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 despair, 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 position in human society--having for twenty-two years been a member of the American Congress, and twice elected to the speaker'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. [illegible] God I could forget [illegible] the horrible [illegible] his death[illegible]

LOCAL ITEMS.

MARRIED.—On Tuesday morning, June 29th, at the residence of the bride's brother—seven miles west of Notasulga, by Rev. J. F. Dowdell, Mr. Joshua Howell, to Miss Jessie McRichie, late of Scotland. All her friends join in saying, *how (w) ell* she's married!

DIED: in this place June 25th a child of Mr. and Mrs. Todd—aged about thirteen months.

☞ A second Baptist church (African) was organized in this place, July 2nd. Pastor—Saml. Moss, colored.

☞ We regret to learn that Mrs. York had another horse to die lately. This makes two, within a few weeks.

☞ Since our last issue, Mr. W. C. Tally had a horse to die.

☞ We return thanks to Mrs. Elizabeth Armstrong for a lot of nice, ripe figs.

☞ Miss Lizzie Reynolds' school examination came off a few miles from this place, on the 2nd. inst. We could not be present during the day, but learned that the pupils acquitted themselves handsomely and showed great proficiency in their studies under their energetic and competent teacher. A bountiful dinner was served, to which all were invited. We attended the exercises at night, which consisted of singing, composition speaking, and humorous performances, the whole of which were interspersed with the lively notes of the violin. A large audience witnessed the exhibition, and all seemed impressed with the conviction, that Miss Reynolds had given abundant satisfaction.

☞ Good seasons still continue. Thus far, the crops have not suffered the least, for rain.

☞ We hear of some sickness in, and around our village--mostly fever, we believe.

☞ If you wish to enjoy a great luxury this hot weather, go to Billy King's bathing saloon. Some writer, Dr. Adam Clark we think, says cleanliness is next to godliness. As there are some in our midst who are not godly, we advise them to come next to it, and be cleanly.

Caution to the Public.

At a Communication of Notasulga (Ala.) Lodge of F. & A. M. held on July 8th 1869, Jas. S. Leonard, a sojourner, was unanimously expelled for *gross unmasonic conduct*. He professed to have formerly belonged to Recovery Lodge, Greenville, S. C. Said Leonard is a school teacher, by profession, and sometimes a photographist. He is rather below usual height--stoop-shouldered, aged about fifty.

Papers friendly to virtue, please copy, as he is entirely unfit for decent society. Lewis Todd, Sec'y.

☞ Dr. Andrews preached in the Universalist church here, on the night of June 28th., to a good audience. Though considerably on the shady side of life, Dr. A. enjoys fine health, and preaches with as much vim as he did twenty years ago.

☞ J. B. McDaniel, who can come as near getting all the marrow out of a bone, as any man we know, gave a barbecue on the 3rd. to which, all were invited for the consideration of fifty cents, each.

☞ PET FOXES.—A pair of pet foxes were brought to town the other day for sale. We do not know whether they were disposed of or not. The wife of the editor has a *pet turtle*, which she uses as a kind of *barometer*. When it keeps its head for hours above the water, it is ominous of rain in a day or two. So our better half declares—she and the turtle having settled the matter that way among themselves!

☞ More nice figs have reached us—a present from Mrs. W. C. Vaughn. It is pleasant to be thus remembered by the ladies.

☞ A notice of Parker's examination in our next.

☞ We cannot discontinue a paper until all dues are paid up, unless we are satisfied the subscriber is worthless.

☞ The Universalists in Decatur, Mich., were lately organized and a pastor secured for them.

☞ The new Universalist Church at Oneida is rapidly approaching complete[illegible]

Religious Intelligence.

Rev. Thomas Abbot is about making a preaching tour in Kentucky.

Six persons were received into the Church at Dayton, Ohio, at the late Conference held there.

A. H. Lang of Pierceton, Ind., a young man, has been preaching as opportunity offered for several months. His prospects are good to become an efficient minister.

Rev. T. D. Cook has received a donation from his friends in Middleville, of $303.

Our new church in Milwaukee, Wis., will surpass any other in the city in some respects. It will be ready for dedication in about three months.

DIED.--Recently, at his residence twelve miles from Monticello, Fla. Mr. John W. Paramour, of a short illness. He leaves a widow and two children. Mr. P. was the son-in-law of the late Rev E. H. Lake. We tender to Mrs. P. our warmest sympathies in her afflictions.

Receipts

For Cash received for this paper since our last issue

		$	Paid to	Vol	No
Wm. Farrior	N. C.	2			
for R D Jones,	"			3	8
Mrs A J Murrill	"	3		4	8
gives $1 for new type.					
E Godfrey	Ala.	0.40			
for Burruss discussion.					
Wm. Whatley	"	2		4	1
E B Arms	"	2.50			
for John Parker	"			4	1
gives 50cts for new type.					
Walker Dunson	Ga.	2		4	1
A D Starns					
for A J Corley	"			1	20
Jesse Partridge	"	2		3	12
Rev. D Brewer	"	.0.50			
for Allcock's plaster.					
J O Higgbotham	Ark.	0 40			
for Burruss discussion.					
A Ragland	"	1		3	12
H Hutto	Tex.	1			
for Hicks and Burruss discussion.					
Rev S J McMorris	Tenn.	2			
for Wilson Pitt	"			4	10
Chas M Stieff	Md.	15	Adver.		

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.

The editor will preach in the Universalist church at Notasulga, on the Second Sunday in every month.

APPOINTMENTS FOR JULY.

Bro. Andrews will preach at Alford Chapel, Meriwether Co. Ga. on the 3rd Sunday in July, and on Saturday evening, previous, at candle light.

Also at Brook's Mills, on Sunday afternoon at 4 o'clock.

At Loachapoka, Ala. on Friday evening July 23rd. The editor will also be in attendance.

At Camp Hill on the 4th Sunday of July at 11 o'clock, A. M. and at Sandy Creek, same day, at 5 o'clock, P. M.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee Co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

Fourth Sunday in every month, at, or near, Adairsville, Cass Co. Ga.

Bro. Strain will preach the funeral of the late Mrs. Mary Norton, consort of Dr. Norton, on the fourth Sunday in August, in Jackson Co. N. C. He will also preach on the Saturday before, as Bro Norton may appoint.

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Houston Telegraph.

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Wm. G. Webb, Editor and proprietor. tf.

Georgia Convention of Universalists.

There will be a meeting of this body at the Plains of Dura, Sumpter Co. Ga., commencing on Thursday the 30th day of September next, and continuing *four* days, including the 1st Sunday of October. Ample arrangements will be made for the accommodation of all who may be present, and a general and cordial invitation is hereby extended to the friends scattered abroad to participate in the Gospel Festival of the occasion.

Ministering Brethren, Kendrick, Burruss, Andrews, Strain, Clayton, McMorris, Lewis, Ryne, Corley and others, are hereby summoned to appear, and participate in the deliberations and labors of the convocation.

July 08th. Per order.

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It is an ably conducted Family Paper, containing sixteen columns of matter, and is devoted to Education, Sketches of Travel, &c. and each subscriber receives a premium, which of itself is worth the price paid for the paper.—[Petersburgh Index]

Mr. Harrison is the gentleman who has been North in behalf of one Confederate dead interred in Northern Cemeteries, and for his labors as well as for the merit of the paper he represents, we commend him to the favorable notice of our citizens

Each subscriber to the FRIEND, receives a premium containing stationary of a good quality.—[Lynchburg Republican.]

The Friend is a new family paper which is rapidly gaining circulation. It contains much valuable and interesting information, each subscriber gets a premium, &c.—[Virginian.

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The Friend is a sprightly little paper; each subscriber receives a premium packet containg a variety of articles and a piece of jewelry--certainly worth fifty cents.--[Marietta Journal.]

We take pleasurre in recommending it. Each subscriber gets a premium in the shape of a package of stationary and a piece of jewelry.--[Atlanta Intelligencer.]

☞ We give prizes in money to those who send us the best stories, scientific questions and answers.

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"How long halt ye, between two 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.

TABLE OF CONTENTS.

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 Testament 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.
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For the Herald

Tommy Jones, and Lula Trueman; or the Adventures of the Robber-captain.

BY VERA HAMILTON

Chapter Eighth.

But what has become of our true, pure-hearted Lula? We left her on that tempestuous night with a corpse. The storm at length abated, but she was almost suffocating: she arose, and opened the casement. The stars came out, one by one; the moon struggled through fleecy clouds, and looked smilingly down; a gentle re-freshing breeze kissed her heated brow and temples, and stirred the foliage with a low musical murmur, like seraphic voices.

She wheeled the sofa to the window, laid her wearied form down for re-pose, and was lulled to rest, by the silvery music of the nightengale.—She awoke refreshed, and cheered, as the sunrise shed its first bright rays in a flood of glory around her. Something was to be done, she would not remain at the mansion any longer if she could escape, even was she destroyed in the forest. She took her purse which contained only a few sovereigns, hastily tied her large hat, and sallied forth.

Her heart gave a joyous bound, when she discovered the wall in several places, level with the earth. She passed from the inclosure, took a path unhesitatingly, that led into a dense, gloomy forest, probably to some wild animal's den,—she knew not; nevertheless, she pursued her way, rapidly, her strength frequently giving way, when she was compelled to rest. The day was waning fast, when she suddenly emerged from the deep shade of the wreathing vines, and majestic trees, upon the margin of a mighty river.

She sat down upon a large rock, and in her agony, struggled with her fate. But it was no wild dream from which she could awake, but a strange and upcurising reality. She knew she could not retrace her steps to the mansion. And if she could, what was life there? No, she would remain where she was, until death should release her.

She had been sitting there but a few minutes, when a riffling noise in the water attracted her attention.—She arose, and to her joy, it was a boat. She waved her handkerchief, incessantly, for some time, when from over the silent waters, that glided almost noiselessly along, came a signal, that she had been seen; a little skiff was rapidly approaching the the shore, the water splashing and sparkling around the oars, in the bright sunshine. There were two men in the skiff: few questions were asked, and ere long, Lula was safely on board the noble steamer There was a lady on board that took quite a fancy to Lula, and became greatly attached to her. She was very kind and motherly, and Lula wishing to advise with some person, confided to her, her situation, and related her history; excepting the part that relates to Tommy. Mrs. Horton was a strangely beautiful woman for her age, and as kind hearted as she was beautiful. She had already adopted Lula in her heart, in the place her own fair daughter once occupied. But that daughter was now no more, and her heart throbbed wildly, as she entreated Lula to accept her protection, her love, and to fill a daughter's place in her own beautiful house.

Adele Horton had known sorrow. Reader, in early girlhood she loved one, in every way worthy, with all the ardor and enthusiasm of her passionate nature. But she, alas! was forced to wed a more fashionable and wealthy suitor. When we see a woman wrecking her whole life, excluding future happiness. and rendering all around her unhappy, by a strong, but useless attachment, should we not thank our All-wise Creator, that the remark frequently made, is not always erroneously applied. That she is fickle, she has no stability. Is it fickleness, to have a mind, a mind strong enough to crush love for a worthy object, out of an affectionate heart without blighting the life. If the voice of honor, future happiness and peace, calls upon the victim, reader term it what you may, I think the sex should be commended often, instead of receiving sneers and scornful reproach for this fortunate or unfortunate part of their nature.—Adele Horton had a sense of honor. She, like many others have done, crushed her love, and none other save a mother's was ever awakened there.

On one bright October day, she and Lula arrived at her stately mansion, which we will not describe, suffice it to say, that all that is magnificent and luxurious in both art and nature, was collected at this beautiful home, and Lula in spite of her many disappointments, for a time was contented.

Mrs. Horton had another son who was in Europe, whose charms and many attractions she delighted to expatiate upon. She at Lula's request, ordered a paper from the city of N———. From this she learned that Tommy was in Europe, also, and she concluded to remain perfectly quiet, until he should return, and if possible, add to the happiness of those around her.

Autumn with its golden fruits, had changed to winter with its chilling blast, and winter to lovely Spring, when Mrs. Horton was taken ill.—Fredrick had returned to America, was in the city of D———, but did not intend to visiting his mother until Autumn. She grew gradually worse, and Lula deeming it necessary, penned him a note, stating her severe illness, which she feared would prove fatal. One dull oppressive afternoon, in the latter part of Spring, when the soul pants to be free from care, to wander in nature's beautiful gardens beneath cloudless skies, Lula sat by the couch of Mrs. Horton. She has changed since we first saw her. The waves of sorrow that have rolled almost incessantly over her, have left their traces upon her once bright sunny face, but not upon her lofty brow; that is pure. No furrow mars its marble-like beauty, nor her silky auburn tresses. But the violet eyes, once brilliant, and merry, have a sad melancholy expression, and ofttimes have strangers shrank from their observation, feeling there was an unearthliness, a spirituality in them. The bright carnation hue, has faded from both cheeks, and lips; the latter have assumed an unwonted compressure. But if she was beautiful, before, she now possesses unearthly loveliness. She has ever been deprived of female society, and the affectionate care and sympathy of Mrs. Horton has won her heart, completely. She loves and reveres her with a daughter's true affection. She has watched by her, during her illness, not allowing herself to be relieved day nor night, until her strength is nearly exhausted. But she now was in daily expectation of Fredrick. The evening on which we write, Mrs. Horton had fallen asleep, and hearing the tramp of horses feet, and the whirl of wheels, she conjectured it was the physician, as he had not yet called. He was kind-hearted, but a loud spoken, noisy man, and Lula slipped hastily out upon the balcony, to request him, to enter as noiselessly as possible. Instead of the doctor, she saw a tall handsome young man, spring from the vehicle, in dusty coat, and heavy boots. He sprang noisily up the steps, and gave orders to the servants in such and authorative manner, that Lula shivered involuntarily. She was in the act of speaking to him, she presumed it was Mrs. Horton's son and glided a space or two towards him, when he scrutinized her closely. Her quiet dignity failing to repel a certain degree of impertinence, she leaned heavily against one of the vine-wreathed pillars. With a sarcastic sneer, and mock smile on his features he merely said: My adopted sister, I presume, and strode into the house. Lula paused but a moment, and summoning all her courage, she, too, entered. She would not forsake her, the only mother she ever knew. Though her son might detest her, he should not drive her from her bedside: She would discharge her whole duty there.

At the door of the apartment, she paused; she saw he had awakened her, and was caressing her in an affectionate but ungentle manner. But had she the right to interfere? An expression of intense sufferings distorted Mrs. Horton's features, and pressing her hands upon her breast, she looked around and exclaimed wildly, Lula! Oh! where is Lula? She gazed appealingly at the door, but a sudden blindness came over her, and she sank upon her pillow, apparently lifeless. With a loud frantic cry, Lula sprang forward, put Fredrick gently aside, exclaiming, you have killed her, Oh! you have killed my poor mother. She administered restoratives, bathed her brow and temples, and she gradually revived. She opened her eyes, gazed into Lula's face, and smiled a bright joyous smile, and Lula bent her head to catch the feeble words. I can die contented now, I leave you a protector, her eyes resting lovingly upon her son, who had again approached her bedside. She extended a hand to each, saying, feebly my beloved son, this is your sister, love her for my sake. Lula, dearest, this is your brother—the white lips fluttered still, but no sound escaped them. She would have joined their hands, but she fell suddenly into a deep sleep She did not see the sarcastic sneer upon her son's face, nor the defiant one, on Lula's.

Lula was as kind and attentive to Mrs. Horton as ever, but Fredrick's manners pained her exceedingly. Lula felt very uncomfortable when in his presence. Mrs. Horton had made her will, and gave Lula and equal share with Fredrick in her wealth. It was read and Lula had not the heart to reject, for she knew it would embitter Mrs H's remaining days. Lula frequently heard her entreating her son to treat his sister more kindly, but his manners were the same. One evening late, Mrs. Horton fell into a gentle, peaceful slumber, and Lula eagerly seized the opportunity to walk. She passed into the garden, and was nearing the wicket gate at the back, which led into a grove of evergreens, beyond which, lay a beautiful lake, whose still silent waters were now aglow, with the reflection of the crimson sunset. She met Fredrick near the gate, he bowed and stepped aside for her to pass. She stopped directly in front of him, and said in a gentle musical voice; for your mother's sake let us treat each other with civilty in her presence,—as for your wealth not a farthing will I ever accept. She extended her hand to unfasten the gate, but he sprang forward and held it open for her. She passed out in the cool, shady grove. Fredrick closed the gate, but leaned thereon, until the flutter of her dress was lost in the distance. He turned to enter the house, but stooped picked up something from the walk, scrutinized it for a moment, then pressed it to his lips, placed it in his pocket, and walked rapidly onward.

One week passed. Go with us into the garden, and we will show you a newly made grave. Mrs Horton has joined the throng of pale sleepers that rest so quietly from all pain and sorrow. Lula and Fredrick have seen little of each other since her death, but both mourn her loss sincerely. Months have passed, and Lula can hear nothing from the city of N—The paper has long since been discontinued. She has written twice, but has received no answer. Her last hope has been extinguished, and she abandons herself to despair. One evening as Fredrick was passing her room door, he heard her sobbing bitterly. It distressed him and he wandered restlessly about, until supper was announced, but Lula did not appear. He knew she was fond of music, and entering the music room, he seated himself before the melodian and poured a flood of soothing, plaintive melody upon the air, which echoed enchantingly through the lofty apartments of the lonely house. Later in the evening, he walked into the garden, where he saw something lying at his mother's grave: he approached it,—it was Lula. She was lying upon the grave, her hands thrown above her head, her long auburn locks dishevelled, and the bright dew drops sparkling amid its tresses. Fredrick raised her in his arms, and bore her quickly into the house. He summoned the servants, and she at length awoke to consciousness. She endeavored to raise herself from the sofa, on which he had placed her, but she over-estimated her strength, and sank back upon the cushion with a low moan. Fredrick dismissed the attendant, seated himself by her side, took her pure transparent hand in his, and gazed into her face an expression of his own. She could not define it. A surprised, frightened expression. crossed her pale face, and he said in a low tender voice. Lula, does the knowledge of my love surprise you so much. Yes, yes, I thought you hated me. Did you dear Lula, he said, as he drew a little glove from his pocket, which she instantly recognized as her own. He pressed it passionately to his lips, and said. Here Lula, you may have it now. That is but a hundred and one times I have kissed it. She extended her hand for the glove but he caught it in his own, and exclaimed, yes Lula, I love you better than life. Unless I can win your love, life is a dreary blank, an empty void to me. May I hope? Is there one spark of hope for one so unworthy as I? Do not tremble so, darling, but answer me calmly, and truly. Can you forgive my rash injustice? Will you be my wife? Oh! sir, you do not know how the knowledge of your love grieves me. Then there is no hope! None. none. He dashed her hand from him, and walked up and down the room hurriedly for sometime. He at last paused in front of her, and asked hoarsely: Lula do you love another? The sorrowful eyes lighted up, the pale checks and trembling lips grew red as coral, and she answered in a deep pathetic voice which trembled slightly from intensity of feeling. *I do, with my whole heart*, although I may never see him again, none other can ever claim my affections. He gazed a moment in astonishment at the magical transformation of her continuance, and said as he resumed his hurried walk. "I believe you." He at length seated himself by her side, and said very calmly, I at least can be your brother My beloved sister tell me about him that you love so fondly. Lula told him all, and on the ensuing day he set out for the city of N———

To Be Continued.

Fashionable Religion.

Fanny Fern makes the following sharp thrust at fashionable religion.

Our Catholic brethren have set us, at least, one good example; their churches are not silent as the tomb, on week days. Their worshippers do not do up all their religion on Sunday. It may be only for a few moments they stop in through that open church door, on a week day, to kneel and lay down burdens too heavy else to be borne. I like the custom. Should rather say the reminder, and the opportunity there afforded them, and I heartily wish that our protestant churches could thus be opened. It rich Christians object to the promiscuous use of their velvet cushions and gilded prayerbooks, at least, let the aisles and the altar be free to those who need God on the week-day; for the poor, the tried, the tempted—for those who shrink, in their shabby habiliments, from the Sunday exhibition of fine toilettes, and superfine Christianity. Were I a minister, and obliged to preach to paniers and diamonds and satins, on Sunday, I think I should have to ease my heart in some such way as this to make my pastorial life endurable, else my office would seem to me the most hollow of all mockeries. "The rich and the poor meet together, and the Lord is the maker of them all," should be inscribed outside my church door, had I one. I could not preach to those paniers and their owners. My tongue would be paralyzed at the sight of those kneeling distortions of womanhood, bearing such a resemblance to organ-grinders' monkeys. I am not sure that I should not grow hysterical over it, and laugh and cry at the same breath, instead of preaching. I can never tell what vent my disgust would take; but I am sure it must have some escape-valve You may say that such worshippers (heaven save the mark!) need preaching to. I tell you that women given over to "the devil and his works" are past praying for—"having eyes, they see not, having ears, they hear not." They are ossified—impervious; they are dead sea apples, full of ashes.

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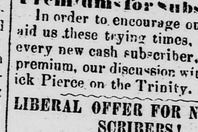

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For the Herald.

Sin, and its Results.

BY D. B. CLAYTON.

NO. 1.

The writer has been desirous, for some time, of giving some views that he entertains upon the above named subject, to the readers of the *Herald*. For the opinions that he may advance, he wishes no one but himself to be held responsible, as they are his own individual opinions, arrived at by serious reflection, aided by that standard of authority which, when properly understood, makes the recipient of its teachings "wise unto salvation," and from whose decision, when clearly given, there is no appeal. With an earnest desire to ascertain the truth, and to promulgate the same, for the benefit of his brethren, of the human family, he proceeds to the investigation of the subject.

What is sin? To the question, one of the New Testament writers has given two very explicit answers, both agreeing as to the essential nature of sin. "Sin is the transgression of the law," says John, in his first general epistle, iii: 4. "All unrighteousness is sin." See same epistle, v: 17. The original word rendered *righteousness* in our version of the Scriptures, means, according to the Lexicographers, "The state of being perfect and in just proportion, perfection."

"The law of the Lord is PERFECT converting the soul," says David, Ps. xix 67. The law being perfect, and righteousness being perfection, it follows that righteousness, as a practical thing, consists in obeying the law: and on the contrary, unrighteousness consists in violating the law; and hence the two answers of the apostle, resolve themselves into the same thing, which is, that "sin is a transgression of the law."

It is to be apprehend that too many Bible readers do not, when reading their Bibles, discriminate between the moral and the ceremonial law. Paul says, Rom ii: 13-15; "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which show the work written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." Here Paul speaks of the great moral law, of which the commandments given to Moses, amidst the thunderings of Sinai, were only a transcript. This is clear from the context. Now, this law is written in man's moral constitution, and could man clearly understand his own moral nature, and square his actions by the requirements of his moral constitution, there would, of course, be no transgressions of the law, no unrighteousness, no sin in the world; for "sin is the transgression of the law," that is the moral law.

Again, the same apostle says, Rom. x: 1-5. Brethren my hearts desire and prayer to God for Israel, is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law, for righteousness to every one that believeth." Here the apostle speaks of the ceremonial law, as is evident, by consulting the next verse with its reference. That verse says: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. Turn to Lev. xviii: 4. 5 and read as follows: "Ye shall do my judgments, and keep mine ordinances, to walk therein. I am the Lord your God. Ye shall therefore keep my statutes and my judgments: which if a man do he shall live in them: I am the Lord." This language is in close connection with the giving of the ceremonial law, which Paul calls Eph ii. 15, "the law of commandments contained in ordinances" which constituted "the middle wall of partition" between Jew and Gentile, and which Christ "abolished." The transgression of that law, then is not sin, for having been *abolished*, it has now no binding force, its requirements have ceased. Not wishing to weary the patience of the reader, we leave him to his own reflections, till we pursue our investigation in our next article.

Columbia, S. C.

For the Herald.

"By their Fruits shall ye know them."

Our glorious faith is often represented as being of very immoral tendency. We are told that it encourges crime; tears down the restraints of virtue, and lets vice roll broadly through the land. Partialists tell us, that if you destroy the belief of endless woe, you take away all restraint, and man, would have no inducement to do right but every incentive to do wrong. But is this true? Is it a fact; a scriptural fact, that the fear of endless woe—the pains of hell—the agony of the damned: are all the incentives that man has to do right? For proof, let us turn to the word of God. "The goodness of God, leadeth men to repentance." Love is the golden chain, that God has thrown around the world to draw all men to him. Love is of God, and every one that loveth, is born of God, and knoweth God 1 John iv: 7. God is love; and he that dwelleth in love dwelleth in God; and God in him. Love then, and not fear, is the influence that controls the mind, and God is the object that produces volition in man to do right. Fear has no power to reform man, for as love is the reforming power, it casteth out all fear; and the reason assigned, is, because that fear hath torment.

The fear of endless woe, has never been of any benefit to society. And as we are to know them by their fruits, let us step into the orchard of the Devil, and examine some of the fruit growing upon the trees. The first selection of fruit I make is as follows. Rev. Mr. Dorris, of Macon Ill., traded his daughter to his friend Mr. Burns, for his wife; and agreed to give Burns $5.000 to boot. Burns took the daughter to St. Louis, and the wife placed herself under the care of the leading preacher. Burns returned from St. Louis, and demanded his boot money; which the reverend old scoundrel refused to pay, and then Burns had him arrested for seducing his wife; and the court developed the above facts. Let us pluck another apple from the same tree. A Rev. and Loyal Freedmen's Bureau officer, eloped with the wife of Mr. Shepherd of Everton, Ind. Shepherd advertises her thus: "She is five feet high, rather heavy, having very dark hair, and eyes, concave nose, dark skin, a little black mustache, thick lips, no front teeth, round shoulders, subject to phthisic, two scars on her face, and one crooked rib." Again: Rev. Samuel Herman; rector of Brownell Female Seminary, Omaha, Nebraska, has been arraigned before the trustees of the institution, charged with unproper intimacy with one of the lady teachers. He confessed to nearly one year's irtimacy with the lady. The affair has created great excitement in social circles. All the parties having held high positions in society and in the church.

What a restraining influence the doctrine of endless woe must have on society! Here are three reverend advocates of endless woe, occupying high positions in society, and always ready to defame the glorious doctrine of Universal holiness and happiness, and traduce the character of its advocates, now drinking of the bitter cup of God's displeasure! Oh! if they had only been made perfect in love, if they had only believed in our precious faith, their peace would have flowed as a river, and their joys have been as the sands of the sea. Our faith tends to elevate the mind, the affections, to God our father, and to plant in the human soul, the unfading flowers of happiness, peace and joy.

There is in the human bosom an aching void, that nothing on earth can fill; a spark which nothing but the unshaken faith and hope of future and immortal happiness, can kindle up, and brighten to flame. That immortal life is revealed to us, we now realize that there is a God for all, a Savior for all, and a heaven for all. We now view God as a common father, Christ as a universal Savior, man as a common brotherhood, and heaven as a home for all. Where is the immortal tendency. Is it found in the doctrine of universal love? Is it found in the fact; a scriptural fact, that Christ shall make and end of sin, finish transgressions, and bring in everlasting righteousness? Or is it found in the fact, that we teach all sin shall be punished, and that though hand join in hand, the wicked shall not be unpunished? Or is it discovered in the doctrine that all punishment, is in proportion to the crime, and that every transgression and disobedience shall received a just recompense of reward? It is not the severity, but the certainty of, punishment, that deters man from sin, and as all punishment is reformatory in its nature, God has wisely adapted it as a means to attain that end (viz) to reform his children. No immorality in that. Had these poor, misguided ministers, fully believed in this great truth they would not have gone so far astray. Had they been fully imbued with this great principle (viz.) love; they then would have:

"Measured out life's little span,
In love to God and love to man."

And would have realized that:

"He that has soothes a widow's woe.
Or wipes an orphan's tear doth know,
There's something here of heaven."

Then the Universalists put on the whole armor of God; fight the good fight; and contend earnestly for the faith, once delivered to the saints. Let faith prompt us in the conflict, let love supply the weapons; truth will consecrate the effort, and lead us to victory. And in our last moments, when earth is receding from our mortal vision, we will shout out the prophecy of Isaiah: "O death where is thy sting? O grave where is thy victory." D. S. Jontz.

Cedar Hill, Dallas Co. Tex.

Curiosities for a museum—Wings of a flying visit.

When are young married couples most foolish? When they begin to give themselves airs.

If men are not advanced, neither can they be disgraced; and as they know not the smiles of majesty, so they feel not the frowns of greatness, nor the effects of envy.

For the Herald.

A Reply to Numerous Invitations to Preach.

To the Universalists of Northern Texas.—Dear friends. I have been asked often, to come and preach, here, there, and everywhere; and at each of my appointments, I am frequently asked to go to some other place. You say; "this is the man we have been looking for, so long—I am so glad you have come. When can you come and preach for us again? You must not make this the last time: Can't you come on Sunday? for if you can, you will get the largest kind of a congregation." Now friends, does it ever occur to you, that your preacher wears clothes, like other men? That he has to keep a good horse and saddle? and that he has frequently to pay a hotel bill? How do you expect him to do this, and preach day and night, and not receive any compensation? When you want a preacher to come and preach, first find out how much you can raise for him, and then send him word. But should he come among you and you are poor, if you cannot do anything yourself, at the close of the sermon, get up and propose to take a collection. By this plan, you will always get something for him, and you need not send him away empty. We are few in number, and the war has made us poor, but there are enough of us left, to support a minister, and not suffer ourselves. I cannot meet all the wants of the people, but I am willing to do all I can, but you must not expect me to labor for nothing. I do not want to get rich, but I must live, and it will not come hard if you take my advice. I preach on an average, twenty sermons per month, and ride three hundred miles, and yet in the last two months, I have not received fifteen dollars, all told, for my labor. Brethren is this right? is this just? I can get twenty dollars per month for working on a farm, and the labor is no harder. I have worked on a farm, and can do it again, but I feel that I ought to preach the glorious gospel of the blessed God. Now if you want me to preach in your neighborhood, let me know, and if you can raise but twenty five cents, I will be satisfied, but you must remember, that I have to live as well as yourselves. I believe you will do your duty as soon as you know it; and that is the reason I thus speak. The Minister seldom gets rich:—Yet he does more work, and harder work, than any other profession. This should not be so. Support your ministers, if you wish to be edified on the Sabbath. I speak as unto sensible men. Your in the bonds of christian affection

D. S. Jontz.

Cedar Hill, Dallas co. Tex.

Harper's Bazar gives the following sensible reply to a correspondent: Your husband's salary of $1,000 a year, upon which he, you and two children are obliged to live, seems a small sum, from a rich man's point of view, but a very considerable amount in the eyes of the poor, who are the great majority of mankind. Most families in the United states live comfortably upon less, and more might do so, were it not for the undue proportion of their income spent to 'keep up appearances.' We are generally too anxious to pass for being richer than we are, and therefore sacrifice much of our substance to show. When conscious that we are laboring truly to get our own living, and to do our duty in that State of life, in which it hath pleased God to call us, however small may be the result according to this world's computation in dollars and cents, we have no reason to be ashamed of it. Therefore, however, a false shame, which often induces an expenditure for worthless tinsel in order to give a specious glitter to a moderate competence, which thus becomes scanty, while, more judiciously used, it might prove abundant. Continue your courageous struggle with life, but do not waste your resources upon any false bravery of conduct or apparel."

A Sin to Hear.

The zeal of our worthy brother, W. W. Shearer, at Meridian Miss and his oft repeated declaration of his determination to erect a house of worship there, to be dedicated to the service of the one true and living God, who is the savior of all men, has excited the ire of the so called Orthodox sects, and driven them almost to a state of insanity. A gentleman I was told, whom the Baptists claim as one of their most prominent and leading men of their denomination, known as Maj. Roberts, in his mad ravings against Universalists, said that it was a sin to hear them preach. Now I was once a Baptist, myself, and a preacher of that order, but thank God, I was never such an intolerable bigot as that, and hope never to become such an one. When I do, I hope my friends will put me into the Lunatic asylum for a madman. So far from its being a sin, to hear the Universalists, or any other professed denomination of Christians preach, I conceive it to be a sin *not to hear them*, as opportunity offers, for we are commanded to "prove all" and how are you to prove all, or any, unless you hear them? Again, we are told in the language of holy writ, that "if a man judgeth a cause before he heareth it, it is a shame and a folly to him." Alas, how many are guilty of this heinous offence? How many thousands there are who sit in judgment upon Universalism, and pronounce curses upon it, without ever having read or heard a syllable in its defence, and in doing so, do they not bring down condemnation upon their own heads.

Have the Baptists so soon forgotten their former low estate, how they were persecuted and made to flee the country for opinion's sake? How they were driven out of Massachusetts, and made to settle a new territory, on account of their religious tenets? Have they forgotten that they then plead for religious toleration, and set up the claim for every man to think for himself, and the right to proclaim his thoughts boldly, freely, and independently? What becomes of the boasted freedom of speech and of the press in this country, if the doctrine is to be promulgated and received, that, it is a sin for the people to hear the preachers of any sects. I asked the Baptist preacher at Meridian, if the Baptists were treated right in the first settling of this continent? I asked him if it was not wrong that they should have been persecuted as they were, and driven out of the country? Aye, yes he replied, it was wrong, but it was because the Baptists were right. Thus we see that they do not understand the true principles of religious toleration, and why it is wrong for our sect to persecute another. Persecution is wrong in itself, no matter who practices it, or against whom it is practiced. As Buck has well said in his Theological Dictionary; "*where persecution begins, there Christianity ends*" For that man has none of the spirit of Christ, who persecutes another on account of his religious opinions, to which he has the same right which the other has. Therefore, when one sect rises up in judgment against another and condemns it, it shows that the spirit of Christianity is wanting in that sect. It should be remembered that we are all fallible creatures, and liable to err. Hence we should be willing to hear all, and let all judge for themselves, and follow the dictates of their own consciences. We should remember also that the Protestant doctrine is to grant to all the right of private judgment. In this respect, the Catholics are the most consistent, for they do not pretend to any such thing. The Protestants pretend to, and don't do it. S. J. McMorris.

For the Herald

Ordination in Texas.

Bro. B. Our friends, especially in Texas, will rejoice to learn that on the 5th day of June, I had the pleasure of Baptizing by immersion, Bro D S. Jontz of Dallas Co. Texas, and on the next day, he was received into our church. The Church being in conference, a petition was then read with 46 names to it viz. 1. Methodist. 3. Presbyterian. 4. Baptists. 8. Christians, known commonly as Campbellites, 30 Universalists, and various miscellaneous persons. The petitioners asked for Bro. Jontz to be ordained as a minister of the gospel, and fully authorized to constitute said petitioners into a church. I then by a unanimous voice of the church, assisted by Dr. G. W. Gardner obeyed the will of the church by ordaining Bro. Jontz to the work of the gospel ministry.

Bro Jontz now returns to Dallas, a distance of about 250 miles, and will likely on his return, constitute a church, or society. He preached in Waco as he came down, and will again preach in the same place, as he returns. He has in a 4 days' controversy at Lancaster, overthrown completely, one of Orthodoxy's select champions. Soon, he will be engaged at Fort Worth, in another 4 days' discussion. He is by birth, a Virginian, 35 years of age, a ripe scholar, a truly eloquent and fluent speaker: well qualified every way, to make a most successful preacher. He is truly anxious to be continually engaged as a missionary, and canvass the whole state. To every Universalist, and to every friend of liberal Christianity in Texas, I say let us, by all means, keep him in the field. I have heard him preach three sermons, and I say he is the very man for Texas. Hear him, as I have, and you will say I am not mistaken in the man.

Brethren of like precious faith with myself, permit me to ask you, cannot we here, in one of the best countries, in the world, have Conventions, Associations, Churches and Societies, as there are in other parts of the United States? We can, and so let us as one man, with faith and hope in God, arise, and do our whole duty. Let us keep Bro. Jontz continually engaged as a missionary, and with a well directed effort, we shall soon see a change. God will bless us with a blessing wherewith we shall not have room to contain. See our youth growing up mental slaves to religious error. Let us strive to free them, remembering that he is the best Christian, who cares most and does most for the welfare and happiness of his fellowman. *Star in the West*, please copy. M. Gardner.

Sand Fly, Tex.

Popular Errors.—That editors keep public reading rooms. That they are delighted to get anything to fill up the paper with. That they are always pleased to have assistance in selecting copy for the paper. That every man's own private, act is a 'matter of public interest.' That it doesn't make very much difference whether copy be written on both sides. That editors return rejected manuscript. That any other time will do to pay for your subscriptions.

"Doctor what is the matter with him do ye think?"

A corrustified exegesis antispasmodically emanating from the germ of the animal refrigerator producing a prolific source of irritability in the pericranial epidermis of the mental profundity.

"Ah! that's what I told Betsy, but she 'lowed it was wurrums."

A Beautiful Thought.—The sea is the largest of all cemeteries, and its slumberers sleep without monuments. All other graveyards, in other lands, show some distinction between the great and small, the rich and poor; but in the great ocean cemetery, the king and the clown, the prince and the peasant are alike undistinguished. The same wave roll over all; the same requiem by the minstrels of the ocean is sung to their honor. O their remains, the same storm beats, and the same sun shines; and there, unmarked, the weak and powerful, the plumed and unbonnered, will sleep on until awakened by the same trump.

That minister, whose life is not the model of his doctrine, is a babbler rather than a preacher; a quack, rather than a physician of value.

The Herald:

JOHN C. BURRUSS,

Editor and Proprietor.

S. J. McMORRIS J. L. C. GRIFFIN
E. F STRAIN, T. TWIST,
D. B. CLAYTON.

CORRESPONDING EDITORS.

Notasulga, AUG. 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.

For the Herald.

The Resurrection of Christ, and the Sabbath Day.

