by the present Editors—Rev Dr. Jeter and Rev. Mr. Dickinson, the founder and original Editor of the *Herald*, was Rev. Henry Keeling.

The spirit breathed by the venerable Editor is such as might have been expected from so excellent a man.—The occasion was, truly, one to "try men's souls." How touching then, and beautiful was that Spirit of trust! It reminds us of the devout spirit of Job—"Though He slay me, yet will I trust in Him." (Job. xiii, B.) G.

For the Universalist Herald.

The use of preaching it.

The question has been asked, and answered a thousand times, "If Universalism be true, what is the use of preaching it?" We might turn the tables on our opponents, and ask them the same question—"If your doctrine be true, what is the use of preaching it?" The doctrine on which they all centre and harmonize, is the cruel heart-rending doctrine of endless punishment—Now I cannot see any good which the preaching of this doctrine is calculated to accomplish. It does not reform any body, or keep mankind out of mischief, for our penitentiaries and jails are full of staunch believers in a never ending hell. The negroes are all orthodox in this respect, and a more thievish race, never existed. Fear never made a christian. It takes love to effect this object. And how is love to be produced? Not by clothing the Almighty in the habiliments of wrath and cruelty, for such representations of deity are calculated to drive people away from God,—from hope and happiness.—"Love, and love only, is the loan of love."—Hence the use of preaching Universalism, which is only another name for the gospel of our Lord and Savior Jesus Christ, to represent God in His true character, as a being whose name and nature is love that the people may be drawn to Him by the silken cords of love and made to serve him from choice—from affection and from right motives. They who serve God from the fear of hell, are at best, but painted hypocrites—They are like whited sepulchres, which are beautiful without, but filthy.

The use of preaching Universalism, is to show that the attributes of God harmonize. According to orthodoxy, (so called) they are made to clash—The justice of God is represented as being opposed to the exercise of His mercy,—Hence it is said that "a God all mercy, is a God unjust." Upon the same principle we might say, "a God all justice, is a God unmerciful." But the fact is that these attributes are not arrayed against each other—Justice requires that punishment should be inflected on the head of the evil doer, but the very object of punishment under the divine government, is *reformation*. Therefore, it is inflicted in mercy. Here then in Universalism, justice and mercy have met together; righteousness and peace have kissed each other. The use of preaching our doctrine is to harmonize the teachings of the Scriptures. According Orthodoxy (so called) they are made to *clash*. God is made to be love, and He is made to be hatred. He is made to be merciful, and He is made to be cruel. The use of preaching Universalism, is to show that all those passages which are supposed to teach the doctrine of endless misery when fairly interpreted, and properly understood, teach nothing that does not harmonize with those which teach the love mercy and goodness of God. In short, I suppose that a hundred reasons might be rendered why Universalism should be preached, but at present, let it suffice to say, that it should be preached to make mankind *better*, to love God *more*—To make mankind more social and humane, more liberal and tolerant in their views, and more inclined to serve God.

S. J. McMORRIS,

Bible Chronology.

I herewith send you, a chronology of time, from the creation of Adam, to the birth of Christ; made out from King James' translation of the Bible, which, I request you to publish in your valuable *Herald*.

"From the creation of Adam, to the birth of Seth, years	130
From the birth of Seth, to the birth of Enos,	105.
From Enos, to Cainnar,—	90.
From Cainnan, to Mahalalab,	70.
From Mahalalab, to Jared,	65.
From Jared, to Enoch,—	162.
From Enoch, to Methuselah,	65.
From Methuselah, to Lamech-	187.
From Lamech, to Noah—	182.
From Noah, to the flood,	600.
The flood was upon the earth—	1
From Adam to the end of the flood,—"	1.657.
"Shem Noah's Son, Had Arphaxad born to him, two years after the flood,—	2.
From Arphaxed, to Salah—	35.
From Salah, to Eben,—	30.
From Eben, to Peleg,—	34.
From Peleg, to Rue,	30.
From Rue, to Serug,	32.
From Serug, to Nabon,	30.
From Nabon, to Terah,	29.
From Terah, to Abraham,	70.
From the flood, to Abraham,—"	292.
"From the ceation of Adam, to the birth of Abraham,"	1.949.
"From the birth of Abraham, to the birth of Christ,"	4.200.

Compare, "Mathew, 1st, chapter, 17th v," with "Genesis' 15th chapter, 13, 14, 15, 16, vs" and you find that a generation is put by apposition with a hundred years;—So then, from the creation of Adam, to the birth of Christ, were 6149, which Chronology, or count of time, brings Christ, into the world, in the seventh thousand year, or period of time.

Gonzalez, Texas. J. Y.

Universalism, the only true Hope.

In a letter of Capt. Hedley Vicars of Crimean Army, dated—"Camp before Sebastopol, Dec. 22, 1854, that brave Christian soldier remarks: "I cannot but feel, and deeply, too, for the death of so many of my comrades; but, I keep hope alive in my heart, that many amongst them *died in Jesus* at the last. He is so tender and loving a Saviour, and so willing to hear poor sinners, when they cry unto Him, that, I believe, he will not turn a deaf ear to the faintest sigh of a broken and contrite heart, that may mount upwards to the mercy seat, even from the soldier who has longest trampled on his love and forbearance. I cherish this hope, and will, as long as I live."

But, *such* a hope is utterly inconsistent with partialism. We do not say that many partialists, whose prayers are better than, and inconsistent with their creeds, do not talk in that way; but, partialism, *as such*, looks in quite another direction. According to one form, the finally saved must have been predestined to that salvation, from the foundation of the world; according to another form, he must exercise "*faith*" in a power which can *save from endless woe*; according to another form,—he must be "*baptized.*" !!—Tho', *all* forms, in contradiction to themselves, agree in some way to compromise their most repulsive features *in particular cases*; other wise, partialist pastors could, in a *majority* of cases of departures from this life, minister *no consolation at all* to sorrowing survivors. Says the Psalmist (Ps. 51st)—"A broken and a contrite heart, O God, Thou wilt not despise";—but the man of "broken and contrite heart," may reject the Shibboleth or Sibboleth of partialism, and so, according to the *consistent* teaching of that dogma, he is an unbeliever; and, dying such—*contrite heart or no contrite heart, he must be damned* !!! Partialism in *some* form, holds out a "death bed repentance;" but here, as in every thing else, relating to salvation, *consistent* partialism is a "miserable comforter."

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A sick-room is no place for curiosity. If no good word can be said, or kind services can be rendered in a sick, or dying-room, it is the last place to which one should go as a mere spectator. Every new face, the tread of every uncalled-for footstep, the demands upon the air for breath, even the breathing of such as must be in attendance, is an injury in sickness, and especially when debility is great.

Nine out of ten, feel as if it was an act of rude neglect, if they were not invited into a sick-room, and a direct insult, if told that they must not go. Some persons go into a sick-room and sit hour after hour with eyes fixed on the sick person, occasionally whispering to some equally indiscreet one that may chance to be nigh. This is absolutely intolerable. Others will hang about the door and peep at the sufferer, as they would steal a look at some show. This, too, is intolerable.

Another practice, when the patient is very sick, is that of feeling the pulse, looking at the finger-nails, examining the feet, with sundry other acts, all of which are accompanied with a very wise look, a sigh, and a whisper. All this, too, is intolerable.

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The Ku Klux Klan.

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And it came to pass in Septembe[r] 1868, that times in Notasulga we[re] very dull—so much so, that the "[al]mighty dollar," had nearly, or qui[te] disappeared from the sight of men. And they wondered when they wou[ld] see another.

2. And while this gloomy state [of] things continued, a man from Randolp[h] appeared, and fixed himself to do bu[s]iness, and said—"this is the place [to] get my money back."

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6. Then approached a member [of the] Klan, the man from Randolph, a[nd] with plausible speech said.

7. "Lo, there lieth a man at t[he] point of death on the suburbs of [the] town, it is meet that we should go a[nd] sit up with him to night."

8. And the man from Randolp[h] not knowing that the net of the [Ku] Klux, was spread for him, said "I will [go] and minister to the sick man."

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Death Of Robert Saunders, Esq. Ex-President of William and Mary College, Virginia.

Died in Williamsburg, Va., on 11th Sept. 1868, Robert Saunders, Esq. a distinguished graduate of William and Mary College—Subsequently President of that venerable Institution. He was the son of the late Robert Saunders, Sr., Esq., an honored old Citizen, and quandam Mayor of the ancient Capital of Virginia. Like his father, Ro. Saunders, Jr., Esq., filled, at various times, the Mayoralty of Williamsburg, and like him, he was universally respected as one of our best Citizens.

In 1833 Mr. S. was elected to the chair of Mathematics in W. & M. Coll.; and, on the death of Pres. Dew in 1846, he was chosen President of that Institution, which post he filled with great ability, until his resignation in 1848. He had been a pupil of that accomplished gentleman and elegant scholar, the late Prof. Ferdinand Stuart Campbell, for many years of the chair of Mathematics in William and Mary, and, like him, was an able instructor and elevated gentleman--the soul of honour"!

"He is now happily delivered from all sorrow, and is forever blessed in the arms of Infinite Love. Kind Heaven comfort the hearts of the bereaved wife, son and daughter. May they yet embrace THE GOSPEL—even, a FULLNESS of Evangelical faith and so, be prepared to "know that all lamentation and mourning shall, be subdued into an anthem of peace."

"Affliction is a stormy deep,
Where wave resounds to wave;
Tho' o'er, our heads the billows roll,
We know THE LORD CAN SAVE."

J. L. C, G.

☞ "The Farmers Gazette" is a new publication, edited and published by A. S. Bassett French of Richmond Va. It presents a fine appearance, both artistically and editorially, as well as in the department of selections, with *an exception*; and here it is: "Elder Swan used to say that, if the doctrine of Universal Salvation be true, the Bible ought to read: "Wide is the gate, and broad is the way which leads to heaven, and every body goes there; strait is the gate, and and narrow is the way that leads to hell, and you can't find it, if you try."

Such a respectable Journal is, surely, defaced by the quotation of such pie-bald-ribald irreverences-such an atrocious libel upon christianity and the christian Scriptures as the above slanderous aspersion. Swan, Knapp, *et id genus omne*, appear to "*have gone up*"—or down into the *Lethean* region, as those flagitious *mountebanks*' railings and misrepresentation of Universalism and Universalists, *now, only occasionally come up to the surface*!!"

Every scandal against "*the Restitution*" bears on its face a vulgar and audacious perversion of the Bible. To the reverent Scripturist, it is unnecessary to point out the ignorance of such a fling at our most holy faith, —to say nothing of the *worse than ignorance*,—the impious wresting of the Divine Word. The broad way to destruction, in which Swan, Knapp and such like unscrupulous and mendacious slanderers walk, is the opposite of the strait gate, and narrow way, leadings unto life, which is *the doing unto others, as we would that they should do unto us.* (See Dr. A. Clarkes' commentary in loco.)

J. L. C. G.

A Reverent Spirit.

Says the author of "Cameron Hall:" —"When I read the words of reverent acknowledgment, where—with our great and honoured Lee ever announces a victory to the chief Magistrate of the nation: 'God has again crowned our arms with success;' "God has granted us another victory" I feel as thankful for the message, as I do for the event which it announces: ** Such a spirit of reverent dependence upon God, animating our leaders, and infused by them into the people, seems to me a sure harbinger of the final result."

The fair writer of *Cameron Hall*, at the time of composing her patriotic production, had no idea of "the final result" of the struggle of a few (comparatively) against *almost the whole world*; but all true and reverent hearts of *our time* will unite with her in admiration of the Christian humility of the despatches of our beloved Lee; and *posterity* will accord the same just meed of approbation. Reverence and all the other Christian graces *have in themselves* their own reward; and, happy is he or she, who continually cherishes them, and, so lives in the *fear*—the *filial affection*, which hath *no torment.*

J. L. C. G.

TO BE CUT OFF.—Some of our subscribers are owing us for the paper, and never let us hear from them, one way or the other. We shall be compelled to drop them from our list, unless they let us hear from them in some way.

The Distinctive Denominatinal Rite.

The dedication of children to God by prayer and imposition of hands, is, according to Rev. S. R. Smith, our "distinctive denominational rite." ** No water is used in the administration—the rite being intended as an imitation of our Savior's example of "taking little children in his arms," or, "laying his hand upon their heads" and "blessing them.

The following incident, copied from Smith's *Historical Sketches*, is very impressive: "A large congregation had assembled at the Baptist Church in Norwich, Chenango Co. [N. Y.] at the ordination, in 189, of Rev. John S. Flagler, Universalist. At the close of the ordination, the auditory was requested to remain, and the Rev. Nathaniel Stacy placed himself at the altar, and announced that the rite of *dedication* was to be administered. The parents (Thurlow* Weed, Esq., & wife) came forward, and presented the infant, when the administrator offered a short prayer. There was the hush and stillness of death over the congregation. ** Immediately after the prayer Mr. Stacy took the child in his arms and commenced the benediction; but, after uttering a few words, his *voice* sunk—he paused--the service was wholly suspended. Yet, no one moved; moments—minutes even passed--still, all seemed fixed in their places, and silent. I ventured to look over the pulpit in which I was standing:—Beneath it stood the good man, tenderly holding the child in his arms—his face thrown toward the heavens—the tears streaming down his cheeks, and his utterance denied by the overwhelming intensity of his feelings. Soon the whole congregation burst into tears, and sighs and sobs spoke forth the deep emotions of the heart. The service was resumed and suitably closed—and that congregation broke up with deeper and more hallowed feelings, than ordinarly falls to the lot of worshippers. For, there was a beauty and propriety in the service, which owned God as a Father—which acknowledged his right to give and take away, and which sought his blessing upon the head of infant innocence, --that soothed and won and satisfied the soul."

The dedication of children to our Heavenly Father is one of the most impressive rites that has ever obtained in the Christian Church. It is, as Mr. Smith says in the above extract, "an imitation of our Saviour's example." (See Mark x. 13 16.) Math. xix. 13-15, Luke xviii. 13 17.) How touching and impressive, the tenderness and loving-kindness of our blessed Lord!—"And he took them up in his arms, put his hands upon them, and blessed them."

"The Saviour gently calls
Our children to His breast,
He folds them in His gracious;
Himself declares them blest.

J. L. C. G.

* For many years a distinguished Journalist, still living.

[G.

For the Universalist Herald.

Trip to North Carolina.

Bro. B. Having just returned from my North Carolina trip, perhaps a few dots may be interesting to *some* of the readers of the *Herald*.

I set out August 14th, and on Sunday, following, filled my regular appointment in Dawson county. On the evening of the same day, I preached at the house of Bro. Palmer to a respectable, and very attentive audience. On Monday morning, I set out again. I saw nothing worthy of note on the way, more than the worst of roads and much rainy weather. On Thursday, in company with Bros. D. & F. Norton, we arrived at sister Norton's, (widow of our late Bro. Rhoderick Norton.) Here we were kindly cared for, till Friday evening, when we in company with most of the family, set out for Bro. Wright's, a distance of three or four miles, through the mountains—nothing but a narrow cow trail, often blocked up with logs and brush. However, we managed to get through, and that night as there were a goodly number of us together, we gave them a little talk founded on the 13th Chap., of 1st Cor. Our appointment for Saturday, being at this place, I preached at 11 O'clock to a very attentive audience. After partaking of a very acceptable dinner, in which the whole congregation were invited to participate; we set out again in company with ten or a dozen others, for sister Norton's, where arrangements had been made for me to preach on Sunday, where I preached at 11 o'clock to a large congregation, for that section. At the conclusion of the services, I baptized four sisters who had attached themselves to the church at Salem. Here I was glad to meet my old friend, J. A. Inman, who had come down from Haywood county, with the request that I visit a few faithful friends in that county; for which place I set out on Monday morning in company with Bros. Inman, D. Norton and B. Wright. Arrived at Bro. J. Plott's on Tuesday, with whom we tarried most of the time, until Sunday following. I found brother Plott well informed on the doctrines of Universalism, and well versed in the Scriptures, and I think he ought to be in the ministry.

On Wednesday night I preached at the house of Bro. Plott, and consulted with the friends in referece to organizing a church. On Friday I met with the friends again at the house of Bro. Plott, where I proceeded to organize a church of ten members Sunday morning, according to appointment we met at the water (Pigeon River,) where we attended to the ordinance of baptism. (Others were baptized at the close of the services, by having the water poured on them.) From the water we went directly to the church belonging jointly to the Baptists, Methodists and Presbyterians, the doors of which were thrown open to us. What a pity that these denominations at all other places, can't lay aside their prejudice, and follow the good and christian example set by their brethren in Pigeon Valley. At 11 o'clock I delivered our message of glad tidings. to a very attentive audience, and I hope some seed fell upon good ground, after which, we proceeded to ordain Bro. J. A. Inman to the gospel ministry. At this meeting, two others were added to the church. From here, I rode very hurriedly, seven miles, to Wayneyille, where I preached at 4 o'clock, P. M., to not a very large, but probably an intelligent audience, as I was told there were five lawyers present. And if what is generally said of lawyers be true, a portion of my hearers at this place needed much, to be preached to. I gave them a hard doctrinal discourse. This was my last appointment for the trip. Bro. McMorris, and myself preached in this section; the first time probably that any of our ministers had ever preached there, twelve years ago. Two years afterwards, I was there again. Hicks & Burruss' discussion has been widely circulated in this section, and I am told, has allayed prejudice to a great extent.

From Waynesville I came directly home, where I arrived Sept. 6th. In conclusion, I tender my sincere thanks to the friends for their very kind treatment during my stay among them.—May God prosper them in every good work.

Walesca, Ga. B. F. STRAIN.

☞ Mr. Alf. Gunn, who is now one of the acting magistrates for this beat, will attend here the 2d Saturday in every month for the transaction of business.

Receipts

For Cash received for this paper since our last issue

		$ Paid	to Vol	No
Mrs. E. A. Wood	Tex.	2	3.	1
Rev. M. Gardner	"	8	3.	13
for S. J. Barber	"		3.	13
F. M. Gardner	"		3.	13
B. W. Mathis	"		3.	13
and B. W. Dear	"		3.	13
T. F. Smith	Ga.	2.	Advertising.	
W. D. Harrison	" Ga.	2.	3.	4.
Rev. B. F. Strain		5		
for T. N. Long, N. C.			3.	24
and Jonathan Plott	"		3.	8
G. O. Reynolds	Ala.	2.	3.	12
Jep. Blackshear	"	2.	3.	9
Judge A. D Sturdivant	"	2.	3.	11
Henry King	Tex.	1.	books.	
J. W. King	Ala.	2.	3.	1
Hon. W. V. Hare	"	2.		
for A. A. Winston			2.	12
Peytor Baughn	"	2.	3.	12
Wm. L. Baughn	"	2.	3.	15
Jas. D. Cloud	Ky.	0.	10. Com in Sorrow	
Wm. W. Wright	Ga.	4.	3.	1
E. W. B. Bayzer	Ala.	0. 25	Com, in Sorrow.	
W. Sawyer	"	2.	3.	13
Rev. John Adams	Tex.	0. 25	Book.	

OBITUARY.

Departed this life in Duplin Co. N. C. Sept. 19. 1868, Gibson Sloan, aged about 60 years. Thus has passed away, one who was highly esteemed for his genial disposition, his uprightness of conduct, and kindness of heart. His frank and charitable disposition, inspired the confidence and esteem of those who best knew him.

Appointments.

THREE DAYS' MEETING.—The editor will hold a three days' meeting in Alford Chapel, Meriwether county, Ga., beginning on Friday before the 3d Sunday in October. Meeting morning and night. It is expected that the ordinance of baptism will be administered to several.

Four Days' Meeting.—The Editor and Rev. M. W. Graham will hold a four days' meeting at Plains of Dura, Ga., commencing on Thursday before the second Sunday in October. Brs. Kendrick, Andrews, Lewis, McMorris, and others, are cordially invited to be present.

The editor will preach in Yarbrough's School house, on the 1st Sunday in October, at 11 o'clock, A. M.

UNIVERSALIST CHURCH, NOTASULGA.—The editor will preach in this church on the 2d Sunday in every month, at 11 o'clock, A. M.

Rev. Thos. Jones will preach in Radcliffe's Meeting house, West Virginia, the second Sunday in every month.

REV. J. C. KENDRICK

Will preach at Wade's School-house, Webster county, Ga., on the fourth Sunday in every month.

REV. M. W. GRAHAM

Will preach in the Universalist Church at Plains of Dura, Ga., on the second Sunday in every month, at 11 o'clock, A. M.

In the Universalist Church at Camp Hill, Ala., on the fourth Sunday in every month.

B. F. STRAIN, will preach

On the first Sunday in every month at Salem, Cherokee county, Ga.

On the third Sunday in every month at Friendship Church, Dawson county, Ga.

There will be a three day's meeting at Salem church Cherokee county, Ga. commencing on Friday before the first Sunday in October. Ministering brothers are invited generally.

EVERY MAN HIS OWN PRINTER.

With the COTTAGE PRESS and the printing material accompanying it, every man can do his own printing neatly, quickly and cheaply.—They are so simple in construction, that a boy ten years old can easily manage the largest size. Printed instructions are sent with each office, enabling the purchaser to get at work without a previous knowledge of printing. A circular, containing full description, prices, testimonials, &c., sent free to all. Our Specimen Sheets of type cuts, &c., ten cents.

DAVID WATSON,
AGENT FOR
ADAMS PRESS CO.,
26 Cortlandt St.,
NEW YORK.

oct. 1. 6m.

To the SHIPPERS and PRODUCERS OF *Georgia, Alabama and Florida*

—:o:—

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Take pleasure in notifying the public that arrangements have effected for storing or shipping by steam or sail direct to Europe and American ports, the cotton crop of those sections, the natural outlet of which is through our port; and hope, in affording every facility to receive a heavy increase over the large consignments of last season. We confidently express the belief that our city will be one of the best cotton markets this season in the United States.

Ferrell & Weslow, Bay Street.
Davant & Waples, Bay Street.
Adas. Washburn & Co., Stoddard's Lower Range.
Sloan Groover & Co. Bay Street.
John W Anderson's Sons & Co. Drayton Street.
Guerrard & Holcombe, Bay Street.
P H Behn, Bay Street.
L J Guilmartin & Co. Bay Street.
E W Drummond & Bro. Bay Street.
W B Griffin & Co. 98 Bay Street,
H H Colquitt, 98 Bay Street.
J W McDonald, Bay Street.
Tison & Gorden Bay Street.
Austin & Ellis, Bay Street.
Wm A McKenzie, Bay Street.
Harney & Co. No. 12, Stoddard's Upper Range.
Barnett & Co. No. 2, Stoddard's Lower Range.
T F Smith, Express Building, Bay Street.
W H Starke & Co, Cotton Factors and wholesale Grocers, Agents for Gullett's Steel Brush Cotton Gins and Coe's Superphosphate of Lime.

oct. 1, 1m.

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The best and cheapest paper yet,—Devoted to Sketches and Incidents of Travel through the different States—Scenes in the great cities, choice miscellanies, nice stories, poetry, wit, scientific Questions, Problems, Puzzles and Correspondence. Terms: Only fifty cents per annum and a splendid *Premium package* sent with first paper to every Subscriber. The Package contains:—

6 Sheets Commercial note paper 6 Sheets Octavo Letter Paper 6 Sheets Fine Letter Paper 2 Fine Steel Pens 6 Buff Letter Envelopes 6 Fine white Envelopes 1 accommodation Pen-Holder and a Piece of JEWELRY! The Packages are purchased in N. Y.—Merchants and others who open them, say that the Stationery Envelopes &c even without the jewelry, which in some is excellent, would cost nearly the Subscription price.

School and club rates:—7 copies this paper and 7 premiums $[illegible] 13 copies and 12 premiums $5,00, [illegible] copies and 25 premiums $9,00. [illegible] great inducements to get [illegible] greatest circulation. Anybody [illegible] get up a club.

Every School and [illegible] youth should have the Paper—[illegible] presents the Subscription [illegible] being missed. If you want the FRIEND and its valuable Premium, address the publisher enclosing Fifty cents and a postage stamp.

[illegible] is very important to begin with the [illegible] of September 15th. So all will do well to send in soon.

R. A. HARRISON Sparta Ga.

4 ts.

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McKINNEY MESSENGER,

PUBLISHED weekly at *McKinney, Texas*, at $3 per annum JAMES W. THOMAS, editor. It contains the latest news, and is a good advertising medium. aug1.tf

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A LIVE, wide awake, independent paper, published at *Lamar, Texas*, at $3 per annum, J. W. PETERSON, editor. Subscriptions received for six months, aug1.tf

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Three months,	2 00
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It is the working man's paper, not political, but conservative in sentiment, and has the latest news.

GEO. J. JOHNSTON,
jy1.tf Business Manager.

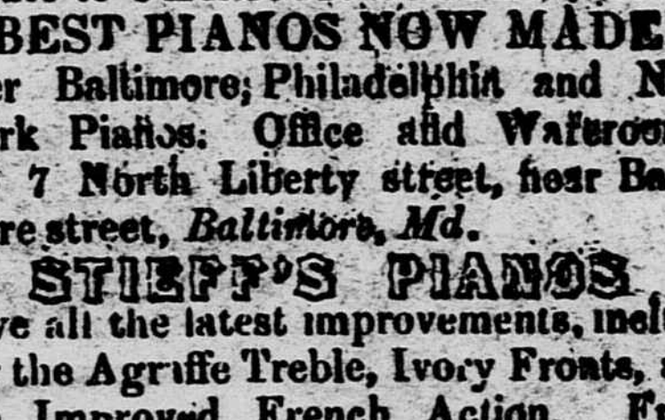
Shelby County Guide,

PUBLISHED WEEKLY, AT
COLUMBIANA, ALA.;
The County Site of Shelby County,

OFFERS good inducements to those who wish to make their business known to the people of the mineral district of Alabama. Though it has been recently started, it has already an excellent circulation in this and adjoining counties, which is rapidly increasing. *Terms* $2,50 per annum. W. ROBERTS, jy1.tf Editor and Proprietor.

Baltimore Advertisement.

PIANOS! PIANOS!



A GOLD MEDAL for 1867 has just been awarded by the Maryland Institute to *CHAS. M. STIEFF*, for the BEST PIANOS NOW MADE, over Baltimore, Philadelphia and New York Pianos. Office and Warerooms, No 7 North Liberty street, near Baltimore street, *Baltimore, Md.*

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References, who have our Pianos in use: Gen. R. E. Lee, Lexington, Va., Gen. R. Ransom, Wilmington, N.C., Bishop Wilmer, of New Orleans, Rev. R. H. Phillips, Virginia Female Institute, Staunton, Va., Messrs. R. Burwell & Sons, Charlotte, N. C., Rev. R. H. Smith, Female Institute, Huntsville, Ala. [may16.1y

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D. B. CLAYTON,
jel.tf. Proprietor.

1868 1868

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Nearest Hotel to the Passenger Depot.
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HAVING re-leased and renovated the above Hotel, we are prepared to entertain guests in a most satisfactory manner. Charges low and moderate. Our efforts will be to please.

Baggage carried to and from the depot free of charge. jel.ly

Poetry.

For the Universalist Herald.

IN MEMORY OF STEPHEN TAFT.

BY LAURA EGGLESTON.

Time's precious things are fading—
They vanish from our eyes;
Our hearts with griefs are laden,
They miss the friends we prize.
Then, farewell, brother Stephen,
Thy pilgrimage is o'er;
And earth's dark ways uneven,
Will vex thy soul, no more,

O, rest in Heaven forever!
Where *all*, is love divine;
And with the blessed *Saviour*,
In bliss celestial, shine.
And the bands immortal,
Thy golden Harp shall ring,
Where tongues of love do warble,
The praise of Heaven's high King,

Then, farewell, brother, christian!
We feel thou art at rest:
Amid the courts Elysian,
An angel, with the blest!
A few more days of sorrow,
And may we meet thee, there,
Where life shall bloom to-morrow,
Undimmed by pain and care.

Where, God, our Father's fingers,
Shall wipe away *all*, tears;
And robe in white, the singers,
To praise the endless years.
Oh, Saviour! fill our spirits,
With Holiness, and Faith;
And by thy boundless merits,
Give us *eternal* Life!

German, N Y., Aug. 10th 1868.

Something Decidedly Rich.

Why Cannot a Woman become a Mason?

At the late anniversary celebration of the Masons of Austin, Nevada, the orator of the day thus discoursed upon this vexed question:

Woman sometimes complains that she is not permitted to enter our lodges and work with the craft in their labors, and learn all there is to be learned in the institution. We will explain the reason. We learn that before the Almighty had finished his work, he was in some doubt about creating Eve. The creation of every living and creeping thing had been accomplished, and the Almighty had made Adam (who was the first Mason), and erected for him the finest lodge in the world, and called it Paradise No. 1. He then caused all the beasts of the field and the fowls of the air to pass before Adam for him to name them, which was a piece of work he had to do alone, so that no confusion might thereafter arise from Eve, whom he knew would make trouble if she was allowed to participate in it, if he created her before-hand.

Adam being very much fatigued with the labors of his first task, fell asleep, and when he awoke he found Eve in the lodge with him. Adam being Senior Warden, placed Eve as the pillar of beauty in the South, and they received their instructions from the Grand Master in the East, which when finished, she immediately called the craft from labor to refreshment. Instead of attending to the duties of her office as she ought, she left her station, violated her obligation, and let in an expelled Mason, who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the Grand Lodge, with several others, some time before. But hearing of the footsteps of the Grand Master, he suddenly took his leave, telling Eve to go to making aprons, as she and Adam were not in proper regalia. She went and told Adam, and when the Grand Master returned to the lodge, he found his gavel had been stolen.

He called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent. After searching some time he came to where they were hid, and demanded of Adam what he was doing there instead of occupying his official station. Adam replied he was waiting for Eve to call the craft from refreshment to labor again, and that the craft was not properly clothed, which they were making provisions for. Turning to Eve he asked her what she had to offer in excuse for her unofficial and unmasonic conduct. She replied that a fellow passing himself off as a Grand Lecturer had been giving her instructions, and she thought it was no harm to learn them. The Grand Master then asked her what had become of his gavel; she said she didn't know, unless that fellow had taken it away.

Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let in one whom he had expelled, the Grand Master had closed the lodge, and turning them out, set a faithful tyler to guard the door, with a flaming sword. [illegible] folly, [illegible] like a man and a good [illegible] to get reinstated [illegible] Eve, she got [illegible] of his [illegible] to establish [illegible] degree; and, while Eve was [illegible] to join him in works of [illegible] she [illegible] to [illegible] craft. [illegible]

Clippings.

Flowers.

The origin of the red rose, has been variously explained. According to heathen mythology, Venus, being wounded by its thorns, her blood flowed upon the flower and changed it red. Spencer says:

"White as the native rose, before the change
Which Venus' blood did in her leaves impress."

Another poet has it, that Eve, while strolling in the bowers of Eden, observed an "opening rose, of purest white," and, that stooping to kiss it,

"straight it drew
From beauty's lips the vermeil hue"

The Gentian, an American wild flower of exquisite beauty, blossoms late in the season when nearly all the other flowers are gone. Bryant speaks of it very prettily:

"Thou comest not when violets lean
O'er wandering brooks and springs unseen;
Thou waitest late and com'st alone
When woods are bare and birds are flown."

The Woodbine is a favorite with the poets, and it is regarded as an emblem of fidelity. Milton places it in paradise, and Shakespeare makes Oberon say—

"I know a band whereon the wild thyme blows
Where oxlips and the nodding violet grows;
Quite overcanoped with lush woodvine,
With sweet musk-roses and with eglantine."

The Mistletoe was the sacred plant of the Druids, and much used in all their rites.

The Wallflower derives its name from a habit of springing up among old ruins, and is esteemed as the emblem of fidelity in misfortune.

The English Daisy, the emblem of love, is the Scotch gowan. Wordsworth, Burns and Montgomery have dedicated poems to it.

The Sunflower is usually looked upon as a vulgar plant, but is blessed with a classic origin.

Ivy is the emblem of woman's constancy. Dickens says:

"Creeping where no life is seen,
A dainty plant is the ivy green."

The Dandelion, is the emblem of coquetry. Though a very common and humble flower, it has been smiled upon by Tom Moore and even Ralph Waldo Emerson.

Of the Violet, Shakespeare says:

"Violet is for faithfulness,
Which in me shall abide;
Hoping likewise that from your heart
You will not let it slide."

The Strawberry flower, the emblem of perfect goodness, has been somewhat neglected by the poets. Mary Howitt, however, has said—

"The poor man has his gooseberries,
His currents white and Red,
His apple and his damson tree,
And a little strawberry bed."

The poisonous nettle, is the emblem of slander.

The Forget-me-not, is a species of violet, and the emblem of true love. Perceival says:

"And faith that a thousand ills can brave,
Speaks in thy blue leaves, Forget-me-not."

The Lily, "palest child of spring," is the emblem of purity.

The Lilac, of which three varieties are commonly cultivated, is the emblem of fastidiousness.

The Poppy, a somnific herb, has a chassic origin, and is in high favor with the poets. Keats speaks of "Autumn half-asleep, drowned with the fume of poppies." And Burns assures us that

"Pleasures are like poppies spread—
You seize the flower, its bloom is shed."

The Morning Glory, is the symbol of female affection—

"A chambering that courts our walls,
With gay and fantastic flowers,
Add winds in graceful wreaths along
The fragrant bowers."

Don't live in hope, with your arms folded; fortune smiles on those who roll up their sleeves and put their shoulders to the wheel.

A good easy man who takes things as they come, was a little too careless, and took something which did not belong to him.

An honest old lady, when told of her husband's death exclaimed, "Well, I do declare, our troubles never come alone! It ain't a week since I lost my best hen, and now Mr. [illegible] has gone too, poor man."

[illegible] girl, just past her fifth year, while [illegible] about the beaux that visited [illegible] the other sex in the same house [illegible] nature age, being asked "What [illegible] mean by beaux, Annie?" replied "Why I mean men that have not got [illegible] sense."

An old Methodist preacher, going to one of his appointments [illegible] an old acquaintance, who was one of the magistrates of the county. [illegible] the minister why he didn't do as the Saviour did—ride an ass. "Because," said the divine, "the people have taken them all to make magistrates of."

Woman and Marriage.

I have speculated a great deal on matrimony. I have seen young and beautiful women, the pride of gay circles, married as the world says, well. Some have moved into their costly houses, and their friends have all come and looked at their furniture and their splendid home for happiness, and have gone away and committed them to their sunny hopes cheerfully and without fear.

It is natural to be sanguine for them, as the young are carried away with similar feelings. I love to get unobserved into a corner, and watch the bride in her white attire, and, with her smiling face and soft eye meeting me in the pride of life, weave a waking dream of future happiness, and persuade myself that it will be true.

I think how they will sit upon the luxurious sofa as the twilight falls, and build gay hopes and murmer in low tones the not now forbidden tenderness; and how thrillingly the allowed kiss and beautiful endearments of wedded life will make even their parting joyous, and how gladly they will come back from the crowded and empty mirth of the gay to each other's company.

I picture to myself that young creature who blushes even now at his hesitating caress, listening eagerly for his footsteps as the night steals on, wishing he would come, and when he enters at last with an affection as undying as his pulse, folds her to his bosom, I can feel the tide that goes flowing through the heart, and gaze on the graceful form as she moves about for the kind office of affection, smoothing all his unquiet cares and making him forget even himself in her young and unshadowed beauty.

I go forward for years and see her luxuriant hair put soberly away from her brow and her girlish graces resigned into dignity and loveliness, chastened with the gentle meekness of maternal affection. Her husband looks on her with a proud eye, and shows the same fervent love and delicate attentions which first won her; and her fair children are grown up about them, and they go on full of honor and untroubled years, and are remembered when they die.—*Irving*.

Literary Thoughts.

This beautiful gem came gushing pure from a mother's heart:

Beneath this stone in sweet repose,
Is laid a mother's dearest pride,
A flower that scarce had waked to life
And light and beauty, ere it died.
God in His wisdom, has recalled
The precious boon His love had given;
And though the casket's mouldering here,
The gem is sparkling now in heaven.

Speaking of epitaphs, we have read upon the tomb of a sailor:

Though Boreas' blasts and Neptune's winds
Have tossed me to and fro,
In spite of both, by God's decree,
I harbor here below.

A great many absurd and even ridiculous sentences are upon tombs in every graveyard, but the following has a world of meaning:

"Here lies all that is mortal of a gentleman who spent thirty years in vain efforts to find a friend."

An Irishman once wrote upon a tomb:

Here lies two little children dear.
One in Ireland and the other one here.

This splendid composition is, upon the slab over the ashes of one of England's celebrated women:

Beneath this stone doth lie,
As much beauty as could die,
Who life did give,
To as much virtue as could live.

The following is a very doubtful compliment paid to a young wife who had married a tyrannical old fellow for his money, in the expectation that he would die soon. He, of course, lived longer than she did:

Here lies a tender flower that tried
Upon a rock to bloom;
It lost its beauty—lost its strength;
But never its perfume.

From a tombstone, in a retired and shady nook, about some twenty-five miles from the ever memorable battle-field of Waterloo:

"Here lies the bones of Alexander Macpherson. He was a most extraordinary person:

He was slew
At Waterloo;
The Bullet
Went in his Gullet,
And came out at the back of his neck!"

The wife of a Bishop of England died recently, and being a woman remarkable for piety and excellence of character, her last words were expected to be full of interest, and so they were. Just before she expired the good woman said to her attendants: "Remember to give the Bishop his warm soup every night."

Is a mantua-maker amenable to law for hooking ladies' dresses?

A Gentle Whisper in the Husband's Ear.

Husband, think of the good qualities of your beloved, not of her bad ones: think of her good common sense, her industry, neatness, order, her kindness, affability, and above all, her ardent piety, her devotedness to things heavenly and divine. Suppose you had a slattern for a wife, a slip-shod hussy, a gossip, a real termagant, whose tongue was not merely a trip-hammer, but as the forked lightnings, so that even the house-top would be a thankful retreat from her unmitigated fury. Suppose all this still more, then say, has not God dealt very kindly, graciously, mercifully, in giving as He has? God has dealt infinitely better with you than your desert,

"But she is not all I could wish."

Marvelous, wonderful! And are you all she could wish? Turn the wallet. Suppose you cast your eye within and without, view your own ugliness and blackness. How many things does your beloved wife see in you that she has reason to despise as mean, selfish, miserly, groveling. Are you all that she should wish? Far from it.

Love covereth a multitude of blemishes—let the heart be filled with love and the little faults which now appear mountains, will be swallowed up, or become as mole hills. A husband, who is always complaining and growling, and snapping, and snarling, is enough to crush a heart of steel, to sour the mind of an angel. The female heart is tender, soothing, sympathetic, lovely. Husband, speak kindly to your beloved;

Speak kindly to her, little does thou know
What utter wretchedness, what hopeless woe,
Hang on those bitter words, that stern reply;
The cold demeanor and reproving eye,
The death steel pierces not with keener dart
Than unkind words in woman's trusting heart.

To-Day and To-Morrow.

To day we gather bright and beautiful flowers—to-morrow they are faded and dead.

To day a wealth of leaves shades us; to-morrow, sere and fallen, they crumble beneath our tread.

To-day the earth is covered with a carpet of green; to-morrow it is brown with the withered grass.

To-day the vigorous stalk only bends before the gale; to-morrow, leafless and sapless, a child may break the brittle stem.

To-day the ripening fruit and waving grain; to morrow "the land is taking its Sabbath after toil."

To-day we hear sweet songsters of meadows and forest, the buzz and hum of myriad insects; to morrow—breathe softly—all nature is hushed and silent.

To-day a stately edifice, complete in finish and surroundings, attracts the passer by; to-morrow a heap of ruins mark the site.

To-day there are cattle upon a thousand hills; to morrow they fall in slaughter.

The fashion of the world passeth away. But let Christ dwell within us, and though we may pass away like the faded leaf and the sapless stalk, we shall "arise to new-newness of life."

Where everlasting spring abides,
And never withering flowers.

AMERICAN PREACHING.—Newman Hall says of American preaching:

The sermons are too precise, too elaborate too argumentative, too essay-like, too much like books, and too little like earnest talk. Moreover, they are too often read with strict adherence to the prepared manuscript, and thus, though if reported verbatim, they would be read as finished treatises, as heard they are frequently unimpressive.

A crusty old fellow says: "Eve was the only woman who never threatened to go and live with her mamma." A spunky woman retorts: "And Adam was the only man that never tantalized his wife about 'the way mother used to cook.'"

Quilp, who is a lover of music, says that "Comin' thro' the Rye" never goes "across the grain."

A clergyman, in the course of a sermon remarked: "You need not clasp your hands fervently in prayer that you can't get them open when the contribution-box comes round."

When a Quaker, eager to convert John Bunyan to the principles of his sect, visited him in Bedford jail, and said to him: "By an order from the Lord, I have sought for you in half the prisons in England." Bunyan replied, "If the Lord sent you, you need not have taken so much trouble, for the Lord knows that I have been a prisoner in Bedford jail for the last twelve years."

An elderly lady who had insisted on her minister's praying for rain, had her cabbages cut up by a hail-storm, and, on viewing the wreck, remarked that she "never knew him to undertake anything without overdoing the matter."

Grant is said to be very much annoyed that the Jews continue to harp upon his order No. 11. Fond as he is of music, he cannot bear to hear the jewsharp.

The editor of the Boston *Advertiser* says that the eyes of its party are "fixed upon success." When he says that its eyes are "fixed" he probably means "sot."

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UNIVERSALIST HERALD

"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

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The Herald:

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[Editorial Correspondence of the Universalist Herald.]

Fairfax C.H. Virginia, Sept. 28, 168.

My Dear Bro. Burruss:

Not such a great rover as yourself, I have contented myself with a visit only to this capital of venerable old Fairfax—the adopted county of that illustrious Virginian gentleman—Gen. Washington—who was born in Westmoreland—"Northern Neck of Virginia"—and whose tomb is at Mount Vernon in the county whence emanate these brief lines. Leaving *Gloucester Town* on the 28th of July on the superior steamer "Kennebec"—Capt Freeman—I passed up, on the night of that day, the grand Chesapeake, leaving behind me the "*ancient gloster cittie*" aforesaid, *Capt. Read's old time "settlement,"* hodie York Town, New Point, Old Point, Hampton, &c. &c. After a very pleasant steaming up the Bay, we, the company on the *Kennebec*, reached Baltimore on the morning of the 29th. Walked about town,—having considerable business to attend to,—until surely fatigued in my then and present delicate state of health. My walk, however, was confined to the demands of business;—beyond this, neither health nor the time I allowed myself, would let me take such prolonged and indefinite strolls about the "Monumental City", as I used to take, eighteen years ago—the last time, up to the present, of my visiting this old favorite of mine—!

The City has greatly improved within that long tract of time: Canton has been incorporated within the City proper; and the beautiful Baltimore has otherwise extended her limits. Southern people can never forget their fellow-Southerners of Baltimore, who have proved such true friends to them in perilous times of destitution and starvation!

In the P. M. of the 29th, I passed over to Washington City, D. C., in the Washington branch train of the Baltimore and Ohio R. R.—On approaching the "Federal City,"—the grand and gorgeous, STATE HOUSE presented a sublime appearance! The train halted very near the intersection of the Captal with Pennsylvania Avenue, whence the distance to the "Empire House" where I stopped, was very short. On the 29th, visited the Capital, the *White House*, Navy-yard, and Washington's sister City, Georgetown. Congress had just adjourned—viz. on the day preceding my arrival; and thus I had no opportunity—as certainly I had very little desire—of peeping at the *Menagerie* of *Beasts*—whose *beastly* legislation has spread such distress through our land!!! The notorious Thad. Stevens of unenviable memory, was ill during my visit. I saw on one of the street cars, the Senior Editor (Col. Allen) of the *National Intelligencer*, that noble old journal—reminding one of the days of Gales and Seaton, the quondam dignified and patriotic Editors thereof! Tho' during the late war, the Intelligencer, under other auspices than the present [illegible] editorial corps, was perverted from its genuine patriotism, it is now an earnest and outspoken advocate of the Constitution—of Law and Order! [illegible] that the Editor who controlled this noble old journal in the [illegible] War, [illegible] Dr. Welling,—now president of St. Johns College, in Annapolis, Md.—

Leaving Washington on the morning of 31st of July, I reached Fairfax C. H. Va., at about 9 o'clock A. M.

I have a curious and valuable document, entitled "Authenticated copy of the Last Will and Testament of George Washington of Mt Vernon (Virginia) * * A. Jackson, Publisher, Washington, D. C., 1868." The will is dated "Mount Nernon, 9 July, 1799."—Here is a copy of an ancient County Court Record concerning this matter:

"Ma court held for the county of Fairfax, the 20th day of January, 1800, this last will and Testament of George Washington, deceased, late President of the United States of America, has presented in Court by George Steptoe Washington, Samuel Washington and Lawrence Lewis, three of the Executors therein named, who made oath thereto, and the same being proved by the oaths of Charles Little, Charles Simms and Ludwell Lee, to be in the true hand-writing of the said Testator, as also the *Scedule* thereto annexed, and the said will, being sealed and signed by him is, on motion, Ordered to be Recorded—And the said Executors having given security, and performed what the laws require, a certificate is granted them for obtaining a probate thereof in due form.

Teste:

"G. Deneale, Cb. Fx:"

This "Will and Testament" is a genuine transcript of the original M.S. of Gen. Washington, which was politely shown me in the county clerk's office of Fairfax. The following is a copy of the clerk's certificate of the genuineness of the printed document:

"State of Virginia, Fairfax county, to wit: I, Ferdinand D. Richardson, clerk of the County Court of said County, do hereby certify that this copy of the Last Will and Testament of Gen. George Washington, with the schedule and his notes thereto attached, has been carefully examined—and compared with the original now on file in my office among the records of the said court, and further, that I find the same to be in all respects a correct copy of the same." There are, as you know, many Universalists in Balt., a Society and an excellent Meeting House—of this [the 1st. Universalist Rev. Mr. Hathaway is the pastor. Our beloved Br. O. A. Skinner was many years ago, pastor of the First Universalist Society of Balt. There are also Universalists in Washington: Our worthy Br. Aaron B. Grosh (of the clergy) is residing in the latter City, administering the affairs of the *Agricultural bureau* under the U. S. Government. Bro. Chauncy Smith (of the laity) also is engaged in a clerkship in one of the Departments. But there are no—Universalists, so far as I know, either in Alexandria, Alexandria County; or Fairfax County: The Episcopalians have a society at Fairfax C. H.—Rev. Mr. Alrich, their pastor. The Methodist Episcopal Church *South* have also a congregation—Rev. Mr. Dally, their pastor; and the Northern M. E. C.—*alias* the *yankee church*—*alias* the *political Radicals*—also have preaching here, Rev. Mr. Forsyth, their pastor. These congregations all hold their meetings *in the Court House*,—all vestige of Meeting House having been destroyed during the late war. The Episcopalians, however, are commencing to build a church. I was very much pleased with their pastor. Since I have been up here, there has been an Association of *old school* Baptists held at Aldie in Loudon county—the veteran Editor of the "*Signs of the Times*," Rev. Mr. Beebe attended this meeting. This [illegible] of Baptists is anti-Missionary, anti-Sunday school &c., but not anti—Water—Sometimes called Hard—Shell Baptists While we, Universalists, "have not a name to live," in Alexandria, the Episcopalians have three churches,—viz. *Christ Church*, *St Paul's, and Grace*—pastors, Rev. Mr. McKim, Rev. Dr. Norton and Rev. D. F. Twigg (Editor of the So. *Churchman.*)—*Reliqua desunt.*

J. L. C. G.

☞ It is an axiom in Political Science, as it is in Moral Science, that the *certainty* of punishment, rather than any severity—not to say cruelty—restrains from crime—In the Bible, whose teachings always consist with the Highest Philosophy, and are, indeed, the spring of ALL TRUE Philosophy, the transgressor is punished according to his deeds—severely, or mildly, according to the character of his sin.

J. L. C. G.

The following is copied from the *Alexandria Gazette*, where it is credited to the *Native Virginian*—:

"Birth & Baptism of President Madison. We have been shown by a gentleman of the neighborhood [of Orange C. H., Va.], an old M. S. book in the hand-writing of James Madison the elder, father of the President, in which the following entry appears, giving the birth and baptism of his son, the fourth President of the U. S.:

'My wife delivered of a son on Tuesday night at 12 o'clock, it being the last of the 5th, and beginning of the 6th day of March 1750—1.'

James Madison Jr. was baptized by the Rev. Mr. William Davis, March 31st, 1751, and had for *God—fathers* Mr. John Moore and Mr. Jonathan Gibson, and for *God—mothers*, Mrs Rebecca Moore, Miss Judith, and Eliza Cattlet."

[Those uncouth terms, *God—fathers* and *God—mothers* and even the more acceptable term—*sponsors in baptism* are utterly unscriptural; still, the rite itself of Infant baptism not so much after the Scriptures, as that of *Infant Dedication*, may be well availed of, as a means of grace, "according to the proportion of faith."

J. L. C. G.

We have the most solid and convincing testimony of God's love to us, by that measure of it which he has communicated to our hearts. There it is poured out and diffused abroad, filling quickening and invigorating all our powers and faculties. This love is the spring of all our actions; it is the motive of our obedience—the principle through which we love God,—we love Him because He first loved us—and we love him with a love worthy of himself, because it springs from him—it is his own, and every flame that rises from this pure and vigorous fire must be pleasing in his sight. It consumes what is unholy; refines every passion and appetite; sublimes the whole and assimilates all to itself. And we know that this is the love of God. It differs widely from all that is earthly and sensual. The Holy Spirit comes with it by his energy, it is diffused and pervades every part; and by his light we discover what it is, and know the state of grace in which we stand. Thus we are furnished to every good word and work; have produced in us the mind that was in Christ; are enabled to obey the pure law of God in its spiritual sense, by loving him with all our heart, soul, mind and strength; and our neighbor, any and every soul of man, as ourselves. This is, or ought to be, the common experience of every genuine believer; but, in addition to this, the primitive Christians had sometimes, the miraculous gifts of the Holy Spirit. These were then needful; and were they needful now they would again be communicated."—*Dr. Adam Clarke.*

Yet, blessed is the calamity that makes us humble; though so repugnant thereto is our nature that, after a while, it is to be feared a second and a sharp calamity would have wanted to cure us in our pride in having become so humble.—*Coleridge.*

The Propitiation for our Sins.

BY REV. T. H. TABOR.

"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 2.

Dr. Adam Clarke says, that the meaning of this text is, "that Christ is the *atoning sacrifice* for the *sins of all mankind.*" Calmet and Macknight give a similar interpretation. Buck says, that "a propitiation is a sacrifice offered to God to assuage his wrath, and render him propitious."

But Dr. Sheldon observes, that "the whole force of the Greek would be retained; were the passage translated *reconciliation*, or the *reconciling medium*, instead of *propitiation*." And he remarks, that "Christ was not a propitiation, in the sense that he made God *propitiatious*; for this would imply that he effected a change in God, which would, of course, be a thing impossible."

And this interpretation looks reasonable from the fact that *God was in Christ*, reconciling the world unto himself. (2 Cor. v. 19.) which precludes the possibility of his being the unreconciled party. Consequently, there can be no need of *God's being propitiated.*

Dr. Cobb says, that the meaning is, that "Christ is the pledge of the removal of our sins,—and also for the sins of the whole world. He is the universal peace maker; for God was in Christ, reconciling the world unto himself." But we cannot understand how the popular interpretation, that Christ was a sacrifice offered to God, to assuage his wrath, and render him propitious, can be made to harmonize with the Scriptures. The term propitious, in Latin *propitius*, comes from *prope*, near, because the heathen solicited their deities to be near them, or present to give them aid in favor of their designs; whence propitious signifies favorable.

Now if "*God so loved the world*," that he gave Christ for its salvation—if "such love as that which induced God to give his only begotten Son to die for the world, could not be described"; (as Dr. Adam Clarke asserts)—if, as he says, "God has put an eternity of meaning in the particle *houto*, so, and left a subject for everlasting contemplation, wonder and praise, to angels and to men"; then we cannot understand where there was any opportunity, or necessity, for Christ's offering himself, to assuage God's wrath, and render him propitious, or favorable to his creatures. It certainly seems much more reasonable to suppose that Christ is the *reconciling medium*, as Dr. Sheldon suggests; or the pledge that our sins, and the sins of the world shall be taken away, as Dr. Cobb suggests—than to suppose that Christ died to render *infinite love* propitious to men.

Covenant.

"Gone Before."

There is much beauty and sweet consolation in the following words from the pen of the devout and trustful ROWEN:

"The sainted ones whose loss I lament are still in existence; they are like myself, dwelling in the parental mansions of God; they still belong to me, as I to them. And as they are ever in my thoughts, so perhaps, I am in theirs. As I mourn my loss, perhaps they rejoice in anticipation of our reunion. What to me is still dark, they see clearly. Why do I grieve because I no longer enjoy their society? During their lifetime I was not discontented because I could not always have them around me. If a journey took them from me, I was not, therefore, unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth, in a far distant city, or in some higher world in the infinite universe of God, what difference is there? Are we not still in the same house of the Father, like brothers who inhabit separate rooms? Have we, therefore, ceased to be brothers?"

A DIFFERENCE.—There is a great difference between the power of giving good advice and the ability to act upon it. Theoretical wisdom is perhaps, rarely associated with practical wisdom; and we [illegible] that men of no talent whatever contrive to pass through life with credit and propriety, and under the guidance of a kind of instinct. These are the persons who seem to stumble by mere good luck upon the philosopher's stone. In the commerce of life, everything they touch seems to turn into gold.

A Revival our Need.

We need a revival of religion; not a spasm of religion, not a fit of devotion, not an intermittent fever of piety, but a steady, healthful revival of pure and undefiled religion before God and the Father. By the denominational journals, we see that indications already appear of the recognition of this great need—the need of the outpouring of the spirit. Universalists are beginning to realize the necessity of a life of spiritual consecration; of a life "hid with Christ in God," a life of devotion to the service of the spirit of grace and truth. It is perceived that faith is not enough, that even work, if it be but the expression of ecclesiastical action, is not sufficient; that our future as a denomination is guaranteed alone by the response of the spirit in answer to persistent prayer.

We need a revival of religion: "O, Lord, revive thy work!" Such is the petition, earnest and sincere, we should lift to the "King of Kings and Lord of Lords." We are a growing denomination, but what is the nature of our growth, and what is the character we bear? The apostle tells us we are to grow, and certifies how—in what direction. He also informs us into whom we are to grow. We are to grow, and to grow up, and to grow up into Christ, who is the head. If the soil be affluent in riches, deep with fertilizing power, then will the tree not only take firm hold by its roots, but send up a stately trunk, and send out fruitful boughs and bearing branches. We want the right soil, we must have it, or neither tree nor plant, nor flower nor fruit shall appear. "Not by might nor by power, but by spirit, saith the Lord." We can not have a revival of religion till we thus take God at his word. We must believe what he says.

"O, Lord, revive thy work!" It is God's work, but he asks our cooperation. "Work out your own salvation with fear and trembling," and then only God promises his effective aid, "for it is God that worketh in you both to will and to do of his own good pleasure." Heaven has never promised to help those that will not help themselves.

"O, Lord, revive thy work!" Such is the prayer, but how is it to be answered? How is the Lord's work to be revived? Ah, brethren and sisters of the East and West, we need not ask, for we know. There is but one way, that of personal effort, of individual consecration. We must invite the visitations of the spirit, we must implore the help of the Holy Ghost, we must revive the work in our hearts.

Let each brother, each sister, kindle the fire to a flame of devotion in their own hearts, and then our prayer shall be answered, and the pleasure of the Lord shall prosper in our hands.

"Come, holy spirit, heavenly dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

Chris. Repository; J. T. P.

Purity of Heart.

Around the sacred temple, the heart; there should none but beauteous forms of light, come kneeling.—'Tis where we commune with Him, the great fountain of light. Trifle not with this sanctuary of God; make it, O, make it a temple where he may dwell. Let the dome be reared far on high, and still keep the entrance to this temple free and open, that every passing form of beauty may come in and worship. Let the gateway be lowly, that the feeble forms, covering perhaps a mighty spirit within, may enter. By that, I mean, humble truths, which are mighty with God. O, keep the great dome open to heaven's light. Let it come in pure and untainted. Place nought between thee and thy God. Keep the holy altar of the heart ever pure, that at all seasons, and at all times it may stand ready to invite each passing beauty to its feast of holiness. Bring within thy temple the guests of love, truth and harmony. Bid them tarry ever, thy bounteous Giver has placed within thy reach, truths immortal, to erect, a dome, and finish thy sanctuary, this house of God. O, consecrate it to his eternal love; let it ever be his abode, and from this temple thou wilt never wish to stray:—

For he is ever shining there,
With holy light and heavenly care.

Bishop Beveridge has truly and strikingly said: "Who knows but that the happiness of ten thousand immortal souls may depend on the education of a child?"

Faith.

The difference between little men and great men, seems in a great degree to subsist in the proportion of faith they severally possess.

This is seen in science and in the ordinary affairs of life as much as in religion. Columbus surpassed the other mariners of his day in this—namely, his faith. He believed in an unseen continent. The strength of his faith sustained him amid all the repulses he met in making applications for aid to carry out his views, and amid the misgivings of his friends and associates. The result has immortalized him.

So in science, so in war; faith in certain principles and the result of certain combinations, faith in particular causes, and in certain combinations and actions, has given the great names in science and in war their eminence and distinction

Faith keeps the scholar's lamp burning; faith feeds the flickering flame of hope with holy oil; faith nerves the sufferer's heart to endure his torturing agony. That man is of a mole's vision, of most contracted intellect, who trusts as far as he can see, and what can be see. A man with such a mind, will long stand still in the thick smoke, while a man of faith will leap forward in the darkness and come speedily to clear day.

Without faith toil seems fruitless. Faith sees the beyond, and knows that every painful effort carries thitherward. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things are seen, but at the things which are not seen."—2 Cor. iv. 17-18. Now herein is contained the secret of the mighty power of Christianity in strengthening and elevating human character. It is this which produces true heroism and mortal sublimity. Have faith in yourself, faith in your fellowmen, faith in truth, and faith in God! The children of faith are Success and Greatness.—*Dr. Deems.*

"Thank You."

We cut the following from the Lewiston *Journal*. It is from the pen of Dr. D. B. Strout, one of the prominent members of Rev. J. C. Snow's Society, Auburn. Many of our readers will know by experience how to appreciate the pungent truths he presents.

Reader, did you ever attempt to raise a sum of money for some poor sick widow, or for some other benevolent object?

How have you felt as you have presented your subscription paper to some narrow-souled man; worth his thousands; when he has refused to contribute a few pennies, making for an excuse that he is always having a subscription paper stuck in his face, or that the object of charity is not of his parish, or some other wicked or foolish excuse? I know how you have felt, by sad experience; and if there is anything that will make the heart sick, and nearly destroy the last vestige of faith in poor weak humanity, it is this. And one feels instinctively to exclaim, as did a presiding elder of a mean brother—"The Lord have mercy on your mean soul."

If you want to take the measure of a man, go to him with a subscription paper. If he is a mean man, his meanness will come to the surface. If he is a fat-souled, benevolent man, his money will come to the surface. This is the difference. It is not every benevolent man even, that fully appreciates the services of one who spends his time and labor to raise money for benevolent purposes! In fact, in all my experience in raising money for such purposes, I have found but one man who seemed fully to appreciate such work. A few weeks ago, I called on a trader on Main St., Lewiston, who after contributing liberally, expressed a hearty and emphatic "Thank you." As much as to say—you are on an errand of mercy, giving your time and services for a noble [illegible] and I feel to thank you for it. [illegible] when a person comes to you [illegible] contributions for a worthy object, [illegible] sure that you not only give according to your means, but say frankly and honestly, I thank you.

D. B. [illegible]

KIND words [illegible] A [illegible] make the heart mellow. [illegible] kind. [illegible] of benevolent [illegible]

UNIVERSALIST HERALD—DEVOTED TO [illegible] AND INTERESTING MISCELLANY.

The Herald.

JOHN C. BURRUSS, *Editor and Proprietor.*

B. J. McMORRIS, J. L. C. GRIFFIN, B. F. STRAIN, T. TWIST,

Notasulga, DEC. [illegible]

[illegible] may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid [illegible]

The Atediluvians.

Many think it strange, that God removed the antediluvians from this world, on account of their wickedness, if Universalism be true. The difficulty with such, lies in the erroneous idea, that all men at death, go immediately to heaven—a *phase* of Universalism, which the editor does *not* believe, and which we regard as unscriptual, and untenable: a doctrine which we think, is rapidly becoming *obsolete* in our denomination, and the sooner, the better. The objection, of our opposers founded on the case of the antediluvians; whatever force it may have against what is termed *ultra* Universalism, is harmless when directed against the doctrine of the final Restoration of all mankind. The objection comes with as much force against the doctrine of *endless* punishment, as it does against *ultra* Universalism. It certainly is an impeachment of the divine goodness to say, that God destroyed the antediluvians because they were wicked, and then placed them where they must *remain wicked*, to all eternity! would such a procedure correspond with the justice and goodness of an all-wise God? Assuredly not:—It would be like apprehending and punishing a man *for* stealing, and then placing him where he can do nothing *but steal all the days of his life*!! The man who would seriously argue that *justice, demands this*, would be regarded a fool, or a madman. And yet this is the main artery, of the theology of the day.

We have yet to learn, that because a man has pursued wrong for a certain time, that justice requires that he shall *always be kept* in the pursuit of wrong. The truth is, justice requires, that all wrong shall finally cease in the empire of God, and its claims will never be satisfied, until *right* shall prevail wherever wrong has been.

Solomon truly says—"He that sinneth, wrongeth his own soul." This is plain. The question between us and our opposers, brought within its proper limits, is simply this: "Shall right or wrong finally triumph?" Our opponents say the latter—Universalists, the former. Just so sure as right is superior to wrong, must it sooner or later triumph over it. And as sure as holiness is superior to unholiness, must it in the end, triumph over it.

This conclusion is too palpable to be whittled down by the cavils of unbelief, or weakened by the shafts of sophistry.

But, we will consider the objection, which is so often urged against Universalism, and show, that so far as the final Restoration of all souls is concerned, it really has no weight. God could, and we think, did, remove the people of the old world, on account of their wickedness, that he might place them under more salutary influences, and train them for a higher and better destiny. There surely is nothing in *this*, incompatible with the character of a kind and just God.

A change of associations and circumstances, we know, are favorable to reformation. Take the wayward young man away from the associations and temptations that beset him, and let him have the associations and counsels of the good and wise, and under such influences, he will reform. This is the way God disciplines and develops unreconciled disembodied spirits. They are removed from the lusts of [illegible] which [illegible] to lead the soul captive, and are placed where the temptations of this life can no more [illegible] them. They are still, however, [illegible] unregenerated, unreconciled; [illegible] the [illegible] influences of salvation are [illegible] upon them, and will continue, in eternity, until they shall reconcile and restore all things to God. We know many deny this doctrine, but they do it without a careful study of the Scriptures, which plainly teach it. Upon what other hypothesis can the following testimony be reconciled?—"For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh but live according to God in the Spirit." 1 Peter 4. 6. Again, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit; by which he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God, waited in the days of Noah," &c. 1 Peter, 3. 18, 19.

We see here, distinctly, that the apostle refers to the very people whose case we are considering, and speaks of them, as the recipients of Christ's saving influence, in the *post mortem* state.

Universalists, Nominal and Real.

As the apostle says—"They are not all Israel, that are of Israel," so we say in reference to many who call themselves Universalists. Many claim our name, who do not understand or appreciate the cardinal principles of our faith. Nominal Universalists, are those who claim our name, without having their hearts permeated by the spirit of the doctrine. They are simply *anti* Orthodox; railing out at the errors of the day, while they seek not to reform their lives by the light of that truth, which they profess to have. "How dwelleth the love of God in such?" What is the use of saying Lord, Lord, while they do not the things that Christ commands them? The nominal Universalist has never been converted from the love and practice of sin; and though he may profess to have the light, his actions show that it has never penetrated the recesses of his heart. For, where light is, darkness *cannot* exist. Now men who realise in their hearts, the goodness of God to all mankind, will assuredly imitate this goodness as far as they can. The nominal Universalist, is one so, only in name. Did he have the love of Christ in his heart, he would not wilfully go counter to it, by pursuing the paths of disobedience. When therefore, a man calls himself a Universalist, and curses, is intemperate, or licentious, you may safely conclude that he is a mere excrescence, that is retarding the healthy growth of our body. Such people to day, are doing our cause more harm, than all the opposition of conflicting sects.

What can we do to remedy this evil? For it ought to be remedied as soon as possible. We must seek to convince them that a mere rejection of the doctrine of endless punishment is not Universalism—that the belief in the salvation of all mankind, does not constitute the *all* of Universalism. We fear our ministers are sometimes remiss on this subject. While Universalism affirms the salvation of all mankind, it also teaches us "that denying ungodliness and worldly lusts, we should live soberly and righteously in this present world." It enjoins *positive* duties that naturally grow out of this great and benign faith. Repentance towards God, and faith in the Lord Jesus Christ, are prerequisites to the entering of the kingdom of Christ. The soul hardened by sin, cannot be happy, in this world or the next until it becomes truly reconciled to God. We must try and bring those nominal Universalists to a *sense of their duty*, as it is evident they do not comprehend the first principles of it.

Real Universalists, are such as have an understanding belief. They show their faith by their works. Their faith is a living *reality*—it influences all their actions which they strive to square according to the precepts of Jesus, whom they receive as their living Head. They show by their daily walk, that their delight is in the law of the Lord—that they are on intimate terms with the Savior. They love the church and its ordinances, and are punctual in their attendance at the sanctuary. They rejoice in the prosperity of Zion, and realize the importance of sustaining the ministry. They feel that as the truth has blessed their hearts, so it will others, when brought fully under its hallowed influence. The real Universalist will strive to be a christian. He will commend his doctrine more by a christian walk, than by clamorous argument.

While he joyfully beholds with an eye of faith, the blissful era, when all shall know the Lord from the smallest to the greatest, he feels it to be his duty to bring men to a knowledge and practice of the truth, *now*. He is desirous of seeing the work of regeneration and salvation prevail in the hearts of men, *now*.

We greatly need more practical earnestness in our midst. We cannot expect to warm the hearts of others, unless ours are all aglow with the love of God—anointed with the unction of the holy Spirit.

Real Universalists never despair for trifles—they persevere, feeling that the works is the Lord's, and that in the end, it is destined to triumph. They know that every thing has its trials and difficulties, and that nothing great can be accomplished without earnest, continued effort. We have noble souls in the South, who are acting in harmony with their profession as Christians—who are doing all they can by their examples and purses to advance the kingdom of Christ, but their number must be augmented. We have many who need to be vitalised by the power of God's truth. To this end, our ministers must labor. We must have more religion—more earnestness, more organization, more system. These are matters that must be urged as their importance demands.

We call upon *real* Universalists, to aid to the utmost, in bringing about the needed reformation in our denomination. May God put it into our hearts to be faithful in the discharge of those duties that are pressing upon us. Brethren, one and all, let us "change our base" for the better.

Pay Up.

We respectfully request the patrons of the *Herald*, to remit us their dues without delay, and thus cheer our heart. Neglect in this matter, greatly cripples our efforts, and subjects us to many annoyances. If you wish to have a *Southern Universalist paper*, let us have your prompt aid.

How can you expect us to publish a paper for nothing? Any honest man can raise $2, if he will try.—We need our dues for the *Herald*. The neglect of many, causes us to make this appeal. Such as have paid, have our thanks.

Apology.

We were absent, in Georgia, when the last issue of the Herald went to press. The friend to whom we confided the reading of the proof sheets, allowed the paper to come forth filled with the most glaring errors—greatly to our mortification, and the printers seemed to do their best to *botch* the typographical apperance of the paper. We hope our kind friends will bear with us, as we shall endeavor to have the evils named, remedied in the future.

External Ordinances.

Mere *external rites* are not matters of fellowship with Universalists. Happily, our Denomination seem to "agree to disagree" in relation to these matters, rendered by the Scriptures *conventional*. There is among us such—a variety of accessions from other denominations,—both Baptist and Paido—Baptist—&c &c.—that the Scriptural Rule is seen to be the best—"*Let every man be fully persuaded in his own mind* (Rom. xiv. 5.) It is no strange thing, then, that those who have been brought up under Pedo—Baptist influence, should prefer to have their children baptized; certainly, is *not more strange* than that those who have been addicted to Baptist usages, should prefer to be immersed. "Let every man be fully persuaded in his own mind."

Says Rev. Stephen R. Smith in "Historical sketches"—"Children are, indeed, baptized by Universalists; but, in this, there is nothing peculiar, as other denominations do the same. And tho it is believed that some other sects some times *dedicate*, it is not in accordance with their general [illegible]." "It [Infant dedication] is, however, the distinctive denominational rite [of Universalists]. No water is used in the administration, [illegible] of our Saviour's example of 'taking little children in his arms,' or, 'laying His hands upon them, and blessing them.'"

J. L. C. G.

[illegible] opponent in the truly [illegible] 'In this country there are those who live like Universalists—who live as tho' they believed in no accountability hereafter'.—Vain bigot, knowing not whereof thou dost affirm,—didst thou read the interesting article of Rev. M. Gardner of Texas, in the *Herald* of 15th Sept.? If thou didst, is not thy cheek bronzed, that thou shouldst affirm that Universalists "*believe in no accountability hereafter.*"

J. L. C. G.

Mortuary.—

Died lately in Baltimore, Md. Hubert P. Lefebvre, Esq., formerly principal of the Fem. Academy in Williamsburg Va. He was a member of the Prof. Episc. church, a true gentleman and an accomplished Teacher. "As we have borne the image of the earthy, we shall also bear the image of the Heavenly." 1 Cor. xv. 49.

J. L. C. G.

Ancient History of Universalism No. 4.

We now come to the Eipstle of Polycarp to the Phillipians, written early in the second century.—†

The author was for many years Bishop of the church in Smyrna, and by many has been considered a disciple of St John. Irenæus states that Polycarp was instructed by the apostles, and was acquainted with many who had seen Christ. ¶ While some critics have doubted the genuineness of this Epistle, yet the majority of Biblical scholars have regarded it as the production of the disciple of St John.

There is nothing positive in this epistle, to show the extent of the author's belief in salvation. In chap 5th, he intimates that only the righteous will be raised in the resurrection, but again he says;—"and whosoever perverts the oracles of God to his own lusts, and says there is neither a resurrection nor a judgement, he is the first born of Satan," (chap 7th.)

In chap 2nd, there are words that might be taken to imply a belief in Universal Salvation, but they are so indefinite as to afford no conclusive proof of any theory whatever; for that reason I have not quoted them.—Polycarp suffered martyrdom not far from the middle of the second century.*

We have now to consider the last of the writings that can be attributed to the Apostolical fathers, that is the Epistle of Barnabus, so called, and attributed by many to the companion and friend of the apostle Paul, mentioned in the "acts of the apostles" ¶ This opinion prevailed almost or quite Universally in the ancient church, but during the last two Centuries the same is not so readily conceded.

The internal condition or evidence of this work, certainly conflicts with the idea that it could have been written by a companion of Paul. The style is simple, and often foolish.

Its date is a matter of uncertainty. It was written after the destruction of Jerusalem, but how much later, is altogether problematical.

Regarding the opinion of the author as to the extent of salvation, we cannot positively state. He quotes scripture without comment, where the doctrine of Universalism is logically involved.

It is worthy of note, as mentioned by Dr. Ballou in his excellent work‖ that in this Epistle, we find the word eternal or everlasting applied to punishment or suffering, for the *first* time.

The author speaks of two ways called the 'way of light, and the way of darkness:' in order to walk in the way of light, he says a person "must be zealous of good works, he must love God and be simple in heart and rich in spirit."—regarding the opposite way, he observes, "But the way of darkness is crooked and full of cursing; for it is the way of *eternal* death with punishment in which way are the things that destroy the soul." It is worthy of note, that in one copy of this Epistle (the codex Sinaiticus) the word eternal is joined to [illegible] and [illegible] death, so it is not positive that this is really the first time the word was applied, as above. But granting it was, the same can be shown from other ancient writings, whose authors were undoubted Universalists, as we expect to show in the future. Without giving my reasons at length here for doubting the genuineness of this Epistle, I would call the attention of the reader to notes below, where those interested can obtain more information than the limit of this *article will warrant.*

Richmond Va. Oct 14th 1868

D. W. B.

†Lardner and Echard, say A. D. 108.

¶ Adv. Haer Lib. 3, Ch. 3. Eusebius' Eccl Hist book 4, Ch. 14.

* Among the ancient fathers who have mentioned this epistle, are Clemens Alexandrinus, Origen and Jerome. Among the learned of modern times who regard it as genuine may be mentioned Cave, Lardner, Vossius and Wake. Among those who have opposed this work as being the work of the Barnabas, spoken of in "Acts," are Hug and Ullmann, German Critics and Mosheim, in Eccl. History, Vol 1, part 2nd, chapt. 2nd. Norton in "Genuineness of the Gospel," abridged edition page 553, Smiths, Dict. Greek and Roman Biography, vol. 1 page 464.

¶Pearson places the date A. D. 148, Echard, A. D 152, Tillemon, A. D. 166.—Cave, Dupin, and Lardner, A D. 197, and Pagi, A. D. 175.

‖Ancient Universalism. Pp. 37.

Universalist Books.

It is amusing to see how eager some of our opposers are to read Universalists books, especialy when it costs them nothing. Last Apr. I loaned a copy of the "Key of Truth," by our late worthy Bro. E. H. Lake, to an old friend of mine, who is now 78 years old, who has been a member of the Baptist Church about 40 years. After waiting some 6 months for him to give the book a careful reading, I called on the old gentleman, and stated that if he had perused "that book" sufficiently, I should be pleased to take it home with me. It would have moved your mirth Bro. B. to have seen the old man's eyes brighten as with their youthful fires and determination flash over his countenance, as he gravely informed me that he "could not spare *that book*." "Why," said I, that book is so heretical I supposed you would be ready at any minute to get rid of it." "Oh, well!" says Mr. H. "I don't believe *all* of it, but I *must* have it." "Very well," says I, "I'll make you a present of it." The good old patriarch thanked me with as much ardor as if I had conferred upon him a large estate.

T. TWIST.

The Right Idea of Death.

It is very essential to happiness in this life that we have correct views of death, and it is still more essential to our religion, which must always be based upon our idea of God. Death in the old primer of the Calvinists was a hideous skeleton, armed with a scythe, an idea in keeping with the other horrors of their teachings. The ideas of death as a destroying angel, sweeping from life's stage each actor in his turn, or as a yawning grave, swallowing remorselessly young and old—the thoughts of corruption, of mournful dresses, and dismal trappings, all belong to a past age and a past theology. He who talks in woful strains of generations passing away, of our turn soon coming, of the fleeting things of earth, of beautiful youth cut off in its bloom, propagates a false idea of death, and does violence to the goodness of the all-loving Father. God becomes to us, under such teaching, a fate, a tyrant, and death is horrible. It belongs to true religion to keep before the mind the loving tenderness of our heavenly Father, and to never cease to repose in the hollow of his hand, with perfect trust, our fears all cast out by the perfectness of his infinite love. It belongs to the religion of Christ, which Christendom professes, to look upon death as the putting off of a wornout garment, the going trustfully to sleep in a weary world and waking in a higher existence, a life of swifter and surer progress, a mental state of clearer vision, of firmer faith. The scales will have fallen from our eyes, and the deeper insight into the plans of creation will inspire within us that peaceful trust in the Creator which in all worlds must constitute heaven to the possessor. Whether pain or peace be our lot, it is a higher life, a life purely spiritual, a going on, a going up.

Cherishing this idea of death, it is our duty to remember it at all times, and to help others to keep it in mind, [illegible] Why speak of the fleeting things of earth? Do we need the lesson? Does any man live who has not lost and feared [illegible]—who has not distrusted earth—who has not seen men pass away, and asked when his turn should come? The fear of death is only too deeply rooted—Christianity has not yet done its work on this fear. It is morbid, unhealthy, and needless. All our customs tend to increase it. It is not the fear of the hereafter; it is not the fear of meeting God. It is the inability to disunite soul and body in our conception, and the thought of the grave and decay, and gloomy funeral rites. And thus it is that our customs increase the fear. If death be a victory, a birth into more glorious life, why insult the dead and torment ourselves with such hideous rites? True, we must mourn over our loneliness, but that is sacred and secret, and has no connection with a beplumed and becurtained hearse and sable garments. Nor do these trappings represent any respect to the dead. True grief is beyond display, which can only express the affectation of sorrow. Moreover, the moral effect is more to be considered than mere ceremony. This effect is not only dolorous, it is irreligious. It does injustice to the beauty of death, the gathering in unto heavenly homes of God's harvest. It does injustice to the loving kindness of a good God. We shudder and turn aside from the sad array, and shiver with fear as we ask when our turn shall come, or that of some loved one. We grow sick at heart when we should be lifted up to the eternal God. Mournful dirges wail on the air, and the funeral rites depress the soul into the lowest regions of despair, instead of aiding it to wing its glad flight along the heavenly path the sleeping one is treading now.