Mr. Editor:—"It is one of the painful duties of the antiquarian to dispel many a popular belief, and to probe the groundlessness of many an historical statement. The antiquarian is sometimes disposed to ask with Pilate, "what is truth?" When he finds historical facts crumbling beneath his touch into mythological fables; he soon learns to doubt and question the most emphatic declarations of, and claims to, reliability," *curious Myths.*

Sometime ago, I stated in an article, which you published, that the resurrection of Christ, was not as well, at least no better attested, than the resurrection of many of the heathen divinities. In reply, you stated, "It was strange that the whole Christian world should be mistaken in celebrating the Sabbath day in attestation of the resurrection of Christ, if it had not been so, and that the Sabbath was changed on account of it." When I read this, as coming from an editor of a Universalist paper, I could not help smiling, for I thought your mind had been purged of superstition. The Sabbath, or seventh day, was instituted as we now have it, for no such thing, nor was the day ever changed upon any such supposition. A little attention to the subject will convince you of the truth of what I say. Humboldt, who examined the subject as a philosopher, has suggested a solution of the question, in his *Cosmos*, (vol. iv—page 95) which has no reference to the resurrection of Christ or of any other. pretended God or Hero. It was the fashion of the early christians to adopt the rites, ceremonies and festivals of the Pagans, as those nations or people were called, who did not worship or enlist under the Cross, so as to make their customs conform to the system of christianity. Thus gradually substituting one for the other. This I might say is a matter of history. Our Christmas, for instance, is nothing more than the Saturnalia of the Greeks, and was not instituted on account of the birth of Christ. So with our Septenary period: it was instituted by Shepherds, as Humboldt has suggested, they being the earliest observers of the changes of the Moon, and has existed from time immemorial. The very names of our week days, show that christianity had nothing to with them. The Druids worshipped the Sun, consequently one of the week days is called *Sunday.* Another day was dedicated to the Moon; so we have a day called Monday. The other days of the week, were named for certain ancient deities. Thor. Wodan. *Frigida* and *Saturn*, the renewer of time. This day was also called "*Saturni Sacra dies*," and upon this probably the whole thing turns. All this had nothing to do with the resurrection of Christ. It was so called, before our era. It is true, St. Augustine or Jerome, might have written or said, christians kept the seventh day, on account of the tradition that Christ was said to have risen on that day. Just as other days were changed, *June's* day, being changed into St. Valentine's, more for the purpose, than any other, of erasing or appropriating, ancient usages to a more modern system. It should be recollected that certain days have been celebrated as festival seasons in honor or commemoration of events of every ancient divinity. The feast of Bacchus, a mythological character, is well known. Woman weeping for Adonis, on account of his death, and his appearance again alive, is perpetuated in song and poetry. The resurrection of Aeculapius is vividly foretold in Ovid's Metemorphoses, Thus, "Oeyroe was her name."

She knew her father's art, and could rehearse.
The depths of prophecy in sounding verse.
Once as the sacred infant, she surveyed,
The God was kindled in the raving maid.
And thus she uttered her prophetic tale.
"Hail great physician of the world, all hail,
"Hail mighty infant, who in years to come,
"Shall heal the nations, and defraud the tomb.
"Thou shalt die, but from the dark abode
"Rise up victorious, and be twice a God."

Addison's Ovid, Book ii.

The life and resurrection of Chrisna, doubtless a mythical character, are minutely detailed in the sacred books of the Hindoos, 900 years before our era, from which the "life of Christ" is almost exactly copied. See sir Wm. Jones' Asiatic Researches. The resurrection of Romulus, the founder of Rome, is recorded in Plutarch's lives. It is related very much like that of Christ. You do not believe in the one, nor I the other. Consequently, days celebrated on account of such supposed events, prove nothing. But to the point: Is it a fact, that our Sabbath was changed, and celebrated, or kept sacred, because of Christ's resurrection on that day? If it was so, no Philosopher has ever found it out. So far as the whole sect of Christians believing a thing, that proves nothing. It is notorious, that the early christians taught that St. John buried himself alive and every time he breathed, the earth heaved over his grave! Thousands said they saw it! Witches were universally believed in, and the "Holy Scriptures" fostered the belief. The English parliament passed laws against witch craft. Is it not strange the whole world should be deceived? Even monuments do not prove the truth of events said to have happened. Voltaire has shown that monuments only prove, the people at the time of their erection, *believed* such and such a thing took place. As an example: There is a monument in Switzerland erected in commemoration of Wm Tell shooting the apple off his son's head. There never was a word of truth in the story. It was only a pretty fiction.

The whole truth is: The resurrection of Christ, his incarnation, and the theological doctrines that distract the world, were manufactured by the early councils. "God manifested in the flesh," was a doctrine that defied pleasantly, and was above reason. So the resurrection---or a dead man coming to life again, and eating and drinking, was a matter entirely of "faith," and could only be settled by the law, and the fashion of believing, without examination. On this subject, let me commend to your attention the 47th Chapter of Gibbon's Rome. This historian who examines the actions of those councils. remarks.

"During ten centuries of blind servitude, Europe received her religious opinions from the Oracle of the Vatican; and the doctrine already varnished with the rust of antiquity, was admitted without dispute into the creed of the reformers, who disclaimed the supremacy of the Roman pontiff. The Synod of Chalcedon still triumphs in the protestant churches; but the ferment of controversy has subsided, and the most pious christians of the present day are ignorant or careless of their own belief concerning the mystery of incarnation. And I may add also of the resurrection. The historian continues: "Those pious emperors enforced with arms and edicts the symbols of their faith; and it was declared by the conscience or honor of five hundred bishops, that the decrees of the Council of Chalcedon might be lawfully supported even with blood!"

Under such circumstances, is it at all strange, that the "whole Christian world" should believe almost any thing the Bishops decreed to be the rule of faith. Still the philosophers were unbelievers, "they couldn't see it."

A. A. B.

Reply.

Our correspondent is quite mistaken—we did not say the Sabbath had been changed on account of the resurrection of Christ—we said *not a word about the Sabbath!* Here is what we said: "Concerning the resurrection of Christ, we would observe, that the internal evidence of the Scriptures on this subject, ought, it seems to us, to be sufficient to establish it. But aside from this, the observance of *Sunday* by the christian world, in commemoration of this august event, carries evidence not easily resisted. That mankind, in all christian countries, should unanimously unite to commemorate and perpetuate a falsehood, is to us incredible." Our correspondent talks about the *origin* of the word *Sunday.* This is not at all relevant to the point. The question is not how the *word* originated, but how the day *came to be universally observed by Christians as a day of religous devotion.* This is precisely *the point*, and our correspondent has not *touched it.* We affirm, that Christ arose from the dead on Sunday, or the first day of the week: Proof—See Matt. xxviii: 1—6 Mark. xvi: 9. Luke xxiv: 1—7 John xx: 1—17. That Christ did arise from the dead, as these writers declare, is *established* from the fact, that this *first day of the week*, from that period to the present, has been observed by christians in commemoration of that august event! So we say of the Lord's supper: it was instituted in commemoration of the sufferings and death of the Savior. Have christians in all parts of the world, united to celebrate what never happened? who can believe this! And yet infidelity unblushingly declares this!

As well might we say, when speaking of the 22nd day of Feb as Washington's birth-day, that no such man as Washington ever lived, and that all this talk about him, is nothing but gammon!

Take also the 4th day of July, which has been so long celebrated in this country in commemoration of our independence from Brittish oppression. But up rises a man who gravely informs the *American* people, that they have been badly duped---that we never *had* any war with England, that no declaration of independence was ever made, and that all this to do about the 4th of July, is a stupendous hoax!!

Would not such a man be considered crazy? We think so. Yet he would appear no more insane, than does that man who coolly tells us that the observance of the Lord's Supper, and the first day of the week---show that we are deceived, that the events, of which they are the memorials, never took place—that Christ never died, that he never arose from the tomb! That there *never was a Christ!* What *A. A. B.* has to say about Christmas, is equally groundless. He says it is nothing but the Saturnalia of the Greeks. Does he prove it? *He does not.* We only have his unsupported assertion. That the day we call Christmas, has reference to Christ, is plain, from the *word* itself *Christmas.*

Farther comment, is unnecessary, as the remaining portions of our correspondent's articles, are not at all relevant to the points under discussion.

Important Queries.

Grove Hill Ala.
July, 5, 1869:

Rev. John C. Burruss,— Dear Sir: Your creed teaches that the idea of future punishment, or rather, punishment in a future state of existence, is inconsistent with the attributess of God. I incline to the same opinion. But does it not also seem inconsistent with the goodness and foreknowledge of God, that thousands and millions of human beings should have been created to spend their natural lives in misery, wretchedness and want, in poverty, blindness, dumbness, deafness, &c.? We know that such is the case. Now why, in view of the goodness, mercy and foreknowledge of God, were such beings created? To me, this appears to be the strongest argument against your doctrine.

I make this inquiry in the proper spirit, and as one earnestly desiring to know the truth as it is in Christ Jesus our Lord.

Will you, at your convenience, give your views as to this matter, in the *Herald*? Your friend.

ENQUIRER.

Remarks.

We would inform our correspondent, that Universalism is not predicated in the abstract, upon a denial of future punishment, but upon the *final purity and happiness of all men.* This is the *distinguishing* feature of the doctrine. It is true, some Universalists confine all punishment to this life; but all the early advocates of universal salvation, believed in future limited punishment. Nyssen, Didymus. Jerome, Origen, Theodorus, Clement, Stonehouse, Seigvolk, Petitpierre, Murray, Winchester and others, admitted that the wicked will be punished according to their crimes after death.

The *Christian Leader*, the Universalist paper of N. Y. in a late issue says it is certain a majority of the Universalist clergy believe in future punishment.

The physical evils of this life, how ever dark and mysterious they may sometimes appear, are sooner or later, (as all admit) *to end.* The benevolence of God, may permit things for a limited, whish it could not for an unlimited period. Bisides, physical and moral evils, are the sentinels of health and virtue.

Every pain we bear, tells us the laws of nature have been violated, by *some one* either *knowingly*, or *ignorantly*, and that we should look after the *cause*, and *remedy* it. Did a man never suffer physically, he might ruin his constitution, without having any warning. The pains he suffers,—like the alarm—rattles of the rattlesnake, admonish him of the danger he is in. So with moral evil. The wretchedness it brings, tells in language too plain to be misunderstood, that a wrong has been committed against curselves. Did sin bring no remorse—no lashings of a wounded conscience, we could not tell when we had done wrong.

Law, pervades the entire realm of God's universe, and when it is infracted, the penalty must come.

Poverty in most cases, is caused, either by profligacy, or extravagance, or a want of energy, or good management in business. Poverty appears like an evil to us, and it must be confessed, it is very inconvenient, but it is the mother of all the great inventions that have ever blessed the world. Besides, were there no poor people, who would build our Rail Roads, steer our ships, fell the forests, build our houses, and till our soil? Poverty then as we view it, upon the whole, is a good, and is a necessary cog, in the vast wheel of the universe.

We would recommend our friend, the study of a valuable book, called "Combe on the constitution of Man." It can be had of S. R. Wells, N. Y. and will give him farther light on the above subjects.

☞ A. A. Ellinwood, is general agent for the *Herald* in Fla.

PREACHING IN N. C.—Bro. D. B. Clayton will preach at Red Hill Samson Co. the first Sunday in Aug.

☞ A friend writing from Americus, Ga. says Bro. Andrews recently preached an interesting sermon in the Union Meeting-House in that place. Our correspondent, adds: "Americus, could, and should support a Universalist Church. What say the Universalists of Sumpter?"

☞ We beg our correspondents to be short. Long articles are apt to be delayed in publication. Say what you have to say, in as few words, and in as plain manner as possible.

Eclectic Magazine. This able Literary monthly, is filled with choice reading, that ought to be in every household. Terms, $5 per annum, single copy 45cts E, R. Pelton, N. Y. Publisher.

☞ The Phrenological Journal reaches us regularly. Every sensible man and woman ought to have it. Price $3. We will send it and the *Herald* for $4.

The *Laws of Life*, Danville N. Y. monthly, by Dr. Jackson, is what every one should have, who desires health. Call and see specimen copies.

Hearth & Home.

This is a paper that every family should have. It is published by Bates & Pettingill, N. Y. at $3. A splendid story has just commenced in it, entitled—"The Romance of a rich young girl," which is of thrilling interest. Friends are invited to call and see specimens copies.

☞ Another earnest call for preaching, comes from Falcon, Ark. We hope Bro. Andrews will go there at his earliest convenience.

Br. A. W. Webb, of Delhi N. Y. requests us to state, that he will send free of charge, the Universalist Register for 1869, to all our Southern ministers, who will forward him their address. He will also thus send missionary boxes.

He adds—"I am well pleased with the *Herald*, and love to read its accounts of missionary works." I hope and trust our fraternal relation as a denomination will be renewed again between North and South."

☞ A friend enquires if we know personally, anything of Dr. Ball's eye cups? We do not---though we believe they are what they profess to be---endorsed as they are by some of the leading minds of the country.

☞ Rev. D. S. Jones, is general agent for the *Herald*, in Texas.

☞ Mr. Jas. S. Fanagan, is agent for the *Herald*, in Wheeling Va.

☞ The mere *talk* of the expected visit of a Universalist preacher in Ark. has greatly alarmed the "bullies of eternal pain," in Camden and Falcon. They have lately been *nursing hell*, with as much solicitude, as a mother would a sickly infant. How true it is, that,

"Imposture shrinks from light,
And dreads the curious eye:
But Christian truth, the *tests invite*—
It bids us *come and try.*

Will those who are owing for the *Herald*, remit, without delay? They will greatly oblige us by so doing. If they cannot send all, let them send what they can.

☞ We depend upon the *honor* of our friends to remit us their dues. The amounts are small, but we depend upon them to enable us to publish the *Herald.*

☞ Endless torment would be an endless evil. Can a good God be the author of such?

SUDDEN DEATH---Rev. John Long, of Thomasville, N. C. while recently preaching in the Methodist Church in Atlanta Ga. was taken suddenly ill—became speechless, and on the next morning, died. Apoplexy, was probably, the cause of his death. Had Mr. Long been a Universalist preacher, his sudden illness in the pulpit, and hasty death, would have been considered as a judgment from God, for preaching Universalism. As it is, the sagacious interpreter of divine providence, keep *silent.*

☞ The editor expects to be with his friends at Alford's Chapel, Ga. at their September meeting.

BROTHER McMORRIS, who expected to spend the summer in the North West on a preaching tour, has been suddenly called home on business and requests, correspondents to address him at Wetumpka, Ala. where he resides, and where he would be glad to hear from them.

☞ Wm. E. Mills, Ark. Shehane and Pearce's debate is out of print. The address of E. Lyon, is Cave Springs, Floyd Co. Ga. Lake and Todd's debate, is out of print—have not a copy of Dr. Andrews book.

Dying in The Lord.

In Rev. xiv. 13, it is written: "Blessed are the dead, which die in the Lord;" and in Job, xiv. 1—"Man that is born of a woman, is of few days, and full of trouble." I deem it a scripture teaching, that *all* die in the Lord: It seems as plain to me, that *all* die in the Lord, as, that *all* are born of woman. There is a beautiful, but neglected parrallelism in the passages cited from the Apocalypse and Job. Thus I understand the apostle Paul, in 1st Thess. iv 14 16, to regard *all* who "have fallen asleep," as "sleeping in Jesus;" and to set forth, that, "the dead in Christ"—the "fallen asleep"—SHALL RISE FIRST, or BEFORE the "we" who are alive and remain. This view is in precise accordance with 1st Cor. xv 22; Matt. xxiii 30; Mark xii 25, and Luke xx. 35, 30.

'The bow, the sword, the sting of death
Christ Jesus' death has turned away;
And Achor's vale—this vale of tears
Now beams with everlasting day."

J. L. C. G.

☞ It is said of Anna, the prophetess, the daughter of Phanuel, of the tribe of Asher, that she "departed not from the temple." His expression is a beautiful recognition of the etymolgy of the term *profane—procul a fano*—far from the temple. She was, indeed, the reverse of *profane*, for she served God with fastings and prayers night and day. Another recognition of the same compound, appears in the famous verse of Horace. "*Procul—procul, este, profani.*"—["Far away, far away, ye profane."] And this other line from the *Venusian* bard---"*Odi profanum vulgus et arceo;*" I hate the profane throng, and drive them away.

Partialism or the dogma of endless cruelty, is profanity in the extreme; and profanity of speech, is but Partialism carried out into conversation.

J. L. C. G.

Noble Generosity.

A Mrs. Bradley has given $10,000 and Mr. Pulsifer. $7,000, towards liquidating the debt of $25,000 which rests on the Universalist church in Peoria, Ill.

Cannot some of our wealthy Universalists in the South, do something handsome for our cause, in the sunny land?

Poetry

For the Herald.

Universalist Hymns. No. 1.

[If it meets with the concurrence of Mr. Burruss, I propose that different writers shall contribute under this head, and that Br. Burruss shall select and number the best. This hymn was written upon hearing a worthy brother, John Hinson remark that Universalist hymns were not denominational enough. Perhaps others have felt this want. I hope this hymn may be sung in every Universalist home and church in the land.]

Hymn, God Is Our Father. C. M.

BY HENRY A. CARR.

God is our Father and our guide,
How boundless is his love!
He for his children doth provide
A happy home above.

The Bible is the best of creeds,
For all mankind 'tis given;
It gives to man the faith he needs,
And points his soul to heaven.

It tells us of our father's love,
His glorious home on high;
It guides us while on earth we rove,
And cheers us when we die.

Jesus our Saviour, was design'd,
He, like a lamb, was slain;
His mission was for all mankind,
It could not be in vain.

Man is our brother, then should we
Let kindly actions flow;
Heaven is our home, let us agree,
And make a heaven below.

O, let us love our brother, man,
Next to our God above;
While heaven and earth resound the plan,
Of Universal love!

Popular Springs Academy,
June 14th. 1869.

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The original is *eis hemeran kriseos.* Those passages afford no proof of a judgment in eternity; nor does any passage in the Bible teach such a sentiment.

G.

Ralph Waldo Emmerson says:—"Show us an intelligent family of boys and girls, and we will show you a family where newspapers and periodicals are plenty. Nobody who has been without these private tutors can know their educational power for good or evil. Have you ever thought of the innumerable topics of discussion which they suggest at the breakfast table; the important public measures with which, thus early, our children become acquainted; great philanthropic questions of the day, to which unconsciously, their attention is awakened, and the general spirit of intelligence which is evoked by these quiet visitors? Anything that makes home pleasant, cheerful and happy; thins the haunts of vice, and the thousand and one avenues of temptation, should certainly be regarded, when we consider its influence on the minds of the young, as a great social and moral light."

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In Meridian, Miss. on the second Sunday in *August*, and Friday and Saturday nights preceding.

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☞ The freinds in the above places, will please have the meetings understood, and all necessary arrangements made.

☞ The notice of Parker's school, was sent too late for this issue.

LOCAL ITEMS.

ELOPEMENT AND MARRIAGE.—A few nights since, Wm. Boyd (son of "Pop") and Sallie, daughter of Bart Smith, being wooed by the charms of Cupid, eloped from this place with matrimonial intentions. The father of the young lady, not approving of such a measure, pursued on after the fugitives, determined to checkmate them, if possible. He did not however overtake them until the next day at Opelika, and being a *thoughtful man*, concluded under the circumstances, to consent to their nuptials, which were then and there celebrated, and the twain, became "one flesh," and returned home, gay as larks.

A child, of Mr. and Mrs. Lindsey Lecroy, aged about eighteen months, died on the 23rd. ult.

☞ Col Parkinson, the democratic candidate for Congress, addressed the people of this place on the 24th. ult.

RENCOUNTER WITH A CANINE.—As Billy King was going to the Depot early one morning last week, near the Hotel, he encountered a huge dog, which insisted on tasting Bill's flesh, which he generally keeps nicely wrapped up. Billy thought he had no flesh to spare, and therefore repelled the dog's carniverous demands. With dyed hair standing like the quills of a fretful porcupine, and eyes wildly rolling in their sockets, Mr. King kicked and squalled "muchly," while in his hand, he held the ware-house key, with which he tried to keep his assailant at bay—hollowing all the while—"some one come here,—hand me a pistol,—bring me some sticks" &c. Help was finally obtained, and Mr. King, though badly scared, had lost none of his flesh.

☞ There is some talk of building an African church, in or near this place.

☞ Good seasons of rain have continued since our last issue. Prospects for abundant crops are very good.

☞ Mr. J. J. McLemore, an independent candidate for Congress, harangued a crowd in the street, on the night of the 19th. inst.

☞ Watermelons for the last few weeks have been brought to town, but the prices rule high.

☞ Richmond Hutchens, and Elijah Rea, have gone to "prospect" the country, in and around Elyton, Ala.—the great modern Eldorado. Every fellow is wishing for a better place: like the Dutchman and his wife, who had been nodding around the fire one cold night. As the old lady awoke, she said with a yawn, "I wish I vas in heaven." To which the old man replied—"I vish I vas in de *still house*." "Yah!" exclaimed the old lady, "you always vant to be in de *best place*."

☞ As the times are quite dull, now is the time for people to make all the catsup (catchup) they can.

☞ Attention is called to the advertisement of Mr. Henderson. Persons wishing to buy a place, will do well to examine his.

☞ Billy Robinson, the carriage maker, has something to say to day. He will do the clever thing for his patrons.

☞ We give it as our opinion, that "*Samivel*" Henderson has the most good corn growing, of any man we know of in this region. He has a huge piece of swamp land in corn, which does one good to behold.

☞ We are requested to state, that Mr. Allen V. Robinson, Dancing Master, will meet the young people of Notasulga and vicinity, at the Masonic Academy, on Thursday night, July 29th. (We go to press this issue, several days in advance) If sufficient inducements are offered, Mr. R. will get up a class.

The *Repository* has an excellent editorial on "Infidelity," which concludes as follows:—

"What if a soul believes in many errors, and rejects certain portions of the Scriptures, and holds wrong views of many Christian doctrines, but still has faith in God, that works by love and purifies the heart and really saves the soul from sin, from slavish fear, and fills it with love to God, and good will to man, and produces a good, true, pure life—though not perfect, shall we call such an one an infidel? It seems to us that we ought not—cannot—that it were in the faith receive ye. And we can not help believing that there are many people in the world who are Loyal Infidels, and consequently have faith in God, and good works, and are really saved."

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True prayer, is Universalism.

One of the most consoling and cheerful facts which can be considered in connection with Universalism, is this: Our faith is in harmony with the best aspirations and hopes of the soul, and hence all true prayers are instinct with the spirit of our religion, and unconsciously to those who offer them, are often in complete harmony with Universalism. In the degree that prayer is true prayer, we say, it is the soul's petition for the success of our religion. This statement may startle our "Evangelical" friends somewhat, but the statement is susceptible of proof. There are some prayers which are outside of our faith, and pervaded by its spirit, such as that of the man when he sought in prayer the strength to burn his brother; but they are not Christian prayers, and the spirit of our Saviour is not discovered in them. Every prayer that has the spirit of love indwelling and consecrating its utterance, that is prompted by the Holy Spirit, and that looks to God and Heaven, is naturally a prayer for Universalism.—Only those prayers which are conceived in weakness and ignorance, and which are of the earth, and earthy in their nature, are against the spirit of the faith we cherish. It is the privilege of Universalists to sustain and cherish that system of religion which is the answer of all prayer, in whose radiant conquest, the world at last will rejoice.

Universalism teaches the doctrine for which all sects pray, and while we labor and suffer reproach, millions of earth's weary hearts are uplifted to God, beseeching Him to bless the world as we hold the world must eventually be blessed.—*Star.*

Christian Liberality.

The *Church Union* (Baptist open communion) exhibits a pleasing indication of sanity, which will one day be contagious among the now over-rigid evangelicals. It says:

Our able and courteous contemporary the *Christian Leader* of this city, publishes an article which shows, that, unlike the *Universalist* of Boston, it appreciates the spirit in which we offered some reflections on the "Articles of Religion" presented at the late Universalist Conference in Roxbury. But we are by no means alone in our so-called liberality—which, owing to our prejudices, is probably far short of justice—for we know of a Baptist minister—not an open communionist, either avowed or in secret—who would not hesitate to exchange pulpits with Dr. Chapin. And our private opinion publicly expressed" is that in nine cases out ten, the Baptist congregation would have the best of it.

Religious Intelligence.

DISCUSSION IN TEXAS.—There was a Theological Discussion at Ft. Worth, Texas, commencing on Tuesday, June 29th, at 10 o'clock A.M., and continuing four days. The propositions discussed were:

1st. "Do the Scriptures teach that any part of the human family will suffer endless misery?" Rev. A. Fitzgerald, Missionary Baptist, affirmed; Dr. Jontz, Universalist, denied.

2nd. "Do the Sacred Scriptures teach the final holiness and happiness of all mankind?" Dr. Jontz affirmed and Rev. A. Fitzgerald denied.

About 30 members of the Presbyterian Church of San Jose, Cal., have seceded, and will form a new Church. They expect some aid from the Unitarians, with whose views Mr. Hamilton is in sympathy.

A strong and growing society has been built up at Whitewater, Wis., within a year and a half and a handsome Gothic church costing $16,000 has been built.

The Church in Muskegon, Mich., Rev. W. B. Cook, pastor, numbers seventy-five members.

A new Church was organized at Webster, Mass., June 6th. Twenty-five persons united in the movement.

A Church of thirty-two members has been organized in Rochester, Min.

Twelve additions have lately been made to the Church in Royalton, Ohio.

A Church of thirty members was organized in Biddeford, Me., on the evening of May 20. Twenty received baptism.

Our cause in Victor, N. Y., is thrifty and prosperous. The society owns a beautiful church, and also has a neat parsonage.

Rev. W. H. Ryder, D. D. is at home, and is much improved physically by his foreign tour.

A Church is to be organized in Goshen, Ind.

The Church in Oneida, Ill., is nearly ready for dedication.

The Universalist church at Sherman, Chautauqua Co. N. Y. was dedicated on Wednesday, June 30.

Rev. Dudley B. Holt, formerly a Methodist, avows himself a Universalist. He hails from Mechanic Falls, Me.

DISCUSSION IN KIRKSVILLE, Mo The discussion between Rev. E. Manford, Universalist, and Rev. J. S. Sweeney, of Chicago, will commence on Tuesday at 10 o'clock, A. M., September 7th, and continue four days. We expect an interesting season. It is expected that the discussion will be published in book form.

Rev B. F. Hitchcock of Pennsylvania, is visiting Tennessee, for the benefit of his health.

A society has been organized at Winona, Minn., through the labors of Rev. A. Kent.

PORTLAND, ME.—The second Society in this place has commenced the erection of their new house of worship.

A Chapel to cost $2000 is in process of building in Swanzey Village, Mass.

A new Jewish Synagogue is to be built in Augusta, Ga.

Universalism is evidently alive in Massachusetts. Four churches have been dedicated within a few days, and several new ones are contemplated at different points.

The Corner-stone of our new church in Clinton N. Y. was laid June 26, with appropriate ceremonies.

The reports made at the New Hampshire State Convention, represents the cause as greatly improved upon its condition a year ago.

The new Church at Somerville, Mass. is nearly completed. A fair held by the ladies a few days since, realized over $1500.

The new church in Somerville, Mass. was dedicated last Sunday week.

Our new church in Whitewater, Wis which is spoken of as an architectural gem, was dedicated July 14.

Departed this life on the 15th, in New Petersburg, Ohio, Rev. N. Carter. This aged brother had long been a sufferer, and died as he lived, a christian man.

Rev. Mr. Dall, a missionary of the Unitarian Association in India, has been on a visit to this country. He has been very successful in his field of labor, to which he has returned.

Rev. W. J. Chaplin held a discussion recently with an Advent minister named Grant, at Buchanan Mich. It is said that our cause was very favorably presented and defended, and suffered nothing from a contrast with Destructionism.

A new Universalist church has just been dedicated in Springfield. The edifice cost nearly $50,000, and is said to be very attractive.

A writer in the *Gospel Banner*, has an article upon "Dilapidated Meeting Houses," in which he says: "one of the surest and saddest indications of a lack of prosperity in a religious society, is a decayed and decaying church edifice. No more certain sign is ever seen. It is like a dilapidated farm-house, which tells of the unthrift of the farmer.

OBITUARY.

Died in California on —— of December, 1868, Dabney Browne, Esq., A. M. formerly Professor of humanity, in William and Mary college, Virginia. Prof. Browne was my teacher, and for his memory, I entertain a most affectionate fondness. He was a noble specimen of human kind,—the soul of integrity, and an accomplished scholar. He graduated in William and Mary College in 1811, and was elected to the chair of ancient languages in that venerable *Alma Mater* in 1825, a post filled with great credit to him self, till his resignation in Dec. 1841, succeeded by Prof. Minnegerode, the present Rector of St. Paul's Prot. Epis. Church in Richmond Va.—Blessed is the Gospel Hope, that enables the full—consistent—true believer, to rejoice in certain prospects of being united in the better life, with all the loved and lost of life.

J. L. C. G.

Died in Savannah, Geo. on the 2nd of March 1868, Wm. Gibson, M. D. formerly Prof. of Surgery in the University of Pennsylvania My beloved teacher was a graduate of the university of Edinburg, and succeeded in the chair of Surgery, the highly distinguished Philip Sing Physick, M. D, formerly of the Univer. of Penn. He had been previously, Prof. of Surgery in the University of Maryland, and was a most accomplished gentleman of varied learning—both medical and literary. His son Charles Bell Gibson, M. D. late professor of Surgery in the Virginia Medical College at Richmond, previously occupying the same chair, in the University of Maryland, and during a part of the late Southern contest for independence and justice, Surgeon-in-chief of the Va., forces, died in the latter part of March or beginning of April 1865, in Richmond Va. Both father and son were distinguished in the field of science, but the former was one of the most accomplished Professors, that either America or Europe can boast. The Senior Prof. G. soon followed his distinguished colleagues. Profs. Homer, Hare and Chapman. They are gone to the blessed world of Immortality, where dying no more, they are equal unto the angels, and are the children of God, being the children of the Resurrection. J. L. C. G.

Died in the county of Gloucester, Va. on the 18th of march 1869, R. C. Robins, Sr. Esq. in the 55th year of his age. The deceased was a member of the Baptist Church—an upright and intelligent magistrate, a good citizen—a true patriot. A sermon, appropriate to the occasion of his death, was preached by his pastor, the Rev. William E. Wiatt,—What is [our] life? It is even a vapour, that appeareth for a little time, and then vanisheth away! (James iv: 14. J. L. C. G.

Died in Philadelphia, Pa. on the 1st of April, 1869, Robley Dunglison, M. D. Professor of Institute of Medicine, in the Jefferson Medical College, Philad. The deceased was one of the most learned medical scholars either in America or Europe; his elaborate Medical Dictionary of Therapeutics, and other learned professional productions—last, not least—his *Student's Manuel*, somewhat similar to the plan of the *Student's Manuel* of Rev. Dr. Todd, attest the eminent talents and bearing of Prof. Dunglison. He was some years ago, the Editor of an able Medical periodical, published in Philadelphia. Prof. D. Prof. Long, and one or two other distinguished Professors occupied chairs in the University of Va., in the infancy of that Institution, they having been selected from among the elites of the Scientific of Europe, by Mr. Jefferson, the founder of the Univ. of Va. for chairs of that eminent school, —he was subsequently Professor of the University of Maryland, and lastly, in the Jeff Med. College. "Since by man came death, by man came also the Resurrection of the dead." (Cor. xv: 21. J. L. C. G.

Receipts

For Cash receved for this paper since our last issue

		$ Paid to	Vol	No
Abner Robinson	N. C.	2	4	5
Fuller Norton	"	2	3	20
D. J L C Griffin	Va.	2		
for W E Stubblefield				
Mrs A E Ernest	Ga.	5	4	12
P Gittinger	"	10	9	2
gives $5 for new type.				
Rev B F Strain	"	2,50		
for T M Wright,	"		4	6
and porous plaster,				
Wm E Ellison	Tex.	2	3	16
E P Moore	"	1 for books		
R H Bellamy	"	2	4	14
Wm E Mills	Ark.	2	(stolen)	
for W E Nations	"		4	10
A W Webb	N Y	0,50	3	16
Wm S Matthews	N C	5		
for L A Merriman			4	18
Ab Zachary	Ala	2	3	1
J J Slaughter	"	2		
Dr Jas Gillispie	Miss	2		
for Jas Montgomery	"		4	10

Appointments

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

The editor will preach in the Universalist church at Notasulga, on the Second Sunday in every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

Fourth Sunday in every month, at, or near, Adairsville, Cass Co. Ga.

Bro. Strain will preach the funeral of the late Mrs. Mary Norton, consort of Dr. Norton, on the fourth Sunday in August, in Jackson Co. N C. He will also preach on the Saturday before, as Bro Norton may appoint.

APPOINTMENTS FOR AUGUST.

Bro. Andrews expects to preach as follows:

First Sunday in August at Plains of Dura, Ga.

Second Sunday of August, at Starksville, Ga.

Third Sunday and Saturday evening before, Alford's Chapel, the same evening at Brooks Mills.

Monday evening following at Troup Factory Ga.

Fourth Sunday at Camp Hill Ala.

Fifth Sunday at the Universalist church of Coweta co, Ga.

Appointments in the intervals of the Sabbaths will be made, if wanted.

LAND AND RESIDENCE FOR SALE.

I offer for sale my plantation on which I reside, one mile west of Notasulga, containing 300 acres, and the privilege of another 100, if desired. The present growing crop, embraces 80 acres in cotton, and 60 acres in corn, which will be sold with all my stock—mules, cattle and hogs, I have on the place, a good gin, and screw, conveniently situated for custom. The country around, is quite healthy, and schools and churches are convenient. I will take pleasure in showing my place to any one who may wish to purchase.

SAMUEL HENDERSON.
aug1tf. Notasulga Ala.

Henry Ward Beecher's Sermons
"PLYMOUTH PULPIT."

The only authority Reports, issued weekly, in neat pamphlet form, on good paper, SUITABLE FOR BINDING, containing Sermon and Prayer.

PRICE 8 cents: $3.00 per year; $1.75 per half year; four copies served for five full paid subscriptions. Subscriptions received by the publishers. The Trade supplied by the American News Company.

Extra number containing the THANKSGIVING SERMON.—Price 10 cents. Free to all regular subscribers.

CONANT'S PATENT BINDERS mailed free on receipt of 50 cts.
J. B. FORD & CO.,
164 Nassau Street, Printing-House
feb 15-tf. Square, N. Y.

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 Druggists and shoe Dealers throughout the United States and Canadas.

Agents Wanted.
VOLTAIC ARMOR ASSOCIATION
PROPRIETORS,
martf. 130 Tremont Street, Boston

S. OPPENHIMER,

Corner of Market and Perry Streets, Montgomery, Ala. Keeps a general assortment of

CHOICE FUNITURE,

Of every variety of stylie. Also SHUCK AND COMPOSITION MATTRESSES with spring bottoms,

Pillows,
Curtains,
Window Shades,
Trimmings,
Picture Frames,
Mirrors &c.

Of every variety and price. Call and examine my stock, as I sell at such

LOW FIGURES,

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.

E. T. White. J. M Lykes

AMERICAN HOTEL,

ALABAMA STREET, Atlanta, Ga.

WHITE & LYKES, Proprietors.

Baggage carried to and from Depot, free of charge.

Carriage and Buggy



ESTABLISHMENT.

Wm. M. Robinson, at his old stand in Notasulga, is still prepared to make and repair all kinds of vehicles, from a wheelbarrow, up to a most finished phaeton; and at prices to suit the times. Trimming, painting varnishing &c. done in the neatest style of the art. Thankful for the liberal patronage heretofore extended to him, he solicits a continuance of the same.
aug1tf.

Don't Fail Worth a Cent.

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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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28 " The coming of the End.
29 " Resurrection to Immortality.
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Georgia Convention of Universalists.

There will be a meeting of this body at the Plains of Dura, Sumpter Co. Ga., commencing on Thursday the 30th day of September next, and continuing *four* days, including the 1st Sunday of October. Ample arrangements will be made for the accommodation of all who may be present, and a general and cordial invitation is hereby extended to the friends scattered abroad to participate in the Gospel Festival of the occasion.

Ministering Brethren, Kendrick, Burruss, Andrews, Strain, Clayton, McMorris, Lewis, Ryan, Corley and others, are hereby summoned to appear, and participate in the deliberations and labors of the convocation.

July 8th. Per order.

☞ Subscribers will please notify us what they remove from one office to another, that the *Herald* may be directed accordingly.

For the Herald.

Tommy Jones and Lula Trueman; or the Adventures of the Robber-captain.

BY VERA HAMILTON

Chapter Ninth.

Tommy waited patiently for the promised assistance One day, instead of his provisions being brought as usual, by his keeper, the grating was removed, and a nice basket, filled with delicious dainties, was lowered into his cell, instead of the bread and water, he invariably received. He looked up and saw his pale friend regarding him kindly. He would have addressed her, but she raised her finger, and moved away. In the basket, he found the following note.

Mr. Jones:—I have learned the cause of your imprisonment, and sympathise with you sincerely. Lula Trueman has not yet been discovered, although the whole band, is searching vigilantly for her. My husband, alas! is one of their number. He was called away this morning. I have gained his entire confidence, and you are left in my care; no, not entirely so, for there is a very old man here, one of the first members of the band. I can do nothing until I gain his confidence also, but with caution, I will gain that, and then I will rescue you at the risk of losing my life. Be sure to destroy this note.

Your friend.

Several weeks passed. Tommy's provisions were brought daily, by his friend but she never addressed him. One night he was lying down on his blankets, gazing at the few silvery rays of moonlight that stole slantingly through the lattice work of the summer-house and grating, and dimly lighted his otherwise, dark cell. He was thinking of Lula, and the thought that she as yet, was free from Dunbar, dispersed half the gloom of his wretched abode.

Augusta Dudley was left an orphan in early girlhood. Her home had been one of luxury and affluence, but reverses came to that happy family, as to many others. Their wealth was swept away, as in a single hour, and her father and mother did not survive the sad misfortune but a few weeks. The care of her little sister Cora, and many others, devolved upon the beautiful fragile. Augusta, who was both untutored and inexperienced.

Her mother's brother, resided in the same city. He and his wife were worldly, hard-hearted, cruel beings; whom opulence made, and luxury corrupted. They indeed were the declared leaders of bonton."

They now were objects of charity. What would their fashionable aristocratic friends say, and think of them, if they allowed others to render them assistance? Oh! no, they could not allow *that*, and for the sake of the unfortunate relationship, the poor sisters were immediately installed in the aristocratic mansion of Mr. and Mrs. Delbridge, and to appearances, were well cared for. None knew the severe punishments that were secretly inflicted upon them.

Lonny Lestly, a noble, talented youth, was the ward of Mr. Delbridge. A strong attachment arose between him and Augusta. They loved with all the fond tenderness of "first love." Mrs. Delbridge had an only child. Otah, and she, earnestly desired that she and Lonny should be united, as he was noble and wealthy. She learned that an attachment existed between him and Augusta, and they were immediately separated. They never met again, save in society. Augusta was naturally shy and timid, and she would have gladly shunned all society; but that did not suit Mrs. Delbridge's purpose, and she was launched into the great whirlpool of the giddy throng.

She met Mr. Walter, a fine, noble-looking man, who bowed almost instantly at her shrine. She was forced to marry him, and when she started, as she thought, on her bridal tour, taking her sister Cora with her, she received these parting words from Mrs. Delbridge. 'I wish you much joy, and myself, the great happiness of never seeing you again."

Augusta Walter, and her sister, were carried to forest mansion at Dunbar's request, to associate with Lula, but she had made her escape, and the sisters were there almost entirely alone. Grief and despair were in the heart of the eldest, like a worm in an early rose.

She discovered Tommy's cell, and by appearing to her husband, that she was contented, she by degrees won his confidence. Being obliged to leave the mansion, he left Tommy in her charge. He had been gone some weeks, and Augusta had endeavored in various ways, to win the old robber's confidence, but he watched her every movement with a vigilant eye. One evening, one of the band came to the mansion, and told Augusta, that Dunbar, and a good many of his band, would be at the mansion by nine P. M; and to have supper prepared for them; and to prepare for her own removal; that she would leave "forest hall" on the morrow. As soon as he departed, which was about dusk, she entered an apartment where she had been male apparel; she selected a suit of black,—passed out at a side door, and walked rapidly to Tommy's cell. She with some difficulty, removed the grating and pronounced his name, which aroused him.

He had lain there, gazing at the moon-light, until his thoughts had wandered from stern reality, into the silent shades of forgetfulness. He raised himself, with this exclamation: "has the time come? Oh! sweet lady, can you set me at liberty?" I do not know sir, lose no time in asking questions, Dunbar and his men may be here in a few minutes. Apparel yourself in this suit as soon as possible; I shall be back soon. She turned and entered the house.

She insisted that the old robber should take tea with herself and Cora. In a closet, she found a powerful drug, producing sleep: she placed a portion in the old man's tea, and soon had the satisfaction of seeing its effect. She took Cora by the hand, led her to her room, and requested her to remain there, until she should return, which would be soon. She hasted back to the supper room. The drug had done its work. The old man was sleeping as soundly, as if he had been stilled in death. Searching him she at length, found a large key: taking it she stole silently from the house, walked stealthily along in its shadow, and emerging from that, her dark form could scarcely be seen beneath the spreading trees.

She approached the gate, placed the key in the lock and turned it.—The gate swung far back, with a heavy creaking noise, and Augusta fled at the sound, as if from a death-warrant. She had found a small frail ladder in the garden, which she placed in Tommy's cell, exclaiming, "hasten, Oh! hasten, or it will be too late." Tommy immediately ascended it, and who can discribe his gladness, his intense delight, as he stood for the first time in many months, in the free fresh air, beneath the bright starry dome of the cerulian sky! "My benefactress!" he exclaimed, "how can I testify my gratitude?" By flying instantly, the gates are open,—follow me. Come, come! They fled rapidly. in a few moments more Tommy would have been free, but they were too late, alas! They neared the gate, and as they did so, several horsemen dashed in, and a loud sound of horses' feet could be heard in the distance, Augusta exclaimed, I am lost, forever lost. She turned, and sped rapidly into the house to her chamber, but not before the quick eye of Dunbar detected her.

Little Cora had disrobed herself, and was lying on the sofa in her snowy night dress, in a deep sweet sleep. Augusta arranged her disheveled hair, seated herself with a calm placid countenance, drew the lamp near her, and opened a book as if to read.

Tommy stepped aside in the shadow of the wall, and thought to screen himself from observation, by a large rose-bush. The band dashed in; Dunbar locked the gates, and ordered Tommy taken prisoner. He was instantly surrounded, and borne into the house by the throng. Dunbar well knew no one could escape, save through the gates, therefore, he did not have Tommy closely confined He had him conducted to a bed-room, and commanded himto remain there until morning. Later in the evening as Tommy was pacing his room, he heard a confused sound of voices above stairs. He drew the bolt of the door and with a mighty effort, forced the frail lock, and ascended the stair-case. And what a terrible scene met his aggrieved gaze! Augusta Walter was kneeling on the floor, her long waving hair disheveled and falling in confusion about her: her hands were clasped convulsively, and extended in an agonizing appeal to Dunbar.

But he and many of the band were heaping execrations upon her head. Tears trickled over her pale cheeks, but the pitiless captain, heeded not her sobs. They would destroy her for endeavoring to set at liberty their greatest foe! Tommy would not plead for his own life, but now stepped forward and with all his eloquence and strength pleaded for the life of Augusta Walter. Dunbar turned fiercely upon upon him, and exclaimed in a loud voice, *hold your peace;* do you think we will shrink from an act, her husband himself would perform, if here! No, I repeat it, *no;* and hold your peace, or your fate shall be similar. "If you will spare her life on no other considerations, take mine, and let her live." By h——ll man, if you don't hold your peace, you will repent of it. 'Men perform your duty."—Augusta raised her clasped hands above her head, and gave one loud shrill, shriek as a dozen lances pierced her body. She fell forward in a crimson pool of her heart's blood. The name, Lonny, was faintly pronounced.

The pale thin lips and eyelids quivered, and the life of Augusta Walter was ended! Driven aside by the gale of pleasure or ambition, or by the storms of life, the affections of man may veer; but unchangeable is a true heart in woman! When *she* loves, she loves *forever!*

Tommy leaned against the wall for support, and covered his face with his hands, to shut out the awful sight.

A wild, shill shriek, like the cry of a wounded panther, vibrated upon the air. Tommy looked up, and saw little Cora in her snowy, flowing, night-robe, fling herself in the bloody pool, upon the crimson breast of her sister, exclaiming Oh! sister! sister! don't die, and leave me all alone. She kissed her marble lips, crying, oh! there is none to care for Cora, now, none to love me, in this cold world all alone! She wept for some time, but suddenly raised herself from the corpse, her eyes flashed fire, and turned her penetrating gaze upon Dunbar, and the murderers of her sister, exclaiming—robbers! murderers! let your assassin's steel pierce my heart,—I have no wish to live!

They did not move, save to shrink from her steady gaze. You will not. Then beware of me, as she spoke, she drew up her slender form to its full height, and extended her hand like the great Nemesis, in her crimson robe, exclaiming, you think me a child: It is true, I am such, "just fourteen to-day," but I am not incapable of action. You are the murderers of my sister, and I will be your death. I swear by the *blood that is on me*, and by all that is good and holy, to avenge her death.

To Be Continued.

Universalism.—Rev. Mr. Andrews, Universalist, preached to a large congregation in Meridian Hall, Tuesday night from the text "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptised shall be saved. he that believeth not, shall be damned." We presume he presented his peculiar tenets as strongly as could be done in the space of time allotted to one sermon, but we think he failed to appeal to the reason of his hearers. and rather depended on arousing that innate feeling of the human breast. which prompts man, though justly convicted, to cry out against the punishment of, is crimes.

Our friend Slobkins says that if he is saved, in the full expectation of going to h—l, it will be a most pleasant disappointment—so much the more delightful by being a surprise—and so he expects to die clinging to the old Orthodox belief.—*Meridian Gazette.*

Universalism.—With pleasure we ub lish the following from Rev. S. J. McMorris, with the assurance, that so far from attempting to cast a slur upon the doctrines of Mr. Andrews, we respect them as the convictions of a man, whose honesty and sincerity entitle him to an audience. and whose learning commands our reverence. Mr. McMorris has, in our opinion, misconceived the mission of a daily paper, and the duties of a mere "Local Editor." We do not consider it our province to enter the arena of polemical divinity or theology and if, as Mr. McMorris says, "the majority of mankind entertain the views through education," of our friend Slobkins, then we must accept Slobkins as a local representative of mankind, and use him as such:

Meridian, Miss }
May 27th, 1869 }

Messrs. Editors of the Gazette:—I perceive that in your issue of to day, you make a fling at Universalism, on account of the preaching of Dr. L. F. W. Andrews in your last growing young city, on Tuesday evening, in favor of that benevolent faith. I do not question the honesty of your views, as expressed by you, for the majority of mankind entertain the same views through the force of education.

"Tis education forms the mind.
Just as the twig is bent, the tree's inclined."

But permit me gentlemen, respectfully to say, that you are entirely mistaken when you say, that "he descended on arousing the innate feeling of the human breast which prompts man, though justly convicted, to cry out against the punishment of his crime;" for he taught, as the Bible, and the faith he professes teaches, the *certainty of punishment*, while the faith he opposes, says, it may be avoided, a more licentious doctrine than which, never was proclaimed to mortal man. The language of the Bible is, that "though hand join in hand, the wicked shall not be unpunished." "God will by no means clear the guilty." "The soul that sinneth it shall die"—&c., all a positive declaration of holy writ going to prove the certainty of punishment, which is far more effectious than to teach its severity without its certainty; for it is an established maxim of law, that "the certainty of punishment, more than its severity, deters from crime." Nor did Dr. Andrews fail to appeal to the reason of his hearers.

I hope, Messrs. Editors, that in justice to Dr. Andrews and the system of faith which he advocates, you will make this correction.

Resp'y. yours. S. J. McMorris.

Exclusion of Universalists.

Rev. Asa Countryman of Springfield, O., has preached a sermon on the recent exclusion of Universalists from the Clarke County Sunday School Union The discourse is printed in the *Advertiser* of that city. We make extracts:

The question of our exclusion, is not difficult to answer. We can readily discern the reason. We had not the corner stone of faith essential to admission. We do not believe in endless burnings, but in the redemption of all through the saving influence of the truth. The impiety of purity for all men through repentance and faith in the Lord Jesus Christ by the power of the divine spirit, could not be tolerated. It wanted the "Evangelical" doctrines of endless sinning and suffering to qualify a membership for the Clarke County Sunday-School Union, as it does for the Young Men's Christian Association with the other provision that you are not a woman. It is "Evangelical" not to believe in God Christ and redemption, but in Satan and damnation, and the more powerful, perpetual and cruel, the more certain is Orthodoxy. On the dogma of endless perdition is founded the Union, not on Christian love and the vast interests of human souls In primitive times of the Church, the unity was in Christ and righteousness, but now the bond of sects is an endless hell! However much they may wrangle over Episcopacy and ritual, over sprinkling, immersion, and open and close communion, over a furnace seething with lost souls, hell has a more fraternizing force for the Reconsionists than all the love of the brethren. However hot the strife, the word has magic to hush the discord, when the sweet angel of peace has no power over them. It even subdues the prejudice of color, destroys the rancor of caste, and puts white and black in loving embrace. Frederick Douglass, an eloquent representative of the sable race, said the other day, "The higher you go up in the gradations of intelligence, the further you get away from prejudice." Mr. Douglass makes intelligence, the means of removing the prejudices, but hell in the case of the "nair," is substituted, doing the needful work for the negro, and giving him a place side by side with the proud Caucasian.

Newspaper Decisions.

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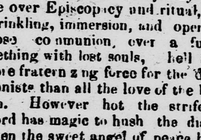

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UNIVERSALIST HERALD.

"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

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☞ Rev. D. S. Jontz, is general agent for the *Herald*, in Texas.

God, and Men's Ideas of God.

God, and men's ideas of Him, are quite unlike: for He is the Infinite, and all ideas and thoughts of him are finite.

In every age, and amongst all people, is God in some manner conceived of and worshipped. It is true, that all men "seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." The pagan, as he bends before his idol—the Parsee, as he goes out to greet the rising sun—his God, —the Jew, as he enters into the Holy of Holies,—the christian, as he looks into his own soul, God's image,—or to Jesus the brightness of the Father's glory, all seek after the living and true God. And all, in some way feel something of him. But none can find him out to perfection—"A God," says Sir William Hamilton, "understood, would be no God at all. To think, that God is as we think him to be, is blasphemy." Zophar says to Job, "canst thou by searching find out God? Canst thou find out the Almighty to perfection?"

Men have tried to describe God,—to define Him,—his nature and character, but no word, or language can express him: For it requires the illimitable universe, to declare what he is, and an eternity to speak his greatness and glory. There have been many beautiful thoughts of God, and precious names and titles given him.

Jacob Behmen says, "when I consider what God is, then I say he is One. In reference to the creature, he is an eternal nothing. He has neither foundation, nor abode. He possesses nothing but only himself. He is the Will of the Abyss, He needs neither space nor place. He begets himself in himself from eternity to eternity. He is neither like, nor resembles anything, and has no peculiar place where he dwells. The eternal wisdom or understanding, is his delight. He is the will of the Wisdom, the Wisdom is his manifestations."

Cicero says, that Hiero the tyrant asked Simonides what God is? When he required his answer the next day, Simonides begged two days more; and after desiring double that number, instead of giving his answer, astonished in doing so? Because save he, the longer I meditate upon it, the more obscure it appears to me."

St. Augustine describes the nature of God, in a circle whose centre was everywhere, and whose circumference, nowhere.

Sir Benjamin Brodie, speaking of the Divine mind, says, "that it is also admitted, that mind in its humblest degree is still great, and that immeasurable distance between them must nevertheless be regarded as being of the same nature with the Divine mind."

Thomas Boston, speaks of God as follows: "This powerful Everliving being in all places, is more able to move the bodies within his boundless uniform immersion, and thereby to form and reform the parts of the universe, than we are by our will to move the parts of our bodies. And yet, we are not to consider the world as the body of God, or the several parts thereof, as the parts of God.—He is an uniform being void of organs, members or parts, and they are his creatures, subordinate to him, and subservient to him, and he is no more the soul of them, than, the soul of man is the soul of the species carried through the organs of sense into the place of sensation, where it perceives them by its immediate presence, without the interventions of any third being. The organs of sense are not for enabling the soul to perceive the species of things in its sensorium, but only for conveying them thither. And God has no need of any such organs, he being everywhere present to the things themselves.

Fichte, says of the life giving energy of God, "Thy Life, as alone the finite can conceive it, is self-forming, self-representing will, which clothed to the eye of the mortal with multitudinous sensuous forms, flows through me and the whole immeasurable universe, here streaming as self-creating matter though my veins and muscles, there pouring in abundance into the tree, the grass, the flower. Creative life flows like a continuous stream, drop on drop, in all forms in which my eye can follow it, and into the mysterious darkness, where my own frame was formed dancing and rejoicing in the animal, and presenting every movement in a new form, the only principle of motion, that from one end of the universe to the other conducts, the harmonious movements."

The Jews called the Sovereign of the universe, Jehovah. Jesus spoke of Him as Father. John says He is Love. These are words full of meaning, but they all far short of the reality. Yet they have a significance that fills the mind, and touches, and thrills the heart, that is rightly attained. It matters not by what name we call him if the heart is right, and the purpose sincere, for in every nation he that feareth Him, and worketh righteousness, is accepted with him.

The Emperor Aurelian, said that among all the Gods which Rome had borrowed from the vanquished, and gathered together, he had found none truly worthy of adoration, but the sun. And among all the forms of heathenism, certainly that is the most elevated form of worship which the Parsee offers, waiting in the early morning on the sea shore, till the first rays of the sun dart over the shining waves, to prostrate himself before them, and in silent prayer to greet the return of the all visiting and all producing."

Language can convey no adequate idea of him who is the Soul and Heart of the universe, the Father and mother of us all. For after exhausting all powers of expression, all terms of description of power, wisdom and goodness, He is infinitely more—He

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

A. Gage.

The French have discovered that the white of an egg given in sweetened water, is a cure for croup. The remedy is to be repeated till the cure is effected.

An advertisement reads as follows—"Stolen, a watch worth ten guineas—If the thief will return it, he shall be informed where he can steal one worth two of it, and no questions asked."

"Was't that boy constrictor bite me?" said a little urchin to a showman. "Oh! no, boy, he never bites, he swallows his victims whole."

It must be a happy thought to a lover to know that his blood and that of his sweetheart, mingle in the same *Mosquito*.

For the Herald.

No Judgment after Death, Termed General Judgment.

As it is appointed unto men once to die, but after this the Judgment. Heb. ix: 27. This passage perhaps, is the only one in the Bible, that speaks positively of a Judgment after death. Now, if we can prove from reason and Scripture united, that this text has no reference to a Judgment after all the men, women and children of earth have died, then our opposing brethren will be left without testimony to sustain their position.

No person can read the foregoing part of this chapter, without discovering that it was the Apostle's design, to draw the contrast between the old *covenant* and the *new* between the old *tabernacle* and the *new*, or the one which the Lord pitched, and not man, and also between law, and gospel, flesh and spirit.

The old tabernacle had an outer, and an inner court, and the common priests accomplished the service of God in the outer, and the high priest alone went into the inner court once every year, not without blood for an atoneing sacrifice both for himself, and for the errors of the people. The blood of the victim, ordained by law, together with the high priest that offered it, constitute the type of Christ offering his blood in the *greater* and *more perfect tabernacle*.

In the shedding of this blood, the victim had to die, and in this is represented the death of the high priest himself, for he could not literally die and shed his own blood, and then officiate in a worldly sanctuary. The death of Christ and the efficacy of his blood, must be represented in figure, and this is the way by which it was done. Now the high priest being clothed with the priestly garment, his breastplate of Judgment, having twelve precious stones, arranged in beautiful order, in which were engraven the twelve tribes of Israel, the people whom he had to represent in the Judgment, with gold en bells and pomegranates round about on the hem of the garment. Now in this august appearance, he is ready to part the veil that hangs around the most holy place, and enter in. While gone, in the letter of the case, the people were all worshipping in the outer court, listening at the sound of the golden bells, anxiously waiting his return.

He now, beyond the second veil makes an approach near the ark of the covenant, he officiates around the mercy seat, presents the atoning sacrifice, the blood of the covenant, shows all the memorials of his office according to God's appointment, in order to meet with divine acceptance. God now, in awful majesty, shines forth from between the cherubims of glory, receives all the tokens of the divine arrangement, and from the throne of his Judgment from the mercy-seat pronounced the decision of justification, and Israel is now absolved from guilt for the term of one year.

This worldly *sanctuary*, with all the doings as above described, connected with it, is only a figurative representation of the heavenly sanctuary with all of the doings of Christ, shadowed forth in the highest imagery.

We would now say, "the law maketh men high priests." Heb. vii: 28.—These men thus made high priests by the law, were by the Almighty, in the arrangement of his figurative economy, appointed once a year, in the manner we have attempted to describe; and after this, judgment, and this judgment, mark you, was in the inner court from the mercy seat, where God had promised to meet with Israel.—By this view of the subject, it is clearly shown that the appointment, unto death, in this text, does not mean mankind in general, as many good, pious christians think, but those priests who were appointed by law, to officiate in the inner court. This point is more clearly developed by the following verse. So, that in like manner, Christ was once offered to bear the sins of many. Now, who among all the sons of earth, except those priests, were ever offered to bear the sins of any body? These priests were offered and became the figure of God's appointment, and the offering up of the body of Jesus Christ once for all, was the exact similitude. From what I have said, it will be seen that this text, though mainly relied on, will not prove a judgment after the death of all mankind. Will any of my friendly readers examine this, and compare notes, to see if I am right; or will they turn off abruptly, and say leveling the veracity of the scriptures with that of Sinbad, the sailor? And unto them that look for Him, shall he appear the second time without sin unto salvation. This brings us to say something in relation to the second coming of Christ, connected with this subject.

In opposition to the opinion of a great many of my friends, for whom I entertain the highest regard, I must be permitted to say, that this event took place at the destruction of Jerusalem. Christ having become a high priest of good things to come over the heavenly or greater and more perfect tabernacle, forms that great antetype of all we have written.

Moses having received directions in the mount, made all things after the pattern he had seen, that it might be a complete representation of what God designed to accomplish in spirit. Hence the Jewish tabernacle, the priest, the blood, the mode of application to sanctify to the purifying of the flesh, were all the type of God's appointment, answering for the time then present, till the true tabernacle should be revealed, to represent his method of operation for the salvation of the world through the blood of Christ.

From this, it will be seen, that the literal Jew, under that dispensation, is a type of a christian under this, and the nation of Israelites were the patterns of heavenly things. Now, as the priest had to enter the inner court, in order to make an atonement for Israel, the blood of which being applied, Israel is absolved from guilt for one year, these are the patterns of the heavenly things, but the heavenly things themselves, must be purified with better sacrifices, so Christ once offered, and had all the equipage necessary to fill up the full measure required by the pattern, having on the breast plate of judgment, in which were engraven of all the names of all those for whom his Father had appointed him to die, he now offers himself through the eternal spirit, that the efficacy of his blood might be applied to purge the consciences of the redeemed from dead works to the service of God. He now consecrates for a new and living way through the living veil, no portion of the old building, but in point of manifestation a new building, a new way in a new priest, and new people to atone for, a spiritual administration, and the only concealment from the inner court, is the flesh. Jesus now parts the veil, "and the same that decended, now ascends," leaving the veil behind, he enters the holy place, not made with hands, but heaven itself, there to appear in the presence of God for us.—He here makes the atonement which is to be received by and through faith, by presenting all the tokens of his consecration. The great Jehovah now remembers the word of the oath which was since the law, abrogates the old covenant and establishes the new. The Son now meets with divine acceptance, his mission on earth is now ratified. God the father shines forth from between cherubims of glory in the celestial court, the Judge of the universe from the high throne of judgment, pronounces the decision.

Christ now having put away sin by the sacrifice of himself, heaven and earth meets in union and harmony in the great Mediator, the middle wall of partition being broken down, Jew and Gentile, can both have access to the Father by one spirit, the gentle current of salvation, in the form of a pure river of water of life, breaks forth from the throne of God, and the Lamb, the great fountain is now being stirred, and when it shall have gained its equilebrium the last son and daughter of earth, will be saved in heaven.

The time from the entering in of the Levitical priest in the inner court, till his return to the outer tabernacle, may be figurative of the time from the ascension of Christ to heaven till his second coming at the destruction of Jerusalem. At this time he came the second time without sin unto salvation. To this proposition there will be a number of objectors, differing among themselves, and while they see at that, we might be permitted to go on. Come reader listen to me. Christ did say to his twelve disciples, "But when they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." Matt x: 23. Now reader, what does this mean? Is it yet in the future, no, for then must the disciples be in Palestine, preaching among, and to the cities of Israel yet. Christ said again, "Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved." What does end mean in the text? Ans. The end of the Jewish age, or dispensation. What does the word saved mean? Ans. A deliverance from the wrath of God and of the Lamb. No person can read the 24 chapter of Matthew, and the 21 of Luke without admitting they refer to the destruction of Jerusalem.—These be the days of vengeance, that all things which are written may be fulfilled. Luke xxi: 22. This shows most evidently, that the Savior was pointing them to an examination of prophecy upon this subject and that it was now nigh—even at the doors. He says, furthermore, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man." Luke 21: 36. But the question now is, will the son of man be there?

Ans. He will, most assuredly. Then shall the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with honour and great glory. Matt. 24. 30. And again, "when the son of man shall come in his glory, and all the holy angels with him, and before him shall be gathered all nations. Matt. 25. 31. 32. This testimony will convince the most scrupulous mind, that Christ will be there at the destruction of Jerusalem, and that this is his second coming, to deliver his chosen from under thy yoke of Jewish bondage, which means without sin unto salvation. This judgement was to terminate the Jewish dispensation, and to gather the wheat into the garner, and to burn up the chaff with unquenchable fire, or in other words, to gather the christians into the gospel kingdom, and to cast the children of the kingdom Jewish) into outer darkness, where there should be weeping and gnashing of teeth. but the righteous into life eternal. Again, Daniel, in relation to the same judgment, says, "I beheld till the thrones were cast down, and the ancient of days did sit. I saw in the night vision, and behold one like the son of man came with the clouds of heaven, and came to the ancient of days and they brought him near before him. And there was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve and obey him." Dan. 7 14. Again, he, (Christ) shall speak peace to the heathen; and his dominion shall be from sea even to sea, and from the rivers to the ends of the earth. Look: 9 10. Then to his reign there is no bounds.

If what I have already said should be insufficient to prove there is no judgment after death, I will make some remarks in relation to its propriety. The apostle has said, therefore we are always confident, knowing that while we are at home in the body and to be present with the Lord. 2 Cor. 5 6 8. The body in this, does mean the earthly house, and the dead mean the spirit dwelling in it. Then to be absent from the body, is to leave it at death, and the we, the spirit or spirits go to God who gave it to be present with the Lord. It is considered by almost all divines that this transit is instantaneous. And if so, where is the propriety of a judgment after the scene of mortality shall have been wound up. Where is the utility of bringing Abel, with the long list of worthies, who have died thousands of years passed, before the tribunal of the great judge for adjudication? Think of it reader, and while you think, pause, and ask some writer in the *Herald* to give us some information on this important subject.

If any of our friends undertake to disprove our position, give chapter and verse that we may know where we have erred. Thomas Childs.

An Appeal To the Universalists of the South.

I have just returned from a long trip to the North West, where I have been preaching the gospel according to the best of my ability. I went there, because I had no particular calls in the South, but I would much prefer to preach in the South, where my lot has been cast, and where preaching is so much more needed, if I can be sustained. But it is well known, that a preacher cannot live upon the wind, any more than a lawyer or a doctor. He must have something more substantial. And is he not deserving of as much as any other character or profession? yea, and more? for he administers to the spiritual wants of man. He speaks peace to the troubled soul, which is of more value than the gold of Ophir. He imparts knowledge, which is worth more than money; and yet many are loth to part with their money, even for heavenly consolation, even for immortal Truth. During the trip referred to, I traveled some two or three thousand miles, and visited many places. I found our cause in a flourishing condition in the North. I desire to see it so in the South, and it will be so, if the few preachers we have, are properly encouraged to go forth and sow the good seed of the kingdom; and more preachers are induced to enter the ministry of Universal reconciliation. And although I have been out some two or three months already, I am ready to take the field again, and anxious to do so, if wanted any where in all the sunny regions of the South.

S. J. McMorris.

Wetumpka, Ala.

☞ In James ii 4, it is written: "Are ye not then, partial in yourselves?" *Kai ou' diekrithete en eautois* Campbell's vers.—Are you not then partial among yourselves?" Among the meanings of *diakrino*, (according to Greenfield) are, "To make a distinction or difference, estimate, to judge, act as a judge. According to Liddell and Scott, to distinguish, tell one from another.

With God, who is infinite in justice, there is no respect of persons; but with men, frail and short—sighted, there is in regard to the final condition of Humanity, a great distinction made. God alone is the judge; and He rewards every righteous act, and punishes every sin. But the vain creeds of men presume to judge, to act as judges, to distinguish between the *corrupt* and the *incorrupt* in the Immortal World, where all are raised incorruptible) aphthartoi.!!

The creeds then, which so warp judgment are partial, the system is partialism, and those who advocate such system, are partialists. G.

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 for circulation?—Remember, that one year's subscription will not sustain a paper through a series of years. If you like the *Herald*, and wish its success, and Universalism prosperity, you should renew your subscription regularly, every year.

The Herald:

JOHN C. BURRUSS,

Editor and Proprietor.

S. J. McMORRIS J. L. C. GRIFFIN
E. P STRAIN, T. TWIST,
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Corresponding Editors

Notasulga, AUG. 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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For the Herald.

A Plea for the South.

REPLY TO BRO. A. GAGE.

Bro. Burruss:—In your paper of the 15th. July, you have published an article from the pen of Bro. A. Gage, under the caption of "Yankees Abroad," which deserves a passing notice. For the author of that communication, I have felt the highest regard, for many years, and I do not now doubt his honesty, or mistrust his veracity. But I am free to say, boldly and unequivocally, that he has done the South gross injustice in the character he has marshalled against our people. He is *simply mistaken*, as to the "narrow and mistaken policy on the part of the South during the last two and half years."

The following is the statement deliberately made and published by Bro. Gage:

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 recuperation 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.

To the above, I reply, firstly, that my sphere of observation, for years past, and specially since the war, has been probably far more extensive than that of Bro. G. and I have yet to find a single instance, where a Northern merchant, mechanic or gentlemen, has met with the *ostacism* which Bro. Gage "knows of." There are tens of thousands of northern men, now engaged in the various pursuits of life, in the South who are of recent importation, and the members are increasing. I have recently traveled from Richmond Va. to New Orleans, and know that there are multitudes of "live" yankees every where settled, and looking for a settlement in the sunny land. They are received and welcomed heartily. Their enterprise and ingenuity are valued as they deserve to be. And with the exception of the "Shylocks and Carpet-baggers" who have come South with a view and avowed purpose of placing whites on a level with the blacks, and securing by the aid of the latter, all the offices of the land, no insult has ever been offered to these people. It could not be expected that Southern men should show hospitality and courtesy to strangers, until they are known to be entitled to these social privileges but let the honest and enterprising Yankee make a home with our people and build up our "waste places," made waste by Yankee armies,—come with all his *go-ahead-itiveness* and skill, and they will not fail to take a *higher place with us* than with the yankees, because of the higher appreciation we pay to intelligence and skilled labor.

Our whole people, press and community, will consider with me that Bro. Gage has inflicted an undeserved blow upon the Southern people. You have been in the South, Bro. G. before the war, and ought to know the character of Southerners better. You have not been South since the war, I believe, and know nothing, (of yourself,) as to the atrocities you mention against humanity and civilization. Your testimony is therefore, hearsay evidence, and not reliable. It is the voice of some disappointed northern men who came to prey upon the down-trodden people, and by some accident were disappointed. But the fact, I again repeat, is, that no incivility has ever been shown to a respectable northerner who comes here, keeps his mouth shut as to politics, and "minds his own business." Our colleges, and our Judge's seat, are filled with Northern men. Our Lawyers and Doctors and merchants, many of them, hail from the North, and as far as I know are treated precisely according to their conduct and merit. Yes, Bro. Gage, they are free to utter their opinions on all subjects, whether political or religious, if this is done in a respectful manner. But when such persons leave their country, for their country's good, and come here to scoff and deride our people—to advocate the equality of a negro wench with our wives and daughters, and to place our young men and fathers on a level with the stupid and besotted negro, it is no wonder that they are ostracised from the social circle of a high-minded and enlightened community.

Bro. Gage should see things from a different stand point, and he will see better. Let him invite Southern citizens of color to the north, and extend to them all the privileges that he claims for his white brethren coming South, and he will see that "the horse is of another color," entirely. He would not, I dare say, be any more courteous and agreeable to the strangers than he thinks the South is to northern vagabonds. Yes, more, why does not the north show courtesy and kindness to southern men, and invite them to go in among them, as I have done here, soon, although brother Kennedy appears hopeful. Thence I proceeded to Cincinnati, Ohio, where the *Star In the West*, is published, by Williamson and Cantwell, and formed the acquaintance of Cantwell, with whom I was much pleased. With the other member of the firm, Dr. Williamson, I had been acquainted, a longtime, some twenty years, or more, and a better man, I never knew. But his race is nearly run, and no one knows it better than himself. He is the author of many valuable works; such as *The Argument for Christianity -The Crown of Life—An Exposition and Defense of Universalism, Endless misery examined and Refuted*, &c. But nothing more will ever emanate from his able pen. He can neither preach nor write, now. When I arrived at the City, I put up at a hotel, but he would not let me remain there. He took me to his house, and had me kindly cared for---i. e. he and his son-in-law, Cantwell, together. did, so long as I remained in that vicinity, and the parting from that good brother, Williamson, when I left, was truly *painful*. He always appeared to have a high regard for me, and expressed himself greatly rejoiced, that I had come to see him, and seemed to regret that we had to separate so soon, again, and said that we would probably never meet again this state of Jordan. I preached two Sabbaths in the vicinity of Cincinnati, one, at Rising Sun, in Indiana, Springboro, Ohio. At the latter, I had a joyful time of it. I delivered three discourses there, the same day, and witnessed the proceedings of a Universalist Sunday-School. They have a real live, working, Universalist church there, consisting of about 75 members, and a snug house for worship. In front of the pulpit, is inscribed in letters of gold, "God is love," and in the rear, just over the speaker, appears the words, "A just God, and a Savior." I expected, to spend the Summer in that delightful region of country, but being called home, on account of business, and the ill health of my wife. I had taken sudden leave of my newly-made friends, which I did with great reluctance, and yet, rejoiced at the idea of getting home after an absense of two months and a half.

S. J. McMORRIS.

traveling in the Northwest—mingling with the people—addressing them occasionally—for the space of two months. He gives the most encouraging reports of the friendly disposition of the citizens of that section and says they will gather eagerly by thousands for a friendly talk upon the situation, and the wonderful resources of the Southern country. He closes his letter as follows:

"Open your gates and your hearts, and be prepared to extend the most cordial greetings to thousands of the good and true men of Indiana, Illinois, Michigan, Ohio and New York, who will be found this Fall and Winter, seeking permanent homes South. They will bring brains as well as muscle; industry and skill, money and votes—practically opposed to 'carpet-bagger practices.'

I have talked to eighty thousand of them, and mingled with them in their counting-rooms, their mills, their factories, their shops, and upon their farms, and let our Southern friends be assured that the great pulse of the Northwest is in fullest sympathy and brotherly affection with them, for the fullest restoration of peace, and the removal of every obstacle to our happiness and prosperity. Labor will come with the autumn frosts."

My Journal Brought Up.

I have already given the readers of the *Herald*, an account of my proceedings for the first two months, since I started out on my preaching tour, and it now only remains to state what I have done, and seen, since the first of July. From Springfield, Tennessee, where I wrote last, I went to Nashville, and took the cars for Louisville, and thence to Livingston, Ky. where repose the remains of the great statesman, and patriot, Henry Clay. Had I known it in time, I would have visited the Cemetry, and viewed the monument erected to his memory. I did not tarry long at either of those cities. At Louisville, we once had a church, but I believe that it has been swallowed up, by Unitarians. Williamson, Pingree, and Gage, have labored there, each in turn, but I fear that their labors have been in vain. From Lexington, I went to Paris, in the same state, where there once was a Universalist Church, but the members mostly died, and moved away, and the house of worship was sold, and the money put at interest. I delivered two discourses there; One at a school-house near the residence of Eli Kennedy, who is a very zealous friend of the cause, and the other in the Baptist church. I did not see much prospect of building up the cause here, soon, although brother Kennedy appears hopeful. Thence I proceeded to Cincinnati, Ohio, where the *Star In the West*, is published, by Williamson and Cantwell, and formed the acquaintance of Cantwell, with whom I was much pleased. With the other member of the firm, Dr. Williamson, I had been acquainted, a longtime, some twenty years, or more, and a better man, I never knew. But his race is nearly run, and no one knows it better than himself. He is the author of many valuable works; such as *The Argument for Christianity -The Crown of Life—An Exposition and Defense of Universalism, Endless misery examined and Refuted*, &c. But nothing more will ever emanate from his able pen. He can neither preach nor write, now. When I arrived at the City, I put up at a hotel, but he would not let me remain there. He took me to his house, and had me kindly cared for---i. e. he and his son-in-law, Cantwell, together. did, so long as I remained in that vicinity, and the parting from that good brother, Williamson, when I left, was truly *painful*. He always appeared to have a high regard for me, and expressed himself greatly rejoiced, that I had come to see him, and seemed to regret that we had to separate so soon, again, and said that we would probably never meet again this state of Jordan. I preached two Sabbaths in the vicinity of Cincinnati, one, at Rising Sun, in Indiana, Springboro, Ohio. At the latter, I had a joyful time of it. I delivered three discourses there, the same day, and witnessed the proceedings of a Universalist Sunday-School. They have a real live, working, Universalist church there, consisting of about 75 members, and a snug house for worship. In front of the pulpit, is inscribed in letters of gold, "God is love," and in the rear, just over the speaker, appears the words, "A just God, and a Savior." I expected, to spend the Summer in that delightful region of country, but being called home, on account of business, and the ill health of my wife. I had taken sudden leave of my newly-made friends, which I did with great reluctance, and yet, rejoiced at the idea of getting home after an absense of two months and a half.

S. J. McMORRIS.

For the Herald.

Practical Religion.

Bro. Burruss:—I desire to address myself, through the columns of the *Herald* to those of our household and faith. In doing so, I wish to present a few thoughts upon Theoretical and Practical Universalism. We claim to preach the same doctrine that the Savior did. If we make a profession of Jesus' name, we make a profession of more, I think, than many suppose. It is a very easy matter to simply acknowledge Jesus as the Christ, by word, as a great many do. But the mere fact of a man saving, I believe does not make him a christian. The Jews claimed the Father as their God, and yet they were far from the Kingdom of heaven; they were very Theoretical believers.

They had a good theory, but their practice was miserably defective.—They could stand in the corners of the street, and thank God that they were not as other men were. They could make wide the phylacteries of their garments, and greatly disfigure their faces, to appear before men to pray. Such are the results of Theoretical religion. We can, and do, discover this kind, at this present time. The trouble is, that there is more theory taught, than is needed. It has been taught, until the world is well nigh minded by it.

The people have a faint idea of the christian duty, but the hope they have, is not sufficient to prompt them to action. They do not receive the encouragement that they should. We need reform in a great degree. We need *practical preaching*. We need to have the fact impressed upon the mind, that "faith without works are dead." The Christian must be made to feel and know, that religion is a practical power. We often see persons who say they are members of a certain church, but from their example, you would not suspect that they had ever listened attentively, to a sermon (which suspicion in ninty-nine out of one hundred cases is right.) much less to, have joined the church.

Now in my judgment, such, are in a worse condition, than though they made no profession. They neither go in themselves, nor permit those that would, to go in. Religion is viewed as being a principle, or rather, a power, that is calculated to make man a better being. Then if a man claims to be a christian, and does not shape his conduct in a way to prove to the world that he is a christian, his profession, has a bad influence upon the unbeliever, and hence, prevents him from joining the church, and becoming a christian. It is far better to live a christian life, by practising the christian virtues out of the church, than to be a church member and leave them untouched.