Far better would be the effect, and far more expressive of those ideas our religion teaches, if the sleeping ones were borne on a bier covered with white drapery and blooming flowers, carried by young maidens clad in white, and singing some joyous and soul lifting melody. The Swedenborgians have attempted something of this sort, but their rites seem considered as peculiar to their creed, and as an eccentricity not to be copied. A procession like this would inspire no gloomy forebodings. A funeral oration in accordance with this idea would lift the soul, not depress it, and death would gradually grow beautiful, as God intended it to be—a triumphant flight of the soul, a joyful release, a happy birth. Our funeral ceremonies are the one stumbling block in the way of the Christian idea on this point. Nothing else stands in the way. From our earliest days death means ghastly coffins, grims hearses, yawning graves. How different should our education and associations be in this respect. We go now "as the quarry slave at night scourged to his dungeon." With the right education, we should go, at least, as one who "wraps the drapery of his couch about him and lies down to pleasant dreams." Possibly, we should go with more triumphant gladness with such free and active steps as those with which the youth goes forth to try his deep enthusiasm against the "dull hostility" of material things, and find in all the earth, and in the stars, in small things and great, the exceeding glory of a loving God.—*Register.*

DON'T SCOLD.—The *Congregationalist* offers this pregnant word of advice:

Don't scold. We mean ministers, parents, teachers, and others who need such admonition. Parents and teachers are in special danger of doing this. They are annoyed again and again by carelessness and disobedience, and the tendency to utter harsh, clamorous and severe rebuke is so strong that many fairly acquire the habit without realizing that they even know how to scold. Especially let ministers guard against this evil habit. If your congregation is small on the Sabbath; if it is reduced almost to zero by a storm; if the prayer meeting is dull and the brethren hold back; don't scold. It does no good. There is a better way.

Another Visit to Georgia.

The editor again visited Ga. embracing the 2nd Sunday in Nov. He was absent eight days, and preached six times—viz.—Once at S. Holston's once at County Line (Baptist) church, Troup Co twice at Brooks' mills, Meriwether Co. and twice at Alford Chapel, Meriwether, where we have a promising church, which has about doubled its membership during the present year. Universalism lacks upwards of considerable, of being dead in the South. But we need *earnest energetic ministers*. Drones will not do. We have room to add no more now.

Shiloh Hill, Ala.

Rev. R. G. Harris in a late letter to us, says:—

"We held an associated meeting at this place the 3rd. Sabbath in Oct. I have not seen the minutes published in any paper as yet. Bro. Baird, of Mt. Pleasant Union Co. Ala., is the corresponding Secretary [illegible]. We had a good time, and all seemed to be encouraged. Our trust is in God the father, and his son Jesus Christ, 'who died for us and rose again that we might live unto him.' May God bless you in all your labors."

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Purity of Character.

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Plymouth Pulpit.

It is in answer to the long-felt want, that the undersigned have issued MR. BEECHER'S SERMONS, week by week, as they are delivered, and to put them into a form that shall be at once convenient and pleasant for reading, and sufficiently compact and handsome to be preserved for binding, while cheap enough to be within the reach of all.

It is done under the direct consent and authorisation of MR. BEECHER; and the reports will be from the practiced hand of MR. T. J. ELLINWOOD, who has for ten years been the only thoroughly satisfactory reporter of Mr. Beecher's discourses.

A number of the "PLYMOUTH PULPIT," therefore, will be issued each Saturday, commencing with the sermon of *Sunday, September 20th*, 1868. Single copies may be obtained of newsdealers at 6 cents each.—Yearly subscriptions at the rate of $2.50, (*half yearly*, 1.50,) will be received and supplied through the mail, and any single sermon in quantities at special rates will be furnished by the publishers. A copy has been mailed to you, and a favorable notice is respectfully requested.

J. B. FORD & CO., Publishers,
No. 194 Nassau Street, Printing House Square, New York.

The Trade supplied by the American News Company.

[illegible]—The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may the nearest, by possessing our soul of true virtue.—*Milton.*

far of death is only too deeply rooted—Christianity has not yet done its work on this fear. It is morbid, unhealthy, and needless. All our customs tend to increase it. It is not the fear of the hereafter; it is not the fear of meeting God. It is the infirmity to disunite soul and body in our conception, and the thought of the grave and decay, and gloomy funeral rites. And thus it is that our customs increase the fear. If death be a victory, a birth into more glorious life, why insult the dead and torment ourselves with such hideous rites! True, we must mourn over our loneliness, but that is sacred and secret, and has no connection with a hepiumed and becurtained hearse and sable garments. Nor do these trappings represent any respect to the dead. True grief is beyond display, which can only express the affectation of sorrow. Moreover, the moral effect is more to be considered than mere ceremony. This effect is not only dolorous, it is irreligious. It does injustice to the beauty of death, the gathering in unto heavenly homes of God's harvest. It does injustice to the loving kindness of a good God. We shudder and turn aside from the sad array, and shiver with fear as we ask when our turn shall come, or that of some loved one. We grow sick at heart when we should be lifted up to the eternal God. Mournful dirges wail on the air, and the funeral rites depress the soul into the lowest regions of despair, instead of aiding it to wing its glad flight along the heavenly path the sleeping one is treading now.

Far better would be the effect, and far more expressive of those ideas our religion teaches, if the sleeping ones were borne on a bier covered with white drapery and blooming flowers, carried by young maidens clad in white, and singing some joyous and soul lifting melody. The Swedenborgians have attempted something of this sort, but their rites seem considered as peculiar to their creed, and as an eccentricity not to be copied. A procession like this would inspire no gloomy forebodings. A funeral oration in accordance with this idea would lift the soul, not depress it, and death would gradually grow beautiful, as God intended it to be—a triumphant flight of the soul, a joyful release, a happy birth. Our funeral ceremonies are the one stumbling block in the way of the Christian idea on this point. Nothing else stands in the way. From our earliest days death means ghastly coffins, grims hearses, yawning graves. How different should our education and associations be in this respect. We go now "as the quarry slave at night scourged to his dungeon." With the right education, we should go, at least, as one who "wraps the drapery of his couch about him and lies down to pleasant dreams." Possibly, we should go with more triumphant gladness with such free and active steps as those with which the youth goes forth to try his deep enthusiasm against the "dull hostility" of material things, and find in all the earth, and in the stars, in small things and great, the exceeding glory of a loving God.—*Register.*

Don't Scold.—The *Congregationalist* offers this pregnant word of advice:

Don't scold. We mean ministers, parents, teachers, and others who need such admonition. Parents and teachers are in special danger of doing this. They are annoyed again and again by carelessness and disobedience, and the tendency to utter harsh, clamorous and severe rebuke is so strong that many fairly acquire the habit without realizing that they even know how to scold. Especially let ministers guard against this evil habit. If your congregation is small on the Sabbath; if it is reduced to those few by a storm; if the prayer-meeting is dull and the brethren hold back; don't scold. It does no good. There is a better way.

Another Visit to Georgia.

The editor again visited Ga., embracing the 2nd Sunday in Nov. He was absent eight days, and preached six times—viz.—Once at S. Holston's once at County Line (Baptist) church, Troup Co. twice at Brooks' mills, Meriwether Co. and twice at Alford Chapel, Meriwether, where we have a promising church, which has about doubled its membership during the present year. Universalism lacks upwards of considerable, of being dead in the South. But we need *earnest energetic ministers*. Drones will not do. We have room to add no more now.

Shiloh Hill [illegible].

Rev. R. G. Harris in a late letter to us, says—

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UNIVERSALIST HERALD—DEVOTED TO RELIGION, AND INTERESTING MISCELLANY.

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[illegible] & CO., Publishers, [illegible] Nassau Street, Printing House Square, New York.

[illegible] [illegible] of the [illegible]—[illegible] [illegible] our [illegible] [illegible] [illegible] [illegible] the [illegible], knowledge to love him, and to imitate him, as we may the nearest, by possessing our soul of true virtue.—*Milton.*

Health and Home.

Pettengill, Bates & Co., better known among newspaper men as S. M. Pettengill & Co., the celebrated advertising agency firm, send us the following circular, unfolding the plan of a new rural and family paper, which we hope will meet with great success:

37 Park Row, N. Y.
Nov. 7, 1868.

We shall issue on or before January next, the first number of a rural and family paper—to be published thereafter weekly, and to be devoted to all that pertains to country life in its broadest sense. It will not be partisan or sectarian. It will be called Health and Home, and will be under the general editorial charge of Mr. Donald G. Mitchell, while its home and fireside departments will be subject to the supervision of Mrs Harriet Beecher Stowe, who will also contribute regularly to every number.

A large corps of associate editors, of high reputation in their special departments, has been enlisted in support of this enterprise, and no labor or expense will be spared to make our paper—in subject matter as well as illustration—worthy of place in every household in the land. Pettengill, Bates & Co., Publishers.

The law of Christ, like a mirror, clearly reveals our characters; but too many keep this mirror in their parlors, to be seen only on special occasions, often forgetting what manner of persons they are, or ought to be. The true saint will always "keep the Lord before him," and will have frequent sorrows that he is no more like his Savior, while false professors go carelessly along the road to destruction.

This is a beautiful world, and we should all be as happy as possible. There are sweet lessons of patience, and trust and faith, that we should strive to learn. We can do much to fill our own life-path and that of others with fragrant blossoms of joy; or we can, in every direction wound our own feet, and pierce those who are journeying beside us towards the beautiful Summer-Land.

Set a seal upon thy lips, and guard thy heart with the same watchfulness as the ramparts of a city.

Kind words bless him that use them. A sweet sound on the tongue, tends to make the heart mellow. Kind words react upon the kind feelings which prompted them, and make them more kind. They add fresh fuel to the fire of benevolent emotion of the soul.

Married.

At the residence of the bridegroom's father, in Notasulga, on Wednesday evening, Nov. 25, by Rev. J. C. Burruss, Mr. J. B. McDaniel to Mrs. Eliza Padgett, all of Notasulga.

OBITUARY.

Died on Tuesday, the 15th, Sept. 1868 at her late residence—Berkeley—in Gloucester county, Virginia, in the 40th year of her age, Mrs Sally B. B. Nelson, consort of the late Dr. W. W. Nelson, and Senior daughter of J. W. C. Catlett, Esq., of that county.

Partial friendship and especially, the endearing alliance of consanguinity are temptations to undue eulogy in the case of those departed this life; still, it will not be deemed by those who were acquainted with the deceased, extravagant laudation, to accord to her elevation of character—a truth and steadfastness of friendship, which, combined with the noble generosity of an impulsive nature, will shed a halo of lasting affection over her memory! In all the relations of wife, daughter, mother, sister, relative and friend, she was truly exemplary.—But, she is gone! and many a moist eye will attest the glowing radiance of that love which was returned to a noble and generous heart!

In melancholly contemplations, such as these now engaging us, it is cheering—ay, exhilarating to reflect upon the mission of an efficient, sure saviour—to dwell upon the beautiful truths brought by Him to our darkened world; and believing in the efficacy and universality of His salvation, "it is a good thing to give thanks" for the Revelation of an Immortal and Blessed Life beyond the grave, and to rejoice in the assurance, so abounding in consolation alike to the dying and the bereaved, that, "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. V. 1.)

"[illegible] Him whose reign of Truth and Grace
Shall evermore increase,
[illegible] soul of all our race,
Shall own Him Prince of Peace.
When [illegible] His plan of Love,
All sin and woe shall cease,
And every tongue in heaven above
Shall own Him Prince of Peace."

[A. C. T.] J. L. C. G.

Died—Oct. 8th, 1868, in Meriwether Co. Ga., near Alford Chapel, Mrs. Sarah Ann Frances, wife of John J. Alford, in the 37th year of her age. It is so common to eulogise the dead, that it does not always indicate real *merit*, when it is done. In this case however, we may be permitted to say that no thanatological eulogy, can surpass the merit which should be awarded to the deceased. Genial and gentle in her manners, she inspired the esteem and friendship of all who formed her acquaintance. Her death has caused a sad vacuum, not only in her family, but her entire community. As a wife, she was kind—as a mother, fond and devoted. For several years she had rejoiced in the great doctrine of Universal salvation, and though not formally connected with the visible church—in her life, shone with attractive lustre, the heavenly graces that deck the brow of the disciples of Jesus. It was her intention to unite with the church at Alford chapel, could she have lived, at our next meeting. But her course on earth was finished. God called her, and serenely and resignedly she wrapt the drapery of her couch about her, feeling that the arms of the Savior encircled her, while angel voices, with hallowed accents fell upon her ear. She found her faith in the infinite love of God, not only good in life, but better in death. May God sanctify this bereavement to the good of the surviving husband and childen. And may the faith which sustained and comforted her, be their inheritance.

"Come then O my soul, meditate on that day,
When all things in nature God's voice shall obey;
The trumpet shall sound, and the dead all arise,
To dwell in the kingdom of life in the skies.

With wonder and joy, every eye shall behold,
The portals of life and of glory unfold;
Heaven's arches shall ring—the Savior appear,
The news of salvation shall greet every ear.

No thunders of wrath, or of terror shall roll,
But breathings of mercy shall gladden each soul,
Redeemed of the Lord, they his love shall extol,
And God in his glory, shall be *all* in all.

Died.—In Sampson County, N. C. on the 23d. of Sept. ult., after a brief illness of three days, John Robinson, aged seventy-eight years and six months.

The deceased had been a consistent Universalist for nearly forty years, and it may truly be said of him, that he lived the doctrine he professed.—He was not remarkable for brilliancy of talent or intellectual superiority, but he *was* remarkable for honesty of purpose, kindness of heart, untiring devotion to duty, and of the strictest fidelity in every relation of life.—There are few men living of whom it could, with more propriety be said, that he was

"Just to himself, in every thought sincere,
Who knew no wish, but that the world might hear."

If "An honest man is the noblest work of God," then was John Robinson, one of nature's noblemen. An Israelite indeed, in whom there was no guile.

W. L. R.

P. S. Should this meet the eye of William D. Robinson, son of the deceased, who, when last heard from, was in the state of Georgia, I wish to hear from him immediately, as he is an heir.

W. L. Robinson.

Died in Baker Co. Geo. Oct. 17th 1868. Wm Jackson, Jr. of a billious attack, aged 17 yrs and—months, eldest son of Mrs. Parthena and Mr. W. A. Jackson.

The subject of this notice was a young man of remarkable sobriety and morality of conduct, avoiding all the avenues of vice and immorality, so densely thronged by the youth of the present day.

He displayed in his daily walk, all those virtues that adorn and ennoble the best of men. Although he was not a member of any church, he declared his faith in the glorious hope of immortality and happiness for the whole race of man. His life was an example and worthy of imitation. He died as he had lived, believing "as we have borne the image of the earthly, we shall also bear the image of the heavenly."

A large circle of relations, and friends, sincerely mourn his loss.—Tears of sorrow cannot relieve the stricken hearts of the mourners, nor can the sympathy of friends dry the fountain of sorrow gushing from the stricken parents hearts.

But may our Heavenly Father who tempers the "winds to the shorn lamb," and "whose tender mercies are over all his works," enable the mourning friends and relatives, to realize the joy promised for those who mourn; and the hope, and faith, strengthened in the mysterious dispensations of an all wise and benevolent Ruler of the universe. May we all realize the glorious hope of reunion in that world of felicity that hath not the alloy of worldly sorrows.

A FRIEND.

Appointments.

REV. M. W. GRAHAM,

Near Brooklyn, Conecuh county, the Second Saturday and Sunday in December, at 11, O'clock, at such place as brethren Blackshear, McGowan and Foshee, may appoint.

Near Judge Harper's, Covington county, the third Saturday and Sunday in December, at 11 O'clock, A. M.

In the Universalist Church, Walton county Fla., near McDade's Pond, the fourth Saturday and Sunday, at 11 O'clock, A.M.

We earnestly request the friends of our cause to take especial pains to have the above appointments *well* understood, and to have all necessary arrangements attended to, *promptly*.—We feel also, that we need only to remind them, that it is a—important that they render Bro. Graham *material aid*. If sufficient inducement are offered, he will make up a regular circuit embracing the above places. If all will lend a helping hand, they can have his regular services.

He is general agent for the *Herald*. Friends can settle with him, or subscribe through him. EDITOR.

Universalist Church, Notasulga.—The editor will preach in this church on the 2d Sunday in every month, at 11 o'clock, A. M.

REV. J. C. KENDRICK

Will preach at Wade's School-house, Webster county, Ga., on the fourth Sunday in every month.

B. F. STRAIN, will preach

On the first Sunday in every month at Salem, Cherokee county, Ga.

On the third Sunday in every month Friendship Church, Dawson county, Ga.

Receipts

For Cash received for this paper since our last issue

		$ Paid	to Vol	No
Jhon L. Adderson,	S. C.	$2	2	13
I. N. Teague,	"	2	2	13
John Gaskins,	"	2	5	12
Mrs. S. Montgomery	Ga.	0 10		
Comfort in sorrow.				
David Anderson.	"	2	3	14
Thos. Magwiro,	"	2	3	14
Henry T. Brown,	"	2	3	16
Rev. D. Brewer,	"	3		
for W. C. Patterson,	"		2	18
J. F. Brannan,	"		2	18
and self,			4	2
Mrs. Lawrence,	"	2	3	18
R. J. Goodwin,	"	2	4	1
Dr. A. A. Bell,	"	1	2	22
Samuel Jarves,	"	2	2	20
W. W. Cain,	"	2	3	12
A. J. Costin,	"	2	3	15
H. D. McComick,	"	2	3	19
Byrd Martin,	"	1	2	15
H. Holland,	"	1	2	15
G. W. Delbridge,	Ala.	2	8	1
Rev. S. J. McMorris	"	2		
for L. A. Sheperd,	"		12	13
old series.				
M. S. Relf,	"	3	2	18
John W. Mitchell,	"	10	6	1
Chas. Kimball,	"	2	3	19
Joseph Hughey,	"	7 20		
for Dr. W. Smith,	"		3	18
W. C. Hastens,	"		3	14
self,	"		8	6
and books.				
S. S Rouse,	N. C.	3 30	4	6
Mrs. J. E. Outlaw,	"	1 25		
for Clen Smith,	"		2	20
and comfort in sorrow,				
Samuel Johnson,	Miss.	2 50	3	12
J. A. Tenison,	"	2	2	23
Rev. M. Gardner,	Tex.	2		
for Watson Freeman,	"		3	19
Henry Wells,	Tenn.	2	3	12
John C. Page, Jr.	Va.	2		
for Mrs. H. W. Rudolph,	"		3	9
John Stalter,	Kansas	1	2	20
Rev. A. H. Sweetser,	Wis.	2	3	19

Argument in company, is generally the worst sort of conversation, and in books the worst sort of reading.

Swift says, when a man avers that he is of no party, he certainly belongs to a party of which he is ashamed.

A Washington despatch of the 22d states that Rev. J. P. Newman, of New Orleans, preached in that city to a large congregation. General Grant was present.

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THE CHEAPEST AND BEST IN THE WORLD
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Fourteen Copies, for one year (any one to getter up a club).	20 00

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F. J. HUNTINGTON & CO.,
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Have in press, to be ready in Oct.,
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By J. Esten Cook,
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Oct 15, 3t.

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DAVID WATSON,
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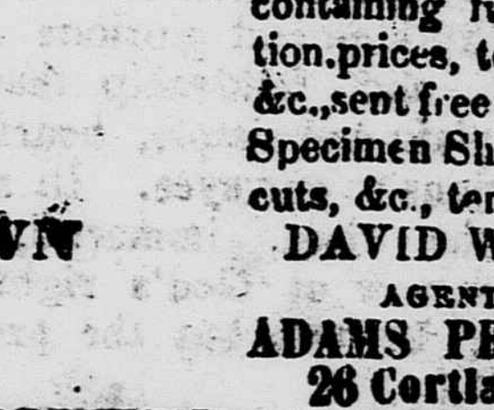
PIANOS! PIANOS!



A GOLD MEDAL for 1867 has just been awarded by the Maryland Institute to *CHAS. M. STIEFF*, for the BEST PIANOS NOW MADE, over Baltimore, Philadelphia and New York Pianos. Office and Warerooms, No 7 North Liberty street, near Baltimore street, *Baltimore, Md.*

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have all the latest improvements, including the Agraffe Treble, Ivory Fronts, and the Improved French Action. Fully warranted for five years, with privilege of exchange within twelve months, if not entirely satisfactory to purchaser. Second hand Pianos and Parlor Organs always on hand, from $50 to $300.

References, who have our Pianos in use: Gen. R. E. Lee, Lexington, Va., Gen. R. Ransom, Wilmington, N.C., Bishop Wilmer, of New Orleans, Rev. R. H. Phillips, Virginia Female Institute, Staunton, Va., Messrs. R. Burwell & Sons, Charlotte, N. C., Rev. R. H. Smith, Female Institute, Huntsville, Ala. [may15.1y

El Dorado Democrat,
PUBLISHED weekly at *El Dorado, Ark.*, by J. T. Osborn, at $3 per annum. A live Southern paper, and a good medium for advertising. aug1.tf

McKINNEY MESSENGER,
PUBLISHED weekly at *McKinney, Texas*, at $3 per annum. James W. Thomas, editor. It contains the latest news, and is a good advertising medium. aug1.tf

Texas Vindicator,
A LIVE, wide awake, independent paper, published at *Lamar, Texas*, at $3 per annum, J. W. Peterson, editor. Subscriptions received for six months. aug1.tf

Edgefield Advertiser,
PUBLISHED weekly at *Edgefield, S. C.*, at $3 per annum. It is a large, spicy sheet, filled with the latest news of the day. As an advertising medium, it presents great attractions to the business man. aug1.tf

To the SHIPPERS and PRODUCERS
OF
Georgia, Alabama and Florida.

THE undersigned COTTON FACTORS AND COMMISSION MERCHANTS, of
SAVANNAH, GEORGIA,
Take pleasure in notifying the public that arrangements have effected for storing or shipping by steam or sail direct to Europe and American ports, the cotton crop of those sections, the natural outlet of which is through our port; and hope, in affording every facility to receive a heavy increase over the large consignments of last season. We confidently express the belief that our city will be one of the best cotton markets this season in the United States.
Ferroll & Weslow, Bay Street.
Davant & Waples, Bay Street.
Adas. Washburn & Co., Stoddard's Lower Range.
Sloan Groover & Co. Bay Street.
John W Anderson's Sons & Co. Drayton Street.
Guerrard & Holcombe, Bay Street.
P H Behn, Bay Street.
L J Guilmartin & Co. Bay Street.
E W Drummond & Bro. Bay Street.
W B Griffin & Co. 98 Bay Street.
H H Colquitt, 98 Bay Street.
J W McDonald, Bay Street.
Tison & Gordon Bay Street.
Austin & Ellis, Bay Street.
Wm A McKenzie, Bay Street.
Harney & Co. No. 12, Stoddard's Upper Range.
Barnett & Co. No. 2, Stoddard's Lower Range.
T F Smith, Express Building, Bay Street.
W H Starke & Co, Cotton Factors and wholesale Grocers, Agents for Gullett's Steel Brush Cotton Gins and Coe's Superphosphate of Lime.
oct.1, 1m.

Shelby County Guide,
PUBLISHED WEEKLY, AT
COLUMBIANA, ALA.,
The County Site of Shelby County,
OFFERS good inducements to those who wish to make their business known to the people of the mineral district of Alabama. Though it has been recently started, it has already an excellent circulation in this and adjoining counties, which is rapidly increasing. *Terms* $2,50 per annum. W. ROBERTS,
jy1.tf Editor and Proprietor.

Comfort and Economy Combined
BY STOPPING AT THE
CENTRAL HOTEL,
(Shiver House,)
Plain Street, COLUMBIA, S. C.,
WHERE the FARE is as GOOD as at any house in the city, at $2,50 for the first day, and $2,00 for every day after the first. ONE TRIAL is all that is needed to prove the truth of the foregoing.
D. B. CLAYTON,
jel.tf. Proprietor.

The Daily Picayune
Is published by an Association of Printers
AT MONTGOMERY, ALA.
TERMS:

One year,	$8 00
Six months,	4 00
Three months,	2 00
One month,	75
One week,	25

It is the working man's paper, not political, but conservative in sentiment, and has the latest news.
GEO. J. JOHNSTON,
jy1.tf Business Manager.

Clayton & Sledge's Debate.

We have this work for sale at the *Herald* office. Price by mail, $1.15.—Universalism, as usual, shows its invincible strength.

1868 1868
AMERICAN HOTEL,
Alabama Street, ATLANTA, GA
Nearest House to the Passenger Depot.
White & Whitlock, Prop'rs.
W. D. Wiley, Clerk.
HAVING re-leased and renovated the above Hotel, we are prepared to entertain guests in a most satisfactory manner. Charges fair and moderate. Our efforts will be to please.
Baggage carried to and from the depot free of charge. jel.ly

Poetry.

My Creed.

BY ALICE CARY.

I hold that Christian grace abounds
Where charity is seen; that when
We climb to Heaven, 'tis on the rounds
Of love to men.

I hold all else named piety
A selfish scheme, a vain pretense;
Where center is not—can there be
Circumference?

This I moreover hold, and dare
Affirm where'er my rhyme may go,
Whatever things be sweet or fair,
Love makes them so,

Whether it be the lullabies
That charm to rest the nursling bird,
Or that sweet confidence of sighs
And blushes, made without a word.

Whether the dazzling and the flush
Of softly sumptuous garden bowers,
Or by some cabin door, or bush
Of ragged flowers.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That make us saints; we judge the tree
By what it bears.

And when a man can live apart
From works, on theologic trust,
I know the blood about his heart,
Is dry as dust.

Timely Reproof.

Bishop Coxe, of the Protestant Episcopal church, has recently issued an appeal to the Christian women of his diocese of Western New York, containing the following earnest and plain-spoken words. If all Christian pastors were equally faithful, there would be hope that one of the crying evils of the day would soon be abated.

When I see the tawdry fashions, the costly vulgarity, and the wicked extravagance of the times, I feel sure that thousands of American women are strangers to the first law of refinement—simplicity in manners and attire.

When I see that thousands of American women read the most shameful romances and the most degrading newspapers, frequent the vilest dramatic entertainments, and join in dances too shocking to be named among Christians, I feel that Christians matrons are becoming too few, and that civilized heathenism is returning to the fields we have wrested from the Indians.

When I read, daily, of the most ungodly divorces, and of crimes against social purity and against human life itself, which are too gross to be mentioned more particularly, I fear that too many of our countrymen are without God in the world, and that radical reforms are necessary in the systems of education on which the young women of America, are dependent for their training.

When I see thousands of households in which young girls are reared for a life of pleasure, without reference to duty, I cannot wonder at these results, nor at the misery in which they involve families and communities. Sow the wind and reap the whirlwind.

As a Christian bishop, therefore, I appeal to you. Christian women, and I ask you to begin the reformation by faithfully bearing your testimony against all that tends to the degradation of you sex, and the more so, when such crimes are not only winked at, but receives countenance in circles which ought to be exemplary.

Abide in Christ.

There is safety nowhere else. With him are the words of eternal life, and life itself; in him dwell all fullness and grace. He is the light of his people and the world. In him may our lives be hid, and under the shadow of his wing may we abide always.

The human heart is restless, and ill at ease. Like the dove let loose from the ark, it finds no place till it returns to its home. There, in the bosom of a compassionate Saviour, may it rest and be blessed. There the storms of the world do not reach. There is no sound of strife, no rude clamors, nor meeting of men in deadly conflict. There peace flows like a river There is joy unspeakable, and full of glory. There is heaven. Rest here, O my soul, for it is a place of broad streams and green pastures.

A friend of mine has very long been in a dark and troubled state of soul, He has been, for some twenty or thirty years, trying to believe—in what, think you? In his own faith! Yes he is trying to believe in his own faith, instead of believing in Jesus. Alas —what will this do for him? Does our faith contain our peace? Was faith crucified for us?

Our homes are like the instruments of music. The strings that give melody or discord are the members. If each is rightly attuned they will all vibrate in harmony; but a single discordant string jars through the instrument and destroys its sweetness.

Brevities.

BY REV. E. CASE.

It is usual to think Jesus came upon the theater of his public life all at once, as a man by accident or mere adventure starts out on a course of life,—or that superhuman endowment and fitness caused him to begin without any thing of what we call preparation in others. It never occurs to us that he passed years in reading, study and thought—often painful and intense—deeply, awfully, thrillingly so, when he knew what a life his must be and what must be its end—death on the cross. Was he the Grand Master of thought and of the soul, of its deepest intuitions and profoundest secrets, without any thought himself? Did he dissect the soul without any studious knowledge of its anatomy? How did such a sober, serene, self-possessed nature, so calm and meditative, pass its time any way, if not in thought that amountod to the last analysis in the crucible?

DEATH.

It is death that gives a world-wide interest to our lives· We really do not begin to live till we die. Then it is the result of our life is felt and known for good or ill, for something or for nothing. Then the world begins to scrutinise who and what we are. Busied with these little petty cares and trifles in linking them together in the chain of our life's being from day to day, we don't seem much to care how the day and hour pass so we get through with them. But when done with all this, the world scans our conduct, and says, "*Cui Bono ?*" what good? And we may rest assured that with what measure we mete it shall be meted to us again, though the shining marble above our heads should, with storied urn and animated bust, "lie like a tombstone." This is God's eternal law of righteous compensations.

THE APOSTLES.

What strikes us the most of all about the apostles and early disciples is, that they were eminently men of action, inspired by an irrepressible ardor of faith and conviction. They felt they had something to do, and they did it, And that something was not a matter of small moment or of light and trifling consideration. It was something so grand, so solemn, so vast, so important, that it overtopped all other considerations, and made time and death itself shrivel to a point, were nothing in the scale. "Woe is me if I preach not the gospel!" Was there ever any thing more sublimely grand and touching than Paul's language to the Elders of Ephesus, and to the brethren and to Agabus at Cæsarea, before he went up to Jerusalem, in the 20th and 21st chapters of the Acts! This was the language and the conduct of those days, for they were in earnest. Alas! what shall we say for ourselves and our own?

THE ASCENDED.

It is glorious and beautiful to think how much more, and how differently, Jesus was with the early apostles and disciples after ascension, than he was, or could be, when on earth. When with them, his very materiality of person obscured him to their understandings and feelings. But when gone, then he was a spirit ever present in power and beauty, clothing their imaginations with the immortal hues and grandeur of conception, and inspiring them to superhuman power and effort. He was more seen, more felt, more recognised, after his ascension than before. And it was this after-communion and recognition, this after high and glorious companionship and fellowship that makes those plain and simple, hearted men so glorious to our eyes. In short, he was the risen, immortal, glorious Saviour, now at God's right hand: before, he was but the prophet of Nazareth.

Words of Wisdom.

—To-morrow is the day that lazy men work,and bad men reform.

—Total depravity can only be true to those who believe it.

—Heaven is never far from home.

—One grain of common sense is better than a cup-full of wit.

—A contented mind is a continual feast.

—Consult your conscience rather than public opinion.

—Every time you avoid doing wrong you increase your inclination to do that which is right.

—Idleness is the nest in which mischief lays its eggs.

—Hypocrisy is the tribute vice pays to virtue.

—'Tis the mind that makes the MAN, the want of it the *fellow*.

This world is full of beauty,
Like other worlds above;
And if we did our duty,
It might be full of love.

It is a mistake for any one to suppose that he can by the same expenditure in any other way, bring as much religious information before his family, as by subscribing and paying for a well conducted religious paper.

It is a mistake for a man to begin to practice economy by stopping his religious paper. To do this is to deprive himself and family of a great benefit.

The Fullness in Christ.

Mr. Guthrie presents in a very striking and compact form the fullness in the Saviour to meet all human wants. He says:

"How difficult it would be to name a noble figure, a sweet smile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint. Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is surety. Am I in darkness? He is sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and am I to be condemned? He is pardon.

"To deck him out and out and set him forth nature culls her finest flower, brings her choicest ornaments, and lays these treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields and rivers, and mountains, earth brings the tribute of her gold, and gems, and myrrh, and frankincense; the lilly of the valley, the clustered vine, and the fragrant rose of Sharon. He is 'the chiefest among ten thousand, and altogether lovely.' 'In him dwelleth all the fulness of the Godhead bodily.' I offer him to you, make a free offer of him, and doing so will challenge you to name a want for which I shall not find a full supply in Christ, something that fits your wants as accurately as the works of a key the wards of its lock."

Written for the Lyceum *Banner*.

Familiar Letters to Children.

NO. I.

BY ANNA M. NORTHROP·

I am a stranger to the children who read the LYCEUM BANNER; very few, if any of them, ever saw me, or even heard my name. But I am very fond of company, especially of good company; so I am going to try to become acquainted with the children who read the BANNER regularly, then I am sure I shall always have good society. There are a great many of them; and I cannot visit them all, as that would require more time than I expect to pass in this earth-life. For this reason, I propose (with the permission of the editor,) to shake hands with them all at once, through the pages of the LYCEUM BANNER. I love children very much. I love to look at their young, happy faces, shining with the glad light of hope, and nothing pleases me better than to see them enjoying to the utmost all the beautiful things which our loving Father has placed in this world for our happiness. I can never pass a little girl or boy, crying in the street without stopping to look in the tear-stained face, (be it ever so much in need of soap and water) and ask what is the matter. Not two hours since, I was passing along the street in great haste, when a little girl, with *such* a dirty face, stepped up before me and said, "Did you see my papa up that way? I want him to come, so bad." I never saw the child before, and had no more idea who her "papa" was, or how he looked, than I have how any of you look, dear children, nor half so much, for I know well how some of you look.

Perhaps the dearest word that ever fell from the lips of man, or greeted the ear of woman, is mother. Around it cluster the brightest recollections, and no sound is so full of melody, no music so sweet. No syllable that was ever uttered in any language awakes deeper emotions or enhances a purer devotion. It is the one blessed word, hallowed by so much of truth and virtue, that keeps hope alive when adversity comes and friends forsake us.

ALAS for him who grows old without growing wise, and to whom the future world does not set gales when he is excluded by the present!

The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, set thine house in order, for thy pilgrimage is at hand. The playmates of youth, fellow-laborers of manhood die away and take the road before us. Old age is like some quiet chamber; in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.

If any one speaks evil of you, let your life be such that none will believe him.

Self-love is the greatest of all flatterers.

Some sins are productive of temporary profit or pleasure, but profaneness is productive of nothing, unless it be shame on earth and destruction hereafter.

Your character cannot be essentially injured except by your own acts.

The Two Lives.

Beautiful is old age, beautiful is the slowdropping, mellow autumn of a rich and glorious summer. In the old man, nature has fulfilled her work; she loads him with her blessings; she fills him with the fruits of a well-spent life; and surrounded by his children and his children's children, she rocks him softly away to a grave to which he is followed with blessings.

God forbid that we should not call it beautiful, but not the most beautiful. There is an other life, hard, rough, and thorny; trodden with bleeding feet and aching brow; the life of which no peace follows this side of the grave; which the grave gapes to finish before the victory is won; and—strange that it should be so—that is the highest life of man. Look along the great names of history; there is none whose life has been other than this.

LIFE, like war, is a series of mistakes; and he is not the best Christian nor the best general, who makes the fewest false steps. Poor mediocrity may secure that; but he is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.—*F. W. Robertson.*

UNION TO CHRIST.—We are not only to be joined to Christ outwardly, but are to be incorporated with him vitally. We may not be of the right kind. The ivy winds around the oak, for it is supported by a root of its own. We must have no root of our own. Our life must be in Him, He must be our life, and all our refreshment and strength must flow from Him. This is what it is to 'have the Son,' to 'be in Christ' and consequently to be in a state of grace and salvation. We must have life out of ourselves in Christ, or we are still 'dead in trespasses and sins.'

How to Receive the Minister.

1, Entertain him with hospitality and kindness, as a brother in Christ.

2, Support him, and his family, if he, like Peter, is a married preacher, cheerfully, promptly and liberally.

3, Pray for him fervently, assist him heartily and preservingly, in his labors for the good of souls.

4, Do all you can consistently with truth and charity, to increase his influence for Christ.

5, Confer with him freely upon all the interests of the Church, and of your own soul.

6, While you love and honor him as the minister of God, and do all in your power to aid him in his holy work, rely upon the Holy Spirit only, for success in winning souls, and building up the world.

Do these things, at the close of the coming year, and you will find that 'your labor has not been in vain in the Lord.'

BLAIR tell us there is an invisible pen always writing over our heads, and making an exact register of all transactions of our life. A more striking illustration of the truth here presented was furnished by a clergyman who said, in my hearing, that there is between every human heart and the book of God's remembrance a telegraphic wire, and every thought, word and act of ours here is recorded there. We shall not deny our handwriting; the truthfulness of our own record, so unerringly, and so continually, and so certainly made.

Religious instruction should be communicated in a way to interest the feelings by lively images. There seems to be no good reason why religion alone must be dry and uninteresting, while everthing else is to be made amusing. Why should not the most entertaining powers of the human mind be supremly consecrated to that subject which is most worthy of their full exercise?—*Hannah Moore.*

Clippings·

Bores.

Gents who sit down in an editor's sanctum and read newspapers to him.

Loafers in a printing office.

Squalling babies in railroad cars.

A stuttering man drunk.

A drunken man that does not stutter.

A young gentleman fresh from college·

A man that reads his poetry to you.

Creditors of every description.

Wives who make you go to church with them.

Musquitoes and newsboys.

The man who sits down at your desk.

The man who reads all the newspapers,and never buys one.

PREPARATION FOR THE JOURNEY.—When Ben's master died, they told him he had gone to heaven.

Ben shook his head. They asked why. "O," said Ben, "I fraid massa no gone there."

"But why, Ben?"

"Cos, when massa go North, or go a journey to springs, he talk about it a long time and get much ready. I never heard him talk about going to heaven; never see him get ready to go there. I don't believe he has gone there."

Last week a hotel keeper in Lancaster, Pa., "smelled a mice" in this wise: Two countrymen took lodgings at his place, and fared sumptuously, drinking three bottles of wine daily. The last day, and before they had settled their bill, a dispute arose about the speed of their horses. They at last settled upon a race, and appointed the landlord judge. When they were ready, the judge, like those of the Olympian game, gave the word—one, two, three, and go. Away they went, and have not been seen nor heard of since.

GOOD ADVICE.—A bachelor uncle to whom his niece applied for advise, on the question of choosing between two suiters, one of whom was rich and the other poor—the latter of course, being the most ardent as well as the favorite lover—sententiously replied:

"My dear, the question being stripped of all illusory elements, your choice simply lies between love and beef. Now love is an idea, and beef is a reality. Love you can get along without, but beef you must have. Therefore make sure of your beef."

NEW
SUNDAY-SCHOOL PAPER,
The Children of he West.

SEVEN reasons, among others,why this paper should be put into the hands of every child that can read:

1. It is one of the best Children's Papers published.

2. It offers a greater variety of attractions than any other.

3. It is the handsomest, and offers greater inducements to subscribers.

4. It is not only *attractive* to children, but imparts instruction of the most useful kind.

5. It is calculated to lead the young to Christ.

6. It will prove a great auxiliary in establishing and sustaining Sabbath Schools.

7. It is as cheap as can be asked.—Only 50 cents a year.

☞ Send for specimen.
Address, W. F. WELLS,
jel.3m *Mount Lebanon, La.*

Map of Honduras.
Price One Dollar,

THE undersigned offers to the public a new and improved Map of British Honduras, which clearly defines the boundary of that Colony, with accurate geographical and annotation notes. The location and boundary lines of the Great Southern Grant, made by the Colonial Government on behalf of representative Southerners, is also defined, which is regarded as the Garden District.

The Proprietor of the *Herald* is authorized to receive orders for the above Map.

Parties can order direct, by addressing the undersigned at his office, No. 118 Common Street, or care Lock Box T, Post Office, New Orleans, La.
EDWIN E. OVERALL.

N. B.—Overall's Guide to British Honduras, will be ready for delivery on the 1st day of May. Price One Dollar. apr 15.tf

UNIVERSALIST HERALD,
PUBLISHED AT
NOTASULGA, ALABAMA.
John C. Burruss, Editor & Proprietor.
Terms, $2,00 per Year, in Advance.

THI paper has entered upon its 16th volume. It is the Organ of the Universalist denomination in the South and Southwest. Try it a year. Money can be sent by mail, at the risk of the editor.

Rates of Advertising.

No Inches	1 time	2 times	3 times	2 mo.	6 mo.	1 Year.
1 inch....	$0 50	$1 00	$1 25	$1 50	$3 50	$6 00
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4 inches	2 00	3 00	5 00	6 00	12 00	15 00
6 inches	3	4	6	8	20	30
12 inches	6	8	10	12	30	40

No space charged as less than one inch.
Transient advertisements cash.
Ten per cent. additional will be charged for advertisements ordered to remain in any particular column.
When the time is not specified, advertisements will be inserted until ordered out, and charged accordingly. Advertisers are requested to state the number of times which they wish their advertisements to appear.
Announcing candidates for office, two dollars and fifty cents.

WANTED: Respectable Agents (Ladies or Gentlemen) in every city and country throughout the United Sates, to act as canvassers for the new and magnificent engraving: "THE LORD'S PRAYER." This beautiful engraving will be welcome to every Christian family, and good Agents, by engaging in its sale can make from ten to twenty Dollars a day. Address FREDK GERHARD. Post Box 4001, New York City, when a circular with full particulars for agents will be sent.

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Polypus, Strictures,
TUMORS, WENS, ULCERS,
HAIR-LIP,
Diseases of the Skin, &c., &c.
☞ *Special Attention to Diseases of Females.* ☜

DR. J. A. CLOPTON, of Huntsville Ala., guarantees perfect success in the treatment of the above named diseases. Office on Bank Row, Huntsville Ala. sep1-tf

WANTED!

EVERY BODY to subscribe for "THE COMMERCIAL MONTHLY." This is a large eight-page paper, devoted to Commerce, Education, Agriculture and General Intelligence, and is one of the cheapest and best monthlies published in the United States. It has many excellent contributors, and its object is to interest, amuse and benefit. Terms: 75 cents per annum. Specimen copies and terms to agents sent, on receipt of ten cents. Address
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Established nearly Twenty Years Ago.
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W. J. McKERALL, Editor & Prop'r.
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And an extra copy to the person making up the club. Advertisements inserted at low rates. mar1.tf

The Plaindealer.
Published Weekly, at Wilson, N. C.
C. S. McDANIEL, Editor.
PLATFORM:
Freedom of Conscience—Free Trade—Free Press—Freedom for White Men.

"SINK or swim, live or die, survive or perish," these are our principles; and in their maintenance we ask the aid of TRUE WHITE MEN everywere.

Price of Subscription: One year, (in advance) $2,00; Six months, $1,00,
Specimen copies sent on application.
mar1.tf.

Lexington Advertiser,
Published Weekly, at Lexington, Miss.
$3 PER ANNUM, IN ADVANCE.
H. M. SHELTON, Publisher, J. D. HOUSTON, Editor.
MOTTO—*Independent in all Things.*

IT is a live, racy paper, and furnishes an excellent medium for advertising.
mar1.tf

Pierce and Burruss' Discussion.

THIS is a debate on the doctrine of the Trinity, between Rev. Lovick Pierce, D. D., of the Georgia Methodist Conference, and the editor of the *Universalist Herald*. Trinitarianism and Unitarianism are here strikingly contrasted. Sent by mail to any address, for 35 cents. For sale at this office.

Key to Universalism,
By C. F. R. Shehane.

THIS being one of the Universalist strong-books, should be widely circulated. It is valuable both to the believer and the searcher after truth. Sent by mail, postage paid, for 65 cents.
Address THOMAS BABER,
apr1 Notasulga, Ala.

Hicks and Burruss' Discussion.

THIS is a debate on the doctrine of Endless Punishment, between Rev. William Hicks, of the North Carolina Methodist Conference, editor of the *Herald of Truth*, and the editor of the *Universalist Herald*. It is an excellent thing to put into the hands of enquirers. Sent by mail to any address, for 40 cents.—For sale at this office. This discussion convinced a Methodist of thirty years standing of the truth of Universalism.—So he writes.

Henry County Register,
PUBLISHED WEEKLY, AT
Abbeville, Alabama,
KELLEY & QUILLEN, Editors and Proprietors.
Terms, $2 per annum, in advance.

THIS is a *live*, interesting paper, and contains the latest news of the day.

Southern Messenger,
Published Weekly, at Troy, Ala.,
SAM. M. ADAMS, Editor and Proprietor.

THE MESSENGER is an excellent medium through which to advertise, having a central location in, and a general circulation over, the 2d Congressional district of Alabama, composed of en large, populous and wealthy counties.

FOR SALE.

A LOT OF PINE LAND, No. 320, in the second district of *Appling County, Georgia*, lying near the line of the Macon & Brunswick R. R., and containing 490 acres. The land being heavily timbered, a Steam Saw Mill would do good business.
Address THOMAS BABER,
apr1.tf Notasulga, Ala.

Clayton & Stetson's Debate.

We have this work for sale at the *Herald* office. Price by mail $1.15. Universalism, as usual, shows its invincible strength.

UNIVERSALIST HERALD

"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

VOL. 16. {New Series, VOL. 2.} NOTASULGA, ALA., DECEMBER 15, 1868. {NUMBER 20.} NO. 7.

The Herald:

Published on the 1st and 15th of Every Month.

JOHN C. BURRUSS, *Editor and Proprietor.*

TERMS: $2.00 per Year, in Advance.

Single Copy, Ten Cents.

☞ *Country Produce received in payment of Subscriptions.*

☞ *Current rate of Exchange allowed; when gold is sent.*

Why I am a Universalist.—No. 2.

In addition to the considerations presented last week, we add the fact that the Bible clearly teaches that, God wills the salvation all men.—Hence, we believe that all will be finally saved from sin, so as to become holy and happy. We find no intimation in the sacred record, that God wills the salvation of any class, or part of mankind, in any different sense, from that in which He wills the salvation of all. If only one text can be produced intimating that there is a class of mankind that God does not will to save, we will yield the point. Show by one text that God will have any to sin and suffer eternally, and we agree to give up forever our hope in the final restoration of all.

The argument from the will of God, may be stated as follows.

1. God wills the salvation of all men.

Proof—1 Tim. ii: 3-6. "God our Savior will have all men to be saved, and to come unto the knowledge of the truth; for there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time."

The Greek verb, *thelo*, here rendered "will have," is defined in Robinson's Greek and English Lexicon of the New Testament, to mean, "*to will, to wish, to desire*, implying active volition and purpose, thus differing from *Boulomai*. According to Buttman, the distinction between *boulomai* and *thelo* is, that the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness." This is the highest authority as to the meaning of Greek words in the New Testament. It makes *thelo*, a stronger term to express will, choice, determination or purpose of mind, than *boulomai*, though, from an examination of the usage of the latter term, we are fully satisfied that even *boule*, the noun, and *bouleuo* and *boulomai*, the verb, signify commonly, in the Bible, determination, decision, decree, purpose, plan, &c., or the act of the mind in producing a fixed decision. Thus, it appears that to will, decree or purpose, by an active volition of the mind, is the first and proper meaning of *thelo*. There is no stronger term in the Greek language, to express a positive, or absolute will of purpose.

We ought to remark in passing, that, by an examination of every place in the New Testament where the phrase, "will of God" occurs, we find *thelo* and *thelema* used in a few places to signify the *law* of God, or the divine command, but in all other places it signifies clearly His absolute will which cannot be frustrated. Of course, we allow that the law or command of God may be disobeyed.

Alexander Cruden says, "the will of God," in the Bible, "taken, first, for His absolute will which nothing can withstand. Rom. ix: 10. (2.) For His purpose and decree. Eph. i: 11, "Who worketh all things after the counsel of His own will." 3. "For His laws and commands."

It seems then, to be fully established by the Apostle's testimony that it is the will of God, in the sense of an active volition, choice, purpose, intention or determination of the divine mind, "to have all men saved by their coming into the knowledge of the truth;" and whatever God now wills, as He is unchangeable and knows the end from the beginning, He must always will.

2. Whatever God wills, in the sense of an active volition of the mind, it must be certain to come to pass.

3. Therefore, the salvation of all men, is a result that is sure or certain to come to pass.

We believe this argument is logically stated, and that the conclusion is legitimate from the premises; and, we have, as we think, already established the truth of our first proposition.

Under our second proposition we do not affirm whether God wills what ever comes to pass, or the existence of every event or action, right or wrong, that takes place, or not; but simply that, whatever God *does will* is certain to come to pass.

1. It is impossible for us to see how the divine Mind can will the existence of any future event, contrary to his knowledge of what will be; or in other words, to will an event to take place that He knows will never take place. How can He will that to be, which He knows never will be? Therefore, all must come to pass that God wills.

2. The Scriptures declare that, "God worketh all things after the counsel of his own will." Eph. i: 11,—that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou?" Dan. iv: 35. See also, Isa. xiv: 24, Phil. ii: 13, Heb. x: 10, John i: 13, James i: 18. Prov. xxi: 1, 1 Cor. i: 1, 2 Cor. i: 1, Eph. i: 1, Col. i: 1, 2 Tim. i: 1, Rom. ix: 9.

The divine Father is possessed of omnipotent spiritual power or influence and therefore He can influence all finite wills into harmony with His own, without doing any violence to human freedom, Hence, in the fullness of times, all will come unto the knowledge of the truth and obey the divine requirements. This is universal salvation.

The law of God requires all men to love Him; and to love each other. Nothing but the obedience of all to the law can properly fulfill it. Yet Jesus declared, as recorded in Matt. v: 17, 18, that He came "not to destroy the law, but to fulfill it, and that not one jot or tittle shall pass from it till all be fulfilled." Though this declaration may have included the law of the Jewish ritual, yet it seems to us it must also include the more important moral law. The infliction of punishment on transgressors does not fulfill the commands of the law, as an end, but only as a means in the work of securing the obedience of the subjects of the law, to its requirements. If there is rebellion in a family or in a State, the law of the family or State, is never fulfilled until the rebellion ceases, and all become obedient to the law, so that peace and harmony are fully restored. The same principle holds good in the divine government. Jesus does not fulfil the law by sentencing sinners to interminable torment, nor by suffering the penalty in his own person; but by "writing his laws in the hearts of men and printing it in their inward parts"—by influencing them by his teachings and spirit to love God and man. Said Paul, "Love worketh no ill to its neighbor, therefore love is the fulfilling of the law."

The Bible, undoubtedly, contains many *conditional* promises, such as declarations of rewards for righteousness, and punishment for sin or vice, of the consequences of belief and unbelief; nevertheless, it abounds also in *unconditional* promises and declarations of influencing men's minds and hearts until all become believers in Christ, or come to God through Him in spirit and obedience, thus complying with all the conditions requisite to their salvation. The apostle Paul seems to teach this doctrine in the following passages: "God has abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, *thelema*, according to his good pleasure which He hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. In whom also we have obtained an inheritance being predestinated according to the purpose of God who worketh all things after the counsel of his own will." Eph. i: 8—11.

Here, the terms, will, pleasure and purpose of God are associated together in one. To be brought into Christ is to be saved. Only a few were then in Christ. The great majority of mankind were *out* of Christ at that time, and many are yet. Many have been brought into Christ, through faith, repentance and regeneration, since that time; and what the apostle declares is, that this work of gathering those who are out of Christ, into Him, is to continue, in accordance with the will, pleasure and purpose of God, until all in heaven and earth, all moral intelligence, shall be gathered into Him. This is the divine purpose—not in man—but "purposed in Himself."—God did not will or purpose that this work should be done then, nor even yet, but that it shall be done, finished or accomplished "*in the fullness of times.*" It is a result, a state of the moral universe, to be wrought out by the use of means—by the means which the divine love and wisdom have moved, devised and appointed. To our mind this passage clearly teaches the final ingathering of all things or persons into Christ.

The parallel passages are Col. i: 19—21, Phil. ii: 9—11, and 1 Cor. xv: 22—28.

"For it pleased *the Father* that in him should all the fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled." "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his first coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he has put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

This testimony seems to me to need little comment or explanation. It reveals that the Almighty God has undertaken the work of "reconciling the world" or "all things" unto Himself, and that the great and glorious work is to be, and will be accomplished through the mission of Jesus Christ.

We must also consider what the Scriptures teach as it regards the removal and destruction of sin and evil from the moral universe. Immediately after the fall of our first parents into sin, it was revealed from heaven that "the seed of woman shall bruise the serpent's head." Whatever, else may be understood by "the serpent," certainly it is the source of moral evil in the world; and to bruise *the head* of a serpent means to kill him. This, then is a prediction of the destruction of moral evil. But, the Scriptures further affirmed that, "Every plant which my heavenly Father hath not planted shall be rooted up." Sin an error are the only plants which God has not planted, hence sin and error are to be "rooted up." Paul declared that "Forasmuch then as the children are partakers of flesh and blood, Christ also himself likewise took part of the same, that through death he might destroy him that had the power of death, *that is the devil*, and deliver those who through fear or death were all their life-time subject to bondage." Heb. ii: 14, 15. John taught, "For this purpose the Son of God was manifested that he might destroy the works of the devil."—"Behold the Lamb of God that taketh away the sin of the world." If Jesus shall succeed in finishing the transgression and making an end of sins,—in destroying the devil and his works, as the Scriptures seem to teach, what other result can be consistent, with this, but the obedience of all?—*Christian Repository.*

When a dog insists upon lying on the mat, would you consider him dogmatically inclined?

If your scholar fails to recite his lesson, don't scold. A neglected lesson is soon learned, but hard words bruise the heart of a child.

An eccentric clergyman lately said in one of his sermons that "about the commonest proof we have that man is made of clay is the brick so often found in his hat."

EXPOSITORY.

In danger of the Judgement.

Jesus said to the multitude assembled on the mount, "Whosoever shall be angry with his brother without a cause, shall be in danger of the judgement." A brother means any man, for the Jews were accustomed to call one of their own nation a brother. The precept is not limited in its application to the narrow circle of brothers in a family. In the pursuits of life and in the various intercourse of men with men, one may meet with rough usage, or experience evil treatment, or perhaps be wronged, injured and abused. If under such provocation, anger is excited, it is not without cause, and we may hold the person excusible who exercises it. Yet doubtless, excessive anger is rebuked no less than that which is without a cause. But anger is often exercised without sufficient cause. When others interfere with our selfish purposes and designs, grasp the prizes of earth which we were about to make our own, anger may be excited in a high degree.—This is wrong, and we are worthy of reprimand and punishment when we transgress the law as Christ explained it. The gospel forbids us to cherish ill-will against our neighbor, or to wreak vengeance on him for ill treatment we may receive from him.

In Judea there were courts consisting of seven judges, according to Josephus, whose business is to try those guilty of small offenses, and thus preserve good order in the villages and cities of the land. As Christ explains the law, those guilty of causeless anger were liable to be arranged before this court for trial and punishment. We are not to understand that the judges of these courts adopted the views of Jesus, and applied them in practice. We simply learn how Jesus interprets the law, and how he would have it applied. If the Jews had adopted this interpretation of the law they would have been governed by it in the administration of justice. We may query whether Christians are now required to adopt this law, and command inferior courts to take cognizance of all infractions of it; but it is plain that Christians ought to be governed by the spirit of the law in all their intercourse with their fellow men.—*Star.*

In Danger of the Council.

The Saviour says, "Whosoever shall say to his brother, Raca, shall be in danger of the council." Raca, is a term of reproach, and is equivalent to a vile, worthless fellow. It implies that he who hurls this epithet against his neighbor, is filled with a high degree of anger, and is therefore deserving of a severe punishment. But if he has good cause for anger, his offense is not as great, he deserves a less severe punishment. The council was the highest court in the land, and was composed of seventy-two judges, selected from the best men in the nation, or designed to be. The high priest presided, sitting on an elevated platform, and the other judges sat, one half on his right, and the other half of his left, in the form of a half circle. In front of the high priest sat two secretaries, to record the order of proceedings and the decisions of the court. The guilty party was placed near the secretaries, and was confronted with his accusers. This court occupied a room in the temple, and was a grave and dignified body of men, of whom six were chosen from each tribe.

All important cases were tried before this court, and it had power of inflicting the severest punishments known to the laws. According to the Saviour's exposition of the law, any one whose anger against a brother should be so great as to find expression in the epithet, "vile, worthless fellow," would be in danger of the council, or of being arraigned before it to be tried for his crime. This is Jesus' exposition of the law. Of course, he had no power to carry it into effect, and the judges, composed of Pharisees and Sadducees, were not inclined to adopt his exposition. Jesus always looked to the source whence crimes proceed. Much of the evil treatment of others proceeds from ill will; and if the passions can be restrained, little or no violence will be committed. In deciding upon the greatness of an offender's guilt, our courts take into account the motives which prompted the criminal act; but as it is often impossible for human tribunals to ascertain the real character of the motives, they are obliged to make their decisions generally perhaps in accordance with the outward act. The more we reflect upon Jesus' interpretation of the law, the more fully shall we be convinced of its wisdom, and the more certain shall we feel that the happiest results would flow from its application as a law of moral and social life.—*Star.*

In danger of Hell Fire.

Raca is transferred into the common version without translation, and the word rendered fool, perhaps better had been also. Then the passage would have read, "Whosoever shall say to his brother *Raca* shall be in danger of the council; but whosoever shall say *More*, shall be in danger of hell-fire." *Moreh* is expressive of the highest degree of anger and contempt, and may be rendered "impious wretch." This implies that the one so addressed is an apostate, and therefore, in the view of the Jews, guilty of one of the darkest crimes, and deserving of the severest punishment known to the laws. But he who shall accuse another of this crime without a cause is equally guilty and is deserving a punishment equal in severity.

There are two words rendered hell, *hades* and *gehenna*. The former is the dwelling place of the shades, or ghosts of deceased men, and hence no one can decend into it before death.—*Gehenna* was a valley on the southwest side of Jerusalem, in which Moloch was once worshiped with bloody rites. But in time the idol was removed, and the valley defiled by making it the receptacle of the filth of the city. The body of criminals punished with death, were thrown into this mass of filth, and since the odor arising therefrom would be injurious to the health of the city, fires were kept burning there, and worms bred in unconsumed portions of flesh, as well as in the filth gathered there. Hence it was a place of fire and worms. But the English reader can always tell whether *hades* or *gehenna* is used in the original, for the latter is always used in reference to men and events and scenes beyond death, except in a few instances in which it is used figuratively. Those criminals whose guilt was adjudged to be the deepest were sentenced to be executed, and their bodies thrown into *gehenna* or *gehenna* fire. Hence *gehenna*, the hell of fire, came to be a symbol of the most terrible punishment the wicked are compelled to suffer. This expression must have awakened the most lively emotions of fear in the mind of every Jew, and have brought death to view in its most awful and revolting form. There is no term in the English language which is fitted to awaken such thoughts and emotions in our people as *gehenna*, the hell of fire and worms, did to the Jews in the time of Christ.—*Star.*

Christian Charity.

How close and precious and enduring the relation actually existing between Christians! They are branches of the same vine—members of the same body—lively stones in the same spiritual house—built upon the foundation—born of the same Spirit—sanctified by the same truth—saved by the same grace—adopted into the same family—constituted children of the same gracious God—made joint heirs with the same Christ—entitled to the same everlasting rest—partakers of the same inheritance of the saints in light.

Thus intimately allied, and thus mutually identified in all that is of essential worth to man both here and in the great hereafter, it would seem as if Christians would love one another with a pure, intense, holy love; that it would be utterly impossible for them to fall out by the way in their pilgrim march homeward to heaven, and to their Father, God—that worldly matters, however important in the eye of the worldling, would never be able to check or to chill the fervency of the mighty, the disinterested love, which is a legitimate outgrowth of the blood-bought relation existing among them. But what does fact declare. Do Christians so heartily sympathize with each other that if one member suffer, all the members suffer with it, if one rejoice, do all rejoice? This is too much to expect, say many, and so right here they find an excuse for their lack of brotherly love and encouragement for their selfishness. Holding that sinless perfection is not attained this side the grave—they make little or no effort to have their hearts penetrated and filled with this divine benevolence, this Christ-like sympathy.

It is written of the enemies of the cross of Christ, "They mind earthly things." "If any man love the world the love of the Father is not in him." Yet is it not too true that oft times the love of the world—the selfish regard on earthly things' occasions heart burnings, alienations and strife among professing Christians! Would this ever be the case, if they realize their oneness of birth, of interest and of destiny? This oneness of Christ appreciated, desired and felt, would remove many an obstacle which prevents the World from having free course and being glorified. Let Christians ponder this petition in the memorable prayer of the Great High Priest, and reason: "That they may all be one, as we are but one"—"that the world may believe that thou hast sent me"—let them count the costs of the bonds which bind them so sacredly together in this life, and which will unite them forever in the life to come—let them consider how wide and wholesome the influence which God will give them over souls, when it can in truth, be said: „Behold' how these Christians love one another," and they will find in these and Kindred meditations, a mighty motive for the cultivation of mutual love. "This is my commandment, that ye love one another as I have loved you."—*Christian Observer*

A Mix.

It is high time rational views should govern in religious matters, as they do in natural Science. The recent earthquake in South America, has been the theme of several religious "News Paper Paragraphs," attributing it to "sin." To assign the occurrences of natural events to psychological causes, is to shut our eyes to the exhibition of cause and effect, and pervert the gift of reason. See what the Boston *Zion's Herald*, called "one of the ablest and most liable of the Methodist journals," says:—

"Exceptions are taken, in the Springfield *Union* and the *Christian Messenger* to a statement in the *Herald*, that the idolatry of South America was the real cause of the earthquake, as 'accidents,' so-called here, are caused by sin. The *Messenger* thinks the idea is exploded, that natural convulsions have anything to do with human sins. The earth will explode much sooner than that truth. Sodom and Gomorrah are with us to this day, as a proof of it, suffering vengeance of eternal fire. The calamities of man, and that in which they all and everywhere consummate, death, are caused by the sins of man. That is the first doctrines of the Bible and of Christianity. When the race become sinless, the earth will become new, and there shall be no more death, and hence no more destroying earthquake flood or fire."

So the "liberal" Methodist paper thinks that "accidents, so-called, are caused by sin!" It is as wise as liberal. If a Methodist preacher falls, on a frosty morning, and smashes his knee cap, we are to believe, according to this *Zion's Herald*, that he, or some one, has been sinning, and that the ice has been formed in consequence of the sin. If not the parson, but another, is the sinner, when the preacher is made to perform the vicarious atonement on a small scale;—he suffers for some body else's sin!

The Springfield *Union* and the *Christian Messenger* are more sensible. What the *Herald* considers essential to Christianity they consider exploded. They would scarcely speak so decidedly were the matter doubtful, but they know that science will no longer admit that men's sins can cause earthquakes. The mention of such an idea may well make one ask whether we are living in the nineteenth century or in the ninth!

This controversy, in which one influential orthodox paper holds that to be "essential to Christianity" which two others of the same faith hold to be absurd and "explored," illustrates very fairly what a happy family the orthodox world is. If it were not for the influence of the outsiders, who make them keep the peace, we seriously fear they would not be long before they would have each other by the ears in a by no means figurative sense.

A saint is not free *from* sin—that is his burden—a saint is not free *to* sin—that is his blessing. Sin in him—that is his lamentation; sin his soul is not in sin—that is his consolation.

The Herald:

JOHN C. BURRUSS,
Editor and Proprietor.

S. J. McMORRIS, J. L. C. GRIFFIN,
B. F. STRAIN, T. TWIST,
CORRESPONDING EDITORS.

Notasulga, DEC. 15, 1868.

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid us.

Unitarian Exclusiveness.

A few weeks since, we addressed a letter to the pastor of the Unitarian Church, New Orleans, in which we stated that we contemplated making a tour through Mississippi and Louisiana, and inquired if we could have access to his pulpit for a series of discourses in elucidation and defence of Universalism, hoping that while our views of christianity would thereby be better understood in New Orleans, the list of the subscribers to the *Universalist Herald* would also be augmented. The following is the answer we received:

Nov. 24, 1868.

Dear Sir:—I write in haste and on the wing, to say that I have had but few opportunities to preach to the people, and am anxiously seeking for more, that I left my delightful home under the eves of Aggassiz's grand Museum and journeyed 1,700 miles to occupy this pulpit and revive this despairing church, and cannot consistently leave it till Providence calls me away by sickness or otherwise; still, anything else I can do, shall gladly, cordially be done, tho' of course I naturally desire that our people should see such journals as the Liberal Christian and C. Examiner, upon which such learning, ability and variety of talent are concentrated. It would not be honest in me not to admit this preference.

Custom House, N. O.
Yours, faithfully,
F. W. HOLLAND.

REV. J. C. BURRUSS.

We confess that we are disgusted with the exclusive spirit as manifested by Mr. Holland.

It is the boast of Unitarians to claim to be "Liberal Christians," but if the above is the *animus* which actuates their body, it is as far from Liberal Christianity, as night is from day. Mr. Holland speaks as though we wished him to surrender his pulpit to us permanently. He certainly *could* not have *thought* so. We only asked to preach a few discourses on Universalism in the Unitarian Church in his city. We confess, we have yet to see the first evidence of liberality on the part of Unitarians towards Universalists. Before the war, we were invited by a friend to visit Savannah and preach: we went—the Unitarian church had been for some time closed for want of a pastor. Our friends politely requested the use of it for a few sermons. They were refused, being told that the common impression is, that Unitarianism and Universalism are *about the same*, and that if they gave us access to their pulpit, it would seem to confirm this idea!

Being refused their church, we preached in Armory Hall.

We have preached in Methodist, Baptist, Presbytorian and Disciple churches, and we have had Methodist and Baptist ministers to sit with us in the pulpit and take part in the services. That Unitarians should fall so far *below* these sects, in Christian courtesy, is not only disgusting, but pitiful.

While Unitarians pursue such a course of selfishness and bigotry, while professing great liberality, we wonder not that their denomination is the weak and insignificant thing it is. A church cannot prosper on mere *negations*. These, for the most part, constitute Unitarian preaching. There are honorable exceptions in some cases, but they are rare. The *positive* preachers in the Unitarian ranks, do not belong *there*—they have no business with such a *non committal* sect.

We desire on our part to introduce the *Herald* more extensively into New Orleans, did not contemplate the ruling out of any other paper. We do not suppose that *all* who attend the Unitarian church, take the *Liberal Christian*, nor do we suppose that some who take this Journal would object to taking the *Universalist Herald* also. Mr. Holland may get upon stilts, and imagine that learning will die with the *Liberal Christian*, but the wide-awake of this age will know to the contrary. Universalists of the South will, in future know what to expect from Unitarians. May the Lord have mercy upon them, for we know of no people who stand more in need of it.

WHAT WE NEED AND MUST HAVE.

Will Our Patrons Assist Us?

We wish to bring out the *Herald* in the Spring, enlarged, in a new dress. A new outfit for our office is required to do this. We must have *new type, new rules*, and in fact, everything that is needed to make up the body of the paper. We desire much to *enlarge* the *Herald*, and have it printed on new material. To get the necessary material to do this, will cost several hundred dollars. We are not able of our own recources, to procure the needed material. What we propose, is this:—That all our subscribers send us $3, for which they shall be duly credited for the paper. The extra dollar will buy the material needed. We request such as have already paid in advance, to remit us an additional dollar, for this purpose. In this way the necessary amount of money can be raised for the improvement of the paper, while every man shall be duly credited for the money he sends. If our friends will second this proposition, we will give them a neater and larger paper without any advance on the present price. Many are able, and will no doubt, make *donations* for this purpose. Let us have aid in this matter without delay. It will be a noble effort, to aid in establishing a Universalist press in the South, which will preach after we are dead.

Inconsistency of the Christians.

These are not the people sometimes called Campbellites, but a distinct denomination which exists in the South, mainly in Va., and N. C. A paper devoted to the interests of this denomination, is published in Va. From it, we clip the following declarations of Principles.

1. "The Lord Jesus Christ is the only Head of the Church.

2. The name Christian, to the exclusion of all party, or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, a sufficient rule of faith and practice.

4. Christian character, or vital piety, the only test of worship, or church membership.

5. The right of private judgment and the liberty of conscience, the privilege and duty of all."

Who would suppose, from the above, that these people would presume to *dictate* what we must, or must not believe, in order to be entitled to their fellowship! And yet, in a late number of the *Christian Sun*, the organ of this church, the editor declares that faith in the divinity of the Savior, and future rewards and punishments, *is* essential to their fellowship. Then it is *not true* that "christian character, or vital piety is the *only* test of fellowship or church membership."—Again—

"The right private of judgment and the liberty conscience, the privilege and duty of all." And yet, for *exercising* this right, (which they award) men are rejected from their fellowship if they come to conclusions different, from those prescribed for them. How absurd! How inconsistent! We like candor and fair dealing in everything. Dissembling is contemptible anywhere.

If it is *true*, that christian character or vital piety, is the *only* test of fellowship, it *cannot* be true that faith in certain prescribed doctrines is necessary. And, if faith in certain prescribed doctrines *is* a prerequisite as Mr. Wellons of the *Sun*, declares, it is *not* true that *christian character* is the test of fellowship. Either view of the matter contradicts the statement of the other. So that after all, the professed *liberality* of the Christaine, is the liberty to belive what they dictate to you—just such liberality as is to be found in the Romish Church.

The christians have a perfect right to prescribe their terms of fellowship, but they have no right to deceive the public by *professing one* thing and *practicing another*. *Verbum sat sapienti.*

☞ The Tarboro, N. C., *Southerner*, has ceased to visit us. What is the matter? It was always a welcome visitor to our sanctum, and we dislike to lose it.

The Tail of the Serpent.

Rev. Dr. Dolphus Skinner, of Utica, N. Y., took a tour through some portions of the South, the past Summer. The following, is from one of his letters as published in the New York *Ambassador*.

"Could the bloated aristocracy and the political wire-pullers of the South be removed, or silenced, and the masses of the people left to themselves, and none but loyal and Union approving papers allowed to circulate among them, they would soon become quiet, contented and prosperous; the blacks and the whites soon come to understand each other; to live in harmony and mutually aid each other, the whites learning to treat the blacks kindly, aiding them to secure lands, and education and elevation of condition and character, and the blacks learning that freedom and idleness are not synonymous; that, if they would eat, they must also work—lessons alike necessary for both to learn."

The above shows the *animus* of the man. Just such ideas, predicated on a *superficial* knowledge of things in the South, do much towards misleading the public mind. It is impossible for an *enemy* to the South, during a hasty transit through it, to speak of things as they *really are*. And yet, such men—wholly unacquainted with the true condition of things in the South, *assay* to dictate, what should or should not be done! Could stupid arrogance go farther? But hear how Dr. Skinner would, it he could, suppress the liberty of the press. * * *. "*And none but loyal and Union-approving papers allowed to circulate.*" &c.

Could dastardly baseness, go farther? This shows, that had *he* the power, he would suppress the liberty of the press, in this land of boasted liberty! "*Procul, O procul, este profani!*"

Names to be Dropped.

This will be the last number of the *Herald* that some of our subscribers will receive, unless they pay up, or let us hear from them in some way. We try to be indulgent and reasonable, and we think we have been, but it is evident to all reflecting people that we cannot continue this state of things; *ad infinitum*. We dislike much to part with a single name—what else can we do under the circumstances?

THE DIFFERENCE.—We recently wrote to the editors of the *Sun* and of the *Enquirer*, Columbus, Ga., to send us a good printer if possible. We enclosed a stamp in each letter, to pay postage on answer. The editor of the *Sun*, promptly and courteously replied, but up to this date, not a word have we had from the editor of the *Enquirer*.

We would like to know in what school of gentility the editor of said paper was educated?

☞ The *LaGrange Reporter*, comes to us in a new and beautiful dress—new type and fixtures, throughout. It is a *live* paper, and is edited by Messrs. Jones & Willingham at $3 per annum. It is always full of interesting news and is decidedly one of our *best* exchanges. If you want a wide-a-wake paper, take the *Reporter*.

Profanity.

Can that man in peace and truth enjoy the feast of life so bountifully and impartially spread before all, and for all, alike, "the evil and the good,"—"the just and the unjust," who irreverently, uses the name, the sacred name of the Blessed, by whose munificence he lives? If is too frequently the case, that the admiring and grateful heart of the true and sincere believer, is mortified by reason of the profanity of poor mortals, who, surely cannot be considered so far rational, as ever seriously to have thought, even for one moment, that ALL their mercies and blessings—their preservation, their life—all ALL are derived from that blessed God and Father of all, whose Holy name they take in vain! Or, else, their hearts must be, in deed and in truth, "desperately wicked." It is no excuse for the user of profane language to say—he *means no harm*: as wisely may the mad man, who casteth fire-brands, arrows and death, say—"Am not I in sport?"

Such aliens from Truth and Peace, surely, can know nothing, or next to nothing, of the LOVELY character of the Savior of all men, whose precious name they mention with irreverence.

J. L. C. G.

☞ Later, in our next.

The Exhortation of Universalism.

The exhortation, legitimately and directly flowing from Universalism, or the proclamation of the faithful Word, is, that men and women restrain themselves from everything inconsistent with godliness; the exhortation is, that "denying worldly lusts," we be exemplary in every particular of moral deportment. So far from Universalism being "licentious" in tendency, *they only* are consistent, true Universalists, who lead holy lives,—whose conversation is as becometh the Gospel.

Universalism inculcates a grateful, affectionate, filial devotion to the service of God; and he who thus exemplarily devotes himself to His service, which is PERFECT FREEDOM, enjoys a peace which surpasses all understanding; he only is rationally happy, who lives thus soberly, righteously and godly in this present world: And then the prospective bliss of uniting with the innumerable throng of Universal, Redeemed, Humanity, is altogether fitted to buoy up the soul against all the storms of life. The idea of appearing in the presence of the Universal Father, and of enjoying sweet communion with his beloved Son, our Redeemer, is to all faithful disciples truly rejoicing.

The exhortation of Universalism, is, "Rejoice evermore; pray without ceasing; in everything give thanks. (1 Thess. v. 16-18.)

J. L. C. G.

☞ We yearn after those who leave us behind—we think with melting affection, of every thing that concerned them, while they were with us. What an irrefragible argument may be drawn from the vast extent of even limited human affections, in favor of the ultimate universal restoration of all the alienated—all prodigal sons—to the home and embrace of the Universal Father of affection and tenderness and loveliness! In the style of Orville Dowey—"Shall they perish in God's Council, who live in *frail human* memory forever? It cannot be!"

J. L. C. G.

Chicago Correspondence.

Dec. 4th 1868.

Bro. B: I promised to write you from this point, and in doing so, will give you some items in regard to this great Metropolis of the North West. It has been eight years since my last visit to this place, and during that period, great progress has been made, which appears most strikingly in the improved material condition of the people all over the North West.—Where then there were broad open prairies for almost interminable distances, now the same are inclosed with fences in to farms of excellent culture, and covered with comfortable dwellings, herds of cattle, sheep and horses, with all the appearance of wealth and prosperity. School-houses dot the country over, and cities and towns full of enterprise, by the thousands have sprung up with wonderful rapidity—and this city of Chicago, with not one fortieth of the age of London, has one tenth as much population, and is only surpassed by that great metropolis in extent of limits and population. In point of architecture and elegance, it is not one whit before Chicago; and what is more, Chicago has been built by the enterprise and wealth of its people, and not by subsidies drawn from the government, and wrung from the people. Its Lumber, Grain, Pork, and Stock trade, is the largest of any city in the world. The real sources of its wealth are in the soil, forest and mines, from which the sturdy western industry is drawing wealth by untold millions. Hence, Chicago has come to its present greatness at the call of the great North West. It has demanded a centre of trade and a marked commensurate with its vase products and increasing wants; and in answer, Chicago has shot out its score of R. R. in every direction, to draw products and furnish supplies to an extent of country almost equal to a continent, and a population that will soon be equal to an empire. It has now a population of over three hundred thousand; and erected eight thousand tenements last year at the expense of more than twenty-five million dollars. and twenty-five churches, at an expense of two million dollars. If those buildings had been extended along one street they would have made a village thirty-four miles long. Nor has Chicago's name for material wealth and splendor alone. Her schools and churches are numerous, and among the finest on the continent. Her public and charitable institutions, are many, and well endowed. And if she has sixteen hundred drinking saloons, and five hundred lawyers, she has also one hundred and fifty-six churches, and two hundred preachers. Teachers, lectures, and public agitators, by the thousand: If courtesans abound within her borders, so do sweet and pure women, and beautiful and lovely homes.

If the court calendars are burdened with divorce cases, so are the domestic altars piled with inviolate vows and unbroken pledges of fidelity and affection. As in all other large cities, there is mingled good with evil, virtue and vice, saint and sinner—the angel and the brute, shame and honor, lust and loveliness—squalor and splendor, tradgedy and comedy, look into each others eyes, jostle one another in the streets every hour of the day.

Though men worship in splendid houses, the almighty dollar receives a large share of their devotions. Possibly not more than in other sections of our country.

The pulpit here is represented by more than an average talent, and many of them are of the sensation kind, as the following list of topics which were discussed last Sunday, and advertised beforehand. Show 1 "Spiritual Intercourse," 2 "Strength and Beauty," 3 "How to manage the finances of the church," 4 "Christian Rationalism," 5 The evils of the Theatre and opera, 6 "The way to hell." These are specimens of the themes of the christian pulpit in this city.

The liberal sects are quite numerous; Unitarians have two societies, Universalists two very flourishing societies. The Spiritualists hold meetings, and have a large number of believers.—A new instrument claimed to be a spiritual affair, is making a stir among religionists. Its name is Planchette, and consists of a piece of wood about one half inch in thickness, and shaped like a heart, five inches long. Two votary castors are placed under each side of the widest part, while through the pointed part is a hole through which a pencil is passed, standing perpendicular to the board. By placing the instrument, upon a table and several persons putting their hands upon it, it will move in such a manner that the pencil will write upon paper that is placed under it. It is claimed by Spiritualists, that if a medium is present that the instrument will be moved, and communications will be received from the celestial realms.—Thousands of these little instruments are being sold in this city, and gog, and magog of orthodoxy, are awake lest the people shall be convinced of the truth of spiritualism by it. It is said to afford greater facilities for investigating the subject of spiritualism, than table tipping. Of the facts, I know nothing—Spiritualists hail it with delight.

A. GAGE.

For the Herald.

Ancient History of Universalism No. 5.

We have now examined all the writings that can positively be attributed to the apostolic fathers, and while a portion of those we have noticed, have been doubted by some, they have been claimed as genuine, by others. It may be well, before proceeding further, to notice very briefly other writings which have been by some, attributed to the same writers, but which are now acknowledged unanimously as forgeries.