Christ says: "My yoke is easy, and my burden is light," the reason that people think christianity a hard road, is because they do not know what it is to be a christian. It seems to me that all that is necessary, is to first get the exact history of the life of Christ, and then follow his example: strive to imitate him in all his examples that he has left. Christ is our example—he has gone before, and bids us follow on. The individual that can keep the nearest in the middle of the path, will be the best christian. We, as a christian sect, have more to do to establish our faith, than any body else. It is expected that, we will plumb the track. If we do not, there are ready, a thousand tongues to herald the misstep to the four minds. I do not know though, however if it is not right. We claim to have found a better mistery than our neighbor, and if we do not prove to him by our walk, that such is the case I think he has *a right to criticise us*. I do most solemnly believe the man who claims to be a Universalist and who does not practice the virtues we teach, receives a greater damnation, than the orthodox who does not practice what his church creeds teach him; for the orthodox only uses his religion as an insurance policy to entitle him to the heavenly seat in the new Jerusalem, while the Universalist, claims his religion as being the New Jerusalem which came down to men.

Now my beloved brethren, in conclusion, let me humbly ask you that if you are Universalists, and desire to see our cause prosper, begin at once to live as christians ought, and if you can't live a christian life, then cease to dishonor the cause by holding the truth in unrighteousness.

W. J. A.
Kingsville Mo
June 30th. 1869.

The Cultivation of our Religious Nature.

To love God with all our hearts and our neighbor as ourselves, is our highest duty; and it is not only a duty, but one of our best enjoyments.

Who shall ever conceive or explain the wonderful effects of the love of God in a soul that is faithful to its impressions, and firm in the time of trial? Let us ever cultivate charity, submission to the Divine will, love to our fellowman, faith in God and hope of Immortality; and let us live each day, as if it was our last, and thus be prepared to enter into the land of rest, when we shall be called to leave this "vale of tears."

May our lives be blameless, every faculty active and at its work, and that our outward lives may be useful, and all our existence blameless and beautiful. May our lives be marked every day by some new lesson that we have learned, some duty that we have done, some faithfulness that we have accomplished; and at last, when our mortal pilgrimage is ended, may we leave behind us the memory of good deeds, and bear with us, a soul disciplined by the trials of life, and enlarged by its blessings. * *

Americus, Ga. June 7th, 1869.

Death of Rev. B B Halleck.

The name of this faithful minister, has long been familiar in our Zion It deeply pained us, when we learned a few days since, that he was literally *burned to death* recently on the Erie R. R. amid the rubbish of burning cars---caused by a terrible collision. Dear departed minister! though death approached thee in its most awful form, we doubt not, that Jesus was with thee. The *Christian Repository*, of Montpelier, Vt. says:

"We have to announce, with deep regret, that the Rev. Dr. Halleck whose death by burning, is chronicled in the daily papers, as among the sufferers in the late slaughter on the Erie Railroad, was a highly respected, and deeply beloved minister of the Universalist denomination, who has, for many years past, resided in the City of New York, or in that immediate vicinity. It is awful to think that, unwounded as he was, and in the calm possession of all his mental faculties, still he was so surrounded and hemmed in, by the broken timbers, that he could not get out, nor be extricated by those around him and perished by the flames which attacked his feet first. He was an excellent man and christian, and met his fate with Christian fortitude and resignation. He found his "faith good to die by" in that awful extremity. He was at the time of the accident on his way to Broome Co. N. Y. with his brother-in-law, Wheaton, to spend the Summer with him. He begged of Mr. Wheaton to leave him and save himself, and sent an affectionate farewell to his friends Dear Friend, Farewell."

The *Christian Leader*, of N. Y. says:

He was last seen by his own brother-in-law, through the window of the burning car, with his hands raised in the attitude of prayer, and the flames all around him. He was seen a moment thus, when he fell over, as if exhausted, and was dead!

☞ B. Lee, N. C. We do not send books, unless the money accompanies the order.

Dr. Andrews' book is not yet published.

☞ Jesse Baird, Ky. Dr. Andrews' book is not yet published. The sum of $1.25 received, and await your order. You owe $3 for *Herald*.

We send you our reply to walsh.

"Nothing can be well done that is done in a hurry," oracularly declared a certain pompous politician in New York, one day lately, on the steps of the City Hall. "How about catching fleas?" Asked a wag at his elbow. The politician was floored.

☞ Mr. Jas. S. Flanagan, is agent for the *Herald*, in Wheeling Va.

Poetry

For the Herald.

The Fountain of Grace.

There is a fountain deep and wide,
For all of Adam's race;
This fountain flows from Jesus' side
It's full of love and grace.

This fountain flows in every way,
Where sinful man has been;
It comes and bids the sinner pray,
And be redeemed from sin.

It flows into our every heart,
And brings redemption too;
If we will only do our part,
It will our hearts renew.

It makes us new in heart and life,
And makes us happy too.
It makes us cease from sin and strife,
While Jesus we persue.

The old man, Adam, is to die,
And all things will be new;
When we ascend to mansions high,
Our Savior's face to view.

Now let my Savior have the praise,
For all that he has done;
And lead me on through all my days,
Till I arrive at home. J. T. S.
Thomastan, Ga.

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Kingsville Mo ?
June 30th. 1869. }

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Rev. D M. Wooldridge, of Christian Co., Ky. writes: "The good cause is onward here. I preach two sermons a week, and will organize a new church of about twenty-five members soon, at a point where I have been laboring sometime."

The corner-stone of a new church was laid in Highstown, N. J on the 7th inst. Rev. Abel C. Thomas conducted the exercises.

The society at Lafayette, Ind. Rev. A. W. Bruce, pastor, has been established about a year, but is already in a condition of such prosperity, as to make its permanence assured. There is a church of seventy-nine members, and a Sunday-school.

A society named "Unitarian and Universalist" has been organized at Council Bluffs, Iowa, of which Rev. E Fitzgerald is the pastor.

Seven persons were lately added to the church in Paris Hill, where the Rev. Z. Thompson is laboring.

Rev. E H Chapin pays an income tax on 13,149.

The friends in Waterbury Ct. are about erecting a neat chapel.

Ten persons were received into the fellowship of the Church in Hudson N. Y. on Sunday, July 4th. Seven were young ladies and three were persons of nearly four-score. All the candidates were baptized by the pastor Rev. C. W Tomlinson

To Make Cows Give Milk.—A writer who says his cow gives all the milk that is wanted in his family of eight persons, and from which was made two hundred and sixty pounds of butter this last year, gives the following as his treatment. He says: "If you desire to get a 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 tried this daily practice, that your cow will give twenty-five per cent. more milk immediately under the effect of it, and she will become so attached to the diet as to refuse to drink clear water unless very thirsty, but this mess she will drink almost any time, and ask for more. The amount of this drink necessary, is an ordinary pail full each morning, noon and night. Four hundred pounds of butter are often obtained from good stock, and instances are mentioned where the yield was even at a higher figure.

Receipts

For Cash received for this paper since our last issue

		$	Paid to Vol	No
J J Raffin	Ga.	2	4	11
J C Tillman	"	40 cts.		
for Hicks and Burruss dis.				
Miss L C Coker	"	2	4	2
Rev M Gardner	Tex.	5		
for Jacob Cotton	"		4	11
J H Holtzclaw	"		4	11
and N Scales	"		4	1
W M King	N. C.	2	4	8
Abel Smith	"	2	4	8
M M Teague	S. C.	5	3	20
Dr J B Lindsley	Tenn.	5		Adv.
A W Webb	N. Y.	0,25 cts		
for extra papers.				
Jesse Baird	Ky.	1 25		
for Dr Andrews' book.				
J H Hefner	Ala.	2	3	12
Alex Gibson	"	2	3	12
Jas R Clarke	"	1	2	18
Pettingill & Co.	Mass.	7,50	Advs.	

The following have been received since the editor left home, proper credit will be given when he returns.

J J Gage	Tex.	$2
N F A Hatt	Ark.	3.50
A A Ellenwood	Fla.	40
for Hick and Burruss Dis.		
Mrs F L Pool	Ala.	2
W T Kirkland	"	2
Mrs James Rainsford	S C	2
Mr James Skipper	Fla.	5

Appointments

APPOINTMENTS FOR AUGUST.

Bro. Andrews expects to preach as follows:

Third Sunday and Saturday evening before, at Alford's Chapel, Ga.

Tuesday evening Aug. 17th. at Brooks Mills.

Wednesday afternoon or night at Troup Factory.

4th. Sunday at Camp Hill Ala. and in the evening at Sandy Creek.

EDITOR'S APPOINTMENTS

The editor of the *Herald* will preach as follows:—

Third Sunday in Aug. near Gainesville Ala. as Br are may appoint—morning and night.

In Marshallville, Miss. Wednesday Aug 18th at 11 o'clock A M as Br. Coleman may appoint.

In Louisville, Miss. Friday night, Aug. 20th.

In the Universalist Church of Winston county Miss. the 4th Sunday in Aug and the Saturday before.

In Columbus Miss. Tuesday and Wednesday nights Aug 24th and 25th.

☞ The friends, in the above places, will please have the meetings understood, and all necessary arrangements made.

The editor will preach the funeral of the child of Mr. and Mrs. Lindsey Leeroy, in the Universalist church at Notasulga, on the second Sunday in September.

Editor's Appointments in Ga.

In County Line Baptist Church, Troup Co., Thursday night, Sept. 16th.

At Alford Chapel, Meriwether Co. the 3rd Sunday in Sept., morning and night, and the Saturday night before.

On Sunday morning a discourse on baptism will be delivered, after which, the Lord's Supper will be celebrated. In the afternoon of the same day, several candidates will be immersed. We hope the friends will be careful to have these meetings *well understood*.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

The editor will preach in the Universalist church at Notasulga, on the Second Sunday in every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

Fourth Sunday in every month, at, or near, Adairsville, Cass Co. Ga.

Bro. Strain will preach the funeral of the late Mrs. Mary Norton, consort of Dr. Norton, on the fourth Sunday in August, in Jackson Co. N C. He will also preach on the Saturday before, as Bro Norton may appoint.

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 years 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.*

UNIVERSITY OF NASHVILLE—MEDICAL DEPARTMENT.

THE TWENTIETH COURSE OF LECTURES will commence on the FIRST DAY OF NOVEMBER next. The Preliminary Course commences on the FIRST MONDAY IN OCTOBER.

Theory and Practice—William K. Bowling, M. D.

Obstetrics—Charles K. Winston, M. D.

Chemistry—J. Berrien Lindsley, M. D.

Surgery—William T. Briggs, M. D.

Institutes—Thomas L. Maddin, M. D.

Clinical Medicine—William N. Nichol, M. D.

Materia Medica—John H. Callender, M. D.

Anatomy—Thomas B. Buchanan, M. D.

Surgical Anatomy—Van S. Lindsley, M. D.

Demonstrator—Henry M. Compton, M. D.

FEES.—The American Medical Association at the meeting in May last at New Orleans passed a resolution that no school charging less than $120, (while it favored by a large majority $140,) should be represented in that body, nor should graduates of such schools be recognized—therefore the tickets for the full course of lectures is $140; Matriculating $5; Dissecting $10; Graduating $30

For additional information apply to J. BERRIEN LINDSLEY, Aug. 15 Dean of the faculty.

LAND AND RESIDENCE FOR SALE.

I offer for sale my plantation on which I reside, one mile west of Notasulga, containing 300 acres, and the privilege of another 100, if desired. The present growing crop, embraces 80 acres in cotton, and 60 acres in corn, which will be sold with all my stock—mules, cattle and hogs. I have on the place, a good gin, and screw, conveniently situated for custom The country around is quite healthy, and schools and churches are convenient. I will take pleasure in showing my place to any one who may wish to purchase.

SAMUEL HENDERSON.
aug1tf Notasulga Ala.

VOICE TO THE BEREAVED

OR COMFORT IN SORROW!

The substance of a discourse delivered at Locust Hill, Onslow Co., N. C. Sunday morning, May 21, 1868, by John C. Burruss. Sent by mail, anywhere, for 10 cts.

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The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality. —Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodions and Organs to be found in the United States.—Graham's Magazine.

Having used one of Water' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray. Principal Brooklyn Heights Seminary.

We have two Waters Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

Horace Waters, Esq—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

Musical Doings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodions. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that this instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15–tf.

WANTED AGENTS FOR

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Wm. G. Webb, Editor and proprietor. tf.

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This debate was held in Miss., between Rev. D. B. Clayton, Universalist, and Rev. F J. Sledge, Baptist Universalism as usual, shows its invincible strength. Sent anywhere by mail, for $1. Address D. B. Clayton, Columbia, S. C.

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Don't Fail Worth a Cent.

"Brick" Pomeroy has placed the business management of his papers, in the hands of C. P. Lykes, an experienced publisher, and now *devotes his entire* time to the duties of the sanctum, where, relieved of business cares, he is making his giant weekly, Pomeroy's Democrat, the most readable paper ever printed. It is sharper than the La Crosse Democrat ever was—more than *red-hot*, and full to the brim of laughable humorous articles, Saturday night chapters, and those *peculiar editorials* none others can or dare write. Send for sample copies, or subscribe by sending for it to the editor or publisher, P. O. box 5,217, New York City. He pays five hundred dollars cash for the largest club sent in before the 16th of September! The reports of Pomeroy's failure, are simply stories started by those who do not like his giant paper or his *red hot* style of editing a paper opposed to bondholders and official corruption. jul1 1t.

WANTED.

A good cook, washer, and ironer—white one preferred—good wages. Apply at this office. tf.

TWO OPINIONS;

OR

Salvation and Damnation

"How long halt ye, between two 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.

TABLE OF CONTENTS.

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 Testament 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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L. F. W. Andrews.
Americus Ga.
Apr. 15–tf.

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ju.1tf.

Georgia Convention of Universalists.

There will be a meeting of this body at the Plains of Dura, Sumpter Co. Ga., commencing on Thursday the 30th day of September next, and continuing four days, including the 1st Sunday of October. Ample arrangements will be made for the accommodation of all who may be present, and a general and cordial invitation is hereby extended to the friends scattered abroad to participate in the Gospel Festival of the occasion.

Ministering Brethren, Kendrick, Burruss, Andrews, Strain, Clayton, McMorris, Lewis, Ryno, Corley and others, are hereby summoned to appear, and participate in the deliberations and labors of the convocation.

July 8th. Per order.

☞ Subscribers will please not us when they remove from one office to another, that the *Herald* may be directed accordingly.

Poetry.

A Pretty Little Alphabet FOR PRETTY LITTLE LADIES.

A is Miss Alice, the belle of the ball,
B is her boot, with heel three inches tall,
C is the chignon she puts on her head,
D is the dye used to turn her curls red,
E is the ear, which is wax as a dolly's
F is the fashion which prompts all these follies;
G is her glove, of the daintiest kid,
H is her hand, which is tickly hid,
I is the impudent look of the lass,
J is her sham jewelry—tinsel and glass,
K is a knot of false hair, don't defend her,
L is the tight lacing, to make her waist slender,
M is the mode she dressed in to night,
N is her neck, made with pearl-powder white,
O is an ornament put on with grace,
P is the paint that plasters her face,
Q is the quaintness of Fashion's mad freaks,
R is the rouge Alice put's on her cheek,
S is the stocking displayed when she walks,
T is the false teeth she shows when she talks,
U is unreality—bane of the age,
V is the vain feeling that makes the rage
W is the wickedness, wantonness, waste,
X is the excess of ladies of taste (?)
Y perhaps, is you, my ingenuous youth,
Z who're a-my and think Beauty Truth.

For the Herald.

Does God Blame the Human Race For Their Errors and Wrongs?

Is it reasonable to suppose, that the Creator and Ruler of the Universe, who knoweth all things, and who has control over all things, should blame his children for the errors they commit? I know it appears very plain to our minds, that we are palpably to blame for the many sins and wrongs that we are daily committing. The Sun appears to us, to rise and set, but has it not been ascertained beyond doubt, that it is the turning of the earth on its axis, that causes the appearance of the rising and setting of the Sun. Yet there are many, who still believe that the earth stands still and that the Sun really rises and sets. Just so, it appears to me, that human beings in their ignorance, blame each other for wrong doing, and believe that God blames us too. I know from the stand point that we behold each other, it appears as plain to us that we are to blame for the wrongs and sins we commit, as it does to us, that the Sun rises and sets. The time has been, when the whole human family believed that the earth was a flat surface, and stood perfectly still, and Galileo was sentenced to severe punishment, for giving it as his opinion, that it was round, and turned on its axis, but we are gradually emerging from darkness into light, and with what joy and grandeur do all new discoveries break in upon our minds. But to return; could we but go back and search out the first causes that induce mankind to commit the many crimes and vices they are guilty of, and trace out the various causes one after another, until some awful deed is committed; could we, I say but analyze ourselves, and the whole human family, I think we would then be better prepared to see, that no blame should be attached to individuals for the wrongs that they are guilty of. Let us take into consideration, the difference in the organization of different individuals, the circumstances and evil influence by which many are surrounded; the strength they have to resist, those influences, the many weak points we have inherited from our fore-fathers, and the evil habits that gradually grow upon us unaware, which seem to be as difficult for some to overcome at once, as it would be for them to pass through a mountain. It is true, that habits when they are deep-seated, are indeed like second nature, and it is only by the most constant and unceasing exertions, or a change of circumstances, that they can possibly be overcome. In fact, the exertions that are sometimes required to overcome habits that are deep-seated, and of long standing, are so many, and so great, that even the strongest stoutest hearts will sometimes give way to them. No man would go into such evil habits, if he had the smallest idea that they would become so hard to resist, or would lead them to commit such desperate deeds as they sometimes do.

Let us trace evil back to its source, and we will generally find that ignorance is the first cause. But some will say, that if we are not to blame or wrong doing, we certainly ought not to be punished for it. But such is not the case. Punishment, and correction should be inflicted just the same as though we were actually to blame; but it should always be inflicted with a view to benefit, or make better, and not from any feelings of revenge or ill-will. Punishment causes us to reflect more seriously upon the course we have been pursuing, and is well calculated to teach us lessons of wisdom.

Our course is onward and upward, and though it may sometimes be retarded, and we may even appear to go backward rather than forward, yet it is only for a season. Our retrograde steps will all eventually prove for good. *Progression* is as natural with the human race, as the growth of children and of vegetation, and all the sins and trials and difficulties that we meet with, are only stumbling blocks in our path, that we will gradually surmount, as we advance in knowledge and wisdom. Kate.

Notasulga.

The Devil.

A most remarkable and conspicuous personage, who may be considered as an inmate of the popular theological temple, I have not as yet specifically noticed. I allude to the being called THE DEVIL. This potent personage has been active in establishing his portion of the kingdom as any influence which we have as yet considered. But it is well to analyze the term "Devil," so that we may arrive at a more familiar acquaintance with his origin and disposition. This term is synonymous with *satan*, which latter is derived from *shaitan*. This originally signified almost *nothing*, but was generally used in a loose and ungarded manner, meaning spritely, godly man, defied spirit, disease, *more mania*, evil-doer, &c. All of these significations are comprehended in various expressions in the Bible, such as satan, death, devil, &c. But even in the Bible, *devil* signifies evil, wickedness, abomination. And when this evil deity is represented as "going up and down the earth," or going about like a roaring lion seeking whom he may devour," the word "devil" is nothing more than a figurative personification of evil. As a proof of this, every discerning person can see that he creates the most tumult and disturbance where ignorance and superstition, abound to the greatest extent.

The terms "hell," "devil," "satan," &c., have created more fear and superstitious apprehension than any others contained in the whole Primitive History. But as has been shown, they were intended to express only that which the uncultivated inhabitants of the earth created by false conceptions of the manifestations of nature, and of the character and attributes of man. Therefore they should be regarded with at least as much respect as any oriental, poetical, mythos, merely because of the imaginative and marvellous conceptions which they exemplify.

While I am speaking thus, I feel a constant and insuppressible yearning for the elevation of every mind to that degree of mental discernment in which these things which I relate might be equally known to them, and equally discarded by them. This would be a benefit to man, because he would then be restored to communion with the sublime teachings of his nature within, and of nature without, the happy results of which would not only be experienced in the present, but more perfectly in higher spheres.

NATURE'S DIVINE REVELATIONS.

Effyplings.

When was beefsteak the highest? When the cow jumped over the moon.

"Biddy, did you put an egg in the coffee, to settle it? "Yes, mum I put in four; they were so bad, I had to use the more of them."

A married lady being asked to waltz, gave the following sensible and appropriate answer, "No, thank you sir. I have hugging enough at home.

"Prisoner, you have heard the complaint for habitual drunkenness, what have you to say in your defence?" "Nothing, please your honor, but habitual thirst."

"Mike, an' is it yourself, that will be arter tellin me how they make ice creams?" "In truth I can; don't they bake them in the cowld ovens, to be sure?"

"Are those bell ringing for fire?" inquired Simon of Tiberias. "No, indeed," answered Tibe, "they have got plenty of fire the bells are ringing for water."

The first question that disturbed man was the woman question, and it bids fair to be the last.

"Bob," said a facetious farmer, to his son, "we had a pretty hard day's work yesterday; now let's have a game of chopping wood."

A MAXIM.—Courtship is bliss, but matrimony is blister

The paper having the largest circulation—the paper of tobacco.

What is better than a promising young man? A *paying* one.

A WOODEN WEDDING—marrying a blockhead.

Ye Aged Bachelor.

When I remember all
The girls I've met together,
I feel like a rooster in the Fall
Exposed to every weather.
I feel like one who treads alone
Some barnyard all deserted,
Whose oats are fled—whose hens are dead.
And off to market started.

In a Fix.

The following circumstances happened in Cedar County, Iowa.

A certain young man being out on a courting expedition, came home late on Sunday evening, and in order to keep his secret from his young acquaintances, determined to be at home bright and early on Monday morning. Mounted on his horse, dressed in his fine white summer pants, and other fixings in proportion, he arrives at the residence of his inamorita, where he is kindly received, and his horse properly taken care of, being turned into the pasture for the night. The night passed away, and three o'clock in the morning arrived. Three o'clock was the time for him to depart, so that he might arrive at home before his comrades were stirring. He sallied forth to the pasture to catch his horse but there was a difficulty—the grass was high and loaded with dew. To venture in with white pantaloons on, would rather take the starch out of them and lead to his detection. It would not do to go in with his white unmentionables, so he made his resolve: he carefully disrobed himself of his "whites," and placed them in safety on the fence, while he gave chase with unscreened pedals through the wet grass after the horse.

Returning to the fence where he safely suspended his white unmentionables. O! *horrible dictu*! what a sight met his eyes! The field into which his horse had been turned was not only a horse pasture, but a calf pasture too, and the naughty calves, attracted by the white flag on the fence, had taken themselves to it, and calf like, had eaten them up—only a few well chewed fragments of this once valuable article of the wardrobe now remained—a few shreds—just sufficient to indicate what they once had been. What a plight was this for a nice young man to be in!

It was now daylight, and the farmers were all up, and our hero far from home, with no covering for his traveling apparatus. It would not do to go back to the house of his lady love, neither could he go to town in that plight. There was only one resource left him, and that was to secrete himself in the bushes until the next night, and then get home under the cover of darkness.

Safely hid, he remained under covered of the bushes for some time, and it may be imagined that his feelings towards the calf kind were not of the most friendly character; but ere long his seclusion was destined to be intruded upon.

By and-by, the boys, who had been out to feed the calves, returned with his identical white garment which adorned the limbs of their late visitor.

They were mangled and torn to shreds. An inquest was immediately held over them. Some awful fate had befalled the young man. The neighbors were summoned to search for the mangled corpse, and the posse with all speed set out with dogs and arms. The pasture was thoroughly scoured, and then the adjacent thickets, when lo! our hero was driven out from his lair by the keen scent of the dogs all safe, alive and well, minus the linen.

An explanation then ensued at the expense of our hero, but he was successful in the end, and married the lady, and is now living comfortably in one of the flourishing towns of Iowa.

A reporter, in deribing a Masonic procession a short time since, said, "the procession was very fine and nearly two miles in length, as was also the prayer of the Grand Chaplain."

"I wish you had been Eve," said an urchin to a stingy old aunt, proverbial for her meanness. "Why so?" "Because," said he, "you have eaten all the apple, instead of dividing it with Adam."

I love be not thy chiefest motive, thou wilt soon gro weary of a married state, and stray from thy promise, to search out thy pleasure in forbidden places.

Symptoms of old Baldishness.

A Scotch paper is responsible for the following:

When a woman begins to drink her tea without sugar—that's a symptom.

When a woman begins to read love stories abed—that's a symptom.

When a woman gives a sigh on hearing of a wedding—that's a symptom.

When a woman begins to say that she has refused many an offer—that's a symptom.

When a woman begins to say what a dreadful set of creatures men are, and that shouldn't be bothered with one for all the world—that's a symptom.

When a woman begins to have a little dog trotting after her—that's a symptom.

When a woman begins to have a cat at her elbow at meal-times, and gives it sweetened milk—that's a symptom.

When a woman begins to be ashamed to take off her bonnet in a gentleman's company because she has no cap on—that's a symptom.

When a woman begins to say that a servant lass has no business to have a sweetheart—that's a symptom.

When a woman begins to rub her fingers over the chair and tables to see if they are dusty—that's a symptom.

When a woman begins to go to bed with her stockings and a flannel night cap on—that's a symptom.

When a woman begins to put her hand before her mouth when talking to any one, for fear that they should see she's losing her teeth—that's a symptom.

When a woman begins to talk about rheumatism in her knees and elbows—that's a sure sign.

When a woman begins to find fault with her looking glass, and says that it does not show the features right—that's a symptom.

When a woman begins talking about cold drafts, and stops up all the crevices in the doors and windows—that's a symptom.

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☞ Rev. D. S. Jontz, is general agent for the *Herald*, in Texas.

The Image of the Earthly—The Image of the Heavenly.

This is a world of vicissitudes—of constant mutations—here we have no abiding city. To-day we are in prosperity—to-morrow, in adversity; to day we are enjoying the society of loved ones of our hearts—to-morrow they leave us. So true are the words of the inspired Psalmist: "As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof shall know it no more."

This is the condition of all the race: All mankind bear the image of the earthly, and (the same) all shall bear the image of the Heavenly."

1. What is it, to bear the image of the earthly? We answer (or frailty) to be in our condition of flesh and blood, and so, to be sinners.—All these conditions mortality and subjection to vanity are inseperable from a state of imperfection. We cannot conceive how it *could* be otherwise; for were it otherwise, the condition of those thus exempt from mortality and subjection to vanity, would be one perfection, and by consequence, they could no longer be said to bear the image of the earthly, but they would at once be immortal -incorruptible.

In Genesis ii. we read: "And the Lord God formed man of the *dust* of the ground;" and in Psalms (ciii.) "For He knoweth our frame; He remembereth that we are *dust*."—This is the earthly condition, and universal experience demonstrates that this very condition of the earthly, described by the apostle, is a subjection to vanity. "The just man [Adam, and as many as partake of the Adamic constitution] is of the earth [the dust] earthly."

2. All mankind bear the image of the earthly, for all are descended from, and of course, bear the image of the first man, who, we are informed, is of the earth, earthly. All mankind bear the image of the earthly, because all have sinned, and do sin. Were we not bearers of the image of the earthly, we should know nothing of death; but as it is, our loved ones leave us, and our hearts bleed with anguish.

Where are those familiar faces which erstwhile delighted to behold? Where are those smiling countenances which formerly welcomed our approach? Those loved ones—"bone of our bone and flesh of our flesh—have returned to dust, and we are left to mourn. All of human kind are bearers of the earthly.

3. What is it, to bear the image of the Heavenly? To bear the image of the Heavenly, is to bear the image of Christ. And it is a subject of joyful reflection, that there exist a goodly number of these, who having tasted of the fruit, act out in their lives the blessed Teachings of the Gospel, and so may be said to bear, though in an imperfect degree, the image of the Heavenly. But our apostle, in the context is describing the Resurrection of the dead, and thus by the bearing of the image of the Heavenly, he would have us understand *the being made alive in Christ*—"the first fruits of them that slept, do sleep, or shall ever sleep! Those who bear the image of the Heavenly in the Incorruptible World, "are equal unto the angels, and are the children of God, being the children of the Resurrection." Thus to bear the image of the Heavenly, is to be assimilated to our Blessed Lord, in a sense infinitely superior to the best and brightest experience of the most matured Christian dwelling among mortals,—for says the Apostle, "As is the Heavenly, such are they also, that are heavenly."

4. How many shall bear the image of the Heavenly? St. Paul emphatically declares to us, who they are, that shall bear the image of the Heavenly: the same "we," first bearing the image of the earthly, SHALL ALSO bear the image of the Heavenly. We have seen that all mankind bear, or have borne the image of the earthly, and so, according to express apostolic declaration, all mankind shall bear the image of the Heavenly; "And as we have borne the image of the earthly, we shall also bear the image of the Heavenly. All mankind shall bear the image of the Heavenly, because, in the Resurrection World all shall be pure and holy. (Luke xx: 35.) This purity and holiness the apostle depicts in his description of our being raised in incorruption, in glory, in power.

The discussion is now narrowed down to this point—ARE ALL MANKIND raised from the dead? We have seen very clearly, that as many as are raised from the dead, are raised in INCORRUPTION, in GLORY; and now the opponents of Universalem on the Apostolic Teaching, in order to avade the force of the apostle's arguments, that as many as shall be raised, shall bear the image of the Heavenly, *in all consistency* have to go over at once, to the ranks of *annihilationists*,—we do not mean *all* of the "*destruction ists*," so called, for some of the latter believe in the resurrection and subsequent destruction (!!) of those whom they regard to be the wicked. We say,—in order to evade the force of the Universalist [apostolic] argument, our opponents, who advocate endless misery, cannot be consistent, without going over at once, into the ranks of those [annihilationists] who believe not in the Resurrection at all.

J. L. C. C.

The Destiny of the Negro in America.

For the Herald.

Bro. B.:—In your last letter, (private) you remarked that the negroes seem to grow more thrilling, and you hardly know "what is to be their future destiny;" and query "whether they are not eventually to be crowded out by the white man, like the Indians?" Being somewhat acquainted with the negro character, and having thought somewhat upon the subject, you suggest, I have come to some conclusions, temporary, at least, which I will submit to you. My idea in regard to the future of the African race in this country, is, that it is destined either to become amalgamated with whites, and finally to be lost in them, or to remain separate, and *finally* to *become extinct*. The former amalgamation, seems wholly improbable.—First, because of natural prejudice, and instinctive repugnance on the the part of the white race. The experience of two hundred years, has not advanced one step towards such a result, or removed a single obstacle. And under present relations, and conditions of the African race, illicit and licentious connections undoubtedly will be exceedingly rare.

There has ever been a just and natural repugnance, founded on evident, and widely marked, differences of the two races, to enter into marriage relations with the negro, on the part of the English, and their colonial descendants. Nowhere, have the English colonists, freely intermarried with their barbarous neighbors:—and God forbid that our people should ever do so. I have been in Mexico and Central America, and witnessed the results of the intermarriage of civilizees and barbarians—the Spanish and Indian—The barbarism remains in *fact* no matter what the name may be. In Brazil, it has been intermarriage with Portugues, Negro and Indian, resulting in a mongrel race, incapable of civilaztion.

The whole of Mexico, Central America, and nearly all of the South America, and in fact, in every country where European colonists have intermarried with the native barbarians, civilization is under an eclipse, which threatens to become total—This, we Americans understand, and hence, I conclude, that amalgamation with the Negro is a moral impossibility. Therefore it is not needful for me to speak of what would be the inevitable result of the Negro, could it occur.

The African race, so far as it exists at all in this country, will remain separate, as such, and take its chances with the superior (white) race. No it seems to me, to require no gift of prophecy to see what must be the inevitable result. Can a people, such as our Negro population is, semibarbarians, without acquired or inherent skill, and that intellectual force and momemtum, which generations of noble ancestry impart, complete with a people, who have all the skill and strength that matured civilization can secure? The answer is evident to any one. Life is everywhere, a struggle for existence; and the weaker must always, in the long run, succumb to the stronger. The Indian, everywhere, disappears before the American white man. Since the purchase of California and New Mexico, the struggle has been going on there between the superior and inferior—the white man and Mexican: and the Mexican element is fast diminishing, and is destined to total extinction.

The same order is sure to follow, and the same results to occur, in the Southern States. Nor is it unnatural or strange that it should be so. For the negro is naturally, improvident, and makes provision only for the present, as a general thing. His self control is small, and his passions will drive him to constant excesses. His physical condition and surroundings, will not be as favorable to health, as formerly. The race will become less prolific, disease and mortality, among children especially, will be greatly augmented. Falling sick, they will be without the means and skill necessary to restoration, to health. By his superior, the negro will be crowded into inferior tenements, localities and vocations, with less compensation where he will be obliged to live upon inferior diet, air, and water, thus inducing disease with all its attendant, and ever-increasing ills. This has been the lot, to a great degree, of the free Negroes in the Northern States. Hence, the causes of their slow increase, if no actual decrease in numbers. Why it shall fare otherwise with them in the South, remains to be shown. Grant that the negro race is prolific,—Still, I think there is a mistaken notion in regard to the ratio of their increase. But reference to the census, it will be seen that the increase of the whites is very much greater in proportion, than that of the Negroes. In a condition of slavery, it was more than that double, what it has been in freedom.

Again: If the Chinese are introduced into the cotton, rice, and sugar-growing regions of the South, as laborers, the Negro will have another formidable competitor: For the Chinaman,—emphatically, a workman—has skill, patience, persistence and endurance, beyond almost any other nationality. They as a people, are economical, temperate, and lovers of money, and as laborers, I know of no people that can compete with them. If they are permitted to come here and do our work, they must be protected in their person and property. A problem may arise, in case of amalgamation of Chinese with African. That, I will not anticipate.—Looking forward then, through the years, I see the inevitable fate of the African, in this country to be total extinction.

You will say, that this is a sad conclusion—I admit it, and would, I could see it otherwise. But with the facts now before me, I see no other way open, through which they may pass to nationality, civilization and perpetuity. And yet, I think it more than probable, that some of the race, and at last, the remnant, will carry back to their native country, some of the germs of our civilization, art and science, that will unfold there, and make African and the African race, something better than they otherwise would, or could have been. This is but history repeating itself.

Your &c. A. G.

For the Herald.

Sin and its Results.

BY D. B. CLATON.

NO. 2.

Having ascertained in the former article, of this proposed series, that sin consists in "a transgression of the law," we proceed, in the second place, to inquire what constitutes "a transgression of the law?" Does the *transgression*, and hence the *sin*, consist in a noncompliance with the requirements of the mere letter of the law? Or are we to look behind the mere act, for the element which gives to the act its character, as being sinful or otherwise? Most plainly, to our mind, the latter. The law says: "Thou shalt not steal." Now, suppose my neighbor has some piece of property, say, if you please, a fine horse, of which I desire to possess, myself. I have no great scruple suppose, as to the means I employ for the accomplishment of my object. I would, were it not for fear of detection and punishment, go to his stables at night, and take him away by stealth; but being too cowardly to take this risk, I go to my neighbor with a horse which I know to be worth only half as much as his, and by wilful misrepresentation, induce my neighbor to exchange with me, he acting under the impression that he is getting as good a horse as the one he is letting me have, and that he is conferring a favor on me, without detriment to his own interests. Such transactions occur very frequently among men. In this case I will not have violated the letter of the law; I would only have made, so far as the intrinsic money value of the horses is concerned, a very profitable trade. But in the sight of heaven, and at the tribunal of conscience, and measured by the intent, and spirit of the law, am I not a thief, to the extent to which I have deliberately taken value from my neighbor without giving him value in return?

Again the law says: "Thou shalt not kill." Suppose now, I am passing along the banks of a swolen river; and I come upon a dear friend who has fallen into the stream, and who is struggling for life without much prospect of success: thinking to render him needful assistance, I lay hold upon a piece of timber, with the design of dropping it into the water by his side, and thus enabling him to lay hold upon the means of deliverance from his perilous condition, and to come safely to the land; but to my great horror and grief, when I plunge the buoy into the stream, instead of falling by his side, it strikes upon his head, and he sinks beneath the angry flood, to rise no more. In this case, the very means that I had instituted for the saving of my friend's life, has been the means of destroying his life. Then I have transgressed the letter of the law. But am I a murderer? Surely not. God and men would acquit me of the charge.

But let us reverse the foregoing case. Instead of a friend, I find my bitterest enemy struggling in the stream: feeling that now is a good time to rid myself of my enemy, I seige the timber that might be used by him, if in his possession, for a buoy, and with murder in my heart, and muttered curses on my lips, I make a plunge at his head, intending to send him to the bottom; but, as in the former case, I miss my aim, the buoy falls harmlessly at his side, he lays hold upon it, and instead of becoming the victim of my malice, comes safely to the land, and is rescued from a watery grave, through the very means by which I sought to compass his destruction. How stands the case in this instance? Am I not a murderer? Yea verily. What saith the Scriptures? Ans. "He that hateth his brother is a murderer." 1 John iii: 15. Not he that taketh his brother's life; but at that beareth in his heart that deadly hatred which being carried out to its legitimate results, would cause him to rise up against his brother and slay him, as did Cain, he is a murderer. Listen to him who taught as one having authority, and not as the scribes.

"Ye have heard that it was said by them of olden time: "Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Mat. v: 27, 28. From this authority there is no appeal; and the language is too clear to be misunderstood. "Sin is the trangression of the law;" and the transgression is not determined by the degree of conformity or nonconformity to the letter of the law, but by the design which gives rise to the action. We would press this idea home to the heart and conscience of the reader. Think not that, in your dealings with your fellowmen, you have discharged your duty when you have complied with the letter of the law. Before human tribunals you may go free of punishment, when you keep within the letter of the law, although your conscience may convict you of criminal intentions; but not so before the bar of Heaven. "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Saml. xvi: 7. If God looks into the heart, and sees that it is filled with the *love* of sin, and with sinful desires, he will have no regard to acts of piety, or benevolenc performed from worldly considerations; but will treat the sinner as though he had perpetrated the acts from which he has refrained only from considerations of policy; for the Psalmist says; "If I regard iniquity in my heart, the Lord will not hear me." Ps. lxvi: 18.

Columbia S. C.

WHITEWASH FOR OUTSIDE WORK. Take of good quick lime half a bushel, slack in the usual manner, and add one pound of common salt, half a pound of sulphate of zinc (white vitriol,) and one gallon of sweet milk. The salt and the white vitriol should be dissolved before they are added, when the whole should be thoroughly mixed with sufficient water to give it the proper consistency. The sooner the mixture is then applied the better.

A correspondent of the Utica *Herald* finds nothing equal as a destroyer of lice on cattle to a strong suds of soap and rain water, to which is added common salt. This is applied by rubbing thoroughly over the animal.

☞ A. A. Ellinwood, is general agent for the *Herald* in Fla.

Letter From Mr. Dargan on The Chinese Question.

The following letter from a son of Judge Dargan, of Mobile, now residing in California, will be read with interest:

San Francisco, July 3rd, 1869.

Gen. Jas. H. Clanton, Montgomery:

Dear General: As the "Chinese Labor Question" is being agitated in the South at present, I thought I would write you in regard to it, giving my experience, &c. since my arrival in California, some ten months since. It is a settled question that a new system of labor must be inaugurated in the South, before it can recover from the fearful state that it is now in, and Coolie labor is the only kind that can bring about that much desired result. It will have to come, and the sooner the better.

We have now in California considerably over one hundred thousand Chinese, and they are pouring in by thousands every month. They are gradually filling up all places where labor of any kind is desired. They are employed in all the mills and factories of the whole state, and have cheapened labor more than any other class could have done. They are skilful workingmen, and industrious and frugal—the very class for our country. They can be employed to great advantage, and at exceedingly cheap rates, and once employed they will work faithfully, and not bother themselves about suffrage. They are very apt, and can live on less than any race under the sun.

The South will now have to employ them, and I feel confident that they will be cultivating our lands before twelve months, if not sooner. If there were a half million Chinamen in Alabama to day, I venture to say that within two years our country would be prosperous, new lands cultivated, the rich farms now lying idle, would bloom again, our commerce would flourish, and we would talk of "hard times" as things that had been, but would never return. Those are not only *my* views, General, but every one posted on the subject, with whom I have conversed, says the same.

* * * * * *

Very truly yours,
MORO DARGAN.

THE SECRET OF LIFE.—How many take a wrong view of life, and waste their energies and destroy their nervous system, in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away. It is not wealth or high station which makes a man happy.—Many of the most wretched beings on earth have both; but it is a radiant, sunny spirit which knows how to bear little trials, and enjoy little comforts, and which thus extracts happiness from every incident of life.

Every parent is like a looking-glass for his children to dress themselves by. Therefore, parents should take care to keep the glasses bright and clear, not dull and spotted, as their good example is a rich inheritance for the rising generation.

A CHRISTIAN'S DUTY.—The Christian has, when alone, his thoughts to watch; in the family, his temper; in company, his tongue. It will be his endeavor to illustrate his devotion in the morning by his action during the day.

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*.

Jealousy violates contracts, dissolves society, breaks wedlocks, betrays friends and neighbors; as body is good, and every one is either doing or designing them a mischief.

The Herald:

JOHN C. BURRUSS,

Editor and Proprietor.

S. J. McMORRIS J. L. C. GRIFFIN
E. F STRAIN, T. TWIST,
B. B. CLAYTON.

CORRESPONDING EDITORS

Notasulga, SEP. 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.

☞ Mr. Jas. S. Fanagan, is agent for the *Herald*, in Wheeling Va.

Letter from the Editor.

Dear Herald:—Believing that our readers still have an interest in the great and good cause for which we plead, we proceed to state, that we left home on the 4th. inst. *en route* for this place, in compliance with a request from Bro. Shearer, who resides in this young and rapid growing city. On arriving at Montgomery, we expected to take a boat for Selma but were disappointed, and were told that none was expected for two days.

As our appointments at different places, had been fixed, we had no time to lose, in expectancy of a boat, and therefore were forced to the disagreeable necessity of staging it by night, to Selma, a distance of fifty miles. On the morning of the 5th. at 8 o'clock, we reached Selma, and found that no train would leave for Meridian until 2 o'clock P. M. We therefore lost six hours in Selma, waiting for time. The trains on the Selma and Meridian road, drag along at very slow speed, taking *eight hours and a half*, to run 107 miles.

We reached Meridian at half past 10 o'clock at night, and sought lodgings at the Ragsdale House, a well-kept establishment. The next day we were received at the house of Bro. W. W. Shearer, a zealous Universalist, where we now unite. Universalism is not much understood in this place, it having been preached here only a few times. As is usually the case, in such instance much prejudice exisis against it. But with perseverance and well directed zeal, this will be overcome.

Bro. Shearer says he is determined to build a church here. When this is done and a stated ministry established, we may expect to see a more hopeful state of things. The population of Meridian is constantly increasing, and many think it will one day, be a large place. It has a population of 5000, and improvements are going on: Five Rail Roads centre here.

THE CROPS.

The Crops along the route, so far as we noticed, were generally good, and if no disaster occurs, a large yield will be the result. Between Selma and this place, the lands are fine, being for the most part, a black, prairie soil. Such Sections, however, are quite liable to chills and fevers, so that what a man makes on one hand, is sometimes more than overb lanced by these disadvantages.

We leave in the morning for Scooba, and thence to Dekalb, Gainsville Louisville, Webster and Columbus, at all of which places, we have appointments to preach. There are some true and tried friends of our cause in Miss., and though the war impovished them much, we think they will soon rally, with a determination to keep the banner of universal salvation unfurled to the breeze. They much need the regular labors of a *prudent persevering minister*. May they soon be thus supplied. Then may we indeed expect to see "the wilderness and solitary rejoice and blossom as the rose."

Let action constant action, be our motto, and victory will perch upon our banner.

"An Angel's wing would droop. if long at rest,
And God, himself, inactive, were no longer blest."

JOHN C. BURRUSS.

Meridian, Miss.

The Georgia Convention.

Considerable interest is being taken, in the approaching State Convention of Georgia Universalists, which is appointed for the 1st Sunday of October and Thursday previous, at the Plains of Dura Sumpter County, Ga. ten miles west of *Americus*: and it is expected and believed that a large crowd will be in attendance from abroad. Delegates from all the organised societies in the State should be in attendance, and the brethren and sisters generally, wherever scattered, are respectfully urged and invited to attend. The friends at the Plains will make ample arrangements for the accommodation of all who may come, and it is their hope that the occasion will be truly a "Feast of fat things"—a *Pentecostal* Festival, long to be remembered by the faithful disciples of our Holy Faith.

Brethren of Alabama and adjacent States are embraced in the invitation hereby given.

N. B. The Stated Clerk of the last Convention will please be present with the minutes of the last meeting, or send the same. to the care of Bro. Andrews, Americus, Ga. prior to the 30th. day of September.

The "Two Opinions."

In answer to numerous correspondents, the undesigned will state that he intends, if possible, to have his work *ready for delivery*, by the first of October ensuing, and that *cash* subscribers will be first served with their copies, by the earliest opportunity. Those who desire the work must so signify to me immediately at Americus Ga. or to Bro. Burruss, Notasulga Ala. as it will be necesary to know how large an edition to publish. L. F. W. ANDREWS.

Sept. 1 1869.

For the Herald.

A Special Request.

To Elder B. T. Tharp, Perry Ga.

Dear Sir.—A friend has placed in my hands a pamphlet copy of your "Biographical Sketch and Sermon of Elder Jacob King," together with your Funeral Sermon on occasion of his death, and published by Elder Wilkes. Sept. 1864.

In this pamphlet, page 8, I find the follow remarks:—

"He possessed a ready wit and great power at repartee. His friends remember a certain occasion, when having heard a sermon from a Universalist preacher, he demolished all the preacher had said, in one single, short, pithy sentence."

On page 25th. of your pamphlet, first paragraph, you repeat the same idea, as follows:—

"On one occasion, when he had gone to hear a Universalist preacher when the Rev. gentleman closed, he arose and taking his hat to depart, in one short pithy sentence, logically uttered, turned his whole effort into ridicule and contempt."

Now Bro. Tharpe, although nearly five years have elapsed since the publication of your pamphlet, it is not probable that you have forgotten the "short, pithy sentence," which had such invincible power as is represented. I therefore respectfully request that you will at your earliest convenience, put me in possession of the same, *verbatim et literatim*, that I may "communicate the same to the brethren" abroad, for their spiritual edification and "instruction in right cousness."

You will also please give me the name of the poor Universalist preacher whose best effort was turned, so unceremoniously into "ridicule and contempt." On strict enquiry, in the region of Elder King's labors, I have not been able to find one person who has ever heard before of the circumstance, and it is a marvel to me that you have not given all the facts in detail, for the good of souls who are "perishing for lack of knowledge."

If you will not do this, on this personal application, you must not think it unchristian that the Universalist people withhold their credence to a proposition, the truth of which they have no means to verify, except the *ipse dixit* of an avowed enemy to their faith.

My address is Americus Ga. Respectfully yours &c.

L. F. W. ANDREWS.

Where thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, as lying is the whole way to hell.

Question and Answer, a Defense Of Orthodoxy.

What relation has christianity to the world? or of what immediate use to mankind in their present condition? There are only two general answers given by christian sects to this question.—one is orthodox, the other heterodox.

The whole orthodox partialistic, (including Catholic, and Protestant and Greek) world, start with the assumption, that the whole race was ruined by the sin of Adam, and justly exposed to, and deserving of endless punishment. Or in other words, that in consequence of sin original and actual, all mankind are exposed to, and justly deserve endless punishment. Christianity is a benevolent and merciful scheme, conceived by the Almighty, and got up at great expense and sacrifice, to enable mankind to escape from the punishment which they deserve, and to attain unto endless felicity. This is the main purpose, the chief design of, and use of christianity to the race. Who will not say that it is not a good thing, if such is really man's condition? For who would object to a tackle that would lift him out of the abyss of ruin, into celestial felicities? It is a means of rescue; a life boat, in which to cross over from prospective perdition, to prospective glory. A man so situated, must esteem it as a most excellent and wonderful scheme: not however, for its intrinsic value, but as a great convenience, an ingenius means of eluding the Devil, and capturing heaven.

A man can like it as a frontiersman does a gun, to defend himself against noxious wild beasts, and bloodthirsty savages. Christianity must appear to fallen, accursed and totally dedraved man, as desirable. For who would reject stilts, if they had to walk over fiery plains? or furs, if they were going to be sent to the North pole? It is a sort of suspension bridge, upon which to pass over from the shores of time, to those of eternity. It is a sort of heaven-sent insurance against future fire,—an amnesty for such as rebel against the divine government. It is a ladder to climb upon, to gather the fruits of perennial bliss. A man ought to feel well, when he is made fire-proof, when some one else has paid his heavy debts, and he has a through ticket.

Is not this the necessary and inevitable view of christianity, taken by the orthodox? It is a plain statement, but no man can deny it. Is it any wonder then, that the religion of the day is selfish, sensual, and earthly?

A. G.

They can never be Reconciled.

Universalism and Partialism can never be reconciled. The latter inhuman "humanism" of misery and of Sin must bow to the former Truth of God. Anti-Universalism can never sympathise with the wants and woes of Humanity, recognising as it does, no COMMON FATHER, and consequenly, no common brotherhood in all of Humanity. Such a fable, then so uncongenial to the afflictions, can never be accommodated to a teaching so full of devotion and affectionate gratitude, and so abounding in sympathies and fraternal interest for all mankind.

Brotherhood, is the very doctrine to inspire the truly religious element—to enlarge the mind, and warm the heart, with reverence and affection—Supreme affection towards God, and fraternal affection for man.—Any dogma that teaches the infinite reign of sin, can never be at one with the blessed Scriptual inculcation, which declares that sin shall be finished,—that where *sin* abounded, GRACE SHALL MUCH MORE ABOUND.

J. L. C. G.

☞ Let all our people—Universalists and friends to Universalism, procure at least one copy of Bro. Andrews' forth-coming work, "THE TWO OPINIONS."—I am so well acquainted with the style of Br. A. as well as his learning, and ability to "reason from the Scriptures, that I am determined to have that valuable work myself, I would commend it to all who will regard what I say.

J. L. C. G.

The veteran Alex. Moseley is again connected with the *Richmond Whig*. He served too long an *apprentice ship* to the quondam Senior Editor—the lamented John Hampden Pleasants, not to be an eminent editor.

G.

How sweet—how blessed, and blessing are the unuttered Prayer and Praise of the true disciple of the Universal Savior, whose grateful—trusting heart-communion with the Gracious Father of all, whose longing after Him—whose yearning towards Him, are attended and followed by the sweetest rest and peace!—Such scriptural rejoicing evermore—"praying without ceasing"—"in every thing giving thanks" is the surest sign of growth in grace. (2 Pet. iii: 18)

G.

☞ Br. L. W. A's. criticisms in regard to the avaricious monopoly of "Estelle Hall" are just to the letter. That Hall was the *Universalist church* which that excellent brother so faithfully labored to erect in 1834. Such *auri sacra fames*, as that, on which Br. A. so spiritedly and properly comments is the very thing—the "hasting to be rich"—on which the Scriptures pronounce a curse!

J. L. C. G.

Outcast And Fallen.

"BEAUTIFUL SNOW" NO. 1.

How many thousands have let their tears fall over these beautiful lines, as the touching pathos called into reccollection their sad story of other and similar victims to man's wanton cruelty? In point of smooth versification, easy flowing rhythm, through which is almost heard the plaintive wail of woman's ruined honor, our knowledge of English literature brings to mind no single poem of such thrilling sentiments as this.

We have seen an article floating the rounds of the press, purporting to give the authorship of this remarkable effort but the writer of the statement, who indulges his inspiration "amid the cool breezes of Lake Erie," seems realy to know nothing about the true history.

The writer gives Miss Dora Shaw, an actress and author of "Out in the rain," the credit and honor of this poem. This is a mistake. Dora Shaw has written some pleasant lines, but her brain never flashed that sparkling gem, "The Beautiful Snow."

In the early part of the war, one dark Saturday morning in the dead of Winter, their died at the Commercial Hospital, in Cincinatti, a young woman over whose head only two-and-twenty Summers had passed. She had once been possessed of an enviable share of beauty had been, as she herself says, "flattered and sought for the charms of her face;" but alas! upon her fair brow had long been written that terrible word prostitute: Once the pride of respectable parentage, her first wrong step was the small beginning of the "same old story over again," which has been the only life-history of thousands.

Highly educated and accomplished in manners, she might have shone in the best society. But the evil hour that proved her ruin was but the dove from childhood; having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast. Among her personal effects was found in manuscript the "Beautiful Snow," which was immediately carried to Eanos A. Reed, a gentleman of culture and literary tastes, who was at that time the editor of the National Union. In the columns of that paper on the morning of the day following, the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanon Reed, one of the first American poets, was directed to the newly published lines, who was so taken with their stiring pathos, that he immediately followed the corpse to its final resting place.

Such are the plain facts concerning her, whose "Beautiful Snow" will long be regarded as one of the brightest gems in American litturature.

Oh! the snow, the beautiful snow
Filling the sky and the earth below,
Over the house tops, over the street,
Over the heads of the people you meet,
Dancing Flirting, Skimming along!

Beautiful snow, it can do no wrong,
Flying to kiss a fair lady's cheek,
Clinging to lips in a frolicsome freak—
Beautiful snow from the heaven above,
Pure as an angel, gentle as love,
Oh! the snow, the beautiful snow!
How the flakes gather and laugh as they go!
Whirling about in their maddening fun,
It plays in its glee with every one,
Chasing, laughing, hurrying by!

It lights on the face and it sparkles the eye,
And the dogs with a bark and a bound
Snap at the crystals that eddy around
The town is alive and its heart in a glow,
To welcome the coming of beautiful snow,
How wild the crowd goes swaying along,
Hailing each other with humor and song:
How the gay sledges like meteors flash by,
Bright for a moment then lost to the eye,
Ringing, swinging, dancing they go.

Over the crust of the beautiful snow,
Snow so pure, when it falls from the sky,
To be trampled in mud by the crowd rushing by.—
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street,
Once I was pure as the snow—but I fell;
Fell like the snow flakes from heaven to hell;
Fell to be trampled as filth in the street,
Fell to be scoffed, to be spit on and beat;
Pleading, cursing, dreading to die.

Selling my soul to whoever would buy;
Dealing in shame for a morsal of bread,
Hating the living and fearing the dead;
Merciful God! have I fallen so low?
And yet I was once like the 'beautiful snow"
Once I was fair as the beautiful snow,
With an eye like its crystal, a heart like its glow,
Flattered and sought for the charmes of my face!
Father, mother, sister all.

God and myself I've lost by the fall;
The veriest wretch that goes shivering by,
Will make a wide swoop, lest I wander too nigh:
For all that is on or about me, I know
Their is nothing as pure as the beautiful snow,
How strange it should be that the beautiful snow
Should fall on a sinner with no where to go!
How strange it would be, when the night comes again,
If the snow and the ice strike my desperate brain,
Fainting, freezing, dying, alone.

Too wicked for prayer, too weak for my moan
To be heard in the streets of the crazy town.
Gone mad in the joy of the snow coming down,
To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Copied for Dr. Moses by his friend and Bro. J. S. HARDWICK.

The Church A Garden

The Christian Church should be like a garden—in which to raise flowers of beauty and fruits of use, for the glory of God and the good of man.

People who enter a church should enter it, in order to grow. This is the object of a church, as stated by the apostle Paul. It is "to grow up into him in all things, who is the head, even Jesus Christ." Each church is therefore like a garden, in which plants are put, that they may grow.

If this be so, let the church be made as much as possible like a garden. A garden must have soil; a sunny exposure, some fence of simple organization round it, yet with gates easily opened; and it must be carefully weeded, and hoed, and watered, and each kind of plant have its own place and room to grow. It should have variety and yet some unity.

First, the "good ground" of the garden is "an honest heart" (Luke viii. 15.) This is the soil in which "the seed" or truths of Christianity are to be planted. The church then should consist of those who desire honestly to become christian men and women. This wish to be good is the only subjective or personal experience which should be required as a condition of membership. This is often misunderstood. People say, "we are not good enough to join the church," as though the church was composed of good people only. If the church is a storehouse where the fruit, ready ripened, is to be put away, then this might do. But if it is a garden where the fruit is to grow, then it is an error The pears do not say that "we are not ripe enough yet to be in the garden; we are still harsh and hard and bitter." We are in the garden to grow ripe.

The condition of church membership then is, or ought to be, a desire to be made good, and a wish to come into the church in order to receive christian seed, which is the word of truth, into the good ground of an honest and sincere heart.

Piety at Home.

The Christian apostle to the Gentiles, in his first epistle to his son Timothy, recommends that *piety be shown at home*. His reccomendation he prescints in nearly the strength of a command. What could be more reasonable than that piety should be shown at home, in the place where the heart lives; where young souls come into being; where the immortal parchment receives its first marks; where God's children are taught lessons which they can never forget, and where men live and die! What more reasonable than that Christianity should be cultivated around the table and couch of home, where are entwined men's dearest interests; where the thousand fountains of the great stream of humanity are issuing forth to light? What more easily comprehended than the propriety of making religion the every-day guest of home? Is religion good? Then, where is it needed more than at home? The world will go, and without religion; but can men's dwelling-places be real homes without religion? Agriculture will plow and sow, and reap, without religion; but will natural love be that subdued, chastened, constant flame of tenderness it should be to make blessed, without it? Mechanism will ply her busy tool, and create her perpetual wonders of art, though religion be banished from earth; but will goodness be the presiding genius of home, without it? Commerce will fill her busy marts, and whiten her seas with sails, though religion be forgotten; but will virtue keep her pure watch around the hearth-stone, and duty be the strength and the pillar of safety in the sacred retreat of home, without it? No home is safe without a guardian. The interests of that sacred spot are so tender, the flowers around its doors and cusements are so delicate, that they are injured even by a breath that has no right there. The home loves, although powerful in this strength, are strong only in their delicacy. They cannot bear the plaster of rudeness, or the scaring frost of neglect, without a wound which is slow to heal. They live only in the sunshine. A shadow that falls upon them chills them through.

"A something light as air—a look,
A word unkind or wrongly taken,
O, love that tempests never shook,
A breath, a touch like this hath shaken."

And what better guardian for these tender, delicate children of home, than the strong arm of religion, which fosters love as its own dead child,—that religion which arms the heart with every virtue, and tempers the soul with patience, and the crown of whose pyramid of virtue is forgiveness?

REV. G. S. WEAVER.

Female Piety.

The gem of all others which encircles the coronet of a lady's character, is unaffected piety. Nature may lavish much upon her person—the enchantment of the countenance, the gracefulness of her mein, or the strength of her intellect, yet her loveliness is uncrowned until piety throws around the whole the sweetness and power of its charms—she then becomes unearthly in her temper—unearthly in her desires and associations. The evil which bounds her affections to things below is broken, and she mounts on the silent wings of her fancy and hope to the habitation of God where it will be her delight to hold communion with the spirits that have been ransomed from the thraldom of earth and wreathed with a garland of glory.

Her beauty may throw her magical charm over many princes, and conquerors may bow with admiration at the shrine of her riches—the sons of science and poetry may embalm her memory in history and song—yet piety must be her ornament, her pearl. Her name must be written in the "Book of Life," that when mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng which has been clothed with the mantle of righteousness, and their voices attuned to the melody of heaven.

With such a treasure, every holy gratification on earth may be purchased; friendship will be doubly sweet; and their character will possess a price far above rubies; life will be but a pleasant visit to earth, and death the entrance upon a joyful and perpetual home. And when the notes of the last trump shall be heard, and sleeping millions awake to judgement, its possessor shall be presented faultless before the throne of God with exceeding joy.

LOCAL ITEMS.

Died on the 20th inst Maggie, infant daughter of A. G. and [illegible] Gunn, aged one month.

NEW COTTON.—The first bale of new cotton was brought to market on the 23rd. inst. by A. W. and [illegible] Arnold, and sold to the highest bidder, Armstrong & Co. purchasing at 30cts. per pound. And shipped to Messrs Marks & Co. Montgomery Ala.

We learned that two others were brought to town the next day, one by D. G. Barrow, and one by James A. Wright, and shipped to Messrs Armstrong & Co. to Factors in Montgomery.

☞ We were pleased to see our friend Capt. H. C. Armstrong in town, a short while ago. The Capt. was looking well and anticipating a large yield from his extensive planting, in the prairies. We wish him much success.

Miss N. A. Hutchens and Miss Hughes, have just received a very nice lot of Fall dress goods. And invite their lady friends to give them a call. They would offer their thanks for former patronage.

Eternal Judgement.

BY REV. A. M. WORDEN.

Paul, in his letter to the Hebrews speaks of the doctrine of eternal judgement, as one of "the principles of the gospel of Christ." Now let us inquire, who believes in "the doctrine of eternal judgement?" Nearly all professed Christians claim to believe that judgment is limited to a particular day. They certainly do not believe in eternal judgement, for there is almost an eternity of difference between a judgment that last one day, and one which lasts eternity. We are always in the center, or middle of eternity. It is as extensive from us in one direction as the other. Backward it hath no beginning, forward it hath no end. Anything that is eternal, must be like eternity, without beginning or end. Life never had a beginning, and will have no end, because it is eternal. Punishment certainly had a beginning, and will have an end, inasmuch as it had a beginning, it cannot be eternal. The divine nature of man never had a beginning, and will have no end; it is eternal. No being but the divine is eternal, for all beings else had a beginning. The judgments of God, and his justice, are eternal and the same thing. They are the habitation of his throne." And as the prophet tells us, that "all his ways are judgment." His judgments (or justice) therefore, are coexistent with his own existence, and eternal. We shall never be separated from them, nor do we wish to be, either in this world or any other.

From the Christian Index.

Christ Took Our Nature.

BY REV. T. H TACKER.

"For verily he took not on him the nature of angels: but he took on him the seed of Abraham"—HEB ii.16.

Jesus did not take the nature of angels, for the simple reason that angels were not sinners, and did not need his aid. He came to benefit and save sinners, and took our nature in order to accomplish the work. The expression, "for verily he took not on him the nature of angels," clearly implies his pre-existence, and a choice with deliberation between two natures with the design of benefiting the nature chosen.

The apostle announces the object of Christ in making his choice in the following words: "forsamuch then as the children are partakers of flesh and blood, he 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 them who, through fear of death were all their life-time subject to bondage:" It will be seen, therefore, that Christ's object and design in taking our nature was to vanquish and destroy our foe; to deliver our race from their bondage to the fear of death; and to gain the allegiance which was his perfect right as the heir of *all*! The foe to be destroyed was *the devil*, or *evil personified*. His destruction was promised in the garden of Eden, when God said that the seed of the woman (Christ) should bruise *the serpent's head*. The fear of death was taken away when Jesus arose triumphant from death, and brought life and immortality to light through his gospel. And his rightful dominances will be gained when all created beings are subjected to his mild sway, and not till then. Because "God hath put all things in subjection under Christ, and in that he put all in subjection under him, *he left nothing that is not put under him*."

Dr. Adam Clarke says that, the crowning of Christ with glory and honor must refer to his exaltation after his resurrection, in which the victorious Messiah, he had all power given to him, in heaven and earth. And although *we do not yet see all things put under him*, for evil men and evil spirits, are only under a *restraining control*; yet we look forward to that time when the whole world shall be bowed to his sceptre.

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Piety at Home.

The Christian apostle to the Gentiles, in his first epistle to his son Timothy, recommends that *piety be shown at home*. His recommendation he presents in nearly the strength of a command. What could be more reasonable than that piety should be shown at home, in the place where the heart lives; where young souls come into being; where the immortal parchment receives its first marks; where God's children are taught lessons which they can never forget, and where men live and die! What more reasonable than that Christianity should be cultivated around the table and couch of home, where are entwined men's dearest interests; where the thousand fountains of the great stream of humanity are issuing forth to light? What more easily comprehended than the propriety of making religion the every-day guest of home? Is religion good? Then, where is it needed more than at home? The world will go, and without religion; but can men's dwelling-places be real homes without religion? Agriculture will plow and sow, and reap, without religion; but will natural love be that subdued, chastened, constant flame of tenderness it should be to make blessed, without it? Mechanism will ply her busy tool, and create her perpetual wonders of art, though religion be banished from earth; but will goodness be the presiding genius of home, without it? Commerce will fill her busy marts, and whiten her seas with sails, though religion be forgotten; but will virtue keep her pure watch around the hearth-stone, and duty be the strength and the pillar of safety in the sacred retreat of home, without it? No home is safe without a guardian. The interests of that sacred spot are so tender, the flowers around its doors and casements are so delicate, that they are injured even by a breath that has no right there. The home loves, although powerful in this strength, are strong only in their delicacy. They cannot bear the plaster of rudeness, or the scaring frost of neglect, without a wound which is slow to heal. They live only in the sunshine. A shadow that falls upon them chills them through.

"A something light as air—a look,
A word unkind or wrongly taken,
O, love that tempests never shook,
A breath, a touch like this hath shaken."

And what better guardian for these tender, delicate children of home, than the strong arm of religion, which fosters love as its own dead child,—that religion which arms the heart with every virtue, and tempers the soul with patience, and the crown of whose pyramid of virtue is forgiveness?

REV. G. S. WEAVER.

Female Piety.

The gem of all others which encircles the coronet of a lady's character, is unaffected piety. Nature may lavish much upon her person—the enchantment of the countenance, the gracefulness of her mein, or the strength of her intellect, yet her loveliness is uncrowned until piety throws around the whole the sweetness and power of its charms—she then becomes unearthly in her temper—unearthly in her desires and associations. The spell which bounds her affections to things below is broken, and she mounts on the silent wings of her fancy and hope to the habitation of God where it will be her delight to hold communion with the spirits that have been ransomed from the thraldom of earth and wreathed with a garland of glory,

Her beauty may throw her magical charm over many princes, and conquerors may bow with admiration at the shrine of her riches—the sons of science and poetry may embalm her memory in history and song—yet piety must be her ornament, her pearl. Her name must be written in the "Book of Life," that when mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng which has been clothed with the mantle of righteousness, and their voices attuned to the melody of heaven.

With such a treasure, every holy gratification on earth may be increased; friendship will be doubly united; and their character will possess a price far above rubies; life will be but a pleasant visit to earth, and death the entrance upon a joyful and perpetual home. And when the trump of the last tramp shall be heard, and sleeping millions awake to judgment, its possessor shall be presented faultless before the throne of God with exceeding joy.

LOCAL ITEMS.

Died on the 20th inst Maggie, infant daughter of A. G. and M. A. Gunn, aged one month.

NEW COTTON.—The first bale of new cotton was brought to market, on 23rd. inst. by A. W. and L. P. Arnold, and sold to the highest bidder. Armstrong & Co. purchasers at 30cts. per pound. And shipped to Messrs Marks & Co. Montgomery, Ala.

We learned that two other bales were brought to town the next day, one by D. G. Barrow, and one by James A. Wright, and shipped by Messrs Armstrong & Co. to their Factors in Montgomery.

☞ We were pleased to see our friend Capt. H. C. Armstrong in our town, a short while ago. The Capt, was looking well and anticipates a large yield from his extensive planting, in the prairies. We wish him much success.

Miss N. A. Hutchens and S. F. Hughes, have just received a very nice lot of Fall dress goods. They invite their lady friends to give them a call. They would offer many thanks for former patronage.

Eternal Judgement.

BY REV. A. M. WORDEN.

Paul, in his letter to the Hebrews, speaks of the doctrine of eternal judgment, as one of "the principles of the gospel of Christ." Now let us inquire, who believes in "the doctrine of eternal judgement?" Nearly all professed Christians claim to believe that judgment is limited to a particular day. They certainly do not believe in eternal judgement, for their is almost an eternity of difference, between a judgment that last only one day, and one which lasts eternally. We are always in the center, or middle of eternity. It is as extensive from us in one direction as the other. Backward it hath no beginning; forward it hath no end. Anything to be eternal, must be like eternity, without beginning or end. Life never had a beginning, and will have no end; it is eternal. Punishment certainly had a beginning, and will have an end. Inasmuch as it had a beginning, it cann be eternal. The divine nature of man never had a beginning, and will have no end; it is eternal. Nothing but the divine is eternal, for all things else had a beginning. The judgments of God, and his justice, are one and the same thing. They are "the habitation of his throne." And again the prophet tells us, that "all God's ways are judgment." His judgments (or justice) therefore, are coextensive with his own existence, and eternal. We shall never be separated from them, nor do we wish to be, either in this world or any other.

From the Christian Leader.

Christ Took Our Nature.

BY REV. T. H TACKER.

"For verily he took not on him the nature of angels: but he took on him the seed of Abraham"—HEB. ii.16.

Jesus did not take the nature of angels, for the simple reason that angels were not sinners, and did not need his aid. He came to benefit and save sinners, and took our nature in order to accomplish the work. The expression, "for verily he took not on him the nature of angels," clearly implies his pre-existence, and a choice made with deliberation between two natures, with the design of benefiting the nature chosen.

The apostle announces the object Christ in making his choice in these words: "forsamuch then as the children are partakers of flesh and blood, he 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 them who, through fear of death, were all their life time subject to bondage." It will be seen, therefore, that Christ's object and design in taking our nature was to vanquish and destroy our foe; to deliver our race from their bondage to the fear of death; and to gain the allegiance which was his perfect right as Lord of *all*! The foe to be destroyed was the *devil*, or *evil personified*. His destruction was promised in the garden of Eden, when God said that the seed of the woman (Christ) should *bruise the serpent's heel*. The fear of death was taken away when Jesus arose triumphant from death, and brought life and immortality to light through his gospel. And his rightful allegiance will be gained when all created beings are subjected to his mild reign; and not till then. Because "God has put all things in subjection under Christ, and in that he put all in subjection under him, *he left nothing that is not put under him*."

Dr. Adam Clarke says that "the crowning of Christ with glory and honor must refer to his exaltation after his resurrection, in which as the victorious Messiah, he had all power given to him, in heaven and earth. And although we do not yet *see all things put under him*, for evil men, and evil spirits, are only under the *restriction of control*; yet we look forward to that time when the whole world shall be bowed to his sway; and when the stone cut out of the mountains without hands shall become great and fill the whole earth."—*See note on Heb. ii. 8.*

Christ's dominion will then become complete; his authority will then be everywhere acknowledged, and his law of love everywhere obeyed; all rule, and all authority and power opposed to him will be put down. It will be manifest to the *universe* that in putting all things in subjection under Christ's feet God has left nothing that is not put under him. And that through him sin has been finished, and its sting (which is death) taken away—and God made all in all.

Death.

How is it that having once looked on death, we can for a moment forget it? How can we go back to our hopes and dreams and labors, when we have understood that they must all end here, that the most loving eyes must be closed thus, the busiest hands so crossed upon the breast—the greatest mind become a blank, and human beauty turn in a few brief hours to a thing of horror! Why does not this phantom Death stand beside the altar, and say to bride and bridegroom, "Why love, when there must come a bitter parting for one of you ere long? Why wed, when the very wedding hour hurries you nearer to the grave as it passes by?"

How can the mother forget it, when her baby lies upon her breast, and not say to herself, "I have only brought into this world another thing to die?" Why do we not see the ghastly skeleton at our feasts; see him in our streets; hear him in songs; and be so bitterly oppressed by his inevitable coming as to lose all hope, and sit in dust and ashes, bewailing the bitter fate of man, who, does what he may, can only live to die?

Greatest of all mysteries is it, that we can go about forgetting, or seeming to forget, this thing. Nor could we, so it seems to me—but for that inward consciousness of a life beyond that of this world, greater and better, where the spirit shall take up its work again, and we shall learn; as we never can on earth, *why* we have lived here.

When to Marry.

The longer a woman lives single, the more apprehensive will she be of entering into the state of wedlock. At seventeen or eighteen, a girl will plunge into it, often without the least fear; at twenty, she begins to think; at twenty-four, weigh and discriminate; at twenty-eight, will be afraid of venturing; at thirty, will turn about, and look down the hill she ascended, and sometimes rejoice, and sometimes repent, that she has attained that summit. It is to be feared, however, the repentant class predominate, from feelings of remorse through early coquetry.

Receipts

For Cash received for this paper since our last issue

		$	Paid to Vol No
Water Mills	Tenn.	2	
C M Norton	N. J.	50	
John Silvey	Ga.	2	
Rev B F Strain	"	2	
for L D Morgan.			
Mrs M Lay	"	2	
Joel Godwin	Ala.	2	
E C Williams	"	1	
for P T Williams	"		
David Farrier	N C	2	

Proper credit will be given when the editor returns.

Appointments

The editor will preach the funeral of the child of Mr. and Mrs. Lindsey Lecroy, in the Universalist church at Notasulga, on the second Sunday in September.

Editor's Appointments in Ga.

In County Line Baptist Church, Troup Co., Thursday night, Sept. 16th.

The editor will also preach at Brooks' Mills Meriwether Co. on Friday evening, before the 3rd Sunday of Sept.

At Alford Chapel, Meriwether Co. the 3rd Sunday in Sept., morning and night, and the Saturday night before.

On Sunday morning a discourse on baptism will be delivered, after which, the Lord's Supper will be celebrated. In the afternoon of the same day, several candidates will be immersed. We hope the friends will be careful to have these meetings *well understood*.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

The editor will preach in the Universalist church at Notasulga, on the Second Sunday in every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Cowets Co. Ga.

Fourth Sunday in every month, at, or near, Adairsville, Cass Co. Ga.

Bro. Strain will preach the funeral of the late Mrs. Mary Norton, consort of Dr. Norton, on the fourth Sunday in August, in Jackson Co. N. C. He will also preach on the Saturday before, as Bro Norton may appoint.

Bro. S. J. McMorris will fill Bro. Andrews' appointment at Camp Hill, Tallapoosa Co. on the 3rd Sunday of September, instead of on the 4th Sunday, the regular day. This change is made to accommodate the people who wish to attend the Baptist Associational meeting appointed for the 4th Sunday of Sept. in the neighborhood.

Bro. Andrews has no appointments for Sept., as he expects to be absent, on business connected with his book, and has in it view to be present at the next General Convention of Universalists of the United States, which meets this year at Buffalo, N. Y. on the 22nd Sept.

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Clinical Medicine—WILLIAM N. NICHOL, M. D.

Materia Medica—JOHN H. CALLENDER, M. D.

Anatomy—THOMAS B. BUCHANAN, M. D.

Surgical Anatomy—Van S. LINDSLEY, M. D.

Demonstrator—HENRY M. COMPTON, M. D.

FEES.—The American Medical Association at the meeting in May last at New Orleans passed a resolution that no school charging less than $120, (while it favored by a large majority $140,) should be represented in that body, nor should graduates of such schools be recognized—therefore the tickets for the full course of lectures is $140; Matriculating $5; Dissecting $10; Graduating $30

For additional information apply to J. BERRIEN LINDSLEY, Aug. 15 Dean of the faculty.

LAND AND RESIDENCE FOR SALE.

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SAMUEL HENDERSON.
aug1tf Notasulga Ala.

VOICE TO THE BEREAVED

OR COMFORT IN SORROW.

The substance of a discourse delivered at Loudes Hill, Onslow Co., N. C. Sunday morning, May 31. 1868, by John C. Burruss. Sent by mail, anywhere, for 10 cts.

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HORACE WATERS, Esq.—Dear Sir.—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

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MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodions. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger indorsement we could not give.—Home Journal,
aug 15-tf.

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TWO OPINIONS;"

OR

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"How long halt ye, between two 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.

TABLE OF CONTENTS.

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 Testament 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.
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Georgia Convention of Universalists.

There will be a meeting of this body at the Plains of Dura, Sumpter Co. Ga., commencing on Thursday the 30th day of September next, and continuing *four* days, including the 1st Sunday of October. Ample arrangements will be made for the accommodation of all who may be present, and a general and cordial invitation is hereby extended to the friends scattered abroad to participate in the Gospel Festival of the occasion.