But before doing so, I desire to notice briefly, one writing or epistle which seems to belong to the apostolic age, although the name of its author as well as the date of its composition, is entirely unknown. I refer to the epistle addressed to Diognetus.*

We search the records of antiquity in vain, to learn the author of this production. Some have conjectured Justin Martyr to have been the author: Clemens Romanus has been named in that connection, without any conclusive reason for the same. The only source of information, is in the epistle itself; and here we find the style and language much superior to the cotemporary ecclesiastical literature of the period when the author may be supposed to have written. In chap. 11 of this writing, occurs the following: "I do not speak of things strange to me, nor do I aim at anything inconsistent with reason; but having been a *disciple of the apostles*, I am become a teacher of the Gentiles." From the above, as well as from other internal evidence, it would seem the author lived very early in the history of the church—perhaps earlier than some of the apostolic fathers, although that idea is purely conjectural.

Regarding the author's opinion concerning salvation, there seems to be a sentiment approximating towards Universalism running throughout the entire work. He says:—"For God the Lord, and Fashioner of all things, who made all things and assigned them their several positions, proved himself not merely a *friend of mankind*, but also long suffering; yea he was always of such a character, and still is; and *will ever be*, kind and good and free from wrath, and true, and the only one who is good." (chap. 8.) He states (chap. 9,) that we cannot attain unto life of our own works merely, but it is vouchsafed to us through the power and love of God. In view of these, and similar expressions, combined with the fact, that there is nothing in the work to support the theory of the partialist, I must consider the author a believer in the free grace of God, and the ultimate assimilation of all souls to the nature and the will of their benificent Creator.

D. W. B.

Richmond, Va.

*It is somewhat singular that modern Historians have paid so little attention to this epistle. Should the reader who cannot consult the epistle, be desirous of further information concerning it, I would suggest Lardner's Credibility, vol. 2, page 140.—J. Rain's Remarks on Eccl. Hist. vol. 1, page 216—Tillemont Memoirs, vol. 2, 371 and Semisch, concerning Justin Martyr, where valuable information can be obtained.

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At the organization of the Missouri State Convention of Universalists in Brookfield, Linn county, Mo., Nov. 21, 1868.

We abridge the following interesting report, from the *Covenant*.

The delegates from five societies in the northern part of the state, with the ministering brethren, S. Hull, of Brookfied, J. E. Huston, of Savannah, Andrew county, Mo., and E. Manford, of Chicago, Ill., met in Council at 10 o'clock A. M., and proceeded to organize a Convention by calling Br. Manford to the chair, and electing F. L. Ferris, Secretary, when Br. Hull offered prayer.

Committee on Constitution reported in a few minutes. The Constitution which was according to the best knowledge the Committee had, in conformity with the spirit of the Constitution of the United States Convention, was unanimously adopted by Council, after one or two slight changes. Adjourned to meet immediately after the afternoon services. In the afternoon, after sermon, met according to adjournment. Br. Forman in the chair.

On motion, Br. Forman of Shelbyville, Shelby county, Mo., was unanimously elected President of the Convention; F. L. Ferris, Kirksville, Mo., Clerk; Br. B. F Synder, of Newark, Knox county, Mo., Secretary; Br. S. Hull, of Brookfield, Treasurer; and Br. Hull, Br. Huston, Br. E. M. Mitchell, Shelbyville, Br. S. W. Miller, of Shelbyville, and Br G. W. Sloan, of Newark—Committee on Fellowship, Ordination and Discipline.

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Rev. D. Bacon of West Virginia, is to hold a public discussion with Rev. J. S. Sweeney (Disciple) on the 23d inst., at Cameron in that State.

It is said as the twig is bent the tree's inclined. Some of the young ladies about town will grow queerly if the Grecian style prevails very long.

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To our Friends in Tennessee.

If our friends in this state who desire us to visit them, will ascertain what they can raise to justify the trip, and will report, we will if possible, visit them and preach a series of discourses. Let several neighborhoods unite together. We say the same to our friends in North Alabama.

☞ Now that Christmas is at hand, and much visiting will be done, we hope all who wish well to Universalism in the South, will try to send us a good list of *cash* subscribers.

☞ It is pleasant in looking over our books to see that "paid," is written opposite many names. We hope to have this number speedily increased.

☞ In scanning the pages of the "Universalist Register and Almanac," we miss the names of several excellent preachers of the Gospel, as Br's. Asher Moore, Josiel P. Fuller, Wm. Ballou, J. M. Westfall, A. Gregg and L. B. Mason. Can the *New Covenant* give us to know what has become of all these brethren? every one of whom was very dear to our heart; surely, none of them has departed from the faith,—but which of them has "fallen asleep?"

J. L. C. G.

Universalism Clearly Taught.

It is encouraging to know that some of the most gifted minds in this country are enunciating our distinguishing doctrine. The leaven of truth is evidently permeating the realm of intelligent thought. We doubt not there is as much Universalism in the various churches, as is to be found within our own denomination.

Hear how the eloquent Rev. Henry Ward Beecher, pastor of a congregational church, Brooklyn, N. Y. speaks in a sermon delivered Nov. 15th ult.

"God has saved everything that was worth saving in this world. When a florist gathers his seeds and winnows them in the best way he can, according to the best sifting that he can give them, the poorer seed, are carried away with the chaff by the wind, and so he looses unless he goes after these poor seeds, and brings them back to swell the bulk and quantity of the saleable materials. At best, a vast deal is lost. But when the great Gardner shall save his seed, the poorest, the lightest and the most shrunken seed, if it only has in it in a germ no bigger than a needle's point, it shall be saved; there shall not one single one of these precious seeds be lost. Not the great heavy plump seeds, alone, but even the little infinitesimal seeds. God has saved them all. And will save them all. Do you suppose that God, who so loved the world that he gave his own life for it, *would lose one single particle or grain of humanity?*

RELIGION BY FITS AND STARTS.—In the course of an editorial article, the Philadelphia *Republic*, a secular paper, gives expression to the following sensible remarks, evidently inspired by the John Allen revival in New York city:

"Men are not to be hurried into a course of piety because some scamp of the first order has been frightened or coaxed into a temporary abandonment of his propensities, for they do not believe in suddenness of conversion, or in the sensationalism that it gives rise to among others desirous of notoriety. No sooner is a vile den of infamy closed, than sensation preachers flock to its interior in the hope that some more of the same sort are left, to quote the razor-strop man. But little real good can flow from such preaching of the gospel, and, as a general rule, sensible clergymen hold aloof from it. They prefer the more certain path of moral training, judicious religious teaching, and a steady progressive course of improvement, to a temporary exacerbation of religious excitement the effect of a morbid delirium and a transient enthusiasm.

LA PORTE CITY, IOWA.—In this place, the Universalists have lately made an effort to sustain preaching one-fourth of the time, but have been refused the use, even of the school house, for that purpose. The trustees thereof, happen to be Evangelical (?) Christians, who have meeting houses of their own, though built in part by the very individuals who are thus proscribed. The result is, that the Universalists are contemplating building a meeting house of their own, the doors of which, if built, shall swing open to all denominations of Christians when not occupied by themselves.

We never get benefits from a book as a bee gets honey from a flower. We never attempt to give away but little at a time.

Religious Intelligence.

WHITE CLOUD, KANSAS.—Rev. H. E. Whitney, late of Ohio, is about to settle in this place, where the friends have grown strong enough to give him a pretty good support.

Rev. B. F. Rogers, of White water, Wis., has had a donation of $150.

A society has been organized in Newark, Missouri, by Rev. S. Hull.

There is to be a Universalist "revival" in Mendota, Wis.,—so it is said.

Rev. F. S. Bacon was ordained to the work of Christian Ministry in Nunda, N. Y.

The new Universalist church of Plainfield, Ill., was to be dedicated on Wednesday, Dec. 16th.

The *Christian Repository* says. "Our friends at Huntingville, Province of Quebec, own a good church, which has a comfortable vestry."

The *New York Ambassador* is to be enlarged and to be called "*The Christian Leader.*"

The Universalists of Cambria, Niagara county, N. Y., are just completing a beautiful house of worship.

A new Universalists church was dedicated to the worship of Almighty God, at Table Grove, Ill., Dec. 13th.

It is stated that the Governer elect of West Virginia, is an earnest Universalist.

Rev. W. N. Van De Mark, of Lockport, N. Y., has been presented with a purse or $600 by his people, who do not regard with favor his proposition to change his field of labor.

A society of thirty members has been formed in Newark, Mo., for which Bro. Stephen Hull is to preach once a month.

Our new church at Palestine, Ohio, was dedicated on Sunday, November 8th, 1868.

The Universalists of South Boston are building an elegant Church on an eligible site.

A Universalis State Convention for Missouri was organized at Brookfield, on the 20th of November.

The students of Jefferson Liberal Institute, Wis., publish their paper this year under the name of "The Institute," instead of the "Experiment."

Rev. M. G. Mitchell, has organised a church of seventeen members at Ireland, Ind. There is a Sunday School of seventy members at the same place.

The new church building at Terre Haute, Ind., is progressing satisfactorily, It will be a very handsome edifice; is to be completed by Dec. 20th.

Eight members were received into the fellowship of the church at Fairfield Ohio, on the first Sunday in September.

Rev. Benj. Clark, "a recent convert from Partialism" is well spoken of by our papers West.

Rev. B. J. Tabor, recently graduated from Canton, is preaching at Plainfield, Ill., for the present. The Plainfield parish is building a new church.

A new Universalist church has just been dedicated at Middleport, Ohio, which is the finest church edifice in town.

During the first three months of Br. Carlton's settlement at Woodstock, Ohio, seventeen new members were added to the church.

The *Guiding Star*, Mrs. Soule's new Sunday School paper, has nearly five thousand subscribers.

A Universalist Sunday School organized last May at Clarinda, Iowa, now numbers over six hundred scholars, with a library of one hundred and fifty volumes.

Rev. Davis Bacon is making his mark in West Virginia.

The new Universalist Church at Columbus, Wis., was dedicated to the worship of the one true and living God, September 24.

The new church at Grand Rapids, Mich., was dedicated November 12.

A Universalist society and Sunday School have been organized in Manchester, Iowa.

The *Star* says the prospects of our cause in Cincinnati are "full of promise."

At a recent session of the Washington (O.) Association, Br. J. F. Gates was ordained as a minister of the gospel.

A church is being built in Walton, Ohio, where Rev. B. M. Clark is pastor.

The church in process of election in St. Paul is nearly completed.

We learn that Rev. J. W. Hamaker organized a church in Beverly, O., on the first Sunday in October, of nineteen members.

Dr. Joseph Marsh, of Clyde, Iowa, was ordained to the work of ministry a week ago last Sunday.

LAFAYETTE, IND.—We are pleased to state that the cause at Lafayette still flourishes. At the last communion ten persons were received into the church, and two others were ready, but could not be present at that time.

The new Universalist church at Koshkonong, Ill., was dedicated on Tuesday, Nov. 16, and the new Universalist church at Fort Atkinson on the following day, November 17. Rev. Mr. Sweetser was ordained and installed pastor of the two church on the 18th.

At the Bleeker St. Conference, Dr. Chapin said, "He had not the controversial faculty; nor had he a passion for dogmatic statements. Yet he believed in being, outspoken and positive in elucidating Universalism. The essentials of our doctrine are still grossly misapprehended. They must continue to find statement and explanation. Steam in the air is not a force. But we must make the steam *work* the machinery. We have long "presented arms." We must also "fire off." The times demand a religion that shall be real."

"They say" this, that and t'other. Very well, let them say, truth isn't made out of falsehood. The thing can't possibly injure you in the long run—and every thing runs as long as it can—the good and true triumph. Gossip—small and large—never does any real injury except that its subjects take it up in earnest; and no true man or woman ever wants to wade in the filthy water. Don't let "they say" have the slightest influence over you.

"Fellow citizens," said a stump orator, "we have the best country in the world, and the best government. No people on the face of the globe enjoy more privileges than we do. We have the liberty of the press without onerous despotism. What, fellow citizens, is more desirable than this? Can you want anything more, my countrymen?" "Yes sir ree! shouted a listener. "I want a suck of that flask sticking out of your coat-pocket behind."

Modesty is not only an ornament, but a guard to virtue. It is a kind of quick and delicate feeling into the soul, which makes her shrink and withdraw herself from everything that has danger in it. It is such an exquisite sensibility as warns her to shun the first appearance of everything which is hurtful.

What part of a ship is good for youngsters? The spanker.

OBITUARY.

Died, at his late residence in Richmond Va., on Friday, the 10th of July, 1868, John Millington, M. D., in the 90th year of his age. Dr. Millington was a member of the Protestant Episcopal church, and was, besides, a truly good, as well as (intellectually) great man. A native of England, he was contemporary with some of the greatest trans-Atlantic *savans*—formerly a Professor in the University of London and Lecturer at *Guy's Hospital* in that city. At the University of London he was associate Professor with the celebrated Professor Granville Sharpe Pattison, M. D., the great Medical Professor and Editor. Professor Millington also contributed to one or more of the elaborate English *Cyclopædias*.

Removing to America, he spent several years in Mexico, and afterwards in Fredericksburg, Va., in application of his vast scientific resources to practical mining. In 1835, he was elected to the chair of Natural Philosophy and Chemistry in William and Mary College, and lived in Williamsburg from the Session of '35–36, to the year 1848, when he resigned his Professorship, and accepted the chair of the same department in the University of Mississippi, at Oxford, Miss. He afterwards became Professor of Chemistry in the Memphis Medical College. The devastations of war drove Professor Millington from Tennessee to Philadelphia, a former place of his residence, and thence he returned to Virginia—peculiarly dear to him. His remains were sent down from Richmond to his favorite city, Williamsburg, for interment in the venerable cemetery of the ancient Bruton Parish, Protestant Episcopal Church.

The geniality of Prof. M's. disposition, associated with noble integrity of character, endeared him to all who knew him; and *it cannot be that he left an enemy in the world.*

He has gone to the bosom of THE BEST OF FATHERS AND THE MOST AFFECTIONATE OF FRIENDS. Greatly does the writer of this, love the memory of Prof. M. and as greatly does he rejoice in the glorious Gospel Hope, equivalent to PERFECT CERTAINTY, of a reunion with his old friend and associate (quandam) in business, in Immortal Blessedness. (Matt. xxiii. 30; Mark xii. 25; Luke xx. 35, 36; John xvii: 1 Cor. xv; 1 Thess. iv. 13–18.)

J. L. C. G.

JACKSON COUNTY, N. C., Nov. 1st, 1868.

BRO. BURRUSS:

You will please publish the death of my beloved companion, Mary J. Norton, aged 27 years, 2 months and 9 days, who died on the 10th day of October, 1868, of dropsy, after an illness of about eleven months. She appeared to bear her suffering with great patience during all her sickness: Stating to me at different times through her sickness, that she had no fear of death, whatever. All that appeared to be in the way, was leaving her husband and three little infants. She was in her right mind until the last moment. About the last words she spoke to me, were for me to raise her children right,—learn them good from evil, and tell them to what church she belonged. She was a member of Salem Universalist church, Cherokee County, Ga., it being the nearest church to us. She had been a member about 12 months; and was baptized the 4th Sunday in August last. She appeared to glory in the soul-cheering doctrine of Universalism, to the last, which gave me great comfort and satisfaction.

Yours, fraternally,

DANIEL NORTON.

Appointments.

REV. M. W. GRAHAM,

Near Judge Harper's, Covington county, the third Saturday and Sunday in December, at 11 O'clock, A. M.

In the Universalist Church, Walton county Fla., near McDade's Pond, the fourth Saturday and Sunday, at 11 O'clock, A.M.

We earnestly request the friends of our cause to take especial pains to have the above appointments *well* understood, and to have all necessary arrangements attended to, *promptly*.—We feel also, that we need only to remind them, that it is a—important that they render Bro. Graham *material aid*. If sufficient inducement are offered, he will make up a regular circuit embracing the above places. If all will lend a helping hand, they can have his regular services.

He is general agent for the *Herald*. Friends can settle with him, or subscribe through him. EDITOR.

UNIVERSALIST CHURCH, NORFOLK.—The editor will preach in this church on the 2d Sunday in every month, at 11 o'clock, A. M.

REV. J. C. KENDRICK

Will preach at Wade's School-house, Webster county, Ga., on the fourth Sunday in every month.

Pianos! Pianos!! Pianos!!!

We have made arrangements with Mr. Chas. M. Stieff, Baltimore, by which persons can purchase pianos through us, from him, $25 *less* than Baltimore prices. Persons wishing to purchase, will please correspond with us.

LIBERAL OFFER FOR NEW SUBSCRIBERS!

We will club the *Universalist Herald* and the *Phrenological Journal* together, for the low price of *four dollars*. The price of the *Phrenological Journal* alone, is $3. But in order to induce our friends to increased activity, we will send the *two* to every new subscriber, for $4. The *Phrenological Journal* is ably edited by Fowler & Wells, the most eminent Phrenologists in this country.

How to Obtain the Herald.—Enclose $2 in a letter, write plainly the name of the person to whom the paper is to be sent, also, the name of the post office, county and State. Direct your letter to John C. Burruss, Notasulga, Ala., and on return of mail the paper will reach you.

☞ EDWIN E. OVERALL is general agent for the *Herald* in New Orleans and New York.

General Traveling Agent.—Rev. M. W. GRAHAM is authorized to act as general agent for the *Herald*. Friends who subscribe to the paper through him, will not only keep the cause generally, but help to keep him in the field.

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DAVID WATSON, AGENT FOR ADAMS PRESS CO., 26 Cortlandt St., NEW YORK.

oct. 1. 6m.

Baltimore Advertisement

PIANOS! PIANOS!



A GOLD MEDAL for 1867 has just been awarded by the Maryland Institute to *CHAS. M. STIEFF*, for the BEST PIANOS NOW MADE, over Baltimore, Philadelphia and New York Pianos. Office and Warerooms, No 7 North Liberty street, near Baltimore street, *Baltimore, Md.*

STIEFF'S PIANOS

have all the latest improvements, including the Agraffe Treble, Ivory Fronts, and the Improved French Action. Fully warranted for five years, with privilege of exchange within twelve months, if not entirely satisfactory to purchaser. Second hand Pianos and Parlor Organs always on hand, from $50 to $300.

References, who have our Pianos in use: Gen. R. E. Lee, Lexington, Va., Gen. R. Ransom, Wilmington, N. C., Bishop Wilmer, of New Orleans, Rev. R. H. Phillips, Virginia Female Institute, Staunton, Va., Messrs. R. Burwell & Sons, Charlotte, N. C., Rev. R. H. Smith, Female Institute, Huntsville, Ala. [may15.1y

El Dorado Democrat,

PUBLISHED weekly at *El Dorado, Ark.*, by J. T. OSBORN, at $3 per annum. A live Southern paper, and a good medium for advertising. aug1.tf

McKINNEY MESSENGER,

PUBLISHED weekly at *McKinney, Texas*, at $3 per annum. JAMES W. THOMAS, editor. It contains the latest news, and is a good advertising medium. aug1.tf

Texas Vindicator,

A LIVE, wide awake, independent paper, published at *Lamar, Texas*, at $3 per annum, J. W. PETERSON, editor. Subscriptions received for six months. aug1.tf

Edgefield Advertiser,

PUBLISHED weekly at *Edgefield, S. C.*, at $3 per annum. It is a large, spicy sheet, filled with the latest news of the day. As an advertising medium, it presents great attractions to the business man. aug1.tf

To the SHIPPERS and PRODUCERS

OF

Georgia, Alabama and Florida.

—:o:—

THE undersigned COTTON FACTORS AND COMMISSION MERCHANTS, of

SAVANNAH, GEORGIA,

Take pleasure in notifying the public that arrangements have effected for storing or shipping by steam or sail direct to Europe and American ports, the cotton crop of those sections, the natural outlet of which is through our port; and hope, in affording every facility to receive a heavy increase over the large consignments of last season. We confidently express the belief that our city will be one of the best cotton markets this season in the United States.

Ferrell & Weslow, Bay Street.
Davant & Waples, Bay Street.
Adas. Washburn & Co., Stoddard's Lower Range.
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John W Anderson's Sons & Co. Drayton Street.
Guerrard & Holcombe, Bay Street.
P H Behn, Bay Street.
L J Guilmartin & Co. Bay Street.
E W Drummond & Bro. Bay Street.
W B Griffin & Co. 98 Bay Street.
H H Colquitt, 98 Bay Street.
J W McDonald, Bay Street.
Tison & Gorden Bay Street.
Austin & Ellis, Bay Street.
Wm A McKenzie, Bay Street.
Harney & Co. No. 12, Stoddard's Upper Range.
Barnett & Co. No. 2, Stoddard's Lower Range.
T F Smith, Express Building, Bay Street.
W H Starke & Co, Cotton Factors and wholesale Grocers Agents for Gullett's Steel Brush Cotton Gins and Coe's Superphosphate of Lime.

oct. 1, 1m.

Shelby County Guide,

PUBLISHED WEEKLY, AT

COLUMBIANA, ALA.,

The County Site of Shelby County, OFFERS good inducements to those who wish to make their business known to the people of the mineral district of Alabama. Though it has been recently started, it has already an excellent circulation in this and adjoining counties, which is rapidly increasing. *Terms* $2,50 per annum. W. ROBERTS,

jy1.tf Editor and Proprietor.

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WHERE the FARE is as GOOD as at any house in the city, at $2,50 for the first day, and $2,00 for every day after the first. ONE TRIAL is all that is needed to prove the truth of the foregoing. D. B. CLAYTON,

jel.tf. Proprietor.

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One week,	25

It is the working man's paper, not political, but conservative in sentiment, and has the latest news.

GEO. J. JOHNSTON,

jy1.tf Business Manager.

Clayton & Sledge's Debate.

We have this work for sale at the *Herald* office. Price by mail, $1.15.—Universalism, as usual, shows its invincible strength.

1868 1868

AMERICAN HOTEL,

Alabama Street, ATLANTA, GA

Nearest House to the Passenger Depot.

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W. D. WILEY, Clerk.

HAVING released and renovated the above Hotel, we are prepared to entertain guests in a most satisfactory manner. Charges fair and moderate. Our efforts will be to please.

Baggage carried to and from the depot free of charge, jy1.1y

For the Herald.

"I WANT HIM ALL THE TIME."

BY AZBERY WEB.

The following lines were suggested by the reply of a devoted wife on her deathbed; who, to the question of her eldest daughter, asking if she wanted father to come home?—his business keeping him away much of the time—replied, "Yes, Jennie, I want him with me all the time."

Alas! poor anxious suffering heart,
With love so lasting, so divine;
When I shall meet thee where thou art,
Then I'll be with the all thee time.

Thou hast passed Death's narrow sea
To Heaven above—thy native clime;
Thy happy spirit awaiting me
Where I'll be with thee all the time.

There no more parting, but ever near,
Where purest bliss and joys are thine;
Thou'lt have no thought or shade of fear,
But I'll be with thee all the time.

When this old earth shall be no more—
A new earth formed that's free from crime—
On its bright, its blissful shore,
There I'll be with thee all the time.

[The above would have appeared sooner, but was overlooked.—Ed.]

From the Home Journal.

KINDRED SPIRITS.

BY ELIZABETH OAKES SMITH.

I ask thee not in what bright sphere
Celestial beings meet,
If fashioned as we see them here,
Eyes, lips and hands shall greet;
I ask if not in yonder skies
Shall gleam as even now
The tenderness of thy dear eyes,
Thy nobleness of brow.

I ask not what the name may be,
Sweet, tender, soul-expressed,
My lips shall utter unto thee
While leaning, on thy breast;
I ask not if endearing grace
Find words as now we use,
For love, meseems, in any place
Needs few of such to choose.

I hold communion still with thee,
Though severed and apart;
Thought, feeling, now are prompt and free
To find the mutual heart;
And must be when we are freed
From all material bar
That love will give us winged-speed
To mingle from afar.

For souls, dear one, conjoined like ours
Can no disserverance know;
The bliss above, as in these bowers,
Is one continuous flow.
The inner life, where love doth dwell,
Knows neither time nor space;
I, who have read thy soul so well,
Must know its angel-face.

I know not, dear, where heaven may be—
With us 'tis now begun;
I learn celestial love from thee,
On earth our souls are one;
And being one amid away,
Where faith and love have striven,
When we no more shall weep and pray,
We must be one in Heaven.

"The Case of Judas."

Mr. Editor:—I have carefully read your sensible remarks on "The Case of Judas," and concur, in the main, in the rational construction you put upon the text. But the idea of trying to explain every difficult passage of "Scripture,' is useless. For there are a great many passages in the New Testament, the meaning of which is now lost. It is so in nearly all old books.

The assertion, that Judas was lost as found in the text, (John xvii: 12,) "That the Scripture might be fulfilled" is not supported by the Bible itself. My word for it, there is no such prediction, or predicate, in the Bible, that any one was to be lost, that can by any legitimate construction, apply to Judas, any more than to any other person who may lose an office.

The best commentators refer to the 41st and 109th Psalms, as being *the Scripture* fulfilled by the fate of Judas. They evidently refer to no such thing. The truth is, there is no doubt, the reference of Judas being lost, is an astronomical *allegory*, and not a real historical narrative, as Robert Taylor in his Theo-Astronomical Lectures has shown. And as the Bible is silent about one's "being lost" or losing his place even, to verify its own prediction, it is enough to cast doubt upon the literal interpretation of the text.

The Bible should be read with the eyes open, as well as any other book. I know some ministers of the Orthodox persuasion to tell others to read it on their knees, but I read mine just like I read any other book, and this apparent discrepancy in the case of Judas, to my mind, should make us "watch as well as pray."

Yours, A. B.

The "Soul-Burners."

If the doctrines of the Orthodox churches are true, one-half, if not three-fourths, of the human family, upon entering the spirit-world, are sent to an endless hell of fire and bristone.—Now if we estimate the population of the earth at nine hundred millions, and the average length of human life at thirty-sixty years, we find that twenty-five millions of the earth's inhabitants pass away every year from time to eternity.

We do not believe that any of the Orthodox "soul-burners" will claim that the number of those who are saved in heaven is as great as the number "sent to hell;" but if we admit that those saved are equal in numbers to those "dammed," we find—if the creeds of Orthodox Christians are true—that twelve and a half millions of human beings every year are hurled into the burning lake, there to remain forever!

According the calculation here made in regard to the number sent to hell every year, we find that during the last hundred years—the "Century of Methodism" and "Free Grace"—one billion two hundred and fifty millions of human beings have been sent to the region of fire and brimstone, to be burned through the unlimited periods of eternity.

When they've been there ten mill years,
The end will be no nigher;
They've endless days to burn and blaze
In that eternal fire.

Are not these doctrines of the Orthodox Christians horrible and blasphemous? Do they develop and strengthen the higher and purer, feelings of the human mind?

J. W. C.

Jackson, Pa.

Private Prayer.

In the morning the mind is calm; the temptations of the day have not beset you; the duties of the day have not filled your mind and begun to vex you. Before you go to the duties of the day, to its cares and anxities, and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you. Go to Him, and ask His counsel to guide you, His power to uphold you, His presence to cheer you, His Spirit to sanctify you. Then will you have done what is equivalent to half the duties of the day, when you have thus engaged His care and assistance. And when the evening comes, when you have done with the duties of the day, the body is wearied, and the mind is jaded, when the world is shut out by the shades of night, when you come to look back and review the day, when you see how many deficiencies have marked it, how many imperfections still cluster around you, how many sins stare you in the face, how little you have done for yourself or for others, or for God, the day past, *then* is the hour for prayer. It will be sweet to feel that you have One to whom you can go, and who will hear you; One who will forgive you, if you are penitent, and ask in the name of Jesus Christ; One who will accept your evening sacrifice, and give you strength for the morrow, and gird you with His righteousness. This hour, if rightly improved, will be like the cheering countenance of a most beloved friend. Take care that nothing comes between you and these devotions to God.—*Dr. Todd.*

The Rev. Dr. Guthrie, the eloquent preacher of Scotland, says of his advancing years, "They say I am growing old because my hair is silvered, and there are crows' feet upon my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. The brow is wrinkled, but the brow is not me: this is the house in which I am young, younger now than ever I was before."

Do not be vexed at what other people say. Let them speak while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the trouble if you could. A little silence, peace, and communion with God, will compensate you for all the injustice of men. We must love our fellow beings without depending upon their friendship, and seek every opportunity to win their love by kind words and deeds, but never by withholding the truth.

Reproof.—Reproove mildly and sweetly, in the calmest manner, in the gentlest terms; not in a haughty or imperious way, not hastily or fiercely, nor with sour looks, or in bitter language; for these ways do beget all evil, and hinder the best efforts of reproof. They do certainly inflame and disturb the person reproved.

We should accustom ourselves to view those above us without admiration or envy, and never to look down upon those below us with contempt. Little souls fall down and worship grandeur, without reflecting that admiration is due only to virtue and goodness.

A Little Mistake.—A worthy deacon in a town somewhere in North America, gave notice at a prayer meeting, the other night of a church meeting that was to be held immediately after, and unconsciously added: "There is no objections to the female brethren remaining!" This was equalled by a clergyman who told in his sermon, last Sunday, of a very affecting scene where "there wasn't a dry tear in the house!"

Clippings.

A popular vessel—Courtship.

Behind time—The back of a clock.

Practical elevation of the colored race—hanging a negro.

Carpenters should be looked after—for many of them are counter-fitters.

Things that come home to us—Butcher's bills.

An enraged man tears his hair—an enraged woman tears her husband's.

—The greatest bet ever made—the alphabet.

—Is haughty-culture commendable in farmers' daughters?

—Persons who are always standing on their dignity had better sit down.

A Georgia politician says that his opponent would be "an average hog in any drove."

A Chicago boy has been born without eyes, and will not be able to read his title clear.

The best way for a man to back up his credit is to green-back it.

Beauty unaccomplished by virtue, is a flower without perfume.

If a gentleman marries, the lady must be won before they are married—afterwards they are both one.

A fellow says, in allusion to the practice of buying and selling wives in the Eastern world, that although his wife didn't cost him a cent, he was cheated in the bargain.

An outcry against others' sins do not always imply an abhorrence of sin; for the man who truly dreads sin, will abhor it most of all in his own heart.

The cause of truth in the hands of a caviling disputant is like a jewel in a swine's snout. Who, that loves the truth, could wish it there?

"It is a good thing to have utilitity and beauty combined," as the washerwoman said when she used her thirteen children for clothes pins.

He who reforms himself, has done more towards reforming the public than a crowd of noisy, impotent patriots.

The lady who took a fancy, concluded on second thought to return it, and did.

A widower of 78, and spinster of 60, have spliced in Connecticut. Their united weight is 700 pounds.

A young physician, asking permission of a lass to kiss her, she replied, "no sir; I never like doctor's bill stuck in my face."

One part of real knowledge is to be ignorant of what we ought not to know.

A good sermon is like a kiss. It requires but two heads and an application.

If nature abhors a vacuum, why does she permit so many empty-headed people to live?

Prentice says that man was the chief consideration at the creation. Women was a "side issue."

If men believe they are superior to beasts, it is astonishing what trouble some of them take to prove the contrary.

In life a man should always endeavor to suit circumstances to himself, and failing in this, resignedly accommodate himself to circumstances.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

Good sense is the best equipage men can have.

The felicity of life is to be free from perturbations, to understand our duties toward heaven and man, to enjoy the present without any anxious dependence upon the future; not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have.

In the pulpit avoid the queer and the jocose; but indulge freely in the strong, the apt, the striking, the grand and the beautiful.

An old lady being late at a church entered as the congregation were rising for prayer;

'La!' said she, courtesing, 'don't get up on my account.'

If you do a good action with trouble to yourself, the trouble passes away, the good survives. If you do evil with pleasure to yourself, the pleasure passes away, the evil survives.

A small child being asked by her Sunday school teacher.—"What did the Isrealites do after they had crossed the Red Sea?" Answered, "I don't know, ma'am, but I guess they dried themselves."

One cold day last winter a very pretty girl stopped and bought a paper of a ragged little Irish boy.—"Poor fellow," said she; "ain't you very cold?" "I was, ma'am, before you smiled," was the reply.

A wag at a hotel recently ordered eleven beds for his own exclusive use, because he had been eleven nights without decent sleep, and wanted to make up the loss.

A fond parent, anxious that his infant son should be sharp in his wits and profound in his thoughts, has sent him to sea, so that he may be "rocked in the cradle of the *deep*."

"Here you young rascal, walk up and give an account of yourself.—Where have you been?" "After the girls, father." "Did you ever know me to do so when I was a boy?" "No, sir, but mother did."

THE YOUNG FOLKS' FRIEND

AND STUDENT'S ASSISTANT

The best and cheapest paper yet,—Devoted to Sketches and Incidents of Travel through the different States—Scenes in the great cities, choice miscellanies, nice stories, poetry, wit, scientific Questions, Problems, Puzzles and Correspondence. Terms: Only fifty cents per annum and a splendid *Premium package* sent with first paper to every Subscriber. The Package contains:—

6 *Sheets* Commercial note paper 6 *Sheets* Octavo Letter Paper 6 *Sheets* Fine Letter Paper 2 Fine *Steel* Pens 6 Buff Letter Envelopes 6 Fine white Envelopes 1 accommodation Pen-Holder and a Piece of JEWELRY! The Packages are purchased in N. Y.—Merchants and others who open them, say that the *Stationery* Envelopes &c even without the jewelry, which in some is excellent, would cost nearly the *Subscription* price.

School and club rates:—7 copies of this paper and 7 premiums **$3,00** 12 copies and 12 premiums **$5.00.** 25 copies and 25 premiums **$9,00.** We offer these great inducements to get up the greatest circulation. Anybody can get up a club.

Every *School* and every youth should have the Paper—The Premium prevents the *Subscription* price from being missed. If you want the FRIEND and its valuabe Premium, address the publisher enclosing Fifty cents and a postage stamp.

☞ It is very important to begin with the issue of *September* 15th. So all will do well to send in soon. ☜

R. A. HARRISON Sparta Ga.



JUDSON'S

Mountain Herb Pills.

Above, we present you with a perfect likeness of Tezuco, a chief of a tribe of the strange Aztec Nation, that once ruled Mexico. You will find a full account of him and his people in our Pamphlets and Almanacs—to be had gratis, from the Agents for these Pills.

The inventor and manufacturer of "Judson's Mountain Herb Pills," has spent the greater part of his life in traveling, having visited nearly every country in the world. He spent over six years among the Indians of the Rocky Mountains and of Mexico, and it was thus that the "Mountain Herb Pills" were discovered. A very interesting account of his adventures there, you will find in our Almanac and Pamphlet.

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IMPURE BLOOD!

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PUBLISHED AT

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John C. Burruss, Editor & Proprietor.

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UNIVERSALIST HERAL

"He will not always chide; neither will He keep His anger forever."—PSALMS 103: 9.

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Pianos! Pianos!! Pianos!!!

We have made arrangements with Mr. Chas. M. Stieff, Baltimore, by which persons can purchase pianos through us, from him, $25 *less* than Baltimore prices. Persons wishing to purchase, will please correspond with us

Evangelical.

On this subject, a certain exchange paper says what is very true, and what we transcribe for the benefit of others and here insert as follows:

"There are among us, certain Christian sects who appropriate to themselves, and deny to others, the title Evangelical:"—thus attempting to monopolize this epithet. By their peculiar use of this title, they say "*We only are evangelical—the only people who have any right to be called christians. Others may, and often do, claim to be christians, but not being evangelical, we will not admit their claims.*"

Still, the denoninations which thus talk, profess to be Protestant, and opposed to the arrogant pretensions of the church of Rome; and yet they do not seem to understand what the term *protestant* means, or what the protestant doctrine is. If I understand the matter aright, the Church of Rome is the mother church, whence the other churches mostly spring. The mother church, claims to herself the attribute of infallibilty, to be the unerring interpreter of the word of God. All who dispute her claims, or pretensions, are denounced as heretics and infidels, and sentenced to never-ending torment in the world to come. The Protestant, protests against such arrogant claims and pretentions. They deny the church of Rome, the power and authority to interpret the Scriptures for others, and claim the privilege and right of every one, to read and put their own construction on what they read. And yet, strange to say, these same Protestant sects who profess to be so liberal, and tolerant, are as ready to condemn others for their views, and denounce them for heretics and infidels, as ever the church of Rome was. In this, the Protestants are far more inconsistent than the mother church, for that ancient church makes no pretentions to liberalism, or toleration, declaring at the beginning that you must submit to her dictation and authority. But the Protestant sects, while making great pretentions to liberality and toleration, will be ready to smite you to the earth if you do not bow to their dictation and authority.

"It is sad to think," (says one of our most eloquent divines) "that if in this land of boasted freedom, a clergyman feels bound in conscience to interpret the Scriptures differently from the majority, he is driven like chaff before the storm of popular prejudice and persecuting clamors."

Why, it was but the other day, that a gentleman in this place, who professes to be my friend, and to admire my conduct, told me that he was sorry for me, for he feared that I would go to hell for my opinions. His minister on being invited to attend one of our meetings, replied with an air of scorn, that he should not be there—he was afraid of the influence. Where is the liberality or toleration of such people? The Bible tells us that whom the truth shall make free, shall be free indeed. Where is the freedom of the bigot? He is spell-bound in the adamantine chains of darkness—he is the slave of ignorance, error and superstition, and I am sorry for him.

But to return to the term evangelical. Although it is generally denied to the Universalists, I verily believe that they are better entitled to it than any other denomination, for the reason that the term evangelists means the bearer of *good news*, and what news can be better than the glad tidings contained in the doctrine of Universal salvation? Certainly it is infinitely better than the sad tidings of eternal woe to the greater portion of the human family. Evangelical is synonymous with the gospel, and the apostle Paul defines the gospel to be the promise made by God to the fathers, that in Christ, the offspring of Abraham, "all the nations of the earth should be blessed." If this is not Universalism, I should like to know what is?

S. J. McMORRIS.

The Best of Hopes, Opposed by the Sinful Cravings of Men.

To be enabled to rejoice in God, as our Savior and as the Savior of the whole world, is the privilege of us all, if we are consistent believers of the Holy Scriptures. When the dark shades of sorrow are about our faith; when, at the sight of our destitution and adversity, the faithless pretender to friendship has forsaken us; when in the last moments of feeble nature—worn out and "ready to perish," we are about to breathe out our spirit, that it may return to Him who gave it;—in all such scenes of sorrow—of destitution—of sickness—of death, it is sweet Gospel Hope—hope in Him who will

"Never, no, never—
No, never forsake us,"

that lifts up the sinking soul, causing it to "rejoice with joy unspeakable and full of glory!" And, none other than this rejoicing Gospel Hope, can impart full, Christian consolation in the article—it may be—the agony of death. By that Holy Faith we can contemplate not only our own happiness, final and eternal, but the endless beatitude of all the brotherhood of man!

And yet, the weakness and wickedness of mortals, in "seeking out many inventions" to oppose this Heavenly Hope, plainly revealed in the Bible. Our excellent and talented Brother, Rev. Dr. McMorris, enumerates three Pests of Progress in spiritual life, which, as opponents of Universalism, he aptly denominates "the five pillars of Partialism!" "These are Prejudice, Pride, Popularity, Priestcraft and Pecuniary considerations, or the love of money—all beginning with the letter P." Our brother has well said "the love of money" is one of these formidable "barriers to the progress of truth"—Gospel Truth. Money itself is intended for a blessing to man, and, rightly used, it is a blessing. To quote from an imperfectly remembered article in Rees' Cyclopædia—perhaps from the pen of the editor, Rev. Dr. Rees, himself—"money, let divines and those who choose so to declaim, adduce whatever objections they please to sedulous application to its acquisition, is a *sine qua non* to all social, æsthetic, political, and, in an important sense, moral enjoyment.—"Money," the able political economist, Professor Dew, says in his lectures,—"money will procure for us respectful services,"—aye, it sometimes will do this, when a destitution of it might subject us to neglect and insult, but the "love of money, is the root of all evil!" This is apostolic teaching, and let us see how Dr. McMorris elaborates this point.

"*Pecuniary considerations*, or the love of money, prevents a great many from arriving at a knowledge of the truth, for if the truth is unpopular, of course, there is no money in it—no money to be made by advocating it; and, as money is the idol which most men worship, they will not bow down at the shrine of Truth, to the sacrifice of their worldly interests." — Words fitly spoken—a *multum in Parvo!!* Who ever knew a man whose soul was engrossed in the worship of Mammon, an earnest, zealous, persevering advocate of Universalism? Mammon is one of the greatest foes to the onward march of Gospel Truth.

J. L. C. G.

Universalism Inculcates Repentance.

It requires no very *acute* metaphysician duly to estimate the baneful moral tendency of a theory, that *cannot, in truth*, call upon the sinner to repent, because of the ingratitude which a reverse course would involve. Can any opposing dogma inculcate, like Universalism does, the duty of repentance towards God, from the consideration, that His goodness, manifested in the prospective salvation of all men, should lead to repentance. The legitimate tendency then, of a dogma of wrath, is not toward repentance, and, thus, the proclamation of Partialism is plainly seen to be at variance with the teaching "that men should repent." (Mark vi. 12.) Such a dogma may, with justice, be classed among the sorrows of the world, which, certainly, no more than the consistent, inculcation and belief of endless wrath, work death!

Another demonstrative evidence that Universalism makes more of the Scripture Doctrine of repentance, than any form of limitarianism possibly can, is found in the fact that the former inspired teaching inculcates that all are sinners, and will be sinners, so long as encompassed with flesh and blood; and, consequently, that all both *need* repentance, and *should* repent.

J. L. C. G.

Holy Men of Old Taught not Partialism.

Apostles, prophets, evangelists, pastors and teachers were given by our Lord "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," (which is the Church.) Here is presented an extended field of Christian usefulness—of ministerial fidelity, even unto edification of the spiritual family or body of Christ, viz: all faithful, consistent Christian believers, wheresoever scattered abroad. Connected with this enlarged sphere of labor and duties, to which were appointed the respective offices named above, is there the *least hint* of any such anti-evangelical dogma as that of *endless misery*, or *final destruction*, —virtual *annihilation?* How could evangelists, whose only occupation can be, to bring good tidings, be employed on any mission so contrary to the Gospel? How could prophets have been occupied therein, by the mouth of whom God hath declared the restitution of all things?

J. L. C. G.

Progression,

B. C. S. WOODRUFF, M. D.

The social condition of our country must soon change, to meet the advance of truth and progress, the change of public sentiment, which is everywhere becoming more liberal. In spite of fixed dogmas and doctrines, the human mind will grow, and slowly unfasten itself from the moorings of sectarian forms and customs; in spite of them all, nature marches slowly along and develops the laws of life still more plainly and plainly, demanding that humanity ever shall give heed thereto. Man cannot much longer remain in darkness concerning the truths of life, or the destiny that awaits him beyond the grave; for, within reason's understanding and scope, nature brings the solution of what is even beyond the grave of the physical, and determines, with almost mathematical precision, the state of that future abode wherein dwells the spiritual being. The progressive car marches still, as ever, onward; and they who pay the requisite of fare shall ride comfortably and happily therein, the foremost over life's journey, having a clear view of the way before them, and glide safely, smoothly out upon those waters of eternal life, pure, high, and holy beings angelic; while they who undertake to defraud the great conductor over life's railway, must falter and linger in sore, sad trials, oft and long, making but slow progress in their eternal march, of which life here is but the beginning.

The great day-book of nature is daily opened to us all, and therein we are to record all our services rendered, and receive according to our toil. The law of compensation sits ever in judgment there, and none reap unless they sow. To all is meted out as they have, as a tributary to the whole, added. We are all watered from the inexhaustible well-spring of nature, and the elixir of life flows in as we capacitate ourselves to receive. All *may* drink deep and long therefrom, receiving the full blessing vouchsafed to each by Deity; but to do so, we must each comply with the Laws of our being, which alone capacitate us to receive; and the more strictly we heed them, the greater constantly becomes our recepticity.

For the Herald,

Arkansas Correspondence.

The Hone Rock—Vast Quarries of it—Curative Properties of the Springs—Great Resort for Invalids, &c.

HOT SPRINGS, ARK. Nov. 18, 1868.

Ed. Herald:

I send you a specimen of the celebrated razor hone, such as are quarried from the mountains near the Hot Springs. Vast quantities of these hones are shipped annually to the Northern States, and to Europe. There are several grades of the hone rock, ranging in quality from the coarse oil stone, to very fine razor hone, each quality being in inexhaustible quantities in the mountains surrounding "Hot Springs Valley. Immense fortunes lie buried within a few feet of the surface of these mountains, and need only the enterprising laborer, to bring them into circulation. At present, very few work to any degree, beyond that which is necessary for a daily support. The town of "Hot Spring Valley," is destined to be a place of importance, some future day, possessing as it does, 54 springs varying in temperature from 93 to 150 degrees Fa. h—and having the most powerful curative properties in the known world. The main temperature of these springs, according to an unaltered report of 1859, is 134 deg. Fah. r, with a total discharge of 317 gallons of water per minute. Thousands of invalids, who have been restored to perfect health, from diseases that baffled the skill of the most successfull medical practitioners, can testify to the happy virtues of these waters.

Upwards of 450 visitors were here at one time during the Summer season, the greater number of whom were invalids, suffering from various diseases. Many were restored, some improved, very few died. The greater per cent. of them, however, were entirely cured. The season for bathing being about over, there are very few visitors now in the valley. Dr. G. W. Lawrence, the resident physician of this place, who gave treatment to the majority of invalids, has gone North to spend the winter.

Winter has now fairly set in, the cold blasts that sweep from the North, and from the great similarity of the weather to the past winter, we have every indication of a rigid winter approaching.

The familiar countenance of the *Herald* reaches me regularly.

More Anon,
A. W. E. R.

Why I am a Universalist.—No. 3.

The beloved John declares, "For we have seen and do testify that the Father sent the Son to be the Savior of the world." 1 John iv: 14. Jesus himself declared, "I came not to condemn the world, but to save the world." John xii: 47. Paul affirms that "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners*, of whom I am chief." Jesus said again, in his great prayer to his Father, "As thou hast given him [Jesus] power over all flesh, that he should give eternal life—[that is, spiritual or divine life] to as many as thou hast given him; and this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii: 2, 3.

The phrase, "the world," in the New Testament signifies the unconverted, unbelieving, unsaved world. Christ came then to save sinners, or the unrighteous, by influencing them effectually to become righteous through faith and repentance unto holiness and obedience. It is no objection, to say that "salvation is *conditional*," because Jesus's work consists in calling and influencing men to comply with all the conditions necessary to salvation. Is conversion necessary to adults? He came to convert all by the power of Truth and the Holy Spirit. Is repentance requisite to the salvation of sinners? He came to give repentance to all—in turning away every one of you from his iniquities." Acts iii: 26. Is Faith necessary to our salvation? "He is the author and finisher of our *faith*." He came to give repentance and faith to all. "He was delivered on account of our offences, and raised again for our justification." God, through Christ, *can* and *will* influence all effectually to voluntary obedience, without doing any violence to human freedom. As moral beings, all men act freely as they may will or choose—but God will influence all to will aright.

In our judgment, it is very absurd to think that God sent his Son to save any that will never be saved—that He undertakes to save any, whom He eternally knew, will never come to Him through Christ. Hence, all will be finally saved that Christ came to save, or whose salvation He undertook. "He is the mercy-seat for our sins, and not for ours only, but for," —or on account of—"the sins of the whole world." He undertook to save all sinners by reconciling them to God. "God was in Christ *reconciling the world unto himself*."

No sinner can be saved unless he comes to Christ; but sinners will continue to come to Him, by the means He has appointed and is using, until all come to him—until the last, poor prodigal returns to the Father's House—and the last lost sheep comes back and enters the Shepherd's fold. Why do we believe that this glorious consummation which all pray for, will be accomplished? Because God has undertaken to have it so, and whatever He undertakes to do, or have done, is certain to be accomplished. He will pursue that end until it is secured. Jesus declares, "I will draw all men unto me." And again, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

This is conclusive.

1. All were given to the Son by the Father.
2. All who were given to Him shall come to Him.
3. None who come to Him will be cast out.

The delaration of Jesus to the Jews, "Ye shall die in your sins and whither I go ye can not come," does not militate against this conclusion, for the following reasons:

1. Jesus was here speaking of a *personal* approach to him, with reference to space and place, not of coming to Him *spiritually*. This is evident from John vii: 30-36.

2. Jesus used nearly the same form of speech to his own disciples, saying to them, "I go my way, and ye shall seek me, and as I said unto the Jews, so now also I say unto you, whither I go ye cannot come." Does this imply that the disciples will not be saved? If the former text proves that the Jews will never be saved, then the latter proves that the disciples will never be saved. The fact is, there are different senses in which people come to Christ. There is a literal coming to the place where Jesus *is*, and there is a spiritual coming to Him—a coming unto the knowledge of the truth, to the spirit and life of the divine Savior.

The great argument against universal salvation is, that sinners are free agents, and that many of them will eternally refuse to come to Christ, will never believe, repent and become reconciled to God. On the contrary, we regard it as a moral imposibility that any should persevere eternally in sin and woe—that some will never learn that they must be good in order to be happy; especially, as all the tendencies of the divine government are now, and ever will be directed to secure obedience of all. Let us see what the Scriptures predict as to the succesful consummation of the divine government over his moral agents. Will He succeed by the use of the means He has appointed, by the agencies He is using, by the influence of the Holy Spirit and the power of divine Truth, in influencing all souls to voluntary obedience to his law of love? Can He bring all to be reconciled to Himself without doing any violence to human freedom? Paul declared that "God was in Christ reconciling the world unto himself!" Will He accomplish this work? That's the question. We believe He will, because "*Love never faileth.*" 1 Cor. xiii: 8. The Spirit of God is able to convert, regenerate and sanctify all hearts; but it requires much time to discipline, educate and sanctify all. That this work can be done, and will be accomplished, the Scriptures abundantly teach.

The Psalmist believed that, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nation, shall worship before thee: for the kingdom is the Lord's and he is the governor among the nations." This shows that God *can* and *will* save his moral agents. We believe in universal salvation because David believed it and taught it.

What if he did declare that "th wicked shall be turned into *sheol*," meaning is that they shall be pre turely cut off from life here, and fo into the under world, the sta place of all the dead. Job that God would hide him in s The wicked may be punished f saved afterward. "The wag is death," and all sinners *mu* their wages; but, through r all may come out of sin a into the enjoyment of eter which is "the gift of God *tian Repository.*

☞ "God is Love," 16) and to associate H with the ineffably wi endless suffering, is of blasphemy! Men and possibly, with g err in this regard; st bered that it is, to the pious to associate the with such fables of p and wickedness as the *endless life in misery*, final destruction of a tional existence!! nor *destruction*, but s to the Lord our God and earth rejoice!—

"The name of God,
A name all other nan
Comfort it brings, and
And joy and everlas

The Herald:

JOHN C. BURRUSS,
Editor and Proprietor.

S. J. McMORRIS, J. L. C. GRIFFIN,
B. F STRAIN, T. TWIST,
CORRESPONDING EDITORS.

Notasulga, JAN. 1, 1869.

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid us.

Resurrection of Damnation.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." JOHN v. 28, 29.

A valued friend in Ga., desires us to give an explanation of the above passage of Scripture. We do not know that we could do better, than to reproduce what we wrote on this subject last July.

This is one of the principle texts often quoted by the believers in endless torture, in support of the same. It is therefore well enough to give it a candid and critical examination, in order that the true meaning of the Savior's language may be elicited.

It is very easy for some to seize upon the word damnation, and *assume* that it means endless misery, and rely upon the prejudices of the multitude to sanction such an interpretation.—But the intelligence of the age demands, that upon a question of such vast importance, nothing short of the clearest evidence be admitted.

1. We affirm, then, at the outset, that the text gives no sort of support to the doctrine of *endless* punishment, for the evident reason that no term expressive of endless duration, is coupled with the language. Let candid enquirers bear this in mind. How then, we ask, can it be adduced as proving that, ABOUT WHICH IT SAYS NOTHING?

2. Mankind in sin, are often represented as being dead, and in graves, while living in the flesh. For proof of this, we refer the reader to the following: "Behold, O my people, I will open your *graves*, and cause you to come up out of your *graves*, and bring you into the land of Israel.—And ye shall know that I am the Lord, when I have *opened your graves*, O my people, and *brought you up out of your graves*." Eze. xxxvii. 12, 13. This was spoken of the idolatrous Jews, who were indeed spiritually dead, but alive in the flesh. Such language is common in the Scriptures; e. g., "Awake thou that *sleepest*, and *arise from the dead*, and Christ shall give thee life." Eph. v. 14. "It is high time to awake out of sleep." Rom. xiii. 11. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is passed* from death unto life." John v. 24. "We know that we *have passed from death unto life*, because we love the brethren." 1 John iii. 14.

These quotations abundantly show, that moral death—a death in trespasses and sin—is often described by just such language as we have at the head of this article.

3. The word rendered resurrection, *anastasis*, does not necessarily refer to the raising of such as are literally dead, but to being exalted from dishonor to glory—raised from weakness to power—from ignorance to knowledge—from obscurity to eminence.—Hence, it will be seen, that men may, and often do, experience what is truly a resurrection (Gr. *anastasis*,) in this life. A careful study of the Scriptures, will satisfy the reader of the correctness of what we here state.

These preparatory remarks will enable us to better appreciate what follows. The Savior had been speaking of the effect which his gospel would have on the minds of believers; hence in verse 24, he says "Verily, verily, I say unto you, the hour is coming, and ☞ NOW IS, when the dead [in sin] shall hear the voice of the Son of God, and they that hear [or are influenced by it] shall live." The enunciation of this great truth caused much astonishment, and the Savior continues, "Marvel not at THIS, for the hour is coming, in the which ALL that are in the graves [of spiritual blindness] shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." [condemnation.] The "graves" here, refer to that moral darkness which had truly buried all the better principles of man's nature. Paul recognizes this truth, when he says, "Who hath delivered us from the power of *darkness*, and hath translated us into the kingdom of his dear Son." Col. i. 13.—At the introduction of the gospel, this darkness prevailed over the whole earth. See Isa. ix. 2. They that had done good, even without the gospel, should come forth from the graves of heaven blindness, unto the exaltation of life; and they that had done evil, should come forth to the resurrection of condemnation. The original here for damnation, is *krisis*, and simply means *punishment*—that is all; not a hint is given as to its endless duration. How unfounded, then, is the argument for endless punishment, which some try to deduce from this word.

When we contemplate the loving kindness of our heavenly father, it is strange that any should even suspect that he can ever punish without mercy and without end. The christian mind should never draw any conclusion concerning the dealings of God, which is in itself, unchristian,

But could it be shown that the literal resurrection of the dead is the subject of discourse, and that the condemnation is subsequent to it, the objector would gain nothing for the doctrine of *endless misery*. Future punishment may be true, but this does by no means invalidate the great doctrine of Universal salvation. Our opposers must prove *endless* punishment, or they gain nothing in the argument. But, as God has declared that he *will not* always chide,(Ps. ciii. 9)—that he *will not* cast off forever,(Lam. iii. 31,) and that he *will have all men to be saved* and come unto the knowledge of the truth, (1 Tim. ii. 4,) we should not understand his word in such a manner as to make it clash with these plain declarations.

Before closing this article, it may be well to give the testimony of some of the eminent Commentators on this subject, who believed in endless misery, but who *did not* understand this language as teaching it:

LIGHTFOOT. 'These words might also be applied to a spiritual resurrection, as were the former, (and so, *coming out of graves* meaneth, Ezek. xxxvii, 12,) the words of the verse following being only translated and glossed thus: *and they shall come forth, they that do good*, after they hear his voice in the gospel, *to the resurrection of life; and they that do evil*, after they hear the gospel, *unto the resurrection of damnation*. But they are more generally understood of the general resurretion,' &c.—*Harm. Evang. Part* iii. *John* v. 28.

DODDRIDGE. 'Some dead bodies raised to life, and many souls made spiritually alive. I express it thus ambiguously, because I am something doubtful whether it may not refer to the *conversion* of sinners by *Christ's ministry*, rather than the *resurrection* of a few by his *miraculous power*. It is well known, sinners are often represented in the Scriptures as dead; (Matt. viii. 22, Eph. ii. 1, v. 14, 1 Tim. v. 6, and Jude, ver. 12.)and if the expression, *oi akousantes*, is to be taken as we render it, with the most literal exactness, for *they that hear*, or they, and they alone, that so attend unto the voice of Christ as to believe in him—it will then limit it to this sense; which seems also favored by ver. 24, *where* death plainly signifies a *state of sin and condemnation*.'—*Note on ver.* 25.

The Herald for 1869

We greet our friends on the advent of the new year, and invoke upon them the manifold blessings of Providence. We are still in the field pleading for the great cause of truth and righteousness, so much needed in these times of general demoralization. Mankind need to be taught to act from *principle* and *honor*, and not from the *sordid* motives of fashion and policy.

We look upon that doctrine, known as Universalism, as the embodiment of all that is noble, and elevating, and consoling. We shall still plead for the ultimate triumph of Christ over all evil—when truth and holiness shall prevail wherever sin and misery now exist. We have many friends in the South, who rejoice with us in these sublime truths.

We hope to journey along with them pleasantly another year, and to have their hearty co-operation in sustaining the *Herald*, not only in words, but in *deeds*. We shall devote our best energies to the inculcation of the gospel as understood by Universalists.

We are a native of the South—we have long labored amid many difficulties to establish our Southern Organ, and expect to continue to labor in our native land, till death shall call us hence. But, we need more solid encouragement from our patrons. To them we confidently look to aid us in sustaining the *Herald*, which has for so many years defiantly withstood the united assaults of unbelief.

☞ If we had no Universalist press in the South, the right arm of our denomination would be powerless.

☞ Look around and see if you cannot send us a few new subscribers.

WHAT WE NEED, AND MUST HAVE.

Will Our Patrons Assist Us?

We wish to bring out the *Herald* in the Spring, enlarged, in a new dress. A new outfit for our office is required to do this. We must have *new type*, *new rules*, and in fact, everything that is needed to make up the body of the paper. We desire much to *enlarge* the *Herald*, and have it printed on new material. To get the necessary material to do this, will cost several hundred dollars. We are not able of our own resources, to procure the needed material. What we propose, is this:—That all our subscribers send us $3, for which they shall be duly credited for the paper. The extra dollar will buy the material needed. We request such as have already paid in advance, to remit us an additional dollar, for this purpose. In this way the necessary amount of money can be raised for the improvement of the paper, while every man shall be duly credited for the money he sends. If our friends will second this proposition, we will give them a neater and larger paper without any advance on the present price. Many are able, and will no doubt, make *donations* for this purpose. Let us have aid in this matter without delay. It will be a noble effort, to aid in establishing a Universalist press in the South, which will preach after we are dead.

☞ If you wish well to Universalism in the South, encourage the *Herald*.

☞ "I give my consent for this paper to die." So say all, virtually, who are able, and do not take and pay for the *Herald*. Can any *true* friend of Universalism, thus feel? We need the continual sympathy and support of the friends of Universalism throughout the South. Let us have it, brethren.

Dr. S. J. McMorris.

This aged brother, requests us to say, that he is entirely out of employment, and would like to be engaged in his master's business. He is a veteran in the cause of Christianity, having made the scriptures his study for fifty years, and been a preacher of the gospel, for forty years, or more. He has made many sacrifices for Universalism, and labored long and faithfully for its advancement. He is now in indigent circumstances, and needs assistance, but yet asks for no aid but such as that for which he may render a return by his services. He proposes to attend to any calls that may be made upon him, and would like for a circuit to be made up for him. He is too well known to the denomination, to render it necessary for us to say much in regard to him. We will therefore, only add, that though well stricken in years, his strength has not failed him, and he is about as able as ever, to attend to the duties of the ministry, and his experience is certainly worth some thing. His address is Wetumpka, Ala.

Michigan Correpondence.

BRO. B.:—This is the lecture and amusement season in the North, and every town must have its course of lectures, on such subjects as the lecturers may choose. "Josh Billings" lectures on "Milk," and other celebrities of the literary world on topics just about as important. Anything that will amuse for an hour, is well received and well paid. In the larger towns and cities, the opera, theatre concert, dances and every species of amusement, find abundant patronage; and there is not another professional class paid so largely, as are the "stars" of the opera, theatre and concert room. They win not only the applause of the audiences, but golden opinions, in the shape of numerous greenbacks. But among the lecturers who are getting a hearing, and producing an impression upon the people, are the so called spiritualists. In the North West, they are by no means an insignificent sect, either as to numbers, or ability. In this, and a following letter, I propose to say something of them, their phenomena, and doctrines. Not however for the purpose of substantiating their claims, or advocating their doctrines. It is claimed that there are several millions of believers of their doctrines in the United States; and certain it is, that there are several hundred public lectures on spiritualism. They have societies and organizations for propagating their views, and are like all other religionists, becoming sectarian, in the worst sense of that term. There are great numbers of men and women of that faith, who treat diseases, give tests of spiritual intercourse, foretell events, and "tell fortunes," generally. As a class, I am not well enough posted to speak in regard to their moral status, as compared with the Christian sects.

But I will first give you some facts connected with their *modus operandi*, that will in a degree, indicate the kind of evidence upon which their faith is based. Before proceeding to do so, let me say a word upon the subject of clairvoyance. This word is derived from the French, and signifies *clear seeing*. With certain individuals, clairvoyance is a natural gift; or normal condition, and some persons have been *clear seeing* from birth.—In others, clairvoyance is induced by certain conditions and surroundings; by the impressions made upon certain susceptible persons, by departed human beings, they are rendered clairvoyant. In fact, this gift is claimed to have belonged to a few individuals of every age and nation, all along the history of the past, occur instances of this wonderful gift. The Seers of ancient India—the magicians of Egypt—the Greeks who added to their wisdom by drinking at the Castalien Springs, the Roman worthies who consulted the sybilline oracles, all were instructed from the same spiritual fountain. The Urim and Tuummin, of the Jews, the conversation of Jesus with Moses and Elias, the visions of John on the Isle of Patmos, and the more modern revelations of Swedenborg, are classed as spiritual phenomena. Of this class of clairvoyants, are reckoned those who treat diseases. They insist, that the condition is induced by spiritual beings, once inhabitants of this earth, whereby they are enabled to see the whole anatomy of the human system, and to detect and prescribe for disease. The truth of this claim, can be established only with great difficulty and by large number of facts, or experiments. But now to what are called facts and phenomena, I would refer briefly. And the first case which I will mention, came partly under my observations. The medium is a clairvoyant by the name of Abraham James, whom I met in Chicago. The facts as I gained from him personally, and from a history of his mediumship, are briefly these. From his childhood, Mr. James has been accustomed to see spirits, or "dead men" as he called them, "walking." Of the earlier mediumship of Mr. James, I will not now speak. In a "History of the Chicago artesian well," written by George A. Shufeldt, it is stated that Mr. James "selected a point for boring the first well, and that precise point the well is now flowing 600,000 gallons per day of the best and purest water in the world." A second well was located by Mr. James near the first, and at the depth of 694 feet water was struck of a different quality from the first.

This was the first practical test of Mr. James spiritual clairvoyant powers. In October 1866, Mr. James went to Pleasantville Venango Co., Pa. While seated in a Buggy with a Mr. Eaton, after they had proceeded but a short distance, Mr. James was violently influenced by his attending spirit guide The power over him was increased until it became so absolute, that he was taken by it out of the buggy and over the fence into a lot; so unconscious was he, that he only remembered being hurriedly forced over the fence. After going some distance, he reached a certain locality, where he was thrown heavily upon the ground, and making a mark with his finger, thrust a penny some inches into the earth. His eyes were closed, face pale, pulse feeble, and the limbs riged as death. After lying upon the earth some little time he was partially raised up by the unseen influences, and addressed those who were present, assuring them, in positive and ponited language, that they were then upon a superior oil-producing region, extending many miles in a certain direction; that directly under their feet were flowing streams of oil, that if opened would yield rich supplies—among other things, there stated by Mr. James, he said that there would be great changes in the whole vicinity, within the next three years, that strangers would come from all parts—a vast amount of business would be done, and thousands would come to see the oil bubble flow as from a perpetual fountain. It was not till August 1867, that James could commence the well; he being without means, and of course distrusted by those who had them. The drill was entered at the precise spot indicated by James. While the work was going on, one of the secular papers of that vicinity spoke of the project as follows:

"A medium" led by an invisible spirit, promised, that by the exercise of much faith, and a small augur, the well would spout oil;—but the more the deluded borers bored, the less signs of oil they saw A depth of 790 feet was reached, and there was a prodigious artesian well of water, but no oil." Impediments, such as storms, frosts, impairing of machinery did impede the work—some were, disheartened, and knowing ones exclaimed in derision, "*there is James' spiritual well, another edition of the humbug.*"

But amid all the discouragements and difficulties, Mr. James was confident, never doubting, till the work was completed, and the well poured forth one hundred barrels per day. A second well was discovered, and produces about the same amount per day.—Other wells were completed and worked successfully. Ten more are under way and although Mr. James has located about one hundred wells, in not one instance, has he failed, so far as now known. There are many things connected with this medium, of which would like to speak, because they are interesting. Lest I weary your patience, I will only say farther, that so much confidence have men of wealth in Mr. James' oil-discovering abilities, that thousands are ready to invest their money, wherever he may decide. He told me that men had repeatedly offered him thousands of dollars to locate wells for them.—Large interests are now in James' hands, and millions more may flow there, as his work is not yet done. But he will use it not for his own aggrandizement, but to open up fountains of knowledge, and to make offerings of charity, that shall gladden the hearts and ennoble the minds of humanity. Mr. James' sympathies are tender, and his charities are boundless, and he seeks to know and do the will of the good and pure of the angel world. This reads like romance, and your readers might wish to ask me, if I believe it to be true? I will only say now, that the man I know—there are the wells, and a thriving town grown up about them, there is the oil, pouring day by day. There *are throngs and crowds* of men leseiging Mr. James' rooms every hour of the day, confident of his wonderful powers. These facts are undeniable, and further, at this time, this deponent saith not. But more anon.

A. GAGE, Jackson Mich.,
Dec. 18 1869.

Ancient History of Universalism No. 6.

We have now examined all the undoubted works that can be attributed to the apostolic fathers.

It was not a long time after the departure of these men from the scenes of their earthly labors, that several documents or writings appeared among the early Christians purporting to have been written by the fathers previously noticed.

In different ages some of these works have been regarded as the genuine production of the person whose name they bear; but the historical light thrown on them, combined with the learned criticisms they have produced, during the three past centuries, have demonstrated the entire falsity of such elevated pretentions.

The works falsely ascribed to Clemens Romanus, are, an epistle to the Church at Corinth, the Conferences of St. Peter and Apion, the Clementine Recognitions, the Apostolical Constitutions, and the Clementines.

St. Hermas seems to have been the only father who has had no forged writings attributed to him, granting "The Shepherd" to be genuine.

St. Ignatius must have possessed no small amount of influence in the Church, judging from the amount of spurious writings attributed to him. There is an epistle to the Tarsians, one to the Antiochians, one to Hero, to a Deacon of Antioch, one to the Philippians, one to Maria Cassobolita; a letter to the Virgin Mary, and reply to the same, two to St. John, and one to Mary of Neapolis.

To St. Polycarp, are attributed a discourse of the Union of St. John, and a letter to St. Denys, the Areopagite.

There is extant a "gospel of Barnabas" in the Spanish and Italian languages, which is highly prized by the Mahommedans; as all these writings are confessedly spurious, it is useless to give the ideas contained in them concerning the nature and extent of salvation, for that reason I shall only give here a brief notice of such as seem to demand attention.

The epistle ascribed to Clemens contains nothing of special interest, and is quite brief, consisting of twelve short chapters. The only information concerning the conferences of St. Peter, and Apion, is to be found in Eusebius' Eccl., History, 3 chap. 38, the remainder of the works above mentioned ascribed to Clemens, principally consists in the noration of a ficticious discussion between St. Peter and Simon Magus, with the circumstances incident to the same.

In the Epistles mentioned, as attributed to Ignatius, nothing occurs deserving of notice here. Concerning the works falsely attributed to St. Polycarp, I cannot speak, as I have been unable to consult them. I know of no reasons why we should expect to find in them anything.

The "Gospel of Barnabus," is quite lengthy, and gives an extended account of the life of Christ, agreeing in the main, with the records of the Evangelists, but so thoroughly colored with Mohamedanism, as to convey the impression that it was first written by some professed christian, and afterwards interpolated by some disciple of Mahomet. It may be worthy of mention, that in this gospel, an opinion is advanced coinciding with that held by the Basilidians, which, is that Christ was not crucified Himself, but Judas in his stead. The Basilidians held that instead of Judas, it was Simon of Cyrene.

We may now briefly examine every document in existence genuine, or forged, that has been attributed to the apostolic Fathers, and in the work of probable and undoubtful authority, every thing bearing on the question of salvation, has been quoted; and while in some of them traces of Universalism are quite discernable, the question may well be asked when is the apostolic authority for *endless punishment*? The earnest student of nominal orthodoxy, may search the records of antiquity for the same, but it will only be to find in the end, it was never there. In future numbers of the *Herald*, the writings of the *Christian Fathers* will be put under examination, and their opinions on the question we are now considering given; and if I may be allowed to anticipated the result, I would say we shall find the doctrine of Upiversalism extensively prevailing among the brightest luminaries of the church for that period. D. W. B.

Richmond, Va,

☞ The Venerable—Colonial Abingdon Church, in Gloster, Va., we are greatly gratified to know, has been beautifully refitted, and the aspect of the dear old church, is that of one of the neatest country churches in our State or elsewhere. Over the pulpit, beautifully lettered is this touching and impressive inscription—"WE PRAISE THEE, O GOD."

This meeting house, so imposing in exterior appearance, and whose interior economy is so neat and comfortable, belongs to the Protestant Episcopal denomination. Abingdon, Briton Parish church, in Williamsburg, St. Paul's, in Norfolk, and St. John's, in Richmond, are among the oldest "*glebe*" churches in Virginia. G.

Death doth not look hideous and horrible, but when it is looked upon as a monster—an enemy to nature. If thou wilt often approach it in thy thought, and make it familiar to thee, thou wilt afterwards look upon it as a friend that comes to assist, and carry thee away from the miserable condition thou art in upon earth.—*Fuller.*

Charity gives itself riches, but covetousness hoards itself poor.

More zeal.

While it is true that our cause has made rapid progress in the land, and we have become a strong and fluential church, it is nevertheless true that Universalists need more zeal and consecration to the work which Providence has assigned them. Never before were such soul-inspiring truths committed to any church. Never before was such a legacy bequeathed to mortals. Never before doctrines held of greater magnitude and importance.

We have the doctrine of the great Teacher; the faith of Abraham, of Isaih, and of Paul; and yet our zeal as a religous church, is not at all commensurate to the greatness of the work God has imposed upon us.

"Hosannas languish on our tongues,
And our devotion dies.

Too many yield a merely nominal assent to our views, instead of vitalising our religion and making practical our faith. We need to vitalize our religion, to carry out and demonstrate the doctrine of God's impartial grace, and show that it is the power of God unto salvation to every one that believeth. We need more spirituality, more religious life, more of the self-sacrificing spirit of the Master, the love of John, the enthusiasm of Paul and the ardor of Peter. We need a more *active* living faith, more devotion to the cause of truth, a more watchful, prayerful, earnest spirit.

With a better faith than others, we exhibit less zeal than they. And with a far more glorious hope, we labor with less earnestness and enthusiasm. Men and brethren, let us awake from our lethargy, be aroused from our indifference, and become consecrated to our cause, and Zion will put on her beautiful garments and prosperity dwell in our palaces. Then the word of God will have free course and be glorified. God works by means, and if we are not co-laborers together with him, he will take the kingdom from us and commit it to more faithful hands. God help us to be true to our mission as Universalists Christians, and strive together for the faith of the gospel.—*Covenant.*

IS IT HONEST.—Have you paid your preacher? Do not turn away to some other column, because you may not relish this discussion. Say have you paid him? We do not ask if you have given him anything? Not that. Have you discharged your obligation to him? Can he eat win!? Can he, and his wife, and his children, subsist on good wishes?

The preacher is alive, it may be; but what have you done to keep him alive? Are you a member of his congregation? Do you go and take your seat quietly; hear his sermon, over which he has labored many long hours—and perhaps days? Do you come out at the close, and say, "A fine sermon—an eloquent discourse?" Have you paid him for it? How can you sit in his church, and look him in the face, if you have not? The preacher may have been paid something, but who did it? Did you help? Can it be possible that any honest man would be willing that others should support the preacher while he does nothing? Are you not a member of his church? Upon what principle is it that you can escape the duty while I cannot.

Suppose we were hungry—a number of us order a repast—we all eat, drink and are satisfied. The bill must be paid. But instead of coming gentleman, and paying his the company slinks off and orden on the others, who so honorable to let it go unpaid? What would be said of that man?—Would he be considered honest?—Not he.

The man that will not pay his preacher is no beter. Not a whit. There is no use in withholding the truth.

Can such a man be a Christian?—Can such a man get to heaven? Upon what construction of the Bible could he enter the pearly gates and walk the golden streets? Does the man say he is not able to pay the preacher? That it takes all he can get to support his family? Ridiculous excuse! He can make a dollar a day, and he can pay ten dollars per annum to his preacher. Where there is a will there is a way. Suppose it does pinch him to pay it? Religion that is not worth a sacrifice is not worth a cent.—*Exchange.*

With Faith and without it.

With faith, we can do the work of God, without it we cannot.

With faith it is possible to overcome the world, without it we cannot.

With faith we may 'repeat the wonders of apostolic piety,' without it we cannot.

With faith, like Moses we can endure as seeing Him who is invisible, without it we cannot.

With faith, our trials will be for our profit, and the cross of Christ of greatest joy; without it our trials will be for our ruin, and the cross of Christ will become our heaviest burden.

With faith, we may please God, without it, it is impossible.

With faith we may add our names to the roll of immortality.

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D. W. B.

...mond, Va,

...The Venerable—Colonial Ab... Church, in Gloster, Va., we are ... gratified to know, has been ...lly refitted, and the aspect of ... old church, is that of one of ...test country churches in our ... elsewhere. Over the pulpit, ...lly lettered is this touching ...pressive inscription—"WE ...E THEE, O GOD." ...meeting house, so imposing in ... appearance, and whose inte...omy is so neat and comforta...ngs to the Protestant Episco...mination. Abingdon, Briton ...church, in Williamsburg, St. ...n Norfolk, and St. John's, in ...d, are among the oldest ...churches in Virginia. G.

... doth not look hideous and ... but when it is looked upon as ...r—an enemy to nature. If ... often approach it in thy ...and make it familiar to thee, ... afterwards look upon it ...d that comes to assist, and ...e away from the miseralbe ... thou art in upon earth.—

...y gives itself riches, but cov... hoards itself poor.

More zeal.

While it is true that our cause has made rapid progress in the land, and we have become a strong and fluential church, it is nevertheless true that Universalists need more zeal and consecration to the work which Providence has assigned them. Never before were such soul-inspiring truths committed to any church. Never before was such a legacy bequeathed to mortals. Never before doctrines held of greater magnitude and importance. We have the doctrine of the great Teacher; the faith of Abraham, of Isaih, and of Paul; and yet our zeal as a religous church, is not at all commensurate to the greatness of the work God has imposed upon us.

"Hosannas languish on our tongues,
And our devotion dies.

Too many yield a merely nominal assent to our views, instead of vitalizing our religion and making practical our faith. We need to vitalize our religion, to carry out and demonstrate the doctrine of God's impartial grace, and show that it is the power of God unto salvation to every one that believeth. We need more spirituality, more religious life, more of the self-sacrificing spirit of the Master, the love of John, the enthusiasm of Paul and the ardor of Peter. We need a more *active* living faith, more devotion to the cause of truth, a more watchful, prayerful, earnest spirit.

With a better faith than others, we exhibit less zeal than they. And with a far more glorious hope, we labor with less earnestness and enthusiasm. Men and brethren, let us awake from our lethargy, be aroused from our indifference, and become consecrated to our cause, and Zion will put on her beautiful garments and prosperity dwell in our palaces. Then the word of God will have free course and be glorified. God works by means, and if we are not co-laborers together with him, he will take the kingdom from us and commit it to more faithful hands. God help us to be true to uor mission as Universalists Christians, and strive together for the faith of the gospel.—*Covenant*.

Is it Honest.—Have you paid your preacher? Do not turn away to some other column, because you may not relish this discussion. Say have you paid him? We do not ask if you have given him anything? Not that. Have you discharged your obligation to him? Can he eat wind? Can he, and his wife, and his children, subsist on good wishes?

The preacher is alive, it may be; but what have you done to keep him alive? Are you a member of his congregation? Do you go and take your seat quietly; hear his sermon, over which he has labored many long hours—and perhaps days? Do you come out at the close, and say, "A fine sermon—an eloquent discourse?" Have you paid him for it? How can you sit in his church, and look him in the face, if you have not? The preacher may have been paid something, but who did it? Did you help? Can it be possible that any honest man would be willing that others should support the preacher while he does nothing? Are you not a member of his church? Upon what principle is it that you can escape the duty while I cannot.

Suppose we were hungry—a number of us order a repast—we all eat, drink and are satisfied. The bill must be paid. But instead of coming ...gleman, and paying his ...company slinks off and ...n on the others, who ...onorable to let it go unpaid? What would be said of that man?—Would he be considered honest?—Not he.

The man that will not pay his preacher is no beter. Not a whit. There is no use in withholding the truth.

Can such a man be a Christian?—Can such a man get to heaven? Upon what construction of the Bible could he enter the pearly gates and walk the golden streets? Does the man say he is not able to pay the preacher? That it takes all he can get to support his family? Ridiculous excuse! He can make a dollar a day, and he can pay ten dollars per annum to his preacher. Where there is a will there is a way. Suppose it does pinch him to pay it? Religion that is not worth a sacrifice is not worth a cent.—*Exchange*.

With Faith and without it.

With faith, we can do the work of God, without it we cannot.

With faith it is possible to overcome the world, without it we cannot

With faith we may 'repeat the wonders of apostolic piety,' without it we cannot.

With faith, like Moses we can endure as seeing Him who is invisible, without it we cannot.

With faith, our trials will be for our profit, and the cross of Christ of greatest joy; without it our trials will be for our ruin, and the cross of Christ will become our heaviest burden.

With faith, we may please God, without it, it is impossible.

With faith we may add our names to the roll of immortality.