Ministering Brethren, Kendrick, Burruss, Andrews, Strain, Clayton, McMorris, Lewis, Ryne, Corley and others, are hereby summoned to appear, and participate in the deliberations and labors of the convocation.

July 8th. Per order.

☞ Subscribers will please notify us when they remove from one office to another, that the *Herald* may be directed accordingly.

Universalism Vs. Orthoxy.

BY REV. RICHARD METCALF.

HELL FIRE.

The *gehenna*. or hell, of the early Jews, means literrally the "Valley of Hinnon." It was once used by the worshipers of Moloch as a place for burning infants to appease their God; and after the suppression of this idolatry, it received the refuse of the city, which would burn until every thing combustible about it had been consumed. Because the fires were kept up constantly, by being fed with new materials every day, the valley became in later ages a symbol of the punishment of the wicked, as being a place where the worm dieth not and the fire is not quenched, and the smoke ascends for ever and ever Material flames cannot, indeed, burn up a spiritual body, but they can help us understand the sharp, terrible punishment which follows the commission of a sin—a punishment so severe that it has for centuries been called an "everlasting burning."

ETERNAL PUNISHMENT UNSCRIPTURAL.

Yet, while using this popular language, we must remomber that the Bible, nowhere teaches that the punishment of the wicked never comes to an end. It calls the fire "unquenchable," which means, that it will not go out until it has consumed all the combustible materials in its reach. John the Baptist, who used the word, was referring to the flames which burned up the chaff at the harvest season—flames which were not eternal, for they lasted only a few hours, but were unquenchable in the sense of not dying out until the chaff was completely burned up.

But Jesus calls the fire "everlasting!" So the Bible calls the hills everlasting, though they will be worn away and will come to an end. The levitical priesthood was called everlasting, but it did not continue. more than fifteen hundred years. The temple had "everlasting doors," but they were destroyed six centuries before Christ, having been in existence four hundred years. Therefore you can not infer the never ending misery of sinners, from the words "everlasting fire," when the same Bible applies the term everlasting to objects which survived the lapse of only a few centuries.

But the smoke of their torment ascends "forever and ever." Turn to your Bible again to see how long that meant to a Jew. The Hebrews were told that they might keep the heathen as their bondsmen forever; but for much of the past eighteen hundred years they have been slaves themselves, instead of the owners of slaves. Again, the land of Canaan was promised to them for an "everlasting possession," which they should hold "forever and ever." No language about the duration of punishment is stronger than this; and yet this "everlasting," this "forever and ever," amounted to less than fifteen hundred years! Now since Jesus and his apostles must have used common words in the common way, you cannot infer from these terms in the New Testament that punishment never comes to an end.

ETERNAL PUNISHMENT UNREASONABLE.

If the doctrine of unending misery cannot be supported by scriptural phrases, it cannot be proved at all. Reason and conscience always reject it; partly because the excessive pain is opposed to God's goodness, and partly because it impeaches his goodness to say, that all his discipline fails in the end to bring about a reformation. You call it a heavy censure on some of our prison systems, that they send a criminal out no better than he came in; and what will you say to the common theory of "hell fire," which declares that no one is ever made better by it, or ever comes out of it a law-loving, law abiding subject of the heavenly King? It represents future pain as inflicted without doing any good, or even being designed to do it, and therefore it is opposed to both reason and conscience.

THIS FIRE A REALITY.

Yet no figure of speech ever expressed a greater truth than these which represent the terrible punishments of sin as everlasting flames They teach the solemn warning that all evil in the soul will be consumed by fiery trials and aflictions. The flames once kindled in the breast by the varied discipline of life, will not expire till all the dross has been consumed, and nothing but the pure gold of truth and holiness remains. For a man can not escape the judgments of heaven. He can not drown the fires of remorse or escape his terrible heart-burnings, until he throws away, utterly and forever, the sin which adds fuel to the flames, and becomes in character, as he is by creation, a child of God. So long as he persists in guilty thoughts and deeds, he is in danger of suffering the sure misery which awaits all sin, or as Jesus said, he is "in danger of hell fire."

FIRES, PRESENT AND FUTURE.

In denying that punishment is unending, we by no means deny that it reaches into the future life. How long it may continue in that spirit world, if we pass impenitent from this, no one can estimate; all that we know is, that it will be long enough, and severe enough, to produce the reformation of the soul. If hundreds of years are required for this; if the soul must be agitated by remorse till long after the earth has ceased to exist before it will acknowledge the Father's sovereign will, both mercy and justice would unite to impose that length of discipline. For the mercy of God, no less than the justice leads him to punish sin in this world and the next; and for days and for years, until the sin has been destroyed and the immortal soul is purified by its fiery affliction.

USE OF THESE FIRES.

What Jesus called the fires of hell, are kindled, not to destroy souls but to save them; not to consume the sinner, but to burn up his sin. Whether in this or the spirit life our Father aims to reform the erring by either winning or driving them back from forbidden paths; and the most loving discipline ever inflicted by a tender-hearted mother on a wayward child falls far short of the wisdom, mercy and love with which God inflicts the penalties of his violated laws.

And this is the undertone of the Bible utterances respecting the penalties of sin. All the miseries brought on the prodigal son are to bring him to himself that he may arise and go to his father. All the chastenings of God are sent, not for his pleasure, but our profit, that we may be partakers of his holiness; and though his chastening is greivous at the time, it afterwards yields the peaceable fruits of righteousness. It is good for a man to be afflicted, that he may learn God's statutes; since thus the affliction, which in comparison with the whole of life is but for a moment, works out for us a far more exceeding and eternal weight of glory. It is true that many passages speak only of the certainty and severity of punishment without mentioning its use; but the long passages, like the few above quoted, force us to believe that the use of punishment is always the same, and that God's corrections are all designed to correct his children and make them pure and holy. He who sits as a refiner of silver, places us in the hottest furnace of affliction, that he may burn away all impurities, and make us fit to dwell with the holy angels.

SALVATION OF ALL.

From these uses of the purifying flames, it follows that every human being will finally become holy. If it is, indeed, the object of God's correction to make us correct, of his chastenings to make us chaste, of his afflictions to drive us back from evil, he will certainly accomplish his design; for who can thwart his plans? Even the free will of man is subject to surrounding influences and must yield to some of the infinite forms and infinite degrees of divine discipline Therefore, in rejecting our belief in the final holiness, that is, salvation, of every human being, you must make one of these charges against the Almighty; either, He can save all, but will not; or, He would like to save all, but cannot; or, He neither can nor will. For our part, we believe that God will to have all men turn unto him and live, and that his will is to be done.

These teachings of reason are but repetitions of what Jesus and his apostles taught about the future of mankind. Accepting most fully their statements concerning the misery caused by sin, we yet find everywhere glimpses of a future still more remote when these fires shall cease, and hell itself be destroyed because their work is done. So we look forward in full assurance of faith to the time when he, who will have all men to be saved, shall finish his work; the time when he who has been lifted up, will draw all men, without any exception, to him, the time when all who are spiritually dead in sin shall be made alive in Christ; the time when the Son, having subdued all things, shall deliver up the kingdom to the Father, that God may be all in all; the time when the world shall, like "all Israel," be saved; the time when every one shall know, what many have thus far failed to see, that Christianity has brought good tidings of great joy to all people.

OBJECTION TO THIS DOCTRINE.

But it is said, "Do you believe a murderer enters heaven as readily as the purest saint?" Our reply is, No, not while he is a murderer. No sinful soul enters heaven so long as it remains sinful. But there is not the slightest foundation for the doctrine that "after death there is no repentance." God's mercy does not stop at the grave; and wherever, on earth or in the spirit world, a man turns to the Father in penitence and love, he enters into the blessedness prepared for the children of God.

LESSONS OF THE HOUR.

Yet let no one forget the certainty and severity of divine punishment in these speculations about its length. There is a fearful reality in Jesus' words about the "danger of hell fire."

The Emperor Nero besmeared the bodies of early Christians with pitch and set them on fire, that they might serve as living torches to illumine the night. Even heathen writers rebuked him for his inhumanity; but was he any more inhuman than those of us who besmear our souls with all that can defile, though we know that a fire shall at last be kindled there which no tears can quench until all the evil shall be destroyed? Was he worse than you, my brother, if you have stored the chambers of your imagery with unholy pictures whose poisonous colors must one day be burned out, even though it sear the soul like the burning of red hot iron? Or was he worse than you, mother or sister, if instead of the solid gold of truth which no fire can touch, you store your treasure-house with idle conceits and vain follies, which shall at last be consumed by the flames? You remember the tears which were shed for a young girl, over the lace covering of whose beautiful form the flames in an instant spread, and she could only writhe in pain and moan and die. But how much more is one to be pitied whose soul has coverings equally light and frail, which will burn with greater fury and cause a greater anguish in the day when conscience shall awake from its slumber and kindle the fires of remorse for a wasted, misspent life!

OUR TRIBULATIONS.

Yet, with this warning, take encouragement, also, from the thought that a wise Father will appoint such trials for his children, as shall at last make them perfect through that which they suffer. Therefore, the noblest souls are they who have passed through great tribulation, and now stand chastened before God. And that one word, "tribulation," as Dean Trench has shown, expresses the uses of both present and future punishment. For the "*tribulatum*," he says, was Roman flail, and "*tribulatio*," the sturdy blows which separated the chaff from the wheat; and hence our tribulations are the means by which God would tear the perishable chaff of sin from our immortal souls. In that one word a whole volume of truth is contained; and if from this discussion you carry away only the true meaning of "tribulation," and learn to interpret your own tribulations by that meaning, this evening will not have been spent in vain.

"For till the bruising flails of God's corrections
Hive threshed out of us our vain affections,
Till those corruptions which do misbecome us
Are by thy holy spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till his flail upon us he doth lay
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to the highest wealth, aspire,
But then we shall, and that is my desire."

Giftpings.

Poetical Extracts.

Oh, Absalom! my son! my son!
His fleece was white as snow;
He stole a pig and the way he run
To the Bay of Biscay, O!

The boy stood on the burning deck,
And smoked his pipe of clay,
And bet his money on a bob tailed nag,
When the moon had gone away.

I'm lonely since my mother died—
The ice is round her still—
So I'll peel a bag of taters, O,
With the sword of Bunker Hill,

It is the hour when from the boughs
I kissed my Molly Ann,
So run, Elijah, and hurry up Pomp;
Yes, or any other man.

Oh, what are the waves saying?
I cried the long night through;
And a voice replied far up the sky,
A little more cider, too.

The harp of nature's advent strung
Is coming through the rye;
Then kiss me quick and go my honey,
Said the spider to the fly.

My Willie's on the dark blue sea,
And with five hundred thousand more,
And my days are gliding swiftly by
To the old Kentucky shore.

A SERENADE THAT DIDN'T PAY. The other night an anxious lover engaged the Cornet Band to go and serenade the idol of his heart. The Band stopped at the wrong house, and after playing their sweetest music for some time, it was discovered that the house was occupied by three or four negroes, who had been charmed by the "concord of sweet sounds," but were entirely ignorant of the reason of their being honored by a serenade. The proper place was found after a while, and of course the musicians gave the best that was in their horns.

It was discovered the next morning that while the band was playing at the wrong house, the object of the serenade eloped with "another fellow."

The disappointed lover does not go serenading now.—*Mont. Mail.*

A Tale of Emoshun.

The nite was klare without a fog,
Mat and I sat on a log.
Her ize was kast upon the ski, and her brest did hov with many a sie. Her haire was az black az the blackest cat, and her lips. Jerusalem! hold mi hat! Mi arm was around her little waste, and I got redy her lips in taste; but whenever I do a thing so chaste, I never am in much ov a haste.

Tis sade when yu kiss the Nu York gurls; with pretty blu ize and haire that curls tha ask yu what yu are about and give you a slap rite on the snout. The Western gurls tha make no bother, if you kiss them on one cheek tha turn the other. But give me a Virginia gurl for kissen—tha beet all others to nothin' whenever yu give wun on' em a smack, they put up their lips and kiss yu back.

But tu mi story my dearest readers don't get wari; for if I did get off mi track, I have now, without trouble, found the way back, and my theme agin I'll never loze, as sure as this is poetry or proze.

I pressed Matty's form to mine. and looked down in her face, and az I took her hand in mine, I kuddent breethe for size. Neerer, neerer, my lips and herze did sneek. I felt her warm breth on mi cheek; I give her little hand a squeeze. When raising up her hed, she sed, "take kare, Jeems till I sneeze!"

A "thurrer bred biziness man" is defined by Josh Billings to be "wun that knows enough about stealin, so there can't enny body steal from him, and enuff about law so that he kin do his on stealin legally."

A recent writer says: "There is many a proud spirited, sensitive woman, who feels herself a beggar, and unless from absolute need, will go without, rather than ask her husband for money for her own use. Poor dears: we should like to meet one of this kind.

Why is the letter k like a pig's tail? Because it is the end of pork.

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.

Newspaper Decisions.

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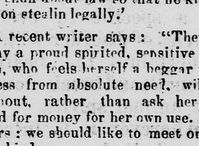

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☞ Rev. D. S Jones, is general agent for the *Herald*, in Texas.

Universalism, a firm and Blessed Support in Death.

Let any, who are so foolish as to imagine that Universalism will not support the believer in death, read the obituaries in our various denominational journals, of brethren and sisters who have "fallen asleep" in Jesus; and let them, by beholding the peaceful, calm, happy, triumphant departures of these Universalists, learn to make that false and foolish allegation no more! What can be more delightful to the dying man or woman, than the happy—the transporting thought that he or she is about to rest—sweetly rest in the bosom of his or her infinitely affectionate Father, and Everlasting—Unchanging Friend—the true believer's ALL IN ALL, THE SAVIOR OF THE WHOLE WORLD?

J. L. C. G.

Profanity, how Disgusting

How strange that men should ever pride themselves upon *gentlemanly* feelings and principles, and should by the world be considered, as they wish to be considered—wholly worthy (!!) when, in matters involving the most exalted principle, where Faith and Truth and Gratitude,—all the indispensable constituents of good character are concerned, they prove themselves to be so deplorably delinquent! O! how does the Universalist rejoice in BLESSING, instead of cursing! How especially from the depths of a believing, loving, grateful heart, does he bless that Sacred Name by which he lives and is moved and does exist! Fellow disciples of the universal, triumphant Savior, whenever our ears are pained by hearing either from partialist pulpits or in conversation, or in bacchanalian revelries, the blasphemy and folly of "orthodox" oaths—for self-styled orthodoxy may justly claim the paternity of all profanity—let us pray *in the heart*, that we may be strong with a strength from God; then, let our hearts be full of blessing and praise to our Precious Saviour.

"Give to the Lord of lords renown.
The King of kings with glory crown;
His mercies He will still display,
When lords and kings have past away!"

G.

☞ In James iii. 9, are taught the Universal Paternity, and the Universal Fraternity. Now let us ask the partialist, will the Universal Father suffer any of his offspring? Will God reprobate to all [illegible] any of them, [all] made after the likeness of God?

G.

☞ More individuals is not the natural green pasture to capacities, [illegible] the right method of presenting [illegible] of the gospel; but whenever [illegible] an appointed season or church, they shall unite with the Universalist denomination.

J. L. C. G.

☞ The subjoined eloquent and elegant extract from a letter of a valued correspondent will touch a chord in the heart of the editor—in chief, and other old Virginia readers of our truly evangelical *Herald*:

"I can give you the hand and the heart of an old Virginian. I love her from her mountains to her sea-shore, and hail with my heart's warmest benedictions, every sign of her returning prosperity and greatness, for the day must come, when she will rise up from the dust of her affliction, and put on her beautiful robes again, an undimmed star adorning the old Thirteen! I can only think of her, as the *magna mater virum*, and it cannot be, that the spirit of such sires is dead in her sons. The night seems long, because it is so dark, but the day will dawn—and, let her wait in patience and hope. Such patience as only the great can show, and such hope as only the noble and upright in heart can cherish."

All true Virginians, like our correspondent, will extend the most cordial sympathies towards their beloved sisters of the Southern "Districts" or "Provinces," and breathe the spirit of that touching exhortation—"let *them* wait in patience and hope" G.

Resignation and Trust.

In seasons of affliction, let us in faith and trust—in the spirit of prayer and praise, commend ourselves and ours, to that Gracious and Compassionate Providence—even our Father in heaven, who "doth not afflict willingly, nor grieve the children of men." (Lament. iii: 31.

Instead of indulging in listless melancholy, let us as disciples of that blessed sympathising Redeemer and Friend of man, who, when on earth, delighted in doing good, and who, since his ascension and coronation in heaven, judges the world in righteousness and Truth; as humble followers of that great Philanthropist, so unspeakably precious to the hearts of all believers, let us sympathise with, and as far as in us lies, DO GOOD to our brethren and sisters in humanity.

J. L., C. G.

Comfort in Sorrow.

With regard to the blessed, departed ones of our hearts, we shall not sorrow, as those who have no hope. (1 Thess. iv.) In their case,

"The war in the members is o'er,
And never shall vex them again!"

They are all free from all pain and sickness and sorrow, and are forever blessed in the gracious, Paternal arms of infinite Love; for "Christ is risen from the dead, and become the first fruits of them that sleep." (1 Cor. xv. 20) "Neither can they die any more; for, in the Resurrection of which our blessed Savior is the first fruits, they are equal unto the angels, and are the children of God, being the children of the Resurrection." (Luke xx. 36) These blessed ones have ceased to "bear the image of the earthly," as *we* are doing in this imperfect condition of flesh and blood,—and they are thus, forever free from all troubles temptation and sin—they are asleep in Jesus. And Oh! the blessed gospel Hope—equivalent to perfect certainty—! We, their mourning Survivors, now in the "image of the earthly" shall be, "in the dispensation of the fullness of times," reunited with them and with them, "bear *the image of the* Heavenly." G.

☞ How full of love is the author of nature? Skeptical partialist, consider this lovely vernal season—this season typical of the Resurrection of Universal Man to Holiness and Happiness. Turn your eyes to the stars and flowers and shades,—hills and dales, the sweetly flowing brooks, all the phenomena of the seasons, so resplendent in beauty, in all their varied hues, taste of the fruits of Summer, collect on all the wonders of all the seasons, and then with a candid mind, decide, if you can, divine Benevolence.

"The life—" [illegible] more telling quick [illegible] partialism, to believe in Divine Benevolence.

G.

For the Herald.

Query.

The capacity of becoming visible or invisible at will, has been attributed to certain imaginary beings, as witches, ghosts, hob-goblins and "devils damned." Besides, it is slightly intimated in the Scriptures, that this power belonged to Jesus, before his resurrection; and it seems to have been exercised by him after his resurrection in a remarkable manner.

It was seemingly by the exercise of this power, that he was enabled to escape destruction at the hands of his own countrymen. He was teaching in the synagouge, and his hearers were filled with anger at his statements, and rose up and thrust him out of the city, and led him to a brow of the hill, that they might cast him down. But he, pressing through the midst of them, went his way. Luke, 4. 29 30

How could he have escaped through their midst, unless it was by becoming invisible to them? They were intent on destroying his life, and had him in hand.

But after his resurrection, he seems to have availed himself of this power in a number of instances. In Matt. 28. 17. he is represented as having risen in the visible and veritable fleshly form, and was seen and recognized by his disciples. According to Luke 24. 13. 31, his appearance was rather of a phantom kind, for he could appear, or disappear, as he willed. He appeared to two of the disciples, but was unknown to them, though they talked with him about matters of Jerusalem, and about his own death. He tarried with them at Emmaus and as he sat at meat with them, they knew him, but he vanished out of their sight:

Afterwards, the two disciples returned to Jerusalem, and while they were talking with the other disciples, Jesus stood in their midst. They were frightened, supposing they had seen a spirit. He led them out as far as Bethany, and was carried into Heaven. In Mark 16, 12., he is represented as having been seen by two others, in another form. What that form was, is not stated. It could not have been identical with his real fleshly body.

In John 20, the appearance is still more ghostly and etherial. His appearance to Mary, was such that she did not recognise him, but was forbidden to touch him. He appeared to his disciples, and was instantly in their midst, the doors being shut. After eight days, he again appeared in their midst, the doors being shut.

The third time, he showed himself to the disciples at the sea of Tiberius, and in a form that they recognised him.

Without further comment, the following queries are presented for consideration of the reader.

1 Was the life of the body of Christ extinct, when it was laid in the Sepulcher? Or, was the soul separated from the body?

2 Did the life come again into the body, and did the body rise, and was it the body in which he appeared, and ascended?

3 If so, how could he have appeared in the midst of the disciples, the doors being shut?

4 Is there any evidence outside of the Bible, that life has ever been restored, after death has actually supervened?

5 Is it not an easy and more natural construction of the statements in regard to Christ's resurrection, to suppose that it was a spiritual body in which Christ appeared to them?

6 [illegible] bring the dead to life, reduced "in the Universals."

For the Herald.

Immortality. No. 1.

ARGUMENT FROM THE RESURRECTION.

The resurrection—anastasis—rising from the dead, affords us another demonstration of the Immortality of man. But since there are some theological cobwebs to be swept out of the way before we can see the beauty and glory, involved in the resurrection of Jesus, from the dead, we shall first proceed to examine the nature of the *anastasis* of the Scriptures. Does it signify the *raising up* of the physical body once deposited in the tomb, as a spiritual body more perfectly adapted to its new existence? Paul in 1 Cor. 15: 44 says:—"It is sown a natural psehukikos—physical body, it is raised a spiritual body." He plainly affirms in the 37th. verse, that we "sow not that body which shall be." His figure of the grain is exceedingly apt. The outward and main body of the kernel dies, but the *germ* or soul within, survives that dissolution and grows up into the future stalk. So in death, the outward "body returns to dust from whence it was, but the spirit returns to God who gave it," clothed with its spiritual house of a heavenly character.

This is the Resurrection, it is the *raising* or *elevation* of the Spiritual man, and not the re-creation of the once decayed physical Man. It follows, of course, that the true uprising of the spirit man takes place soon after death, and not in some far off distant future day. As Jesus rose soon after death, so shall we, for the language is, "As I live ye shall live also"—and how natural and reasonable. If one man has survived the dissolution of the earthly tabernacle, then may all. And this is Paul's argument in 1 Cor. xv: 12-22. If it is proved that Christ rose from the dead, the Saducees must admit that there is a resurrection from the dead; but if Christ be not raised, then, neither is it reasonable to suppose any of us will be. But Paul demonstrates that Christ did rise. "And that he was seen of Cephas (Peter), then of the twelve (apostles)! After that he was seen of above five hundred brethren at once! of whom the greater part remain unto until this present, (time) but some have fallen asleep. After that, he was seen of James, then of all the apostles. And last of all he was seen of me also, as of one born out of due time." The appeal to living witnesses is regarded as the clearest proof of the honesty and integrity of the apostle. For why should he appeal to those men, if they had not seen Jesus, and could not thus confirm what the epostle had asserted?

The testimony of the Evangelists also goes to confirm the evidence:—Matthew, Mark, Luke and John, have recorded the appearance of Jesus subsequent to his death and interment, and they inform us that he went in and out with them for about six weeks discoursing concerning the kingdom.

H. C. Pinson.

Nacogdoches, Tex.

Onward.

BY J. M. PEEBLES.

This is a transition age. Yesterday, our country was a chrysalis; today, it is winged,—soaring and singing of art, science, invention, reconstruction. What of to-morrow? There is no such law in the universe as retrogradation. The future is all rainbow-arched and star-gemmed. We are entering the vestibule of Sir Thomas Moore's Utopia.

Change is the perpetual song of infinite law. Institutions that to-day are considered sacred, will, ere the close, be dethroned and entombed. This is no time to sit in patent easy chairs,—no time to dream dreams of lazy midsummer repose. "Up and to work," is the command of God to each individual soul. As a people, we *think* and *act* mercurially; and toss this thermometer into everybody's face—"*What's the news?*" Governments, oracles, psalms, canticles, are undergoing a rigid criticism. The good is eternal. With the perishing of the rind,—the external—there will be a sweeter reciprocity of genuine service, kindness and trust.

Science is sifting theologies. Buried Asiatic cities are being exhumed.—Central Africa is being explored. Cables are girdling the globe, and the Rocky Mountains have dwindled almost to sand hills for the laying of the iron trail, along which schoolboys will soon fly their kites, and over which graceful summer swallows will sing their vesper praises. With steam for breath, and lightning for brain—the winds and seas conquered, the rock-ribbed mountains at our feet;—now, who will give us an air-ship, some *aerial velocipede*, that swiftly cutting those clear atmospheric strata that look down upon northern icebelts, shall land explorers upon the inner shores that fringe the polar seas? Is not the Columbus born, that leading the way, will enable us to clasp the hand of those inhabitants who, in isolation, have so long slumbered and wintered in the frigid regions of the North Pole? Every acre explored, the whole earth is to become the servant of man,—with palms and dates flourishing in deserts, flowers blooming along the highways, and fruit-trees bending with matured sustenance, wide and extended as the avenues of travel.

There is a coming millennium for humanity. It will be a practical age. Men and women will be kings and queens,—exact equals, and laws unto themselves. The principle of love will link heart to heart, hearth to hearth; hamlet to hamlet, and nation to nation,—a banded brotherhood and sisterhood of interests, restoring the poet's Eden.

"Fly swifter round, ye wheels of time.
And bring the welcome day!"

For the Herald.

Served Him Right.

The following item of news has been sent us by a friend in Arkansas:

Rev. J. A. Carpenter, formerly the Publisher of the Jefferson Texas Times has been sentenced to the Penitentiary for ten years, for treating a child so cruelly as to cause its death. His punishment is light for such an offence.—*Boston Monitor.*

—This same Mr. Carpenter, our informant says,—formerly published the "*Evangelical Register*," an old school Presbyterian journal, at Jefferson Texas, and during the year 1866, took particular pains to assail Universalism in a most unjust manner, painting in glowing colors, the evil tendency of such a doctrine, &c.

"Oh, consistency, thou art a jewel."

"Remember who you are talking to, sir!" said an indignant pupil to a fractious boy. "For your father, sir!" "I'll—if all, which is more than I do," said young impertinence; "damn me."

Make Home Happy.

The time will come when children will not desire to be continually under the parents' roof. Let them out in the day-time. Children should never be in the streets in the dark. Older persons than children cannot bear that very well. But in the day-time, swell the bounds as far as practical. Err in that direction rather than in the other. Over-straint upon an impetuous nature, is demoralising. But having let them out, draw them back again, by making the house pleasanter than any other place. Social enjoyment; innocent games; amusements in which, if possible, parents shall both participate; the resources of art, and science and of music and dancing—and anybody that will not let a child dance in the household ought himself to be set dancing to another tune!—these things ought to be encouraged. Whatever will make the child say, "Nowhere else am I so happy as at home," whatever will build it up amply, furnishing it with the material of a joyous life—that honors and dignifies the house.

Therefore it is, that pleasures sought away from home should be taken, as sweetmeats are, not as food, but as occasional mouthfuls. And in all pleasures taken away from home let selection be made, and those should be preferred which take the family. If it is right for your child to go to the theater, it is right for father and mother to go with him. If it is right for your daughter to go with her beau to the opera, it is right for the family to go. It is better to go in a party, as a family, than for one to go alone. It is solitary drinking that curses men. It is solitary vice that blights men. It is solitary pleasures that demoralize men. It is solitary enjoyments that corrupt the household. And if you are not provided at home with all that is needful, and you go forth for entertainment and instruction, seek those things to which the whole or a major part of the family can go. Separate not the children from the parents, nor the children one from another.

HENRY WARD BEECHER.

COUNTRY GIRLS.—Miss Victoria Fuller, in a sisterly way, thus talks to country girls:

The Farmers' daughters are soon to be the life as well as the pride of this country—a glorious race of women which no other land can show. I seek not to flatter them; for before they can become this, they will have to make an earnest effort of one or two kinds. There are some who depreciate their condition, and some who have a false pride in it, because they demand more consideration than they merit. A want of intelligence upon all the subjects of the day and a refined education is no more excusable in a country than in a town bred girl, in these days of many books and newspapers.

Many girls are discouraged because they cannot be sent away from home to boarding schools, but men of superior minds and knowledge of the world, would rather have for wives women well and properly educated at home. And this education can be had whenever the desire is not wanting.

A taste for reading does wonders; and an earnest thirst after knowledge, is almost certain to attain a sweet draught from the "Pierian spring." There is a farmer's daughter in this very room in which I am writing, a beautiful, refined and intelligent woman, in whose girlhood books were not so plentiful as now, and who obtained her fine education under difficulties which would have discouraged any but one who had a true love for study.

A person shows [illegible] of doing the work of one hundred men, is supposed to go drunk on [illegible]

[illegible] Christian [illegible] all impurity. [illegible]

[illegible] Christian [illegible] to their daily lives.

Gainesville Evening Herald.

JOHN C. BUBBUSS, Editor and Proprietor.

G. J. MONORIS, J. L. C. GRIFFIN, B. F. STRAIN, T. TWIST.

CORRESPONDING EDITORS.

Notsan'ra. SEP. 25 1869

Journey of the Editor Interrupted.

Mr. Monris.—We had a very pleasant time visiting Mr. Coleman and his excellent lady, and we parted with them with regret. Their kindness to us will ever suggest pleasing reminiscences.

We were introduced to Mr. Joseph McGovern, a Baptist minister of considerable ability, and a gentleman of the first water. We were also introduced to Mr. Odom, Methodist minister, and Dr. Odom, Methodist minister, and Dr. Odom, Bat tists and ministers, and Dr. Odom, Bat tists and ministers, whose names we do not know, who entertained us with pleasant conversation. Mr. Odom, Methodist minister

LOCAL ITEMS.

☞ The Old Gentleman returned from his Mississippi tour safe and well.

☞ New corn is coming into our market, almost daily. Prices very encouraging.

☞ Owing to the drouth which has prevailed in this region for the last six or seven weeks the crop of cotton around here, will be nearly half cut off.

☞ Mr. Thos. Riley, who left Notasulga, last Spring to hunt a better place, arrived in our town a few days since.

He is looking very well, and hails from the vicinity of Palatka, South Fla. He says that is the very country for a lazy man. When this becomes known, there will doubtless be a general rush to that section.

☞ The ladies of the millinery store near the hotel, have many nice pretty bonnets, hats and fixings. "A word to the wise, is sufficient."

☞ Symptoms of Insanity.—A few days since, a certain "limb of the law," in procuring a Rail Road ticket of the agent here, through mistake, was handed back more change than was his due. The disciple of Blackstone, after counting it, handed back the overchange to the agent, telling him that he had given him too much money. The agent received the change, at the same time remarking, "you are the first *lawyer* I ever heard of, that did the like—stand up and let me get a good look at you—Barnum certainly ought to have you in his museum. An honest *lawyer*, whoever heard of the like before! Are you insane, or what?"

☞ The school in this place, under the supervision of Mrs. Elizabeth Sinclair, and daughter, lately had an examination, which was conducted before a large number of spectators in the Baptist church. The whole affair passed off very creditably, and the pupils evinced much proficiency in their various studies. The patrons of this school were highly pleased. At night, declamations and recitations came off, the whole of which were interspersed with the bewitching notes of the violin under the magic touch of Prof A. V. Robinson. This school will resume exercises Oct. 1st.

We learn that Miss Mollie Sinclair has been engaged as principal of the Art department in the Tuskegee female College, and that she will enter upon her duties about the first of Oct. The best wishes of many friends attend her.

OBITUARY.

Died.—Sometime since, at his residence near Edgefield C House S. C. the venerable James Rainsford, long known as an intelligent christian of the Universalist persuasion. His death was calm and peaceful as the setting sun. Quietly, and resignedly he passed away, feeling that the arms of the Savior encircled him.

Letter from Baltimore.

Baltimore, Md.
July 27th, 1869.

My Dear Br. Burruss:—On last Sabbath (25th inst.) I found the Meeting house of the first Universalist Society of Baltimore, closed—why was this, I can't divine; at all events, I was greatly disappointed, as I had indulged the hope of being privileged to hear Br. Campbell, who has been preaching here. I shall watch out for Universalist preaching, while I am in the "Monumental City," and hope I may enjoy the privilege of hearing proclamations, before I leave, of the Gospel—the Truth in its fullness! Finding on Sunday morning, that there was no service in our church, I [illegible] my way to "Christ's Church," (Episcopal), where I heard a sermon from Rev. E. W. Dudley, Rector of that Congregation. In the P. M. at the Church of the Ascension, (also Episcopal), the evening service of the P. E. Church read by Rev. Mr. Cheney, Rector of that congregation. The office of the church of [illegible] specimen of [illegible] be followed by Dr. Andrews' book, and new type. [illegible] for Mr. Avery, [illegible] for Alex Martin [illegible] J. W. Skipper [illegible] for Mr. Gardner [illegible] H. C. Childs [illegible]

The congregation had dispersed, but, the church remained open (according to Catholic custom) and I reviewed the scenes there of former years' [illegible].

Baltimore [illegible] years ago [illegible] Br. Caleb Skinner, [illegible] then meeting in St. Paul street) and of that capacity their brother, Samuel P. Skinner—blessed in habitants of heaven. I am reminded of other clerical brethren, who, both by preaching and by editorial labor, here served the cause of Gospel Truth, many years ago. Our beloved Br. L. F. W. Andrews, Br. L. S. Eager, and other brethren of the "olden time," as editors of the Southern Pioneer," founded by Br. O. A. S., have in this goodly city, earnestly contended for the Faith once delivered unto the saints. Revs Otis A. and Samuel P. Skinner, were the original editors of the *Pioneer* in Balt. Br. Pitken, in Richmond, ex-editor, and father Sebastian Sloeter, in Boston, Corresponding editor.—Rev. Linus S. Everett succeeded Br O A Skinner in the pastorate of the First Universalist Church of Baltimore, and editorship of the *Pioneer*. Br. Zelotes Fuller of Philadelphia, being corresponding editor. Afterwards Br Andrews became Senior editor of the Pioneer, with Revs. George C McCune, and Robert Smith associate editors.

This is a reminiscence of past days,—how the glorious cause of the Everlasting Gospel is proceeding in this City now, that is, whether abundant prosperity crowns the exertions of our people; or whether the people themselves are zealous and active, is more than I can say. One active brother very dear to my heart, has aided our Baltimore brethren and friends nobly in the past, so has Br. I. D. Williamson. Br. Shrigley, the lamented Br J M Cook—a trio of faithful pastors labored in behalf of our cause here. Rev Moses Ballou of Philadelphia, the late Father Rayner, and other good and true men, have, at different times, preached the gospel in this city.

We i. e. you and I. Br. Gibon, Br. Couty, father Jabez Parker, and other brethren from Richmond, attended the General Universalist Convention assembled here in 1844, as delegates from the Virginia State Convention, then just organised, (*for the 2nd time.*) Pleasant memories are connected with that assemblage of the faithful. I remember hearing at that Convention, such able ministers, as Rev. J. Bayden Jr. (preacher of the occasional sermon,) Rev Thomas J Sawyer, and Rev I D Williamson. Those names with those of other Northern ministers are very dear to my heart; such true men as A C Thomas, D. R Biddlecome, J P Fuller, J M Austin, D Skinner and other worthies among the living, and such dempary ministers of the Word, as our departed brethren Hosea Ballou, Water Balfour, Sebastian Streeter, S R Smith, Thomas Whitmore, Hosea Ballou, 2nd Nathaniel Stacy, S W Fuller, and other blessed disciples, will surely be loved by all acquainted with their history, and surely the beloved brethren, "fallen asleep" shall be had in everlasting remembrance.

J. L. C. G.

Receipts

For Cash received for this paper since our last issue

		$	Paid to Vol	No
C M Norton	N J	50	8	19
John Silvey	Ga	2	3	18
Peter Bedford	"	1	3	18
H Drake	"	4	4	1
L Morgan	"	2	4	1
M McLaney	"	2	4	1
J J Rollin	"	0.75		
for Barnes' discussion				
Jonathan Perry	"	2	3	18
Dr W Jones	"	1.25		
Isaac Nobleti	"	2	3	21
Mrs Jas Stanford	S C	2	4	13
Mrs L F Poul	Ala	2	4	9
Wm Beasley	"	2	4	2
W T Kirkland	"	2	4	12
P S Williams	"	1	4	1
Joel Gladwin	"	2	2	8
W C Grimmer	"	3	4	7
gives $1 for new type.				
J H Weed	"	3	4	7
gives $1 for new type.				
Col A Rogers	"	2	4	14
A G Simpson	"	2		20
for A. P. Roberts Fla.				
and Capt H Haynes	"	2		20
N F A Hutt	Ark	0.50	4	5
and hooks and type.				
H R Jones	"	2		
for Alex Martin			4	14
J W Skipper	Fla	5	4	12
[illegible]	"	2	5	4
Dr Andrews' book.				
and new type.				
A [illegible] wood	"	2		
for J L Avery,	"	2	4	11
Jno J Cater	Tex	2	4	9
Rev W Gardner	"	10		
for [illegible]				
[illegible]	"	2	4	13
[illegible]	"	2	4	13
[illegible]	"	2	4	12
[illegible]	"	2	4	12
[illegible]	"	2	4	11
[illegible]	"	2	4	12
H C Childs	Miss	12	4	1
Dr G C Lines	"	6	3	13
J Hall	"	2	4	12
Jas W Conner	"	2	4	14
Wm Ashford	"	2	3	13
J W Turner	"	2	3	13
J M Ball	"	2	4	13
J S Edwards	"	2	4	13
P T Weaver	"	2	4	14
J H Brittan	"	2	4	10
B F Rush	"	2	5	5
Dr E Foster	"	2	5	12
J A Franklin	"	2	4	7
Martin Meeks	"	2	4	14
Walter Hills	Tenn	2		12
A W Webb	N Y	0.50	type	
fund.				
Jesse Baird	Ky	8.70	3	12
and key to Universalism.				

Appointments

The editor will preach the funeral of the child of Mr and Mrs Lindsey Lecroy, in the Universalist church at Notasulga, on the second Sunday in September.

Editor's Appointments in Ga.

In County Line Baptist Church, Troup Co., Thursday night, Sept. 16th.