A DIFFERENT GOD.

Our religous opponents sometimes bring the charge against us, that we worship a different God from what they do! The God we adore is quite different from the God they *serve*. The God Universalists worship created all men for a *good* purpose. The God Partialists serve, created a part of the human race for a *bad* purpose, foreordained them from the foundation of the world to eternal perdition. The Universalists God created to *bless*—the Partialist God to *curse*. The Universalist God has conferred an existence which will prove an injury to millions of souls. The Universalist God loves the whole world. The Partialist God loves only a part of the world. The Universalist God sent his Son to suffer and die, as an expression of his love. The Partialist God sent his Son as an expression of his wrath! The Universalist God provided a savior to save man from sin. The Partialist God provided a Redeemer to save man from his own justice and the flames of hell! The Universalist God will ultimately save all his children. The Partialist God will only save a part of his offspring. The Universalist God will bring all home to heaven. The Partialist God will torture millions of precious souls forever and ever. Surely there is quite a difference between the two Gods.—*Covenant*.

Foundering Horses.

A certain cure for founder in a horse, is to stand him in water up to his belly. I have known it practiced for fifty years; and swathing the legs in hot water, vinegar and sugar of lead, are all good to some extent; but a founder must be relieved suddenly, or the horse will show stiffness in his action, and have deformed and callous hoofs.

Water applied to the legs, I do not consider a positve cure; the disease must be attacked at the root by bleeding and purging; a few drops of blood taken from below the fetlocks will hasten his recovery. But the most certain and quick remedy that I have ever known is a green gourd. Take a large green gourd, cut it up, put it into a gallon of water and boil it down to a quart. Strain the liquid, and drench; in twenty four hours the horse will be perfectly himself. The gourd is a powerful diurtic, and will cause the horse to stale the most offensive odor.

In 1822 I traded for two fine young mares in Augusta, Georgia. I rode one of them to Kentucky, and my servant the other. Early one morning at the crossing of Clynch river, Tenn., we found one of the mares so badly foundered that she could not be led out of the stable. I procured a green gourd and drenched her as directed above. and before leaving, I directed the servant to remain until she was able to travel, expecting that he would reach home three or four days after me; the next day after my arrival, he came in, with the mare in as good plight as if nothing had happened.—*Cor. Rural World*.

Men Wanted.

The great want of this age, is men. Men who are not for sale. Men who are honest, sound from centre to circumference, true to the heart's core. Men who will condemn wrong in friends or foes, in themselves as well as others. Men whose consciences are as steady as the needle to the pole Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men that neither brag nor run; neither flag nor flinch. Men who can have courage without shouting for it. Men in whom the courage of everlasting life runs still, deep and strong.—Men who do not cry nor cause their voices to be heard on the streets, but who will not fail nor be discouraged, till judgement be set in the earth. Men who know their places and fill them. Men who know their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.

When the conference assembled in Hillsboro' some years since, on the last day of the session, a lad whose father had entertained some half a dozen preachers, entered the room where the ministers were seated in a terrible state of excitement.

"What's the matter Isaac? asked one, "you seem excited."

"Excited! I ain't excited; I am mad all over.

"What are you mad about, Isaac? Don't you know it's wrong to suffer yourself to become angered?"

"Wrong or not wrong, it's enough to make anybody but a preacher mad.—Here's every chicken on the place eat up, except the old rooster, and just now he happened to get a glimpse of you fellows, and sung out: "And must this feeble body die, "and dropped over stone dead,"

Men talk of killing time, but, alas! it is time, that is killing them.

Information Wanted.

Mrs. Elizabeth Culbreath, Newnan, Ga. wishes information of her son, Jas. T. Culbreath, who was a member of Co. D. 19th Regiment Georgia Volunteers, and last seen or heard from near the place of Johnston's surender in North Carolina, in the month of May 1865.—*Newnan Herald*.

Hope writes the poetry of a boy, but memory that of a man. It looks forward with smiles, but backward with sighs. Such is the wise Providence of God: the cup of life is sweetest at the brim; the flavor is impaired as we drink deeper, and the dregs are made bitter, that we may not struggle when it is taken from our lips.

Socrates, passing through the market, cried out, how much is here I do not need? Nature is content with little—grace with less; poverty lies in opinion; what is needful is soon provided, and enough is as good as a feast; we are worth what we do not want: our occasions are supplied, what would we do with more.

A Beautiful Retrospect.

When the summer day of youth is slowly wasting away into the nightfall of age, and the shadows of the past year grow deeper and deeper as life wears to a close, it is pleasant to look back through the vista of time upon the joys and sorrows of early years. If we have a home to shelter, or hearts rejoice with us, and friends who have been gathering round our fireside, then the rough places of our wayfaring will be worn and smoothed away in the twilight of life, while the bright sunny spots we have passed through will grow brighter and more beautiful. Happy, indeed, are those whose intercourse with the world has not changed the course of their holier feeling, or broken those musical chords of the heart whose vibrations are so melodious, so tender and so touching in the evening of age.

The Galaxy, for December contains 'Ceipher," with an illustation; has a paper from Eugene Benson "Poe and Hawthorne; one from Mary E. Wager, "Women as Physicians;" has a sketch of "Mrs. Frances Anne Kemble;" another of Richard Grant White's papers on "Words and Their Uses" and papers of lighter reading. The artieles, "Literature and Art," have a peculiar richness. *The Galaxy* $4 a year. Address Sheldon & Co., New York City.

☞ Laro, is unavoidably laid over until our next.

☞ Notice of new publications are laid over till our next.

☞ President Johnson has issued his proclamation unconditionally pardoning all who were engaged in the late war against the government of the United States.

This ought to have been done long ago.

Woman's best right—The marriage rite.

Receipts

For Cash receved for this paper since our last issue

	$ Paid	to Vol	No
S. P. B. Copeland, S. C.	1	3	6
G. P. Rowell, & Co. N. Y,	6.72	Adv.	
W. P. Kirkland, Ala.	2	3	12
Wm. Creech, "	2	3	20
John Green Sr. "	3	5	8
Mrs. Martha Lee, "	1	1	1
G. P. Moorer. "	2	3	6
S. G. Dilbure, "	2	3	6
Dr. Daniel Haygood "	3	4	20
Jonathan McClure, "	2	3	11
Mrs. P. McClure, "	2	4	1
Dr. N. B. Peacock, "	2	4	12
Wm. Cawthon, Fla.,	2	3	1
Wm. P. Allen, Ga.	2	3	8
Dr. W. H. Prichand. "	1.40	2	20
R. U. Warren, "	2	3	20
C. L. Peacock, "	4		
for self.			
Perry Peacock, "		4	12
and T. B. Myers, "			
1869 Jan. 1st			
O. J. Castleoury, "	1	3	8
D. B. Simpson, Tex.	2	3	12
Abram D. Swinson, N. C.	4		
for J. H Albritton, "		3	20
and Char. McArthur, "		3	20

OBITUARY.

Died—In Richmond, Va. Nov. 5. 1868, after a painful illness of a few days, Mrs. Mary Jane Minnis, wife of Geo. W. Minnis, in the 45th year of her age.

We feel sad, indeed, to be called upon to record the death of one so near and dear to us, and in whom were centred those genial virtues which shone with such conspicous lustre in her life. From girl-hood, had we known her, and our esteem for her was intensified, the longer we knew her. We feel our insufficiency to do justice to her memory. Her many virtues are enshrined in the hearts of all who knew her. Peacefully, and gently, she crossed the "dark Jordan," leaning upon the arm of her Savior, while angel voices fell with soft and gentle cadence upon her ear, as the "shining shore" of the redeemed, appeared in view. May God in mercy strengthen husband and children in this sore affliction.

Recently, near this place, Mrs. House, wife of Wilson House.

Recently, near this place, Mr. Green aged about 25. years—grand son fo W. C. Tally.

Appointments.

B. F. STRAIN. will preach

On the first Sunday in every month at Salem Cheerochee county, Ga.

On the third Sunday in every month Friendship Church, Dawson county, Ga.

Appointments in N. Carolina.

Rev. Dr. Andrews, of Georgia, will preach as follows:—

At Kenansville, Duplin co. the 4th Sunday in January—morning and night. Also, on Monday night.

At Prospect, Duplin co. the 5th Sunday in January, at 11. o'clock, A. M. and the Saturday before.

At Kenansville, Tuesday night Feb. 2. At Hallsville, Thursday Feb. 4. at 11. o'clock. At Locust Hill Onslow co. the first Sunday in Feb. and Saturday before, at 11. o'clock A. M.

At Kenansville, Tuesday night, Feb. 9. At Magnolia, Wednesday night, Feb. 10. At Red Hill, Sampson co. the second Sunday in Feb. and the Saturday before, at 11. o'clock, A. M.

At Falkland, Pitt co. the 3. Sunday in Feb. and the Saturday before.

At Otters' Creek, Edgecombe co. Tuesday morning, Feb. 23. At Richmond, Va. the 4 Sunday in Feb. morning and night.

Other appointments can also be made according to conveniences &c.

Please have the meetings well understood.

We commend Bro. Andrews to the brethren, as an able and experienced minister, and trust that the friends in each neighborhood, will raise what they can, to compensate him for his time and services:—also, that they will make suitable arrangements to have him conveyed to his appointments. Dr. A. is agent for the *Herald*, and will receive dues or subscribers for the same.—Editor.

GEO. P. ROWELL & CO.

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THE GALAXY FOR 1869.

With the January number is commenced the Seventh Volume of THE GALAXY. What that volume and those that succeed it are to be, will best be shown by the following announcements:

1. SUSAN FIELDING, the New Serial Story by Mrs. Edwards (so favorably known to the readers of the Galaxy as the author of "Steven Lawrence, Yeoman," and "Archie Lovell") is commenced in the January number. It is printed from the author's advanced MSS.

2. The New Serial story by Charles Reade, the advanced sheets of which have been purchased for The Galaxy, will be commenced in the March number.

3. Richard Grant White will furnish a uew series of articles on Americanisms, and will also contioue to contribute to the department of literary criticism,

4. Eugene Benson commences in the January number a series of character-studies of the leading New York Journalists.

5. Dr, W. A, Hammond will continue his articles on the Nerves and other subjects relating to psychological medicine.

6. Justin McCarthy, the Editor of the London "Morning Star," (who is now visiting this country,) will contribute a series of papers relating to European Politics, Politicians, and social movements.

7. An acute literary critic will contribute a series of articles on Living American Authors,

8. A series of exceedingly valuable articles on Food and its Adulterations will be prepared under the most competent authority.

9. A number of thoughtful writers are engaged upon articles for The Galaxy, discussing important social subjects.

10. Articles from other authors may also be expected.

The price of The Galaxy is $4 00 a year. 35 cents each.

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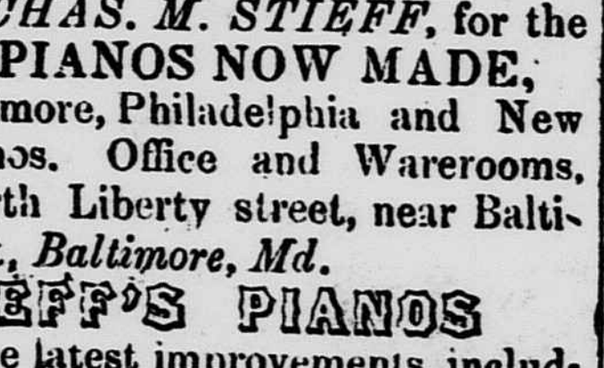
DAVID WATSON,
AGENT FOR
ADAMS PRESS CO.,
26 Cortlandt St.,
NEW YORK.

oct. 1. 6m.

Baltimore Advertisement

PIANOS! PIANOS!



A GOLD MEDAL for 1867 has just been awarded by the Maryland Institute to *CHAS. M. STIEFF*, for the BEST PIANOS NOW MADE, over Baltimore, Philadelphia and New York Pianos. Office and Warerooms, No 7 North Liberty street, near Baltimore street, *Baltimore, Md.*

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have all the latest improvements, including the Agraffe Treble, Ivory Fronts, and the Improved French Action. Fully warranted for five years, with privilege of exchange within twelve months, if not entirely satisfactory to purchaser. Second hand Pianos and Parlor Organs always on hand, from $50 to $300.

References, who have our Pianos in use: Gen. R. E. Lee, Lexington, Va., Gen. R. Ransom, Wilmington, N.C., Bishop Wilmer, of New Orleans, Rev. R. H. Phillips, Virginia Female Institute, Staunton, Va., Messrs. R. Burwell & Sons, Charlotte, N. C., Rev. R. H. Smith, Female Institute, Huntsville, Ala. [may15.1y

El Dorado Democrat,

PUBLISHED weekly at *El Dorado, Ark.*, by J. T. Osborn, at $3 per annum. A live Southern paper, and a good medium for advertising. aug1.tf

McKINNEY MESSENGER,

PUBLISHED weekly at *McKinney, Texas*, at $3 per annum, James W. Thomas, editor. It contains the latest news, and is a good advertising medium. aug1.tf

Texas Vindicator,

A LIVE, wide awake, independent paper, published at *Lamar, Texas*, at $3 per annum, J. W. Peterson, editor. Subscriptions received for six months, aug1.tf

To the SHIPPERS and PRODUCERS of *Georgia, Alabama and Florida*.

—:o:—

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Take pleasure in notifying the public that arrangements have effected for storing or shipping by steam or sail direct to Europe and American ports, the cotton crop of those sections, the natural outlet of which is through our port; and hope, in affording every facility to receive a heavy increase over the large consignments of last season. We confidently express the belief that our city will be one of the best cotton markets this season in the United States.

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W B Griffin & Co. 98 Bay Street,
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J W McDonald, Bay Street.
Tison & Gorden Bay Street.
Austin & Ellis, Bay Street.
Wm A McKenzie, Bay Street.
Harney & Co. No. 12, Stoddard's Upper Range.
Barnett & Co. No. 2, Stoddard's Lower Range.
T F Smith, Express Building, Bay Street.
W H Starke & Co, Cotton Factors and wholesale Grocers, Agents for Gullett's Steel Brush Cotton Gins and Coe's Superphosphate of Lime.

oct.1, 1m.

Shelby County Guide,

PUBLISHED WEEKLY, AT *COLUMBIANA, ALA.*,

The County Site of Shelby County, OFFERS good inducements to those who wish to make their business known to the people of the mineral district of Alabama. Though it has been recently started, it has already an excellent circulation in this and adjoining counties, which is rapidly increasing. *Terms* $2,50 per annum. W. ROBERTS,

jy1.tf Editor and Proprietor.

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WANTED: Respectable Agents (Ladies or Gentlemen) in every city and country throughout the United Sates, to act as canvassers for the new and magnificent engraving: "The Lord's Prayer." This beautiful engraving will be welcome to every Christian family, and good Agents, by engaging in its sale can make from ten to twenty Dollars a day. Address FREDK GERHARD. Post Box 4001, New York City, when a circular with full particulars for agents will be sent.

Clayton & Sledge's Debate.

We have this work for sale at the *Herald* office. Price by mail, $1.15. Universalism, as usual, shows its invincible strength.

1868 1868

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Baggage carried to and from the depot free of charge. jel.1y

Cooking Stoves and Fixtures

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Poetry.

Retrospection at the Close of the Year.

Mark how the swift-winged minutes fly,
And hours still hasten on!
How swif tthe circling months run round!
How soon the year is gone!

Let us indulge a serious thought;
The year that's past review;
What good, what evil, have we wrought?
What work have we to do?

How is our debt of love increased
To that sustaining Power,
Who hath upheld our feeble frame,
And blest each rolling hour.

For all thy favors, O our God,
Thy goodness we adore;
Thou hast our cup with blessings filled,
And made that cup run o'er.

What shall befall in futnre life,
We would not Lord, inquire:
To be prepared for all thy will,
Be this our chief desire.

Woman.

Woman, like bees should ever strive
To store the intellectual hive;
But, not like bees be so unkind,
When vex'd, to leave a sting behind.

Woman should, like the rose in June,
In virtue yield a rich perfume;
But not like the fickle flower
Whose charms are rifled in an hour.

Woman should, like the moon by
night,
Shine with a chaste, religious light;
But not resemble in her range
The silvery orb so prone to change.

Study, Essential to a Pastor's Success.

He can never preach well, who has nothing to say. The all important thing for a messenger, is the message. Of all the ways of preaching God's word, the worst is the purely extemporaneous—where man arises to speak in God's name without any solid material, and without any studious preparation. A thousand-fold better were it to read every word of an instructive discourse, in the most slavish and uncouth manner, than to vapor, in airy nothings, with suavity of mien, fluency of utterance, and outward grace of elocution. It is this which has become the opprobirum of extempore preachers; and it must be admitted that the danger is imminent. As all men dislike labor in itself considered, the majority will perform the task in the easiest way which is acceptable. And as most hearers unfortunately judge more by external than internal qualities, they will be, for a certain time, satisfied with the ready, but superficial preaching. The resulting fact is, that in numberless instances, the extemporaneous preacher neglects his preparation. If he has begun in this slovenly way while still young, and before he has laid up a store of knowledge, he will, in nine cases out of ten, be a shallow, rambling sermonizer as long as he lives. Immense gymnastic action and fearful vociferation will probably be brought in to eke out the want of theology; as a garison destitute of balls, will be likely to make an unusal pother with blank cartridges.

Omitting, for the moment, the unfaithfulness of such a ministry, the man who thus errs will find the evil consequences rebound upon himself. It is only for a time that the most injudicious or partial congregation can be held by indigested or unsubstantial matter, however gracefully delivered. They may not trace it to the right cause, but they know that they are worried it not disgusted. The minister having rung all the changes on his very small peal of bells, has nothing for it but to repeat the old chimes.

Another inevitable result of unstudied preaching, is the habit of wandering or scattering. Nothing but laborious discipline, unremitted through life, can enable a man to stick logically to his line of argument. Discerning hearers know better than the careless preacher, why, after stating his point, he constantly plays about it and about, like a boat in an eddy, which moves but makes no progress. "Skeletons," as they are ludicrously called, however good, do not prevent this evil, unless they be attorward brought out to their remotest articulations. The idle but voluable speaker, will flutter about his first head, and flutter about his second, but will make no close ratiocinative connection, and effect no fruitful deduction. Evidently he who is continually pouring out, and but scantily pouring in, must soon be at the empty bottom.

Ministerial study is a *sine qua non* of success. It is absurdly useless to talk of methods of preaching, where there is no method of preparation.

Ministerial study is two-fold—special and general. By special study, I mean that preparation for a given sermon, which is analogous to the lawyer's preparation of his case. If faithful and thorough, this may lead to high accomplishment; but as in the instances of case-lawyers, it may be carried too far, and if exclusively followed must become narrowing.—The man who grows old with no studies but those which terminate upon the several demands of the pulpit, becomes a mannerist, falls into monotony of thought, and end stiffly, drily, and wearisomely: At the same time he wants that enlargement and enriching of mind derived from wide excursions into collateral studies, of which all the world recognizes the fruits in such preachers as Owen, Mason, Chalmers, and Hall.

Yet even this inferior way of study into which busy and overtasked men are prone to slide, infinitely better than the way of idleness, oscitancy, and indecent haste. For thus the student who begin betimes, manages to pick up a great deal more than is necessary for his special task. In premeditating one sermon, he often finds hints for three more. By tunnelling into the rock of a single prophetic passage, he comes upon gems of illustration, nuggets of doctrine, and cool springs of experience, all which go into the general stock, Yet no wise student will restrict himself to the lucubration asked by next Sunday's sermon.

By general study I mean that preparation which a liberal mind is perpetually making by reading, writing, and thinking, over and above the sermonizing and without any direct reference to preaching. Such duties do indeed pour in their contributions to every future discourse with a continually increasing tide; but this is not seen at once, nor this the proximate aim. No man can make full use of his talent, who does not all his life pursue a high track of generous reading and inquiry.

Sound Arguments.

The [illegible] of one destiny, is necessarily in[illegible] the idea of one God; the [illegible] stand or fall together. The [illegible] the destiny will be in accor[illegible] the character of the God. If [illegible]d be evil, it is folly to expect a [illegible]estiny; and if the God be go[illegible], nonsense to proclaim an evil des[illegible]s coming from him. Take the [illegible]owledged attributes of God, and [illegible] the voice of reason decide that qu[illegible] of destiny.

An infinitely good being must be presumed to propose the highest possible good of his creatures, as the ultimate of their destiny. There is no conceivable motive why such a being should create at all, except only that he might do good. The whole is greater than a part, and therefore the good of the whole is preferable to the good of the part. The good sought, must be the highest good, or it can not meet the demands of infinite goodness. If there is in destiny any possible, conceivable good higher or better for man than that which God has proposed, then he has prefered a lesser to a greater good, and his goodness is not infinite. If, therefore, God is infinite in goodness, it is evident that he seeks the highest possible good of all his creatures, and that end he will reach it if he can.

2. It is plain enough, that a God of infinite wisdom could, if he were so disposed, devise a plan which, if carried into effect, would secure the highest good of all his creatures. Any error, any mistake involving the failure of the plan in any degree would argue that the wisdom which devised it was not infinite.

3. The third step in this reasoning is thus taken: Infinite power could execute the plan thus suggested by goodness and devised by wisdom; and the conclusion is, that so certain as God is infinite in goodness, wisdom and power, so certain it is, that this plan has been devised and will be executed, and the highest possible good is placed beyond all doubt as to the destiny of the race. If it be not so, there can be but one of two reasons. It will be because God could not or would not do it. If we say he would not, we deny his infinite goodness; if we say he could not, we deny his wisdom of power, or both. Choose your horn! We do not pretend to any originality in this argument, except it may be in the mere mode of presentation. For more than thirty years we have been in the conflict between Universalism and its opposition. Times without number we have seen this argument employed, but unto this day we have not seen or heard a respectable attempt to refute it or show its fallacy.

I. D. Williamson, D. D.

Two prisoners who recently escaped from an Illinois jail, afford a remarkable instance of thoughtfulness in a moment of success. After having gagged and bound the jailor and rolled him into their cell, they kindly put a pillow under his head, and spread a blanket over him and told him to ring the bell if he wanted anything.

A revivalist encountered a large sized African, and asked him: "My good man, have you found the Lord?" To which Sambo replied, in a surprised manner: "Golly, massa, am de Lord lost?"

Describe a home circle—The wedding ring.

Where Universalism does not Flourish.

It does not flounish in places of great wickedness. We challenge any man to name a solitary place in the United States, where Universalism prevails, that is noted for the iniquity of the inhabitants generally. On the other hand, the most wicked towns in this whole Union, are those where Partialism reigns triumphant. There is hardly a solitary exception to this rule to be found. We could name, if we thought proper, places in which may be found from one to six partialist societies—and which places are noted for swearing, gambling, and licentiousness. There are towns of this class in which Methodism has been preached from the very *dawn* of their existence. What we here state are FACTS—facts, too, that can be demonstrated by an appeal to the very places and circumstances required to establish them to the minds of all intelligent persons.

Now, if any man doubts what we say, let him undertake the task of proving the contrary. Let him name the village or settlement in which our faith has long been in the ascendant (and there are many such in the East) that disproves our declaration; but let him not forget to consider those places famed for their partialism, and their *wickedness too*. There are many such every where. Reader, single out in your mind those settlements proverbial for their wickedness, and tell us if endless damnation is not the prevailing sentiment of the people. The foregeing facts we particularly commend to those persons who ignorantly and falsely charge Universalism with being licentious in its tendency.

The Beautiful Hereafter.

BY GEO. A. SHUFELDT, JR.

I was reading, the other day, an account of a voyage up the Amoor River, in Western Asia. The writer was describing the customs, and habits of the various tribes of people with whom he came in contact. Among these people, were some fur traders, who made yearly voyages to the seaport in little boats made of skins stretched tightly over a frame-work. These boats were heavily loaded, and being very light and fragile, were often in danger of shipwreck. The crew consisted of six men, who worked at the oars, and when the journey commenced it was always stipulated that in case of danger to the boat or cargo the men should jump overboard to save the goods, and this, with a contempt of death unknown among Christian nations, they always did. When the danger became imminent these brave pagans would invariably jump into the sea, and meet the "King of terrors" of the Christian, with fortitude and faith in God.

A Word to Parents.

Two thirds of the young men in the community have no business qualifications whatever, and are not fitted or qualified to meet with success in an undertaking. They have no practical knowledge. Now this is the class of young men we propose to educate, so that they can be independent, fill honorable and lucrative positions, and rise to distinction; whereas, without this education, they would be drones all their lives.

Some parents, it is lamentable to state, exercise improper judgment in the management of their sons, by trying them to a business they heartily dislike, and in which they will never excel, whereas, if pursuing some avocation suited to their tastes, they might rise to success.

Their pride of character becomes humbled, their ambition blasted, their efforts paralized, and their prospects cut off forever, by the difficulties attendant on making the required change. This is all wrong; give the boy a practical education, educate him, for the times, and then let him follow some avocation to which by nature he is adapted and he will come out all right.

Idle Murmurings.

Those who are poor in worldly goods are too much disposed to complain. Poverty is the crucible in which manhood is tested. You may be poor; but if you have honor and industry and energy, you will succeed. All the envy and malice and hatred and petty meanness of your enemies cannot prevail over true manhood, we care not how humble may be its garb.

Do not stop to brood over your misfortunes. Poverty may be a misfortune—we dare say it is. But do not add to your woes criminal weakness. Go resolutely to work. Look not at your present poverty, but look forward to your future prosperity. The proud, disdainful glances of the rich; the malignity of your enemies (all honest men have enemies;) the jeers of those who plume themselves on their doubtful lineage; should but strengthen your determination to place yourself far above them all.

A little boy being asked in Sunday School—What is the chief end of man? answered, The end what's got the head on.

Clippings.

When Autumn is married to Winter, the wedding cake is always frosted.

Mock turtle—Calling your husband "my dear" in public, and "you brute" in private.

CONUNDRUMS.—What is food for the body and food for the mind? Bacon.

Why is coffee like an axe with a dull edge? Because it must be ground before it is used,

What quadrupeds are admitted to balls, dinner parties and operas? White kids.

Why is a girl not a noun? because a lass(alas!) is an interjection.

What is the color of a grass plot covered with snow? Invisible green.

How many insects does it take to make a land-lord? Ten-ants.

Which is the most sentimental river? Ohio (o-high-o.)

A beautiful extract—Helping a young lady out of a mud'hole.

Some fellows never pay a debt except when the owe a grudge.

"I'm getting fat," as the thief said when he was stealing lard.

Why is the letter L like a calf's tail? Because it is at the end of a veal.

What Miss occasions a great many quarrels? Mis-understanding.

What part of carpentry becomes a gem as soon as it is finished? A gate.

Once in a minute, twice in a moment, once in a man's life? The letter M.

A man's hat has but one nap on it; his bed has a new one every night.

When is the soup likely to run out of the saucepan? When there's a leek in it.

When a pickpocket pulls at your watch, tell him plainly that you have no time to spare.

Artists may not be guilty of direct falsehoods, but they generally give things a color.

The best advice to timid people when they get in the way of a snake is to get out of it.

Why must a man without hands be very garrulous? Because he cannot hold his tongue.

Why is a promising cricketer like flour and eggs? Because he's calcuted to make a good batter.

A man who commits suicide does a rash act; but he who eats bacon for breakfast does a rasher.

Can you spell brandy with three letters in English or French? B. R. and Y.; O. D. V.

"Raising the wind," is now denominated more classically, "exciting the financial Æolus."

We suppose that there is quite as large an amount of craft upon the land as there is upon the water.

A crusty old bachelor says he thinks it is *woman*, and not her wrongs, that ought to be *redressed*.

At a town meeting it was recently voted "that all persons in town: owning dogs, shall be muzzled.

A London court has decided that an actor is not a "laborer." Of course not; "he's no work all play."

A foreigner, desiring to remark on the domestic habits of a young lady, said, "Oh miss, how homely you are."

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If all the letters in the alphabet were to run a race, which letter would be sure to be the first in starting? The letter *s*.

Why is the first chicken of a brood like the foremast of the ship? Because it's a little for'ard of the main hatch.

"I am all heart," said a military officer to his comrades. "Pity you're not part pluck," said the colonel in command.

A certain man says one of his boys knows nothing, and the other does. The question is, which knows the most.

Why does a coal barge weigh less that an empty sack? Because, if one is a *light* weight, the other is a *lighter*.

"It's very curious," said a young lady, "that a tortoise, from whom we get all our shell combs, has no hair."

A pleasant old lady in Philadelphia has a monomania for throwing her grand-children ont of upper windows.

A showman advertises that among his other curiosities is the celebrated "difference" which has been so often split by bargain-makers. He says he has both halves of it.

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UNIVERSALIST HERALD



"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

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Religious Toleration.

I know that much has been said and written on this subject, and that I have frequently brought it before the public. But then, I also know, that too much cannot be said or written upon it, for it is of the utmost importance, that toleration in religion should be exercised in society to the full extent. The spirit of intolerance has been the fruitful source of untold misery to the human family. From this spirit, under the pretence of suppressing heresy, millions of lives have been sacrificed on the altar of bigotry and superstition; or rather, on the altar of ambition, for ambition is at the bottom of it all, the ambition to *rule*, the ambition to make men bow down to the dictation and authority of others. How simple, to try to make all men to think alike! Why, you might as well attempt to make every old watch and clock run together. The more you resort to force, to compel men to think alike, the further are they apart. The proper way, therefore, to produce the object so devoutly to be desired, i. e., uniformity of opinion, is by a friendly interchange of ideas—by meeting and discussing the different views in an amicable spirit and with a view to elicit truth and to follow it wherever found, whether among the Unitarians, Universalists, Baptists, Methodists or Presbyterians. To this end, the houses of worship of all denominations should be thrown wide open to each other, that the truth might be permitted to enter regardless of the strong barriers of prejudice. But "no," says the bigot in religion (belonging to which class there are thousands,) I cannot consent to this I will not stop to discuss the sacred subject of religion with an heretic, which I know the Unitarians and the Universalists to be; nor can I admit such kind of preachers into my pulpit. So said the Pharisees of old, in regard to Christ and his apostles, and so say the Catholic priests, to this day, concerning all the Protestant sects.—

It has been often remarked that there is less courtesy shown towards each other among preachers, than any other profession. It is ashame and a disgrace to Christianity, that it is so, but it is not the fault of Christianity: the cause is to be attributed to that which I have already pointed out, the disposion to lord it over God's heritage, the human mind, and thus prevent people from thinking for themselves.

I insist upon this subject, because I look upon religious toleration, investigation, and discussion, as the high road to knowledge, holiness and happiness. So long as people will not think, or let think, or put impediments in the way of knowledge and free inquiry, so long will they remain in ignorance sin and perdition, and under the influence of fear hatred and vice. In short, I look upon religious toleration, as the entering wedge to immortal truth.

S. J. McMORRIS.

Wetumpka, Ala.

Christianity.

How beautiful is Christianity? arrayed as she always is, or ought to be, in the robes of righteousness, justice, mercy, and love. But there is a great deal of what is called Christianity, that has not its spirit. Hideous views of religious doctrines, which are revolting to reason and to human nature, are attempted to be imposed on mankind as doctrines of Christianity. Among the rest, is the doctrine of eternal punishment. Christianity takes its name from its illustrious founder, Jesus of Nazareth, who made his advent into the world some eighteen hundred years ago, and who proved by miracles and signs, which God did through him, that he was the long looked for promised Messiah; sent to instruct mankind in the character of God, and the way of salvation. He taught the universal fatherhood of God, and the universal brotherhood of man: that one was our father, even God, and that consequently, all mankind were brethren—members of the same great family, and destined to the same glorious inheritance. That there was room enough in paradise for all God's children; and that he would, in his own good time, take them home to himself, where tears should be wiped from off all faces, and the joy of all should be full and complete. The object of Christianity, is to make mankind social and humane, to teach men to love God and one another. That it is their interest and happiness to do so. Love begets love, and produces harmony. Hatred, on the other hand, produces discord and wretchedness.—Let us then cultivate the social affections and do all in our power to spread Christianity which breathes the spirit of love—"peace on earth and good will to men;" for by doing so, we swell the sum of human happiness.

S. J. MCMORRIS.

From Manford's Magazine.

Brief Exposition.

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely, shall one say, in the Lord have I right eousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed."—Isaiah xiv. 23, 24.

This is one of the most positive proof texts to be found in the prophets, to substantiate the doctrine of universal salvation. And when taken with its parallel texts, it amounts to a demonstration. But an attempt has been made by our English translators, to weaken its force, by supplying the word *one* in the 24th verse. The 23d verse assures us, that "every knee shall bow, every tongue shall swear. What shall they swear to? Our translators would have us read "surely shall *one* say, in the Lord have I righteousness and strength." But every thorough Biblical student knows, that the word *one* has no business in the text, unless the word *each* or *every* is placed before it. Making the text read, "surely shall *each one say*," or "*Surely shall every one say*, in the Lord have I righteousness and strength."

This interpretation is sustained by Dr. Thomas Scott's note upon it. He says: "Jehovah here solemnly swears by himself, that he will irrevocably perform the righteous and faithful word, which he had spoken—for assuredly every knee shall bow in adoration and submission to him, and every tongue shall confess his name and vow allegiance to him. Surely shall *each of them* say, in Jehovah have I righteousness and strength."

"Here God confirms by oath the truth of what was foretold in the 22d verse, that the time should certainly come when all the world should give glory to him by paying him solemn worship, and by swearing or professing allegiance to him."—*Scott, in loco.* The author of the notes in the Cottage Bible says, "that the magnificent language employed in this text respecting God the Creator and Savior of the world, is expressly applied to Christ, in Romans iv. 10—22, and Phil. ii. 10 11." And surely there is no limitation in either of these texts of Scripture. The author last quoted, makes the following comment on Phil. ii. 10, 11: "At (Greek, in) the name of Jesus:" i. e., as the Savior of men; "every knee should bow;" i. e., all creatures should worship him (Rev. v. 13, 14.) Dr. Macknight, says upon Phil. ii. 10, 11, "That at the name of Jesus every knee should bow, of things in heaven—the angelic hosts must do honor to him as Savior; and things upon earth—men must do the same; and of things under the earth—all who are in the state of the dead must do this. And every tongue shall confess that Jesus Christ is Lord of all, as well as Savior." He likewise declares that there is an allusion in this Scripture to Isaiah xlv. 23.

Why I am a Universalist. No. 4.

Will the divine Father succeed by the use of the means He has devised, appointed, and is using—by his holy Spirit, his Truth, his Providence and the means of grace—will He, finally succeed in educating and influencing all souls to voluntary obedience to his moral law? This is the real question, as it regards universal salvation. It is not whether God saves all souls in this world, or before they die. We admit that all are not saved here—that all are not saved *at* death or immediately after death—but all will be saved in the fullness of times?

The *Western Christian Advocate*, a Methodist paper, if we are not mistaken, says, "Universalist are obliged to admit that men go into the eternal state unprepared, or without having been brought unto the knowledge of the truth and are saved. They also admit that they must be saved. The conclusion is, therefore inevitable, that Christ's redemptive work is carried on in the immortal state, and that all who fail of purification and holiness here will have the opportunity of securing them hereafter." This, the *Advocate* calls, a "new form of Universalism." In this he is mistaken. But, he says, "there is no proof of future repentance? What evidence is there that souls will change, improve, and grow better, purer and holier after death?

1. To suppose that there is no repentance, no reformation, no improvement in knowledge, goodness and moral character, after death, or in the future state, is entirely absurd; inasmuch as infants die in ignorance and unbelief, and so do millions of pagans who never hear the gospel in this life—and all are more or less sinful, unregenerate, unsanctified and unsaved, even when they die. This is the case with all, or nearly all professors of religion. Very few, indeed, of any denomination claim entire sanctification in this life; or at the time of their death.—Even the best Christians are only comparatively saved or sanctified in this life. All are comparatively ignorant, sinful and imperfect as long as they live here. Hence, if there is no repentance, no change, no improvement, after death, or in the spirit world, it follows, of course, that all must eternally remain in the same ignorant, sinful, imperfect state, in which they are at the moment of death. If this is so, in what respect will the future world be superior to the present? Is the Infidel, the Mohammedan, the Jew, the Romanist, the Greek, the Calvinistic, the Close-communion Baptist, to remain each the same to all eternity? There is no end to the unreasonableness and absurdity of the notion, that there is no change, and can be no improvement in souls of men after death, or in the future world. And this absurdity argues against such an idea, and in favor of the idea that whatever of reformation, improvement and sanctification are unattained at death, remain to be attained. The end of punishment, afflictions, and woes, is not attained in the present. The full development of our intellectual, social, or moral and religious faculties, is not attained in this world, therefore it remains to be attained in the future. The work of salvation is not completed in this world, therefore it remains to be completed in the spirit world. God's purpose with reference to the human race is not realized, actualized, or attained here; and as God is unchangeable, and ever seeks the same great end or consummation, it is certain to be arrived at in the future.—If no there improvement is to be made than is realized here—if there is no change, no repentance, or reformation after death—we may well say that God's moral creation results in a grand failure, a splendid abortion! Verily, God "began to build, and was not able to finish!"

If the objector asks for the precise expression in the Scriptures, "repentance after death," we grant that there is no such phrase in the Book. Our ground on this matter is, that, all the Divine promises and "threatenings,"—as they are called—contained in the Scriptures, are true, and will be fulfilled according to their intent and meaning; and whatever of either remains unfulfilled in this life remains to be fulfilled in the future. Death neither saves sinners, nor prevents their salvation. The argument may be stated thus:—

1. All the Divine declarations of punishment, contained in the Bible, *are true*, and will be fulfilled either in this world or in the future.

2. All the Divine Promises of blessing, life, righteousness and immortality, contained in the Bible, *are true*, and will be fulfilled; and so far as they as they are not fulfilled in this world, they will be in the future.

Paul declared that, "None of us liveth to himself, and *no man* dieth to himself * * * whether we live therefore, or die, we are the Lord's," his property, inheritance or possession. "For to this end Christ both died and rose and revived, that He might be Lord, both of the dead and the living." Rom. xiv, 7, 9. A Lord is an owner, a ruler. He was to judge the living and the dead at his appearing, and *and at the appearing* of his kingdom. 2 Tim. iv. 1. He went, after his resurrection, and preached to the spirits in prison who were disobedient, in the days of Noah, 1 Pet. iii. 18-20. And "for this cause was the gospel preached unto them that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. v. 6.

These passages clearly teach the chance, at least, for repentance and improvement of men after death; and also that Christ was engaged in the future state, in the work of their salvation. Jesus also declared that He would "draw all men unto himself." Now, if that promise is not fulfilled in this life, of course, it remains to be fulfilled after this life. "We *must* all appear before the judgement seat of Christ." If all do not thus appear in this life, they must appear after this life. So, too, if "Ye *must* be born again," and all are not thus born from above, in this life, it follows that it must be done in the future.

The evangelical Prophet, Isaiah, represents God as saying, "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear; surely shall say, in the Lord have I righteousness and strength—even to him shall they come, and all that are incensed against him shall be ashamed." Isa. xlv. 22-44. Again, the same prophet testifies, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things * * * *; and He will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he taken away from off all the earth, for the mouth of the Lord hath spoken it." Isa. xxv. 6-8. Paul teaches that this prophecy is to be fulfilled in the completion of the resurrection.—1. Cor. xv. 55. He further decares that, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads—they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 10.—"For as the rain cometh down, and the snow from heaven and watereth the earth, and maketh it bring forth, and bud, 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 whereunto I sent it."—Ch. iv. 10, 11.

We have seen that God calls all to look to him, to repent and be saved, and here He assures us that, as certainly, inevitably as the snow and the rain descend and accomplish their mission and object in the present world, just so sure it is, that His word shall not return unto Him void, but shall prosper in saving human souls, even till it shall accomplish that which He pleases.

1. It is the pleasure of God to save and purify all souls.

2. God's word is to accomplish all his pleasure.

3. Therefore, all souls will be finally saved by the influence of the Divine word.—*Chris. Repos.*

President's Proclamation.

The essential paragraph reads thus:

Now therefore, be it known that I, Andrew Johnson, President of the United States, by virtue of the power and authority in me vested by the Constitution, and in the name of the sovereign people of the United States, do hereby proclaim and declare, unconditionally and without reservation, to all and to every person who directly or indirectly anticipated in the late insurrection or rebellion, a full pardon and amnesty for the offense of treason against the United States, of of adhering to their enemies during the late civil war, with restoration of all rights, privileges, and immunities under the Constitution and the laws which have been made in pursuance thereof.

Zion's Herald is happy under creditable circumstances, when it sees an indication of the dissolution of Universalism, in the fact that many of our young preachers do not accept Hosea Ballou's theory in regard to no future punishment. The *Ambassador* says in reply: "Essential Universalism, is the doctrine, that love being stronger than hate, must at last overcome all forms of hate; that God being a Father, will at last bring every wandering child home; that Christ being lifted up, and so representing the Father's love, will at last draw all men unto him. Any theory as to the time when this work of redemption shall be effected, has never, with any Universalist, been a part of essential Universalism. We can differ on the minor points, wrangle if you will, and yet keep together."

Conversion of a Clergyman.

We see it stated in the English journals, that Rev. S. Minton of the Church of England, for twenty-five years a leader in the extreme Low Church party, has published a treatise in which he informs the world that he now sees that the doctrine of eternal punishment is unscriptural, and attacks that article of faith with the strongest phrases which his opinions would suggest. In other matters he is as "orthodox" as ever. His avowal created a great sensation among his friends. A recent decision of the Privy Council protects him in declarations, which before would have been inconsistent with a minister of the established church.

To Cure a Cold.

The following is from Hall's Journal of Health:

"The moment a man is satisfied that he has taken cold, let him do three things: First eat nothing; second, go to bed, cover up, in a warm room; third, drink as much cold water as he can, or as he wants, or as much herb tea as he can, and in three cases out of four, he will be well in thirty-six hours. To neglect a cold for forty-eight hours after the cough commences, is to place himself beyond cure, until the cough has run its course of about a fortnight. Warmth and abstinence are safe, certain cures, when applied early. Warmth keeps the pores of the skin open and relieves it of the surplus which oppressed it, while abstinence cuts off the supply of material for phlegm, which would otherwise be coughed up.

To Cure Corns.—We clip from an exchange, a remedy, which is said to be very effectual in removing these troublesome and painful excrescences. Should the remedy be what is claimed for it, its discovery deserves the thanks of the entire community who suffer with them:

"One teaspoonful of tar, one of coarse brown sugar, and one of saltpetre. The whole to be warmed together. Spread it on kid leather the size of the corns, and in two days they will be drawn out."

Some people affect to believe, that if the fear of an endless hell were removed from the minds of men, they would infallibly plunge into all manner of sin and wickedness. These people do not believe that the blessed in heaven will ever commit sin—is it the fear of hell which prevents them from it there, as it is on earth?

[For the Herald.

Letter From Rev. B. F. Strain.

Bro. B.: A short time ago I received an invitation from R. H. McCutcheon & Bros.; Marrietta, Ga., to visit that place, and preach for them, which I did on the second Sabbath in Dec. I preached at 11. o'clock, to a very respectable audience, and at night to a much larger one. Each time, I had the best attention, and, as far as I could judge, and from what I learned from others, the people, many of them, received the truth gladly. At the close of the meeting, I proposed to organize a society which proposition seemed to take very well. I was not aware that we had any friends in Marietta, previous to my receiving the invitation; but I think we have a sufficient number of friends to do something, if all will go to work in earnest. Bros. McCutcheon, are Universalists of the right stamp; for though they are merchants, they are not afraid to open their mouths in defence of truth: they do not shun the company of a Universalist preacher for fear of losing a customer. While at Marietta, I formed the acquaintance of Mr. Goodman of the Marietta *Journal*, whom I found to be a very pleasant gentleman, and a Universalist. I have promised to preach at Marietta, once a month, and shall do so, if they can raise a fund sufficient to justify me in so doing, which I feel satisfied can be done.

B. F. Strain.

Walesca, Cherokee Co. Ga.

To Make Cows Give Milk.

A writer who says his cows gives all the milk that is wanted in a family of eight persons, and from which was made 260 pounds of butter in a year, gives the following treatment. He says: If you desire to get a large yield of rich milk, give your cow, three times a day, water slightly warm, slightly salted, in which bran has been stirred, at the rate of one quart to two gallons of water. You will find if you have not found, by this daily practice that your cow will retain twenty-five per cent, immediately under the effect of it, and she will become so attached to the diet as to refuse to drink clear water for a very long time, but this mess she will [illegible] almost any time, and ask for more. The amount of this mess is an ordinary pailful each time, morning, noon, and night. You may well then do her best at discounting the lacteal. Four hundred pounds of butter are often obtained from good cows, and twenty are mentioned where the yield was ever at a higher figure.

Charity never fails. Prophecies shall fail when their mission is accomplished. Tongues shall cease, for there will be but one language spoken in Heaven. Knowledge shall vanish away as the light of the stars vanishes at the dawning of day: but charity shall never fail. There will be no sons of need in Heaven for charity to feed, but there will be an innumerable host of redeemed ones to love, and love forever.

Good Advice.—A Mississippi editor having given notice that he would inform free of charge, enterprising young men how to make a fortune without capical, replies to several anxious inquirers: "every one of you pull off your coats, leave off your army sixes, quit whisky, go to work, make a crop of corn, cotton, peas and potatoes: house them up, then marry an enterprising girl."

Live For Others.—God has written upon [illegible] flower that sweetens the air, upon [illegible] breeze that rocks the flower upon its stem, upon the raindrops that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every pencilled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in its light—upon all he has written, 'none of us liveth to himself."—*Templars' (of honor) Magazine.*

The Herald:

JOHN C. BURRUSS, *Editor and Proprietor.*

S. J. McMORRIS, J. L. C. GRIFFIN, B. F STRAIN, T. TWIST, CORRESPONDING EDITORS.

Notasulga, JAN. 15, 1869

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid us.

[For the Herald.

Objections to the Bible, Stated.

Rev. J. C. Burruss:

Without calling your attention to any particular passages of the Scriptures, for the present, I submit the following, which you can publish if You choose, with answer. Query:—

It is a common remark, that if we believe one part of the Bible, we must believe all. Does sense, reason, or Divine authority, sanction such an assertion? Is it not an undeniable fact, that Josephus was excluded by barely a majority of *votes*, when the books of the old testament were voted to be God's word, by the Jewish Rabbins? Is it not wrong to ascribe to God, any thing which will not harmonize with his Divine attributes? If so, is it not wrong to call that the word of God, which ascribes to Moses the commission of deeds (and that too by the express command of God) which would make even frail and sinful humanity to revolt; for instance, the slaughter of the Canaanites, and the Midianites. Do we not know that *men voted* these books to constitute the word of God, and does not reason tell us they are not? and is not reason a divine gift, not to be despised? What is infidelity? disbelieving such inconsistences as are recorded in many parts of the old Bible? Is it infidelity to think that our Heavenly Father, would not be the direct author of such barbarous crimes? Is it infidelity to think well of our Creator? I believe most parts of the Bible are the work of inspiration, because they are *self-sustaining* and *prove themselves to be so*: but other portions prove themselves to be not so, and is it wrong to so consider them? On the other hand, would not more good result to the enquiring mind of the youth, to teach him to consider them in such light as reason would direct? Is there any danger of being wise above what is written? An honest enquirer often truth.

LARO.

Whitesville, Ga.

Reply

It is no disparagement to the Bible to admit that there are portions of the old Testament, for which we should not claim inspiration. These portions, in many instances, are purely *historical*—in reference to which, no revelation was needed: others again, are biographical, and required no special inspiration to indite them. These, however, are *exceptions* to the general tenor of the Bible.

The prophecies and moral precepts, of the Bible, are palpably of Divine origin. It detracts not an iota from the *animus* of the scriptures to say, that the writings of Josephus or others, claimed to be of Divine authority. The *internal evidence* must determine us to decide what is true.

The admitted fact, that many men claim to be *gentlemen*, who *are not*, does not form the conviction within us, that THEREFORE there are *no* gentlemen! Neither does the circulation of *counterfeit* money, argue that there is *none* genuine,—but the reverse. Precisely so as we regard it, is revelation: it carries, *internal evidence* with it, of it's *Divine* sanction. Where this evidence does not accompany it, the word of God does not require us to accept it as such. The command is—"Prove all things, hold fast to that which is good." But, while we admit all this, we must not jump at rash conclusions concerning the events which transpire under the government of God. A child beholding a surgeon amputating a diseased or fractured limb, would be apt to think that this was a manifestation of wanton cruelty. And, so long as he viewed the matter, from this [illegible] stand point of thought, he could come to no other conclusion. An acquaintance, however, with the situation of the patient, and the intention of the Physician, would cause conclusions exactly the reverse. Precisely so, it seems to us, in many instances, are our conclusions (with a superficial view) concerning the dealings of God concerning his creatures. Pope was not far wrong, when he said:—

> "All discord, is harmony not understood,—
> All partial evil, universal good."

Or, with Cowper we may also say:

> "Judge not the Lord by feeble sense.
> But trust him for his grace;
> Behind a frowning providence,
> He hides a smiling face.

We do not wish to be understood as decrying *reason*—by no means, but we should have the proper *data* to *argue from*, and then our conclusions will not be apt to be wrong. These remarks, it is hoped, will prepare our minds for what follows. Our friend refers to the destruction of the Canaanites, &c as an impeachment of Divine goodness. Let us see:—It is a truth, plainly taught in the Bible, that God, "Will by no means clear the guilty.—That the wicked shall be turned into hell, (Sheol, or suddenly cut off) and all the nations that forget God". P. 9. 17. Now if the Canaanites were obnoxious to those solemn declarations of the Almighty, we do not see how it impeaches his goodness, to say that he *fulfilled his word* in reference to the persistently wicked, to which class the Canaanites belonged, as we shall now show. They were a wicked and idolatrous people. Bishop Watson, truly says:—"In the time of Moses, they were idolaters—sacrificers of their own crying, smiling infants; devourers of human flesh, addicted to unnatural lusts; immersed in the filthiness of all manner of vice. Now, it will be impossible to prove that it was a proceeding contrary to God's moral justice to exterminate so wicked a people. He made the Isrealites the executors of his justice, and in doing this, he gave such an evident and terrible proof of his abomination of vice; as could not fail to strike the surrounding nations with astonishment and terror; and to impress on the minds of the Isrealites, what were they to expect, if they followed the example of the nations whom he commanded then to cut off. "*Ye shall not commit any of these abominatiins, that we land spue not yon also out, as it spued out the nations which were before you*". Lev. 18. 28. How strong and descriptive this language! the vices of the inhabitants were so abominable that the very land was sick of them, and forced to vomit them forth, as the stomach disgorges a deadly poison".

Had they renounced their idolatrous wickedness, and returned to God, mercy awaited them as we learn in Deut. 20. 10—17. They were cut off as is distinctly stated, (Deut. 20. 18.) "*that they teach you not do after their abominations*". God has in all ages, chastised nations with the sword, pestilence and famine. A persistent course of wickedness, is just as sure to culminate in severe suffering of some sort, as that effects follow causes.

Encouraging From our Patrons.

Bro. Burruss: Herein, I send you three dollars. I am pleased with your proposition to your subscribers, and hope all will act PROMPTLY, and SEND YOU THREE DOLLARS, to aid you in procuring new type, &c.,

JOHN GREEN, SR.

Enclosed, I send you seven dollars. It should have been sent long ago, but circumstances, I could not control, prevented. Send me your discussion with Rev Dr. Pierce, and let the *Herald* continue to come, as I don't know how I could do without it. If I am yet behind, please let me know.

R. F. BARRETT.

Liberty county, Texas.

The *Advertiser* greets the *Herald*, on the latter's prosperity, and the warm friends it has everywhere, and begs to enclose $3, in "greenbacks," to be placed to the credit of Mr. E. H. Chamberlain, of this district—as true, high-toned, brave and generous a man as lives.—*Advertiser Office.*

DURISOE, KEESE & CO.,

Edgefield, S. C.

Enclosed, I send you $5, for the enlargement and improvement of the good old *Herald*. When my subscription is out, let me know, and I will renew. I hope all who take the *Herald*, will cheerfully respond, to your liberal proposition.

W. L. CLEAVELAND, M. D.

Atlanta, Ga.

The Grave of Potter.

It will be remembered by those who are familiar with the early history of Universalism in America, that when John Murray landed on the shores of New Jersey, in 1770, he met with a friend named Potter, who had built a meeting house, believing that God would send him the right kind of a preacher. When he beheld Murray, he was convinced that he was the preacher he had long believed would come. Until death, Potter remained the fast friend of Murray, who frequently preached in the house refer d to. A correspondent of the Ambassador, who has lately visited the sacred spot, thus writes.

The place is in full view of Barganet Bay, and the sandy beach beyond. The church is surrounded by a church-yard, as was the custom in olden times in this portion of the country.

On the east side of the church is the grave of Thomas Potter. This interesting spot I am sorry to say, is in a sadly neglected condition. It is enclosed by a dilapidated paling fence just ready to fall to the earth. The plainest kind of a marble stone marks the spot and on it is the following inscription:—

> IN MEMORY
> OF
> **THOMAS POTTER,**
> THE
> *FRIEND AND PATRON*
> OF
> **JOHN MURRAY,**
> AN EARLY ADVOCATE
> OF
> **Universalism in America.**
> *"Have we not all one Father.*
> Erected May 15th, 1833.

Hoping the project to make this place more attractive and that the Universalists will soon posses the grave and church.

I am &c., truly yours,

Nov. 1868. P. S. L.

☞ *The Star in the West*, has just entered upon its thirty-third volume, and appears in an enlarged form. It has long shed its benign rays over the darkened realm of mind, and still shines with increased lustre. Williamson & Cantwell Editors. Price $2. 50.

The *Christian Ambassador*, the veteran Universalist paper of N. Y. having entered upon its thirty-ninth vol. greets us under the new name of *Christian Leader*, much enlarged.—It is edited by Rev. Geo. H. Emerson, who never writes without having something to say. The former prestige of the Ambassador, is still ably maintained. Price, $2,50 per annum.

☞ Dr. M. L. Fielder having removed to Elmore Co. requests that all communications designed for him, be directed to Wetumpka, Ala.

Change in Dr. Andrews' Appointments.

Owing to unavoidable circumstances, Bro. Andrews is compelled to change the time of his appointments. The attention of our friends is called to the same.

Universalist Register for 1869

We have received a copy of this interesting annual, which contains the statistics of our denomination. It contains the names and Post Offices of all our ministers, and various other matters of interests. Price 20 cents. Address Universalists Publishing house, Boston, Mass.

"Onward."

We have received the first and second numbers, of this new and beautiful Magazine, published in N. Y. and with pleasure, introduce it to our readers. It is printed on fine book paper, beautifully illustrated with steel engravings—edited by Cap. Mayne Reid, and furnished at $3,50 per annum. Its contents, are not light and chaffy, as is the case with much of the literature of the day, but of vital interest, and ably written.—Friends are requested to call and examine our copies.

☞ *The Christian Repository.* of Montpelier, Vt. has just entered upon its forty-eighth volume, and is printed on new and beautiful type. This is the oldest Universalist paper extant, and is edited with marked ability, by Rev. E. Ballou, D. D. Price, $2,50, per annum.

Gentleness of a Child.—A lady relates a sweet little instance of a child's delicate thoughtfulness. She says: I asked a little boy last evening, "have you called your grandma to tea?" "Yes," he replied; "when I went to call her she was asleep, and I didn't want to *hollo* at grandma, nor to *shake her*; so I kissed her cheek, and that woke her very softly. Then I ran into the hall, and said pretty loud—'Grandma, tea is ready.' And she never knew what woke her."

[For the Herald.

Ancient History of Universalism. No. 3.

The next writings, after those we have considered, are the Epistles of Ignatius, seven in number; written while the author was a prisoner.—He had been condemned by the Emperor Trajan at Antioch, on account of his religious belief, and sentenced to martyrdom. These Epistles were written by Ignatius, while on his way to Rome, where the sentence was executed. Both the date, and and genuineness of these writings, have been the cause of much controversy among the learned. But granting their genuineness, the mists of uncertainty, which enshroud this subject, is not entirely removed; for we have two different versions—known as the *longer*, and the *shorter*; both of which have been claimed as genuine, and the claim supported by a wonderful amount of skill and learning.

The majority of Biblical scholars have regarded the shorter, as the production of the Apostolic Fathers; and from A. D. 1672, until near the middle of the present century, the question was generally regarded as settled. The discovery of a portion of the writings in the Syriac language, about A. D. 1849, has opened the controversy afresh, and it cannot be said to have entirely ceased. Without entering here into an extended discussion, regarding which is, or is not the genuine copy, I will give the reader all that is said in either the longer or shorter version, that expresses the opinion of the author as to the extent of salvation.

Should the larger be the correct copy, there can be little if any doubt, Ignatius was a believer in the doctrine of Universal Salvation. He says: "But ye being of the Holy Spirit do nothing according to the flesh; but all things according to the spirit. Ye are complete in *Christ Jesus who is the Savior of all men*, especially of those who believe," (Longer Epist. to Eph. chap. viii.) Again we find the following; "Those that corrupt families shall not inherit the kingdom of God. If then, those who do this, as regards the flesh, have suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine, the faith of God, for which Christ was crucified. Such an one becoming defiled, shall go away into unquenchable fire (*Eis to pur asbeston*,) and so shall every one that hears him." (Shorter Epis. to Eph. Chap. xiii.) Again, he says: "For our *God is a lover of mankind, and will have all men to be saved* and come to the knowledge of the truth."—(Longer Epistle to Philadelphians, chap. iv.) Again: "Pray for *all them*, for there is *hope of* repentance that they may be *counted worthy* of *God*." (Third Epist. Syriac version.) If a portion of the quotations above given, do not express the doctrine of universal salvation, it would be difficult to find them that do. The only expression that could militate against them, or favor the theory of endless punishment, is that containing the words "unquenchable fire;" and *they* do not occur in the same Epistle which favors the belief of the salvation of all. When we consider that others, whose Universalism was undoubted, employed the same, or simular expressions, it will be readily perceived how the seeming contradiction can be reconciled.

Ignatius died in Rome, December, A. D. 107. D. W. B.

Richmond Va. Jan. 7, 1869.

Note.—I regret I have not opportunity for a more extended notice of this father and his writings.

Tradition once affirmed, that when he was a child, he was borne in the arms of Christ.

Chrysostom states, which is more than probable, that Ignatius never saw Christ. Mention is made of this father by Iraenius, Origen, Eusebius, Jerome, and others. The genuineness of those Epistles. has been ably defended by Bishop Pearson, Cotelerius, and Du Pin: and opposed, by Blondel, and Daille.

Lardner, thinks them, in the main, genuine; but somewhat interpolated. Much valuable information can be obtained on this subject, in Du Pin's Bibliotheca Patrum, Article, Ignatius.

I would place the date of these writings, about the year A. D. 107. In this I am supported by Care, Du Pin, Echard, Lardner, Jortin, and Tillemont: and opposed, by Pearson, Le Clerc, and Fabricius, who place the bout the year A. D. 117.

Those who contend for the latter date affirm, that Trajan made but one visit to Antioch which occurred A. D. 116, when he sentenced Ignatius to martyrdom, and designated Rome, as the place for the sentence to be carried into execution. But there is good authority for the assertion, that Trajan was in Antioch, A. D. 107. But without arguing the question at length here, the reader can consult Smith's Dict., *Greek* and *Roman* Biography. vol. 3, page 1168, and Echard's Eccl. Hist. page 244. where the statement is positively made, that Trajan was in Antioch, early in January, A. D. 107. The Epistles must have been written between that month, and December of that year. The opinion has, I think, pervailed among Universalists, since the time of the learned Dr. Ballou, that Justin Martyr was the first christian writer that employed *Gehenna*, to represent a place of suffering for the wicked after death.

If the longer recension of the Ignatian Epistles, can be accounted genuine, this word was so employed, half a century before the time of Justin; for in Epist. to Eph. chap. 16 when in the shorter recension, occur the words, "*Eis to pur asbeston*." (Into unquenchable fire.) In the longer. we have, into *Gehenna* (*eis geennan.*)

Is the Syriac version, the whole of chap. xvi. is wanted. There is little, if any comfort for the believer in endless misery in the above.

Half a century after Ignatius, we find Justin Martyr, employing this word. Justin, could not be considered a believer in endless misery; and nearly a century later, we find Clemens Alexandrinus, making use of this word, and as Dr. Ballou, observes, Clemens, was a Universalists.

And further, when we consider the strong Restoration views, I have quoted from the same Epistle containing the word *gehenna*, it does not seem possible, or probable, that the author believed in the present nominal orthodox application of the word, but rather. in the ultimate restoration to holiness and happiness of the entire intelligent creation. The most able advocate for the longer recension, is Whiston, in his "PrimitiveChristianity revived," London, 1711. In that he is opposed by the majority of English, French, and German critics.

[For the Herald.

The Negro Funeral.

Forty years ago, the practice of performing funeral ceremonies, was far more common than it is now. In a settlement where there were a great many colored folks, an old crippled negro preacher performed all the funeral services over the blacks that died. One day, word was sent to our Rev. colored preacher, to be at the graveyard at such an hour, to perform the funeral service over one of the colored folks that had died. At the hour appointed, the coffin was at the graveyard ready for interment; but no preacher. The people waited, till they concluded some accident had happened to the preacher, and they commenced to lower the coffin down into the grave. All of a sudden, our preacher was seen coming some fifty yards distant, hobbling along in great haste. Instantly he drew off his hat, waved it round, and bawled out "Lower up dat nigger out ob dat grabe, sometin got to be sed ober dat nigger afore you hise um down into dat grabe." His command was instantly obeyed, and soon his reverence was standing at the head of the coffin "We all come from dus, and we all go back to dus, an den I don' know where um go. Dare dat will do, hise um down into de grabe, an let um go where um gwine to go". So down they histed the coffin agreeably to orders, and completed the work of burial with becoming solemnity. All then made for home, reflecting, that there was some good sense in that short and singular funeral ceremony.

M. Gardner.

☞ We reproduce article No. 3. on the "Ancient history of Universalism" because, when it was before published, we were absent, and many errors occurred.

A Good Maxim. Go not where there is no room for Christ.

[For the Herald

A Word about Hell.

Not long since, a Methodist minister said at a camp-meeting; "Take and heat a furnace so hot that it will melt cast steel like wax, and then hell is seven-fold hotter than such a furnace". With an audible voice, a young man in the congregation said:—"That's false doctrine, for I am right from the place, and hell is not half as bad a country as many say it is". This same young man was last year a regular mourner; he now begins to reason, and says: "how does that preacher know that hell is so hot, has he been there? or where does he get his information? All such preaching is mere *stuff*, and never made one pure Christian". So all reflecting, sensible people will say.

M. Gardner.

Bastrop, Tex.

Questions For Calvinists.

By Rev. Eli Ballou, D. D.

1. If God from all eternity "elected some" of the fallen race of Adam to be saved thro' a Redeemer, not being moved to elect them by any foreseen conversion, faith, repentance or good works on the part of the creature moving Him thereto, and passed by or did not elect others who are no worse, either by nature or practice, than those he elects to save, is He not *partial* in so doing?

2. If He thus passes by or reprobates those whom He never intended to save, is He "good unto *all*, and are his tender mercies over *all* his works"? Ps. clxv. 9. Is he good to the reprobates?

3. Is there any way by which the reprobates, or non-elect can be saved?

4 Was God good to them in creating them?

5. Is God good to them in sustaining them in conscious being?

6. If a good God can consistently create, and preserve intelligent beings in endless misery, what would an evil God do? Could the devil do worse than this?

7. May not all the divine elections and non-elections taught in the Bible be explained consistently with the idea that they pertain to the *progress* of the divine government—not directly to the end—and are in harmony with the final salvation of souls?

8. Is not this view of election and non-election, far more consistent with the goodness, wisdom and general character ascribed to God in the Scriptures, than the Calvinistic doctrine of election to endless life and reprobation to endless death?

Questions For Arminians.

By Rev. Eli Ballou, D. D.

1. Does the Arminian view of election and final reprobation at the day of judgment, really ascribe any better character to God than the Calvinistic plan?

2. Is it not true, that, allowing that there is a difference between *necessity* and *certanty*, whatever God foreknows will come to pass, is just as *certain* as if it were decreed?

3. Is it not certain that every soul will be saved that God eternally foreknew will be?

4. Is it not certain that every soul, and just as many, will be lost, as God eternally foreknew will be lost?

5. Was God good to those whom He eternally knew or foreknew, will be lost, in creating them?

6. If God knows that an infant will be saved if he calls it away from earth to day; and that it will be damned if he allows it to grow up to manhood or womanhood, is He good to it in preserving its existence here, knowing the dreadful result?

7. Can an endless punishment, which excludes the punished from all good and happiness. and fixes the soul in hopeless despair, be, in any way, shown to be consistent with the revealed character and attributes of God—with infinite goodness, wisdom, power, justice and mercy?

8. Does God appoint and use means to save such souls as He knows will never be saved?

9. Does God undertake to do what He knows will never be done?—to save those who will never be saved?

Candid, intelligent, well written answers to the preceding questions, if forwarded to us over a responsible name. will be inserted in the *Repository*, and the name of the writer will be kept secret if desired.

"Can't be Anybody."

"I can't be any body. I've nothing to make anybody of myself with," said a boy whom we will call Charles Haight.

You have spoken truly, Charles. You have not a quality that makes a man—a man who makes his mark which thousands can imitate. You lack patience, energy, perseverance, and that gravity that wins its way to hearts. Yet you want to be great, to be a pattern for the many, but are not willing to toil, and it is exactly so with thousands. They want to be, but are too indolent for exertion.

A Beautiful Boq[uet]

We adopt the language [of a con]temporary who says.

We are in receipt of a [...] pamphlet of one hundred p[ages, en]titled *Vick's Floral Guide* [...] from James Vick Florist a[nd Horti]culturist, of Rochester N. [Y. It] is deserving of a special no[tice. The] work is handsomly illustr[ated with] about 150 fine wood engr[avings of] flowers and vegetables, and [a] colored plate of a Boquet of [...] It is indeed an illustrated [...] of rare vegetables and fl[owers] which Mr. V. is a deale[r ... a] guide to the best mode of c[ulture ...] Our copy is at the service [of any bo]dy who may wish to make [...]

Success in any lawful p[ursuit can] only be obtained (honestly) [by untir]ing vigilance, perseveran[ce and a] firm faith in the reward o[f ...]ng.

Three things to adm[ire—Intel]lectual power, dignity, and [...]ness.

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Three things to pray f[or—...] peace. and purity of heart.

WHAT WE NEED, AND MU[ST HAVE.] Will Our Patrons Ass[ist?]

We wish to bring out th[e Herald in] the Spring, enlarged, in a[...] A new outfit for our office [...] to do this. We must have [...] *new rules*, and in fact, ever[ything] is needed to make up the b[...] paper. We desire much [to enlarge] the *Herald*, and have it pri[nted on new] material. To get the neces[sary mate]rial to do this, will cost seve[ral hundred] dollars. We are not able [from our own] resources, to procure the [needed ma]terial. What we propose [is this:] That all our subscribers s[end ...] for which they shall be du[ly credited] for the paper. The extra [...] buy the material needed. [...] such as have already paid [...] to remit us an additional [...] this purpose. In this way [the neces]sary amount of money can [be raised] for the improvement of [the paper,] while every man shall be du[ly credited] for the money he send[s ...] friends will second this pro[position, we] will give them a neater an[d better pa]per without any advance o[n the pres]ent price. Many are ab[le, and will] no doubt, make *donations* f[or this pur]pose. Let us have aid in [this matter] without delay. It will be [a great com]fort, to aid in establishing [a Univer]salist press in the South, [...] preach after we are dead.

Rev. M. W. Graham [will preach] the funeral of the late W. [...] on the 4th Sunday in [...] Universalist Church in [...] Florida.

The Phrenological Journ[al is as] good as ever. Price $3. W[e will send] it and the *Herald*, for $4 [...]

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Married—In Walton c[o. ...] 6. 1868. John Williamso[n ...] Cawthon, (son of the [...] Cawthon, and youngest c[hild of for]ty four children) to Miss [...] Brown, by Rev. J. D. Ca[wthon,] Walton co. Fla.

The above J. W. S. Caw[thon is] only four years old, ga[ve all] that had been given him [...] beggar.

OBITUAR[Y.]

Departed this life on F[...] the 6th of Nov., 1868, a[t his resi]dence, in Pickens coun[ty ...] Thomas B. Cockerell, [...] eight years of age. T[he deceased] was a native of Chester [District, S.] C. He removed directly [to ...] field District, S. C., to [...] in 1845, and settled on C[...] where he resided until his [death.]

The writer of this brief [notice has] known him for more than t[...] and it is but giving expre[ssion to the] sentiments of the entire [community] in which he was known, [to say that] Thomas B. Cockrell was [an honest,] upright man, and univers[ally respect]ed by his neighbors. His [death was] very sudden: He had [been at a] sale in the neighborhood, [and] came home in the evenin[g, ate his] supper and retired to be[d ...] But when the family ca[lled him to] breakfast in the mornin[g, he was] found to be dead. T[hus in the] midst of life, we are in [death. He] left a widow and six child[ren ...] is death, but we have ho[pe that] his is, his eternal gain.

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...LLANY.

...d by Care, Du Pin, ... Jortin, and Tille- ...d, by Pearson, Le ...ius, who place the ... D. 117. ...end for the latter ...Trajan made but one ...hich occurred A. D. ...tenced Ignatius to ... designated Rome, ...e sentence to be ...tion. But there is ... the assertion, that ...ntioch, A. D. 107. ...ing the question at ...reader can consult ...Greek and Roman ...3, page 1168, and ...ist. page 244, where ...positively made, that ...ntioch, early in Jan- ... The Epistles must ...ten between that ...mber of that year. ... I think, pervailed ...sts, since the time of ... Ballou, that Justin ...rst christian writer ...Henna, to represent a ... for the wicked after ...

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UNIVERSALIST HERALD---DEVOTED TO RELIGION, AND INTERESTING MISCELLANY.

A Beautiful Bouquet.

We adopt the language of a cotemporary who says:

We are in receipt of an elegant pamphlet of one hundred pages, entitled Vick's Floral Guide for 1869, from James Vick Florist and Horticulturist, of Rochester N. Y. which is deserving of a special notice. The work is handsomly illustrated with about 150 fine wood engravings of flowers and vegetables, and an elegant colored plate of a Boquet of Flowers. It is indeed an illustrated catalogue of rare vegetables and flowers, (in which Mr. V. is a dealer,) with a guide to the best mode of cultivation. Our copy is at the service of any lady who may wish to make selections.

Success in any lawful pursuit can only be obtained (honestly) by unceasing vigilance, perseverance, and a firm faith in the reward of well doing.

Three things to admire—Intellectual power, dignity, and gracefulness.

Three things to hate—Cruelty, arrogance, and ingratitude.

Three things to pray for—Faith, peace, and purity of heart.

WHAT WE NEED, AND MUST HAVE.

Will Our Patrons Assist Us?

We wish to bring out the Herald in the Spring, enlarged, in a new dress. A new outfit for our office is required to do this. We must have new type, new rules, and in fact, everything that is needed to make up the body of the paper. We desire much to enlarge the Herald, and have it printed on new material. To get the necessary material to do this, will cost several hundred dollars. We are not able of our own resources, to procure the needed material. What we propose, is this:—That all our subscribers send us $3; for which they shall be duly credited for the paper. The extra dollar will buy the material needed. We request such as have already paid in advance, to remit us an additional dollar, for this purpose. In this way the necessary amount of money can be raised for the improvement of the paper, while every man shall be duly credited for the money he sends. If our friends will second this proposition, we will give them a neater and larger paper without any advance on the present price. Many are able, and will no doubt, make donations for this purpose. Let us have aid in this matter without delay. It will be a noble effort, to aid in establishing a Universalist press in the South, which will preach after we are dead.

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The Phrenological Journal is still as good as ever. Price $3. We will send it and the Herald, for $4

Our zealous friends can procure us many subscribers, if they will. New Year's presents in this way, will be duly appreciated.

Married.

Married—In Walton co. Fla. Dec. 6. 1868. John Williamson Shebane Cawthon, (son of the old vete an Cawthon, and youngest child of twenty four children) to Miss Mariah E. Brown, by Rev. J. D. Cawthon all of Walton co. Fla.

The above J. W. S. Cawthon, when only four years old, gave a dollar that had been given him, to a poor beggar.

OBITUARY.

Departed this life on Friday night the 6th of Nov., 1868, at his residence, in Pickens county Alabama, Thomas B. Cockerell, about sixty eight years of age. The deceased was a native of Chester District, S. C. He removed directly from Fairfield District, S. C., to this county in 1845, and settled on Coldfire creek, where he resided until his death.

The writer of this brief notice has known him for more than twenty years, and it is but giving expression to the sentiments of the entire community in which he was known, to say, that Thomas B. Cockrell was an honest, upright man, and universally esteemed by his neighbors. His death was very sudden: He had attended a sale in the neighborhood on Friday, came home in the evening, eat his supper and retired to bed as usual. But when the family called him to breakfast in the morning, he was found to be dead. Truly "in the midst of life, we are in death." He left a widow and six children to mourn his death, but we have hope that their loss is his eternal gain.

W. J. Cawthon son of Wm. and Nancy Cawthon, died in Elmira prison, N. Y. 1864. He was a member of the Universalist church in Walton co. and left many friends.

Appointments.

Appointments in N. Carolina.

Rev. Dr. Andrews, of Georgia, will preach as follows:—

At Kenansville, Duplin co. the 5th Sunday in January—morning and night. Also, on Monday night.

At Prospect, Duplin co. the 1th Sunday in February, at 11. o'clock, A. M. and the Saturday before.

At Kenansville, Tuesday night Feb. 9. At Hallsville, Thursday Feb. 11. at 11. o'clock. At Locust Hill Onslow co. the 2nd Sunday in Feb. and Saturday before, at 11. o'clock A. M.

At Kenansville, Tuesday night, Feb. 16. At Magnolia, Wednesday night, Feb. 17. At Red Hill, Sampson co. the third Sunday in Feb. and the Saturday before, at 11. o'clock, A. M.

At Falkland, Pitt co. the 4. Sunday in Feb., and the Saturday before.

At Otters' Creek, Edgecombe co. Tuesday morning, March, 2. At Richmond, Va. the 1 Sunday in Mar. morning and night.

Other appointments can also be made according to convenience &c.

Please have the meetings well understood.

We commend Bro. Andrews to the brethren, as an able and experienced minister, and trust that the friends in each neighborhood, will raise what they can, to compensate him for his time and services—also, that they will make suitable arrangements to have him conveyed to his appointments. Dr. A. is agent for the Herald, and will receive dues or subscribers for the same.—Editor.

B. F. STRAIN. will preach

On the first Sunday in every month at Salem Cherokee county, Ga.

On the third Sunday in every month Friendship Church, Dawson county, Ga

Receipts

For Cash receved for this paper since our last issue

		$ Paid	to Vol	N
J B McCann,	N C	2	3	8
Thos Mathews	”	4		
for C T Stevens	”		4	8
John Powell,	”	1	2	10
John Congleton,	”	2		
for Calvin Joyner,	”		2	24
Rev J A Inman,	”	2	4	1
Dr W L Cleaveland,	Ga.	5		
for new Type.				
Rev B F Strain,	”	4		
for F Huffstutler,	”		3	21
B W Payne,	”		3	13
and E C Hardin,	”		3	8
R H McCutchen & Bro.	”	1,15		
for Clayton & Sledges Dis.				
Geo S Haslem,	”	3	2	24
R J Goodwin,	”	3	4	12
John Carlisle,	”	2	3	16
E B Arms,	Ala.	3		
for J A Kelsoe,	”	0	2	20
and Jas Page,	”	0	3	20
John Harry,	”	1	2	12
J L Statrard,	”	2,50	job.	
W A Shaw,	”	2	job.	
Maj H H Armstrong,	”	2	3	6
Sloan Armstrong,	”	2	3	1
Armstrong & Sons	”	5	adver.	
J H Finch,	Ill.	0.40	2	20
Mrs A P Davis,	”	0,50	2	20
W T Tolsome,	Fla.	1,40	2	20
J P Sale,	Tex.	2	3	16
Dr R E Rowell,	”	2		
for B M Giles,	”		3	21
R F Barrett,	”	7	3	20
and Pierce and Burruss' Dis.				
Rev M Gardner,	”	11,35		
for Robert Tyler,	”		3	19
R Hobbs,	”		3	19
W C Bevel;	”		3	16
D E Lawhon,	”		3	19
Wm Hennis,	”		3	16
B F Gardner;	”		3	8
and books.				
Rev J L C Griffin,	Va.	3		
for M Walls,	”		3	16
Rev James Quinter,	O.	0,75		
for Burruss Discussion.				
T D Hardy,	Ark.	10		
for self	”		4	12
Mrs R A Greer,	”		3	22
and T B Parker;	”		3	22

—Herald of Peace is the name of a sixteen page quarto, published in Chicago, Ill., by members of the Society of Friends. It is devoted to the cause of Peace and general religous improvement. It is an excellent family paper. It is issued at the low price of $1.50 per year.

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40 Park Row, NY

THE LA GRANGE REPORTER,

LA GRANGE GEORGIA.

The Paper for the People and the Defender of their Constitutional Rights and Liberties.

THE LA GRANGE REPORTER, printed on clean white paper, from bran new type, of large size and filled with political news, and agricultural matter, presents attractions worthy of patronage.

The REPORTER has entered upon the twenty-fifth year of its publication, during which time it has been regularly issued. Desiring to extend its circulation and usefulness, we furnish it to subscribers at the following rates:

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Proprietors,

La Grange. Georgia.

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AMEERICAN

Newspapers Directory,

CONTAINING

ACCURATE LISTS OF ALL THE NEWSPAPERS and PERIODICALS PUBLISHED in the UNITED STATES and TERRITORIES, and the DOMINION OF CANADA, AND BRITISH COLONIES OF NORTH AMERICA; TOGETHER WITH A DESCRIPTION OF THE TOWNS AND CITES IN WHICH THEY ARE PUBLISHED.