The editor will also preach at Brooks' Mills Meriwether Co. on Friday evening, before the 3rd Sunday of Sept.

At Alford Chapel, Meriwether Co. the 3rd Sunday in Sept., morning and night, and the Saturday night before.

On Sunday morning, a discourse on baptism will be delivered, after which, the Lord's Supper will be celebrated. In the afternoon of the same day, several candidates will be immersed. We hope the friends will be careful to have these meetings *well understood.*

Preaching.

Bro. McMorris will preach at Camp Hill, on the 3rd Sunday in Sept.

Bro. McMorris will preach in Lafayette, Ala. Monday night, Sept. 20th.

At Ellaville, Schly Co. Ga. the 4th Sunday in Sept. The friends will please make the necessary rrangements.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co on the 4th Sunday of every month.

The editor will preach in the Universalist church at Notasulga, on the Second Sunday in every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

Bro. S. J. McMorris will fill Bro. Andrews' appointment at Camp Hill, Tallapoosa Co. on the 3rd Sunday of September, instead of on the 4th Sunday, the regular day. This change is made to accommodate the people who wish to attend the Baptist Associational meeting appointed for the 4th Sunday of Sept. in the neighborhood.

Bro. Andrews has no appointments for Sept., as he expects to be absent on business connected with his book, and has in it in view to be present at the next General Convention of Universalists of the United States, which meets this year at Buffalo, N. Y. on the 22nd Sept.

Address him at Americus Ga.

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We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

Horace Waters, Esq.—Dear Sir.—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Peath, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos rank with the best manufactured in America.—The N. Y. Independent.

Musical Doings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Pianos now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on the said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15-tf

UNIVERSITY OF LOUISVILLE—MEDICAL DEPARTMENT.

THE TWENTIETH COURSE OF LECTURES will commence on the FIRST DAY OF NOVEMBER next. The Preliminary Course commences on the FIRST MONDAY IN OCTOBER.

Theory and Practice—William K. Bowling, M. D.

Obstetrics—Charles K. Wilson, M. D.

Chemistry—J. Berrien Lindsley, M. D.

Surgery—William T. Bantes, M. D.

Institutes—Thomas D. Maddin, M. D.

Clinical Medicine—William N. Nachol, M. D.

Materia Medica—John H. Callender, M. D.

Anatomy—Thomas B. Buchanan, M. D.

Surgical Anatomy—Van B. Lindsley, M. D.

Demonstrator—Henry M. Cogswell, M. D.

The American Medical Association in the meeting at Mobile, passed a resolution to the effect that the Senior Course of Lectures in Medical Colleges should not be less than [illegible] Dollars, which is the minimum fee required by the Regulations of such schools. The Faculty of the University of Louisville, in accordance with the above resolution, have determined to charge [illegible] Dollars for the Senior Course of Lectures. For additional information address

Dr. T. S. Bell, Dean of the Faculty.

Louisville, Ky.

aug 15-tf

Henry Ward Beecher's Sermons

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The debate was held in Mississippi between Rev. D. R. Clayton, Universalist, and Rev. [illegible] Sledge, Baptist. Universalism as usual, shows its invincible strength. Sent anywhere by mail for $1. Address D. R. Clayton, Columbia, S. C.

THE CONSTITUTION

[illegible]

TWO OPINIONS;

OR

Salvation and Damnation

How long halt ye between two 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.

TABLE OF CONTENTS.

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 Testament 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.
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14 " on the existence and character of God.
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16 " on sin, original sin, and Depravity.
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18 " Salvation, its nature and extent.
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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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L. F. W. ANDREWS.
Americus Ga.

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Georgia Convention of Universalists.

There will be a meeting of the body at the Plains of Dura, Sumpter Co. Ga. commencing on Thursday the 30th day of September next and continuing four days, including the 1st Sunday of October. Ample arrangements will be made for the accommodation of all who may be present, and a general and cordial invitation is hereby extended to the friends generally throughout the state to participate in the Grand Festival of the occasion.

Ministering Brethren Kendrick, Burruss, Andrews, Sardis Clayton, Lewis Wade, Carney and others, are hereby summoned to appear, and participate in the deliberations and labors of the convocation.

By order.

Secretaries will please notify us when they remove, from one office to another, that the *Herald* may be addressed accordingly.

Poetry

Invocation.

BY MISS MARTHA M PEASE.

Spirit of life, whose love sublime,
Fills all the circling waves of time;
Whose wisdom rolls from shore to shore,
From earth's cold sod to Heaven's star'd floor,
Spirit of power, whose strong right hand,
Stretched yon blue arch o'er sea and land;
Who filled the immensity of space
With worlds of beauty, light and grace,
Almighty King, whose beams of truth,
Guide trembling age and wayward youth;
Thou who doth see the sparrow fall,
And hath a care o'er great and small:
O'er Him whose soul is free from stain,
As pearly dew or crystal rain;
Whose life from sin has been as free,
As whitecaps dancing o'er the sea:
O'er Him whose soul is wrapped in gloom,
As deep and dark as errors tomb:
Whose soul hath ever a prisoner been,
Bound by the heavy chains of sin,
O'er high or low, o'er great or small,
Thy boundless love doth ever fall.
Father! we know in thy good time,
All souls shall mount to realms sublime:
Guided by the Almighty hand,
On truth's firm rock each soul shall stand:
While far beneath their shining feet,
The angry waves of sin shall meet,
Powerless to reach that sun-bright shore,
The spirit's home for evermore.
Then accept our praise, though faint and weak,
The few cold words our lips may speak,
We would swell the mighty waves of song,
That roll yon distant heights along:
Hymning thy praise from shore to shore
Till all shall worship and adore
Thee, as a God sublime and good,
Whose attributes, when understood,
Will waft the soul from earth's cold plane,
And bear it back to Heaven again.

For the Herald

Tommy Jones, and Lula Trueman; or the Adventures of he Robber-captain.

BY VERA HAMILTON

Cora turned to leave the room, but she staggered and would have fallen, had not Dunbar sprang forward and caught her. He bore her to the adjourning room, and it was many weeks before she returned to consciousness.

Tommy was again installed in his dungeon, and the long dreary monotonous days and weeks dragged slowly by. One day Cora came to his cell but it was very difficult for him to believe her to be the same bright beautiful child of a few weeks back. Her face was ghastly white, and was rendered more apparent, from the contrast of her large dark eyes and long jetty hair. The gay sprightly child, was changed, Oh! so sadly! An expression of iron resolve was visible upon every outline of her delicately chiseled features. The joyous smiles that once dimpled her rosy cheeks had faded therefrom.

She evidently had but one aim, one design in life that was revenge.—She endeavored to remove the grating, but it was too much for her feeble strength, and they abandoned the idea of escape at present; but she assured him she would liberate him very soon. In about a week she came again and removed the grating: she had taken ropes and tied them together until she thought he could climb them. She fastened them securely on the outside, and threw them into his cell, and he quickly ascended.

Tommy greatly feared Cora's fate, would be the same as her sisters. It was impossible for her to accompany him,—there were some dangers and privations to encounter, he knew she could not survive them: she urged him to depart quickly. She said she had no wish to go, she was going to remain, to torment Dunbar. There were several keys to the gate: she obtained one. The gates were opened, and Tommy was at liberty. O blessed freedom! Source of all happiness, he pressed a kiss upon Cora's proud pale brow, assuring her, that he would reserve her in return, and began a journey which he accomplished by perseverance. He arrived at his own luxuriant home, weary, foot-sore and half famished.

The morning after Tommy's arrival, he was visited by his housekeeper, a kind, motherly lady who was devotedly attached to him. Among the other things she was communicating, she told him a young lady Miss Aurora Beauforat an orphan had been boarding some months with her, but she would remain with her no longer: she only stayed to remain until the landlord should return: she did not like to board at public places, but she would take a private one.

Let her remain, you need not tell her I am here, I shall leave only in a few days, as soon as I have recruited my strength. Be sure you do not tell her. That evening Tommy awoke from a refreshing slumber, some person was performing in the music-room, which was at no great distance from his own. He supposed it was Miss Bringhurst. The soft swelling notes and perfect music, he thought to be the most witching he had ever heard. He did not leave his room for several days, and he awaited each day impatiently for the hour for Miss Bringhurst to practice.

One evening she was playing, and so enchanting was her music, he could not repress the desire to see her. He stole silently from his room, and entered the one adjoining the music hall. His slippered feet made not the slightest sound, as they buried themselves in the mossy carpet. He must open the door sufficiently to see her, and what a beautiful and an angelic creature did he behold!

Her countenance was of the most illuminating beauty. The high-arched brow, the straight chiseled nose, the small ripe mouth; the rounded chin, and oval outlines of the face, were all perfectly faultless. Her eyes large and dark, were full of fire. There was still a sweetness in them, that bespoke a purity and innocence of soul. Her shining dark hair clustered about her well-shaped head in its natural glory. Her complexion was dazzingly pure and transparent, and the mantling color upon her cheeks, derived not its carnation hue from the effect of art, but was the rich vermeil bloom of nature. She was tall, and though slender, not thin. Her form was blended with aerial grace, and sylphlike elegance.

One day Tommy sauntered into the music room, and found an elegant album, marked with Aurora's name in gilded letters, lying open on the piano. He turned over the leaves, to amuse himself. The book he discovered, was not strictly an album, but a manuscript volume, containing poems from the most illustrious writers, copied by Aurora, and evidently her favorites. It was a study to him to trace the peculiarities of her mind as thus exhibited, and he had no reason to be dissatisfied with her taste, or her poetical sympathies. At every leaf Tommy's admiration deepened. When he had finished the perusal, he took up his pencil, and on one of the few blank leaves remaining, wrote a poem entitled "True Womanhood." It was indeed a poet's ideal, of womanhood. All that is refined, sympathising, exalted, heroic, and desirable in woman, he there depicted.

Reader imagine Aurora's astonishment, upon finding these lines written in her secret repository of treasured poems. She was greatly surprised, but not more so, than she was a short time after. She went out to walk. Leaving her drawing unfinished upon the table, when she returned, she found that the last finishing touch had been added by a dextrous hand. She immediately sought the old housekeeper, to learn by whom it was done, but she could gain no information from her.

That night Aurora was aroused from her slumber, by the soft notes of a flute as they rose and died away in the corridor. It was a strong musical voice of almost unearthly sweetness. He sang one of the impassioned songs of the day. That voice of music had thrilled many a woman's heart, and its pathos did not fail to touch the soul of her who listened.

One day Tommy received a visit from a gentleman with whom he was not acquainted. They were closeted sometime, and when Tommy again appeared, his step was quick and elastic, and his handsome face was aglow with honest joy. We need not tell the reader that the bearer of good tidings was Frederick Horton. Tommy scarcely gave his friend, for such, he shall be termed, time to rest and refresh himself, before they set out for Horton's native city. Tommy was in exuberant spirits at the prospects of again seeing his beloved. We will leave them journeying rapidly, and return to Lula.

CHAPTER TENTH.

What human is it, that cannot endure sorrow better than suspense? After Fredrick's departure, Lula became more restless and impatient than ever: she had many friends and acquaintances, but all society wearied her, save Mrs. Morgan's. She was a noble, kind-hearted lady, whom Lula liked very much. Lula wanted to be alone, and it was with difficulty, that she treated her numerous visitors with the proper respect. Fredrick had a friend in the city, Mr. William Jefferson, but Lula felt a decided repugnance towards the man, and ill for her relief, he had not called during Fred's absence.

One evening he sent up his card, but his visit was rejected. That night the housekeeper and all the males save Lula, went to the theater. [illegible] had [illegible] and [illegible] [illegible] [illegible]

UNIVERSALIST HERALD.

"He will not always chide; neither will He keep His anger forever."—Psalm 103: 9.

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The Herald

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☞ Rev. D. S. Jones, is general agent for the *Herald*, in Texas.

Jottings down by the way. No. 2.

On my way to Coweta from the West, I preached at West Point on Wednesday afternoon of last week, and also at Hogansville, audiences small at both places. At West Point I was honored by the presence of three or four young ladys, who finding themselves "like cats in a strange garret," staid but a few moments, and left, probably in disgust at the appearance of two old emissarries of satan. (Bro. McMorris and myself) present! If they only knew how unlady-like was their demonstrations, say nothing of its impiety, they would not repeat such conduct.

At Hogansville, a similar circumstance took place, caused perhaps by a defence I felt called to make against one of the Baptist elders of the vicinity, Jackson by name, who publicly stigmatized the writer, as one of satan's preachers, who had recently visited that place. I took occasion to show that Bro. Jackson was himself in unison and accord with the serpent, who said to our first parents, "ye shall not surely die" &c., in contradiction to Jehovah who declared, "*In the day* ye eatest thereof, ye shall surely die." As Adam and Eve did *not die* a natural or eternal death *on the day* of their transgression, but a moral or spiritual death, called by the Apostle a "*death in trespasses and in sins.*" Elder Jackson had falsified the record as well as the declaration of Jehovah—thus afflicting with the devil and opposing deity. This was too much for Bro. Jackson's disciple, Mrs———and she fled, taking with her, others, and leaving but one lady in the congregation, to hear me out. I only mention these trifling incidents to show how little *charity* there is among some professors of religion, in this our day.

At Newman, a thriving town on the Atlanta and West Point Rail Road, my friends tried to get a place for preaching, on Friday evening last, but failed. The Court House was being repaired—a concert Hall was occupied by Terpsichoreans—and the churches were refused. All the latter were idle, and the Methodist minister absent, but not one could be had wherein to proclaim the gospel of Universal grace. This was probably the result of the teachings of a certain Bishop of the M. E. church, who took occasion, over one year ago, to advise his people, in public assembly, not to have any dealings whatever with Universalists—not to trade with them—not to take their money, not to visit them, or intermarry with them &c &c. There was no excuse for this clerical fulmination, as there are but few avowed Universalists in Coweta Co. and no preacher had recently visited Newnan! Such an excitation timely from a Bishop of the church, with the persecution, was fatally destined to result in the murder of Stephen, only one of a church member, for daring to preach the church. God, his mother was one of that faith and had raised a family of daughters, but that not one of them was ever charged with bearing *illegittimate* offspring! This was a home thrust at the miserable calumniator, which would have made his ears to tingle, could he have heard their utterance.

If providence permits I shall yet make an effort to enlighten the people of Newman with a knowledge of our faith, in a series of lectures, even if I have to encounter a storm of rotten eggs and fire crackers, which was once a demonstration made against our preachers in that over-zealous place. For the sake of the few, who may not have defiled their garments with the pollution of intolerance, we hope to see the day when we shall have a Temple there erected that will be dedicated to the Father of all Love and filled with devout and humble worshipers. This is all the harm we wish the village of Newman.

Bro. McMorris was with me at West Point where resides (near by) his daughter, Mrs. Hill, to whom he was on a visit. And this venerable father in our Israel is yet in harness an willing to go forth as a preacher, whereever a door may be opened. Our friends scattered abroad will find him a "workman that needeth not to be ashamed." His wants are but few, and if travelling expenses are paid, he will attend to all calls made upon him, trusting to the liberality of friends to sustain him in his high and holy calling.

Indeed, we would here say, that too little consideration has heretofore been paid to this matter. A preacher is invited to come and preach in a place where there are few believers. *He goes*—is kindly treated, and as kindly asked to call again. He preaches very acceptably, but often does not receive a cent for his services! His traveling expenses to reach the place by Rail Road or otherwise, amount to several dollars—which amount, the preacher has to pay out, as other travelers, full fare and no credit! Now brethren, remember that "the laborer is worthy of his hire," and expenses added. At least the latter should be paid and as a V or an X would be a small contribution very acceptable to a minister who has a wife and children at home, crying for bread that perished with the using. Bro. Burruss—please arouse their friends to the importance of attending the State Convention at Plains of Dura. I expect to be there, on my return from the North, whither I propose to go, in a few days, with a view of putting "The Two Opinions" to press—also to attend the general Convention of Universalists at Buffalo. Subscribers to this work will please forward their subscriptions and money without delay to my address, Americus Ga. where I will get them. *No books will be sent out, without the money in hand, as it is impossible to give credit.* And I may add, that my continuance in the ministry, South, will much depend upon the extent of the subscription given to this publication. Very truly and fraternally Yours, &c, L. F. W. Andrews.

Americus, Ga. Sept. 1 1869.

The great fact to be considered is not our lot in life, but we who are in that lot, and what we make out of it.

Death is a great revealer of what is in a man, and in its solemn shadow appear the naked lineaments of the soul.

—The philanthropist's hope may not appear in the coming future: yet the inspiration of that hope may make him a hero, and perhaps a martyr.

The eye would be useless in total darkness, and the light would be insignificant if it never rested upon a rebellious world. [illegible] in the [illegible] in the [illegible] of such.

For the Herald.

"A Plea for the South."

REJOINDER TO BR. L. F. W. A.

Br. B.:—Having been absent some four months, I did not see Br. Andrews' criticism of a letter of mine till yesterday, the day of my return.

What I said in that letter in regard to the South, or the treatment of certain northern men by southerners, was not intended as a "blow" "at the South." Far from it, for I have no spite to manifest, not a foe in all the south: but I trust many friends, whom I love.

The facts stated, by me, were gained in conversing with men in the West, who said they had been South, and had left. Some of my informants are not only gentlemen, but men of large experience and ability. But after all, perhaps their trouble may have arisen from the fact that they "did not keep their mouths shut as to politics," which Br. A. thinks a *sine qua non*, of respectability in a northern man in a southern state. I am certainly glad to know, that I was mistaken in my impressions, and informatives in regard to the matters which I mentioned, and that Br. A. has been able to put me right. For it is not in my feelings, to do any injustice to any one, much less to the people of a section of the country, with whom I have shared the most pleasant hours of my life.

Though it did not seem to me at all impossible, that after so long a conflict between the north and the south, with such a termination and subsequent legislation, that some unpleasant feeling, should linger in some breasts, and possibly show themselves not, very amiably at certain times. This idea, together with the "hear say and irreliable evidence," led me into the error, from which I am thankful Br. A. has delivered me. I am glad to know that all is so friendly, and such extended hands of welcome, are ready to greet all those, "who keep their mouths shut on politics." And it is a further satisfaction to know, that all the letters from southern men, that have complained of ill treatment, are false and without foundation. For four long years have the papers teemed with accounts of wrongs and injuries which had no existence in the south, or if so they were justifiable. So Br. A. all that I have said in the communication at which you have felt so hurt, is hereby retracted, and your statement accepted. Admitting that your extensive travels and discourse to eighty thousand, have qualified you to pronounce upon every case and individual who may have been in, or left the south, including the gentlemen with whom I conversed and alluded to in my letter "so wide of the truth." And I trust, that my observation and experience during the coming winter (for I propose spending part of it south) will be such as to cause me to be more repentant for my "universally offensive," paragraph.

I would answer some of the many questions in Br. A's. reply, but space will not allow, and further, I have no disposition to vindicate the North, or reproach the South.

A. G.

Sign Post Advertising.—The Charlestown, West Virginia, *Free Press*, says:

A man who is too mean to advertise a farm land he wanted to sell, put a written notice in one of the hotels the other day. A man who was inquiring for a small farm was referred to the written notice. All replied: "I can't buy land at a fair price of any man who does his advertising in that way. He'll steal the fence, and the pump handle, and the bare doors before he gives up possession."

A gentleman struck by a lady's beauty, determined to follow the injunction and kiss the rod that smote him.

For the Herald.

Immortality. No. 2.

ARGUMENT FROM THE RESURRECTION.

It is agreed by all the orthodox world that this bringing of life and immortality to light affords proof of man's immortality, but the *Annihilationists* tell us that Jesus' soul or spirit was unconscious in the tomb until the third day when his body was *resurrected*.

Hades or the Intermediate State is a state of unconsciousness or nonentity. So they say. And moreover Jesus' immortality depended upon a resuscitation of his physical body! But there is neither reason nor revelation for supposing that Jesus took the physical body which he lay down. That it resembled the physical, is clear. This was necessary that he might be recognised by his friends, and so all other departed spirits are seen in a body apparantly like the one they threw off. All this is plainly necessary in order to be known—to prove their identity. But Jesus no more carried about flesh and blood, than we shall after our resurrection, since we are all to be raised in the likeness of his resurrection. If he was raised in a physical instead of a spiritual body, then we must be, and Paul is found to know nothing of the character of the *anastasis*! And worse, Paul says we must be changed since "flesh and blood cannot inherit the kingdom of God." Then if Jesus arose with the physical, he had to change it at his ascension, as some assert he did. If he was then changed, so shall we be, and what is then gained or lost by holding to a resurrection of flesh and bones to be immediately dispensed with? But what became of Jesus' physical body, if he did not rise in it? We will ask one question, what became of Jesus' physical body with which you say, he rose but did not ascend? Hitchcock and others tell us it was miraculously disposed of, perhaps dissipated in thin air. Very well, it could be as easily disposed of, at the tomb, by a miracle, as at his ascension. Hence there is no more difficulties on our position, than on the other. Both positions suppose the old body changed, destroyed or dissipated, before Christ entered Heaven. We only differ as to the time when it was most likely accomplished. Christ's appearing to the outward vision to have on a physical body is no proof at all. Angels always appear in a bodily form. Moses and Elias were seen upon Mt. Tabor as other men. Angels were often called men, and described as men.

All this is the language of appearance, necessary for the purposes for which they came to us. Paul informs us in 2 Cor. iii: 12, that he expected to have a house from heaven. Here we perceive the contrast between this earthly house of this tabernacle, and the "house not made with hands," destined to abide eternally, in the heavens.

The following are a few of the expressions used in contrast when speaking upon this subject.

Earthly,	heavenly,
terrestrial	celestial,
natural,	
animal or physical,	spiritual,
this tabernacle,	house from heaven,
vile body,	glorious body,
mortal,	immortal,
corruptible,	incorruptible,
first man,	second man,

Notwithstanding the difference in so often mentioned, yet these [illegible] under [illegible] the [illegible] the same body, though they admit it will be wonderfully changed and spiritualised. So this is a negative view of the resurrection in the more important point before us. Witness from Jesus' example, and from Paul in 2 Cor. v: 1-3, already referred to, that it will be soon, very soon after death. The Spirit never dies, it is the living germ within the grain that grows up to future life, yet we [illegible] Cor v: 3, an expression [illegible] certain of living with Jesus after he should leave the body. Hence he must be in the resurrection state at that time.

Paul did not expect to sleep literally a few thousand years, but to be present with Jesus when absent from the body. Now as a naked, bodiless existence could neither be with Christ or anywhere else, it follows that he must have had a body, which must of necessity have been spiritual, and such would have been no other than the resurrection body described in 1 Cor. xv: As personal and individual existence is inconceivable without form or shape, Paul's conscious existence soon after death is evidence of being in the resurrection state. And if Paul entered the spirit world by what is scriptually called a resurrection, that is, in a spiritual or resurrection body, then we shall do so, then will all mankind do so. Hence the doctrine of immediate consciousness after death is proof of a resurrection near at hand, and wholly inconsistent with the idea of a resurrection far in the future.

Henry W. Pierce.

Nacogdoches, Tex.

Letter from Baltimore.

Baltimore, Md. {
Aug. 16th. 1869. }

My dear Bro. Burruss:—The Universalist and the Unitarian churches are, both of them closed, for the present; the former being without a pastor, and the latter having allowed a month's or so recreation to its pastor, the Rev. J. W. Ware. The Universalists meeting house (judging from its extension,) appears to be a commodious structure; it is neat and plain,—not so imposing to the passer by, as the First Independent, as the Unitarian meeting house is styled in the City *directory*. The location of the *former*, is in Baltimore street,—that of the latter is corner of Franklin and Charles sts. The well formed Greek inscription—"*To Mono Theo*" (To the One God.) on the front of the Unitarian Church, struck my attention many years ago, for its beauty appropriateness and impressiveness.

Yesterday I heard at the Roman Catholic Cathedral, the Rev. Arch Bishop Spalding, preach a sermon in relation to the "Feast of Assumption," [Aug.] On this [illegible] Mass was also celebrated, assisted by the Rev. H. B. Coskery, *vicar-general*, assisted by Rev. Thomas Lee, as deacon, and Rev Mr. Daughorty, as sub-deacon.

The following paragraph is quoted from a notice in the Baltimore American:

"Yesterday being the fifteenth of the month, was generally observed by the Roman Catholic Church throughout the world, as the Feast of the Assumption of the Virgin Mary. It was instituted to commemorate the *assumption* [ascension] of the Virgin into Heaven. From a very early period it has been the general belief of the Western and oriental churches, that after the earth, the Virgin was taken up body and soul, into heaven. The event is called promiscuously in the ancient ecclesiastical writings, the Assumption, Pattron or Repose, and is mentioned by various early authors among whom are the learned Andrew of Crete in the seventeenth century, and St. Gregory of Tours, in the sixth. The date of the institution of the festival is unknown, but it is mentioned as having been celebrated with celebrity, before the sixth century, in both Greek and Latin churches. In Catholic countries—Italy particularly, by splendid ceremonies and processions."

One of the most beautiful specimens of architecture in Baltimore is, The Church of Ascension, the pastor of which is the Rev. C. M. Callaway, of the Protestant Episcopal Church. It is near Laurvale, at the intersection of Townsend and Oregon Sts. The congregation of St. Peters (also Episcopal) are [illegible] a noble stone edifice, the architecture of which will be honorable indeed to Baltimore mechanics. The late Bishop Henshaw, of Rhode Island, was formerly Rector of St. Peters, the present pastor is Rev. Julius F. Grammar D. D. a son of the venerable Rev. Mr. Grammar of Halifax Co. Virginia. St. Peters was founded in 1805—rebuilt 1869, to read an insisted inscription to the above work outside; and also in [illegible] St. Peters P. E. Sunday school founded A. D. 1818."

"Christ's Church," of which the excellent Bp Johns of Virginia was formerly pastor, St. Pete'rs, Church of the Ascension, Trinity, St. Stephen's, St Mark', Grace, and Emmemel, churches, what is called *low church*, as contradistinguished from *High Church*, otherwise styled *Puseyite* or *Ritualist* churches. St. Paul's, St. Luke's, and Mount Calvary are examples of the latter description; Rev. Dr. Maban, Rev. C. W. Rankin and Rev. A. A. Curtis are respectively pastors of the three last mentioned congregations.

There is in Eutaw St. a very spacious neat commodious Church of the Society of "Friends," I heard a sermon here, a few days ago, by a lady preacher. Apart from a partialist drift, the Sermon was truly devotional and abounding in practical lessons of piety and morality. The pastors respectively of the First and Seventh Baptist Churches,—Rev. Drs. Williams and Fuller are absent from the City, in vacation, the pulpit of the latter being filled by Rev. Mr. Johnson of Virginia. The first Baptist Church is being refitted, and the congregation of Dr. Fuller are erecting at Eutaw Place, a spacious stone edifice, which, when completed, will be an ornament to the City and a great credit to Baltimore mechanics.

The *Disciples'* church [otherwise called Campbellites and Campbellite Baptist] have an excellent meeting house, at the corner of Lombard and Pacha, Rev. Mr. Gibbers is the present pastor, his predecessor was the late D. S. Burnet. It strikes me, there are two other churches of this denomination,—one of which is in North street, near Saratoga,—Elder Conrad Saumonig, pastor of the congregation.

Sunday before last, I had the pleasure of hearing, at "Trinity" Meth. Epis. Church South, the Rev. Dr. Duncan President of Randolph Macon College, Va. and at night heard Rev. W. H. Chapman of M. E. Church [North.]

Rev. Dr. Mdusey, late pastor of Central M. E. South. I have not yet heard, nor will also distinguished successor, Rev. Dr. Linn. Rev. Robert A. Holland is pastor of Trinity, M. E. Church South. Baltimore may be justly called a Southern City!

There is an African Methodist Episcopal Church, on Saratoga, West of Gay, of which Rev. D. W. Moore is pastor.

The Episcopal Methodist a spirited journal, doing patriotic service by "piling the agony" on that arch satan to the South, the Radical Methodist Episcopal Church, is published here by Rev. Mr. Poisal, and edited by Rev. Thomas E. Bond, M. D. and President of Washington Medical University. The *Methodist Protestant*, too is published in this city. It is an old paper formerly edited by Gamaliel Bailey, M D. It represented the Methodist Protestant Church as a time when *Episcopal* and *Protestant* Methodism were in such hot controversy—The New York Christian Advocate and Journal, and Baltimore Itinerant defending the *old side*—The Maryland Church Record is the organ in this city, of the Protestant Episcopal Church. The Venerable Bishop Willingham of the Maryland Diocese has presented me with what he regards the best essay he has seen on the *questio vexata* of Ritualism. It is a Lecture copied from the church *Journal* into the *Record*, and which was delivered in St. Peter's church Pittsburg Pa. by the Rector, Rev J H Egar, B. D. from this lecture I quote the following:

"You see then that all who use the Prayer Book rightly in our public worship, are in this good sense Ritualists. When you kneel in the confession or Prayer, or stand in the Psalms or Creeds, repeating the *Gloria Patri* or the *Te Deum*—when you respond in the Litany, or observe any of the uses of the Prayer Book, you are Ritualists. When you kneel in family prayer you are a Ritualist. When you take up a little child in your arms, and bend its knees and fold its hands together, and teach it to say "Our Father who art in Heaven," you are a Ritualist. [illegible] form any [illegible] [illegible] [illegible]

The Herald:

JOHN C. BURRUSS,

Editor and Proprietor.

S. J. McMORRIS, J. L. C. GRIFFIN,
E. F. STRAIN, T. TWIST.
D. B. CLAYTON,
CORRESPONDING EDITORS.

Notasulga, Oct. 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.

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☞ Mr. Jas. S. Fanagan, is agent for the *Herald*, in Wheeling Va.

Journey of the Editor Through Mississippi No. 3

We closed our last, after announcing our arrival in Louisville. Here, we dispensed the word to a fine, intelligent audience. During our stay, we shared the generous hospitalities of Dr. E. Foster, who has long stood as a pillar of strength to our cause. He is a man of fine culture, and the influence which he wields, morally and intellectually, is decidedly good. With his pleasant family, our time glided away rapidly. There are some liberal minded friends about Louisville, and could they have stated preaching, we see not why our cause should fail to prosper there. On the Saturday before the 4th Sunday in Aug. Dr. F. had us conveyed to Webster, eight miles off, where we addressed a good audience under a grove. At night we again preached in Webster, in the Masonic Hall, which was crowded to suffocation. We suffered intensely from the effects of heat, which nearly overpowered us. Some good for our cause, we are assured, was accomplished. During our stay, we were kindly taken care of by our friends, A. Gillis and Dr. White. The next day, Sunday, we preached in the Universalist church, eight miles off, near the residence of Dr. Lynch, with whom we tarried.

Here, too, we had the pleasure of addressing a large audience—some came twelve or fifteen miles. We dedicated this church ten years ago, and it was refreshing to meet with our friends again!

In *olden* times, Universalism had been preached in this vicinity by Clayton, Lake, Burruss, McMorris, and Searle. Since the war, no preaching of our faith had been heard, prior to our visit. If the friends in Winston and adjoining counties, will unite, they can sustain regular monthly preaching, which should be had, by all means. Having finished our appointments in this region, Br. W. C. Coleman started with us in his buggy, for Artesia, where we took the cars for

Columbus Miss.

Here, we arrived on the morning of the 24 of August. Br. J. A. Franklin had us well cared for, during our stay, at the Gilmer House, a first class hotel. We preached twice, in the Christian, (Disciple) church, which was kindly granted us. The weather was stifling or threatening both evenings we think, our audiences were small. Still the words spoken, and the seed given thereto, cannot have been in vain. We were the first, we were assured, that ever preached our views in Columbus. We formed the acquaintance of Mr. Middleton and son, Mr. Reynolds, and Mr. Stevens of the Press, in both of which we received kindly editorial notices of a call the services are also to be extended to the editorial corps of the editorial sanctum, which we did not have an opportunity of forsaking. We think well of the liberality of the Christians. They generally open their churches to us, being willing to let the people hear, and judge for themselves. In many sections, the Disciples are greatly misrepresented and persecuted. This, perhaps, if one reason why they manifest such commendable toleration towards others. We regard the Christians, as far in advance of the *old fogy* theology of the day. In many things, they are true *Reformers*, as they are styled in Va.

Dr. Alexander Campbell, in his days, did much to liberate the public mind from the dominion of priestcraft and defunct theories, and though he did not strike at the root of all religious errors, he should receive credit for the great progress he did make in gospel truth. If the Disciples, as a church, would abandon their belief in the immortality of and pain (some of them have) they would then stand forth, freed from the doctrine that certainly impeaches the Divine benevolence.

Columbus is a neat pleasant city, containing 7000 inhabitants, and is a place of much commerce. We spent our time there, very pleasantly. We also preached, at the request of Mr. Weaver, in Zion Baptist church, ten miles South east of the city.

The notice was very brief, yet we had about fifty hearers of the preached word. In this region, resides Mr A. M. Cook, who though a member of the Baptist church, is an out-spoken Universalist. To these friends, and J. A. Franklin, and others at different places, we return thanks, for their kindness to us.

Leaving Columbus, we turned our face homeward, stopping only at Citronelle, where we preached in the Methodist church, to attentive hearers. Mrs. Chas. Williams at this place, has long been an intelligent Universalist, and though standing alone, she does not keep her light under a bushel. The crops along the route, for the most part, are good. We arrived at home in due time, thankful to the Lord for all mercies.

BURRUSS.

Trip to Georgia.

The editor lately took a hasty trip to Georgia. He was gone six days and preached four discourses to good audiences. At Alford Chapel, Macon county, the audiences were quite large, and good attention was given to the words spoken.

After the morning Sermon, the Lord's Supper was celebrated. During the meetings, six persons confessed Christ, and were added to the Church. In the afternoon of the Sunday in Oct. we administered the ordinance of baptism in Flint river, before a large number of solemn spectators. The services were quite impressive, as was evinced by the tears that sparkled in the eyes of some. Our cause at Alford Chapel, is in a blooming, thriving condition, and if we judge the future increase of the church, by the past, Universalism will soon become good Orthodoxy in all that region.

We pray that the blessings of God may still abide with our brethren, there.

☞ People who take the *Herald* and do not pay for it, are doing what they can against Universalism, which many profess to love.

☞ We were from home when the outside of this paper was printed.

☞ How can any cause flourish, if you do not *help* to make it flourish. Would you see Universalism in the South prosper? work for it—*live for it—pay for it.*

Christian Sun.

This paper is the organ of the sect called Christians, in the South. It seeks as it professes, to unite christians of every name—christian character, it says is the only test of their fellowship. And yet a correspondent in this same Sun, can speak of Universalism as *infidelity*! Very loving, christian, honest, is it not? to call believers in the Bible, infidels? We hope our Universalist friends will remember this foul slander of the *Christian Sun*, and not be seduced from their fealty to the truth by the smooth talk that is sometimes made to them. They are not dupes.

The *New Covenant*, of Chicago, comes to us much enlarged and improved in appearance. It is issued by the North-western Universalist Publishing House, at $2.50 per ann. Rev. J. W. Hanson, editor, and Rev. J. Gilbert, business manager.

☞ Attention is called to the list of appointments in another column.

☞ A friend suggests that when we will bring out the *Herald* on new type? We hope to do so this Winter. Bear with us brethren, and we will give you a neat paper. We have encountered obstacles that would have appalled many.

☞ *The Figaro*, is the name of a new paper that has reached us, devoted to music and the drama. Price $3 O. D. Northrop, N. Y. editor.

Badly Expressed.

"Mr. Curry affirms that the Scriptures teach that the meditorial kingdom of Jesus Christ is not limited to earth, and that all men will be finally saved, whether they believe and obey the gospel in this life or not."

The above has been going the rounds of our denominational papers, in reference to a discussion which Br. Curry was to have. We think the proposition very awkwardly expressed.—"Whether they believe and obey the Gospel in this life or not."

Does not this language seem to strengthen the charge so often brought against us, that Universalism ignores the necessity of good works? For the honor of our denomination let us have no more such awkward propositions. Why not say—the Scriptures teach the final purity and happiness of all men?

☞ Some gentlemen at different times, have requested us to send them the *Herald*, and they would pay shortly. The "shortly" has passed, and we are not yet paid.

☞ Most of our scattering subscribers in Missouri, Kansas and Iowa, are owing for the *Herald*. Will they remit their dues, without delay?

☞ The editor is again at home, and would be pleased to hear from his many friends "wheresoever dispersed."

☞ We acknowledge the reception of a neat pamphlet, containing a catalogue of the officers, Alumni, and students of Bowden Collegiate Institution, for the Academic year. 1868-69. Total number of students 128. Jno. M. Richardson, B. S. President, professor of Mathematical engineering, &c.

Rev. F. M. H. Henderson, A. B. professor of ancient Languages. The Institute is healthily located, and presents superior advantages. For further particulars, address the president.

☞ If the devil were to withdraw from Universalist firm, and refuse to furnish any more brimstone, many subscribers would die out.

Backt Down.

Rev. Mr. Weaver, of Thomaston, Ga. last Spring was reported to have expressed a desire to hold a discussion with us, on endless punishment.

We gave the gentleman a polite challenge through the *Herald*, and sent him the paper. We have received no reply from Mr. Weaver, but have learned that he says he does not feel competent to the task. "Well did Solomon say, the prudent man foreseeth the evil, and hideth himself."

Br. Clayton, we have not the paper you want.

☞ Our esteemed Bro. Rev. M. Gardner, of Texas, has sent us his photograph, which we highly esteem. It is pleasant to look upon his benevolent looking face.

☞ Bro Gardner—we send you our photograph, according to request. We say the same to Bro. Webb, of N. Y.

☞ Bro. D. B. Clayton, writes that he expects to attend the Ga. Convention.

☞ Rev. D. B. Clayton, has challenged Rev. Mr. Barkhead, of N. C. to a discussion, and Mr. B. has conditionally accepted! We may therefore, expect a lively time, in the Old North State, if Mr. B. does not "fly the track."

Epistemology, considered in the letters from a father to a daughter, by Rev. Dolphus Skinner, D. D. Published by Cranston & Curtis, Cincinnati. Price 40cts. The aim of this work, is to expose the "truth features of Epistemologism, which is far from being liberal, as some this vernacular says to suppose, are the reverse." We hope the work will have an extensive circulation.