NEW YORK:

GEO. P. ROWELL & CO.,

Publishers & Newspaper Advertising Agents,

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A HANDSOME OCTAVO VOLUME OF 300 PAGES BOUND IN CLOTH.

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A work of great value to Advertisers, Publishers and others, who desire information in relation to the Newspapers and Periodicals of North America.

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THE GALAXY FOR 1869.

With the January number is commenced the Seventh Volume of THE GALAXY. What that volume and those that succeed it are to be, will best be shown by the following announcements:

1. SUSAN FIELDING, the New Serial Story by Mrs. Edwards (so favorably known to the readers of the Galaxy as the author of "Steven Lawrence, Yeoman," and "Archie Lovell") is commenced in the January number. It is printed from the author's advanced MSS.

2. The New Serial story by Charles Reade, the advanced sheets of which have been purchased for The Galaxy, will be commenced in the March number.

3. Richard Grant White will furnish a new series of articles on Americanisms, and will also continue to contribute, to the department of literary criticism

4. Eugene Benson commences in the January number a series of character-studies of the leading New York Journalists

5. Dr. W. A. Hammond will continue his articles on the Nerves and other subjects relating to psychological medicine.

6. Justin McCarthy, the Editor of the London "Morning Star," (who is now visiting this country.) will contribute a series of papers relating to European Politics, Polticians, and social movements.

7. An acute literary critic will contribute a series of articles on Living American Authors.

8. A series of exceedingly valuable articles on Food and its Adulterations will be prepared under the most competent authority.

9. A number of thoughtful writers are engaged upon articles for The Galaxy, discussing important social subjects.

10. Articles from other authors may also be expected.

The price of The Galaxy is $4 00 a year. 35 cents each.

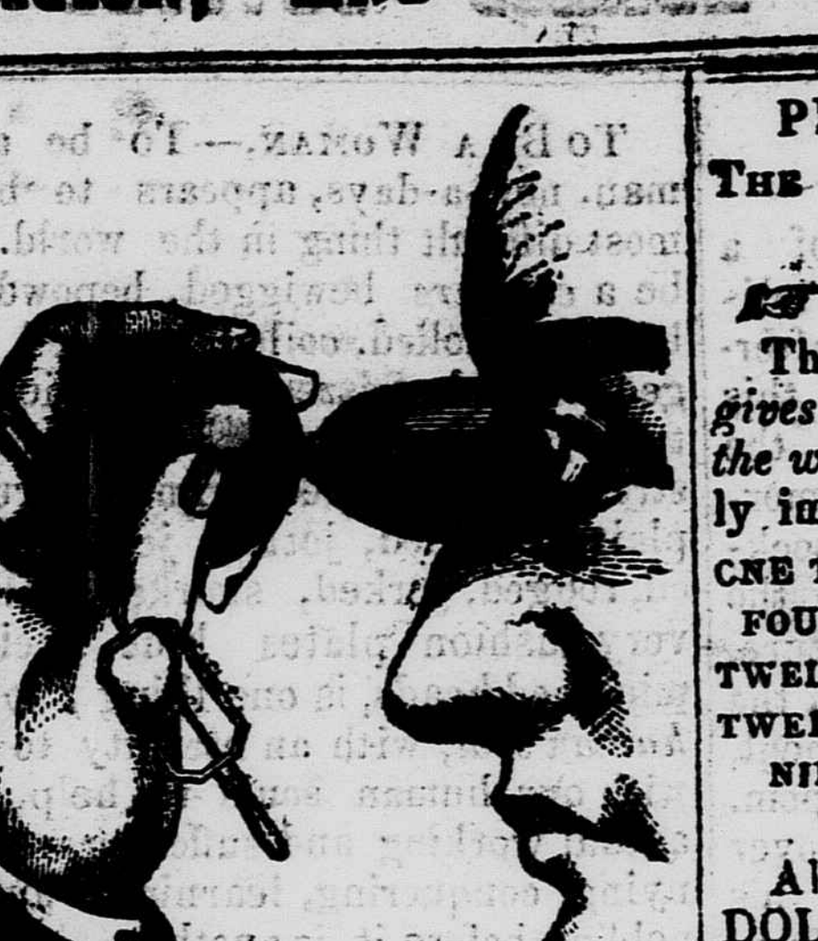
SHELDON & CO., Publishers,

No. 498 and 500 Broadway, N. Y.

G. W. Carleton, 497, Broadway, New York, is publishing a Magazine, monthly; for the youth of America, entitled "Onward," conducted by Captain Mayne Reid, at $3. 50 per annum. It is neat and interesting, and will delight the youth of the country.

THE AMERICAN GUARDIAN,

A weekly Temperence, 16 page paper, is published by George S. Ferguson & Co., 25 North Sixth Street, Philadelphia, Pa., at 2 00 a Year. Or $1.00 for 6 Month



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5 Sore Eyes;
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7 Opthalmia; or inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation;
8 Photophobia; or Intolerance of light,
9 Over-Worked Eye,
10 Mydesopia—moving specks or floating bodies before the eye.
11 Amaurosis, or Obscurity of Vision,
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Any one can use the IVORY EYE CUPS without the aid of Doctor or Medicine, so as to receive immediate and beneficial results, and never wear spectacles; or, if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money!

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Some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office

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VOICE TO THE BEREAVED,

OR COMFORT IN SORROW.

The substance of a discourse delivered at Locust Hill, Onslow Co. N. C. Sunday morning, May 31. 1868, by John C. Burruss. Sent by mail, anywhere, for 10 cts.

Three things to wish for—Health, friends, and a cheerful spirit.

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Splendid Offers for 1869.

This popular Monthly gives more for the money than any in the world. For 1869, it will be greatly improved. It will contain

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Or, the Last Days of Lee and his Paladins

By J. Esten Cook,

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OF "SURRY," of which Mohun is a Sequel, Ten Thusand copies were almost immediately sold. The new work is still more intensely interesting. Printed on fine-toned paper, and richly bound in cloth, with upward of 500 pages, it has for its frontispiece a fine steel medallion head of Gen. Lee, and four beautiful illustrations in Homer's best style. Either book is sent by mail, post free, on receipt of the price, $2,25. For sale by all Booksellers and Newsdealers in town and country

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With the COTTAGE PRESS and the printing material accompanying it, every man can do his own printing neatly, quickly and cheaply.—They are so simple in construction, that a boy ten years old can easily manage the largest size. Printed instructions are sent with each office, enabling the purchaser to get at work without a previous knowledge of printing. A circular, containing full description, prices, testimonials, &c., sent free to all. Our Specimen Sheets of type cuts, &c., ten cents.

DAVID WATSON,

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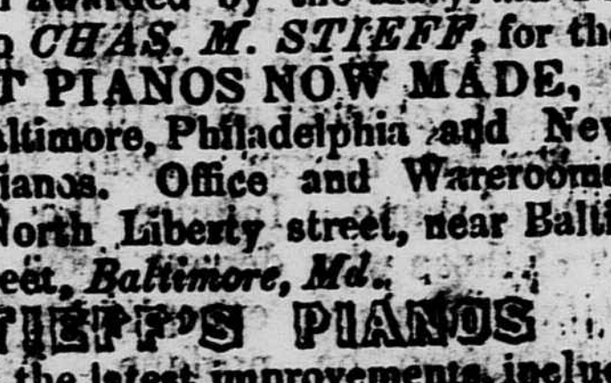
NEW YORK.

oct. 1. 6m.

Baltimore Advertisement

PIANOS! PIANOS!



A GOLD MEDAL for 1867 has just been awarded by the Maryland Institute to CHAS. M. STIEFF, for the BEST PIANOS NOW MADE, over Baltimore, Philadelphia and New York Pianos. Office and Warerooms, No 7 North Liberty street, near Baltimore street, Baltimore, Md.

STIEFF'S PIANOS

have all the latest improvements, including the Agraffe Treble, Ivory Fronts, and the Improved French Action. Fully warranted for five years, with privilege of exchange within twelve months, if not entirely satisfactory to purchaser. Second hand Pianos and Parlor Organs always on hand, from $50 to $300.

References, who have our Pianos in use: Gen. R. E. Lee, Lexington, Va. ... R. Ransom, Wilmington, N. C. ... Wilmer, of New Orleans, ... Phillips, Virginia Female Institute, Staunton, Va., ... Charlotte, N. C., ... Female Institute, Huntsville, Ala. [may15.1y

El Dorado Democrat,

PUBLISHED weekly at El Dorado, Ark., by J. T. Osborn, at $3 per annum. A live Southern paper, and a good medium for advertising. aug1.tf

McKINNEY MESSENGER,

PUBLISHED weekly at McKinney, Texas, at $3 per annum, James W. Thomas, editor. It contains the latest news, and is a good advertising medium. aug1.tf

Texas Vindicator,

A LIVE, wide awake, independent paper, published at Lamar, Texas, at $3 per annum. J. W. Peterson, editor. Subscriptions received for six months, aug1.tf

To the SHIPPERS and PRODUCERS OF Georgia, Alabama and Florida.

—:o:—

THE undersigned COTTON FACTORS AND COMMISSION MERCHANTS, of

SAVANNAH, GEORGIA,

Take pleasure in notifying the public that arrangements have effected for storing or shipping by steam or sail direct to Europe and American ports, the cotton crop of those sections, the natural outlet of which is through our port; and hope, in affording every facility to receive a heavy increase over the large consignments of last season. We confidently express the belief that our city will be one of the best cotton markets this season in the United States.

Ferrell & Weslow, Bay Street.
Davant & Waples, Bay Street.
Adas. Washburn & Co., Stoddard's Lower Range.
Sloan Groover & Co. Bay Street.
John W Anderson's Sons & Co. Drayton Street.
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P H Behn, Bay Street.
L J Guilmartin & Co. Bay Street.
E W Drummond & Bro. Bay Street.
W B Griffin & Co. 98 Bay Street,
H H Colquitt, 98 Bay Street.
J W McDonald, Bay Street.
Tison & Gorden Bay Street.
Austin & Ellis, Bay Street.
Wm A McKenzie, Bay Street.
Harney & Co. No. 12, Stoddard's Upper Range.
Barnett & Co. No. 2, Stoddard's Lower Range.
T F Smith, Express Building, Bay Street.
W H Starke & Co, Cotton Factors and wholesale Grocers, Agents for Gullett's Steel Brush Cotton Gins and Coe's Superphosphate of Lime.

oct. 1, 1m.

Shelby County Guide,

PUBLISHED WEEKLY, AT

COLUMBIANA, ALA.,

The County Site of Shelby County.

OFFERS good inducements to those who wish to make their business known to the people of the mineral district of Alabama. Though it has been recently started, it has already an excellent circulation in this and adjoining counties, which is rapidly increasing. Terms $2,50 per annum. W. ROBERTS,

jy1.tf Editor and Proprietor.

Comfort and Economy Combined

BY STOPPING AT THE

CENTRAL HOTEL

(Shiver House,)

Plain Street, COLUMBIA, S. C.

WHERE the FARE is as GOOD as at any house in the city, at $2,50 for the first day, and $2,00 for every day after the first. ONE TRIAL is all that is needed to prove the truth of the foregoing.

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WANTED: Respectable Agents (Ladies or Gentlemen) in every city and country throughout the United Sates, to act as canvassers for the new and magnificent engraving: "The Lord's Prayer." This beautiful engraving will be welcome, to every Christian family, and good Agents, by engaging in its sale can make from ten to twenty Dollars a day. Address FREDK. GERHARD. Post Box 4001, New York City, when a circular with full particulars for agents will be sent.

Clayton & Sledge's Debate.

We have this work for sale at the Herald office. Price by mail, $1.15. Universalism, as usual, shows its invincible strength.

1868 1868

AMERICAN HOTEL,

Alabama Street, . . . ATLANTA, GA.

Nearest House to the Passenger Depot.

White & Whitlock, Prop'rs.

W. D. Wiley, Clerk.

HAVING re-leased and renovated the above Hotel, we are prepared to entertain guests in a most satisfactory manner. Charges fair and moderate. Our efforts will be to please.

Baggage carried to and from the depot free of charge. jel.1y.

Cooking Stoves and Fixtures

OF ALL SIZES, for sale low, by

ARMSTRONG & SONS.

Poetry.

"The following lines were suggested by the remark of an invalid friend, who said to me that she was only waiting God's call, to be released from suffering and go "Home."

I am waiting.

I am waiting, only waiting
 For my Heavenly Father's call,
When I hear the welcome summons—
 Gladly I'll relinquish all,

Summer flowers have bloomed and faded,
 Since in weariness and pain
Wistfully I've watched their changes,
 Hopeing for release, in vain.

One by one, earth's ties are breaking,
 One by one, life's chords are riven—
Soon the last one will be severed,
 Then will rest, sweet be given.

For the many earthly blessings,
 I have tasted here below—
For the kindly friends thou'st given,
 I would thank thee e're I go.

Hark! methinks the angels whisper,
 "Come where love and beauty dwell,
Join with us the Heavenly chorus
 Lo! He doeth all things well."

Now in faith and trust dear Father—
 I would lay my hand in Thine,
Bid farewell to earthly beauty,
 And my all to Thee resign.

Lead me through the shadowy valley.
 Show my weary feet the way—
Let Thy lights illume my pathway—
 To the gates of Endless Day.

LENA.

Loami, Ill., Jan. 1869.

Acrostic.

Afar on the desert, a wild flower was dying—
Cold, shivering it lay at the traveller's feet;
How withered—its beauty forever departed;
So worthless, it seemed but for perishing meet.
A sunbeam just passing its warmth then to give,
(Half jestingly) whispered, Oh! Look up "and live."

Loami Dec.—1868.

Fast Young Men.

The number of this class of young men, from the reports of the press, unfortunately is fast multiplying.

The amount of the forgeries committed by the clerk of the State Auditor, Rhode Island, so far as at present appears, is about forty-three hundred dollars. The culprit is a young married man, whose salary, it is said, was but five dollars per week, but who nevertheless, is reported to have kept a mistress, to have been a valuable patron of the gambling hells, and to have indulged in horse-hire and miscellaneous luxuries to a very liberal extent. The poor wretch now confesses his crimes, it is understood, and many details of the manner in which the money has been squandered. It would have been rather an instructive spectacle for other young men to have seen him rolling on the floor groaning out that "rum, women and the gambling table, have brought me to ruin."

Here was a young man of good standing, entrusted with large means; but see his end, and the influences that brought him to destruction. Oh, young men, as you value your happiness, and that of your families, yea, your very lives, beware! Go not in the way of the tempter! Yield not an iota to wrong. Be honest, temperate, pure and true, and you will be sure of honor and success.

—The prayer which Socrates taught his diciple, Alcibiades, deserves a place in the devotions of every Christian: "that he should beseech the supreme God to give him what was good for him, though he should not ask it, and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it."

Premiums for Subscribers!

In order to encourage our friends to aid us these trying times, we will, for every new cash subscriber, give as a premium, our discussion with Dr. Lovick Pierce on the Trinity.

LIBERAL OFFER FOR NEW SUBSCRIBERS!

We will send the *Universalist Herald* and the *Phrenological Journal* together, for the low price of four dollars. The price of the *Phrenological Journal* alone, is $3. But in order to induce our friends to increased activity, we will send the two to every new subscriber, for $4. The *Phrenological Journal* is ably edited by Fowler & Wells, the most eminent Phrenologists in this country.

General Traveling Agent.—Rev. M. W. [illegible] is authorized to act as general agent for the Herald. [illegible] who subscribe to the paper through him will not only help the cause generally but help to keep him in the field.

Clippings.

A good joke is told of a preacher in Nebraska, who had a superfine friend just before afterings of Offices. As it happened, this friend occasionally luxuriated in the ardent, and sometimes carried a morroccocase flask in his overcoat pocket. By mistake the minister took the friend's overcoat on his departure, and walking into the pulpit, began the exercises without doffing the garment, it being rather chilly in the room.

Looking very ministerially over his congregation from behind his spectacles, he began drawing from his pocket, as he supposed, his hymn book, with the introductory remark that the congregation would sing from a particular page which he had selected before hand. The minister held the supposed book up in full sight of the congregation, and attempted to open it sideways but it was no go. The situation was realized in a moment, but alas! too late.

His reverence was dumbfounded, the audience giggled, and the whole scene was made ludicrous by a fellow in the back part of the congregation, not altogether too sober, who drawled out:

"Say, mister, kin we all (hic) jine in that 'ar hymn?"

A musical author being asked if he had composed anything lately, replied, "My last work was a composition with my creditors."

[illegible] says he has one of the most [illegible] boys in the world. He tells him to do as he pleases, and he does it without murmuring.

[illegible] little fellow one day nonplussed [illegible] father by making the following [illegible]: "Mother, if a man is a mister, isn't a woman a mistery?"

[illegible] two million young ladies who [illegible] were asked to sing, it is a [illegible] the first sixteen did so without making apology for having a bad cold [illegible] portion of the United Kingdom. [illegible] would you name to express your [illegible] for the whole human race? [illegible] man. (I love man.)

[illegible] Partington says there must be kin between poets and pullets; they are both chanting their lays.

—What you learn by experience you learn pretty thoroughly; but at the same time, occasionally, much to your cost. Thus by chopping off a couple of fingers, you learn by experience not to meddle with edged tools. —*Everett.*

The ultimate end of all true philosophy, is to teach man two lessons—himself and his creator.

Be Courteous.

"You had better mend your ways, and go to church," said one citizen to another, whom he met one Sabbath morning.

"What Matter is it of yours?" was the curt reply, with a resolve not to be scolded into church.

Soon after the tones of Mr. Jordan accosted him: "what a beautiful morning! So pleasant, I thought I must go to church to hear Dr. Charon—did you ever hear him? They say he is a fine speaker; suppose you go with me."

"I have no seat," was the reply.

"Plenty of room in mine: Come." The man hesitated, but could not resist this politeness; and he went, not only that Sabbath, but became a constant attendant upon the house of God, and that day was the beginning of better things," for him and his household.—*Messenger.*

There are few who have not been occasionally puzzled whether to write ei or ie in the words that represent the sound of long e. A very simple rule, says a schoolmaster, removes all difficulty. When the diphthong follows c, it is always ei—ceiling, conceive, &c.; when it follows any other letter it is always ie—grief, friend, niece, &c.

A Word for boys.

Truth is one of the rarest gems Many a youth has been lost in society by allowing falsehood to tarnish his character, and foolishly throwing truth away.

Profanity is a mark of low breeding. Show us the man that commands the most respect; an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this, and don't let a vile word disgrace your lips.

Honesty, frankness, generosity virtue—blessed traits! Be those yours my boys, and we shall not fear. You are watched by your elders. Men who are looking for clerks and apprentices, have their eyes on you. If you are profane, vulgar, theatre-going, they will not choose you. If you are [illegible] steady and industrious, [illegible] you will find good places [illegible] and the prospect of a useful [illegible]—*Prairie Farmer.*

To Be a Woman.—To be a woman, now-a-days, appears to be the most difficult thing in the world. To be a creature bewigged, bepowdered, [illegible], coiled, coiffed, padded, bagged, stuffed, frizzed, curled, tied, tortured, strained, dyed, beaded, dotted, streamered, fringed, trimmed, ruffled, plaited, trailed, jetted, jewelled, frilled, rouged, jerked, smirked, till the very fashion plates hide their diminished heads, is one thing; to be a *human soul*, with an eternity to live, with our human souls to help, with actual working and suffering, self-denying, conquering, learning, and ennobling before it, is another.

Small faults indulged, are little thieves that let in greater.

Pathos and Piety. The mingling of slang piety that has lately appeared in some of the papers of this city, recalls to mind the paternal, who was full of strange oaths, who called his son to breakfast. "My son," said the veteran at the foot of the stairs, "arise, and see the newly-risen luminary of day and hear the sweet birds singings their matin songs of praise to their great Creator; come while the dew is on the grass and tender lambs are bleating on the hill-side—*come*, I say, or I'll be up there with a switch and give you the cussedest licking that ever you had!"

What is the difference between a reddish horse and horse radish?—About as much as exists between a house-leek and a leaky house.

Sweet temper.

No trait of character is more valuable in a female, than the possession of a sweet temper.—Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn out by the toils of the day, and how soothing is a word dictated by a sweet disposition. It is sunshine falling on his heart.—He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the mind of the whole family. When it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterize the children, and peace and love have their dwelling there. Study, then acquire and retain a sweet temper. It is more valuable than gold; it captivates more than beauty, and to the close of life retains all its freshness and power.

Newspaper Decisions.

A postmaster is required to give notice by letter (returning the paper does not answer the law,) when a subscriber does not take his paper from the office, and state the reason for its not being taken, and a neglect to do so, makes the postmaster responsible to the publisher for the payment.

Any person who takes a paper regularly from the Post-Office—whether directed to his name or another—or whether he has subscribed or not, is responsible for the pay.

If a person orders his paper discontinued, he must pay all arrearages, or the publishers may continue to send it until payment is made, and collect the whole amount whether it is taken from the office or not.

If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it if he takes it out or the post-office. The law proceeds on the ground that a man must pay for what he uses.

AGENTS WANTED.
$75 to $200 per month!!
Or a Commission from which twice that amount can be made by selling the

LATEST IMPROVED
COMMON SENSE
Family Sewing Machine,
PRICE, $18.00.
For Circulars and Terms address
C. BOWERS & CO.
320 *South Third Street,*
dec5 3m *Philadelphia, Pa.*

Pianos! Pianos!! Pianos!!!
We have made arrangements with Mr. Chas. M. Stieff, Baltimore, by which persons can purchase pianos through us, from him, $25 *less* than Baltimore prices. Persons wishing to purchase, will please correspond with us.

AYER'S

CHERRY PECTORAL
For the rapid Cure of
COUGHS, COLDS, HOARSENESS,
BRONCHITIS, WHOOPING-COUGH,
CROUP, ASTHMA, AND
CONSUMPTION.

JUDSONS'
MOUNTAIN HERB
WORM TEA.
Herbs, Barks and Roots
VERSUS
Poisonous Minerals and Drugs,

MOTHERS TAKE HEED!
Do you when observing the uneasy actions of your children, consider that it may be more than a mere Cholic that afflicts them? In nine cases out of ten, the cause of the little sufferer's anguish is WORMS, and should be at once looked to.

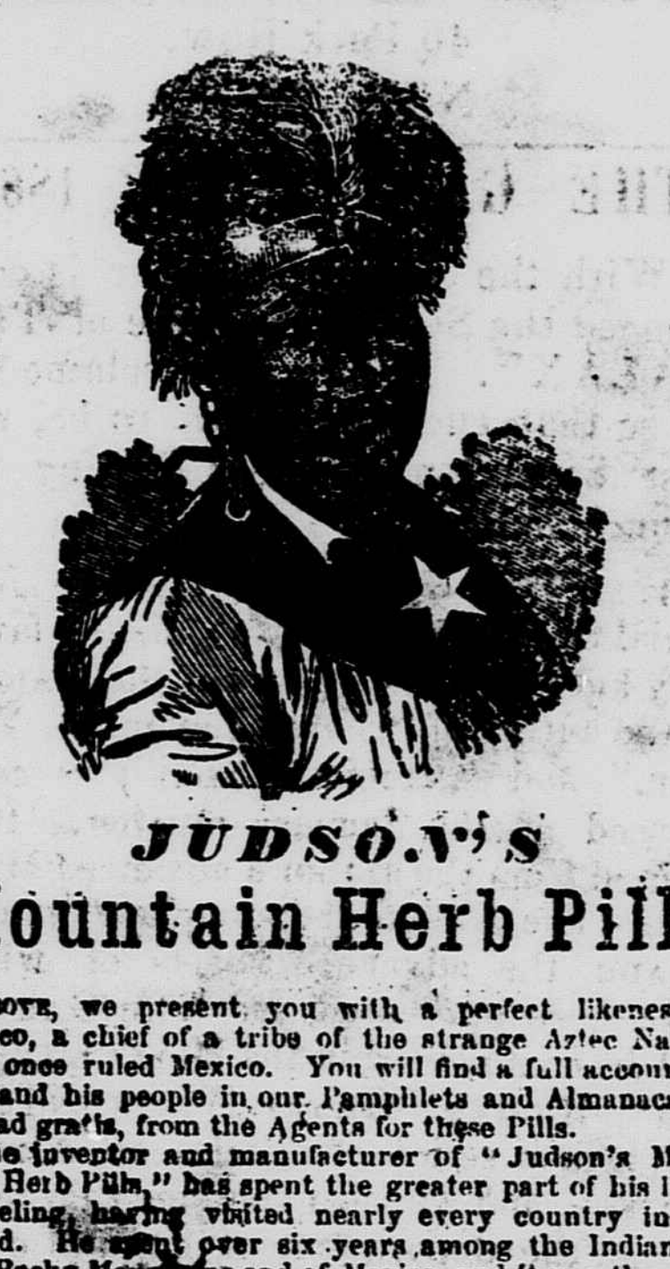
HEADS OF FAMILIES
Do not let your children suffer, when we present you in

JUDSON'S WORM TEA
A SAFE AND PLEASANT CURE FOR WORMS.
How much better and safer would it be to have it always in the house. A little delay when a child is taken ill may often be the cause of its death, while acting without delay, and by giving the MOUNTAIN HERB TEA immediately, you will not only save the child a long and tedious illness, and yourself much expense, but also feel happier in knowing that you have done your duty, and perchance saved its life.

This medicine is combined purely of
HERBS AND ROOTS
NOT A PARTICLE OF
Calomel or Mineral
IS USED IN IT.
No more filthy Vermifuge will be used by those who once use this Tea. The only active principle of all other Vermifuges and Worm Killers is MERCURY.

GIVE NO
POISON
TO
YOUR CHILDREN.
Use this Simple, Safe, Vegetable Medicine.
This Worm Tea was discovered in an unusual way among the Wilds of Northern Mexico—a full account of it you will find in our Almanacs Ask for the "Rescue of Tula Almanac," of the Agent, and when you have read it, send it to your neighbors, that they may also know of and be cured by this GREAT REMEDY!

JUDSON'S WORM TEA
KILLS WORMS,
Never Harms—is Pleasant to Take.
GET A PACKAGE—PRICE 25 CTS.
OBSERVE.—Always find the Name and Signature of B. L. JUDSON & CO., and the portrait of Tezuco, on each package of this Worm Tea.
B. L. JUDSON & CO.,
SOLE PROPRIETORS,
50 Leonard St. New York.
Judson's Worm Tea is sold by one Agent in every Village, and by all Druggists.


JUDSON'S
Mountain Herb Pills.

Above, we present you with a perfect likeness of Tezuco, a chief of a tribe of the strange Aztec Nation, that once ruled Mexico. You will find a full account of him and his people in our Pamphlets and Almanacs—to be had gratis, from the Agents for these Pills.

The inventor and manufacturer of "Judson's Mountain Herb Pills," has spent the greater part of his life in traveling, having visited nearly every country in the world. He spent over six years among the Indians of the Rocky Mountains and of Mexico, and it was thus that the "Mountain Herb Pills" were discovered. A very interesting account of his adventures there, you will find in our Almanac and Pamphlet.

It is an established fact, that all diseases arise from
IMPURE BLOOD!
The blood is the life! and when any foreign or unhealthy matter gets mixed with it, it is at once distributed to every organ of the body. Every nerve feels the poison, and all the vital organs quickly complain. The stomach will not digest the food perfectly. The liver ceases to secrete a sufficiency of bile. The action of the heart is weakened, and so the circulation is feeble. The lungs become clogged with the poisonous matter; hence, a cough—and all from a slight impurity at the fountain-head of life—the Blood! As if you had thrown some earth, for instance, in a pure spring, from which ran a tiny rivulet, in a few minutes the whole course of the stream becomes disturbed and discolored. As quickly does impure blood fly to every part, and leave its sting behind. All the passages become obstructed, and unless the obstruction is removed, the lamp of life soon dies out.

These pills not only purify the blood, but regenerate all the secretions of the body; they are, therefore, unrivalled as a

CURE FOR BILIOUS DISEASES,
Liver Complaint, Sick Headache, &c. This *Anti-Bilious* Medicine expels from the blood the hidden seeds of disease, and renders all the fluids and secretions pure and fluent, clearing and reanimating the vital organs.

Pleasant indeed, is it to us, that we are able to place within your reach, a medicine like the "Mountain Herb Pills," that will pass directly to the afflicted parts through the blood and fluids of the body, and cause the sufferer to brighten with the flush of beauty and health.

Judson's Pills are the Best Remedy in existence for the following Complaints:

Bowel Complaints, Coughs, Colds, Chest Diseases, Costiveness, Dyspepsia, Diarrhœa, Dropsy, Debility, Fever and Ague, Female Complaints, Headache, Indigestion, Influenza, Inflammation, Inward Weakness, Liver Complaints, Lowness of Spirits, Piles, Stone and Gravel, Secondary Symptoms.

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UNIVERSALIST HERALD.

"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

VOL. 17. {New Series, VOL. 3.} NOTASULGA, ALA., MARCH 1, 1869. {NUMBER 24.} NO. 10.

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Edwin E. Overall is general agent for the *Herald* in New Orleans and New York.

"Given to Hospitality."

It is laid down in holy Writ, as one of the things required of us as Christians, and citizens of the world, that we be "given to hospitality." To illustrate this point, I will relate a circumstance which occurred some years ago in regard to two men; the one living in South Carolina, and the other in Virginia. The Virginian was travelling in South Carolina, on a cold rainy day in winter, and being unwell, he commenced at 3 o'clock in the afternoon to seek a shelter; but he sought in vain, until night came on, when he called at a fine large mansion, where he was determined to stay if possible, but all his persuasions and entreaties availed nothing. The proud aristocrat, who owned the premises, turned a deaf ear to all his pleadings, and told him in a haughty manner that he should not remain on his premises, and drove him out of his house, insultingly. Mounting his horse, he pursued his way amid the darkness and rain, until eleven o'clock before he could find entertainment. Two years afterwards, this same South Carolinian, who so unfeelingly turned off his fellow man from his door, was travelling in Virginia with his wife and two daughters, when it so happened, that his carriage which contained his family, broke down. While deploring his condition, not knowing what to do, a gentleman rode up on horse back, and observing his situation, and at the same time recognizing him as the gentleman who had once treated him so unkindly, concluded that now was the time to be revenged on him. Accordingly, he told him that he would ride back to his house and send his carriage after his family, that they should be hospitably entertained until the carriage could be repaired, which was done. For two or three days, the Carolinean was thus detained, during which time, every act of kindness was lavished upon them & cakes were cooked up for them to take with them, when they should leave. At last, they got ready to depart, the Carolinian asked for his bill. The Virginian replied, that he had no charge to make. The Carolinian insisted, until the Virginian replied, that if he *must* make a charge, he would charge him, never again to turn away a weary traveler from his door, and especially in the night, and in the rain. The Carolinians remembered the circumstance, and said with much mortification, that he never would. The story needs no comment. It should be a lesson to every one who reads it, not to be neglectful of the ties of humanity.

S. J. McMorris.

We return thanks to our friend, Geo. W. Lake for repeated favors of Richmond and Petersburg papers.

Cotton in [illegible] co. Tex. is selling at [illegible] and a half cents [illegible]

[illegible] central Tex. are said to be very abundant. Hogs [illegible] without any other feeding. [illegible] are also abundant.

Ancient History of Universalism. No. 9.

It may be well to notice here, the writings or remnants of writings, of an early Christian Father, who evidently had considerable influence in the church, and lived in the period we are now considering. I refer to Molito, Bishop of Sardis, in Asia. Judging from the account given him by Eusebius,* Molito must have been a voluminous writer; for he mentions at the production of this father, two works on *the Passover*—one *on the conduct of Life, and the Prophets*—one *on the church*—a discourse *on the Lord's day*—a work *on the nature of man*:—one *on his Formation*,—a work *on the subjection of the Senses, to faith*,—a treatise *on the soul, the body, the mind*:—one *on Baptism*—one *on Truth, Faith and the Generation, of Christ*; a discourse *on prophesy*, and *on hospitality*. A work entitled *The Key*, several works *on the Devil*; one *on the Revelation of St. John*;—one *on the Incarnate God*, "and last of all, the discourse addressed to Antonius." Of all these writings, but few fragments remain, excepting the Apology, which has been discovered recently in the Syriac language, and placed in the British Museum. It has not yet been translated. This Apology was presented to Marcus Antonius, and his son Commodus, about A. D. 180, ¶ The date of this father's death, is not known with certainty, it must have occured previous to the time of Victor Bishop of Rome. Molito, was the first christian writer who gives a catalogue of the books of the old Testament. There is in none of the extant fragments of his works, anything showing his belief in the extent of salvation.

We next come to the writings of Tatian, the Syrian, concerning whose birth and early life, little is known. He seems to have been an admirer, or disciple, of some sect of Greek philosophy, and to have met Justin, the Martyr, at Rome. Through the influence of Justin, Tatian became a convert to christianity, and during the life of the former, he continued in open communion with the church; but after the death of Justin, Tatian fell into heresy, and became a founder of a new sect, the members of which were styled Encratites. This sect, is supposed to have originated about A. D. 166. Not long after this, Tatian died. The only work of this author, that has come down to us, is his (Address to the Greeks) *Oratio ad Græcos*. This work consists of forty-two chapters, and is devoted to an exposure of the absurdities and enormities of Paganism, and a vindication of christianity. An important work by Tatian, entitled the Harmony of the four Gospels (*Diatessaron*,) has been long among the best christian documents of that period. Tatian has been claimed as a believer in the doctrine of endless punishment, and in the destruction of the wicked. The following passage expresses his opinion regarding salvation: he says, "The soul is not in itself, immortal, O Greeks, but mortal, yet it is possible for it not to die. If indeed, it knows not the truth, it dies, and is dissolved with the body, but rises again at last at the end of the world with the body receiving death by punishment, immediately. (*Oratio ad Græcos* chap. xiii.)

The next writings to examine, are those of Athenagoras, concerning whom, little is known. He was a convert to christianity, from the philosophy of the Athenians, and is supposed, to have written several works in favor of Christianity. All that we now have, is an Apology, or Plea for the Christians, addressed to Marcus Aurelius, about A. D. 177, and a work on the Resurrection, which is supposed to have been written somewhat later. In the writings of this author, we meet sentiments of universal salvation, although not so clear and distinct, as we find them in the writings of the fathers, half a century later. In the work, or treatise on the Resurrection (chap. xii.) he argues in a masterly manner, the doctrine of a resurrection from the purpose of God, in the creation of man; averring that the resurrection "is a change, and a change for the better for what remains in existence at that time." Again (chap. xv.) he speaks of mankind after this life, as attaining to a *common end beyond the grave.*

From these, and similar expressions and from the absence of anything resembling endless punishment, the conclusion seems fair, that Athenagoras was a believer in the doctrine of universal Restoration.*

D. W. B.

Richmond, Va. Jan 22 1869.

* I am aware that I assume quite a new position, when I claim Athenagoras for a Universalist. Aside from my reasons given above, I will give the opinion of a Scholar, well known, and well versed in historical knowledge.

"Deferring the opinions of Shenarus and Arnobius for a moment, I come back to Athenagoras, the first of the past apostolic Fathers, who does not recognize the intermediate nature of man. We know little of his history, but we are told he was a catechist at Alexandria, before Clement. In the strength of his expressions though not in their frequency, he makes very free of immortality, and he presses his arguments for the resurrection, as completing the being of man, whose soul is immortal. The body, he says, was made originally immortal, yet continuing by the sole will of the Creator. But man has an unchangeable continuance with respect to he soul. I cannot give all my reasons *for calling him a Restorationist*; some expressions might be taken for orthodox, Professor Hovey claims him as such, but he cites no expression strong enough. I think, to overrule the general tenor of his doctrine of man; especially his argument, that as man is an end, in, and to himself, no reason can occur why he should ever cease to be. No orthodox view of the economy of eternal woe, is at all admissible, by the side of this statement. *It is all that any Universalist can ask*, unqualified as it is life.—Hence, I conclude that if Athenagoras was not consciously a Restorationist, he at least laid broad the foundations for the restoration of the Alexandrian School." Remarks of Prof. Hudson, in Hudson and Cobb's Discussion, chap. iv. page 116.

* Eccl. Hist. B. iv. Cxxvi.

¶ Tillemont, puts the date A. D. 175—Pearson, between 170, and 175, A. D. Lardner. 177—Schaff, 170—Du Pim, 182.

Letter From J. A. Inman.

Universalism in Haywood co. N.C.—visits of Rev. B. F. Strain—Church organized—accessions—signs hopeful.

Waynesville N. C. Br. Burruss: When I wrote you before, I expected we would form a church in our country, in a short time, but we did not until Br. Strain came round on his N. C. trip last fall. I went to Br. Strain's appointment on the fourth Sunday in August, last in Jackson co. N. C. and got him to come over and preach for us on the fifth Sunday of the same month. On the Friday before, we got Br. Strain to organize a church for us. We organized with ten members—three have joined since. Br. S preached a first rate sermon on Sunday, baptized four, and attended to the services of ordination. The text used, was first Timothy 4, 10, 11; the sermon was of a fine doctrinal character, yet suitable for the occasion. Our regular meeting is at, or near Br. Plott's, as we have no church edifice, on the second Sunday in every month. Our annual meeting will be on the second Sunday in September, and Saturday before. We think Universalism is firmly rooted in Haywood co. Most of the Methodists are liberal—the Baptists are generally mild. It is not often we find a man that has moral courage enough to oppose the glorious gospel of Christ.

Truly yours, J. A. Inman.

Writer for the Herald.

Tommy Jones, and Lula Trueman; or the Adventures of the Robber-Captain.

By Vera Hamilton

The yellow fever had been raging for some time in the city of N. no place was so wild that it did not visit—none so secret, that the quick sighted pestilence did not discover. It was as if heaven had repented the creation of mankind, and was shovelling them into sepulchres. But joy, joy, the season has past, the pestilence has abated. Some weeks after, a little boy was discovered, who called himself little Tommy. He was apparently about four years of age, with golden hair, and violet eyes. He remained in the streets, except at meal-time, when he repaired to the cookery. Little Tommy was always accompanied by a large dog, which he called Lion. It seems as if this sweet child was left entirely in the care of Lion, and that he was aware of the honor conferred upon him, and felt proud to show his love and respect for his beautiful little master, which he took care to do on all occasions. But let us follow little Tommy:—one evening late, he repaired as usual to the pastry cook for something to eat, who enquired, "have you any money?" "no sir," said Tommy "I havn't any money, but you will let me have some bread wont you? I am so hungry, and Pa has money." "Well go and tell your Pa to give you some, and then you can get as much bread as you want. I can't find him. But if you will not give me bread, please let me warm by your fire—I am almost frozen. Nonsense, go away; I have nothing to give, I could be pestered with beggars any time, if I wished. Go! you little pest. How dare you stand there, when I tell you to go. Little Tommy turned from the door choking with sobs, his heart almost breaking. He was once more in the cold chilly street; it was bitter cold weather, and had been misting rain all day; therefore, the streets were covered with ice, an inch deep, and icicles hung, and fantastics depended from the eaves of houses, and the bows of trees. The wind howled dismally, and rattled through the loose shutters, and moaned along the streets. It was a night when one would not have turned a murderer from his door. But this poor child, bereft of parents and friends, was turned ruthlessly out of doors.

There resided in this city a wealthy gentleman by the name of Nicks. Being called out to business very early one morning, he discovered in a large box in the piazza of his store, the little boy he had so often seen in the streets, nestling cosily in the embrace of Lion, the dog that always accompanied him. Mr. Nicks become greatly interested in little Tommy, and therefore took his seat to watch his wakening, and to see where he went, for he now was convinced that he was an orphan, and he intended to adopt him, if such was his condition.

About sun rise, little Tommy awoke,—scrambled out of his box, rubbed his eyes baby fashion, patted Lion on the head, and strolled leisurely down the street towards the cookery. Upon reaching the shop, he exclaimed, Mr. Smith, you *must* let me have some bread, indeed you must, for I am almost dying of hunger. But he was talking to a being utterly heartless, and was refused in the most insulting manner. Little Tommy commenced crying, but Mr. Nicks had been following him at some distance, and now entered, and bought some cakes, and gave them to him. Little Tommy thanked him, and then gave Lion a good portion of them, but it seemed that the dog ate reluctantly, as if he thought he had taken his little master's breakfast. Mr. Nicks inquired of the shop keeper, if he knew any thing of the child. No, he knew nothing of him, only that he had supported him for the last month, and that he was tired of it. What is your bill against him? I have no bill, but twenty five dollars will satisfy me. He was paid the desired amount by Mr. Nicks, and taking little Tommy by the hand, they walked up to the business part of town. Mr. Nicks asked Tommy a great many questions about his parents. [illegible] his Pa [illegible] Ma [illegible] away [illegible] did [illegible] They [illegible] every [illegible] Mr. Nicks made inquiries about little Tommy, but no person knew anything of him except that they had seen him in the streets of late, frequently, but they knew nothing of his parentage. Learning nothing of importance concerning him, Mr. N. returned home, bringing little Tommy. Mrs Nicks was perfectly enraptured with his pretty face, and sweet manners. Having no children of their own, both Mr. and Mrs. N. determined to adopt him if no obstacle arose. Sitting by a cheerful fire, after being exposed to the cold, produced a drowsiness on Tommy, and Mrs. N., a beautiful and sympathetic lady of only twenty Summers, discovering that he was sleepy, wheeled the sofa around facing the fire, and wrapped him in warm blankets. He slept thus for several hours. When he awoke, he was surprised, with a magnificent suit of clothes, as his had become much worn. The brilliant rays of the setting sun, never shone upon a happier family circle. Little Tommy had been installed in his new home, some weeks, when Mrs. Nicks received a call from Mrs. Ford. Being anxious that her friend should see the beauty of her adopted son, she sent for him. He entered the room with laughing eyes, and smiling lips, and upon discovering Mrs. Ford, he bounded with light steps and childish delight into her lap, and twined his tiny arms about her neck, exclaiming, dear Mrs. Ford, please tell me something about Pa, Ma, and little sister Ella: I do want to see them so much. Mrs. Ford inquired with astonishment, who he was, for it was apparent that the child was familiar with her, but she knew him not.

Chapter 2nd.

Nineteen years had passed, since the meeting between Mrs. Ford and little Tommy. Yes, nineteen years had emerged into that accumulating mass of centuries. And Oh! is our hero the same sweet innocent child he was, when we saw him last. It may be that he is as innocent and pure as in childhood, for unlike most young men, he indulged in no bad habits, but the lapse of years has changed the sweet sunny-browed child, into a tall, intelligent, energetic man: he has passed through college with the usual honors that are conferred upon the studious: he has just finished his European tour, and now, for the first time in many many months, enjoys the pleasures of home in his own native city. One day in the beginning of the lovely Indian-Summer, a large travelling carriage halted at the Exchange Hotel: it was accompanied only by an old gentleman, who was very sick, and a lady of ill-form, and hideous features. A fatal and contagious disease had prevailed in some portions of the city, therefore, the inmates were prohibited admittance. Mr. Nicks was a kind hearted, charitable gentleman, ever ready to aid in relieving the sufferings of others. Hearing the lady pleading so, for shelter, for her invalid father, he with her consent, gave the postillion directions, and gave them shelter under his hospitable roof. Medical aid was immediately secured, but in the course of several days, his disease proved fatal.—Tommy was very attentive during the illness of the old gentleman, and when he was spending his last moments of this tempestuous life, he called his daughter and newly formed friend, to his dying bed. He was leaving his daughter without a protector, and he asked Tommy if he would act the part of a brother towards his lovely Lula? Being answered in the affirmative, he joined their hands, and blessed them with his last fleeting breath. A smile of contentment and ineffable sweetness, for a moment wreathed his brow; he then fell back on his pillow, cast a last lingering look at his daugter, whom he idolised, and then breathed his last. His daughter was overcome with sorrow. It was not any violent paroxism of grief in which the lady testified her sorrow for her loss; hers, was a mind, that retained its woe, inwardly.

She knelt by the couch of death, and bowed her head upon the clay cold hands of her departed parent. In this position, she remained for several minutes, while solemn silence prevailed in the room—a silence which no one ventured to interrupt. When she slowly arose from her kneeling posture, there were tears upon the cold hands of the deceased, tears which she had shed silently. After the funeral she returned to Mr. Nicks', entered her room, and left it not for several days. But let me endeavor to describe her: she was very tall and stooped shouldered, and when she walked, instead of the easy graceful carriage that ladies generally possess, it seemed as if she had been cripp[led]. Her hair was dark red, about inches long and stood up over head like porcupine quills. Her [eyes] was very large, skin of a pale sw[arthy] color, with large freckles. He[r eyes] were beautiful. They were la[rge and] brilliant, and the pupils of th[e deep]est clearest blue, seemed to s[wim in] a wave of lustre. What then have been the thoughts of Nicks, even, when by the dy[ing bed] of Mr. Trueman, when he cal[led] his lovely Lula!

She had been at Mr. Nicks [sever]al months, and although she [was] very homely in form and features, possessed such sweet manners, th[at] the whole house hold had become a[t]tached to her, and more especiall[y] Tommy. He had a great many tim[es] invited her to ride with him, whi[ch] she generally excepted. At first [he] paid his respects to her which he d[id] merely because he had promised [to] be a brother: but he now paid the[m on] account of her amability. One evening Mr. Nicks desired to look over some deeds of ancient date, and as they were in the library, on the second floor, he requested Tommy to bring them. Lula's room was on the same floor, and he thought he would invite her to ride, as it was a fine evening. He rapped several times, and received no answer. The door being ajar, he ventured to look in, and Oh! merciful heavens! what met his gaze! Upon the snowy bed, lay the head of his adored Lula. He grasped for breath, thinking probably that she had been murdered, and looking around for her body, he discovered at the farther end of the spacious room, seated in a large chair a lady in full dress, apparently asleep. She was arrayed in a dress of white brocade satin, cut so as to display the snowy neck and arms, which were ornamented with the most costly jewels. The skirt flowed down in heavy waves of silver. Her hair was of dark auburn, arranged in bands, and a wreathe of artificial leaves, gemmed with sparkling diamonds, setting off the Grecian knot behind. She had all the advantage of magnificent apparel to enhance the surprising lustre of her charms. Her lips were parted slightly in the hushed rapture of a delightful dream. Her teeth of whitest ivory, were visible between the vermilion lines of her luscious lips. Her features in all respects, were classically faultless. Tommy was perfectly enraptured: after he had feasted his eyes for a few minutes, gazing upon this angelic creature, he turned once more to the head on the bed, and discovered it to be only a *mask*, and by it lay the cushion she wore on her shoulders.

To be continued.

Old men.

I saw during my trip to Georgia, more old gentlemen of the Universalist persuasion, than I ever saw in my life in the same length of time. Br. Corley is about sixty eight—Thomas Hardy seventy-four—Henry Hunt is eight-seven—Archy Lawhorn eighty-eight—and Henry Smith is ninety-five. It seems to me, that Universalists live longer than other folks. Why is this so? Is it because they are more temperate and preserve the even tenor of their lives in a more peaceful and quiet way?

S. J. McMorris.

"We have received the [illegible] number of Zell's Popular Encyclopedia and Universal Dictionary of Art, Science, History, Biography, Geography, and Language. This is really a wonderful production, and the perusal of it has given us great pleasure and profit. We know of no work containing anything like the same amount of valuable information. The price is marvellously low. We cannot see how the publisher can afford to give so much for so small a sum as 10 cents. Persons desiring agencies, and we think all who try must do well at it, should address the publisher, Mr. T. Ellwood Zell, Philadelphia. We understand he [illegible] sample copies to applicants, [illegible]

The Herald.

JOHN C. BURRUSS, *Editor and Proprietor.*

S. J. McMORRIS, J. L. C. GRIFFIN, B. F STRAIN, T. TWIST, CORRESPONDING EDITORS.

Notasulga, MAR. 1. 1869

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends allthrough the South to aid us.

POST OFFICE ADDRESS.—Subscribers sending us money, will please write plainly the name of their *Post Office, County and State*. This will obviate errors.

CHANGE OF ADDRESS.—Subscribers when ordering their address changed, must be careful to give the name of the office where the paper has been received, as well as that to which they desire it sent.

PAPERS are forwarded until an explicit order is received for their discontinuance, and until payment of all arrearages, made, as required by law.

Future Punishment.

"For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter iv 6 "For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison which were sometimes disobedient, when once the long suffering of God waited in the days of Noah." 1 Peter 6 iii. 19 20

The above passages of Scripture are frequently quoted, and have been twice introduced of late, into the columns of the *Herald*, to establish the idea of a judgment, and a state of punishment in eternity. But I do not see how it is possible, that Peter, one of the apostles of our Lord, from whose writings these passages are selected to maintain future punishment, ever meant to teach any such thing, when it is recollected, that the old Testament contained the only scriptures which were then acknowledged to be by the authority of God; and we find no such doctrine taught there, as is admitted by the learned of all sects and denominations; and if our Lord communicated it to him during his sojourn on earth, we have no information of it. Besides, it is not the dead who are to be judged, or to be preached to, but the living. Of what use is it to judge men after they are dead? or what benefit is it to preach to the literally dead; who according to Solomon, know not any thing. It is the living that are to be judged, and it is the living to whom we are to preach, who alone can be benefitted by preaching. There must therefore, be some mistake about this matter, in interpreting those passages from Peter so as to apply to a future state; some other meaning must be sought. The dead spoken of, must not, cannot, be the literally, but the spiritually dead, the dead in trespasses and in sins. And I am confirmed in this view in regard to the first passage quoted, by the way in which the improved version translates it. Thus—"To those also that *were* dead in sins." Is not this an improvement on the old translation? Rev. Dr. Adam Clarke, the great Methodist Commentator, refers the dead in the preceeding verse, which is closley connected with this, to the Gentiles, as being dead in sin previous to the preaching of the gospel among them. And if the Orthordox, (so called) who are such sticklers for future punishment, give it up themselves, as having no reference to it, well may we do so. Neither do we find in the other passages quoted, at the head of this article from the writings of Peter, where he refers to Christ as preaching to the spirits in prison who were sometimes disobedient in the day of Noah, any stronger evidence that punishment after death was alluded to. The meaning as adopted by the improved version, seems to be this—"Christ preached not to the same individuals but to men like them, in the same circumstances, to the race of the Gentiles, to the descendants of those who had formerly been disobedient and refused the call of the spirit in Noah's time. The apostle is contrasting the success of the gospel with the unsuccessfulness of Noah's preaching under the same direction of the same spirit of God. The comparison was so obvious to Wakefield, another great Orthodox commentator, that he supplied the word *as*, in his version, so as [illegible] Thus "which were [illegible] as when once the long [illegible] of God waited in the days of Noah. Thus both of these passages of scriptures are disposed of, and the [illegible] of future punishment are still [illegible] and it appears to me, always will be. When they are found I will be as ready to yield conviction [illegible] else. All I desire, is the clear and indisputable evidence, and when it is produced I will believe. The truth is what I am in search of, and to that I am always willing to succumb, with reverence and respect.

S. J. McMORRIS.

Reply.

The uneasiness which Bro. Mcmorris, manifests, every time the doctrine of future limited punishment is mentioned in the *Herald*, is enough to induce one to believe, that he fears his doctrine of *no future accountability*, is in jeopardy. *His theory* has been repeatedly published in the columns of the *Herald*, without any comment, but no sooner is the doctrine of future discipline alluded to, than he seems to be all excitement! In this, he reminds us of a Captain who has long boasted of the strength and safety of his vessel, but whenever a contrary breeze arises, he becomes much excited and nervous!!

This would imply to some, that after all, he doubted the Sea-worthiness of his vessel.

Precisely so does Bro. McMorris appear to us—he has long harped upon his doctrine of no future accountability, and insisted that it is all true & c. but when the least contrary breezes comes in contact with it, he becomes uneasy, and alarmed. With these remarks, we pass on to notice what he offers on the subject.

1. If because the Old Testament is silent on the subject of future retribution, proves it to be untrue, *then* by the same reasoning, we may prove the doctrine of "Life and Immortality" to be unfounded, because it is said of Christ, that he brought "Life and Immortality to light, in the gospel." Therefore, if Br. McMorris' argument is worth any thing at all, it equally disproves the doctrine of a future life!!

2. We know of no Universalists, who hold to the doctrine of a Judgment in eternity, *as is generally preached*. He evidently misunderstands them. The language of Rev. Eli Ballou, D.D. on this subject, as *published* in the *Herald*, was simply a *quotation* of *scripture*—nothing more!

3 Br. M. says, it is not the dead, who are to be preached to, but the living! This we regard as a mere play upon words. What is it, that constitutes man?—his body, or his spirit? Evidently, his spirit. In common parlance, when this leaves the body, we say the man is dead—but really, the spirit *never dies*. Solomon's language, as quoted, evidently refers to the *physical*, not to the spiritual man. Is our Br. ready to affirm, that, that which constitutes *man*, after death, really knows nothing? If so, it will know of course, *nothing* of *happiness*, and therefore, with a mere stroke of the pen, he *refutes, clearly*, the doctrine of Universal salvation; for when people are happy, they generally *know* it, and if they *know nothing* after death, it is clear they will know nothing of happiness! Don't you see?

4. But we are told that some other explanation must be given to the language of—Peter, some other meaning must be sought &c. Of course, when an individual has some favorite theory to advocate, entirely different from the plain language of Peter, *some other* explanation *must be sought*.

The preaching mentioned by the apostle, was the preaching of Christ, *after his crucifixion*. He was put to death in the flesh, but quickened by Spirit, by which he *went* and preached unto the spirits in prison &c. Could we say of the preaching of Jesus in this world, that he went? Surely not. He *came* to this world—not *went* to it. Paul, teaches the same doctrine—viz: the descent of Christ into *hades*. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? Eph. 4. 8 9. Again—"His soul was not left in hell, (hades) nor did his body see corruption." Acts 2. 31.

It is a remarkable fact, that the nearer we go back to the days of Christ, the plainer is this doctrine discovered:—hence, we find Justin Martyr, saying—"The Lord was mindful of his diseased Israel, which slept in the land of graves, and went down to them to preach his restitution." Witness also the testimony of Clemens Alexandrinus the instructor of Origen, who flourished in the 3rd century:—"The Lord preached to them in *hades*, whose appointment was in *hades*, and who had devoted themselves to destruction, like men that had cast themselves out of some ship into the sea; even these are they who have hearkened to the divine power and calling."

It will not do, to say as Br. McMorris does, that the preaching mentioned by Peter, referred to the spiritually dead—because *all* were thus: But the [illegible]—"unto *them* that are dead," implies that all were not thus dead.

5. The reference to the improved version, by Wakefield, or to the testimony of Dr. Clarke, proves nothing. They were believers in endless misery, and of course were not disposed to give an explanation that would favor the doctrine of repentance and Restoration after death. We are surprised that our Br. refers to them at all, in such a connection. Of course by *adding* to the word of God, men can make it teach any thing to their notion.

6. Men are called upon in the Bible, to repent, and be converted, that their sins may be blotted out. But if their sins can be blotted out—if men can be saved without repentance, it is to us strange, that the divine writers did not *say* so: For ourself, we know of no gospel, which promises salvation, without repentance and reconciliation to God. Universalism can never flourish, until it unanimously recognizes the necessity of repentance towards God, and faith in the Lord Jesus Christ. Br. McMorris we suppose, admits this, but, if men can do as well without them, as with them, where is the necessity for them?

Until 1818, the Universalists were unanimous in their belief in future limited punishment, or *discipline*, which is a milder and more appropriate term.

We cannot say to the sinner—live as you will, you have nothing fear beyond this life. We cannot say to the sinner, the moment you exist after death, you will be made holy and happy, though you may have been shot down in the act of murder. We can come to mankind, with no such gospel as this. On the contrary, we assure them, that they cannot be happy, here, or any where else, until they repent and become reconciled to God. Universalism, we believe to be a great truth, but we do not believe in the *way* it is sometimes taught.

Repentance Ever Required.

The idea, that God requires men to repent in this world, but not in the next, is unsupported by the Bible, and contrary to the character of God. Can any good reason be given, why he should not desire the repentance of his erring creatures, as much in the other world, as in this? Rev. E. Ballou, D. D. has some good thoughts on this subject. Hear him.

God now requires repentance and obedience of all sinners, and will continue this demand, not only until death, but always, as his justice and all the principles of his government are immutable. It is incredible that God should command a sinner to repent and obey until death, and then cease to command him to do so forever! But, if God commands all in the future world as well as here, to obey Him, it is unreasonable to believe that He will put any obstacle, in the way of their obedience. With drawing His spirit, ceasing to command and call them to obedience, closing the meditorial reign, and sentencing them to an endless hell, would preclude repentance and obedience, and virtually prohibit all reformation!

If human beings are endlessly punished, it must either be that they go on sinning for forever, and so cannot repent, lose all power of repentance, and so cease to be moral agents, or else, that they retain the power of repenting, and therefore may repent. In the first case, God continues to punish forever, those who have ceased to sin, because their freedom and power have ceased; or else punishes forever those who have repented, and so ceased sinning. In either case, God must punish everlastingly those who ceased to be sinners; which is incredible.

If men lose their power to obey, they cannot be sinners any longer. If God ceases to command them to obey, they will cease to be transgressors, for "where there is no law, there is no transgression." But, as He commands them to obey, He will give them an opportunity to obey: Hence, there must be a chance for obedience and salvation in the future world.

☞ We cannot discontinue a paper until all dues are paid up, unless we are satisfied the subscriber is worthless.

☞ Owing to failing health, and pressing duties, the interesting articles from our valued correspondent on the Ancient History of Universalism, will be discontinued for a month, or two, after which, Providence permitting, they will be resumed.

Questions for Universalists to Answer.

Have you considered the necessity of supporting a Universalist paper in the South, in which all respectful, sensible writers, can be heard?

Have you reflected upon the fact, that if you withhold such support, it can come from no other quarter, and consequently, such a press is deprived of the encouragement it ought to have. If you acknowledge the importance of having a Universalist press in the South, and wish well to Universalism, will you not use your constant influence in extending its circulation?—Remember, that one year's subscription will not sustain a paper through a series of years. If you like the *Herald*, and wish the cause it advocates, prosperity, you should renew your subscription *regularly, every year*.

A Great Work.

Dr. A. J. Tafel, of Philadelphia, is about to publish an interlinear translation of the Sacred Scriptures. This is his plan:

1. The Hebrew, Chaldee and Greek texts will be given, and also the English equivalent, so that any one familiar with grammar can analyze every sentence in the foreign language.

2. To enable the reader to pronounce correctly, in the beginning of the work, beneath each word will be noted its accent, and pronunciation. After that, they will be given in the margin. Webster's rules will be adopted. The work will contain Webster's pronunciation key.

3, The Chaldee and Hebrew grammar will be given; also a synopsis of the Hebrew, Chaldee, Syriac, Arabic, and Ethiopic verbs and nouns.

4. The New Testament will be issued in seven or eight parts, and the Old Testament in twenty-one parts Each part will contain one hundred and sixty octavo pages, and twenty of notes. The work will be published by subscription, and a part will be issued every two months. Price for single part of the old Testament, $2.00; and for single part of the new Testament, $1.50.

We think it must be a very useful work. Every minister should have a copy of it. Dr. Tafel will send a prospectus to any one desiring it.

Address, Dr. L Tafel, 48 North 9th street, Box 2332, Philadelphia, Pa.

Kind Words from our Patrons.

Enclosed, fine $2, which I send as a donation for the *Herald's* new dress. Do not place any of it to my credit If the desired amount of money is not raised in due time to purchase the needed material, I am one of fifty to foot the bill.

Fraternally,
W. P. TUTTLE.

Milan co., Tex.

I see by the *Herald*, that you are desirous of procuring a new outfit, and new type for the *Herald* Office. I feel as though every subscriber ought to do something in its behalf. You will find $5 enclosed—give me credit for $2, and send me your discussion with Hicks: the balance you can have to aid in getting the needed material.

Fraternally,
JAS. GAUNTT.

Dear sir. Enclosed, please find $5, 3 for the improvement of the good old *Herald*, and $2 to pay for the *Herald*, for——. May prosperity get into the pockets of the subscibers, so that the new dress may come, and that soon.

With my best wishes,
J. G. BROOKS.

St. Landry Parish, La.

Enclosed, please find $5, as my subscription to your most excellent paper which contains more good reading matter, than any other paper of the size, with which I am acquainted. I regret that I have not shown my appreciation of the *Herald* by being more prompt in paying up arrears,—and know not how my debt stands at present; but should your receipt column show me in arrears, I promise to pay up immediately. You may be assured of one thing, that I will be somewhat like the good and true doctrine, that though the all Wise God sometimes seems slow at punishing sin, yet the punishment is sure to come.

Should the enclosed $5 overpay my dues, apply the overplus to the enlargement of the *Herald*—if nothing over, I will remit, as soon as I learn the fact.

With my best wishes for both yourself and the *Herald*.

I remain truly yours
E. KUHN.

Maury Co. Tenn.

The Laws Of Life.

A monthly published by Austin Jackson & co., Dansville, N. Y.

We are always glad to notice this Journal as one which will prove of *real* value in families. The December number is on our table, containing interesting and instructive articles on the formation of character, Marriage, why do we breathe? How to treat Consumptives, the feet, Change of scene for the sick, little Fannie's bill of fare. old times—For the young folks, Scarlet Geraniums, Cooking recipes, Winter Apples, what shall be done to save the young? Women and Work, Letter from Florence Nightingale, Home prescriptions and Suggestions, and many very instructive communications besides.

The publishers advertise to send sample numbers free to any who will send stamp to pay postage.

☞ How beautiful is the simplicity of the gospel as contrasted with the ostentations and variety of the *creeds of men*! This contrast is well illustrated by the simplicity of Elisha's message to Naaman: "Go and wash in Jordan seven times, * * and thou shalt be clean." How like the unostentatious terms of the gospel! But Naaman did not approve of a prescription so different from vain display, and he "was wroth:" "Behold, I thought," said he, "he would surely come out to me, and stand, and call on the name of the Lord his God; and strike his hand over the place, and recover the leper." Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Isreal?

J. L. C. G.

☞ Says Ralph Waldo Emerson, as quoted in "Makaria:" "No man is quite sane; each has a vein of folly in his composition,—a slight determination of blood to the head, to make sure of holding him hard to some one point, which nature has taken to heart."

[And is not Ralph Waldo Emerson rather insane in his affectation in his imitations of Carlyle, just as the latter labors under a *slight* "determination" *inaffected assimilation* of his *Sartor Resartus* to the style of contain German *Transcendentalists*.

J. L. C. G.

☞ Wm. J. Carlton, general advertising agent, has removed to 39 Park Row, N. Y. and wishes to be addressed accordingly.

We feel that we have many good and true friends in the South, who will lend a helping hand in establishing a Universalist press in our midst We can do more for the permanent upbuilding of our cause, in this way, than in any other. We know the times are hard, but we can rise above them.

☞ Subscibers will please notify us when they remove from one office to another, that the *Herald* may be directed accordingly.

Voice From North Carolina.

Rev. J. A. Inman a recently ordained minister of our faith, writing from Waynesville, Haywood co. says:—

I preached last night at father's and to day at Bro. Plott's, and will preach at my only living brother's, next Sunday night. I lost four brothers in the late war. By the grace and help of God, and the Universalist brother-hood, I expect to do all I can in our Master's cause. Yours in the Gospel faith, J. A. Inman.

Country Publishers wishing to introduce their papers to the business public will find *The Solcitor* a good means of communication therewith. All, therefore, who will insert the advertisement of *The Rural Gentleman* (see 3d page) for *one month*, can have card published to amount of bill in either *The Solicitor* or *Gentleman*.

Attention is called to advertisement elsewhere of *The Rural Gentleman*. All new subscribers hereafter will receive 50 cts. worth of flower, garden, or field seed, of their own selection—provided the desire therefore, is made at time of remittance.

IMPERTINENT.—We spent the evening from our boarding house, and on the following morning were subjected to a catechising in this manner: "You were out last night?" "Yes madam." "Was you at the office? "No, madam." "Was you far away?" "Not very." "Spending the evening with some lady friend, perhaps?" "Yes, madam." "Ah! very pleasant to do that?" "Very" "Who was she, Mr. S.?" "Lord madam"—we began to be a little impatient—"if you and your amiable daughter must know, I called on the washwoman to get my other shirt!" The landlady vanished.

Value of Universalist Papers.

Did every Universalist but realise one half the value and importance of our various papers, hardly one could be found not in the weekly receipt of one of them, at last. And no order would come, *discontinue the paper, as I am too poor to take it.*" I doubt if any man was ever made poorer by taking a well conducted Universalist periodical, even in a worldly point of view. But what advantages result from such a paper? Reader, follow me along, and I will show you.

1 It is our main defence when attacked in the sectarian prints of the day. Those who are not in the weekly receipts of Partialist Journals, have a faint idea of the bitterness and zeal with which we are opposed. We are constantly misrepresented—our doctrines attacked—warred against—our motives impugned, and a thousand stories set afloat which require to be refuted. And were it not for the fear of being exposed, their conductors would double their misrepresentations and abuse. But our papers boldly expose them—sound an alarm in Zion, and stand forth noble defenders of injured rights.

2. Our papers are one principal means of extending our faith. Hundreds—nay thousands, can date their impressions in favor of the truth, from the reading of our publications.—Containing, as they do, expositions of controverted texts, sermons, essays, and articles relating to our general progress, they are fit instruments of calling attention to the principles of our religion; and also, clearing away from benighted minds the clouds of error and superstition. And well do they perform their work.—They have carried, and are carrying light, peace and salvation to thousands of souls. And we owe much of our success as a denomination, to our religious papers. And in any place where a large number circulates, there you will find the cause prospering. Whereas, where few are taken, the cause moves on slowly indeed. Taking into view the prejudice and ignorance existing against us, it is absolutely essential to the rapid progress of the Gospel of Universal salvation, that the people should be brought to read either our papers or books. And very many persons will read, who will not, under any circumstances, hear a sermon from a preacher.

3. A paper that goes out into the community *regularly*, is a great encouragement to the Universalists every where. It contains articles from all sections of the country; and as the friends in one section read of the doings of the brethren in another, they are excited and encouraged to follow their good example. The cold and careless are aroused by the zeal and perseverance of those in a distant place, as exhibited in a paper; and as they read accounts of the great progress of the truth in towns where once there were but two or three believers, they are encouraged to press forward with energy in the same road to success. A paper thus speaking from all parts of the country, is the *life* and *soul* of the cause, in connection with the preachers. It is vitally essential to any great progress or prosperity. And when it languishes, the wheels of our Zion move on slowly. The death of a good and long established paper, is a severe shock to any denomination of professed Christians; but more especially so with us, as we depend for success upon the diffusion of light and knowledge. Besides these and other advantanges, notices of religious meetings, and the publication of the proceedings of our Associations and Conventions, is a very desirable object.

Under these circumstances, it is a perfect wonder with us, that any professed Universalist should refuse to take one of our papers—that any should discontinue a paper, when a continuance is absolutely essential to its prosperity, and very existence! Unless they patronize them, they can not live—*they must die*. And who, that takes the least interest in our glorious cause, can think the small pittance of two or three dollars any obstacle to taking one? Who that loves Universalism, can offer a good excuse for not taking a paper devoted to the dissemination and defence of his faith? [N. Y. Ch. Messenger.

☞ We rejoice to learn, that the discussion which Br. Gardner of Texas held last Summer with Dr. Kendrick, has been productive of much good to our cause. Br. Gardner's church has had an accession of several members, while the circulation of the *Herald* has been considerably increased in that region.

☞ The Grecian bend, has been not unappropriately styled, "the colic stoop."

The Hearth & Home by Bates, Pettingill, N. Y. is an excellent family Weekly, at $3 per [illegible]

Dr. Gillispie, writes us, that he would like to see Br. McMorris again in Chickasaw co. Mississippi.

☞ Several articles on hand shall appear, as we can make room among them. A. A. B.

Local Item[s]

☞ Farmers around[...] active preparations for [...]

☞ Mr. A. P. Rob[...] of this vicinity, is highl[y ...] South Fla. whither he [...]

☞ Rev. C. S. Bur[...] moved to Elmore co. [...] addressed at Wetumpka[...]

☞ Parson Dixon [...] store at Longstreet, whe[re ...] pared to serve his custo[mers ...] sonable rates, and in a p[...] Try him: Longstreet ha[s ...] blessed with several [...] enough, it would seem, [...] devil in check. We ho[pe ...]

☞ Guano was used [...] able extent, around here [...] with much profit.

☞ Capt. H. Clay [...] has removed to Tuskeg[ee ...] be much missed by the [...] ially by the brethren of [...] tie."

☞ The many frien[ds ...] F. Johnson and lady, wi[ll ...] learn that the latter has [...] to her bed all Winter, [...] rheumatism.

☞ Billy King has [...] possession of his Pensaco[la ...] but is eagerly expectin[g ...] no matter what!

☞ The Winter has [...] monly wet, and several [...] have pinched us.

☞ Loachapoka is im[...] fast, and much business c[...] Notasulga must look [...] laurels, or they will with[...]

☞ We rely upon ou[r ...] aid us in extending the c[...] our paper. A little earne[st ...] do much.

Culture of Flow[ers]

It would be well if ev[...] our land would follow the [...] the English ladies, in two [...] at least, those of working, [...] vating flowers. The female[s ...] ica, especially those of the h[...] es, do not walk enough. M[...] sickly young lady would ha[ve ...] cheeks and sparkling eyes a[...] would follow the example o[...] lish sisters, and walk sev[...] every day, if possible. If t[...] is stormy, or the ground so[...] the rains of Spring and Au[...] in Summer it is wet with h[...] wear the thick soled shoe[s ...] wisely wear, and thus "ris[e ...] to circumstances." And [...] snows of Winter block the [...] the thaws of early Spring [...] roads almost impassable, l[...] dies be amply provided w[...] boots, which are "worth a [...] men's Rights Conventions" [...] dies, giving them health a[...] dence.

Next to walking, as exe[...] labor and pleasure of garde[...] advise every lady that can [...] cultivate flowers in the ope[...] to such an extent as to ca[...] spend an hour at least every [...] garden, training here, pla[...] trimming, hoeing or weedin[g ...] as a reward, increase of bo[...] and an increase of mental [...]

The culture of flowers h[...] ing influence, and we are [...] half inclined to pronounce [...] wanting in the true spirit [...] tion who possesses no love [...]

"Flowers are the alphabet [...]
Whereby they write on hills [...]
Mysterious truths."

Should we not seek to spell [...] sons which are on every p[...] ture's book—lessons of love [...] dom? Flowers are on the hi[...] in the verdant meadow, and [...] forestpaths, but we can s[...] best at our own doors, in [...] gardens, securing health of [...] mind while we cultivate the[...] a garden, then, dear lady [...] though it may be only a sma[ll ...] plants limited in number an[d ...] Let your windows be festo[...] the golden nasturtium and th[...] morning-glory—the roses [...] delicious fragrance on the ai[r ...] —the dahlias display their [...] the Autumn hour! Let the m[...] verbena, the fragrant pink, t[...] ful aster, the Shakespear[...] pansy,

"With a look on its face like [...]
prayer,"

and other sweet and brillian[t ...] cheer your heart as you l[...] them, reminding you of Lo[...] truthful words:—

"In all places then, and in all se[...]
Flowers expand their light and [...]
wings;
Teaching us by most persuasive [...]
How akin they are to human [...]

And with child like: credulous a[...]
We behold their tender buds [...]
Emblems of our own great resur[...]
Emblems of the bright and be[...]

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Value of Universalist Papers.

Did every Universalist but realise one half the value and importance of our various papers, hardly one could be found not in the weekly receipt of one of them, at least. And no order would come, *discontinue the paper, as I am too poor to take it.*" I doubt if any man was ever made poorer by taking a well conducted Universalist periodical, even in a worldly point of view. But what advantages result from such a paper? Reader, follow me along, and I will show you.

1 It is our main defence when attacked in the sectarian points of the day. Those who are not in the weekly receipts of Partialist Journals, have a faint idea of the bitterness and zeal with which we are opposed. We are constantly misrepresented—our doctrines attacked—warred against—our motives impugned, and a thousand stories set afloat which require to be refuted. And were it not for the fear of being exposed, their conductors would double their misrepresentations and abuse. But our papers boldly expose them—sound an alarm in Zion, and stand forth noble defenders of injured rights.

2. Our papers are one principal means of extending our faith. Hundreds—nay thousands, can date their impressions in favor of the truth, from the reading of our publications.—Containing, as they do, expositions of controverted texts, sermons, essays, and articles relating to our general progress, they are fit instruments of calling attention to the principles of our religion; and also, clearing away from benighted minds the clouds of error and superstition. And well do they perform their work.—They have carried, and are carrying light, peace and salvation to thousands of souls. And we owe much of our success as a denomination, to our religious papers. And in any place where a large number circulates, there you will find the cause prospering. Whereas, where few are taken, the cause moves on slowly indeed. Taking into view the prejudice and ignorance existing against us, it is absolutely essential to the rapid progress of the Gospel of Universal salvation, that the people should be brought to read either our papers or books. And very many persons will read, who will not, under any circumstances, hear a sermon from a preacher.

3. A paper that goes out into the community *regularly*, is a great encouragement to the Universalists every where. It contains articles from all sections of the country; and as the friends in one section read of the doings of the brethren in another, they are excited and encouraged to follow their good example. The cold and careless are aroused by the zeal and perseverance of those in a distant place, as exhibited in a paper; and as they read accounts of the great progress of the truth in towns where once there were but two or three believers, they are encouraged to press forward with energy in the same road to success. A paper thus speaking from all parts of the country, is the *life* and *soul* of the cause, in connection with the preachers. It is vitally essential to any great progress or prosperity. And when it languishes, the wheels of our Zion move on slowly. The death of a good and long established paper, is a severe shock to any denomination of professed Christians; but more especially so with us, as we depend for success upon the diffusion of light and knowledge. Besides these and other advantanges, notices of religious meetings, and the publication of the proceedings of our Associations and Conventions, is a very desirable object.

Under these circumstances, it is a perfect wonder with us, that any professed Universalist should refuse to take one of our papers—that any should discontinue a paper, when a continuance is absolutely essential to its prosperity, and very existence! Unless they patronize them, they can not live—*they must die.* And who that takes the least interest in our glorious cause, can think the small pittance of two or three dollars any obstacle to taking one? Who that loves Universalism, can offer a good excuse for not taking a paper devoted to the dissemination and defence of his faith? [*N. Y. Ch. Messenger.*

☞ We rejoice to learn, that the discussion which Br. Gardner of Tex. held last Summer with Dr. Kendrick, has been productive of much good to our cause. Br. Gardner's church has had an accession of several members, while the circulation of the *Herald* has been considerably increased in that region.

☞ The Grecian bend, has been not unappropriately styled, "the colic stoop."

The Hearth & Home by Baker & Pettingill, N. Y. is an excellent family Weekly, at $3 per ann.

Dr. Gillispie, writes us, that he would like to see Br. McMorris again in Chickasaw co. Mississippi.

☞ Several articles on hand shall appear, as we can make room among them. A. A. D.

UNIVERSA[LIST]

Local Items.

☞ Farmers around, are making active proparations for planting.

☞ Mr. A. P. Roberts, formerly of this vicinity, is highly pleased with South Fla. whither he has removed.

☞ Rev. C. S. Burks, having removed to Elmore co. desires to be addressed at Wetumpka, Ala.

☞ Parson Dixon has opened a store at Longstreet, where he is prepared to serve his customers at reasonable rates, and in a polite manner. Try him: Longstreet has long been blessed with several clergymen—enough, it would seem, to hold the devil in check. We hope they do!

☞ Guano was used to considerable extent, around here, last year, with much profit.

☞ Capt. H. Clay Armstrong, has removed to Tuskegee. He will be much missed by the public, especially by the brethren of the "mystic tie."

☞ The many friends of Dr. B. F. Johnson and lady, will regret to learn that the latter has been confined to her bed all Winter, with chronic rheumatism.

☞ Billy King has not yet got possession of his Pensacola property, but is eagerly expecting——well no matter what!

☞ The Winter has been uncommonly wet, and several cold spells have pinched us.

☞ Loachapoka is improving very fast, and much business centres there. Notasulga must look well to her laurels, or they will wither.

☞ We rely upon our patrons to aid us in extending the circulation of our paper. A little earnest effort will do much.

Culture of Flowers.

It would be well if every lady in our land would follow the example of the English ladies, in two particulars, at least, those of working, and cultivating flowers. The females of America, especially those of the higher classes, do not walk enough. Many a pale, sickly young lady would have her rosy cheeks and sparkling eyes again, if she would follow the example of her English sisters, and walk several miles every day, if possible. If the weather is stormy, or the ground soaked with the rains of Spring and Autumn or if in Summer it is wet with heavy dews, wear the thick soled shoes they so wisely wear, and thus "rise superior to circumstances." And when the snows of Winter block the paths, or the thaws of early Spring make the roads almost impassable, let our ladies be amply provided with rubber boots, which are "worth a dozen Women's Rights Conventions" to the ladies, giving them health and independence.

Next to walking, as exercise, is the labor and pleasure of gardening. We advise every lady that can do so, to cultivate flowers in the open air, and to such an extent as to cause her to spend an hour at least every day in her garden, training here, planting there, trimming, hoeing or weeding, receiving, as a reward, increase of bodily health and an increase of mental enjoyment.

The culture of flowers has a refining influence, and we are more than half inclined to pronounce that person wanting in the true spirit of civilization who possesses no love for flowers.

"Flowers are the alphabet of angels.
Whereby they write on hills and fields
Mysterious truths."

Should we not seek to spell out the lessons which are on every page of Nature's book—lessons of love and wisdom? Flowers are on the hillside, and in the verdant meadow, and the shady forestpaths, but we can study them best at our own doors, in our own gardens, securing health of body and mind while we cultivate them. Have a garden, then, dear lady reader! though it may be only a small one with plants limited in number and variety. Let your windows be festooned with the golden nasturtium and the delicate morning-glory—the roses shed their delicious fragrance on the air of June, —the dahlias display their velvets in the Autumn hour! Let the many hued verbena, the fragrant pink, the beautiful aster, the Shakespeare-famous pansy,

"With a look on its face like a saint at prayer,"

and other sweet and brilliant flowers cheer your heart as you look upon them, reminding you of Longfellow's truthful words:—

"In all places then, and in all seasons,
Flowers expand their light and soul-like wings;
Teaching us by most persuasive reasons.
How akin they are to human things.

And with child like: credulous affection:
We behold their tender buds expand:
Emblems of our own great resurrection:
Emblems of the bright and better land.

Rev. Fletcher Wilson, that our cause in Buckingham, is prospering; also that a good is being done at Shellsburg, at wh[ich] point a church is soon to be organize[d].

Pierceton, Ind.—Rev. S. F. Gibb writes undr date of January 25, briefly and to the point, as follows. "Our new church was dedicated yesterday, free from debt. Glory enough!"

Frankfort, N. Y.—Rev. W. H. Grigsby, a recent graduate of Canton Theological School, is doing a good work at Frankfort. New members are received at every communion. He will soon organize a church at Cedarville.

The Biddeford paper says the sermon of Rev. E. C. Bolles at the installation of Rev. A. J. Weaver "well sustained his reputation of being a first class pulpit orator."

—Through the efforts of Rev. Miss Chapin of Mount Pleasant, Iowa, a society has been formed and a church is to be erected in Oshkosh, Wis.

Married.

Married—In Duplin co. N. C, Feb. 21 in church, by Rev. T. J. Albritton, Rev. H. R. Kornegay, to Miss Cattie, daughter of Geo. Outlaw, all of Duplin.

I hope that always flowers,
Along their path may bloom,
And brightly pass their hour
Undimmed by sorrow's gloom.

J. E. C.

Receipts

For Cash receved for this paper since our last issue.

	$ Paid	to Vol	N
S. J. McMorris, Ala.	2		
for Charles. Cox, "		3	18
P H Gates, "	2,40	3	22
and Hicks and Burruss discussion.			
Dr W D A Booker, "	2		
for R M Clark, "		4	1
Miss Mollie B Alford,	3	4	2
$1 donation for new type.			
John Hare, "	1		
donation for new type,			
Mrs Mattie Hare, "	1		
donation for new type.			
J F McKissack, "	2	4	1
Aaron Palmour, Ga.	1		
as a donation for new type.			
J C Laro, "	1		
as a donation for new type,			
R White, "	3	2	12
J H Glanton, "	2	4	1
H W Dallas, "	2	3	5
Dr P H Brassell, "	6		
for self "		3	12
Bridges and Arnold "		3	18
and F M Arnold, "		3	4
M T Harper, "	3	4	12
C W Coker, "	2	4	1
J S Warwell, "	0,50		
for five copies Voice to the Bereaved.			
Geo C Dillon, "	5	5	5
James Gantt, S. C.	5	4	10
$2,60 donation for new type.			
G A Fike, "	1	3	10
Jacob G[illegible] Miss.	2	3	6
M A Linch, "	2	3	1
Jas H Harris, "	5	3	8
W W Shearer, "	2	4	1
Dr Jas Gillispie, "	8	5	1
$1 donation for new type.			
J J Nowell, N. C.	8	3	1
L F W Andrews "	10		
for Jerome Frazell "		3	8
B M Barry "		3	8
D E Sandlin "		4	8
W B Cox "		3	8
and J G Brooks La.	3		
donation for new type			
J W Swindall "	2	3	1
Wm E Mills Ark.	3.25	4	12
Luther Reid, "	2	4	1
E Mahoney, "	1	3	1
W P Tuttle Tex.	2		
donation for new type.			
Wm H Crawford "	5	4	12
Mrs E A Wood "	3	4	1
$1 donation for new type.			
Rev M Gardner "	10		
for Dr G W Gardner "		3	12
J W Lawrence "		4	1
and Mrs M Lawrence "		3	12
Hon R S Taft Vt.	6		
for self "		3	21
Henry Green "		4	1
and $2 donation for new type.			
E Kuhn Tenn.	5	4	2
$2. 50 donation for new type.			
Dr M Faris Ohio,	3	4	9
Mrs E Hockaday Ky.	2	4	1
J D Green Ga.	3	4	15

Appointments.

B. F. STRAIN, will preach On the first Sunday in every month at Salem Cheerokee, county, Ga.

On the third Sunday in every month Friendship Church, Dawson county, Ga.

REV. M. W. GRAHAM'S APPOINTMENTS.

Br. Graham will preach at Camphill, on the 4th Suuday in march.

In Shady Grove church, four miles east Rough and Ready, the 1st Sunday in April.

EDITOR'S APPOINTMENTS IN GEORGIA.

At Brook's Mills, Meriwether co., Friday night before the third Sunday in March.

At Alford Chapel, Meriwether co., on the third Sunday in March, forenoon and at night, and the Saturday night before.

Universalist Church, Notasulga.—The editor will preach in this church on the 2d Sunday in every month, at 11 o'clock, A. M.

F. L.

As[sisted by]

John Feast,
Mrs. J. A. St[...]
E. Lelievre,
J. B. Robinson
Mrs. E. S. Tupper,
Dr. T. K Quickfall,
L. B. Silver, Ohio.
Rev. G. F. Pummer, N. Y.

AND MANY OCCASIONAL CONTRIBUTORS.

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☞ The Rural Gentleman is devoted to the interests of *practical* rural life. It is neatly printed in pamphlet form, bound in paper covers, and trimmed—thus presenting a convenient form for reading as well as for binding.

This makes it a superior medium for advertisements; for its small pages not only make them prominent when first inserted, but, being bound, as it is, by most of its subscribers, renders them of permanent value.

Cash Advertising Rates:

Transient matter 15 cents per line (eight words) each insertion. Business Announcements 25 cts. per line.

	3 mos.	6 mos.	12 mos.
Quarter page,	$15	$25	$40
Half page.	25	40	70
Whole page,	40	70	120

Inside covers. and first and last inside advertising pages, each $150. Outside cover, $200.

☞ *Active Canvassers Wanted Everwhere!* and inducements offered to make it PAY those who will WORK! Address J. B. ROBINSON & CO., No. 2 N. Eutaw st., Baltimore, Md. mar4ts.

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FIRE ARMS.

Sold by the Trade, Generally

A Liberal Discount to dealers.

200,000 *furnished the U. S. Government.*

Army, Navy, Belt, Police and Pocket Revolvers. Repeating and Vest Pocket Pistols, and Rifle Canes, using Metallic Cartridge. Breech-loading and Revolving Rifles.

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feb15-6m

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Advertisements forwarded to all News papers.

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Information as to Cost of Advertising furnished.

All Orders receive careful attention.

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Complete Printed Lists of Newspapers for sale.

Special Lists prepared for Customers.

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Orders from Business Men especially solicited. aug1.tf

40 PARK ROW, N. Y.

AGENTS WANTED FOR

Secrets of the Great City,

A Work descriptive of the VIRTUES and the VICES, the MYSTERIES, MISERIES and CRIMES of N. Y. City.

If you wish to know how Fortunes are made and lost in a day; how Shrewd Men are ruined in Wall Street; how Countrymen are swindled by Sharpers; how Ministers and Merchants are Blackmailed; how Dance Halls and Concert Saloons are Managed; how Gambling Houses and Lotteries are conducted; how Stock and Oil Companies Originate, and how the Bubbles Burst, read this work. It contains 35 fine engravings; tells all about the Mysteries and Crimes of New York, and is the Spiciest and Cheapest work of the kind published.

Price Only $2 75 Per Copy.

☞ Send for Circulars and see our terms and a full description of the work. Address JONES BROS. & CO., Atlanta, Ga.

CAUTION.—Inferior works of a similar character are being circulated. See that the books you buy contain 35 fine engravings and sell at 2.75 per copy.

VOICE TO THE BEREAVED,

OR COMFORT IN SORROW:

The substance of a discourse delivered at Locust Hill, Onslow Co., N. C. Sunday morning, May 31. 1868, by John C. Burruss. Sent by mail, anywhere, for 10 cts.

Latest New York

LADIES

LOOK OUT!! LOO[K]
LOOK OUT!! LOOK

"Beautifies the complexion."
"Gives a Rosy Glow to the [...]
"A Ruby Tinge to the Lips,
"Removes all Blotches and [...]
"The Best in the World."

"COSTAR'S"

BEAUTIFIER

THE

Bitter-Sweet and Orange Bloss[om]

One Bottle, $1.00—Three for $2.00.

1000 Bottles sold in one day in N. Y, C[ity].

☞ All Druggists sell it.

Or address "COSTAR," No. 10 Crosby St. N. Y.

OH! those CORNS, OH! those CORNS,

[*Morning Paper, Aug.* 26.]

"OH MY! OH *MY*! I can't stand it," but he did, for he sent right off and got a box of

'COSTAR'S' CORN SOLVENT,

and it cured him.

Thousands of Boxes sold.

All Druggists sell it.

Or address "COSTAR, No. 10 Crosby st, N. Y.

"COSTAR'S"

STANDARD PREPARATIONS

ARE

"*Costar's*" *Rat, Roach, &c., Exterminators.*

"*Costar's*" *Bed Bug Exterminators.*

"*Costar's*" (only pure) *Insect Powder.*

"only infallible Remedies known,"

"18 years established in New York."

"2,000 Boxes and Flasks manufactured daily."

"All Druggists sell them."

"!!! Beware!!! of spurious imitations."

$1.00 sizes sent by mail on receipt of price.

$2.00 for any three $1.00 sizes by Express.

Address

Henry R. Costar, 10 Crosby st. N. Y.

Or, John F. Henry (Successor to) Demas Barnes & Co., 21 Park Row, N. Y.

☞ Sold by all Druggists
feb1–1y

THE LA GRANGE REPORTER,
LA GRANGE GEORGIA.

The Paper for the People and the Defender of their Constitutional Rights and Liberties.

THE LA GRANGE REPORTER, printed on clean white paper, from bran new type, of large size and filled with political news, and agricultural matter, presents attractions worthy of patronage.

The REPORTER has entered upon the twenty-fifth year of its publication, during which time it has been regularly issued. Desiring to extend its circulation and usefulness, we furnish it to subscribers at the following rates:

One Copy for one year, ... $3 00

TO CLUBS:

Ten Copies for one year, . . . $25 00

Twenty Copies for one year. . . 40 00

As an advertising medium, the Reporter is one the best in Georgia.

JONES & WILINGHAM,
Proprietors,
La Grange. Georgia.

ca[...]
we[...]
2,[...]
From
Merchants—

Some of the[...] ing professional and po[...] men of education and refin[...] country, may be seen at our office

Under date of March 29, Hon. Hor[ace] Greeley, editor of the *New York Tribune* writes: "J. Ball, of our city, is a conscientious and responsible man who is incapable of intentional deception and imposition.

Mrs. Henry Ward Beecher, of Brooklyn after using the IVORY EYE CUPS, orders a pair for the wife of Rev. Charles Beecher, of Georgetown, Mass.

All persons wishing for full particulars, to receive benefit from this Great Discovery, can consult the Doctor by letter, and receive his "Treaties on the eye," of 48 pages, by return mail.

Send your full address to
Dr. J. Ball & Co.,
P. O. Box 957, No. 9 Liberty street,
New York.

For the worst cases of Myopia, or Near-Sightedness, use our New Myopic Attachments applied to the IVORY EYE CUPS; have proved a certain success! Send for pamphlet and certificates free. Waste no more money by adjusting huge glasses on your nose and disfiguring your face.

EMPLOYMENT FOR ALL.

Agents Wanted! Agents Wanted!!

For a new patent article just introduce in the market. The success is unparalelled by any other article.—All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment.—Hundreds of agents are making from

$5 To $20 A DAY.

To live agents $20,00 a week will be guaranteed. Information furnished on receipt of 25 cents to pay for printing materials and return postage. Address Dr. J. BALL & CO., No. 91 Liberty St., N. Y. City.

[Extracts from the Press.]

"Ball's New Patent is the greatest invention of its age. Agents are making rapid fortunes. They may rely they will be fairly and squarely dealt with.—*Harper's Weekly.*"

"It is an excellent invention and will pay all agents to invest."—*The Tribune.*

AGENTS WANTED.
$75 to $200 per month!!

Or a Commission from which twice that amount can be made by selling the

LATEST IMPROVED
COMMON SENSE
Family Sewing Machine,
PRICE. $18.00.

For Circulars and Terms address
C. BOWERS & CO.
320 *South Third Street,*
dec5-3m *Philadelphia, Pa.*

O. Or[...]
New Orleans [...]
order. Address
WILL[...]

☞ N. B.—Any newspa[per or mag]azine, which will publish this pro[spectus] and this addition thereto, will be [entitled] by the publication for an equal tim[e ...] prospectus, not to exceed this [...] the Telegraph. And he would [...] by correspondence, to make sa[...] arrangements with leading p[...] over the United States for an i[...] of such courtesy. W.[...]
mar1 tf.

THE CELEBRATED V[OLTAIC] CURE!

Dr. Hall's Voltaic Armor [...] Soles,

—FOR—

COLD FEET,

Sluggish Circulation, The[...] Neuralgia, Headache, Dysp[...] ralysis, St. Vitus Danc[e ...] Joints, Sciatica, and all N[ervous] DISEASES.

The current from the V[...] and Soles is of the *gentles*[t ...] possible, yet being *const*[...] fects upon the Nervous [...] remedial results are truly [...] Send for discriptive circu[lar].

Sold by all respectab[le ...] and shoe Dealers throughou[t the Uni]ted States and Canadas.

Agents Wante[d].

VOLTAIC ARMOR ASSO[CIATION,]
PROPRIETOR[S,]
mar1f. 130 Tremont Str[eet]

Clayton & Sledge's [...]

We have this work fo[r sale at the] *Herald* office. Price by [...] Universalism, as usual, [...] vincible strength.

1868 [...]

AMERIC[AN ...]
Alabama St[reet]
Nearest House to the [Passenger] Depot.
White & Whittle[...]
W. D. WILEY, Cl[erk].

HAVING re-leased and renovated the above Hotel, we are prepared to entertain guests in a most satisfactory manner. Char[ges] fair and moderate. Our efforts will be to please.

Baggage carried to and [from] the Depot free of charge.

El Dorado Democrat,

PUBLISHED weekly at El Dorado Ark., by J T O[...], at $[...] per annum. A live Southern paper, and a good medium for advertising. aug 1.

SCELLANY.

L PLATES!
..ON PLATES!
..LIN PATTERNS!
..WOOD CUTS!
..UR PAGES OF MUSIC!
.. be given for only TWO
..5 a year, or a dollar less
..gazines of the class of "Pe-
.." Its

Thrilling Tales and Novelties
Are the best published anywher

Mammoth Colored Fashion Plates
Ahead of all others.

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To any person getting up a Club for 1869, will be sent GRATIS, a copy of our new and splendid Mezzotint for framing, (size 24 inches by 16,) "The Star of Bethlehem," after the celebrated master-piece, by Gerome, the famous French artist. This is the most desirable premium ever offered. For large clubs, as will be seen below, an extra copy will be sent in addtion.

TERMS—Always in Advance:

One Copy, for one year.	$2 00
Three Copies, for one year	5 00
Four Copies, for one year	6 00
Five Copies, for one year, and one to getter up a club)	8 00
Eight Copies, for one year, (and one to getter up a club).	12 00
Fourteen Copies, for one year (and one to getter up a club).	20 00

Address, Post-paid,
CHARLES J. PETERSON.
No. 306 Chesnut St, Philadelphia Pa.

☞ Specimens sent to those wishing to get up clubs.

John Esten Cook's New Novel!
F. J. HUNTINGTON & CO.,
459 BROOME-ST., NEW YORK,
Have in press, to be ready in Oct.,
MOHUN;
Or, the Last Days of Lee and His Paladins
By J. ESTEN COOK,
Author of "Surry of Eagles' Nest."

OF "SURRY," of which Mohun is a Sequel, Ten Thousand copies were almost immediately sold. The new work is still more intensely interesting. Printed on fine-toned paper, and richly bound in cloth, with upward of 500 pages, it has for its frontispiece a fine steel medallion head of GEN. LEE, and four beautiful illustrations in Rorer's best style. *Either book is sent by mail, post free, on receipt of the price,* $2.25. For sale by all Booksellers and Newsdealers in town and country
Oct 15, 3.

EVERY MAN HIS OWN PRINTER.

With the COTTAGE PRESS and the printing material accompanying it, every man can do his own printing neatly, quickly and cheaply.—They are so simple in construction, that a boy ten years old can easily manage the largest size. Printed instructions are sent with each office, enabling the purchaser to get at work without a previous knowledge of printing. A circular, containing full description, prices, testimonials, &c., sent free to all. Our Specimen Sheets of type cuts, &c., ten cents.

DAVID WATSON,
AGENT FOR
ADAMS PRESS CO.,
26 Cortlandt St.,
NEW YORK.
oct. 1. 6m.

Baltimore Advertisement

PIANOS! PIANOS!



A GOLD MEDAL for 1867 has just been awarded by the Maryland Institute to *CHAS. M. STIEFF*, for the
BEST PIANOS NOW MADE,
over Baltimore, Philadelphia and New York Pianos. Office and Warerooms, No 9 North Liberty street, near Baltimore street, *Baltimore, Md.*

STIEFF'S PIANOS
have all the latest improvements, including the Agraffe Treble, Ivory Fronts, and the Improved French Action. Fully warranted for five years, with privilege of exchange within twelve months, if not entirely satisfactory to purchaser. Second hand Pianos and Parlor Organs always on hand, from $50 to $300.

References, who have our Pianos in use: Gen. R. E. Lee, Lexington, Va., Gen. R. Ransom, Wilmington, N. C., Bishop Wilmer, of New Orleans, Rev. R. H. Phillips, Virginia Female Institute, Staunton, Va., Messrs. R. Burwell & Sons, Charlotte, N. C., Rev. R. H. Smith, Female Institute, Hantsville, Ala. may15 1y

Odd Moments' Made a Mayor.

Gregg came to Mr. Wills's
nd asked,—
you want a boy, sir?"
n't say as I do," replied Mr.
and as he seemed busy, and
clined to talk, John walked

w days after, he came again,
d, "I don't like to be idle; and
are willing to try me, sir, I will
without pay till I get a situation.
Mr. Wills agreed. What was his
surprise, on going into his store next
rning, to find his ill assorted goods
arranged, shelves cleaned, win-
ws washed, and many things done
hich in the busy season had been neg-
ected. John had risen early and done
all this.

"Why!" said Mr. Wills, "I hard.
know the place."

He soon found he could not afford to
rt with John. So great were his
bits of system and order, he could
complish a vast amount of work;
oing at *odd moments* what would
otherwise have been left undone: nev-
er neglecting a greater duty for one
less important; never behind-hand;
never requiring to be looked after.
Mr. Wills paid him for his work,
and told him not to leave till he could
get something better. The conse,
quence was, John soon became master
of a flourishing wholesale store, and
finally, mayor of a large city. What
is better than all, he ruled righteously
and in the fear of God.

He was a poor boy; but his habits of order and system—causing him to find more time than most people—raised him to his high position, while his good character made him respected by the whole community.—*Child at Home*

Strive to be as kind, forbearing, and forgiving as you can, both to friends and foes.

Cowper says "the tear that is wiped with address, may be followed perhaps, by a smile."

Beauty unaccompanied by virtue is a flower without perfume.

Sir William Temple says. "If a rich man would keep his health, he must live like a poor man.

Engage in no pursuit in which you cannot look up to God and say: "Bless me in this, O my Father."

In vain ye bow your knees at the name of Jesus, unless your souls bow and submit to his righteousness.

A firm faith is the best theology, a good life the best philosophy, a clear conscience the best policy, and temperance the best physic.

If you would relish your food, labor for it, if you would enjoy your raiment, pay for it before you wear it: if you would sleep soundly, take a clear conscience to bed with you.

It is filling a child's mind as in packing a trunk. We must take care what we lay in below, not only to secure for that a safe place, but to prevent it from damaging what is to come after.

"My boy drunk."—"Drunk! my boy drunk!" and tears started to the mother's eyes, and she bent her head in unutterable sorrow. In that moment the vision of a useful and honorable career was destroyed, and one of worthlessness, if not absolute dishonor presented itself. Well did she know that intemperance walks hand in hand with poverty, shame and death; and his mother's heart was pierced as if with a sharp pointed steel. Ah! young man, if the holy feeling of love for her who bore you, is not dead within you, shun that which gives her pain—adhere to that which gives her joy. If she is with her Father in Heaven, shun that course of life which shuts the gates of Heaven against you, and debars you from her society for ever. The drunkard can not inherit the kingdom of God.

Never dress beyond your ability.

HINTS TO FARMERS.—A writer gives the following advice:

Don't buy a piano for your daughters while your sons need a plow.

Don't give a person a chance to dun you. Prompt payments make independent men.

Keep good fences, especially line fences; they promote good feelings between neighbors.

Decent and substantial clothing for your children, makes them think better of themselves, and keeps the Doctor away.

Don't starve your land; if you do, it will grow lean.

Don't buy patent rights to sell again

Don't become surety for him who waits for a sheriff.

Buy a farm when before a carriage.

Such a girl as she was too!—none of your short, dumpy, yellowish kind, a foot and a half between the eyes, and built like a scuttle butt, —nary. Her form was the incarnation of symmetery, and every movement was sylph-like and graceful—but nature didn't break the dies she was moulded in, as there were nine more in the family; her complexion was that of dazzling fairness which all women sigh for—like a snowy white rose blushing besides a poppy, her eyes of a heavenly, enchanting cerulean, such as are seen but once in a creation, into which a fellow could gaze enraptured, and fancy he had discovered the only avenue by which he could enter heaven —and then melt away to a grease spot but sometime when she "got her vinegar up," or a bunion hurt her foot a little, those pretty eyes would snap like a patient gopher-catcher, and flash like a flintlock, and then that mouth of hers! um-m-m the sweetest, plumpest pair of ravishing, ruby lips that ever mortal sipped love's nectar from to which our own have clung in the helplessness of ecstacy, while all the angels seemed conspiring to stupefy us with bliss. But we were "stuck after" her, because she was of such queenly figure and so personally bewitching; it was her infernal stubborness that corralled our sympathy. She was possessed of a most wonderfully developed spirit of contrariety —contrary as a toe-corn and she would go a mile to participate in a dispute; she would stop eternity's time-piece for an opportunity. She's gone now, and the honey of those sweet lips is gobbled up by another. She "flunged" us.

Joubert says: "Instead of
g that roses have thorns, be
he thorns are surmounted

..istry, are
.. of the World.
.. scrupulously to truth,
.. to preserve the strictest

.. sun has
alleys, and its
glimmering on the
.. the mountains, the
.. dwells on the loftiest
.. horns and trumpets forth—
.. God, the Lord Pa.. all the
.. in the neighborhood, take
.. horns and repeat the words.
.. continues a quarter of an
.. hilst on all sides the mountains
.. name of God. A solemn
.. allows every individual of-
.. secret prayer on bended knees
.. vered head. By this time it
.. "Good night"—trum-
.. herdsman on the loftiest
"Good night!" is repeat-
.. mountains from the horns
.. and the clefts of the
.. each lies down to rest.

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.. times, we will, for
.. subscriber, give as a
.. discussion with Dr. Lov
.. the Trinity.

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"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

VOL. 17. {New Series, VOL. 3.} NOTASULGA, ALA., MARCH 15, 1869. {NUMBER [illegible]

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☞ Edwin E. Overall is general agent for the *Herald* in New Orleans and New York.

[For the Herald.]

Explanatory.

One of "the wise men of the East," or more properly, one of the wise men *from* the East, or if not in truth a *wise* man, he is at least one of the wiseacres, recently made the following statement; "As a general rule the pay corresponds with the preaching—poor preach poor pay." The above quotation is not original with the wise man *from* the East, but was originally used by an African in answer to a queston relating to his salary.

Now the exact reverse of the above postulate is true, according to the history given us by the most worthy and eminent preachers either of modern or ancient times. In reference to eminent ministers of the Universalist denomination, we will mention first, Rev. George Rogers late of Cincinnati Ohio. A more zealous, devotional, and laborious worker, a more effective preacher, or more elegant writer, it would be difficult to find in the great West; and yet he lived and died remarkably poor. His salary was at no time during his extensive ministerial labors sufficient to render him comfortable, and free his sensitive mind from painful apprehensions of starvation, or that friendly asylum called the Poor House.

I merely mention the case of this truly pious and noble pioneer preacher as an example. Their name is legion. In reference to ancient preachers, we will mention the case of St. Paul. His labors were more extensive than any of his companions,—his preaching was listened to, by eager thousands; his eloquence was of the highest order, even sufficient to make Felix tremble, he was a very able writer and sound logician; and yet the pay he recieved from his friends amounted to just nothing at all. Jesus Christ is another illustrious example of "good preaching and poor pay," so far as money was concerned. For three years he preached his glorious gospel,—during which time he suffered hunger, thirst, and weariness. He preached with *power*, he suffered and died as a martyr to the cause he advocated, and yet he never recieved a dollar. He was shown a piece of money, on a certain occasion, with the image of Cesar stamped upon it, but the courteous gentleman who showed him the coin, was very careful that he should not get his hands on it. But very few preachers of any denomination ever get rich by preaching. Some preachers during wars and conflicts, especially in modern times, have no doubt, by being engaged as Chaplains, or by being connected with Sanitary commissions, suddenly become rich; but so far as direct pay for preaching is concerned, a large majority of our best preachers, work hard, live hard, and die poor. So much for a review of the silly saying "poor preach poor pay."

T. T.

If the world frowns upon a benevolent heart, it cannot be deprived of all happiness; it can rejoice in the prosperity of others.

It is easier to stand on an eminence than to climb up to it.

Mercy is the fairest letter in Jehovah's name, and love is the noblest attribute of human nature.

Better lie in the dust, than rise by wickedness; he that rises by sin, rises with God's curse hanging over his head.

Letter from Bro. Andrews.

Magnolia, Duplin Co., N. C.
Feb. 18th 1869.

Bro. Burruss: According to promise, I propose to give to you and readers a few "jottings down" touching my mission thus far in the old North State. I arrived safely at this place at 11 o'clock, P. M. of the 28th Jan. where I found Bro. Southerland, of Kenansville, in waiting to convey me to his hospitable home. Staid all night with Capt. Hartsell, who is a son-in-law of Bro. S. and a very clever man, though in religious faith his "house is divided against itself," his "better half being of the faith of the Restitution, while he belongs to the Methodist persuasion! On the 29th went to Bro. Southerland's and spent the day, where I was introduced to, and had a very agreeable evening with a Baptist preacher of some note in this region, and who, I think, is "not far from the Kingdom." He assisted me in the public services of the Sabbath evening following, and I was much pleased with his liberal spirit.

At Kenansville the Methodist Church was freely opened for preaching and I occupied the desk twice on the Sabbath, and again on Monday evening, Jan. 31st. Remained in K. till Thursday after, enjoying the kind hospitality of Bros. Wm. Farrior, James Southerland, and other excellent friends of the neighborhood.—Thursday evening proceeded to the Universalist preacher's "Home" near Prospect Church, under the control of sister Julia E. Outlaw, where I received every attention which the wayfarer needed. This lady and her son ministered faithfully for my comfort during my stay of four days, under her hospitable roof, and the more specially do I make mention of the fact, because I was, while there, an invalid, from an attack of Rheumatism in my left arm and shoulder, which rendered useless that limb, for a season. Mrs. O. is a well informed Universalist, and is ever ready to defend her views against all who may question her faith, whether lay or clerical. Her influence for good, is acknowledged and respected by all who know her.

Preached at Prospect church on the 1st. Saturday and Sunday of Feb. to a small congregation on the first day, and to a large one on the Sabbath, the Baptist preacher aforesaid being present and assisting, acceptably, in the services.

On Thursday accepted a pressing invitation to preach at Shiloh, the church dedicated by Bro. A. C. Thomas, several years since, a few miles distant from Prospect. On Wednesday filled another appointment, not set down in my programme, at Smith's chapel—thence to Hallsville, where I met an unusually large congregation, for a week day service, to whom I expounded the scriptures from the language of the Apostle Paul, touching the evil treatment he received from "Alexander the Coppersmith." 2nd. Timothy 4-14.

Proceeding thence to Onslow Co., with a young friend whose horse and buggy were kindly furnished for the occasion, I staid all night at the house of a friend, E. Morrill Esq., near Catherinie Lake, which point we reached late in the evening, having lost our way, and traveled many miles out of the proper course. Next day and night, were spent at the home of an aged Brother D. H. Rhodes, and son-in-law, Bro. David Farrior. Mr. R. is very aged and feeble in health, but very strong in the glorious faith of the Restitution, which he has enjoyed for more than forty years. To all human appearance, his time of departure is near, but he calmly waits the summons that will call him home, with a well grounded assurance that for him "to die is the gain"—a happy exchange of a weary body, for one that is fresh, spiritual and immortal.

From this family I received much kindness, and a conveyance next day to meeting at Gum Branch, Feb. 13th where I preached to a small audience.

Sabbath 14th. I preached twice and attended the Masonic Funeral services of our young brother, Frazell, who departed this life in December last. He was the son of the lady, whose funeral Bro. Burruss, you preached last year, when you were in this state. A large congregation was present at both the exercises of the day, and we trust much good was done, in the cause of the Redeemer. On no other occasion are the hearts of the people in such good condition to received the consolations of the Gospel, as in seasons of affliction and distress. Then, all who mourn can find comfort from the teachings of death and the resurrection, as proclaimed by our ministry. The hearts of all are softened by human sympathy, and the ear is wide open to hear the truths of immortality declared and enforced. Let all such occasions be improved for the edification and solace of the afflicted. While in this neighborhood, I shared in the kind hospitality of Bro David Sandlin and family, which you know, Bro. Burruss, is neither stinted nor given grudgingly. They seemed to think that nothing they possessed was too good for the poor and weary pilgrim who visited them, nor did they turn him empty away, after his duties were discharged and he was about to depart thence.

Just before leaving Bro. S's house, Monday morning, I was requested to administer the rite of water baptism, upon an infant child of sister Russell, of Jacksonville, which interesting ceremony was performed after the manner of the Presbyterian Church, by sprinkling. "Suffer little children to come unto me, for such is the Kingdom of God."

On my return on Monday to Duplin Co., I filled an appointment at a place called *Chincopin*, where a good congregation, in point of number, listened with great attention to the "strange things brought to their ears." Thence I returned to Kenansville, and delivered on Tuesday night, my farewell discourse to those assembled. Among these was our venerable mother Farrior, who was conveyed to and from Church, in a vehicle, so anxious was she, once more to hear the sound of a beloved gospel. The speaker improved the occasion to exhort the brethren and sisters, to trim their lamps, and go forth to meet the Bridegroom, to unite in the word of finishing the church edifice erected several years ago, but not completed, and no longer depend upon the kindness of other people, for a house of prayer. To the Methodist of K. our sincere thanks are hereby tendered for the use of this church, the more acceptably, as it is a favor so seldom granted to us "Heretics."

To Bro. Wm. Farrior, the "Isaelite in whom there is no guile"—to Bro. Jas. Southerland, wife and daughters, and to Mr. and sister Carrol, now of this place—also to Capt. Hartsell and wife, and Bro. Meriman, our special thanks are due, for kind attentions so promptly given, the more acceptable, because the husbands of sisters Carrol and Hartsell, are of different faith. May all needed good be theirs, and when they "ask for bread," may they be assured that their Heavenly father will not "give them a scorpion!" And let them remember that the "feast of fat things" is amply sufficient for the wants of all God's creatures, and by all, will finally be enjoyed.

Last night I preached at this place, to a large congregation, and left an appointment for another discourse, on Wednesday evening next. I go to Sampson County, to day with Bro. Wm. Mathews, to fill an appointment in that county, next Saturday and Sabbath, and will give you account thereof, in a subsequent letter, not many days hence.

My health is improving, and I hope, will soon be restored entirely. Providence willing, I will return to Georgia, by the middle of March. The weather thus far, has generally been favorable and the planters are beginning their labors for another crop.—May the disasters of the past, be forgotton in the blessings of an abundant harvest, for the future, until a *proper* kind of *reconstruction* is accomplished for all the people.

Fraternally Yours &c.
L. F. W. A.

Thanksgiving Day.

It is a most fitting customs for nations, to set apart days for commemoration, thanks-giving and festivity.—And esspecially is it befitting for the people of the United States to do so, for of all people, we have the most to be thankful for. No people have ever shared so many benefactions, as have been vouchsafed by the Creator to us. Not by the special invention of Providence, but our lot has been cast in age and land, where in the natural order of Providence, unusual circumstances and opportunities have abounded. And the fact that where there are the greatest opportunities and gifts, there too, are responsibilities greatest, have suggested the thoughts to be presented in this article. For in the future, as in the past, we will have those anniversaries known as *thanksgiving*, days. To be of any possible good—nay! that they may not an absolute and aggrevated curse, there must be essential alterations in their character and mode of observance. As now observed, they are a sham in a religious point of view, a humbug, as to moral effects, and a nuisance, so far as personal purity and dietetic observance are conceived. I have no statistics at hand, to enable me to give an exact statement of thanksgiving in this city, but a general statement, will sufficiently indicate the condition of things here, and it is fair to presume, that about the same mode of observing thanks-giving day, was adopted in other cities throughout our whole country. It is a very liberal estimate of those who spent any considerable portion of the day in genuine thanks giving or in that direction, to say that one in fifty of the population, a few of the multitude of churches were open, and meagre audiences present for the space of one hour. But beyond this, there was nothing indicating thankfulness, or even a respectful remembrance of the Creator of all things. To a considerable portion of the people, it was a holiday, and a relief to *most* of the hard laboring class. With others, it was a great gathering together of the scattered members of the family, amounting to social greetings and feasting. Quite a portion of the people paid no attention to the day, but pushed for ward with their business of labor traffic and schemes; and the largest portion of the population spent a good part of the day and night, in pouring out or down copious and repeated libations to Bacchus.—Heated blood and fuddled brains are surely no conditions of thankfulness; and nearly all made a God of their stomachs, and crammed themselves to their utmost capacity with unnumbered dishes, prepared from the fruits and flesh of the earth and sea. They in too many instances, made larders of their stomachs, and were swollen to dangerous tension with brutish gluttony. Instead of a day of grateful feelings and thanksgiving, it was a day of sensual excess, intemperance, gluttony and debauch. Even the night was made [illegible] by the worshipers at the shrine of sensuality.

And I think that most of Chicago, on the following day [illegible] must have on sober [illegible] it had either made a [illegible] of itself. If our holidays [illegible] served with more propriety and [illegible] more fitting services and exercises, it were better to abolish them altogether.

Our 4th of Julys, have long been occasions for drunkenness and revelry. Patriotism seems to revive in proportion as men lose their senses in drunkenness. But that our national thanks-giving, and Christmas days, should be spent in all sorts of sensual excess, is a shame and a disgrace. On these occasions, when men should reflect, be prayful and aspiring; our theatres, saloons, and gambling dens are most crowded. I would that we had a fast day, when all might abstain from even the usual allowance of food and drink. I think it would be conducise to health. But as this is not probable, or customary, we should be decently temperate on the day of our national thanksgiving. In fact, all public occasions have become feasts of body, and flow of beer and brandy; not feasts of reason and flow of soul. When will there be a reform in these things?

A. Gage.
Chicago.

Ever, Forever, &c.

If the word forever imports endless duration, what does forever AND *ever, import?*

"I was once in conversation,' said an old friend of ours, 'with a priest who was a most pious and godly, as well as a very earnest and bitter advocate of the doctrine of endless sin and misery. He insisted that the wicked *would, should,* and *ought to be* damned to all eternity. He appeared to be really misanthropic. It was difficult to reason with him. I asked him, 'what made him so confident that punishment was endless.' He replied, 'Because the Bible said it was *everlasting*.' Said I, 'Is this your strongest argument?' 'Yes,' said he, 'I would risk it there, against a universe of critics.' Said I, 'Ever—lasting.—How long a duration does *ever* signify?' 'Endless,' said he, 'it cannot be increased.' 'Then,' said I, 'what does *forever* mean?' 'The same,' said he. 'Well,' said I, 'what does forever AND ever signify? If for ever signifies eternal duration, for ever AND ever must signify something more than eternal duration. It is evident that the sacred writers believed that the force of the word *forever* might be increased.' He seemed for a moment, confounded, but soon added, 'this is all a quibble—a Universalist quibble. All these words mean the same thing, eternal misery.' But I told him, it was not quibble, it was sound argument; that the sacred writers used a variety of means to increase the force of the words signifying duration. In some places they say, 'the Lord shall reign *forever and ever*, and still longer.' See Exod. xv. 10; Dan. xii. 3; Micah iv. 5. The sense is obscured in the common translation; but the true meaning is provided *aion* in its combinations be properly rendered *forever, and ever*,) 'the Lord shall reign *forever and ever*, and still longer,' which furnishes the most conclusive evidence that the phrase for ever and ever, does not import absolutely endless duration.'

The truth to which our aged friend arrived was, that we cannot rely upon the force of *aion*, in its derivations and combinations, to prove the endless duration of any thing. The sacred writers employ it in so many efforts to give it force, that we, incline to the conclusion that the idea of endless duration does not appertain to the word.—[*Trumpet*.

"Two Chances to Your one."

The builders of the tower of Babel may be supposed to have said to the *confiding* Israelites who relied for safety only on the promise of God, that he never would drown the earth again with a flood—'See ye not, that we have two chances to your one? If *your* doctrine proves false, why we shall no more be drowned than you; but if it *should* prove false, why *we* have a second chance—we have a tower, the work of our own, on which to ascend to heaven, whilst you will be overwhelmed in destruction.' What are two chances worth, when the second is predicated on a supposed failure of the promise of God? Universalists rely upon God's promise for salvation. Those who expect to be saved by a structure of their own works, will find their 'two chances to one' a very foolish calculation.—[*Gospel Banner*.

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[illegible]YMOUTH PULPIT."
[illegible] authority Reports, issued [illegible] neat pamphlet form, on good [illegible] FOR BINDING, containing [illegible] Prayer.
[illegible]ents: $3.00 per year; [illegible] half year; four copies [illegible] full paid subscriptions. [illegible] received by the publish[illegible] Trade supplied by the "[illegible] Company.
[illegible] per containing the [illegible]NG SERMON.—[illegible] Free to all regular [illegible] PATENT BIND[illegible] free on receipt of 50 cts. [illegible] B. FORD & CO., [illegible] Street, Printing-House Square, N. Y.

[illegible]Y MESSENGER, [illegible] weekly at *McKinney* [illegible] per annum. James W[illegible] It contains the lates[illegible] good advertising medium

[illegible] respectable Agents ([illegible]tlemen) in every city and [illegible] about the United Sates, [illegible] sers for the new and [illegible] graving: "The Lord [illegible] is beautiful engraving [illegible] to every Christian [illegible] Agents, by [illegible]

"[illegible] We call to [illegible] old Methodist [illegible] who was ver[illegible] pious, and one [illegible] in Boston. [illegible] Staunch [illegible] take no [illegible] to the [illegible] portion of th[illegible] people were [illegible] comforts tha[illegible] in time, her[illegible] to her grief [illegible] time a blu[illegible] at the doo[illegible] a Puritan, [illegible] want ma'am [illegible] for two or t[illegible] here, and [illegible] load."

"Wa'al [illegible] lady, hesi[illegible]

"Oh, ho[illegible]

"No, but [illegible]

"But wh[illegible]

"I don't [illegible]ke from tenders or carnal people into my house. What do you believe?"

"About what?"

"Do you believe that anybody will be damned?"

"O, thunder! yes."

"Do you?" said the old lady, brightening up. "Well, how many souls do you think will be in fire eternal?"

"Don't know, ma'am, really—never calculated."

"Can't you guess?"

"Can't say—perhaps fifty thousand."

"Wa'al—hem!" mused the good woman, "I guess I'll take you—*fifty thousand is better than nothing!*"

Golden Truths.

Somebody compares a rich Christian, who waits till he makes his will before he does anything for God and the poor, to a Christmas box, which receives many gifts, but has to be broken to pieces before any thing can be gotten out of it.

Dr. Chalmers was wont to say: A house-going minister make[illegible] church-going people; as [illegible] are sure to show the cou[illegible] turning the ministers w[illegible] by their Sabbath-day [illegible]

The opinion is exp[illegible] reason why some tal[illegible] more impression agai[illegible] in preaching they al[illegible] *slant* instead of fully [illegible]

To Adam, Para[illegible] the good, home i[illegible]

A good conscie[illegible] feast, and a pe[illegible] post of heaven.

Every time tha[illegible] avoids doing wrong, he [illegible] inclination to do that wh[illegible]

True wealth consists in [illegible] not in the possession of great [illegible] and wisdom consists in understa[illegible] and not in years. The wisest of [illegible] is he who has the most civility [illegible] others.

No man ever trusted in God but he found him faithful, nor in his own heart but he found it false.

Singing, oil the wheels of care and supplies the place of sunshine.

True courage ever dares to do right, and fears to do wrong.

Earth has one privilege above heaven—the privilege of beneficence.

The Hindoos extend their hospitality to their enemies, saying: The tree does not withdraw its shade even from the wood cutter.

Those that would stand fast, must not love to stand high, and humble souls aim not to dwell in royal cities. That will break a proud man's heart that will not break an humble man's sleep.

An obstinate man does not hold opinions, but they hold him.

Hang the sweetest grass around a pig's neck, it will still go and wallow in the mire.

A man should not praise his works, but his works should praise him.

He who throws out suspicions, should at once be suspected himself.

Luther, enumerating the qualities of a good preacher, gives as one of them, "that he should know when to stop."

The plants of righte[illegible] thrive only as they are soaked in the blood of Calvary's [illegible], and planted within its shade.

Religion [illegible] belief of the Bible as maintains [illegible] influence in the heart.

...RIFFIN,
...ST,
...DITORS.
...5, 1869
...Any person
...onest, may act
...We rely upon
...South to aid

...ADDRESS.—
...s money, will
...he name of their
...d. State. This

...RESS.—Sub-
...eir address
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...ayment of all
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...SHIP.

...Candidates!
...ent writing
...ys a Par-
...w what is
...admission
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...w baptised?
...&c. As these

are they ad...
What is our ...

queries are permanent, and as the arguers to them may be interesting to others, we will try to answer them briefly and candidly.

1. We require of candidates for membership, faith in Christ, as the promised Messiah, and Savior of the world, and a turning away from the love and practise of sin, and a determination, with the help of God, to follow Christ as true disciples.

2. After preaching, we invite all who desire to unite with the church, to come forward to the front seats. They are then voted up on by the members of the church. If no objection is signified, the pastor requests them to rise. He then addresses them, in substance, as follows: "Do you, each of you, believe that Jesus of Nazareth, is the Christ, the Son of the living God, and Savior of the world?"—They all answer in the affirmative. The minister continues.—"You, each of you, having duly deliberated and prayerfully reflected upon the subject, do you consider it your duty to make ...profession of Christ, and ...on through. And you ...covenant and promise, ...divine assistance shall ...ou will live as becom... Christ, by ceasing to ...ing to do well,—by ...your sins and turning

...you farther declare, that you ...reject or disfellowship any ...or sister, merely on account ...difference of faith, on particular points of doctrine. But that you will cordially invite all to your fellowship and communion, who lead pious and godly lives, to unite with you in showing the Lord's death by visible symbols."

The minister then presents the candidates with a copy of the Holy Scriptures, and says: "I present you with no creed, the invention of fallible and uninspired men, but the Bible alone, is to be the rule and guide of your faith and practice, and by it I exhort you to prove all things, and hold fast that which is good." He then gives the candidates the right hand of fellowship, adding: "May the Lord bless and keep you, the Lord be gracious unto you, the Lord lift the light of his countenance upon you and give you peace." All the members then come forward and give the right hand of fellowship.

3. Baptism, we leave an open question, to be decided according to the convictions of every one's conscience, remembering the language of Paul. "Let every man be fully persuaded in his own mind." We think however, the majority of our Southern clergy, recommend immersion. Still, every candidate is left free to decide for himself.

4. The Lord's supper, where a regular ministry is kept up, is generally celebrated once a month. Where there is preaching only once a month, the communion is generally celebrated two or three times a year. We hold to free communion, and invite all, in good standing with their churches to unite with us. And where prejudice has become *ashamed* of *itself*, it is sometimes the case members of other denominations commune with us.

5. Disorderly members are kindly admonished—if they manifest sorrow, and promise to amend, they are borne with. But, if they are indifferent, and seem incorrigable, they are cut off.

Such in fine, is a brief outline of the usages and practices of the Universalist church, South,

The Penitent Thief.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily, verily, I say unto thee, to day shalt thou be with me in paradise." Luke 23; 42-43.

The reader of the New Testament, doubtless remembers, that our Lord was crucified between two thieves. One of them railed on him, saying, "If thou be the Christ, save thyself, and us." The other, however, melted to penitence, addressed Jesus in the language at the head this article.

A valued correspondent in La. requests, that we give our views on the subject, adding, that his family physician, lately used the case as an argument against Universalism. We cannot, however, view the matter in such a light, nor do we see how such a conclusion can be deduced from the language of Jesus.

The penitent thief was assured, that day, he should be in paradise—a word familiar among the Jews, used to denote happiness, and answering to the Elysium of the Greeks. The impenitent thief was not promised paradise, because he was not in a condition *then*, to enjoy it—love and obedience being the prerequisites to the entering into peace and rest, either in time, or in eternity. As the impenitent thief did not have his spirit subdued by love, the Savior could not, and did not promise them paradise that day, because he was in no condition to enjoy rest, sneering as it were, up to his latest breath, at the Savior. "Well," says one, what became of that thief—he did not go to paradise, seeing that he died without faith in Christ, a hardened thief. We reply that although this thief died in impenitence, and in that state could not enjoy paradise, or rest, the language does not affirm that he *never* should. To assert that God would place a departed spirit in a condition where it can *never repent*, and *never return to him*, is to our mind blasphemous. The invitation ever is, "let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God who will abundantly pardon." Isa. 55. 7. The impenitent thief was miserable to the same extent that he had been wilfully wicked, which condition would continue, until his soul became warmed by the sanctifying influences of God's love. The great error with mankind, is, that they limit the work of salvation to this short life, which, when compared with eternity, is as a drop of the mighty ocean. Christ's kingdom is not bounded by time or space—whenever there is a sin-smitten soul, there the Savior's kingdom extends—he does not cast the sinner off at death—the anxiety of Jesus still follows him, and the Father's love still encircles him, and will finally, cleanse, restore and save. Why should not love triumph over sin? love is of God; sin is of frail fallible men. It is distinctly declared by the Psalmist that the time shall come, "All the ends of the earth shall remember, and return unto the Lord, and that all the kindness of the nations shall worship before him." Ps. 22: 27. This language is universal—it embraces all, and it cannot be restricted in its meaning. Take also the language of the apostle to the Hebrews: "And they shall not teach every man his neighbor, and every man his brother, saying, know ye the Lord, for *all shall know me* from the least to the great. For I will be merciful to their unrighteousness and their sins, and their iniquities, I will remember no more." Heb. 8: 11.

The conclusion to which this language forces us, is, that all do not remember and worship the Lord in this life, the promise will be fulfilled in the future state. And when that blessed era shall arrive, impenitence and sin will no longer cloud the fair creation of God. Then, Christ will have triumphed over the last enemy, and peace and purity shall prevail throughout the empire of our God.

"Then the end, beneath his rod,
Man's last enemy shall fall,
Hallalujah! Christ in God,
God in Christ, is all in all."

The Angels That Sinned.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgement. 1 Peter 4, 5.

The idea prevails with many, that angels are necessarily super-human beings, leads them into gross errors in understanding the Scriptures. The original word from which angel comes, simply means *messenger—one sent*. Of *itself*, it determines nothing of the *nature* of the messenger:—this must be ascertained by the connection in which it is found. To our mind, it is clear, that the above referred to, were not denozens of heaven, as is believed by some; because heaven is a pure place—no impurity, no sin, can enter there. Admit this, and heaven is at once shown of its attractions, and we would have no guarantee that sin might not manifest itself there. again. How absurd the idea, that sin originated in *heaven*, a pure, holy place! Any interpretation, which draws such a conclusion as this, *must be wrong*—it admits of no sort of doubt.

The word rendered hell, as above, is from *Tartarus* in the Greek, and occurs in this instance only, in the whole Bible! Is it not passing strange, that if it means a place of endless punishment, no divine writer but Peter, should ever use it, and he, ONLY ONCE!! Think! In heathen Mythogy, *Tartarus* was considered an apartment in *Hades*—the unseen regions of the dead. whither at death all go, irrespective of class or character, without regard to happines or misery. Without protracting these remarks we may add, that the learned of the Limitarian churches, freely admit that *hades* never signifies a place of endless misery. Among these, may be named Wesley, Benson, Chapman, Campbell, Whitby, and others. The angels referred to, may have been some ministers or messengers of high position in the church, that apostatized from the truth, as we know from the Bible's account many did, and thereby invoked the just judgments of heaven.

Or, Peter may have referred to some ancient traditions then believed in by the Jews, concerning fallen angels. Taking the Jews on their own ground, without intending to sanction such traditions, he calls their attention to them, and uses them as an argument why the people whom he addressed, should *reform*—seeing that if, as they believed, pure spiritual beings sinned and were punished, they themselves need not expect to escape.

The Jews were great sticklers for traditions, the Savior told them that they had made void the law of God through their traditions. Mark 7. 13. To these traditions, we think Peter referred.

☞ The story which we are now publishing, entitled Tommy Jones, and Lula Trueman, or the robber captain; is written by a promising writer in the South, who will one day, attain to great celebrity in the literary world.

☞ If our subscribers will bear with us in our infancy, we will after a while, give them a neater and larger paper. We have to crawl before we can walk. We ask the sympathy and co-operation of all, who wish well to Universalism in the South.

☞ Send your Universalist books and papers to your neighbors and ask them to read. In this way, much good can be accomplished.

☞ Messrs. Charles and Biggs, editors of the Tarboro, N. C. Southerner, will soon publish a monthly Agricultural Journal, called the Reconstructed Farmer. Price $2. per annum in advance. Our Southern planters should give the Farmer, a *liberal support*.

☞ The Hearth and Home, by Bates and Pettingill, N. Y. reaches us regularly. Price per year $3. It is an excellent family paper.

☞ We have sent bills to many subscribers, from whom we have never received any answer. Is this gentlemanly? Is it a sad thing for a man, when he cannot afford to be a gentleman.

The Herald Has Friends.

Bro. Burruss: I send you $5. give me credit for $2. and use $3. to help you to procure new type. I would do more, but don't feel able at present; for I would like to see our cause prosper, for I believe in it.—There are but few of our faith, here, and we have no preaching, but I live in hopes of a better day.

Yours truly, Adam McNeely.
Jackson co. Fla.

Dear friend Burruss: Sir. Enclosed, please find $10. for the new type, for G. H. Bozeman, Sarah Bozeman, and W. W. Attaway, I believe I am a little behind in money. Let me know how much: if there is anything, it shall be forth coming. I also wish an explanation of Scripture where the two thieves were crucified with Christ. He said to one, "this day thou shalt be with me in paradise." I wish to know what became of the other one.

G. H. Bozeman.
Caddo Par. La.

Mr. Burruss: Having noticed in your valuable paper, that you are in want of funds to enlarge the *Herad*. I freely contribute my might. You will please find enclosed $3.00, $1.00 for the enlargement, and $2.00 to be placed for the continuation of the paper. The money would have been sent at an earlier period, but for the difficulty in procuring currency in our up country. My family are the only Universalist in this section. I circulate the *Herald*, and the people like it, and frequently ask for it. I am glad to see spiritual pecies coming out in your paper. I am a strong believer in Universalism and Spiritualism. I cannot see or feel that they clash or interfere with each other. I have seen much of Spiritualism in my own house, and by my own family—nothing anywhere else. Many wonderful physical manifestations, and many beautifully written communications.

Respectfully Mrs. E. A. Wood.
Montgomery co. Tex.

[For the Herald.

A Word From Bro. Gardner.

Bro. B.: Permit me to say to Bro. A. Gage, that I am truly edified, and deeply interested in his letters on Spiritualism. I fully agree with him, when he says, "with me, Spiritualism, will be rather a welcome truth. I greatly desire that it may be true." I cannot express how happy I would feel, could I know by demonstrative, undoubted evidence, that my father, mother, and a host of other dear relations and friends, now live, and can communicate with us. The more I am convinced of the realities of a future spirit life, the more with me, will death be swallowed up in victory, the more will mortality be swallowed up of life. So write on Bro. Gage, I am truly and deeply interested in your letters. Your talk thus far, suits me exactly.

M Gardner.

How Is It?

At the same time that "Orthodox" divines incessantly warn their flocks against the power of Satan, to *win* men from righteousness, they argue that, if Universalism be true, God must take men "by the hair of the head" and *drag* them to Heaven; willing or not! My good friends, let me ask you, has not God *at least* as ample means of WINNING men, as your mythical Satan has? And has He not infinitely greater *motives* to do so? Surely Omniscence, Omnipotence and Omnipresence, are sufficient qualifications, and the fact, that God is a Being whose attributes all united and harmonious, form and entity which is nothing but LOVE, is a matchless guarantee both of the *fact* and the means. "And I, if I be lifted up, will *draw all men unto me*! "*Was* He lifted up? J. C. N.
Winterset, Iowa.

A Zealous Liberal Brother.

Rev. M. Gardner of Texas, whose zeal never flags and who has a large liberal soul, sends us $9. as a *gift*, to aid in procuring a new outfit for the *Herald* office. He is determined to show his faith by his *works*, and hence, is ever busy in promoting the interest of our Zion. His zeal reaches his pocket, and hence it is a pleasure to him to aid liberally, in establishing a Southern Universalist press. How many will follow his noble example? Having the most liberal faith known to the world, Universalists should be the most liberal people in sustaining denominational enterprises.

☞ S. H. Taylor, Texas—The address of Dr. L. F. W. Andrews, is Americus Ga.

☞ A subscriber writes us, that though his family are Baptists, they like the *Herald* better than any paper he takes.

☞ In our next issue, we will expect to publish our *appointments* for North Ga. and Tenn.

Retirement is a prison to the fool, but a paradise to the devil.

Interesting Letter From Texas.

A New Preacher.

Rev. J. C. Burruss: I have but lately commenced preaching the doctrine of a world's salvation, and the only book I had access to, was the Bible. From it, I learned the great truth. We need such a paper as you publish, and I am anxious to get it circulated in this country. Now, if you will send me a few copies of your paper, and wish me to act as agent, please let me know.

I expect to travel and preach very extensively this year, and think I can circulate your paper considerably in this State. I am not an ordained minister, and I know of no church or society in the State, and I only preach because I claim the right. and not by any authority from church or Association. What had I better do? preach on, or go to some place where there is a church, and obtain letter of fellowship? I have no family to support, and no kindred on earth. My birth place is Virginia. All I ask, is a reasonable support, and I am willing to devote all my attention to preaching the great truth of the Fatherhood of God. and the brotherhood of man: The only reason I have for leaving Texas, is, the water and climate do not agree with my constitution: should you think I could advance the cause in your State by travelling and getting subscribers I would come in the Fall. Hoping to hear from you soon, I am, dear brother, Yours &c. D. S. Jontz.
Dallas co. Tex.

The Inauguration.

The ceremonies attendent upon the induction of the President into the duties of his office were duly performed at Washington, March 4th. in the presence of a very large assembly, and the experiment of a new administration has begun. After taking the usual oath of office, General Grant delivered from manuscript, his inaugural address, of which we give the following summary: "I did dot seek the office, and I am untrammeled by personal obligation; and will perform my duties to the best of my ability, for the good of the people. I will express my views freely to congress, veto those measures I cannot approve; but will execute all laws faithfully. Person and property must be made secure everywhere. The debt should be paid in good faith; and the revenue faithfully collected; and the greatest economy observed in every department of the Government. A return to specie payments should be had as soon as it can be done, without detriment to the debtor class or the country at large. As far as possible only such persons will be appointed to office as will carry out the views expressed in regard to honesty and economy. While it may be necessary to extend further aid to railroads, the Government should not increase its obligations while its credit is depreciated. We must respect the rights of all nations as we would have them respect ours. Will favor my course towards the Indians which tends to their civilization, christianization, and ultimate citizenship. I favor the ratification of the fifteenth amendment to the constitution, which provides that no citizen shall be excluded from the right of suffrage on account of race, color, or previous condition or servitude." From the foregoing all can discern the policy of our new President. He has nominated the following persons as his cabinet officers; Secretary of the State, Hon. E B. Washburne, ill. Secretary of the Treasury. A. T. Stewart, N. Y. Secretary of Navy, Adolph E. Borie, Penn. Secretary of the interior, Jacob D. Cox. Ohio. Postmaster General, A. J. Creswell, Md. Attorney General, Eben Rockwood Hoar. Mass. Secretary of war, (not named.) These nominations were sent to the Senate. and were confirmed by that body. General surprise was manifested among the people, at some of these nominations, which was also participated in by the gentlemen concerned. We have neither time nor room for comment, but give only the facts. President Grant sent to the Senate, the following nominations, which were confirmed: General, W. T. Sherman, Lieutenant General, Phil. H. Sheridan. Major General, John H. Scofield, Brigadier General, C. C. Augur. These are regular promotions. Columbus Delano, of Ohio, is confirmed as commissioner of Internal Revenue. At present it is not known whether or not all the gentlemen appointed to cabinet positions will accept. There are some doubts as to Mr. Stewart's eligibility, owing to a law of 1789, which prohibits any person engaged in commerce holding office created by the act.

Geo. G. Odiorne M. D., at the recent session of the Indiana Central Association, which convened at Danville, was fellowshiped as a minister, in the belief that he will prove himself every way worthy of the confidence reposed in him.

Why spring is welcome to the trees—because they are *released* by its approach.

Sin Against The Holy Ghost.

The expressive language of Dr. Clarke is worthy of the consideration of every mind: "Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin. But let it be observed, that no man who believes in the divine mission of Jesus Christ ever can commit this sin; therefore, let no man's heart fail because of it, from henceforth and forever. Amen."

Christ is a complete Savior of all souls, whether in the present existence or in that which succeeds it. All power in heaven and earth is given him; power over all souls, he being heir of all things, to whom all things are to be subdued, whether in heaven or on earth; reconciled to him to the glory of God the Father This is his work; all souls shall yet be co-operators in it. This was "the joy set before him;" nothing less than this,—he asked nothing more,—the voluntary homage of souls. "Then" not till then—"cometh the end." Upon this ground all our Christion sects must rest at last. They are approaching it. Rev. J. G. Adams.

Important.—It is a fact perhaps not generally known, but interesting, to young men that the solitary ringlet, which floats from so many watery falls, is a notification on the part of the fair wearers that they are not engaged. If it be extremely long, the wearer is supposed to be desirous of getting spliced at once; if only moderately longer, it shows that only good offers will be entertained; an extremely short, meagre ringlet indicates that the wearer is particular as to whom she accepts.

Invocation

Our Father, Wisdom, and our Mother, Love, we rejoice that thou dost condescend to dwell with humanity, taking up thine abode in houses made with hands, and breathing thy life through every conceivable form. Thy wisdom doth paint the flowers and doth deck the heavens, and thy love doth give unto the soul all that it hath need of; and the perfectness of human life doth march through the imperfectness of human life, transforming all into thine image, and recognizing all as of thee. We praise thee that thy blessings are broadcast, that thy sinner as thy saint receives thy blessing, and ever stands within the holy embrace of thy love. The tiny cups of the flowers understand thee, oh Lord, and as they turn upward to receive thy blessing there seems to be an inward faith even in the flower. It seems to say to our souls, "Thy God is my God, and the blessing which the great Infinite Father dispenses to me he dispenses also to all human souls." We are glad that thy lessons of love and wisdom are written every where; that the walls of all Nature are inscribed by those conditions of being that talk of thee. We are glad that the heavens are filled with thy glory, and that the earth is the workshop of thy handiwork. We thank thee that thou dost dwell every where; that wherever we go we find thee there—in the silence of the desert wild, there thou art. Thou dost speak through the murmuring waves of the ocean, through the summer breeze. We behold thee in the waving grain, that kisses the passing zephyr. We behold thee in the grand mountain, in the still, quiet valley. In all things, oh Lord, we read thy love; and the psalmist was not mistaken when he said that the heavens do show thy glory, and the earth thy handiwork. Oh our father and our mother, we bless thee for the great ideas that are struggling to gain a foothold every where on earth, and that the hearts of thy children are beginning to open to receive these great truths that thou art dispensing to human life. Oh we praise the that we know there is no death; that the grave has been robbed of its gloom; that death no longer has a sting, but life eternal is everywhere present. We know thou wilt send thy ministering angels to watch by the besides of the sick and the suffering. We know thou wilt also send them to tenderly guard the steps of the little ones of earth, and that thy holy love will embrace all; that no condition will be exempt from the gentle dews of thy love, but, like soft summer showers it will fall upon every soul, and whether we will or no, we shall be blessed. Oh may these mortals begin their kingdom of heaven here, by learning to do thy most holy will, by consulting thy holy oracle that stands between themselves and thee, their reason, and ever bowing before that altar may they talk with thee, and worship thee in spirit and in truth. May they go from this place with higher, holier and grander resolves. May they feel that they are but a part of the great brotherhood and sisterhood of God. Oh may they remember, too, that thy children are everywhere, and forever destined for good, and may every duty be done by them, and well done, so that their mantle of righteousness may be washed clean while here, and their wedding garment ready for the great change which awaits the soul. Amen.

The sin Unto Death.

BY REV. D. ACKLEY.

'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.--There is a sin unto death: I do not say that he shall pray for it.' 1 John v. 16.

This passage of scripture has given rise to a variety of opinions. Some understand the sin unto death to be the sin against the Holy ghost, and the sin against the Holy ghost *unpardonable*. Thus this text is supposed to teach the doctrine of endless misery. The question now arises, is this view of the passage true, and scriptural? I will try to show that the doctrine of endless misery is not taught in this portion of the sacred truth. A person may be guilty of a sin unto death, and still not be exposed to unending pain. Among the Jews, murder was a sin unto death. The same penalty exists in this country. If I should murder my neighbor, I should sin a sin unto death, and it would be in vain for Christians to pray that the penalty might not be inflicted, though they might pray for the salvation of my soul, and their prayers might be heard.

The views of Bishop Horne are in point. 'A capital crime, among the Jews, generally, was termed *a sin of death*. Deut. xvii. 6. *or a sin worthy of death*, Deut. xxi. 22.: which mode of expression, was employed, or rather imitated, by the apostle John, who distinguishes between *sin unto death*, and a *sin not unto death*, 1 John v. 16. Criminals, or those who are deemed worthy of capital punishment, were called *sons or men of death*. 1 Sam. xx. 32; xxiv. 16 2. Sam. xix. 28. just as he, who had incurred the punishment of scourging was designated *a son of stripes*, Deut. xxv. 16. 1 Kings xvi. 6. A similar phrase, by was adopted by Jesus Christ, when he said to the Jews, 'Ye shall die in your sins,' John viii 21 24. Eleven different sorts of capital punishments are mentioned in the sacred writings.' *Introduction, vol 3. p. 145.*

Religious Intelligence.

Rev. Stephen Hull writes the *Covenant* very encouragingly concerning the condition of his parish in Brookfield, Mo. The ladies of his Society have just raised over $300 for church purposes. He adds: "Our cause is very hopeful in Missouri.

Rev. T. Abbot preached Jan. 21, in the Methonist Chapel of Clay City Illinios, to good congregations, who gave respectful hearing. Good results are expected.

A series of revival meetings were held in Waterloo Iowa, beginning Jan. 26 and closing on the 31.

The Universalist Church in Baltimore is at present without a pastor.

The new church at St. Paul Minn. is so far completed, that the regular services are being held in the basement, which is finished very nicely.

A Universalist Church was organized in Walton Ind. Feb. 6, by N. S. Sage. Eleven members united in organization. The friends are engaged in building a neat Gothic church, which is expected to be ready for use the first of May.

Rev. G. R. Brown says the members of his parish in Margaretta, O., have never asked him to leave on account of his preaching so poorly, because they were aware that circumstances grieved him more than them.

Seven persons united with the church at Huntingville, Canada, of which the Rev. C. P. Mallory is pastor, at the close of the recent service.

It is announced that the Universalists of St. Johnsbury, Vt., are to build a new church the coming season. The *Repository* calls for some "talented, well educated, religious young man to go there and live and labor with them."

Rev. George Proctor became the pastor of the parish at Westminister, Mass., the great success has attended his labors. On February 7, a church was organized of fifty-one members.

The Sunday School at Ft., Atkinson Wis., where Rev. A. H. Sweetser is pastor, is reported as flourishing.

The new Universalist Church in Hudson, N. Y., was dedicated recently.

A new and handsome brick church is to be erected in Manchester, Iowa, where Rev. Henry Jewell is laboring.

A church was organized in Walton, Ind. Feb. 6 by Rev. N. S. Sage. A neat house of worship will be dedicated in the Spring.

A society was formed at Faribault, Minn. lately, by the Rev. Z. Cook. Thirty members united on the basis of the Winchester Confession.

Forty members have united with the church in Benton Harbor, Mich.

The new church in Eldora, Iowa is nearly completed; and will be dedicated in the Spring. So the West is becoming studded all over with temples of the living God.

Receipts

For Cash received for this paper since our last issue

		$	Paid to	Vol	N
Jas Southerland,	N. C.	$3		4	12
Rev L F W Andrews	"	12			
for R T Moore,	"			3	10
Geo R Robinson,	"			4	8
give $1 for new type,					
John W Matthews,	"			4	1
give $1 for new type					
Thos Matthews,	"			3	1
gives $1 for new type,					
Capt J H Hartsell,	"			3	8
W M Bishop,	"	1		3	6
Jno J Street,	"	6			
for self.				4	1
Dr Livington	"			4	3
and F P Cavanah	"			4	1
N M Sadler	N. C.	0.10			
for voice to bereaved.					
L F W Andrews	Va.	8			
for Miss W A Windham	N. C.			3	8
Wiley Pierce	"			3	8
W M King	"			3	8
and Mrs C Harrold	"			3	8
G H Bozman	La.	10			
a donation for new type, from self.					
W W Atteway	"				
and Mrs Sarah Boz man	"				
Hon B M Weeser	Ala.		2	4	1
Wm Dunson,	"		3	4	12
N Tannehill,	"		2	3	8
C Marable	"		2	3	1
S C Gilbert	Miss.		3	3	17
R M Blacker	"		2	4	2
W W Ward	"		2	4	2
Ed Davis	"		2	4	2
G W Thompson	"		2	4	2
W C Coleman	"		3	3	4
M A Coleman	"		3	4	8
Dr E Foster	"		3	4	12
G B Cooper,	"		3	4	13
J J McDaniel	"		1	2	20
J P Anderson	"		2	3	8
Mrs Mary Coleman	"		2	4	4
B F Crittenden	"		2	2	1
Thos Word	"		2	4	1
Adam McNeely	Fla.		5	4	1
F M Flagg	"		5		
for new type.					
Isa C Orton	Kan.		1	3	3
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Rev M Gardner	"		9		
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B. F. STRAIN. will preach On the first Sunday in every month at Salem Cherokee county, Ga.

On the third Sunday in every month Friendship Church, Dawson county, Ga.

REV. M. W. GRAHAM'S APPOINTMENTS.

Br Graham will preach at Camphill, on the 4th Sunday in march.

In Shady Grove church, four miles east Rough and Ready, the 1st Sunday in April.

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☞ Subscibers will please notify us when they remove from one office to another, that the *Herald* may be directed accordingly.

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Centreville Observer
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CENTREVILLE, MARYLAND,
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[ESTABLISHED 1866]
THE
RURAL GENTLEMAN.
A MONTHLY JOURNAL OF
Horticulture, Agriculture, Rural Affairs.

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☞ Send for CIRCULARS and SEE OUR TERMS and a full description of the work. Address JONES BROS. & CO., Atlanta, Ga.
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Men---Women---and Children!
Men--Women---and Children!
READ--READ.
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Costars' Buckthorn Salve
Is the most extraordinary SALVE ever known. Its power of Soothing and Healing for all Cuts, Burns, Bruises, Sores, Ulcers, Chapped Hands and Skin, for Sore Nipples, and Piles, &c., &c.—is without a parallel. One person says of it, 'I would not be without a Box in my House, if it cost $5.00, or I had to travel all the way to New York for it."
[*N. Y. Evening News, Sept.* 5]
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One Bottle, $1.00—Three for $2.00,
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Or, John F. Henry (Successor to)
DEMAS BARNES & Co., 21 Park Row, N. Y.
☞ Sold in Notasulga.
feb1-1y

THE LA GRANGE REPORTER,
LA GRANGE GEORGIA.
The Paper for the People and the Defender of their Constitutional Rights and Liberties.

THE LA GRANGE REPORTER, printed on clean white paper, from bran new type, of large size and filled with political news, and agricultural matter, presents attractions worthy of patronage.

The REPORTER has entered upon the twenty-fifth year of its publication, during which time it has been regularly issued. Desiring to extend its circulation and usefullness, we furnish it to subscribers at the following rates:

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JONES & WILINGHAM,
PROPRIETORS,
La Grange, Georgia.

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RESTORE YOUR SIGHT
SPECTACLES RENDERED USELESS!
Old Eyes Made New!
All diseases of the eye successfully treated by BALL'S NEW PATENT IVORY CUPS
Read for yourself and restore your sight.
Spectacles and Surgical Operation Useless!
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Many of our most Eminent physicians, oculists, students, and divines, have had their sight restored permanently for life, and cured of the following diseases:
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5 Sore Eyes;
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8 Photophobia; or Intolerance of light,
9 Over-Worked Eye,
10 Mydesopia—moving specks or floating bodies before the eye.
11 Amaurosis, or Obscurity of Vision,
12 Cataracts—Partial Blindness, the Loss of sight from injury and Worst Disorders of the Eye,

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From honest Farmers, Mechanics and Merchants—

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All persons wishing for full particulars, to receive benefit from this Great Discovery, can consult the Doctor by letter, and receive his "Treatise on the eye," of 48 pages, by return mail.

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P. O. Box 957, No. 91 Liberty street, New York.

For the worst cases of Myopia, or Near-Sightedness, use our New Myopic Attachments applied to the IVORY EYE CUPS; have proved a certain success! Send for pamphlet and certificates free. Waste no more money by adjusting huge glasses on your nose and disfiguring your face.

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Agents Wanted! Agents Wanted!!
For a new patent article just introduce in the market. The success is unparalelled by any other article.—All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment.—Hundreds of agents are making from
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$75 to $200 per month!!
Or a Commission from which twice that amount can be made by selling the
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The only authority Reports, issued weekly, in neat pamphlet form, on good paper, SUITABLE FOR BINDING, containing Sermon and Prayer.
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CONANT'S PATENT BINDERS mailed free on receipt of 50 cts.
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161 Nassau Street, Printing-House Square, N. Y.
feb 15-tf.

McKINNEY MESSENGER, PUBLISHED weekly at *McKinney Texas,* at $3 per annum. JAMES W. THOMAS, editor. It contains the latest news, and is a good advertising medium aug1.tf

WANTED: Respectable Agents (ladies or Gentlemen) in every city and country throughout the United States, to act as canvassers for the new and magnificent engraving: "THE LORD'S PRAYER." This beautiful engraving will be welcome to every Christian family, and good Agents, by engaging in its sale can make from ten to twenty Dollars a day. Address FREDK GERHARD. Post Box 4001, New York City, when a circular with full particulars for agents will be sent.

THE HOUSTON TELEGRAPH,
OF HOUSTON, TEXAS.
THIS newspaper was established in 1834, and is the oldest in the State. Though Democratic in politics, it treats its opponents kindly and fairly. It is also largely devoted to the development of the immense resources of the great State of Texas, an empire in territory, fertility and productions. She has the richest soil, the largest public domain, the most genial climate, the most varied productions, the cheapest lands, the most beautiful scenery, and offers the greatest inducements to emigrants of any State on this continent. She needs ten millions of people to settle within her limits and find all we have pictured, and all having any expectation of emigrating from the older States, should subscribe for the TELEGRAPH to find all desired information about the country.
Fortunes can be made by investing in lands now, and all having money to invest upon speculation, or for homes, would do well to open a correspondence with the editor.
As an advertising medium the TELEGRAPH is not surpassed in the State.
TERMS:
Daily, $10,00; Tri-Weekly, $12,00
Weekly, $6,00—all currency.
☞ Remit money at our risk by P. O. Order or by draft on New York or New Orleans drawn or indorsed to our order. Address simply,
WILLIAM G. WEBB,
Houston, Texas.
☞ N. B.—Any newspaper or magazine, which will publish this prospectus and this addition thereto, will be repaid by the publication for an equal time of its prospectus, not to exceed this matter, in the Telegraph. And he would be glad by correspondence, to make satisfactory arrangements with leading papers all over the United States for an interchange of such courtesy. W. G. W.
mar1 tf.

THE CELEBRATED VOLTAIC CURE!
Dr. Hall's Voltaic Armor Bands and Soles,
—FOR—
COLD FEET,
Sluggish Circulation, Rheumatism, Neuralgia, Headache, Dyspepsia, Paralysis, St. Vitus Dance, Weak Joints, Sciatica, and all NERVOUS DISEASES.
The current from the Voltaic Bands and Soles is of the *gentlest* character possible, yet being *constant* in its effects upon the Nervous System, its remedial results are truly wonderful. Send for discriptive circular.
Sold by all respectable Druggist and shoe Dealers throughout the United States and Canadas.
Agents Wanted.
VOLTAIC ARMOR ASSOCIATION,
PROPRIETORS,
martf. 180 Tremont Street, Boston

Clayton & Sledge's Debate.
We have this work for sale at the *Herald* office. Price by mail, $1.15. Universalism, as usual, shows its invincible strength.

1868 1868
AMERICAN HOTEL,
Alabama Street, . . . ATLANTA, GA
Nearest House to the Passenger Depot.
White & Whitlock, Prop'rs.
W. D. WILEY, Clerk.
HAVING re-leased and renovated the above Hotel, we are prepared to entertain guests in a most satisfactory manner. Charges fair and moderate. Our efforts will be to please.
Baggage carried to and from the depot free of charge. jan1-1y.

The Inquiry.

BY CHARLES MACKAY.

Tell me ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindleth to a whisper low.
And sigh'd for pity as it answered 'No!

Tell me, thou mighty deep,
Where billows round me play,
Know'st thou some favor'd spot,
Some island far away.
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives.
And friendship never dies?
The loud waves, rolling in perpetual flow,
Stopped for a while, and sighed, to answer 'No!

And thou serenest moon,
That with such holy face,
Dost look upon the earth,
Asleep in night's embrace.
Tell me, in all thy round,
Hast thou not seen some spot
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in wo,
And a voice sweet, but sad, responded "No!"

Tell me, my secred soul,
Oh! tell me, Hope and Faith,
Is there no resting place
Is there no happy spot
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love,--best boons to mortals given--
Waved their bright wings, and whispered 'Yes, in heaven!

Written for the Herald.

TOMMY JONES, AND LULA TRUEMAN; OR THE ADVENTURES OF THE ROBBER-CAPTAIN.

By Vera Hamilton

CHAPTER 3D.

Tommy not wishing to disturb Lula, and thinking probably, she did not wish to be seen in her present apparel, quietly left her chamber, for fear of offending her, but entered his own, disturbed, perplexed, and fascinated by what he had seen. He resolved to try to induce Lula to lay aside her mask, and if possible, to gain information why she wore it. But why did she choose such a strange incognito? blushed joy beamed on his handsome countenance, when he thought that probably, she had discarded it, and would appear at tea, in all the glorious fascination of her indecribable charms. Although it was several hours until tea would be served, he dressed with peculiar care, and approached the mirror, and we may say that he was not displeased with his appearance. Now reader, don't imagine that Tommy is a proud, vain fop of the fashionable circle; it is true he moves in the highest circles of society, and is not insensible to his great attractions, yet he does not exult in his accomplishments, nor is he vain of his beauty. But let us endeavor to describe him. He is tall, finely formed, and graceful as "Appolo." His features are regular, and the clusters of raven hair which were brushed back from his snowy and intellectual brow, fell into full curls around his temples, adding greatly to his charms. His eyes were of a deep azure hue, brilliant and sparkling, but their expression varied with his emotions. His complexion and features, formed a most elegant and fascinating picture of contrast. Tea was announced, and with a fluttering heart he approached the supper room. Mr. and Mrs. Nick's had taken their accustomed seats, and by a light step on the stairs, he knew his idol was approaching: she entered, but alas! disappointment was depicted on Tommy's countenance, for the same strange deformities presented themselves to his gaze. His thoughts were, well, she will some day lay aside her mask, and appear in society, in all the glorious charms that nature has bestowed upon her; then she will be sought by the rich and the great, and if I wish ever to enjoy the affabilty of her manners and charms of her beauty, "I now must struggle to obtain the prize." There is nothing that chills a warm heart, like neglect. It has been said, that "attention is the key to woman's heart," and I know that a pure innocent loving heart, must have an idol to cherish, for what is life [illegible] love, or love without ap[illegible]? Tommy strictly adhered to the old adage, and paid his respects to Lula, on every opportunity, but [illegible] left her chamber, that their interviews were but seldom. [illegible] saw her except at meal time, [illegible] when he invited her to ride or walk, [illegible] which extended of late, [illegible] every evening. [illegible] unable to endure the suspense any longer, he candidly told her one evening as they were walking on the river side, that he had discovered her disguise, and that he could not remain in the presence of one whom he esteemed so highly, and with whom he had beguiled so many monotonous hours, knowing that such exquisite charms were hid from his sight. You must not be offended with me dearest Lula, it was no impertinence in me, it was merely by accident that I discoved your mask, and being a decendant of our fore-mother Eve, my curiosity has been excited, and I wish to know why you have worn it? I ask with a brother's anxiety, therefore, I hope you will not think me presuming.

No, Mr. Nick's it is no presumption in you to ask, but it is a secret which has remained only with me since my father's death, and were I to reveal it to you, and circumstances were such that would compel you to betray me, I would be lost forever. Oh Lula! Dearest Lula! do you have such a low estimate of me as that? would it not be a contamination! I assure you, that I would suffer death before I would reveal any thing that would harm you in the least.

Kind sir, circumstances alter cases, and be so kind as to mention the subject no more, as I cannot at present explain the mysteries that encircle me. So be it, fair lady, was his only response. They approached the house silently; at her room door, Tommy took her hand and said—dear Lula, time will prove my constancy as a friend and brother, but I hope some day to be nearer than either—it is not a friend's nor sister's love that I ask of you, he raised her hand quitetly to his lips, as she had suffered him to retain it, but she disengaged it, and bowing gracefully entered her room without a word. That night Tommy slept but little, the thought came to him that he must give Lula up, but Oh! such a thought was maddening. What matters it with me, what dark mysteries encircle her, since I known her to be as good and pure as an angel. But would she accept of him, would she entrust her happiness in his keeping, and doubts arose in his mind: probably another had won the heart that he was striving so to win, probably she had plighted those vows that ought never to be broken. They should not be lightly spoken but when once said, should be kept. Alas! Lula, I had rather be laid in my cold, silent grave, in early life, my heart mouldering to dust, than to be seperated from you. My future life would pass in monotonous miserable months, probably years. No! such a life, is unworthy of a man, and I will not live such an one, without a struggle. On the morrow, I will throw myself at her feet, and implore her reciprocal love.

Light had dawned upon the earth, and breathed the breath of life, into the hitherto pulseless veins of slumber—locked creation,-the God of day was rising in glory upon the world, and nature was waking from his trance, before sleep stilled the restless form of Tommy, into sweet unconciousness. Then think not that a lover's woes are fancied. But let us return to Lula, a fair lovely and delicate flower. Her suit of apartments was in the rear of the building overlooking the garden, with its gorgeous hues, so thickly planted with evergreens, interlaced with flowering shrubs and creeping vines. It also presented the sublime scenery of the turbid floods of the Missippi, rolling on in solemn monotony, its banks fringed with beautiful water lillies, and azure colored violets. The evening on which we write, she is seated at her open casement, the soft breeze floats in, fragrant with the perfume, of many ripening flowers; her mind was disturbed. Tommy Nick's loved her, she had suspected as much for sometime, but she would survey herself in the mirror and the idea was so absurd, that such an accomplished gentleman should fall in love with such a fright, made her dismiss the idea, thinking it only a fancy, but on this occasion she was thoroughly convinced of his love. She sat there, calm and still, and watched the day-god sink to rest, and the stars as they came out, one by one, and the moon as she peeped forth from the windows of the East, in cold majestic beauty and shed her lustrous light over the face of God's fair earth. But what was Lula thinking of? she was carefully examining her heart, she loved Tommy. Ah! yes, better than life. She acknowledged it to herself, a smile wreathed her lips, at first, in sweetness, but her countenance suddenly changed, the smile faded, the blood forsook both cheeks and lips, she sat pale and trembling, but exclaimed half aloud, Oh! what woe I may bring to him! I know no means will be slighted or expense spared to discover me, and if he should, not only I, but he also would fall a prey to the scheming, artful and heartless robber captain! She closed her casement, and crept softly to her couch.

Urgent business called Tommy away next evening, and Lula took her walk on the river, unattended. She seated herself on a large rock that overhangs the water-edge; from this rustic seat she had fine view of the large expanse of waters, and also of the surrounding scenery. She was lost in meditation, but hearing a light step, she looked around and was somewhat surprised to see Tommy. He was very sad, but at length approached the subject that lay nearest his heart. We will not allude to the interview between them, but suffice it to say, he won from her own precious lips, the vows of unchanging love.

Mr. Nicks you will of course expect my history to be narrated, therefore tomorrow afternoon, I will gratify, your wishes, and shall require yours also, since we are wholly unacquainted with each others birth.

The next evening Tommy grew impatient for the promise narration, as they strolled down the river some distance, gathering flowers and watching the small fish as they sported to the surface of the water, and then as quickly disappered, frightened at their own impertinence. Seating herself Lula immediately commenced her narrative, which is as follows:

To be Continued.

Clippings.

A remote age—coin age.

Confidence men—egotists.

A thing to recollect—memory.

An auctioneer's epitaph—gone.

Creeds of writers--author dox.

Professional acquisitors--thieves.

Hair lips—those with moustaches.

Cast adrift--capsized in a snow bank.

Hand cuffed--getting your ears boxed.

A stag-nation—a nation without women.

The language of profane people--cursory.

To hear a pleasing echo--speak pleasantly.

The greatest curiosity--a woman void of it.

Unnatural parents--those given to affectation.

The way to make children smart--spank them.

A crew el proceeding--a mutiny on shipboard.

Never intrust a secret to a *belle*—it will be *toll'd*.

The place for sick darkies—Blackwell's Island.

Nobody's child--Joshua, who was the son of Nun.

The strongest man--the auctioneer, he often knocks down *a house*

The only man not spoiled by being lionized--Daniel the prophet.

Abiding friendship—that of shoemakers, they are true to the *last*.

Colors not discernable--"invisible green" and "blind man's" buff.

Blues to be admired--blue eyes, blue skies and metropolitan uniforms.

Blues to be dreadful--blue noses, blue Mondays, blue stockings, blue laws.

Sorry-sissies--the members of society in New York, of 'sorrowful females.

Why poor people are on the the look out for *"dough"* —because they *knead* it.

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PUBLISHED AT

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John C. Burruss, Editor & Proprietor.

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UNIVERSALIST HERALD.

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VOL. 17. {New Series, VOL. 3.} NOTASULGA, ALA., JUNE, 15, 1869. {NUMBER 8.} NO. 17.

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JOHN C. BURRUSS,
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For the Herald.

Positive and Speculative Theology No. 5.

THE BIBLE.

We believe in the declaration of St. Paul, viz: "All Scripture *given by inspiration of God*, is profitable for doctrine for correction, for instruction in righteousness that we may be perfect; thoroughly furnished for every good word and work."

We see a large volume lying before us as we write, with the words "Holy Bible" printed in gold-leaf letters on the back. We open the volume and read on the title page that, it is a translation from the original *Hebrew* and *Greek*.

Then it was written originally in Hebrew and Greek languages, which have long since ceased to be spoken or written by any people. The manuscripts originally written have been lost for ages, hence, all the *Greek* and *Hebrew* Bibles now in existence, are copies or second hand books from the originals.

If the original writers were divinely inspired, and if they did write exactly what they were instructed to write, then their manuscripts were perfect, and free from all mistakes. Admitting the above view correct, were the copyists and translators, who have copied and translated the Bible so frequently since their day, also inspired, and thus preserved from all mistakes? No; And no one pretends that they were.

We do not however admit that *all* the original writers of the Bible were divinely illuminated, and that their productions are, or were, exact copies of the divine mind. Men have claimed about ten times as much for many of the Bible writers as they ever claimed for themselves, or than any of their cotemporaries claimed for them. Who the writers of many books of the Bible were, or when those books were written are wholly matters of conjecture. It is not positively certain that Moses was the writer of the Pentateuch. And if he was the original writer of the five books usually ascribed to him, others doubtless have added several isolated passages, besides an account of the death and burial of Moses, which even the greatest stickler for plenary inspiration, will not contend were written by him. Who the writers of the books of Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles and the book of Job were, no living man *knows* any more about it than we do, and we *know* just nothing at all. The book of Psalms is a compilation, mainly but not altogether written by David. The same is true of the books of Proverbs and Ecclesiastes.

The books of the prophets were evidently written by those persons whose names they bear. When we come to the New Testament the same difficulties as to inspiration and authorship present themselves. Matthew, John, Paul, James, Peter and Jude are all of the apostles of Christ whose writings appear in the New Testament. Luke who wrote the "gospel by St. Luke," and the "Acts of Apostles," and St. Mark who wrote the "Gospel by St. Mark," were neither of them Apostles of Christ.

The author of the book of Hebrews is not certainly known. It is merely supposition that it was written by St. Paul. Now it has been, and is yet, the custom with many, to ascribe as much inspiration to all the unknown writers of the Bible, as to those who are known, and who claim to write by divine guidance. But kind reader, if you will examine, you will find that these unknown writers claim no supernatural aid in the writing of their respective books. Nor do we perceive any necessity for such divine aid in their cases.

The Bible is largely historical, biographical, statistical and Proverbial. With the exception perhaps of the latter form of composition, no *revelation* could be given, and no inspiration was necessary. We see no reason why men in the days of Joshua, could not write down correctly, a history of the various wars of the Jews with the Canaanites, as well as Headly or Stephens can write a history of the late unhappy conflict in our own country.

Again, admitting that all the writers of the Bible were known, and that they all without exception claimed to write by divine authority, it would be no evidence to us of their credibility; for thousands of men have claimed to be divinely called, instructed and sent to speak and write the will of God, who have proved to be liars and false prophets. Then we must have recourse to other evidence of the genuineness and divinity of the Bible aside from mere pretensions and historical, or *external* evidence of the truth contained in the Jewish and Christain Scriptures. The *revelation* contained in the Bible does not inhere in the mere verbal character of the book, but consist of great, leading, grand centralizing ideas, communicated to some of the writers of the Bible, and they left free to embody such ideas in their own language.

Hence, the style of the different writers of the Bible varies with the education, habits, temperament, age &c., of the several writers. The style of Matthew is one, and that of Paul is another.

The style of John is as different from the style of Luke, as the style of Pope is different from that of Thompson. The style of Deuteronomy, is not the style of Job, nor is the style of David, the style of Isaiah. But if all these men wrote as the divine spirit dictated, even in regard to the *words*, as well as the great leading thoughts, we should expect to see uniformity of style throughout the whole of both Old and New Testament.

We think the Bible is a wonderful book. But not a book to be worshipped, nor to be read with superstitious veneration. It should be subjected to the same rules of interpretation, which we would apply to the Koran, the Shaster, or any other book of similar antiquity, and similar pretention. If it contains errors in translation, in orthography, grammar, punctuation &c., let them be corrected.—If its language is obsolete, let it be modernized. If it contains sentiments in contradiction of self-evident facts and known laws, give as much latitude as possible to make a fair explanation of the text, harmonize with the facts of physical science.

If it contains bad morality, or that which seems to us in this enlighted age, as bad morality, we must take all the circumstances of time, the manners, maxims, local customs, degree of civiliaztion &c., into consideration, before we give a final decision.

If we find the Bible that which seems low, rude and vulgar, calculated on first reading it, to shock our sense of propriety and decency; examine carefully the whole ground, and after a careful comparison of all the conditions, your decision will be different perhaps, from your first impressions.

The great leading truths of the Bible, such as the fact, that there is one God, and one only. That all mankind are his children; that he exercises over them a kind father's tenderness, and grants them all a father's bounty; that he is the representative of immortality for the human race; and that he will continue to reign throughout the moral universe, till "sin is finished" "transgression ended" and the last wandering Prodigal brought home; are able to stand all fiery darts that infidel malignity, or partialist ignorance can hurl against them.

T. T.

For the Herald.

The Goodness of God.

The goodness of God, is acknowledged by all. It is preached and proclaimed by all sects and denominations in Christendom. And yet, strange to say, the majority of those sects virtually deny his goodness, by advocating the doctrine of endless misery; for there is no goodness in that! How can God be *good*, and at the same time, consign a portion of the creatures he has made to never-ending pain? It is palpably inconsistent and absurd, to assert that a good being will do any such thing.—What! inflict endless torment on the workmanship of his own hand? The idea is preposterous in the extreme. And yet sensible men—men who set up themselves, as masters in Israel, teachers in religion, entertain it, and promulgate it.

Would a good God create beings whom he foreknew would be miserable to all eternity? It is in vain to attempt to excuse him on the ground that the creature was a moral agent, and was free to choose what should be his future condition. God foresaw how he would choose, and knowing, that he would make a wrong choice, and one which would result in his eternal ruin, why did he usher him into existence? Were an earthly parent to send his son on a road which would fork, and he foreknew that his son would take the wrong fork, which would lead to his destruction, I ask if the parent would not be the murderer of his son?

But it is thought and contended, that this is a licentious doctrine. What! to preach the goodness of God, a licentious doctrine? Then, sun, moon and stars, all preach a licentious doctrine, for they all proclaim the impartial goodness of God. *And* the Bible preaches a licentious doctrine, for it proclaims his goodness—and teaches that it is the overpowering sense of his goodness, and therefore, not the fear of hell, which leads men to repentance.

S. J. McMorris.

For the Herald.

A Baptist Lady Converted to the Truth.

Butler Co., Ala. Feb. 10th, 1869.

Dear Brethren and Sisters of the Baptist Church at Mt. Carmel. I write you this salutation, greeting, for as much as I feel it my duty, as a member among you, to inform you of the happy change of my mind, religiously, in regard to tenets of doctrine. I will say to you, my brethren and sisters, that in the year 1866, I began to read the Bible closely, and more fully investigate its doctrines, and found to my astonishment, that Christ and his apostles never taught the doctrine of an endless hell, but the restitution of all things. Some eighteen months ago, I was truly convinced to the truth, of the universality of the atonement, and embraced the faith of the final salvation of all mankind. I will say to you, tongue cannot express the sweet comfort and peace, I then enjoyed; for blessed be God, I was then delivered from bondage, I all my life had been subject to, through fear of death. My brethren, I wish you to erase my name from your Church book, for I have decided to join the Universalist Church.

Oh! my brethren and sisters, I am sorry you cannot see the heavenly light, as I do with our saviour.

I can now understand the scripture, "for as in Adam, all die, even so in Christ shall all be made alive."

"The first man was made a living soul, the second man, a quickening spirit. The first man was of the earth, earthly, the second man was the Lord from heaven. As is the earthly, such are they that are earthly, and as is the heavenly, such also are they that are heavenly.

And as we have born the image of the earthly, we shall also bear the image of the heavenly. Now my brethren, show me one human being that has not borne the image of Adam, and then I will believe as I once did, that some one, will be lost endlessly; but until that is proved, I shall ever believe in the final holiness, and happiness of all mankind, for I verily believe the image of Christ is holiness. Don't think me wrong, for believing on Christ as a world's saviour, for he says, he by the grace of God, tasted death for all. The more I read the Bible, the stronger I get in the faith, and feel that I am growing in grace, and the knowledge of the truth.

Finally, brethren, farewell, may the God of peace give you understanding to learn his character, which is love.

S. A. McClure.

Butler co. Ala.

For the Herald.

To the Universalist Brother-hood in Western N. C. *and else where, scattered abroad.*

Brethren—I think the time has fully come for energetic action,—that is, for us to make a strong effort to build up the cause of our Master, in this part of his moral vineyard. I know the harvest is great and the laborers are few; but this is no reason why we should not work: a little leaven, leaveth the whole lump. I am sure if we will sow, in due time, we shall also reap; but if we remain in an inactive state, we will still remain in a state of death, and not even have a name to live. The Methodists and Baptists, and all partialdom, have put on a new garb since the war;—that is, they work with renewed energy. There is no work too hard for them to do—there is no sacrifice too great for them to make, when called on in a proper manner. If it were not for their zeal, the old boat would have sunk long ago.—Brethren— if those who believe in, and worship a partial God and Savior, can do so much for a dying cause, how much more ought we who believe in a God of impartial love, who is the Father of the spirits of all flesh—that Jesus Christ is a universal Savior, and that heaven is the final home of all, do for the cause of truth.

Brethren—a few of us in Haygood county, have formed ourselves into a church, and hold regular meetings for the purpose of divine worship. I propose that our friends organize a church in every county where a sufficient number of brethren can be obtained; and where the required number cannot be obtained, let them join the nearest church to them, and thus help to build up the church of Christ, as we understand it. Brethren don't excuse yourselves from the fact that you are few in number, and have no preacher &c. I know we are few in number, and have but few preachers in all the South, but this is no reason why we should remain in this condition, but it is reason why we should all go to work and build upon Christ the chief corner stone. Do this, and I predict that sinners will be converted members added to the church, ministers raised up among us, the gospel preached to the poor, and a general growth in grace, and in the knowledge of the Lord Jesus Christ. Brethren—if our faith is worth any thing, it is worth every thing, therefore, let us not be afraid to spend a little of the time and means with which God, has blessed us, in building up his church. I think nothing on earth could render me half as happy at the close of my life, as the thought that I had done everything in my power to establish Universalism among men.

Universalism is the very thing we need, it meets the desire of the people, for all good people pray for it:—it is the will of God, 1 Timothy ii. 4, and the mission of Christ 1 Timothy ii. 6,

I am willing to do all I can for the church, but I can't do much without co operation of our friends. Let us rally around our banner, earnestly for one year, and I think you will be surprised at our success.

J. A. Inman.

Waynesville, N. C.

For the Herald.

Change After Death.

"*And* as we have borne the image of the earthly, we shall also bear the image of the heavenly. I Cor, xv, 49.

Our belief in spiritual existence, leads us to form ideals of whatever we love or admire. We personify truth, and love, and goodness, or whatever is beautiful or amiable.—He who in his hours of philosophic meditations and religious devotions, converses with angels and spirits, will have little appetite for communion with the objects of earth. We will become in the future, life, spiritual, and all our senses likewise; The grossness of materiality will all be worked out of the system. We shall taste of the fruit of the tree of life, and of the water that floweth from the throne. We shall hear, for there is music in heaven, music sweeter than the tones combined in harmony of the lyre of Appollo, the Lute of Orpheus, and the harp of the winds. There is the music of sweet voices, voices alas! no more heard amidst the rough sounds of earth,—voices of a great multitude which no man can number, all tuned in harmony with an accompaniment of the harps of heaven, singing a new song, the song of redemption and salvation. Do our mortal ears ever catch the distant echoes, of that heavenly music the shepherds of palestine heard, the song of the angels when the great medium of harmonic philosophy was born? And if our hearts be pure, and our thoughts turned toward heaven, we may seem to hear the voices of the loved ones of the soul, gone from earth, mingled with those heavenly strains.

Then let the corporal senses perish, the soul has other ears, and other eyes, far more perfect than those material ones, and with them, it will hear heavenly harmonies, and see heavenly prospects. Tell me not, there is no future life for the soul. Tell me not, that this earth is the boundary of the mind. Tell me not that beauty fades, that memory fails, that ideas, are erased that thought is evanescent, that knowledge is lost. I feel, I *know* it is not so.

Should you present your mathematical diagrams, and prove with a rigidity that Euclid, nor Newton, nor La Place ever attained, that man has no connection with a spirit world, no future life, no immortal existence; I should not believe you. I should know there must be some fallacy in your reasoning, for I should feel that your conclusions were inconsistent with my own conciousness. Let therefore the sensuous wallow on in the mire. Let the earthly grovel in the dust. Let them ransack the rubbish. Let the groveling plod along in the by-roads and muddy lanes of sense, asking no questions, but what shall we eat, and what shall we drink, and where withal shall we be clothed?

But thou child of immortality, etherial creature of spirituality, heir of a heavenly inheiritance, leave the beggarly elements of the world, and elevate your thoughts, affections, to that spiritual world, with which you are now connected by those surpassingly constituted organs of interior life, those perfect instruments of the intellect of the soul, for which mortals have found no name. And when your corporal senses have done their work, and perish with the body, your spiritual senses will acquire an acuteness, and exhibit a perfection which will leave nothing to be desirous as a means of knowledge and of happiness, through eternity. And this is the destiny of every child of earth. We shall all bear the image of the heavenly, and then we shall hear the songs of birds and of angels, and our souls shall be filled with celestial music, and our tongues shall break forth in streams of sweetest melody, singing the song of Moses and the Lamb; singing glory and honor and power be unto him that sitteth upon the throne, and unto the lamb forever and ever.

D. S. Jontz.

Dallas co. Tex.

For the Herald.

Journey to North Carolina. No. 3.

Now it struck me as being rather strange that the devil should have been, as Christ said he was, *a murderer* FROM *the* BEGINNING, and also as the preacher said he was, *an angel of light, at the beginning*. Further, if he was a devil four thousand years before Christ came on earth, and had fought and lost a great battle in heaven, before he entered Eden as the tempter of Adam and Eve, it struck me as being exceedingly strange that we find no account of that "war in heaven," until we find it in a prophetic book, that was written more than four thousand years after the occurence of the event. Certainly it could not have been an accomplised fact, four thousand years before, it was announced in prophetic vision. I thought the preacher sadly befogged. On Monday night I attempted a review of some of some of his positions, to a respectable audience at the Masonic Hall, in Kenansville, which was our house of worship, during my sojourn with the brethren there.

On Thursday, April 1st, I preached at *Hallsville*, where I was met by a large audience, for a week-day meeting. Friday night I held forth again at Kenansville, which was my last effort there. On Saturday, and Saturday night, I preached at Magnolia. Here the Methodist minister of the circuit, and his amiable lady attended my evening service, and added materially to the pleasure of the service, by the spirit with which they assisted in the singing of some good old Methodist hyms which I had selected for the occasion. To me, it was a season of refreshing, and I am sure they enjoyed the singing, or they could not have made such melody as they did then and there. May heaven's choicest blessings attend [illegible], as they go forward in what [illegible] the path of duty; if we meet no [illegible] in worship on earth, it [illegible] and "crown of rejoicing," [illegible] day, we shall meet [illegible] sphere, where no discord[illegible] mar the songs "that warble from [illegible]mortal tongues."

From Magnolia, I went on Saturday night, up to Wilson, where we have a *few* very warm hearted friends, to whom, as also to others who were willing to hear, I dispensed the word of truth, at 3 o'clock Sunday evening, and at candle lighting on Monday evening. At Wilson I met our zealous and warm hearted sister Mahala Barnes; and at Kenansville our equally zealous and warm hearted sister Outlaw, both of whom are able to travel, and have zeal enough to go 12 or 15 miles to meet an humble advocate of "the faith once delivered to the saints." I was absent from home 13 days, travelled 6 or 7 hundred miles, and delivered 10 sermons, which will, I trust, be like bread cast upon the waters, to be gathered after many days. I have the consciousness of duty faithfully discharged; the gratification of knowing that, I caused the hearts of some believers to rejoice with exceeding great joy," and the consolation of the assurance given me, by some who were theoretical Universalists before they heard the message of salvation from me, that they were resolved to try henceforth to live in *accordance* with their profession of faith. May He who said to one, "oh, 'my grace is sufficient for thee,'" aid them to carry this good resolution into practice, and thereby shame to silence, those of a contrary faith, who say that Universalism possesses no reformatory power.

D. B. Cla[illegible].

☞ We [illegible] papers until all [illegible] paid up, [illegible] we are satisfied [illegible] is worthless.

☞ Subscribers will please notify us when they remove from one office to another, that the *Herald* [illegible] be directed accordingly.

The Herald:
...N C. BURRUSS,
Editor and Proprietor.
...McMORRIS, J. L. C. GRIFFIN
E. F. STRAIN, T. TWIST,
CORRESPONDING EDITORS.
...tasulga, JUNE, 15. 1869

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid us.

POST OFFICE ADDRESS.—Subscribers sending us money, will please write plainly the name of their *Post Office, County and State*. This will obviate errors.

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Journey of The Editor to Ga. and Tenn. No. 2

Our last, described our movements into Cherokee, Ga. Having finished our labors there, we reluctantly bade adieu to our Universalist friends in that region, and taking a seat in a buggy with Br. Strain, was conveyed to the very hospitable domicile of Mrs. M. T. Slaughter, in Bartow Co. where Br. S. and the writer on the night of April, preached to a good congregation of attentive listeners. Our views of the gospel are but little understood in that region, but the word spoken by us on that occasion will doubtless give the people "more light," on that all-important subject. We were very kindly treated in the pleasant family of sister Slaughter, and the next morning, bidding Br. Strain and these valued friends adieu, we were conveyed by a son of the above named lady to Adairsville, where we took the cars for Rome.

Judge Harvey met us a few moments after the arrival of the train with his horse and buggy, and insisted that we should make our home at his house, during our stay, and with his and his excellent lady, we had a pleasant time during our sojourn with them. We had not been in Rome, but a few minutes, before we were introduced to Brs. Lyon and Tumblin, who had come in from the country some fifteen miles, to attend our meetings. The next day, Judge Hutch... and a few others from Cedar Town (20 miles distant) came in to enjoy the preached word.

Bill Lake's Circus was in full blast, and the town seemed to be thoroughly excited, but notwithstanding, we had a moderate and attentive audience at the City Hall, and likewise on the second night of our meetings. We illustrated and proved Universalism not only from reason but from revolation, and did, we doubt not, some good for truth.

We also enjoyed the hospitalities of Mrs. Elam, who, though like Judge Harvey, belonging to a different church, treated us with great kindness. We also spent a very pleasant night with Mr. E. C. Hough and family, who rejoice in the faith of the restitution of all things. We think our humane views of God would grow, could they be preached in Rome. To the friends with whom we had quite a pleasant time, and who did much to encourage us in our mission, we return many thanks, as also we do to Mr. Dwinell of the Rome *Courier*, and to Mr. Hood of the *Commercial*, for editorial courtesy. Rome is quite a bustling place, having a population of about 5000, and improvements are going forward constantly.

Our next appointment was at Dalton. On the arrival of the cars, our valued friend J. W. Starke, to whom we are indebted for substantial kindness to us, cared for us during our stay.

He expected for us to preach in the Court House, but on going to have it lighted up, he found the door locked. Some pitiful bigot, clothed with a "little brief authority," had from what we could learn, thus locked us out! Such petty meanness, shows the craven heart that lurks within. Were a noble generous thought to enter the thick scull of such a fellow, it would *throw him into spasms*!

We formed a very pleasant acquaintance with Col. J. A. Glenn—who manifested quite a liberal, gentlemanly spirit, tho' of a different faith. One thing we have noticed, and that is, that men of *refinement* and *culture*, are always tolerant, while snarling bigots, are the reverse.—Travelers will find the Georgia Hotel, at Dalton, is a good place to stop at. We next proceed on to Fayetteville, Tenn. where we delivered five discourses in the Methodist Church, which was kindly granted us. Our meetings on Sunday morning and night, were very numerously attended. Rev. Mr. Witcher, the pastor, was out of town, except at our two last meetings, when he occupied the pulpit with us, and took part in the services. He manifested the right spirit, as did also Rev. Mr. Brown, pastor of the Presbyterian Church in Fayetteville. With these gentlemen, we had quite a pleasant interview. Their tolerant christian spirit must commend them to all who are not blinded by bigotry. We also had the pleasure of forming the acquaintance of Revs. T. Childs and Wm. P. Neeld, two preachers of our order, who reside some eight or ten miles from F. and who aided us in our services. Father Childs is seventy three years old, but is hale and hearty for one of his age. He was for many years a Primitive Baptist preacher. He and Br. Neeld preach only occasionally. We would like to see them more actively engaged.

Father Childs showed us a copy of Relly's Union, printed at Hunteville Ala. in 1824, five hundred copies of which were circulated in the Tennessee valley. Relly's views found great favor among many of the Primitive Baptists, some of the effects of which are to be seen to this day. We are now at home. More in our next,

Can't Stand an Endless Hell.

It is truly gratifying to know that the cruel dogma of endless torment is losing its hold on the minds of some of the most able ministers of other sects. Rev. Dr. True. has lately written an article in the Methodist Quarterly—believed to be the most able periodical published by that order, in which he declares plainly, that endless suffering *cannot* be reconciled with divine goodness. In the New York Methodist, for May 8th, Rev. H. H. Fairall, A. M. thus alludes to the matter."

THE appearance of an article on 'Theodicy,' in the *Methodist Quarterly review* for April, written by that eminent scholar and divine, Dr. True, has occasioned considerable surprise among the readers of that evangelical periodical. His views concerning the endless punishment of the wicked, are not in harmony with those held by the Church of which, he is a prominent minister, nor by orthodox Christians generally. The writer seems anxious to originate some theory by which the final punishment of the sinner may not be inconsistent with the benevolence of God. He says that, "theologians seem not to be conscious that it is here the real difficulty lies in the vindication of the divine government. We can reconcile with our ideas of the justice and goodness of God the origin of sin, the depravity of our fallen race, and the atonement, on the supposition that accountable beings are not, in the trial of their virtue. put to the risk of too great consequences in case of failure."

The legitimate inference from his premises is, that the everlasting punishment of the sinner cannot be reconciled with the divine character. He not only takes this position, but also proceeds to defend it. "The plea that they are free, and if they know their doom, whatever it may be, they are to blame for incurring it, is not satisfactory. They should not be allowed to take such responsibility. Besides, the guilty are not the only ones affected by their doom; their friends, the angels of God, all sympathetic creatures, and God himself, are concerned in their sufferings. Yet on this superficial plea, theologians have, to alarm the wicked, piled up horror upon horror, lasting unrespited through eternal ages, not considering the odious light in which it places the character of the Creator, nor whether such exaggerations are not likely to stagger all faith in revelation."

Mr. Fairall, comments upon this language of Dr. True, and tries to harmonize endless misery with God's goodness, but most signally fails, as all have, who have tried it.

Report of Br. McMorris' Proceedings.

Br. B:—According to appointment, I attended at the late residence of Giles Chapman, Clark co. Ala. to preach the funeral of said deceased, on the 2nd Sabbath in May. There were a great number of persons present, supposed to have been some four or five hundred, some of them from a distance of fifteen or twenty miles around. I preached two sermons there, that day. One at eleven, and the other at two, between the sermons, the congregation partook of a cold collation which had been beautifully prepared for the occasion, and to which all had been cordially invited. This Giles Chapman, was a descendant of the Universalist preacher of South Carolina of the same name. He was a man of sterling worth, and of most excellent sense. His memory is held in high veneration by all who knew him. He had long been a citizen of the county, almost from its first settling. He died about the last of January, aged sixty years. The next Wednesday evening, I delivered a discourse in the Baptist church at Grove Hill, (the county site) to quite a large congregation of attentive hearers. The next day I preached at Jesse Chapman's schoolhouse, and the Saturday following, in the Baptist church at Jackson, a little town on the Bigby river, making in all, five discourses which I delivered in the county, producing a considerable inquiry after Truth. The preaching at Mrs. Chapman's house, was in a grove, where seats had been prepared. The day was beautiful, and pleasant, and every thing went off well. Nor did the relatives of the deceased, forget the wants of the preacher, but they administered to his necessities with a liberal hand. In short, I found the Chapmans to be a generous noble people, and I could not help wishing that my lot had been cast among them.

From Clarke county, I went down the Bigby river on a boat, to Mobile, where I took the Mobile and Ohio rail road for Citronelle, where I preached on the fourth Sunday, in the Methodist church, to a very good congregation. Here I was cordially welcomed and kindly entertained by Mrs. Charles Williams, a devoted Universalist lady, whose house is always open to ministers of our faith.

On taking leave of her, she contributed the widow's mite towards my support, nor did she stop there, but after I left, she sent me by express to this place, a nicely fitting garment, made by her own fair hand. The Lord rewards her according to her works. This good sister commands the admiration and respect of all who know her. The Methodists could not refuse her the use of the church for her preacher. It was the first preaching of the kind she had heard, she said for twenty years, and the sound thereof, was like music to her ears. From Citronelle, I proceeded up the road, to Meridian, where I met my talented brother Dr. L. F. W. Andrews, who preached two discourses to my one, at that place. I had not seen him for many a long year before, and I was truly glad to meet him and hear the sound of his voice once more. I wish he could be sustained and kept in the field, for he is capable of doing much good. During our stay at Meridian we were hospitably entertained by W. W. Shearer, a very zealous friend of our cause. From Meridian, I still proceeded up the road, and on yesterday (5th Sunday) preached here to a considerable number of refined and intelligent people. I am staying here for the present, with Dr. Jas. Gillispie a noble specimen of a Universalist. Yours fraternally,

S. J. McMORRIS.

Egypt, Miss. May 31st 1869.

Shocking Depravity.

We learn that a "so called," Rev. McKinney, Baptist preacher of Elmore county Ala. has been sentenced to the Penitentiary, for seducing his daughter! He was arrested near Opelika, twenty miles from here, and carried back in chains.

☞ Attention is called to Mr. Oppenhimer's card in another column. We have been in his store, and know that he has a large variety of nice furniture, which he is offering at the lowest possible rates. Our friends who want furniture will do well to patronize him.

For the Herald.

Letter from Bro Andrews.

Americus, Ga. June 2nd 1869.

Bro. Burruss: Having arrived, safely, at home on yesterday, I embrace the first leisure moments to close up the current account, of my late ramblings in the West, for the information of those of your readers who take any interest in the movements of your correspondent.

And first, let "me thank God and take courage," because of the rich blessing of health vouchsafed to me, in my pilgrimage of six weeks from home, and for the pleasure of finding my family in the enjoyment of the like favor, on my return. My anxiety has been so great, while absent, arising from the infrequencies and uncertainty of communication, while traveling, with the loved ones left behind, that I shall hesitate again to make the sacrifice, until after the approaching "*hot term*" has expired. Approaching did I say,—yea, it has already opened with somewhat of a torrid-zone temperature, hereabouts, to the great injuring of garden "truck" and crops.

Since the date of my last letter from Gainsville, I have spent several days in Miss. and Western Alabama. In the neighborhood of Scooba, I was kindly entertained in the families of Capt. Simmons Giles, and Mrs. Harrison. The captain's mother, (sister Jacob Giles,) and his wife did all that could be done to make my visit pleasant, but I found it impracticable to get up meetings, on a week day, at this busy season of the year, when all the stock is engaged in the field, and all hands are busy in the preparations for a crop. Under unfavorable aspects I preached once at Scooba, at 4 o'clock P. M. May 21st to a small audience, among whom were two of the "Herald's subscribers J. T. and W. A. A. both of whom seemed to appreciate the privilege offered of having the preached word.

On the 21st I returned to Gainsville junction and lodged at the Hotel of Mr. Dennis. Thence to Gainsville next morning, from which I was conveyed by Bro. W. V. Hare, to Bro. J. R. Barn's residence in Sampter county, where I staid all night. On Sabbath the 23rd, I officiated at the funeral of three of our departed friends, at Shady Grove Church, some dozen miles distant N. W. from Gainsville, and was greeted with the presence of a large audience. Rev. Dr. Grove, the Methodist parson of the Parish, was present, and took part in the services of the occasion. The persons whose funeral services were there observed, were John Thomas Barnes, James G. Barnes and Bennett B. Barnes, the first named; son of John R. Barnes—the latter, father and brother of Mrs. John Hare. The Barnes families are not related, except as believers in the same glorious faith of a world's restitution. Of course my theme on such an occasion, was the *comfort* derivable from the doctrine of the Resurrection from the dead, as taught by our most holy faith. My text was 2 Epistle of Paul to Corithians 1 chapter 2nd 3rd and 4th verses, and for one hour and a half, did I attempt to unfold the infable riches of God's grace, through him who was the "first fruits" of them who slept. The life immortal, incorruptible and spiritual, was enforced as the essential principle of the gospel, and we trust, with much consolation to the mourning relatives and friends of the deceased. The congregation gave good heed to the "strange things" brought to their ears; whether prepared to hear with cander or otherwise, time will determine.

On Monday 24th I reached Meridian at midnight, where I had arranged to meet our venerable Bro. S. J. McMorris, and lay over with him for a day. He had preached that evening in a hall improvised for the occasion, by our good and zealous Bro. W. W. Shearer, resident of the place, and had announced my coming, and an appointment for Tuesday evening which I filled, accordingly, to a large congregation, in which were two of the regular clergy of Meridian. On Wednesday evening also I held forth to a lesser congregation, caused by the fact that the alarm of danger had been sounded, and the different flocks had been gathered into their respective folds, to prevent their wandering into forbidden pastures! Up to the time of the arrival of two old preachers of an impartial gospel, there was the usual rivalry among the churches of the place, and no little acrimony among the members, but our visit caused a suspension of hostilities and like Herod and Pilate of old, the leaders "made friends," and enlisted in a common cause against the common energy! How brave are these partialist clergy behind the ramparts of their own pulpits, and yet fearful, lest their *elect* people may be moved from their faith in an endless hell, by attendance upon our preaching! They utterly disregard the apostles injunction to "prove all things and hold fast that which is good," and will not allow their people the opportunity of hearing for themselves and judging accordingly, for fear of loss of some of the *temporalities* now in possession.

Bro. McMorris was to have remained till Friday night in this flourishing city, with what success, we have not yet been informed. He was then to proceed to Egypt, Miss. and upward on the line of Rail Roads leading to the great North West, where we hope he will meet with kind friends who will greet the stranger in his mission of "good will to men."

Bro. Shearer designs to build a church in Meridian, and will receive assistance from some liberal Israelites and other outsiders who reside there. He will then need the services of a young and zealous preacher, a single man, of good character and ability, to minister to the people of that place and region round about. None need apply, who can not show a clear record and bring testimonials of and upright life, walk and conversation, as Bro. S. has become aware that "wolves in sheep's clothing" are prowling about, and will be on his guard against impostors.

L. F. W. A.

TO BE CONTINUED.

For the Herald.

Journey to North Carolina.

CONCLUDED FROM 1ST PAGE.

Thus have I given you a hasty and imperfect sketch of my trip to North Carolina, which, as before stated, is my first preaching tour in four years. Only once in that time have I been 200 miles from home, before this trip, although I was in South Western Ga. two years ago, and preached there, secular business called me there. The bread and butter question has occupied my time since the war closed, and to it, must I for a reason yet to come, devote a great part of my time. My family has higher claims on me than all the world beside; for I read that "he that will not provide for his own, and especially for those of his own household, has denied the faith, and is worse than an infidel." Nevertheless, "as opportunity offers," I shall lift a voice in defence of the truth; and my recent trip has satisfied me that the people are better prepared to hear and receive our views, than they were ten years ago. Would to God that I could live and support my family, without confining myself so closely to business, so that I might dedicate myself anew to the promulgation of the truth. D. B. Clayton.

☞ Mr. W. E. Glanton, would be glad for our ministers in passing, to preach in Hogansville, Troup co Ga.

☞ Communications from various correspondents, shall appear as we can make room.

☞ Joel A. Hilbert, a Primitive Baptist, of Columbus, Miss. desires one of our preachers to come that way, and preach a series of sermons. Mr. H. says the Primitive Baptist Church, there, shall be at the service of our preachers.

☞ W. R. Tomblin, late of Greenville, Ala. has run off, without paying for his paper. He owes us $2.

☞ Several articles from Bro. McMorris shall appear soon.

☞ "There is no swifter way of stirring up a circuit and opening the channels of spiritual life, than by circulating good books and good papers. Try the eyes of the people if you fail to take their ears.

Meridian, Miss.

The editor has a special invitation to visit this place, which he hopes to do, before very long. During the trip, he could stop at such places as are within striking distance of the route, if friends so desire. We expect to go via. Mobile and Ohio R.R.

☞ We acknowled the reception of a small pamphet on the new birth, by Dr. S. J. McMorris. It contains some wholesome thoughts.

☞ Dr. J. A. Clopton, will hear something of *our* interest, by reporting at this office.

☞ J. P. Sale, Texas. Your remittance was received and duly acknowledge in the *Herald* for Dec. 15th.

☞ Correspondents will please write as plainly as they possibly can; especially, when writing proper names. More attention on the part of some to punctuation and orthography, would be also better.

"Pray Without Ceasing." 1 Thes. V. 17.

In the first Letter to the Thessalonian church, St. Paul exhorts its members to "pray without ceasing." Why should they "pray without ceasing," or, why should Paul cherish such a prayer, upon the stupid supposition that either the writer or the written to were believers in the fable of endless misery?

What good purpose could be answered to *such* a believer, or, rather, *mis*believer and *un*believer, by praying at all?—! Can it be imagined that it is the duty of any to pray like the Pharisee, blasphemously presuming and pretending to thank God, that he or she is not like the publican and sinner, doomed to unending wrath? Why PRAY upon any other ground than that of Universalism? Are we to pray, as some of our contemporaries, in virtural mockery of all christian prayer, do we presume to pray that sinners may be saved from an endless hell? What a preposterous idea! Not less absurd than the Roman Catholic notion of *praying souls out of purgatory*, is this nonsense of pretending to pray for the salvation of all sinners, unless by mental reservation we restrict our prayeres to particular sinners; whom we may believe to be the favored—the *elect*, who, to the excision of the rest of mankind, are to be saved! The idea of praying for all men—as the principles and spirit of the Scriptures direct us, namely: TO PRAY IN FAITH—NOTHING DOUBTING—is upon the vain and foolish supposition that some will finally be damned, of all notions the most abundantly absurd! Why such a supplicant had as well pray that himself may not exist as to pray for the final salvation of all, if any portion are to be finally damned; for, just as sure as such supplicant exists, just so sure will such portion be damned!

Here we can see how consistent in his blasphemy the Calvinist is; impious indeed, is his creed, but it makes good sense with in itself,—for if all are not saved, the portion not saved *must* be reprobates, or doomed to be damned. With equal perspicuity do we, from this stand—point beheld the folly—the amazing stupidity of the Arminian creed, and its blasphemy as well. Unless the *Arminian* would deny the Scriptural doctrine of Divine Omniscience, he is bound to maintian, that the final condition of the *non* saved must, from all eternity have been known to Divine Omniscience, and of course, such unhappy condition COULD NOT AND CANNOT, BY ANY POSSIBILITY, be reversed! And what is all this, but virtual reprobation? To the damned, it is not the same thing whether he be reprobated—foreordained to endless wretchedness, or it be simply known from all eternity, that he will assuredly be damned? To the damned, the result in either case, is equally certian; and to talk of praying that such an one (upon such hypotheses,) may be saved, is but to talk arrant nonsense!

To attempt; then to pray for the salvation of all, is alike inconsistent and absurd upon both Arminian and Calvinian hypothesis. How St. Paul entertained such a notion, as either one or the other of these fair representatives of all anti Universalism, he would have outraged all common sense and all the reason of man, by exhorting his brethren to pray for the salvation of any of these, when both he and they knew to be unfailing heirs of immortal bliss—a knowledge to them and to all impossible, upon the supposition that any are to be finally damned! In this light do we not see how particularly absurd would have been the apostle in urging the Thessalonians to pray without ceasing, unless in contradition of the spirit of teachings of the Bible, he would have them confine their prayers to themselves, as the *elect*, and to those only, whom they knew to be fore-ordained to endless life? J. L. C. G.

☞ *The present age*, is the title of a Spiritual paper, published in Kalamooza, Mich. It is published weekly at 2$ per annum, Doras M. Fox, editor. As for ourself, though somewhat undecided on so called Spiritualism, we are ever willing to investigate. The *Age* will be found interesting to the receivers of its teachings.

For the Her...

Popular Chatechism.

Question. How many persons ... there in the *God head*?

Ans. Tree.

Q. Is each person by himself, Eternal and Supreme God?

A. Yes.

Q. Are there not then three Go...

A. No. All three make but ... God, though each is also God.

Q. Who died to appease the wr... of an angry God?

A. God himself.

Q. Did all three persons s... death?

A. No, only the second pers... the Son.

Q. What was accomplished by ... sacrifice of God unto God?

A. It satisfied the vengeance ... God, so that he agreed to rele... the penalty due the sins of m...

Q. Of all men?

A. No, only of the regenerated...

Q. But did not God die for ... men?

A. Yes, but the spirit does ... convert all

Q. Why does not the Spirit ... generate all for whom Chirst di...

A. Because they will not beli...

Q. But why will they not belie...

A. Because they are totally ... praved and reject the spirit's ... uence.

Q. But are not all totally dep... ed?

A. Yes, but the Spirit's mig... power is efficacious in subduing ... hearts of only a few.

Q. Who created man totally ... praved?

A. God created Adam perfe... holy, but all children are born no... sin and total depravity.

Q. Can they help being thus ... praved?

A. No, but God has said ... must be damned for it, and God ... not lie.

Q. Is not God willing to save ...

A. Yes, if they will believe.

Q. Is he able to save all?

A. Not unless they believe.

Q. On what grounds are the sa... excused from punishment?

A. That God himself has suff... the penalty.

Q. What is the penalty of sin...

A. Endless misery in hell.

Q. Did God suffer endless ... ers?

A. Not exactly, but it was eq... alent.

Q. How long was God dead?

A. About three days.

Q. If God is willing to save ... that believe, why does he not send ... Spirit, to convert all to the truth...

A. He does, but the Devil hin... the work of the Spirit, and ... causes men to disbelieve.

Q. Why does not God prev... this?

A. It is hard to tell, whether G... is able or not.

Q. If men are totally depr... ed and the Devil hinders the work ... the Spirit why should man be p... ished?

A. That is a rather hard qu... but God knows best.

Q. May not God's "mercy en... forever" and there be hope in ... next world?

A. No, there is no repentance a... death, or if men repent, God will ... forgive.

Q. How will God find out ... are to be saved?

A. By a court of inquiry, cal... the judgment.

Q. Will the wicked have ... reward for their good deeds?

A. Not, unless they are of ... ect.

Q. Will the elect or saved be p... ...ed for any of their bad deeds?

A. No.

Q. Then is it true that men ... to be judged according to their deed...

A. Well, yes, but God answ... for the elect, and as to the non-ele... they never perform a really g... act.

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"Pray Without Ceasing." 1 Thes. V. 17.

In the first Letter to the Thessalonian church, St. Paul exhorts its members to "pray without ceasing." Why should they "pray without ceasing," or, why should Paul cherish such a prayer, upon the stupid supposition that either the writer or the written to were believers in the fable of endless misery?

What good purpose could be answered to *such* a believer, or, rather, *mis*believer and *un*believer, by praying at all?—! Can it be imagined that it is the duty of any to pray like the Pharisee, blasphemously presuming and pretending to thank God, that he or she is not like the publican and sinner, doomed to unending wrath? Why PRAY upon any other ground than that of Universalism? Are we to pray, as some of our contemporaries, in virtural mockery of all christian prayer, do we presume to pray that sinners may be saved from an endless hell? What a preposterous idea! Not less absurd than the Roman Catholic notion of *praying souls out of purgatory*, is this nonsense of pretending to pray for the salvation of all sinners, unless by mental reservation we restrict our prayeres to particular sinners; whom we may believe to be the favored—the *elect*, who, to the excision of the rest of mankind, are to be saved! The idea of praying for all men—as the principles and spirit of the Scriptures direct us, namely: to PRAY IN FAITH—NOTHING DOUBTING—is upon the vain and foolish supposition that some will finally be damned, of all notions the most abundantly absurd! Why such a supplicant had as well pray that himself may not exist as to pray for the final salvation of all, if any portion are to be finally damned; for, just as sure as such supplicant exists, just so sure will such portion be damned!

Here we can see how consistent in his blasphemy the Calvinist is; impious indeed, is his creed, but it makes good sense with in itself,—for if all are not saved, the portion not saved *must* be reprobates, or doomed to be damned. With equal perspicuity do we, from this stand—point beheld the folly—the amazing stupidity of the Arminian creed, and its blasphemy as well. Unless the *Arminian* would deny the Scriptural doctrine of Divine Omniscience, he is bound to maintian, that the final condition of the *non*-saved must, from all eternity have been known to Divine Omniscience, and of course, such unhappy condition COULD NOT AND CANNOT, BY ANY POSSIBILITY, be reversed! And what is all this, but virtual reprobation? To the damned, it is not the same thing whether he be reprobated—foreordained to endless wretchedness, or it be simply known from all eternity, that he will assurelly be damned? To the damned, the result in either case, is equally certian; and to talk of praying that such an one (upon such hypothesis,) may be saved, is but to talk arrant nonsense!

To attempt; then to pray for the salvation of all, is alike inconsistent and absurd upon both Arminian and Calvinian hypothesis. How St. Paul entertained such a notion, as either one or the other of these fair representatives of anti Universalism, he would have outraged all common sense and all the reason of man, by exhorting his brethren to pray for the salvation of any of these, when both he and they knew to be unfailing heirs of immortal bliss—a knowledge to them and to all impossible, upon the supposition that any are to be finally damned! In this light do we not see how particularly absurd would have been the apostle in urging the Thessalonians to pray without ceasing, unless in contradition of the spirit of teachings of the Bible, he would have them confine their prayers to themselves, as the *elect*, and to those only, whom they knew to be fore-ordained to endless life? J. L. C. G.

☞ *The present age*, is the title of a Spiritual paper, published in Kalamooza, Mich. It is published weekly at 2$ per annum, Doras M. Fox, editor. As for ourself, though somewhat undecided on so called Spiritualism, we are ever willing to investigate. The *Age* will be found interesting to the receivers of its teachings.

UNIVERSALIST HERALD--DEVOTED TO RELIGION, AND INTERESTING MISCELLANY.

For the Herald.

Popular Chatechism.

Question. How many persons are there in the God head?

Ans. Three.

Q. Is one person by himself, the Eternal and Supreme God?

A. Yes.

Q. Are there not three Gods?

A. No. All three make but one God, though each is also God.

Q. Who died to appease the wrath of an angry God?

A. God himself.

Q. Did all three persons suffer death?

A. No, only the second person, the Son.

Q. Who was accomplished by this sacrifice of God unto God?

A. It satisfied the vengeance of God, so far, that he agreed to release the penalties due the sins of man.

Q. Of all men?

A. No, only of the regenerated.

Q. But did not God die for all men?

A. Yes; but the spirit does not convert all.

Q. Why does not the Spirit regenerate all for whom Chirst died?

A. Because they will not believe.

Q. But why will they not believe?

A. Because they are totally depraved and reject the spirit's influence.

Q. But are not all totally depraved?

A. Yes: but the Spirit's mighty power is efficacious in subduing the hearts of only a few.

Q. Who created man totally depraved?

A. God created Adam perfectly holy, but all children are born now in sin and total depravity.

Q. Can they help being thus depraved?

A. No, but God has said they must be damned for it, and God can not lie.

Q. Is not God willing to save all?

A. Yes, if they will believe.

Q. Is he able to save all?

A. Not unless they believe.

Q. On what grounds are the saved excused from punishment?

A. That God himself has suffered the penalty.

Q. What is the penalty of sin?

A. Endless misery in hell.

Q. Did God suffer endless misery?

A. Not exactly, but it was equivalent.

Q. How long was God dead?

A. About three days.

Q. If God is willing to save all that believe, why does he not send his Spirit, to convert all to the truth?

A. He does, but the Devil hinders the work of the Spirit, and thus causes men to disbelieve.

Q. Why does not God prevent this?

A. It is hard to tell, whether God is able or not.

Q. If men are totally depraved and the Devil hinders the work of the Spirit why should man be punished?

A. That is a rather hard question, but God knows best.

Q. May not God's "mercy endure forever" and there be hope in the next world?

A. No, there is no repentance after death, or if men repent, God will not forgive.

Q. How will God find out who are to be saved?

A. By a court of inquiry, called the judgment.

Q. Will the wicked have any reward for their good deeds?

A. Not, unless they are of the elect.

Q. Will the elect or saved be punished for any of their bad deeds?

A. No.

Q. Then is it true that men are to be judged *according* to their deeds?

A. Well, yes, but God answers for the elect, and as to the non-elect, they never perform a really good act.

Q. Does not the Bible say that God will not acquit the wicked?

A. Yes, but having suffered the penalty Himself, he acts as if they had been punished.

Q. Does God delight in the pain of the damned?

A. No, but He can't help it, since the Devil is so powerful.

Q. But is not God omnipotent?

A. Yes, but he chose to give the Devil the Power.

Q. But is not God good?

A. Yes, Infinitely, and Eternally good.

Q. Why then did he create the Devil or give him such power?

A. Some say God did not foresee all things. (See Clark's Com. Others think that it is necessary, that there should be a Hell kept endlessly burning in the sight of Heaven, to keep the Angels and the saved from sinning. We should not however ask too many questions nor impiously pry into the secrets of Deity, nor attempt to use our finite reason on such great and awful subjects. It is our duty to believe all the holy doctrines of the Church, and not let the Devil influence us to doubt, lest we be eternally damned in the Lake of fire and brimstone. When we doubt these doctrines, the Devil is trying to get into our hearts to drag us down to perdition. Shun all teachers and all books that attempt to *reason* and speculate. Beware of all "new lights," but attend regularly to your duties to the church, and you are safe for heaven It is your duty to disfellowship, shun, defame, and persecute all who oppose our holy doctrines. Amen

H. C. PIERCE.

Nacogdoches, Tex

MARRIAGE.

MARRIED.—On Sunday the 30th ult., on the high way, in Tallapoosa Co. Ala. by Rev. Dr. Andrews, Mr. Dennis Thomas, to Miss Sophia Jones, both of Tallapoosa.

MARRIED.—May 30th, by the Rev. Dr. V. Corley, Mr. Jno F. Alford, of Meriwether co. to Mrs. Frances C. Brown, of Upson co. Ga.

EAST ALABAMA NEWS.—We have received the first copy of a paper bearing the above title, just started at Loachapoka. Ala. by *A. B. Stroud* at $2 per ann. We wish the *News* abundant success.

To the people of Alabama.

In another column will be found the Reduced Rates of the Montgomery Daily and Weekly MAIL. The MAIL is printed on new broad faced type of the very latest style. In the uncertainty which now exists as to our political and business future, there is every reason why all heads of families, and everybody connected with them, should take a well-conducted journal.

The MAIL,—beginning its career fifteen years ago, under the editorial management of JOHNSON J. HOOPER, that stalwart defender of States Rights,—need no introduction to the people of Alabama. Its history for the three past years, in which it has never ceased to contest every inch of ground with the oppressor, and in which it has been made to feel the vengeance of an unscrupulous enemy, in the forcible removal of legal advertisements, and finally in the actual imprisonment of its editor by the command of a knavish impostor, appeals to the Democracy of Alabama to stand by us, as we have stood by them. The appeal is, however, hardly necessary! The MAIL has such solid assurances of sympathy and support, that it knows that the people of Alabama are true to those who are true to themselves. Thanking our friends for their constant favors, we beg them to continue sending us lists of subscribers from every section of the State.

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For Cash received for this paper since our last issue

		$	Paid to Vol	No
S Venters,	N. C.	3	4	8
Mrs A Rackley	"	3	4	17
Col. John A Vines,	"	21		
$15 of this for John Harrell, being balance due.				
Capt P Bynum	"		3	8
Garrett Webb	"		4	6
nd Jackson Gardner	"		4	6
Miss Delia May	N C	2		
for Miss Bettie Belcher			3	4
J W Laird	Tex.	4	5	14
Rich'd Bradford,	Ga.	3	4	15
gives $1 for new type.				
Anderson Leslie,	"	1.25		
for Dr. Andrews' Book.				
Joel F. Halbert Miss,		2	7	7
Rev L F W Andrews		5		
for Mrs Jacob Giles	"		4	6
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J S David	Ala.	5	4	1
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Wilson Murphy	"	3	5	1
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Jones Whatley	"	2	3	12
Mrs A A Hale	"	2	4	8
A Belford	"	5	3	12
Jas L Parish	"	2	3	1
Col Jas H Bradford	"	2	4	8
W R Frazer	"	1.50	2	1
for Hicks and Burruss discussion.				
Jas S Cordin	"	2	4	8
John W Williams	"	2	4	8
S Oppenhimer	"	6	Adv.	
Mrs Matt Twombly	"	2	4	2
Larkin Coleman	S C	2	3	1
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C J Boyd	Ills	10	spec	
A P Belk	Ga	$2	3	12

Appointments

Bro. Andrews will preach at Alford Chapel, Meriwether Co. on the 3rd Sunday of June at 11 o'clock, A. M. and the Saturday night before, and at Brook's Mills, Sunday evening, at 4 o'clock. Also in the Universalist Church at Coweta Co. on Wednesday the 23rd.

At Troup Factory, on Thursday evening 24th, at candle light.

At Loachapoka, Friday evening 25th, at 8 o'clock.

At Camp Hill, Ala. on the 4th Sunday of June, at 11 o'clock A. M. and in Bro. McCord's neighborhood, same evening, at 5 o'clock.

At Notasulga, Tuesday night, 29th.

Plains of Dura.

Regular service may be expected on the 1st Sunday of every month, at Plains of Dura, Sumpter Co. Ga. by Bro. L. F. W. Andrews.

Dr. V. Corley, will preach at Alford Chapel, Meriwether co. Ga. on the 3rd Sunday in June.

At Brooks' Mills, on the 4th Sunday in June.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co on the 4th Sunday of every month.

☞ We cannot discontinue a papers until all dues are paid up, unless we are satisfied the subscriber is worthless.

☞ Subscibers will please notify us when they remove from one office to another, that the *Herald* may be directed accordingly.

OBITUARY.

Lynchburg. Va., 30th April 1869.

Bro. Burruss:—It becomes my sad and painful duty to inform you of the death of our good and faithful Father in Isreal, Capt. Pleasant Labby; who fell asleep in Jesus on the morning of the 17th. inst.

He was indispored for six or eight weeks, but was able most of the time, to get up and move about his room. His illness was a dropsical affection, though of a mild form. He was cheerful, calm, and serene during his illness, perfectly resigned to the will of him, "who is good unto all and his tender love is over all his work." He died in the 77th year of his age, and devoted 40 years to the promulgation of the glorious gospel of a world's salvation.

The doctrine was the constant subject of his thoughts and the theme of his conversation. It may well be said to have been the chief concern, in the latter days of his life. He was before the unpleasant difficulties of the South, a large manufacturer of tobacco—and was perhaps, for half a century a member of our court, and an efficient and useful member of our city council, at the time of his death. The members of the court, council, and tobacco merchants attended in an associated capacity, to pay the last tribute of respect to one who lived e pected and died lamented.

Fraternally Wm. H. L.

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Scio, Washtenaw co. Michigan. April 18th, 1860.

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THE TWO OPINIONS;

OR

Salvation and Damnation

"How long halt ye, between opinions? If the Lord be God, follow him. but if Baal, then follow him." 1 *Kings* xviii. 21.

The undersigned proposes to publish a second Edition of a work, of the above title, which he published over thirty years ago, in Macon, Ga., but which is now nearly out of print The following is a TABLE OF CONTENTS. of the volume, which will serve to show its scope and design. Several important additions will be made to the work, embracing the correspondence between the writer and his Father, a venerable Presbyterian Minister, and a brief autobiography of the author, giving his theological experience and progress as a minister of Reconciliation.

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1 Preface.
2. Autobiographical sketches.
3. Correspondence.
4. Comparative view of Religious Creeds.
5 Proof of Universal Salvation from the Attributes of Deity.
6. Universalism a *Bible* Doctrine: seventy-five Reasons.
7 Universalism a New Testsment Doctrine; a hundred and forty reasons.
8 *Hell, Sheol, Hades, Gahenna, Tartaros.*
9 Damnation, Everlasting, Destruction, Fire, Hell Fire.
10 Comments on various passage of Scripture.
11 Popular objections against Universalism considered.
12 Twenty-nine objections to the dogma of endless misery.
13 Views of Universalists on other topics of Theology
14 " on the existence and character of God.
15 " on Revelation.
16 " on sin, original sin, and Depravity.
17 " on the Atonement.
18 " Salvation, its nature and extent.
19 " Repentance and Faith.
20 " New birth or conversion,
21 " a Judgment day,
22 " The Devil,
23 " Rewards and Punishments.
24. " on the Trinity.
25 " Election and Reprobation.
26 " Water Baptism.
27 " The Lord's Supper.
28 " The coming of the End.
29 " Resurrection to Immortality.
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GENTLEMEN:—Without my spectacles, I pen you this note, after using the incomparable Patent Ivory Eye Cups 13 days, and this morning perused the entire contents of a daily paper, and all with the unassisted eye, without my spectacles. Truly am I grateful to you noble invention, or rather you. May Heaven bless and preserve you. Truly yours,

PROF. W. MERRICK.

P. S. I have been using spectacles nearly 20 years—am 71 years old.

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as cannot fail to please. I am also agent for PIANOS of superior tone and finish, from one of the best establishments in this country. Patronage solicited.

jul5-6m.

Poetry.

For the Herald.

To the Memory of little Oliver W Northrop.

I.

Where is the little Lilly?
That promised *here*, to bloom:
Alas! it perished early,
And slumbers in the tomb!

II.

The pale, and brilliant jewel
Has from its casket flown:
To sparkle with the angels
Around God's holy throne,

III.

The fair, and weeping mother,
No more beholds its charms:
It vanished from her bosom,
And empty, are her arms.

IV.

His tiny form she misses,
Her sacred tears must flow:
On him, her smiles and kisses
She can no more bestow!

V.

Fond mother, cease your weeping,
And father, mourn no more:
But trust a Saviour's mercy,
Till earthly scenes are o'er

VI.

Where is the pretty baby,
So fondly loved in time?
Behold, it lives with Jesus,
In Eden's happy clime,

VII.

The little vacant cradle,
Will vanished joy recall,
As memory keeps its vigils,
The pearly tears will fall.

VIII.

In Jesus' arms so tender,
It rests—a happy one:
With suuffering pain and anguish.
It has forever done,

IX.

The little sister,—Brother,
With tears of baby tell,
With God my little darlings
Your Ollie * babe, is well.

* OLIVER

Germa , N. Y. April 8th, 1869.

For the Herald.

Tommy Jones, and Lula Trueman or the Adventures of the Robber-captain.

BY VERA HAMILTON

CHAPTER SEVENTH.

We have too long forgotten Tommy, the true, ardent, and devoted lover of Lula, we left on the night of her capture. Friends soon came to his rescue, and with their aid, he soon had a company in readiness to pursue the lost bride and her captors. We will not enter upon the details of the numerous excursions and researches of the party, for they proved ineffectual, but suffice it to say, that no pains or expense was spared to discover her wereabouts.

Tommy indulged in a grief that was heart-rendering to behold. His friends tried in every way to divert his attention from the one absorbing subject, but finding they had failed, persuaded him to travel, thinking probably, it would prove beneficial, as his health had become greatly impaired. He finally was induced to take a short tour, and making hasty preparation, soon began his voyage, away, away, over the broad Atlantic, to realms of beauty and classic renown. Tommy was in Europe, but his repinings for Lula, were no less. Nothing gave him pleasure, nothing could still the throbbing of that heart, whose joy was blighted, and he returned to America as heartbroken as he departed, as he exclaimed, "Oh! my angel Lula, what has been your fate?" On his return Tommy found Mrs. Nicks was deceased, and had been interred two weeks. Mr N. was very low, and the attendants thought every hour would be his last. He seemed to recognize Tommy when he first arrived, although he could not speak, and in a few hours he expired. The day after Mr. N.'s interment, Tommy ordered a horse, and taking a secluded road, dashed onward, unconscious of all around him. His attention was at length arrested, by an exclamation of pain by some one, and drawing in his reins, he look d around and discovered a poor man lying by the roadside, his garments saturated in a crimson stream that was flowing slowly from his side. He was delirious, and calling despairingly upon the names of friends. Tommy staunched the wound, and had him carried to his own residence. The man was bruised severely, and upon examination several wounds were discovered, besides the one Tommy had staunched. He lay as white as a sheet, and apparently, lifeless, and so deeply did Tommy sympathise with him, that he for a time forgot his own sorrow. The physician thought his chance for life doubtful, but he and Tommy tended him most carefully, and although they knew not his name, for he had no papers about his person, and they could gain no information of him, he gradually awoke to conciousness, and when he had gained strength sufficient, he gave his benefactor, the following outlines of his life,

"I was left an orphan in my early youth, and was adopted by my father's brother, who bestowed the same kind attention, and instruction upon me as on his own son, a youth of my age. I reverenced my uncle, for his kind affectionate disposition, and was devotedly attached to my cousin. He was gay and talented, and I had learned to yeild my own inclinations, to his slightest wish.

In early manhood, Ralph fell in love with a girl. In earlier years, they had been school mates, and their intimacy had continued, until it excited a tender emotion in the breasts of both.

Beattie Brenton, was a girl of surpassing loveliness. She had massy raven hair, lustrous black eyes, in whose depth, lurked a decided expression of mischief. She seemed indeed, too bright and joyous a creature to live in the work-day world of ours. It seemed as if she ought to live in the world of romance. She had early been taught the important truth, that wealth is only accessory to happiness. The maternal teachings had enabled her to discriminate and disregard position or affluence, unconnected with real worth: so that at an age when girls are only beginning to think, Beattie Brenton had completed a mental training, such as only a judicious mother can give. Admired, courted and flattered, she exercised a gentle, though commanding sway over the minds of her companions,—her own untainted by the insiduous poison of flattery, which the world knows so well how to instill. Independence and indifference were conspicuous in her character; where the opposite sex was concerned, gentleness and dependence with those she truly loved. Rejected lovers accused her of having no heart. Their opinion was of no consequence, she knew she had a loving one, her parents too, knew it. Beyond them, few were in confidence for whom she was reserving its rich treasures.

A cousin of hers, named Charles Dunbar, came to spend some weeks with herself and parents, but his manners and conversation displeased Beattie, and she continually avoided him. But he, on the contrary, was captivated by the exquisite beauty and many accomplishments of his cousin, and on the first opportunity, offered his suit, and was rejected: he became very angry, but at length began to plead. Beattie was immoovable. Yes my fair cousin you love, and are beloved, by Ralph Clifford, but you shall never become his. You shall become the bride of heaven, rather than of him, I hate.

He once after renewed his suit, but again was repulsed; nevertheless, he hanged around her abode as if life alone existed there. Time passed, and it was the eve, before the bridal day of Beattie Brenton. She was going to wed the companion of her youth, and object of her early love, Ralph Clifford.

Beattie and her elects were occupied on this afternoon, in weaving garlands of wild flowers, in the grove near her residence. Her friends had not procured enough to complete their garlands, and wandered off in search of more. Leaving Beattie seated on a little mound, overgrown with moss, a clear brook trickling at her feet. Her companions at length returned, and were surprised at Beattie's absence. They searched, thinking probably she was trying to delude them, her gloves, handkerchief and flowers were lying partly in the brook, soiled and crushed, by what appeared to be the footsteps of men. They returned home frightened out of their wits, and spread the news of Beattie's mysterious disappearance. Searches were made far and wide, but to no effect, every means was tried to discover their darling by her loving parents, and affianced husband, but it was vain.

There resided in a neighboring town, a mason that was very poor. One night he was seated on his humble hearth, the pale shadowing light of a few mouldering coals flitting across his emaciated and care-worn face. Death had lately robbed him of his wife whom he dearly loved. He had three small children, and tears sprung to his eyes, when he thought that he had not the smallest morsel to offer them for their morning meal, and not a shilling where-with to purchase them a loaf. He was aroused from his melancholy reflection, by a loud rap on his door. He opened it, and a man strode in, wrapped in a great coat, and his hat carefully palled over his face, so that his features would have been concealed, had the room been illuminated.

"You sir are a mason," said he, "and a very poor one, I should judge, but I will give you a thousand dollars to do a small piece of work for me, and I will have you back to your miserable abode, before the night has passed; but there are conditions, you must suffer yourself to be blinded until you reach the place where the work is to be done, and also on your return, and refuse to do nothing that I command you while there. He at first refused, and the man was about to take his departure, when the sight of his suffering children rose vividly before him, and for their sakes he consented to the propositions. He was blinded, placed within a carriage, and drove rapidly away. In the course of an hour, the vehicle halted, and he was assisted to alight, and a man walked on each side of him and led him first down a lengthy staircase, then through two spacious rooms, then another small staircase, opened a door, and removed the blind from his eyes. The room was hung on all sides with black curtains. There were three pieces of masonic work built about as high as a man's head, and three feet square. Brick and mortar were plentifully supplied, and they desired him to build another, like those he saw. The room was illuminated, and the men were carefully concealing their features. When they had given the necessary directions, they requested him to rap with his trowel, when the work was complete, save the closing of it at the top, and as he valued his life, to look not behind the curtains. The mason was very expert, and soon had his work completed, and rapped as he had been directed. He heard the voices of many in the adjoining room. The confusion increased, but the door was thrown suddenly open, and a lady was led, or rather forced into the apartment. She was of surpassing and indescribable loveliness. The room was now filled with men who were disguised, one of whom, led her to the work that was about to be completed, he whispered something in her ear, but she exclaimed aloud, No! never, death though it be a horrible one, is preferable. Although she uttered this speech and with trepidity, she fell upon her knees and with blanched cheek, tearful eyes, and trembling lips plead, ah! yes prayed for mercy. But they disregarded her petition, and placed her ruthlessly within the vault, if such it may be termed, and also a bottle of wine, and a small basket of provisions. They then commanded the mason, who was astonished, and horrified, to complete his work. He refused, one of the demons drew a dagg r, and was about to deprive him of his life, and rather than thus suffer the pangs of death, he did as they commanded him. They gave him several tubes, and desired them to be placed, so the air could reach the individual within. He hastily completed his work, placed his ear to a tube; the screams of the lady had become very faint and were scarcely audible.

He was blinded, and led from amidst the crowd of men that were more cruel, and barbarous, than even the savages in the forest. He was set down, as had been promised, at his cottage, before dawn, the man led him in, removed the blind, placed a large well filled purse in his hand, then walked from the room, and secured the door on the outside. Upon hearing his retreating footsteps, the mason tried in vain to force his door open, so as to follow the vehicle, but as there was no other way of egress, it was gone, gone, before he succeeded in his attempts.

TO BE CONTINUED.

Clippings.

A person who had been listening to a very dull address, remarked that every thing went off well—especially the audience.

GOOD ADVICE.—Reader, did you ever enjoy the ecstatic bliss of courting? If you didn't, then get a little gal-antry.

An Aching Void.—The socket from which a tooth has been drawn.

A woman's pride, and a sailor's guide—A needle.

Woman.

When Eve brought woe to all mankind,
Old Adam called her wo-man;
And when she woo'd with love so kind,
He then pronounced her woo man.
But now; with folly, dress and pride,
Their husband's pockets trimming,
The ladies are so full of whims
That people call them whim men!

Encouragemen to crime—when a wife asks her husband to "hook" her dress.

A short man became attached to a tall woman, and somebody said he had fallen in love with her. "Do you call it falling in love?" said the suiter; "It's more like climbing up to it?"

Cicero gives expression to a beautiful thought, when he says, "I go from life as from an inn, not as from my home,"

Who always looks forbidding? An auctioneer, when conducting a sale.

What is the best way to serve a dinner? To eat it.

What is always a bad omen? To owe men money.

Where may we see good examples of natural politeness? In the boughs of trees.

What is the largest room in the world? The room for improvement.

What storm is worse than raining pitchforks? *Hailing* street cars.

Where may always be found an excellent foundation for a story? On the walls of a celler.

A patent for a "snoring preventative" has been applied for. It consists in the application of a clothes-pin to the nose.

Will asked old "ten-per-cent" what he wanted to accumulate so much money for? Says he: "you can't take it with you when you die, and if you did it would *melt*.

—A schoolmaster asked a class of boys, the meaning of the word "appetite." After a short pause one little boy said, "I know, sir; when I'm eaten I'm happy, and when I'm done I'm tight."

—Leila, a little girl of two summers, had been learned to pass her plate at table. One dark night she awoke, reached out her little hand, searching for her mother, but in vain. She raised her voice; "please mother, pass your face.

Newspaper Decisions.

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"He will not always chide; neithe will He keep His anger forever."—Psalms 103: 9.

VOL. 17. {New Series, VOL. 3.} NOTASULGA, ALA., JULY, 1, 1869. {NUMBER 9. } NO. 18.

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Exegetical—Aion and Aeidios.

It is remarkable, that while in the Christian Scriptures, the term aion, implying indefinite duration, and depending, for its meaning, upon the connection in which it stands, is applied to punishment,—the term aeidios, signifying endless—unlimited, is *never* applied to punishment.

From the Scriptural Teaching concerning punishment, (Vid. Heb. xii. 2.) we may know that aion, when applied to it, or its synonym "*chastening*," implies limited punishment or chastening, which "afterward yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." And every classical Logician and Scripturist must say that aion, when referred to the Divine Name, character and counsels, is used in the *unlimited* sense of aeidios, from the nature of the subject. The adverb aei, one of the components of aion, does not in itself convey the idea of endless duration, no more than does the corresponding Latin word, semper—"ever," "always;" so the word aionios, the adjective of aion, means, no more than *sempiternus* (sempter and æternus;) both aionios and sempiternus being an expression of indefinite duration, according to connection. Thus, Cicero in Orat. iv, "in L Catilinam," in speaking of the vestal flame, uses the phraseology—"*perpetuum ac sempiternum*," which Professor Anthon renders—"ever-burning and ever-abiding." In Cicero's text, exclusive reference is had to *time:* Says Prof. A.—"*By ignis sempiternus*, is meant a fire which is to be continued to future ages."—Among the meanings of *perpetuus*, accordin to Ainsworth, are "*continued, perpetual, uninterrupted, continual, without ceasing, lasting;* * * *everlasting, endless, immortal.* Among those of *sempiternus*, according to the same authority,—"*endless, perpetual, continual, everlasting.*"—Of aionios, Liddell and Scott say "*lasting, eternal;*" of aion "a space or period of time, especially a life-time, life,—Latin *ævum*, Homer, who joins psuche kai aion * * also one's time of life, age; the age of man * * an age, generation. * * 2 A long space of time, eternity, like Latin ævum, ton aiona, forever, Plato Tim. 38c; eis apanta ton aiona, Lycur. 162, 24; and in plural, eis tous aionas ton aionion, *unto ages of ages, forever and ever*, New Testament, (Gal. 1. 5.) 3. later, a space of time clearly defined and marked out, an era, age, period of a dispensation; ho aion outos, *this present life*, this world, New Testament Ste. 16. 8, opposed to ho aion ho mellon or erchomenos, Marc. 10. 30; *the world*, Heb. 1. 2."

Says Pres. A. Campbell in "Table xiv—Apostolic words and phrases" &c.—"Age, aion (derived from aei, always, and on, being.) Its radical idea is indefinite duration. It is in all versions differently translated. We have the phrase, eis aiona, or eis ton aiona, in the singular form, 32 times, and in the plural form, 26 times, translated in the common version "always" and "forever." The word aion in other passages, also alludes to duration. The phrase "since" and before the aion (world) began," occurs in Luke i. 70, John ix. 32, Acts iii. 21, xv. 18 Eph. iii. 9. The phrase sunteleia tou aionos, occurs in Matt, five times, rendered "the end of the world;" by Dr. Campbell, the conclusion of this state;—and in Heb. ix. 26, in the plural form, rendered once in the end of the world. Also 1 Cor. x. 2, tele ton aionos, (end of the world.) 2 Peter iii. 18, we have it connected with day—"the day of eternity,"—ton aionos. Also with *King*—"King of eternity," or "King of ages"—"eternal King." 1 Tim. i. 18. -It is also found in Eph. ii. 7, iii. 21. Coloss. 1 26, rendered *ages*, Com. Ver. and Eph. iii. 2. rendered *eternal.*

Besides the above, we have *the present world*, or *this world*, Matt. xii. 32, Mark x. 30, Luke xviii. 30. Gal. i. 4, 2 Tim. iv. 10, Tit. ii. 12, Eph. i. 21, Rom. xii 22, and "*the world to come*," Matt. xii. 32, Heb. vi. 5. To these may be added, cares of this world, Matt. xiii. 22, Mark iv. 18, children of this world, Luke xvi. 8, xx. 34; disputers of this world, 1 Cor. i. 20; wisdom of this world, 1 Cor. ii. 6, Rulers of this world, 1 Cor ii. 6, wise in this world 1 Cor. iii. 18, god of his world, 2 Cor. iv. 4, darkness of this world, Eph, vi. 12. He made the *worlds*, and the *worlds* were made, Heb i. 2, xi. 3. Once only it is rendered *course*, in connection with kosmos, world, Eph. ii. 2. "The course of this kosmos." More than 60 times in the common version, aion is rendered by such words as express the longest duration. It also indicates a state of things, or course of arrangements, which we sometimes call a dispensation, state or age. It is found about 100 times in the christian Scriptures."

It requires no uncommon *acumen* to perceive, that according to the eminent scholars cited above, the terms aion and aionios do not, of themselves, signify *endless. unlimited.* The Scripturist, in the light of such authoritative exegesis, is prepared, by referring to the Scriptural teaching of the reforming, emendatory nature of punishment (Heb. xii. 2) to say, that *aionian* punishment, (Matt. xxv. 46) is limited punishment, and that limited punishment is the inculcation of the Scriptures.

But when aionios is applied to the Hallowed Name of God, His character and counsels, it is, from the nature of the connection, used in the unlimited sense of aeidios.

Liddell and Scott say, as the etymology of the term, Theos:—"Like forms occur in most of the kindred languages, Sanscrit, *deva*, Latin *Deus, Divus*, &c., and it [Theos] is no doubt originally the same as *Zeus, Sdeus, Dios.*"

According to L. and S., then *Zeus, Theos* and *Deus*, are originally the same, in accordance with what would seem to be etymological in Acts xvii. 28—"En auto gar Zomen, kai kinoumetha, kai esmen." For in Him we live and move, and have our being (Com. Ver.) "For, in Him we live and are moved and do exist," (A. Campbell's edit of Geo. Campbell, Doddridge and Macknight.)

Zeus is derived from Zao, Zo, (I live;) and according to L. and S., *Theos* and *Deus* are synonymous as to etymology, with *Zeus.* It is true, that Zeus is the term for Jupiter, or the Supreme God of Paganism, (vid. Acts xiv. 12, 13;) but then a similar term in the form of an adjective, occurs in Jude vi, "desmois aidiois" the adjective from aei (semper) according to Liddell and Scott, and President Campbell in debate with Rev. Dolphus Skinner, D. D. Some, however as the Lexicographer Jones and Dr. Skinner consider the term aidios, or aeidios, as composed of aei (always) and Dios, (Divine) genitive of Zeus. We have no doubt of the entire correctness of this derivation; aeidios is obviously a *compound*, and derives its meaning of *endless* not from aei, but from Dios. Though Zeus is the Greek term for the Pagan Jupiter, yet neither it nor the Latin term Jupiter, is necessarily confined to Paganism,—no more so, than the Blessed Name, Theos or Deus, abused in the same manner in the vocabulary of Paganism. (!!) Zeus, (Gen.) Dios, aptly expresses the Benevolent Gracious Fountain of life and being, and its etymology is traced in Acts xvii. 28, "In Him we *live* &c., and the etymon of Jupiter—*Juvans Pater, Helping Father*, is at one with the former derivation. This point is presented by Dr. Skinner, in the following scholarly manner;

"But while I concede that *aidios* is derived in part, from aei, I shall be obliged to cross your path in another very important point, where you say, "it is incontrovertibly certain that *aidios* derives all its endless. duration from aei." For it has another, and very important root, which I must thank you for putting me in the way of examining a little more critically. It is *dios*, which Jones' Lexicon defines thus:—"*dios*, divine, (from Zeus,) divine *in nature.* incorruptible *as salt is said to be.* Il. i. 214, pure, serene, Odyssy t. 540, divine in *power*, vast, immense, mighty formidable. M. 104, venerable, noble, *dia gunaikon*, divine of women. *Zeus gen Dios*, accus. Dia and Zena—Jupiter, a poetic name for the high and pure air; from a Hebrew word, signifying to command—in Arabic, to shine, and it is pronounced *theia* (Gr.) and in Persian, *Zee.* The word is of the same origin as. *Theos*, (God) or the principle of light."

[The verse from the *Iliad*, cited by Dr. Skinner is—

'Passe d' alos *theioio* krateutaon epaciras." [Patroclus] "sprinkle SACRED salt from lifted urn." Bpr. Il. i [9th book] l. 214. Thus, sir, we see that quite as important a root as *aidios* has, is the very name of God. It is this, that gives it a much stronger import of endless, than *aion* has: for while the second root of *aion*, simply denotes *being*, the second root of *aidios* denotes the *Divine Being.* It signifies not only *endless*, but *Divine in nature.* This also beautifully confirms the explanation I before gave, of Jude 6th that the *chains* there spoken of, were the *divine counsels*, or the endless and changeless purpose of God. Those wicked beings were to be held in these endless and divine *chains*, only UNTIL "the judgement of the great day."

In no passage of Scripture is *aidios* applied to punishment, though I think it would have been, had the Divine Spirit intended to teach endless misery.

This is a neat, as well accurate criticism; and it triumphantly sustains our position, that while *aion* is, in the Scriptures, applied to punishment, *aidios* is never so applied.

J. L. C. G.

Good Shall Triumph.

"Behind the clouds, the sun is still shining;" behind austerity, there is love, behind punishment, there is pardon, behind hell, there is heaven, behind death, there is the radiance of eternal life this is ourfaith. And in the end of the days when life shall have run its course, and this world of immortal spirits shall be restored to more than their original symmetry and grace, Mr. Canfield and his co-religionists believe, in spite of dogmas and decrees, that to all of us "the King" will come "in his beauty," and that "all flesh shall see the salvation of God."

Rev. A. J. Canfield.

"Pa, I know why that old fashioned pistol of your'n that grandpa fit with in the Revolution, is called a horse pistol." "Why, my son?" "Because it kicks so."

For the Herald.

Letter from Bro. Andrws.

On Wednesday night at 12 o'clock, I took the train for Selma, and thence to Montgomery by steamer, whose late arrival at Selma, detained me all day in that place, and did not give me an opportunity of calling on my loved brethren and sisters of the Capital, having to take the train for Notasulga where I expected to meet Br. Burruss, on Friday evening. Br. B. was out home on my arrival, but I was kindly cared for by Br. Baber of the village, for the night. In the morning Bro. Burruss came into town in time for a chat, before it was imperative in me to move on in order to be within striking distance, that evening of my next appointment at Camp Hill, Tallapoosa Co.

Bidding him a hasty good-bye, I took the train at 9 A. M. for Loachapoka, one half hour's distance, and the nearest point to the church aforesaid, where I was met by Bro. David, (whose surname is *Jonathan.*) who conveyed me to his residence, some three miles distant. Here I tarried till after dinner, and then was furnished with a horse and buggy to journey forward alone to Br. Green Ross' residence, within four miles of Camp Hill, where I stayed all night. On Sabbath morning called at Bro. Slaughter's and with his family proceeded to church. There is always a good congregation assembled at this place, if sufficient notice has been given. Mine was for the 4th Sunday, but I was not able to fill it, but Bro. Burruss did it for me, and there was no disappointment to the people, but an extra allowance of spirual food.

On going up Saturday to the neighborhood, I was earnestly solicited by two gentlemen, who recognized me on passing Rome, to make an appointment at that place, on my return from Camp Hill. I did so, and on way back, on Sunday afternoon, I stopped and preached one hour to the waiting people, many of whom heard for the first time, the doctrine of a world's salvation, through the *reconciliation* of Jesus Christ. This was at 4 o'clock. On conclusion of the service Br. David and myself proceeded on our way to his home, when at a short distance from the church, we met a couple of ebony persons on the road, who were hastening to the place on foot, with strong matrimonial purposes. "Is this the preacher?" said the gentleman! ("Yes, said Bro. D.) what do you want with him?" "I want him to marry" us; "all right," said I. Have you got a license? To this, an affirmative answer was given, and the document produced. It was from the proper authority, and I announced myself ready, then and there, to perform the ceremony. "Wait a little" said the candidate of the masculine gender, "till our party comes up." Said party of half a dozen witnesses assorted, soon came in sight, and when they reached the spot, were arranged on the side of the road, as bridesmaids and groomsmen, in due order. The ceremony was performed, and the happy pair were made one, by the laws of God and the state of Alabama. My friend Jonathan, asked the groom if he was not going to pay the preacher's *fee* for marrying them. "What's dat," says he, "why, pay for the service," how much," says Ebony. Just what you please," was the reply. *He* looked confused, but declared he had not a "red" with him! and the preacher was not disappointed, for he expected nothing in the way of compensation, and departed, highly amused at the incident of so *impromptu* and unceremonious a connection being consummated on the high way. "Such is life"—the life of an itinerant Evangel! One day at the grave, ministering consolation; on the next, at a wedding, conferring joy upon the parties soliciting a union "till death does them part.

L. F. W. A.

The Central Idea.

No man can be saved while he is impenitent. The great idea of Universalism is, that sooner or later, every man will repent and forsake his sin, and be brought to a knowledge of truth and a love of goodness. In God's great eternity and under his pefect government with all the redemptive influences almighty power and love can bring to bear for the recovery of souls, there will be no "finally impenitent." Else error were mightier than truth, evil stronger than goodness, and Satan more than match for God.—*Liberal Christian.*

"Not of Work." Lest any man should Boast Ephes. 2: 9.

Those of the contrary part are apt—exceedingly apt to have recourse to Universalism, when they have lost near and dear ones, for whom, *according to partialism*, there can be no hope. And even in the case of the death of professors of religion, how apt is the anti-Universalist, or he who is not informed in respect to the gospel, predicate the salvation of the decedant or his or her duty in this life. How common is such a sentiment as this:—My brother, or my sister is happy in eternity, for he or she well understood the plan of salvation.—The enlightened Scripturist may properly say to such good meaning, but ignorant persons as to Biblical knowledge: "Of the salvation of your beloved one, I have not the least doubt; NOT, because of any particular acquaintance possessed by him or her, with any *plan* of final salvation, BUT, because I have hope in the ultimate Salvation of ALL. Besides, there can be *no efficient human* "PLAN" of salvation; for, GOD'S WILL AND PURPOSE ARE the ONLY surety afforded us in the Scriptures. Let us add, that we believe there is *no real* happiness here, but in the christian Religion—in christian faith and christian obedience; but even these invaluable christian attainments and graces, cannot procure for us an immortality of Happiness! Just so far as we are obedient disciples, in this imperfect life; but we are all frail and needy creatures, and all, from the most exemplary to the most wicked, need Divine Grace to raise us up to immortality and incorruptibility to an endless life in heaven!

The idea of any portion of our race being tormented *world without end*, is utterly unscriptual and barbarous. Such torment would set forth infinitely malignant passion, NOT Fatherly regard! *In all worlds*, God is a Father—THE FATHER OF ALL.

J. L. C. G.

For the Herald.

The Texas Discussion.

To the editor of the *Universalist Herald:*—Allow me the privilege of addressing you, from the lone star state, although a stranger to you, yet a reader of the *Herald.* We have had one of the greatest discussions, ever held in this part of Texas, between the Rev. D. D. Swindall, of the Missionary Baptist Church, and Dr. D. S. Jontz, of the Universalist denomination. The debate commenced at Lancaster, Dallas County, Tuesday, April 27th, and continued four days and nights. Dr. Jontz came out of it, with credit to himself, and the glorious cause he is engaged in. I was greatly pleased with Brother Jontz, as a Christian, and manly debater. Many old grey-headed orthodox persons wept for joy, on account of the evidence, as showed upon the part of Dr. Jontz, from the sacred scriptures.

I have read a majority of the popular debates, held by christians, in Christendom, and to my mind, I have not found the truth vindicated in so powerful a manner, as done by Dr. Jontz. The friends of D. D. Swindall, anticipated an easy victory, but in so far as learned by me, and I learned to a considerable extent, all denominations allowed Dr. Jontz, to have gained a complete victory. In connection with his great reasoning powers, is *eloquence*, that, at times, sent a thrill through the congregation, vibrating every nerve. On Friday, the last day of the debate, such an exhibition of the power of mind over mind, is seldom seen. Such was the power of the Dr.'s eloquence that men and women wept like children. The result of the discussion is, that where no one could be found to advocate Universalism, they can now be found by scores. Brother [illegible] is invited to settle in Lancaster, and preach regularly, and it is thought, a large society of believers, will soon be organized in said place. May God continue to bless Bro. Jontz, and thereby the people of this [illegible] [illegible] to the clergy of other denominations.

L. F. W. Andrews.

For the Herald.

Dr. Andrews in Mississippi.

Handsboro, May 16th 1869.

Bro. Burruss: Dear Sir. We have lately received a visit from Rev Dr. Andrews, of Georgia, who has in a very able, interesting, and eloquent manner, given us seven discourses upon religious subjects, concluding them on Sunday night to a large and very much interested audience, with a masterly discourse upon the Resurrection. His preaching in this place, has caused many to look more favorably upon the doctrine of universal salvation.

We now think, there could be nearly, if not quite enough means furnished in this place, to sustain a preacher *of good tidings.*

We think that some of the preachers of our faith at the North whose health would be benefited, by spending a winter or two in our very healthy locality and beautiful climate, could accomplish two very desirable objects by coming to this place:—the regaining of their health, and the establishment of a society of believers in impartial Grace. Dr. Andrews' addresses, both religious and masonic, in this place, have received high approval from both those who believe, and are interested in the subjects, and those who are not. The blessings of Heaven attend him is the desire of those who heard him.

J. N. B.

The Difference.

When we urge the objection against dogma of endless misery, that it is impossible to be reconciled to it—we are met with the objection that there are great evils in the world, notwithstanding. The true answer to this is, that it is impossible to be reconciled, to *endless* evil, from which no good can come; while it is possible to be reconciled, measurably, at least, to punishment, designed to restrain the wrongdoer, to reform the sinner, and bring evil to an end. We [illegible] reconciled to the cold, [illegible] storm of winter, if we have the [illegible] that it will come to an end, and [illegible] succeeded by the bloom of spring [illegible] verdure and beauty [illegible] the fruits of autumn. But [illegible] be impossible to feel reconciled to an *eternal* winter! We can be comparatively reconciled to the great evil of war, with the hope that it will come to an end,—that it will destroy the cause that produced it, and be succeeded by a better state of things than have ever existed before.

The fact is, there is a broad difference *in principle*, between temporary evil, which is designed to be overruled for good, and restraining and disiplinary, and to be succeeded by a better state of things to be enjoyed by all, and an *endless evil*, from which no good can ever come. To the former we may be reconciled—if not to the evil itself—we may feel reconciled to the good Father who permits it, for a time, and uses it as a means of producing a good end. We can bear to have the surgeon amputate the limb of a dearly beloved child, in order to save his life, but we could not bear to have the surgeon torment him during all his natural life. We can bear to punish a child for a few minutes, or even for an hour, but can not bear to make him wretched all his days. We can bear the extraction of a tooth, for a moment, or even the tooth ache, for a brief period; but we can not bear so much pain during a whole life-time. Hence, to bear up manfully under the trials of life, and feel comparatively happy and resigned, is possible and practicable, for man, with the aid of trust in God, a hope in immortality and an expectation that all evil will come to an end, and be succeeded by everlasting good, to assist the soul; but to be reconciled or happy in view of endless punishment, is simply an impossibility.—*Chris. Repos.*

[illegible]

The Herald:

JOHN C. BURRUSS, *Editor and Proprietor.*

B. J. McMORRISL. J. C. GRIFFIN,
E. FESTRAIN, T. TWIST,
D. B. CLAYTON,
CORRESPONDING EDITORS.

Notasulga, JULY 1, 1869.

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid us.

POST OFFICE ADDRESS.—Subscribers sending us money, will please write plainly the name of their *Post Office, County and State*. This will obviate errors.

CHANGE OF ADDRESS.—Subscribers when ordering their address changed, must be careful to give the name of the office where the paper has been received, as well as that to which they desire it sent.

PAPERS are forwarded until an explicit order is received for their discontinuance, and until payment of all arrearages, is made, as required by law.

Journey of the Editor, to North Ga. and Tenn. No. 3.

CONCLUDED.

Having finished the work laid out for us in Fayetteville, Tenn. consisting of a series of five discourses, which we delivered in the Methodist church, we passed down the Nashville and Chattanooga R. R. to Stevenson, and thence down the Memphis and Charleston R. R. to Tuscumbia, Ala.

Here, through the ready kindness, of Judge Skinner, the keeper of the livery stable was authorized to send us out in a buggy to the residence of the Judge, near Russelville, some eighteen miles. Here, we were treated by Judge Skinner with great cordiality, and that night by request, preached in his dwelling. The meeting was impromptu, and therefore, not largely attended, though the words spoken, we were assured, convinced a good Baptist sister of the truth of our views of christianity. Saturday night and Sunday morning following, we preached in Russelville, to good and deeply interested audiences. Here, we met with Mrs. Ann Warnock, a relative of ours, whom we had not seen in many years, and who rejoices in the great truth of the reconciliation of all things.

There is a good opening in Russelville for the establishment of Universalism, could the services of a preacher be had occasionally. We learned that a staunch old Baptist was much shaken in his views by hearing us.

Returning to Tuscumbia in company with Judge Skinner, we preached on Monday night in the Masonic Hall building of that place, to a very large audience, and the words spoken, we are sure, were not in vain. Here, we formed the acquaintance of Col. Wm. Cooper, an eminent lawyer in the place, and a friend to our cause. To him and Judge Skinner, we are indebted for special kindness. Leaving Tuscumbia on the following morning, we took the cars for Larkinsville, where we met our zealous brother, E. C. Williams, who conveyed us to his residence, twelve miles off, over the Cumberland mountains, which were said to be half a mile high! The mountain scenery, was majestically grand, and with *silent eloquence*, proclaimed the greatness of that God who created all things.—We reached the residence of Br. W. about dark, wearied with our journeying, and taking a hasty supper, repaired to the free meeting house in that region, (not far from Trenton) where a good audience awaited our message of love and salvation.

Our discourse was the first Universalist sermon, we were assured, ever delivered in that region. It had the effect to elicit much inquiry, which resulted in an increase of subscribers to the *Herald*. Br. W. to whom we return many thanks for favors, writes us that the excitement still continues, and that the people are anxious to hear more of the "new doctrine." A small church could be organized forthwith, could the occasional services of a preacher be had. As Rev. T. Childs lives within fifty miles of Trenton, we hope he will visit the friends in this region, whenever he can.

Br. Williams seems to be an earnest good man, and is doing all in his power, to commend the doctrine to others. Returning to Larkinsville, we took the cars for home, stopping in Meriwether Co. Ga. to preach at Brooks' Mills, and Alford Chapel. At the latter place, we delivered three discourses to the earnest band of Universalists that reside thereabouts. Returning *via* Troup Co. we were conveyed to Lagrange, by Mr. Lemuel Hardy, who has several times thus favored us. Seating ourself in the cars at Lagrange, we pushed on home, where we arrived in usual health, thankful to the Lord for all his mercies, and found wife and the little ones about as when we left.

During the route, we travelled over eleven hundred miles, was absent a month and three days, preached twenty seven discourses, and formed many pleasant acquaintances.

The wheat crops were abundant and promising, and a hopeful spirit seemed to animate the people.

Many Western men are buying up lands in Tenn. and North Ala. and causing them to smile under the magic wand of the husbandman. While at Tuscumbia, we met up with a Greek priest, who was "prospecting" the country with a view to the settlement of a colony. He was dressed in a long gown belted around the waist, with a golden cross suspended from his neck, while on his head, he wore a kind of turban. He attracted much curiosity.

We stopped in Huntsville, for dinner, at the Donnegan Hotel, which we pronounce a very *poor affair*. Travelers will consult their interest by stopping at a better house.

☞ Rev. T. Childs is requested to visit Jackson Co. Ala. Br. Williams has written to him on the subject. We hope Br. Childs will make his arrangements to go, immediately.

Br. Williams, near Trenton, Ala. writes us, that our discourse there, has made a goodly number of converts, and caused much inquiry. It was the first Universalist sermon ever delivered in that region. Meantime, the preachers of great heat, are *nursing hell* with increased solicitude! Subscribers to the *Herald*, however, are steadily increasing, in that section.

Montgomery Post Office.

For sometime past, we have had compliants from some of our subscribers in Montgomery, stating that they cannot get their papers. Mr. Parish assured us not long since, that he had not received a *Herald* for four or five months, tho' he enquired at the office *regularly*. Col. Bradford declares that he does not get half his papers, and now Mr. T. Banks informs us, that for *ten months*, he got no *Herald* tho' he applied regularly for his mail matter! This shows beyond a doubt, that there is gross neglect somewhere. We hope the P. M. at Montgomery, will look into the matter, and have the evil remedied.

☞ The Riverside Magazine, by Hurd and Houghton N. Y. at $2.50, is a good thing for young people. We will send it and the *Herald* for $3.50.

☞ Rev. Day K. Lee, D. D. pastor of the Bleeker street Universalist Church, N. Y. died on the 2nd of June, in the fifty third year of his age. He was a man of rare talents and deep piety.

☞ We have received a duplicate copy of the first number of the Universalist Magazine, printed in Boston, July 3rd 1819. It is a very small sheet, about eight by ten inches. As a reminder of the *past*, it is worth preserving. It was edited by Rev. Hosea Ballou, and was, we believe, the first Universalist paper ever published in America.

Thought.

The power of thought is the noblest endowment of man. Take this away, and man becomes a machine, a slave, a beast of burden! Civil and religious liberty secures to us freedom of thought. And all the magnanimity of manhood centers in this. Thought is the lever that moves the world. All progress comes from this. All books of science and works of art, come from this. The rail-road, telegraph, and printing press, are children of thought. And what good thing have we in all the practical affairs of men, that has not come forth from this source. REV. A. J. HIGHBACK.

To The Universalists of Ga.

Persons desirous of securing my ministerial services, on wedding or funeral occasions, or otherwise, will please address me, till otherwise directed, at Americus Ga. I will answer all calls of this character, to the extent of my ability, on the usual terms allowed to the clergy of other denominations. L. F. W. Andrews.

For the Herald.

Challenge.

To Rev. Mr. Lowry, Presbyterian Pastor of Selma Ala. Rev. and Dear sir:—I have learned by good authority, that on your recent visit to Gainsville Ala. you took the occasion publicly to denounce the denomination of Universalists, as the class spoken of in Isaiah xxviii. 15, who "made lies their refuge, and under *falsehood*, hid themselves." This was done by you before the advent of the writer into that community, and before any of his friends knew of his coming. Of course, then, you had no provocation for the onslaught. In the spirit of christian charity which "thinketh no evil," I suppose you acted from a conscientious sense of duty, in the regular discharge of ministerial service, and it is therefore presumed you stand ready to make good, by calm appeal to the word of God, all you have asserted against the doctrine, I have the honor and privilege to advocate.

Thus presuming, I hereby challenge you to meet me, in oral or written discussion of the following questions:

1st. Does the Bible teach the doctrine of an eternity of punishment for sin, as the doom of a single soul of man? you affirm, and I deny.

2nd. Is the *salvation* of the gospel of Christ, a salvation from the just punishment of sin, or is it a deliverance from sin itself? You advocate the first proposition, I the latter.

If you prefer a *written* discussion to an *oral* one, I will guarantee you to have an equal showing with myself through the columns of the Universalist *Herald*, of Notasulga, Ala. till you are fully satisfied with the opportunity to make good your doctrines and assertions.

If you prefer an *oral* discussion and will signify your pleasure, as to time and place, I will hasten to respond, at the earliest moment after the 4th day of July, but I will prefer to meet you at Gainsville, Ala. or Meridian, Miss which ever may be most convenient to you.

An early reply is respectfully solicited by your obdt. svt.

L. F. W. ANDREWS.
Evangelist.

Americus, Ga. June 12th, 1869.

For the Herald.

Suggestions.

Bro. Burruss: Permit me to present to our people, South, some considerations for their future action. I am satisfied that there is no little amount of the *leaven* of truth mixed up with the vast amount of trash which is promulgated as the gospel of Christ, that only requires proper working up to produce good palatable food.—Many anxious minds are enquiring after something better than the husks of a bitter theology on which they have been feeding, and many of the best minds of the country have become sceptical and atheistical, because of a want of a capacity to understand the absurd doctrines taught from the Partialist Pulpit. On the other hand, there are many sincere believers scattered abroad and away from the privileges of religious faith, for whom something ought to be done, by our Denomination. We would therefore suggest that the work of reorganization of our order is the first duty of both laymen and clergyman. Old societies should be reorganized and as many new bands of believers associated as possible. Regular meetings should be held monthly, semi-monthly and weekly, for the purpose of mutual improvement and instruction, and as often as possibe arrange for the visits of the preacher. With proper effort, in a little while, many places now nearly waste may be made to "bud and blossom as the rose."

In the second place, we must have a better ministerial organization and discipline. Heretofore, we have ignored the safe-guards which the usages of the demomination have required of candidates for the ministry. The work of *license* and *ordination* should never be done by individual preachers or individual societies. This is the prerogative of Associations or Conventions, or of special councils called for the purpose. Otherwise, unworthy persons are often authorised to go forth, who bring disgrace upon the whole denomination, and ruin upon the cause which they profess to support.

This duty done, let no stranger be recognized as a preacher, who "after due trial and examination," does not prove himself qualified in every respect for the sacred work. We should welcome laborers from every field, when they come properly certified, but give no aid or encouragement to that vagabond tribe of Ishmaelites who like a flock of geese let into a clover pasture, devour all before them, and leave defilement upon every thing in their rear! Of these, we should say, in classical lingo, *"Procul, Procul este profani."*

3dly. Our denominational Literature should be supported and our religious newspapers liberally encouraged. A free press is the palladium of all our religious rights and liberties, the liberty of defence from all opposition and of attack of all error and delusion.

When those three points are established, attention can then be turned more especially to our own educational interests. We should have primary schools and colleges where our children can be instructed in all useful learning, without bigotry or sectarian influences.

Add to these, the duty of personal righteousness, temperance and charity in our membership and the "gates of *Hell* cannot prevail against us."

L. F. W. A.

Importance of Church Membership

By Rev. I. C. Knowlton.

Do not say, "I am not good enough;" first, because you probably deem yourself as a good average, and hence as worthy to be a church-member; second, because no special amount or degree of goodness is prescribed by the Bible or the Church as a prerequisite; and third, because this is just what false teachers tell you to say, and want you to say. If you are not totally depraved,—if you have a sincere desire to be good and do right, you are well qualified to be admitted to that sacred institution whose office is to assist people to grow in grace, The Church is intended as a school for your improvement. And besides, do you as an outsider, intend or expect to become any better? Is there the least prospect of your changing? If not, your excuse is vain and deceptive.

Do not say, "it will do no good." It will do good,—perhaps much good. It will give you a feeling of satisfaction and security. It will be a constant reminder of your allegiance to God, and thus help you resist temptation. It will bring you into a closer intimacy with good people, and thus incite you to become a more useful member of society. It will show the world where you stand and thus be an emphatic vote for Christianity. It will encourage others to join, and in that way, it may save some from ruin. It will add strength and influence to our parish, help rescue our denomination from deserved reproach, and accelerate the progress of the glorious cause in which we are engaged.

Do not say, "Not at present." Now is the accepted time. You are wanted now. We need your help now. You may never have another opportunity. You may move away and locate where there is no Church of our faith. You may become less interested than you now are. Many hindrances may be in your way hereafter. It will never be your duty any more than it is now. Needless delays are unwise, dangerous and sometimes sinful. Do all the good you can now, while you can, for the future is uncertain. With you it may be now or never.

Do not say, "I am unconverted." Convert means *turn*. This is the very thing needed, that you turn from indifference to interest, from apathy to zeal, from sin to holiness, from noncommitalism to a decided stand, from out of the world into the Church. Will you do this? If not, why not? Please honestly answer this question before you longer refuse or neglect to do what God commands you, and the best interests of humanity require of you.

Reader, think of these things,—think of your privilege, your duty, your example, your influence, and act wisely and fearlessly. Do what you deem best for yourself, your relatives and friends, your Society, your pastor, and mankind in general. Let your light shine. Be true to yourself. Improve your opportunities. Help and be helped. And God and the world will bless you.

☞ We rely upon our patrons to aid us in extending the circulation of our paper. A little earnest effort will do much.

☞ The Manufacturer and Builder, is the name of an excellent Monthly, by Western & Co. N. Y. at $1.50, per annum, single copies 15cts.

For the Herald

Thomasville Ga. May 10th 1869.

Rev. J. C. B.—I give you an incident, which happened under my observation, which struck me so forcibly at the time, that I thought it ought to be published; proving as it does, that the infant mind contains the germ of the glorious truth, of the infinite mercy and love of our Heavenly Father, and that the idea of a God possessing the attributes of rage, and revenge, is far-fetched; and only exists in the garden of the mind, as a foreign plant transplanted there, and reared and fostered by the zeal of the bigoted Sectarian. In a school which I was teaching last year, a class in the 3rd. Reader were being questioned, concerning the subject of their lesson. The following question and answer presented themselves.

Q. "How long may we expect God's protection?"

Ans. "As long as we live within God's bounds."

This question I put to a little boy who was generally not very apt at recollecting what he had been reading about. "As long as we live" he promptly replied. The other members of the class thought that he had answered wrong and, that he would stand a good chance of being "turned down." But there was no "turning down," for him, on such an answer as that: he had given a better answer than the orthodox one laid down in the exercise, whose author no doubt would have the youth of the country taught that God is like a mercenary employee, only extending his protections as long as he gets value received for it. I told the boy he was right: his answer was not obtained from the book, but one which his reason suggested for him. Truly "out of the mouth of babes and sucklings thou hast perfected praise." And most undoubtedly is the doctrine of Universal mercy, pity and beneficence, an inherent principle in the mind, though withered, benumbed and stultified, by an unrighteous fear, and the bias of sectarian education.

"LARO."

To Posterity.

The following presents a detail of the first doings of Universalists of North Carolina, together with the names of a few who first dared to come forward in the face of persecution, and compose the "Southern Convention of Universalists." To our children and our children's children, to the latest posterity, may this be preserved, a sacred memento

CONVENTION.

Believing in the doctrine of God's impartial grace and Universal benevolence, manifested in the salvation of all men, we the subscribers in behalf of ourselves and the societies we represent, hereby solemnly covenant and agree, in the presence of Almighty God and with each other, to associate ourselves together under the name and style of the "SOUTHERN CONVENTION OF UNIVERSALISTS" under the following rules and regulation, viz:

ARTICLE 1. This Convention considers itself as a sovereign and independent body, with competent power to hold and exercise jurisdiction, in affairs connected with its own interests; to receive into its fellowship, such societies and churches as may hereafter request the same; or to withdraw fellowship from or labor with, admonish or reprove those who may walk disorderly, or unbecoming the christian character.

ARTICLE 2. They shall have power to grant letters of Fellowship or Ordination, to candidates for the gospel Ministry, and to recall them when occasion may require.

ARTICLE 3. No preacher shall be licensed or ordained by this convention, unless with his request, he presents undoubted testimony of his being of good character, and of his qualifications as a preacher of the Gospel.

ARTICLE 4. No society, church or preacher shall be received into the fellowship of this convention, unless they shall have first suscribed to the Articles of Faith, herein, after mentioned.

ARTICLE 5. This Convention shall meet twice in each year, on the 1st. Saturday in May, and the last Saturday in October, at such places as may be determined on at a previous meeting, and all associated bodies under its jurisdiction shall be represented at each meeting, by at least two delegates, and a letter stating the condition of the body, numbers of the members &c.

ARTICLE 6. There shall be chosen annually at the meeting in October, a moderator to preside over the meetings of the Convention, and a clerk, who shall record all proceedings of the body, to be kept by him for that purpose, and delivered to his successor in office.

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John Nult.
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L H Marsteller.
C A Hansley.
J C Mills.
Richard Langdon.
Thos B Smith.
Thomas Harverson.
Robert Larkins.
I Armstrong.
J E S Duffy.
F J Deston.
S Williams.
J F Gianople.
D Joyner.
John A Averitt.
Lewis T Oliver.
M Huntington.
Benjamin Thompson.
Wm Jones.
E S Jones.
N H Jones.
Alfred Shephard.
Henry R Foy,
David Hooks,
Oliver S Kelley,
James Wilkinson,
Hugh McCanné,
John Harrier,
John Miller,
John Giles,
Abner Hopton,
G W Robeson,
John Robeson,
Robert Ward,
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Alfred Ward,
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A. S. Armstrong.	P. S.
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Receipts

For Cash receved for this paper since our last issue

		$ Paid.	to	Vol	No
S J Warford	Ky.	0.50cts	3	8	
R Parker for Wm R Parker	Ga. Ala.	1			
J P Ryne 50 cts for porous plaster	"	2.50	4	1	
A P Belk	"	2	3	12	
Henry A Carr	"	2	3	10	
Mrs Lucy Boyd	Ala.	2	4	3	
David Gilbert and comfort in sorrow	"	2.10	4	18	
T Banks	"	2	4	7	
E T Summers	"	2	4	1	
J M Bridges	"	2	4	1	
E B Arms	"	2			
for W B Bayzer	"		3	18	
John Wood	Ill	2	5	9	
Geo P Rowell	N Y	3.75	Adver.		
Jas C Loving for Burruss' discussion	Tex	1			
G W Robinson gives $1 for new type	N C	2	4	1	
Phil Ballard Jr	Iowa	2.50	4	9	
Rev. Mr Dixon,	Ala.	1	4	8	
Elijah Stover,	Ark.	2	4	9	

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Henry R Foy,
David Hooks,
Oliver S Kelley,
James Wilkinson,
Hugh McCanne,
John Carrier,
John Miller,
John Giles,
Abner Hopton,
G W Robeson,
John Robeson,
Robert Ward,
Geo Taylor,
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Jno P Ryne	"	2.50	4	1
50 ts for porous plaster				
A P Belk	"	2	3	12
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David Gilbert	"	2.10	4	18
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E T Summers	"	2	4	1
J M Bridges	"	2	4	1
E B Arms	"	2		
for W B Bayser	"		3	18
John Wood	Ill	2	5	9
Geo P Rowell	N Y	3.75	Adver.	
Jas C Loving	Tex	1		
for Burruss' discussion				
G W Robinson	N C	2	4	1
gives $1 for new type				
Phil Ballard Jr	Iowa	2.50	4	9
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OBITUARY.

Died at Sumpterville, Sumpter Co. Ala. during the late war, Leroy Hammond Anderson, M. D., son of the late Leroy Anderson, Esq. who was quandum principal of an Academy in Williamsburg, and the founder and original Editor of the *Richmond Compiler.* Dr. A. was also brother of Prof. Anderson of Mobile Medical College. A distinguished graduate of the medical department of the University of Virginia, he was an ornament to his profession. His opportunities for literary and scientific lore were very considerable, and his liberal and elegant attainments superadded to his practical—professional skill, evinced the adequate improvements of such advantages. His earliest instructions were imparted by his honored parents; in subsequent life, successively a student of William and Mary Colleges Va. of the University of Virginia, and of the University of Pennsylvania, he laid the foundation of a most useful and distinguished professional career.

Many years ago, he as also, his father and mother emigrated from Va. to Ala., in the latter of which States the parents died many years ago. For many years, Dr. A. resided at Sumterville, in Sumpter Co. Ala., where he died in 1863 or 64.

In 1861, he was chosen Surgeon of an Ala., Regiment.—He was a consistent member of the Protestant Episcopal Church—a christian gentleman worthy of the esteem of all who appreciate genuine excellence. My quandum correspondent and ever my friend from the period of our first acquaintance many years ago, he was specially dear to me.—I rejoice in the glorious Gospel Hope—equivalent to PERFECT CERTAINTY—of a reunion with my beloved friend in Immortal Blessedness.

"Why should we weep and mourn for those
Whose places know them here no more?
Released from all life's hurtful foes,
They are not lost,—but gone before."

J. L. C. G.

In Memoriam.

Died in Sumpter Co. Geo. on the 10th day of March, Henry H. Hand, aged 78 years and 18 days, of inflammation of the throat and fauces. He had lived a quiet and retired life, enjoying its pleasures and blessings, quietly in the bosom of his family and a few friends. Nearly forty years ago, he joined the Baptist church in Houston Co. and was baptized by the Rev. Henry Hand his father. He lived a consistent and zealous member of that church until about sixteen years ago. He had been a constant student of the Bible, and was well versed in its precepts and doctrines. Some of his sons, being unable to accept what they regarded as erroneous doctrines promulgated by the Baptist denomination, he strove most earnestly to lead them back to the fold of his fathers, and in his attempts to convince them of their heresies as he supposed, it became necessary for him to investigate more thoroughly, the purposes and promises of God, in fact to take a wider view of the attributes of God. Upon these points he struggled for a year, or two, before he was thoroughly convinced, that "as in Adam all die even so in Christ shall be made alive." But after he was convinced; the final restitution of all to a state of holiness and happiness was a constant and pleasing subject of conversation. He seemed ever to be happy in contemplating the "grace and goodness of God."

He died an unshaken believer in the final happiness of the whole race of man. Three days before his death, he spoke freely upon the glorious prospect of a race, redeemed immortal and happy, through an unending eternity.

He had two brothers who were Baptist ministers. This may chance to fall under their observation, if yet living; if so, permit me to say to them, that your brother was never more enthusiastic and happy, than he was when contemplating, the happy union of kindred and race in a blissful eternity. No shadows of doubt, and darkness disturbed his peace and quiet enjoyment, in the contemplation of those joys that awaited the redeemed of the Lord. A long life, hath naturally many follies and frailties. Let us cast the mantle of charity over these and remember and emulate only the virtues of the dead.

Peaceful be thy slumbers father!
Freed from earthly toils and strife,
Quietly await the trumpet sound father!
God will call thee back to life!

J. H. H.

Departed this life at Rose Cottage, Volusia Co., Florida, on Thursday, 15th, of April 1869, our venerable—honored and beloved Bro. Andrew Feaster, late of Fairfield District, S. C., in the 76 year of his age. He was an exemplary—true disciple of the Savior of all men: his christian virtues were edifying; his fervency, zeal and humanity, both edifying and ornamental to the church, of which he was a member,—his life, that of the righteous. Most heartily do I sympathise with his venerable and truly christian widow, with his brother and sister J. C. C. Feaster, among the dearest of my friends on earth,—with all who mourn the demise of our excellent and dear brother. May that Everlasting Gospel which they so dearly love, prove to their believing hearts and all-abounding consolation—an all-triumphant strength; and may the Blessed service of God, whose Hallowed word presents them and us with such unspeakably satisfactory solace, be our "Meat and Drink"—our "Feast of Life"—our "Crown of Life"—our "Crown of Rejoicing"—Life and Health and Peace and Plenty to our souls.

J. L. C. G.

Appointments
Plains of Dura.

Regular service may be expected on the 1st Sunday of every month, at Plains of Dura, Sumpter Co. Ga. by Bro. L. F. W. Andrews.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co on the 4th Sunday of every month.

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Poetry.

Gone Before.

There's a beautiful face in the silent air,
Which follows me ever and ever;
Where'er I roam in the country fair,
Or by the restless river.

But alas! their searches were vain;
Over the realms of Death Benton,
Her fairy form is never discovered,
Charles Dunbar left, "Maple grove,"
The day before Beattie's disappearance.

He paid me the sum, and I traveled
day-and-night, weary and fatigued to
death until I reached this city. I
saw nothing of Dunbar, until a few
weeks back. I was taking a walk in
the country, and we met face to face.
The man's face was never discovered,
air about him, but when he recognized
me, with a muttered curse, he drew
his weapon. I was unarmed, and he
floated his revenge, you find sir
departure, and a kind of final adieu
to his hearers. We reached Amer-
ica.—Ralph had brought a good por-
tion of his wealth with him, and had
a large mansion built in the interior
of the extensive forest that spreads
out west of this city. He had the
misfortune to lose his wife, who died
in travelling. Three were deliberately
strangle within the holocaust, the air
was peculiarly salubrious, but Ralph's
health began to decline; he had no
wish to live. He was ill, but his life
was surely passing away. In vain did I persuade him to return to the
world. He was convinced to remain
there, and see his life pass swiftly off,
which in fact, came nothing of it
quietly. Without a struggle.

I remained by the wealth
Ralph had left for me, about two
days, and my sorrow and terror, to
what was my surprise and horror, to
meet upon the mansion, Charles
Dunbar, with a band of men. He did
not recognize me, but ordered me to
be bound. He did not ill. They carried everything they deemed
necessary, and spent many uncomfort-
able days and nights, before they
reached the mansion, which I found
was unoccupied.

He had discovered
me, and vowed revenge. You need not
fear me or my men, so long as you
keep in your room. I soon found
that Dunbar left "Maple grove,"
the mansion, for a few days, to
purchase it, and he agreed upon the money.
He handed me the money,
but I could not wish to re-
main in the house. I reached the city. He
was not to be had discovered,
by Dunbar, until I had left the mansion, I
told him I would. He wished

UNIVERSALIST HERALD.

"He will not always chide; neithe will He keep His anger forever."—Psalms 103: 9.

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Aion and Aeidios. No. 2.

The following observations of Rev. Walter Balfour, (in his 2nd. inquiry) are confirmatory of the position, that aion, a term, applied in the New Testament to punishment, never has the sense of *endless*, when so applied:

"The word *aion* is compounded of *aei* always, and on, being; which is interpreted by Parkhust and others, "always being." Yet he says, "it denotes duration or continuance of time, but with great variety!" He follows that *aei* always, signifies ever in a restrained sense, that is, at some stated times, very frequently, continually. Acts vii. 51, and 2 Cor. vi. x. to which he refers as proof of its meaning ever in an unrestrained sense, does not prove this point; for surely the Jews did not eternally resist the Spirit of God, nor did the apostle mean that he rejoiced eternally. Its sense seems evidently to be *perseveringly*, but *not* endlessly in duration.

It is a remark which has often been made, that the adjective *aionios* cannot signify more than the noun, from which it is derived; for if the latter expresses only limited duration the former cannot express endless. A stream cannot rise higher than its fountain, without mechanical force; nor can *aionios* express a longer duration than *aion*, without a forced construction of meaning. * * From an examination of all the texts, where it is used to express the duration of punishment, we think it proves that it does not express endless duration, nor does it even refer to punishment in a future state of existence. Whether *aionios*, its corresponding word in the New, does this, we shall see, when we come to consider the passages in which it occurs.

If it did, the one word certainly does correspond to the other; for their is an inconcievable difference between endless, and limited duration. All the difference is added by the New Testament writers, to the word aionios, it it expresses the eternity of punishment. It has been said that aionios, when it stands alone, signifies duration without end.—But how can it stand alone? For, if an adjective, it must have some noun, either expressed or understood, with which it is connected, and which it qualifies. If a man should say "Eternal," the question would immediately be asked him, "Eternal what?" If he meant to be understood, he would inform us what thing he considered to be eternal; such as Eternal God, eternal life, eternal punishment. It is the noun, then, or the thing, to which this word is applied, which must determine the extent of duration expressed by it; and if *aion*, from which it is derived, does not express endless duration, but an age, how can the adjective express a longer duration, unless we say the word derived, contains more, or rises higher than the fountain? Allowing it to be applied to God, who is without beginning or end, what does this prove? Does this make God so, or does it fix the meaning of this word, as expressing endless duration? Not unless we say words, expressing a limited time cannot possibly be applied to Him; or, if applied, must derive an unlimited yea, infinite sense from such an application. Our orthodox friends would not reason so in other cases. The terms *good* and *great*, are adjectives, and are applied to God; but do they contend that they are always to be understood in an infinite sense or expressing an infinite degree, when so applied? Surely not; for, how could they, in this case, maintain their doctrine of infinite, endless misery, seeing it is said, "The Lord is good unto all," and that "great is His mercy?"

The term *aionios* then, must be used, (Scriptually speaking) in an indefinite sense, dependent on the substantive noun, to which that adjective is added. All this, the eminent Scripturist, from whom we have quoted, makes so plain, that no candid and intelligent man can gainsay the position.—To predicate the dogma of endless misery on either the noun *aion*, or *aionios*, is so unscholarly, that in process of time, when Scripture exegesis and hermeneutics are better understood, or at least the Bible, treated with more respect and candor, than is the wont of declaimers against Universalism, such a procedure will, it is hoped, be abandoned.

In the New Testament times, no receivers of christianity believed in *endless misery*, and *aion* and *aionios* were never employed by any unbeliever to express that unscriptural idea; but the term *aeidios* was used by those who received not the teaching of our Lord, to express duration without end! At the risk of a long quotation, we would present this most important subject in the following extract from the enlightened pen of the Rev. O. A. Skinner, D. D.:

"It is important to know first, what were the common words, in the time of Christ, used to express endless misery? 2. Did Christ and his apostles ever use them? Let it be remembered, that we admit the general prevalence, in the time of which we are speaking, of the doctrine in question. By referring to the writings of that period, we learn first that *Gehenna* was not used in any of them in speaking of hell. It is not in the Apocryphal books, not in the works of Philo, not in the works of Josephus, the only works of the period we are considering. As in these productions much is said about hell, it is certain that *Gehenna* had not then become a popular term to denote the place. 3rd. It is equally clear, from the works to which we have referred, that the word *aionios*, rendered eternal and everlasting, was not employed to express the endless duration of misery. Philo, in his glowing descriptions of the awfulness and perpetuity of punishment, does not employ it. Josephus frequently uses it, but not in the sense of which we are speaking; and it is not until the beginning of the fifth century, that the word is adduced to prove endless misery. 4th. While *Gehenna* and *aionios*, in the time of Christ, were not used to denote the eternity of punishment, by its believers, they had common terms to express it. *Aidios* was the favorite word with Philo, though the used others denoting immortal, interminable.—He spoke of the wicked, as enduring aidios, endless punishment; as being doomed to *thanaton athanaton*, death immortal, and as suffering *eteleuteton*, endless death. According to Josephus, the prison of the damned, was *aidios ergmos*, an endless prison: and the retribution of the damned was *aidios timoria*, an eternal an endless retribution. He says, speaking of the Essenes, "They believed that the souls of the bad are sent to a dark tempestuous cavern, full of (*adialeiptos timoria*) uninterrupted vengeance."—Here we have the common phraseology used in the time of Christ, in speaking of the fate of the wicked; the language in which the acknowledged believers in endless misery expressed themselves on the subject, the terms appropriated by common usage to describe the doom of the lost.

This brings us to our second inquiry, namely, Did Christ use any of these terms? If He did, it is just to infer that He believed with Philo and Josephus; that as He employed the current language of His age, in speaking of punishment, He held the current opinion upon it; but if He did not, we must conclude that he had no faith in that opinion. What then is the fact? We answer:—He did not use these terms: we look for them in vain. His conversations with the disciples, and in his discourses to them and the Jews.

How are we to account for this, if the doctrine of endless suffering is true? On all other topics, Jesus adopted the common terms of His times, so far as he agreed with the generally received opinions. He was simple in his language, and spoke to the understanding of those he addressed; and therefore, he used common terms, in their common signification. And yet, when he spoke of punishment, he studiously avoided the terms in general use among those who believed it endless: not only so, one of the words (*Gehenna*) which he employed in speaking of punishment, is not found in the writings of the believers in endless woe, and the other word (*aionios*) supposed to have been used by him to denote the eternity of suffering, they use in a limited sense, and apply to temporal shame and misery.

These facts must, in the judgment of every candid person, prove conclusively that Jesus gave no countenance to the received doctrine respecting the eternity of punishment."

The argument deduced from these premises, should be deemed by all fair minds, an "end of all controversy," and so Dr. Skinner very properly concludes, that as Christ did not use the terms employed by the believers in endless woe,—ergo, He could not have been understood as teaching that doctrine.

J. L. C. G.

For the Herald.

The Yankees Abroad.

Mr. Parton has recently published an article in the Atlantic Monthly, entitled the "Yankees at Home."—With him, the term Yankee, means less or more than it does with the people of the South. He limits the yankees to New England, while with the South, their Southern boundary is "Mason and Dixon's" line—All people born North of that line are yankees, and so will I regard them in this article. Nor are they so inherently different from the people of the South. The character of a people, is to a very great extent, determined by external surroundings, and man is to a good degree, the creature of circumstances. This fact, is more apparent in our own country than most persons imagine, or are willing to admit. And in no other instances is the effect of climate and soil, &c. more clearly observable, than in our own country. The New England states are notoriously unhospitable in climate, and ungenerous in soil. Life there, is a serious labor, or struggle for existence, in which industry, energy and economy are indispensable. These necessary habits have secured for the yankees, the reputation among the people of more favored portions of the country, of money lovers, and illiberal hoarders. Even were this true, it is not *all* of the truth; for they spend money wisely, and therefore liberally as any other people. For educational and charitable institutions, for religious and moral purposes, for enterprises of all kinds, the yankees are behind no other people in proportion to their means. Their public benefactions are neither few nor small.

But the yankees are felt abroad in every city of our own country, and in every country where there is enterprise. And especially have the yankees spread themselves out on their own parallel of latitude, west, even to the Pacific ocean. Everywhere their industry, and enterprise are seen, and especially in the country and towns in Northern Ohio, Indiana, Southern Michigan, Illinois, Wisconsin, Iowa, Minnesota, and Nebraska.

So unlike middle and southern Ohio, Ind. Ill. and Missouri, that no one who travels southward through these states, can fail to mark the striking contrast. The economy and thrift of the farming classes, the neatness and comfort of the towns, the enterprise and energy of business men, are of New England tone and style, only enlarged and liberalized. Take a young man born in yankee land, and put him out west on a prairie, or in a city, where there is elbow-room, and he makes the grandest sort of a man. His base is granite, and his producing, and busiress capacities become large, rich and exuberant. More than ever before, do I honor New England, not so much for what she is in the six little states, but for what she is and has done for the great West.

For she has spread herself out, all over the West, and continues to energize and ennoble it, by the tide of human worth, which is ever swelling from her homes, towards the Pacific.

And let me now say, that the great need of the South, is, just what is making the west great, rich and glorious; namely, industry, energy, and enterprise of the Northern people.

And but for a narrow and mistaken policy on the part of the South, during the past two and a half years, there would have been thousands of enterprising men of capital in all the cotton states, whose influence would have been more effectual in awakening the energies of the people and developing the country, than all political harangues.

I know of scores of men who went South, but they returned disheartened, ruined in property, and sick of the country, and all, because they were not encouraged, not even tolerated. ¶

The merchant opened his store, and no man would do business with him. The mechanic built his shop, and no one would patronize him, the physician received no calls. The Northern man, would furnish his house, open his doors and set his table for social calls, and neighborly courtesies and hospitalities, but not a Southerner crossed his threshold: and this was the severest cut of all. For the northern people are social, and fond of neighbors and society. But this social ostracism they will not endure. And now homes in the South, are very little sought, and the recuporation and progress of the country must be slow—much slower than it should have been. The tide of emigration and enterprise is sweeping westward, and towns and cities are springing up like magic.—Nebraska, Dakota and even Wyoming and Montana, are becoming populous. In time, the currents of emigration will in part be deflected South. But they should have been, and may now soon be making movement southward, where climate, soil and accessibility to the seaboard cities are so favorable. But it will not be, until there is a disposition on the part of the South, to social recognition of an open and generous kind, and a cordial good feeling, confidence and welcome are manifested.

I know that it is claimed by some, that this state of things already exists. It may in certain individual cases, but not in society at large. From certain indications, I am led to believe that the people of the South are beginning to understand their own interests.

They need to understand the yankees better, and to avail themselves of their ideas, industry, energy, and enterprise, to restore and develope a more glorious future, than was ever dreamed of before. In the South, I believe the yankee would be a grander man than he is in the West. But first of all, he must feel that it is to be his home, and no social obstacles, shall be thrown in his way to any position he may merit, or justly win by effort. And futhermore, he must be free to utter his opinions on all subjects, whether political or religious. There are tens of thousands of the people ready to go South, when there shall be in fact, a social amnesty proclaimed by the South to all the North. I have referred to this matter very plainly, for I see the evil. A. Gage.

Cincinnati.

¶ This is owing in most cases, to the *kind* of men that come among us. Native Southerners are not enamored of men that seek to place them beneath the level of the negro. Ed.

"I have done my Share."

We have heard these words or their equivalent, from several brethren belonging to one or another of our languishing societies, and strangely enough where the phrase once begins, it passes fluently all around; so that one has to wonder how it can be that all do their parts and yet so little is done after all. These faithful workers are invited to consider two or three suggestions.

1 How do you know you have done your share? To know what is *your* share, you must know all that is needed and all the available force for doing it; and God can only judge human affairs and human powers so nicely as to adjust each one's proportion. Now we have no means of knowing exactly how much he would have us do, except by observing how much he throws in our way to be done; and accordingly, so long as there remains any more than you can usefully do, there is room for the grave question whether that very thing does not fall to your share.

2. Suppose you *have* done your share—"do not even the publicans the same?" Any fair minded man is willing to do his share at any thing, if you will let him judge what it is. It certainly does not need the full revelation of Universalism to bring men up to this point. The very core of Orthodox theology, is the doctrine that God, having arranged certain possibilities of salvation, says to men, "I have done my share. If you are not saved now, look to it yourselves." But in this advanced age we are no longer contented with that; we believe that the good Father never ceases doing, and never will, until all is done, no matter whose *share* it may have originally been.

Now the spirit of our faith calls on us to imitate this perfect example. If you have done your part, and there remains a little power still to do something, look around until you find some one else's part that is not yet done, and put your hand to that. It is only by fostering and exercising this helpful, brotherly feeling, that religion can make any progress, either in individual hearts or in communities; and it is because the Universalists of Connecticut have been content to do each what he thought his share, and then stop, that we are, after a century of preaching, a loose aggregation of people and societies, instead of a strong, compact, zealous body, working with one spirit to one noble end.

Brethren, can we not alter all this? Cannot each be anxious to do a little more than his share? It would be a wondrous sight to behold each of our churches overflowing its borders, our annual meetings crowded, our private and public charities dealt out with lavish hand, and a large and sound prosperity realising the blessing of the Lord. "Thou hast been faithful over a few things, I will make the lord over many."—*Cor. to Banner.*

The country life is to be preferred, for there we see the works of God; but in cities, little else, but the works of men; and the one makes a better subject for our contemplation than the other.

Written for the Herald.

Heaven and Heavenly Grace.

I.

There we shall meet our friends,
In that bright world on high;
On God our hope depends,
He will not us deny:

II.

Those lov'd ones long since dead,
Shall rise and shout and sing;
The triumph Jesus made,
Shall make all Heaven ring.

III.

Praise be to God above,
Who saved us in his Son;
Who so displayed his love,
That *lost*, there is *not one*.

IV.

Now let our songs resound,
Let every tear be dry;
Mercy and peace abound,
For all, did Jesus die.

V.

Praise him for matchless grace,
Who shed his blood so free;
For all of Adam's race—
That all might ransom'd be.

VI.

Lord make our hearts resign'd,
Submissive, kind, and meek;
And may the erring—blind,
Thy great salvation seek.

VII.

So shall our walk be close,
With Christ our loving friend;
He'll save us from our foes—
Defend us to the end.

VIII.

Oh! what has grace bestowed,
Upon such worms as we;
That all shall be restored—
From sin and fear set free!

IX.

No longer will we roam,
In sin's deceitful way;
But for it, will we moan—
In faith and hope we pray.

X.

Let hearts by love inspir'd,
Extol their Savior's name;
And tell how he expired,
All sinners to reclaim.

XI.

Go, publish this around,
The whole terrestrial ball;
That Jesus by his wound,
Did purchase life for *all*.

XII.

Go, preach the captives free,
Sinners are saved by grace;
Let all to Christ, now flee—
His love, let *all* embrace.

XIII.

Yes, we will love him here,
And trust him with all faith;
Away, tormenting fear—
We know what Jesus saith.

XIV.

Believing this, we rise,
In flights of lofty praise;
To Jesus in the skies,
A shout of thanks we raise.

XV.

Honor and glory be,
To him who once was slain;
For him who died *for me*—
To save from sin and pain.

XVI.

When *all* shall meet above,
Around our Savior's throne;
We'll praise him for his love,
Which has not left out *one*.

XVII.

Glory to Christ our King,
Whose sceptre waves o'er all;
Our hearts to him we bring,—
Before his throne we fall!

* * *

Eternity.—Where is it? Is it in the early times—the past? Or in the future? It is in neither; it is only in the present. And it occupies all space, everything—occupies us—now—today—ever. We breathe it, live in it; it is constantly with us; it will continue with us. Time is but a division of it, not interfering with it. This division is made by man, and is artificial. Truly, there is no time; only eternity. Man is but an accident in it; yet will be ever continue with it in some form.

Love labor, for if thou dost not want it for food, thou mayest for physic. It is wholesome for thy body, and good for the mind. It prevents the fruits of idleness, which many times seem of nothing to do, and had, too many to do what is worse than nothing.

Believe nothing against another, but upon good authority; nor report what may have another, unless it be a greater hurt to others to conceal it.

The Herald.

JOHN C. BURRUSS, Editor and Proprietor.

S. J. McMORRIS, J. C. GRIFFIN, E. F STRAIN, T. TWIST, D. B. CLAYTON, CORRESPONDING EDITORS.

Notasulga, JULY 15 1869.

All may be Agents.—Any person who knows himself to be honest, may act as agent for the *Herald*. We rely upon our friends all through the South to aid us.

POST OFFICE ADDRESS.—Subscribers sending us money, will please write plainly the name of their *Post Office, County and State*. This will obviate errors.

CHANGE OF ADDRESS.—Subscribers when ordering their address changed, must be careful to give the name of the office where the paper has been received, as well as that to which they desire it sent.

PAPERS are forwarded until an explicit order is received for their discontinuance, and until payment of all arrearages, is made, as required by law.

The Difficulty Confessed.

The editor of the *Western Christian Advocate*, a Methodist Organ, thus confesses the difficulty attending the doctrine of endless misery.

"The fact of future punishment, is clearly revealed in the Bible; and the fact that the punishment awarded the sinner in the day of judgment will be eternal, is not less clearly taught; and the additional fact that the doom of the sinner to that punishment, is for sins committed on earth, is asserted as plainly as it is possible for an idea to be clothed in words. But then the reasons for this state of things are not fully given. The vindication of the Divine administration with reference to those that perish, is no part of our business as ministers of the Gospel. The day of Judgment is appointed for that express purpose, and the revelations of that day disclose the reasons that have governed the Almighty in his dispensations toward men. For the present, 'clouds and darkness are round and about him, but righteousness and judgment are the habitations of his throne.'"

In another connection, a very natural question is considered;

"But the question arises, if we are unable to vindicate the justice of God in dooming wicked men to this condition, how are we to answer the arguments of those who deny eternal punishment? We answer, this must be done by the *Scriptures*. When we show that the Scriptures teach the doctrine, we have done our work as ministers of Christ, unless the Bible itself be assailed, and we find it necessary to defend its Divine authority. Then we enter a different field, and encounter another class of enemies. The truth is, much unnecessary labor has been bestowed on this subject.—Men have tried to discover what the judgment alone can reveal. We doubt not that a theodicy will be possible after the revelations of 'that day.'"

This confession is significant. It shows that men in the front ranks of the Methodist Church, feel their inability to reconcile this horrible doctrine with reason or revelation. A doctrine that is at war with reason and God's attributes, carries its own falsity with it. For ourself, we could not have the face to plead for a doctrine, beset as is confessed, with such insurmountable objections.

Endless Misery.

☞ The Rev. Albert Barnes, the well-known author of "Notes on the Gospels," says, in a letter on theological problems: "In the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray of light to disclose to me why sin came into the world, why the earth is strewn with the dying and the dead, an why men *must suffer to all eternity*. When I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark to my soul, and I cannot disguise it."

Such an honest, outspoken confession, coming from Dr. Barnes, a distinguished, Presbyterian minister, shows most clearly that endless misery is not only contrary to reason, but to every benevolent emotion of the christian heart. Endless misery is not taught in the Bible, for God would not reveal himself in the Bible [illegible] and in reason, in another. Men do not understand the Bible, when they think it teaches such a doctrine. They misunderstand it but [illegible] misunderstanding in the benevolence of the christian heart.

The Folly and Danger of Religious Excitement.

A remarkable case of religious fanaticism terminating in a wholesale tragedy, has recently occurred at Cox's Knob of the Brushy Mountains, Alexander county, N. C. A family lived there, consisting of James Land and his wife Jane; two sons, Eli and Nimrod, aged sixteen and seventeen, and two daughters, Sarah and Polly, slightly older than the sons. Their religious feelings became excited last August, at Dover Church in their locality, where pious exercises were kept up sixteen hours out of the twenty-four. As the fanaticism progressed, Sarah and her mother each claimed to be the only true God, and believed the other to be the devil.—This rivalry ended in Sarah's being shot and then burned to death, and in the mother being choked to death by her sons in retaliation. The trial of these fanatics terminated in their acquittal, under the plea of insanity.—they are now under the care of their relations.

We clip the above, from the Selinsgrove (Pa) *Times*. How long will men persist in preaching such doctrines, as dethrone reason, and make maniacs? Under the preaching of Jesus, lunatics were restored to soundness of mind, and the people heard him *gladly*, as the Bible informs us. No man is authorized to preach an endless hell! We are commanded to preach the gospel—gospel means good news.—That which is not good news, is not gospel.

Is endless torment good news to any? Clearly not. Then it is no part of the gospel. Illiterate ministers, may to a certain extent, be pardonable for preaching such heathen blasphemies, but the *educated* clergy ought to know better, and act differently. The intelligence of the age demands this. Religion is not founded upon a sulphurous hell, but upon *love*—upon Christ. If we had more preaching of Christ—of love, and less about the mythic devil, it would be far better for the world.

Expository.

"For the gifts and callings of God, are without repentance." Rom. xi 29.

Some consider this language as teaching salvation without repentance. We believe differently. Repentance places us in a condition to enjoy salvation. The two, cannot be separated—they must go together in the great work of christian redemption.

The apostle is discoursing upon the recovery of the Jews—their restoration from spiritual blindness. Hence, says Paul, in verses, 25th. 26th, "and so, all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins." Clearly then, the salvation of Israel, is the subject matter of discourse. And in order to give, if possible, additional weight to the testimony, the great apostle to the Gentiles, adds—"for the gifts and callings of God, are without repentance." We cannot do better than to give the language of Dr. Adam Clarke on this subject; because, his view, is as we believe, the correct one. "The gifts which God bestowed upon them, and the *calling*, the invitation with which God has favored them, he will never revoke. In reference to this point, there is *no change of mind* in him, and therefore, the *possibility* and *certainty* of their restoration to their original privileges of being the people of God, of enjoying every spiritual blessing with the *fullness of the Gentiles*, may be both reasonably, and safely inferred."

☞ Bro. Andrews request us to state, that domestic affliction prevented his attendance at his late appointments, in Troup, Coweta, and Brook's Mills.

New Orleans, La.

Rev. Charles Noyes has accepted an invitation to take the pastoral charge of the church, over which Dr. Clapp was so long settled.

Col. Acton.

We recently had the pleasure of meeting with this gentleman in Ga. who is general agent for the Atlanta *Constitution*. We are pleased to learn that he is doing a good work for that paper, and himself too. By his genial manner, and honest countenance, he makes friends wherever he goes. He is fat and hale as ever, and has been appropriately styled the inde FAT-igable. He weighs about three hundred pounds.

Support The Ministry.

We wish we could say *something* that would impress the minds of our readers, with the importance of sustaining the ministry. Unless our friends awake to duty, in this matter, they will by their neglect, *silence the voice* of the few preachers we have in the South. It is not the time alone that a man occupies while preaching a sermon, that people ought to consider, but the *time occupied in preparing sermons*, and in traveling to and from appointments. A few of our Universalist friends, are aware of their duty, and cheerfully discharge it, but the *majority*, seem to dodge the matter, and content themselves, no doubt, by hoping that *some one else* will sustain the preacher. And in this way, it is to be feared, that many, year in, and year out, *sponge for their preaching*. Or else stay away, for fear they will be expected to do something. We know there are excuses, plenty as black berries, for not doing. Man ever has excuses, "cut and dried," for not doing, what he knows he ought to do. Some say they are too poor. Let such be sure not to underrate their ability. We often imagine ourselves poorer than we are. All can pay something. If you cannot pay $50 a year for preaching, pay $30 - $20 or $10. This is a debt that you are morally bound to discharge. But while some plead poverty, it is nevertheless true, that many who are rich, do the least. They are so absorbed in worldly matters, that judging from their conduct, they have no time to pay much attention to religion, any farther than for manners' sake.

Some who are professed Universalists—men of wealth—who stand high in society, do nothing to spread the doctrine they believe. They look complacently on, and see, our toil-worn preachers, struggling amid the pinchings of poverty in some instances, and move not a finger to sustain them! Brethren, one and all—*you ought to be ashamed of yourselves*. Let all help, according to their means, and the work of sustaining the ministry, will be easy. Let some active man, or woman, lead the way—get up a subscription, and resolve to sustain preaching monthly, or as often as possible. Universalism will yet flourish in the South, if we do our duty in sustaining it. Let us bear the banner of universal grace aloft, and God will prosper us.

Belle Haven, Va.

This place is situated on the Eastern Shore of Va. in Accomac co. in a very pleasant section of country. It has sea breezes in the Summer, and an abundance of fish and oysters the year round. The society around, is not only good, but highly social.

A Universalist Church was erected near the village many years ago. It is a neat little Church—handsomely painted and plastered. We think no Universalist preaching has been in it for some years. If some of our young ministers in the middle or Northern states, would take a trip to Belle Haven, they might revive the cause, and do a good work. By taking in other points in the contiguous counties in Maryland, an energetic young man might be sustained. We hope some one will make the trial. Boats ply between Baltimore and Pungoteague, seven miles above Belle Haven.

Dr. J. M. Savage, if living, may be addressed.

☞ A writer in the *Banner* over the initials I. C. K. says he thinks the time will come when no Universalist will be found believing in *annihilation*!

This is a *new* kind of Universalists, we never heard of them before.

☞ Br. Strain writes us that at his meeting in the Universalist church in Coweta, in April, had a very large audience—more than the house could contain, and he had to preach out of doors. The friends there, are reviving from their long inactivity, and are desirous of having regular preaching. We hope they will *all rally in earnest*, and have the gospel dispensed to them and their children, stately.

☞ T. N. Lundy, lately died, at his residence, near Edgefield C. House, S. C.

☞ A Davis Miss. The remittance of which you speak, was received and acknowledged.

☞ Some of the friends who subscribed to the *Herald* while we were in N. C. last Summer, promised to pay by Christmas. Such as have not yet done so, will do us a favor by attending to the matter without delay.

☞ Herschel V. Johnson, is said to be a Swedenborgian.

The *Christian Leader*, the Universalist paper of New York, says, "It is certain that the majority of Universalist clergymen believe in future punishment."

We think so too, and we think *this* phase of Universalism is the only rational and Scriptural one. In opposing the prevalent errors of the day, we should be careful that we do not swing from one extreme to another.

BALTIMORE ADVERTISING AGENCY. Messrs. E. S. Riley, Jr., & John M. Kilman, at 49 So. Charles street, Baltimore, Md, are our authorized agents to receive subscriptions and advertisements, at our regular terms.

☞ Should any who are not subscribers, receive this issue of the *Herald*, they are informed that it is desired they become such.

DEATH OF WALKER DUNSON. We clip the following, from the Lagrange *Reporter*, of July 2nd.

SUDDEN DEATH—Mr. Walker Dunson, living at Liberty Hill, Heard county, near the line of this county, died very suddenly on Tuesday night. He was an old and respectable citizen and his death is much regretted."

Mr. Dunson had long been known in our denomination as a good man. We offer our sympathies to the family.

☞ Attention is called to a notice of the Ga. convention in another column. Let the friends begin now, to make their arrangements to be there.

Report of my Proceedings, Continued.

Br. B. My first report, this trip, was for the month of May, up to the first of June. When I wrote then, I was at the hospitable mansion of Dr. Gillispie, where I was treated with such kindness in my afflictions by our good sister, Mrs. Gillispie, as I shall never forget, while memory holds her seat. Taking leave of these truly Christian friends, I started on the first day of this month, for Kentucky, to see how Universalism is prospering in that state. Passing rapidly through Tennessee, without stopping, I arrived the next day at Hopkinsville, in Christian County, in the above named state, where I found our doctrine to be prospering beyond my most sanguine expectations; for there are hundreds of Universalists in said County, and among them, five preachers of our excellent faith; all able ministers of the new Testament But to the oldest among them, viz. Joab Clarke, is due the credit mostly, of building up the cause in that County. For nearly forty years he has labored with that people there, and he is now blessed with the privilege of witnessing some of the blessed fruits of his labors. He has been the pastor of one church in that county, for *thirty-four years*. The church referred to, is called Consolation church, and numbers one hundred and fifteen members. During the time of my sojourn in the county, an Association was held at Petersburg, which was numerously attended; at which time, your humble servant was called upon to preside as moderator of the Council. Also to deliver the occasional address. Eight members were added to the church. We had a glorious time of it, a feast of reason and a flow of soul. Returning from Kentucky to Springfield, Tenn. whence I now write, I have found many friends of our cause in this County, known as Robertson County. Here I got on the track of the great and successful pioneer of Universalism in many regions, the ever-to-be-revered, George Rogers, who made a deep and lasting impression in this quarter of the Lord's vineyard, which impression has been deepened, by other ministers of our faith, and among them, yourself. And now I am here to follow up the impression. Last Sabbath I delivered two discourses in a Presbyterian church out in the country, to very large congregations, evidently to good effect, and to night, I am to hold forth here.

A horrible affair occurred here to day:—a gentleman by the name of Benton, a lawyer, and a good citizen, was set upon, and shot down by two men, by the name of Simpson, (an old man and his *son*) while peaceably walking on the streets. It seems however that there was an old grudge between them. The Simpsons have been arrested and are now in jail. They can repent and go to heaven when they die, but what is to become of the victim of their wrath who belonged to no church, and was taken off without a moment's warning!

June 29th 1869 S. J. McMORRIS.
Springfield Tenn.

From Connecticut.

Rev. J. C. Burruss: Dear sir. Please find enclosed, two dollars, and send me the *Universalist Herald*. I am not well satisfied with our Northern denominational papers: they contain too much political matter, and we have only Hobson's choice, only some are less offensive than others, in that particular. If I *must* have a politico-religious paper, I would like if I could, to have one that would represent the other side. Besides, we Northerners have heaped such wrong upon our Southern country-men, that I, for one, feel that we are due you our patronage.

Had I been at the South, in the time of the late infernal "nigger" war, I should have been with you, with all my heart. As it was, I could only secrete the conscripts, and throw such impediments in the way of your being chrushed, as came in the way of my accomplishment.

Yours Truly, ———.

☞ Says the Balt. *Episc. Methodist*, as quoted in the Richmond *Dispatch*:

"Whatever may be the conditions in the creed, a *Military Universalism*, with political applications, is the religion of the masses in the North—preachers and the people."

We have *italicized* the exceptionable and blundering phraseology in the above portion of a just critique on the man—worship to the Northern Methodists, in parading so ostentatiously the name of *Preident Grant* in connection with the new church they have erected in Washington City, which, as the *Episc. Methodist inappropriately* maintains, they *have dedicated to Gen. Grant*, instead of the cause of Pure and Undefiled Religion. We admire the patriotism—the political status—the Southern pluck of the *Methodist* but not its *theology*. It knows how to "pile the agony" on that political abomination of church robbing and vindicative hate of all that is called SOUTHERN,—the *Northern* Methodist Episcopal Church; but when it comes to apply objurgatory epithets to the religion of Universalists, its right hand has forgotton its cunning!—"*Military* Universalism!" what a blundering misnomer! Such solecism slips sadly from the *calemns currens* of a son of the quondam veteran of the the *Christian Advocate and Journal*. Surely Rev. Thomas E. Bond, M. D., junior, must have stepped out, and some *neophyte*, indited so incongruous a metaphors as *Military Universalism*!!! Those ancient scribes, Rev. Thomas D. Bond senior, M. D. and Rev. Nathan Bangs, D. D. and *some others* of the editorial corps of the numerous family of Advocates, never would have blundered so outrageously! Leave so discreditable a feat, Mr. Methodist, to the unscrupulous quills of Dr. Curry and Dr. Nesbitt, but let not so respectable a Journal—of such patriotic prestige, as the Balti *more Episcopal Methodist*, be again guilty of so glaring an offense against rhetoric logic and courtesy. Universalism and its synonym, christianity, has no mission, like that of a plundering—devastating army, whose military *partialism* of cruelty is so inseparably associated with the sorrows of the South; the mission of Christianity [Universalism] is, like that of its Blessed author,—"*not* to DESTOY men's lives, but to save them."

J. L. C. G.

Choice Pianos.

If you want good Pianos, at the lowest market price, go to Chas. M. Stieff's Baltimore, Md. They are recommended by Genl. Lee, Genl. Ransom, Bishop Wilmer, and others. See advertisement.

Rev. S. J. McMorris.

In a recent letter from this venerable minister, dated at Springfield, Tenn. he requests us to state that he will erelong return home, *via* Chattanooga, and Atlanta, and that if the friends any where on the route, or contiguous thereto, desire him to call and preach as he returns home, and will so inform him, he will do so. He can be addressed at Cincinnatti, Ohio—Care of Williamson and Cantwell.

A true friend embosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

These being the qualities of a friend, we are to find them before we choose one.

Retribution of Memory.

The following is an article from the *Independent*:

Such a process of reproductive thought as that of memory must, in the very nature of things, be pleasant or painful according to the character of the *facts* embraced in the exercise. The good man, for example, whose life is and has been what it should be, always thinks of the past with the serenity and comfort of conscious virtue. He is equally prepared to resign life or retain it. Sweet voices from the past, and sweeter ones from the future, charm his spirits and invite his hopes. When the evening shades are gathering over him, he can say, with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith." Virtue and piety never seem more truly the highest wisdom of man, than in that solemn review of life which death is quite sure to suggest. Then it is, especially that memory ministers to the soul the richest of her earthly rewards.

Very different is the experience of the man who would, if he could, gladly forget the past. The sheeted ghosts of his personal history fill him with dismay, and haunt him with alarm. The disquietude, self-dissatisfaction, self-accusation, bitterness and dispair, with which wicked men so often close up their connection with time, are traceable to the evil tidings of memory. They stand aghast in their own presence, afflicted by nothing so much as by the sight of themselves. Unable to forget, they feel the scorpion-lash, and tremble for the future.

A gentleman who had filled a high positoin in human society—having for twenty-two years been a member of the American Congress, and twice elected to the speakr's chair—during a sickness which he supposed to be his last, said to a friend who was watching at his bed-side: "I now see myself as I really am, and as I always have been. Morally considered, I am nothing but a hollow shell, a painted disguise; yea, worse than this—for my whole life now looks to me like one long, dark, black line, I am to myself the most painful object of which I can think; I see nothing so frightful as myself." The memory of the statesman, the scholar, and the sinner then spoke; and the deep wail of woe came forth from his troubled spirit.

"How do you feel now?" said an acquaintance to a duelist, several days after he had killed his antagonist. 'Feel! Why, sir, ever since I shot that man, I have felt like a *damned devil*. I looked upon him when dead; and now his ghost haunts me wherever I go. Would to God I could forget that scene!' The horrible confession of Voltaire on his death-bed—that man of genius and of sin; the still more horrible confession of Francis Newport; if possible, the yet more appalling case of the wretched Altamont, as detailed by the graphic pen of Dr. Young—these, and the like examples, unhappily too frequent, point most forcibly to the tremendous retribution which memory may at last visit upon a guilty mind. Judas remembered his betrayal of innocent blood, and went and hanged himself. Byron felt the deep affliction of retrospective thought when he penned the following lines:

"My days are in the yellow leaf!
The flowers, the fruits of sin are gone!
The worm, the canker, and the grief
Are mine alone!
The fire that on my bosom preys
Is lone as some volcanic isle!
No torch is lighted at its blaze—
A funeral pile."

New Work On Universalism.

A book in advocacy of Universalism has appeared in England, with this title: "The Second Death and the Restitution of all Things; with some preliminary remarks on the Nature and inspiration of Holy Scripture." The author is Andrew Jukes, the author of "Types of Genesis," "The Law of Offerings," and the "Characteristic Differences of the four Gospels." We have not seen it. The *Protestant Churchman* says of it. "The volume is a plea for the final recovery of all men from the guilt and power of sin. Beginning with the statement that the teachings of Scripture as to the destiny of the human race are apparently contradictory, and that the common explanations of these teachings are unsatisfactory, the author argues; first, that God's purpose is by the first-born to save the latter-born; secondly, that this purpose of God is fulfilled only through successive ages; thirdly, and that this purpose is only accomplished through death and judgment; the second death being like the first, a blessing. The subject is treated by the author in a profound and masterly way, and in a spirit devout and reverential."

ORDINATION IN TEXAS.—Bro. Gardner writes that his church recently ordained Dr. D. S. Jones to the work of the gospel ministry. Bro. G's letter in our next. He speaks in the highest terms of Dr. J.

LOCAL ITEMS.

MARRIED.—On Tuesday morni[ng] June 29th, at the residence of [the] bride's brother—seven miles west [of] Notasulga, by Rev. J. F. Dowd[y] Mr. Joshua Howell, to Miss Jes[sie] McRichie, late of Scotland. All [her] friends join in saying, *how* (*w*)[...] she's married!

DIED: in this place June 25th [...] child of Mr. and Mrs. Todd—ag[ed] about thirteen months.

☞ A second Baptist chu[rch] (African) was organized in this pla[ce] July 2nd. Pastor—Saml. Moss, [col]ored.

☞ We regret to learn that M[r. ...] York had another horse to die late[ly]. This makes two, within a few wee[ks].

☞ Since our last issue, Mr. [...] C. Tally had a horse to die.

☞ We return thanks to M[iss] Elizabeth Armstrong for a lot of n[ice] ripe figs.

☞ Miss Lizzie Reynolds' sc[hool] examination came off a few miles f[rom] this place, on the 2nd. inst. [...] could not be present during the d[ay] but learned that the pupils acqui[tted] themselves handsomely and sho[wed] great proficiency in their stu[dies] under their energetic and compe[tent] teacher. A bountiful dinner [was] served, to which all were invited. [...] attended the exercises at night, w[hich] consisted of singing, compos[itions,] speaking, and humorous perfor[man]ces, the whole of which were i[nter]spersed with the lively notes of [the] violin. A large audience witne[ssed] the exhibition, and all seemed impr[ess]ed with the conviction, that [Miss] Reynolds had given abundant sa[tis]faction.

☞ Good seasons still cont[inue.] Thus far, the crops have not suf[fered] the least, for rain.

☞ We hear of some sicknes[s in] and around our village—mostly f[...] we believe.

☞ If you wish to enjoy a [...] luxury this hot weather, go to [...] King's bathing saloon. Some wr[iter,] Dr. Adam Clark we think, says cl[ean]liness is next to godliness. As [there] are some in our midst who are [not] godly, we advise them to come [...] it, and be cleanly.

Caution to the Public.

At a Communication of Notas[ulga] (Ala.) Lodge of F. & A. M. he[ld] July 8th 1869, Jas. S. Leonard [a] sojourner, was unanimously exp[elled] for *gross unmasonic conduct*. [He] professed to have formerly belo[nged] to Recovery Lodge, Greenville, [...] Said Leonard is a school teach[er by] profession, and sometimes a p[ho]tographist. He is rather below [...] height—stoop-shouldered, aged a[bout] fifty.

Papers friendly to virtue, p[lease] copy, as he is entirely unfit for d[ecent] society. Lewis Todd, Sec[']y.

☞ Dr. Andrews preached i[n the] Universalist church here, on [the] night of June 28th., to a good a[udi]ence. Though considerably on [the] shady side of life, Dr. A. enjoys [good] health, and preaches with as [much] vim as he did twenty years ago.

☞ J. B. McDaniel, who [can] come as near getting all the ma[rrow] out of a bone, as any man we k[now,] gave a barbecue on the 3rd. to w[hich] all were invited for the consider[ation] of fifty cents, each.

☞ PET FOXES.—A pair of [young] foxes were brought to town the [other] day for sale. We do not know w[heth]er they were disposed of or not. [The] wife of the editor has a *pet t[urtle]* which she uses as a kind of *barom[eter]*. When it keeps its head for [...] above the water, it is ominou[s of] rain in a day or two. So our b[etter] half declares—she and the turtle [hav]ing settled the matter that way am[ong] themselves!

☞ More nice figs have rea[ched] us—a present from Mrs. W. [...] Vaughn. It is pleasant to be [...] remembered by the ladies.

☞ A notice of Parker's ex[am]ination in our next.

☞ We cannot discontin[ue a] paper until all dues are paid up, [un]less we are satisfied the subscribe[r is] worthless.

The Universalists in Deca[tur,] Mich., were lately organized a[nd a] pastor secured for them.

The new Universalist Church [in] Oneida is rapidly approaching [com]plete