☞ Attention is called to the advertisement of Dr. Williamson's new work—Rudiments of Theology &c. Dr. W. is one of best writers, and his book will be read, we doubt not, with much interest.

For the Herald.

Texas Correspondence.

REV. M. GARDNER STILL AT WORK.

Bro. Burruss:—I have just returned from holding a two days' meeting in the fork of the Sangabriel and Little rivers, in Milan co., some forty miles from where I live. When I preached the first of July in Burleson county, a man by the name of J. H Holtzclaw, came 18 miles to hear a Universalist preach, as he had never heard one, and had but little knowledge of how they preached. He was all attention, and after two sermons, his soul was filled with rejoicing, in hope of the salvation of all Adam's fallen race, from sin, pain, and death. Just as soon as I could, he said I must come and preach for him.—Well, I have been and preached two sermons: each day plenty of provisions were on the ground, fine congregation both days, good order and profound attention.

On Sunday Mr. Holtzclaw came forward, "*confessed with his mouth the Lord Jesus, and believed in his heart that God had raised him from the dead.*" Rom. 10:5-10: and was therefore received as a candidate for baptism, and on Monday morning, between 75 and 100 persons met us at that beautiful stream of pure clear water, (the Sangabriel) and in it I baptized Bro. Holtzclaw. After baptism, we attended to the rite of laying our hands, with prayer; a rite which was always attended to by the first Christians, and should now be. Bro. H's. wife was a Missionary Baptist, but go with her husband, she would. When I gave him the right hand of fellowship, I invited christians of every name: not one I believe, stood back. Here, the preacher of universal salvation, had a fair opportunity of seeing a test of the feeling that existed between his own people, and other professed christians. It was to me, Bro. Burruss, a truly pleasant sight, to see christians of every name, freely mingling their tears of joy together.

Put me to administering the ordinances of the Gospel, viz: Baptism, Lord's Supper &c. and I can do as much, if not more, to break down the prejudice against Universalists, than I can to be alone preaching Universalism. Let the work be done with the preaching, shewing our faith by our works, and we have the faith and the works making all complete.

As another evidence that I did some good, I obtained six subscribers to the *Herald*. Bro. Holtzclaw advanced the money for such of his neighbors as did not have it, nor did he send his preacher away with an empty purse, to live as best he could. No, his preacher was very liberally remunerated for his services. God bless the man.

M. GARDNER.

Sand Fly, Texas.

Bro. Gardner is an earnest working minister, and if all our preachers in the South would labor for the *Herald*, as he is constantly doing, they would help the cause much.

ED.

For the Herald.

Dr. Jonathan Maxcy, a Universalist.

I was very much gratified to learn by a Universalist Quarterly Review, sent me not long since by the publishers; that the distinguished gentleman whose name heads this article, was of our faith. I was partially gratified, for the reason, that I knew him well, and had a great respect for him. I spent my collegiate days under him, and graduated in South Carolina College in the year 1818, while he was president of that College. His name adorns my deploma. He was called a Baptist Minister, and we are told that he was a man of remarkable powers of precocity. He was an original and independent thinker, and became President Brown University, or Rhode Island College, at the early age of 24.

The following extract is from his writings, on the passage of Scripture found in Paul's first epistle to the Cor. xv: 22. "As in Adam all die, even so in Christ shall all be made alive," on which he comments thus: "These words make it evident, that those made alive by Christ are those subjected to death by Adam. Language cannot express this idea with more certainty. Those therefore who believe that the death introduced by Adam was temporal, spiritual and eternal, if they would be consistent, ought to believe in universal salvation. For Christ has abolished from all, the death produced by Adam." Note (he says) the particularity of the exception, "even so in Christ shall all be made alive."

Other passages are quoted from his writings, showing him to have favored the doctrine we cherish, such as "The devil and death destroyed, what evil remains? Man restored from ruin, rejoicing in life, and dressed in the robes of immortality, and what further salvation can he need?"

The Catholic disposition of this good and great man, is evinced from the following language he once used:

"The only thing really essential to Christian Union, is love, or benevolent affection. It is therefore with me, a fixed principle to censure no man, except for immorality. A diversity of religious opinions, in a state so imperfect, obscure, and sinful as the present, is to be expected. An entire coincidence in sentiment, even in important doctrines, is by no means essential to Christian Society, or the attainment of eternal felicity. How many are there who appear to be subjects of regeneration, who have scarcely an entire comprehensive view of one doctrine in the Bible! Will the gates of Paradise be barred against these, because they did not possess the penetrating sagacity of an Edwards or an Hopkins? Or shall these great theological companions engross heaven, and shout hallelujah, from its walls, while a Priestly, a Price, and a Winchester, merely for a difference in opinion, though pre eminent in virtue, must sink into the regions of darkness and pain."

Such liberal views from such a source, are calculated to put to the blush, if such men *could blush*, the narrow minded notions of those intolerable bigots, who would send a man to hell for a mere difference in opinion.

S. J. McMORRIS.

Objections to the Doctrine of Endless Misery.

We object to the doctrine of endless misery,

1. Because it is opposed to the nature of God. "God is love," and "love," saith an apostle, "worketh no ill." The nature of God being pure and unmixed, love he must, of necessity, constantly desire the happiness of intellectual beings which he has made: and hence he can never inflict unnecessary pain.

2. Because it is opposed to the design of God in the creation of man. All professing christians admit that God must have had a design in the creation, and as the very essence of Deity is love, that design must have been a good one—it must have been to make happy the creatures which he made. Hence, if any of the human family are forever wretched and miserable, it must be contrary to the design of God!

3. Because it is opposed to the wisdom of God. Having designed the happiness of all, Infinite Wisdom must have devised a way whereby this great and glorious work should be accomplished. And as Infinite Wisdom can not err—as all obstacles and hindrances were known to God from before the world, such a plan would have been devised as would infallibly be accomplished, maugre all opposition.

4. Because it is opposed to the power of God. Almighty love having prompted, and infinite wisdom planned a way, whereby, the intellectual creatures, which God has made, shall be supremely and perfectly happy, in finite power would of course perform the work; and so the promptings of benevolence will be accomplished, and all mankind made holy and happy.

5. Because it is opposed to the goodness of God. Goodness can only delight in doing good and communicating happiness. Now endless misery is an evil; yea, the greatest of evils, and hence must forever be diametrically opposed to infinite goodness.

6. Because it is opposed to the character of God. God is our Father, and his love must as far exceed that of any earthly parent, as he exceeds finite man in wisdom, power and goodness. Now there cannot be found upon the earth, a father, who is so much of a monster, as to inflict unnecessary pain upon his offspring, even for a day. And shall we suppose that the "Father of mercies," and God of love, will doom some of his offspring—"for we are all his offspring"—to a place of wretchedness, misery and woe, compared to which all earthly sufferings would be nothing? God forbid!

7. Because it is opposed to the purpose of God. The apostle tells us, that "God hath purposed in himself, to gather together in one, all things in Christ." And the same apostle tells us that, "to be in Christ, is to be a new creature." Can this purpose fail of accomplishment? No; for God himself hath said, "My purpose shall stand."

8. Because it is opposed to the pleasure of God. The translator affirms that mankind "were created for the pleasure of God." And Paul tells us that, "God's pleasure is to reconcile all things to himself, by Jesus Christ." The prophet affirms that "the pleasure of the Lord shall prosper in his (Christ's) hands;" and God himself says, "I will do all my pleasure."

9. Because it is opposed to the will of God. "God will have all men to be saved," and "He worketh all things after the counsel of his own will." Should it be contended that the will of God, as expressed in the above citation, is not a will of purpose, but of desire; we reply that this does not affect the argument, for "what the Lord desireth, that he doeth."

10. Because it charges God with folly. For while it teaches that he ever has willed and desired the salvation of all, it at the same time teaches that God, without cause or provocation, created a "dismal hell" for which he had no possible use; when he at the same time knew, to a positive certainty, that millions and millions of his own offspring would inevitably go there, and suffer forever! Nay, worse. It teaches that God, though possessed of sufficient power to blot it from existence in a moment, still continued it in existence, and raised up prophets, apostles and teachers, and commissioned them to go out into the world, and warn mankind of their danger, sent his own Son into the world to toil and labor, suffer and die, and continues even now, to commission preachers to go forth, and warn, exhort, plead and pray, entreat and persuade, spend and be spent in efforts to save their fellow creatures from that place, when he knew, and ever has known to a positive certainty, that maugre all the labors of prophets and apostles, the sufferings and ignominious death of Jesus Christ, the warnings, exhortations, prayers, pleadings, entreaties and tears of ministers and servants, millions of millions of his own offspring, the creatures of his providence, the recipients of his manifold blessings, the children of his infinite and unchangeable love, will, contrary to his desire, will, purpose and good pleasure, go down to the world of woe, and suffer with demons forever and ever!

ANONYMOUS.

For the Herald,

Mr. Editor:

The public having been previously notified that the examination of Mr. Parker's students of the Notasulga Academy, would take place on the 9th inst. I, as a component part of that same public, determined to go and see and hear for myself. Having heard much of Mr. Parker, as a teacher, especially of his peculiar method of instructing his students, my curiosity was somewhat excited; and I am compelled in justice to Mr. Parker, to say that I never heard students stand a better examination. They seemed to be practically taught in all the branches, in which they were examined. I never saw a congregation more attentive. The exercises were by no means monotonous, but the contrary. Nobody seemed to be wearied, but all were interested. Pieces in declamation by the boys and girls were intermixed with the examination exercises through the day. Miss Mattie Keenan, one of the young ladies of the school, having been selected to give a lecture on the terrestial globe, was listened to, with interest by the congregation, and acquitted herself honorably. But I do not like to speak of one student particularly, when all acquitted themselves so well. I feel that I have not the opportunity to speak of this subject at present, as it demands. The whole affair was a complete success, and the patrons, more than satisfied if possible with the result of Mr. Parker's system of teaching. I cannot close though, I find without a single allusion to the exhibition exercise in the evening. We were highly pleased with it: the students acquitted themselves well with the various dialogues, songs, and speeches. And I will just here say that if ever I hear of Miss Keenan and her little sister singing on the stage, I will be there if possible. "That's all."

We were particularly interested in the examination of the little boys and girls in Orthography and Orthoepy, or in other words, the spelling book. They exhibited a knowledge of that much neglected branch, that was perfectly astonishing, and I am verily of the opinion that few, older persons have as good a knowledge as those little Juveniles. The reading of the students exhibited superior training. The classes in English Grammar and Geography were very interesting and showed the teaching of a master of his profession. But what was our astonishment when we saw the students exercise in arithmetic! Mr. Parker has the reputation of excelling as an instructor in that branch, and doubtless he is well entitled to it; his students showed manifestly, that they had been practically taught. Mr. Parker claims originality for his system of teaching, and boldly asserts that he is enabled to receive a better practical education in a few months, than by the ordinary method, in years. I for one, believe it, judging from the results at the present term.

AMERICA.

☞ Please raise with a number of subscribers to the *Herald* for six months, can do so, by remitting $1.

☞ A. A. Ellinwood, is agent for the *Herald* in Fla.

[illegible] and highly respected citizen of this place, lately died. He was [illegible] years old.

We learn that Rev. W. Cosine, John G. [illegible] and L. C. Ramsey, will soon open business houses in this place.

Notasulga Hall.—We learn that Billy King will soon open this well known house.

The health of our town, is good.

We learn that our merchants are receiving a well selected stock of dry goods. Why don't they call to their aid, printers' ink, and let the people know what they have?

Mr. Lee McGehee, near this place, lately lost a daughter about fourteen years old.

Several new comers have been locking land in this vicinity.—Mr. John G. Brown has sold out.

Some gentlemen from this vicinity, have visited Elyton Ala. and give it as their opinion, that it is greatly overrated—the same of the farming country around.

We learn that elder Sears of Elmore Co. has been engaged to preach in the Hard-Shell Baptist Church. Mr. S. fully believes he is one of the "elect."

The cotton crop in all this region, will be decidedly short.

Misses Hutchens and Hughes have spared neither trouble nor expense, to make their Millinery room an emporium of fashion the present season, which the devotees of style will find, by calling and examining their very pretty Bulletin of fashions just received.

MASONIC—The members of the Macon Masonic Life Insurance Company, are requested to meet at Dr. Johnson's office, to day, Oct. 1st, at 10 o'clock, A. M., for the purpose of electing delegates to the annual meeting of the Company.

Religious Intelligence.

The Universalists of Des Moines are building a church. The *New Covenant* says: Rev. W. W. King has now been in Des Moines about two years The cause, in that vicinity has prospered in his hands.

George H. Proctor is the name of a new preacher in Iowa. He is a young man of excellent promise.

The cause is reported as strong and flourishing in Columbus, Wis.

The corner stone for the new Universalis church (for the Second Society), corner of Congress and Ind a streets, Portland, Me., was laid with appropriate services on Tuesday Aug. 3.

A new church, "paid for to the last dollar," recently built at Black River Falls, Wis., was dedicated July 18 The pastor of the church is Rev. M. R. Mosher, a recent convert from the Methodist Church.

A Church of thirty members was organized in Biddeford, Me. on the evening of May 20.

We learn from the *Universalist*. that in Taunton, Mass., during the past year, the church organization has been revived and revised, and forty-four new members have been added.

Rev. W. Knott, a graduate of the Meadville School, was ordained recently to the work of the ministry, by the Universalist Conference of Upper Canada.

Our friends in Des Moines, Iowa, are erecting a church, which they hope to have ready for the meeting of the Iowa State Convention on October 7.

The pastor of the Church in Victor, Rev. Charles Fluhrer, received thirteen members, Sunday, July 5th. says the *Leader*.

Orson F. Vancise, of the Canton School, preached a few Sundays since in Mount Pleasant, Iowa, to unusually good acceptance.

A writer in the *Gospel Banner* has an article upon "Dilapidated Meeting Houses," in which he says: "One of the surest and safest indications of a lack of prosperity in a religious society is a dilapidated and decaying church edifice. No more certain sign is ever seen.

The *New Covenant* says there was an interesting meeting in Union, Ill., on Wednesday and Thursday, June [illegible] and 24th. The dedication of a new [illegible] occurred on Tuesday, the sermon [illegible] preached by Dr. Forrest.

Rev. [illegible] Baker, of Louisville, Ill. writes: [illegible] in our [illegible] [illegible] [illegible]

Poetry

In Quiet Days.

BY CARL SPENCER, in *Harper's Magazine* for Sept.

The dying year grows strangely mild;
Now is the hazy autumn weather
My heart is like a happy child,
And life and I, friends reconciled,
Go over the hills together.

My peaceful days run sweet and still
As waters slipping over sand,
Seeking the shadows of free will
To gather tenderer lights than fill
Days over-lavish hand.

The summer wood with music rings,
The singer's is a troubled breast:
I am no more the bird that sings,
But that which broods with folded wings
Upon its quiet nest.

Oh, fairest month of all the year!
Oh, sweetest days in life they melt;
Within, without, is autumn cheer,
September there, September here,
So tranquil and so sweet.

Oft have I watched all night with grief,
All night with joy, and which is best?
Ah, both were sharp, and both were brief,
My heart was like a wind blown leaf,
I give them both for rest.

Fair quiet, closed to joy allied,
But loving shadier walks to keep,
By day is ever at my side:
And all night long with me abide
Peace and her sister, Sleep.

For the Herald

Tommy Jones, and Lula Trueman; or the Adventures of the Robber-captain.

BY VERA HAMILTON

After several weeks of fatigueing travel, Dunbar, Lula, Mr. and Mrs. Morgan, arrived at Forest Hall, Mrs. Morgen tried to be the same kind, pleasant friend she had ever been to Lula, but Lula would have nothing to do with her; she would not speak to her, only when she was compelled to, and then in a tone, and manner not the gentlest.

Other thoughts, than those suggested by an early separation, obtruded themselves on Lula's mind. Was she about to meet once more, the object of her idolatry? Would he clasp her hand in his? Would Dunbar allow them one interview away from his prying gaze? In her imagination, she was ever picturing their meeting,—their first interview, after so long a separation. And oh! would not Dunbar relent and spare his life?

In his reveries, the demons of doubt and uncertainty lost their power and the dark clouds, that one after another, spread along the sky, were brushed away by angels' wings, or changed to rainbow beauty, by the God of love. Nevertheless, her heart faltered her frequently. She knew Dunbar was cruel and remorseless, and if he put his threat into execution, she felt the death of Tommy Jones would be more than she could bear.

Then what inexpressible joy was hers, upon their arrival, to find that Tommy had made his escape: it was equaled only by Dunbar's disappointment and chagrin. There had been no person at the mansion but Cora, and the old robber. The evening after she liberated Tommy, she pretended to be very ill. A portion of the band he visited the mansion since his escape, but they did not mention it to her; they did not suspicion her in the least. So it is in many cases, those least suspected of harm, often hath done it.

Dunbar's wrath knew no bounds. He collected the whole band at the mansion, and earnestly did he seek for the false deciever who had betrayed him. But he could not detect the least trace of guilt in any: all were innocent of the least act they could have performed. The band at length dispursed. Dunbar and Walter proceeded to the city of N——leaving Lula, Cora, and Mrs. Morgan, at the mansion. Lula and Cora become greatly attached to each other, and would invariably steal away from Mrs. Morgan, on every convenient opportunity, and seek some secret little nook, where they would sit for hours, Cora relating to the sympathising Lula, the many misfortunes of herself and sister, or some awful deed of the robbers, and in turn answer her numerous questions concerning Tommy. But Lula was not allowed to even indulge in the pleasure of associating with Cora: she one night suddenly disappeared.

The robbers searched diligently in the city of N——for Tommy, but their search was fruitless. They even entered his own house. One dark night, Dunbar and Walter, effected an entry, and made a tour of the lower apartments, pilfering everything of value, they well could carry, and ascended the staircase. The hall was reached, and it appeared that a profound silence reigned throughout the house, for it was after one, in the morning.

The parlors opening from the hall, were visited by the intruders, and though they abounded in many fashionable nick nacks, beautiful ornaments, and the usual decorations to be found on the mantle-pieces and side-tables of apartments, in the houses of the rich, there was not much in those rooms that would suit the robbers. A few things however, they did not consign to their pockets, and pushed on to an adjacent room, but stopped suddenly upon beholding a light at the farther extremity. It shone through a door that stood half open. Dunbar instantly closed the blind of his dark lantern, but they did not retreat, they stood and listened with breathless attention for several minutes, and hearing no one speak, they passed on to the door with as much caution as possible, and the thick carpet, entirely stifled the sound of their footsteps. They looked in, and beheld a lady, she was alone, she was sitting at a table, a book open before her, but she was not reading: she was reclining back in her chair, and the light of the candle fell full upon the splendid features and glorious beauty of Aurora Bringhurst. They gazed with silent admiration upon her for some time, then turned and left the house as silently as they entered. The only remark made about Aurora, was by Dunbar: he said, "she is the only being I have ever seen, that could compare with my Lula." Dunbar sought a minister on the ensuing day, and told him the following story.

My father's most intimate friend had a daughter of my own age: she was a beautiful girl, and I loved her devotedly, and was happy. When I learned my feelings were reciprocated, our parents gave their consent to our union, but as we were quite young, we attended college several years after our engagement. My father died while I was away from home, leaving me in charge of his friend. Time sped swiftly on, and Lula and I returned home, happy in the knowledge of each other's love and constancy. She had appointed the wedding day and ere long we were to be united by the most holy bonds. She, her father, and myself, were conversing one evening, when she began raving desperately. We thought the light of reason had fled instantly and forever. But with constant care, and the best medical attendance that we could procure, she partially recovered. The physician advised her father to take her into the country for some years, and not wishing to disturb his friends, he had a mansion built in the forest, west of this city. We then conducted our lovely Lula there, where she has been for several years. She has recovered to such an extent, that she only has spells about twice a month. Her father has recently died, and entreated me on his death-bed, not to forsake his child. Lula acknowledges when she is sane, that her affections for me are unchanged: it is her wish as well as mine, that we be united. Will you do me the great favor to accompany me to the mansion, and unite us in those holy bonds, before God and witnesses?" "I will with the greatest pleasure." If Lula should have one of those spells on her when we arrive, she will rave and not be united to me. When she is insane the thing she really wishes to do, is the one she pleads most against. The minister signifies his willingness to unite them, he made trusty preparations, and in a few hours, he, Dunbar, and Walter, were on their journey to Forest Hall.

Tommy, oh! why was he doomed to have his heart so wrung with disappointment? He and Horton arrived, and he was almost beside himself with joy in the anticipation of again seeing his idolized Lula. But when they learned that she had suddenly disappeared, no one knew when or how, his wretchedness was complete. But he and Horton were not inactive. They knew Dunbar thought him at the mansion, and no doubt would conduct Lula there.

They therefore returned to the city of N,——collected a large company, and set out for Forest Hall, just two days after Dunbar had began the same journey.

Dunbar arrived one evening, and appointed nine o'clock on the ensuing day as the wedding hour. Lula knew neither expostulation nor entreaty would move him, but she thought to obtain an interview with the minister, and pray him not to wed her to that vile man.—She was greatly surprised to find her room doors securely fastened on the outside, and a weary, restless night she spent. Next morning her breakfast was brought to her by Mrs. Morgan. She insisted, and almost compelled Lula to apparel herself in white. They then descended to the drawing room, where Dunbar, the minister, and about a dozen were sitting. Although it was such a fatal hour, Lula could not summon courage enough to address the minister. She was in a dumb stupor of despair until the clock struck nine, the awful era. Lula sprang suddenly up, and looked wildly around like a frightened deer, crossed the room, fell on her knees before the minister, and with clasp hands, trembling lips and tearful eyes, begged, yes, prayed him not to wed her to Dunbar, the atrocious robber-captain. But he considered it only a freak of insanity, strong hands were laid upon her, and she was forced, the lovely Lula to stand by the side of the notorious Dunbar.

TO BE CONTINUED.

For the Herald.

Dedicated to Miss S. F. H.

Thou art gone from my gaze, I no longer behold thy fragil form aglow with beauty and loveliness. Those wellknown foot-steps are no longer heard to echo and re-echo, a long the resounding corridor. That dear familiar voice, has ceased to greet my ear, though me-thinks I hear it now pouring the balm of Gilliad into the wounded hearts. Do not falter then good Samaritan, in thy blessed work.

I miss thee each lone hour, I miss that heavenly smile, that has so often chased away my genius, and sent peace and quietude to my wounded heart. The light of thy countenance is sweeter than the honey and the honey comb. Without it, light is turned into darkness, and a shadow as of a great rock has fallen upon me.

Idol of my heart, whither are thy foot-steps straying this lovely evening? Viewing the distant landscape at sunset hour, or following the meandering stream, and listening to the gurglings of its crystal waters? Fit place amidst nature's fair and lovely scenes for the mind to dwell upon. Or perchance, that fair and noble brow is beclouded with care; cares not thine own, but those that are felt for anothers woes.

Dearest one! I bless God for such love. Love! that feels for other's woes. Love! that is pure and gentle; Love! that is not prompted by self-interest.

May your days of recreation be unclouded, and sweet peace and comfort rest upon your soul. May your food be ambrosial, and your drink of nectar; and hearts as warm and true as mine kneel ever at your shrine.

ARAMINTA.

Notasulga, Ala. Aug. 4, 1869.

For the Herald.

Mr. Peabody's Generosity.

All good persons observe with pleasure, that Mr. Peabody has recently increased, very largely, the fund which he established a while ago, for the purpose of fostering education in the Southern States. The annual income derived from the fund, amounts now to $884,000. Mr. Peabody's conduct is wise, patriotic, and Christian. He can, before his death, see to some extent, the results of his generosity, and judge for himself, as to the character of those results. He is purchasing for himself, the exquisite pleasure of actually seeing his money accomplish good, in the days of his flesh, a great effication too seldom enjoyed by those to whom God has given wealth. Mr. Peabody's conduct is patriotic. He appreciates the fact, that kindness and loving consideration, are to be the ingredients of that ointment which shall go for to heal the nation's wounds. This and similar acts, cannot fail to do much toward bringing about a clear understanding between the North and South, and rendering the union of the two sound, strong and enduring. And looking beyond the time, as we trust we may, which shall be occupied in restoring good feeling throughout the country, how measureless will be the influence erected by this, one generous individual, upon the future life of the nation! Mr. Peabody's course, again, is Christian. He seems to understand, that strange mystery, revealed, it would seem to but few of our wealthy men, that as we brought nothing into this world, so neither may we carry any thing out.

We marvel that, amid the blow of light reflected by Mr. Peabody's works, men do not more clearly see, that they *are good* works for *him* to do—equally good for *them* to do. A Universalist high school is needed, deplorably needed at the South, but seldom are those who are capable of conducting such schools possessed of the necessary capital to establish them.

There are members of the Universalist church at the North, who are rich. Are there any who enough, patriotic enough, Christian enough, to do for Universalism in the South, in establishing a high school or college, Theological school, the establishing of a denominational paper, or building of churches Missionary cause. Educating young men for the ministry, and other kindred purposes, what Mr. Peabody has done for that of the destitute South. We pause for a reply God grant there may be such.

A. W. WEBB.

Delhi N. Y. Sept. 1st. 1869.

TAKE CARE OF YOUR HABITS.—Character is the substance, reputation the shadow only—sometimes longer and sometimes shorter. How important, then, is care in the growth and formation of habits, since character is a "bundle of habits" that years have been picking up and combining; and when combined, you may annihilate the composition, but you cannot alter it. It is no easy matter to drop habits even those that hang most loosely upon the outside. We have an attachment to them, or they have an attachment to us, which is not readily separated. They are like an old pair of shoes, which, though there are no advantages attending them, are easy, and we are loth to "cast them off." They are like an old hat, which, though it has become unsightly, still sits comfortably to our head, and we dread the breaking of a new one.

Where thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, as lying is the whole way to hell.

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.

Newspaper Decisions.

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.

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THOMAS BABER.

Notasulga, Ala.

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aug1tf Notasulga Ala.

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VOICE TO THE BEREAVED

ON COMFORT IN SORROW:

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John C. Burruss, Editor & Proprietor

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☞ Rev. D. S Jones, is general agent for the *Herald*, in Texas.

Address.

Delivered at the funeral of Mr K. Taft, at Williston, Vt on Sunday, Oct. 25th. 1868.

BY REV. J. H. CAMPBELL.

Christian Friends and Neighbors:—It is obvious that the services at a time like this, relate in the matter of interest, rather to the living than the dead. While the death of a dear friend may be the occasion of bringing us together, they that have left the form of mortality are beyond the reach of human effort, and can no longer be effected by our exertions, or our adornments—our accomplishments, or our sympathies.

Custom, indeed, requires the rites of sepulture; but these are as various as the national traits of mankind. Some commit their dead to the waters, some to the flames; others embalm and endeavor to preserve the body, cold in death's embrace; and others again, as in the case with us, tenderly commit the "dust to the earth"—Now, all this diversity only shows, that it matters not to the unconscious dead, what disposition may be made of mortality; but that they are the mere customs of the living.

But to the sorrow-stricken mourners and surviving friends, it is far different. To them the usual offices—the religious ceremonies, at the time of interment, are of great significance. The respect thus paid to the departed, by a large assembly of neighbors and friends evinces the sincerity of general grief; while the kindness they manifest, and their expressions of sympathy for the relatives, intensify and sweeten their memory of his worth, who is to be no longer with them in earthly labors and companionship. And especially at such a time, are the comforts of religion to be invoked and made blessed to the believing spirit.

I need not relate to you the event which brings us here to-day. All hearts are filled with it; and the stoutest frame trembles at the illustration before us, that "there is but a step between us and death." We are here in the enjoyment of life and health, and our faculties unimpaired; we rejoice in our families and friends, and are hopeful in our prospects of ... and usefulness. But who among us are more blessed in these respects, than a few days ago was he, whose remains are encoffined before us. He, too, was in health; he was in the very maturity of his powers for usefulness—a blessing to his family who loved him, and they a joy to his manly heart. Yet, in the midst of it all, sudden as the lightning flash, fell the stroke of death. And now we are coming together in the home where he presided, and where it was the pride of his loved ones to confide in his support and rejoice in his presence,—to mingle our tears with theirs in a common bereavement. Their ... broke in him are shattered; ... affections are deprived of their wonted object; their very hearts bleed, and they sit silent and sorrowful in the midst of that desolation which sudden calamity has thrown around them. They remember the joys that are past,—the cheerful countenance, the hours of social familiarity, and the blissful scenes of domestic enjoyment. They contrast all these, with the cold stillness of death,—the unoccupied place of the departed, and the gloom and despondency which have succeeded joy and gladness. Nature struggles awhile under its burden of cares and sorrows; then yields to tears, and finds a momentary comfort in its very pains. Such are the agonies which accompany death's bereavements, and such the afflictions which this mourning circle now experiences. With what language then, shall we attempt to console them? How shall we seek to bind up their sorrows and stay their tears.

It was vain to urge them not to sorrow and not to weep; and we would neither have them insensible to their loss, nor devoid of the characteristic sympathies and emotions of humanity. A stoic's apathy is unworthy, as it is contrary to our nature. What then can soothe their griefs?

Philosophy may argue that death is natural; that as we live in the midst of its desolations, so we should constantly expect its inroads upon our dearest enjoyments; and that it is unmanly to yield ourselves up to despair because that occurs which we have reason every moment to apprehend.

All this may be true; but are evils the less to be dreaded, or less to be felt, merely because they are unavoidable? Philosophy may also tell us that it is perfectly natural for human beings, in some instances, to experience the inconvenience of a broken limb. But is its pain less real? Especially it is less to be dreaded, if while it is natural, it is also incurible, and has no good result? And so, for the inflictions of death, mere philosophy affords no remedy. The past is contemplated with dejection, the present endured with agony; and the future is full of darkness and despair; and in all this, there are no mitigations to cheer the child of despondency.

In the bitter experiences of life, my friends, we need something more practical than this. Subject, as we here necessarily are, to sickness, perplexity, accident and death, we need a solution of trials and troubles, that will not rebuke our sorrow: but sanctify our grief and make it tributary to Hope—a hope in God, whom no philosophy can comprehend, but whose love is infinite; and while "His judgments are unsearchable, and His ways past finding out,"—yet in the "riches of His wisdom and knowledge, even the very hairs of our head are all numbered." This hope has its best assurance in christian faith, for in its teachings "life and immortality are brought to light." The Gospel is the word of consolation. Its author "came to comfort all that mourn." In his own person he bore the same sufferings in kind, that we endure,—all the while illustrating the principle of Charity which distinguish his religion and feeling and processes of temptation, trial, sorrow, and death, and going down even to the tomb, in sympathy with our race. From thence he arose, and before ascending in triumph, appeared to men to give emphasis to us through the intervening centuries of "Because I live, ye shall live also." In this "Faith, Hope and Charity," are comprehended the essentials of a new life, and a system that alone can solve the problem of evils incident to our earthly being.

Come then thou kindred and congenial spirits of the skies—Religion, come, and bind thy holy implications over the future! Let these mourners know that this is but the infancy of being, the vestibule of existence, the dawn of life's long day of glory,—Make them to know that death is the portal of that "house not made with hands, eternal in the heaven.

To this aged father, these brothers and sisters, this widowed wife, and these daughters—and when the sad tidings shall reach the son in his far-off sojourn—I would commend the teachings of heavenly Truth. By them your right to sorrow for the loved departed, is confirmed. I would not intrude upon your grief. I would not arrest the sacred mission of sorrow. But while this is your privilege, and may be your blessings, you are reminded that it is also your privilege to be "not ignorant concerning them which are asleep; that ye sorrow not as those who have no hope." This mortal form, how perfectly natural it appears as if throbbing with life!—but alas! there are no quick impulses of thought and feeling here now, no sensibilities to either pleasure or pain, and it must be borne away from your sight! But it was the spirit, that you really loved—it was the mind, or soul, which was dear to you, as your son, brother, husband and father.—And it was the same spirit—that deathless principle that was cherished in the respect of this whole community, and brings this large concourse of friends here to-day to indulge their grief, and perform the last sad office of affection, and to testify to you that he was a man well beloved by his fellow men. But it is in his home that the best attributes of a good man are manifested. It is in the family circle that the husband's love, and the father's tender solicitude are seen, and felt, and may be best appreciated. Your tears are the unerring testimony of his fidelity in these holiest relations of life. And now "he, being dead, yet speaketh." He speaks to you by his example and his life. And he speaks to you, as if he will hear his voice, from the realm of beatitude on high.

To this venerable couple who, though not related by the ties of consanguinity, yet were, in a most interesting sense, as father and mother to him, the same considerations are commended. In your guardian care over her with whom he became united in the sweetest sanctities of life, you were actuated by sentiments higher and nobler than any material interests. By the very necessities of your souls you loved him. In that love you trained him to usefulness in the world, and the years of his manhood show that your early and unremitted kindness was not misplaced. It may seem strange that the strong man should now be taken away just as you were resting upon him in your decline of life. But there are compensations in all the providences of God, and it is your consolation to know, that your contributions to the strength of our friend's character are not lost. For in Heaven above, our moral acquisitions on the earth bring us nearer to God, in thy pathway of eternal progress.

Sir Knights, Companions, and Brothers of the Mystic Tie:—One of our number, has finished his *work*, and gone to receive his *rest and refreshment*. That evergreen that decks your regalia—that "sprig of cassia," tells of your hopes even in this season of mourning, that the spirit shall survive the ruins of age and death, and again put forth its freshness in a future springe. The "faith" of our brother was in the promises and promises of God, he entertained the "hope of immortality,"—and he had true spiritual "charity for all mankind." His body has low on the level of death; but by that "three fold cord" which God throws about his children, his spirit is *raised* to behold the wide, Arch, and Infinite Love—its Keystone set, and strength and beauty complete,—and he there lives to breathe the incommunicable name of the Eternal, with peace and joy.

So far as he lived here by "the implements of the craft," so far you will observe and follow his example. Be faithful to the principles, and "remove not the ancient landmarks," of your honorable fraternity. The time of our brother's service is ended. Part of your day is yet before you; *finish well* and *mark* your work, inspired by the noble emulation of "who best can work and best agree."

And neighbors and friends—all who are congregated here,—as we bear these remains to their last resting place let us lay to heart the lessons of this occasion, that we may realize that "it is better to go to the house of mourning, than to the house of feasting." Around us are the falling leaves, "teaching us of decay;" and out on the wide expanse of nature, dissolution is gathering. But in the "broad fields of Heaven," the invigorating sunshine of Divine love is felt, and in the resurrection beauty springs forth from ashes.

For the Herald.

Sin and its Results No. 3.

BY D B CLAYTON.

The discussion of the results of sin, opens a large field for investigation, and one which we could not be expected to exhaust in the brief space allotted to this series of articles, were we even possessed of the ability requisite to a thorough discussion of the subject. The fact having been established that "sin is a trangression of the law;" and another fact having been, as we think, established, which is, that the transgression consists not so much in a non-compliance with the letter of the laws, as it does in the spirit actuating the transgressor, we would have it distinctly understood that this is the case only in reference to the moral law. Man in his threefold nature, (moral, mental, and physical) is subject to the operation of three kinds of law, i. e. the moral, the mental, and the physical laws. Respecting these last two—the mental and physical laws—God has not given us any revelation. He has ordained the laws, and subjected us to their operation; and, having endowed us with capacities for investigating and understanding their operations, has left it for us to ascertain their manner of operating; and, by living in accordance with them, to live comparatively free from the pains attending their infraction; or, on the contrary, to rush blindly forward, heedless of these laws and their operations, and thus bring upon ourselves the pains and penalties which inevitably follow a transgression of their requirements. All of God's laws we believe to be inflexible and invariable in their operations and, so far as the mental and physical laws are concerned, the design of him who transgresses them has nothing to do in determining the nature and extent of the transgression, or of its results.

By illustration: if a physician should, through mistake, administer strychnine, to his patient, and thereby enable him to recover from disease, its effects would be none the less fatal, because of his mistake, or of his good intentions; it would just as surely kill the patient, unless the mistake should be discovered in time to apply the antidote, and thus counteract its operations, as though it had been administered with the direct design to kill him. So far as the patient could be concerned, the design of the physician could not possibly vary the result in the least. It is precisely on this point that a great many good, well-meaning people blunder egregiously in their attempts to "vindicate the ways of God to man." They look abroad over the world, and behold those whom they believe to be persons of undoubted piety, pining in poverty, and suffering all its attendant evils, which are generally greatly magnified, and they jump to the conclusion that, in some other spot of God's universal dominions, these "excellent of the earth" are to be compensated for the hardships and miseries endured here. This class of christian philosophers need to be better informed in regard to God's laws, and their operations, and thereby saved from the impiety of charging the Creator with dealing unequally by his creature men in this world. We have no warrant for saying that here "Virtue is the price of bread;" or that, unless such be the case, or there be a rectification, in another state of being of the errors and apparent inequalities of this life, God is unjust. Man's ignorance of the physical laws, or his disregard of them, and their operations, has just as little to do in mitigating the results of their violation, whether to himself, or to others interested in his course of conduct, as would the mistake of the physician in the case previously supposed. Take the following as an illustration on this point: suppose a famine is raging in a distant country; and suppose that some rich and benevolent christian, of undoubted piety, should be moved, by the cries of distress coming from that famine-stricken land, to buy or charter a vessel, and to load it with provisions, and wishing to be the dispenser of his own charities, to embark on board, his vessel for some port of that afflicted country, in order to relieve the perishing millions of its inhabitants; and suppose further, that the vessel in question, should be totally unseaworthy, her timbers eaten nearly up by worms, and she nearly ready to go to pieces; and suppose this "good Samaritan" should be entirely ignorant of the rotten condition of the vessel, or knowing her real condition, should put to sea, trusting to the piety of his past life, and the righteousness of the cause in which he was embarking as a guaranty for a safe and prosperous voyage, what would be the result, should he encounter a violent storm while engaged in the prosecution of his voyage of mercy? Would the praiseworthy motive actuating him mitigate the severity of the storm, or strengthen the worm-eaten, rotten timbers of his vessel, thus enabling it to resist the fury of the storm, and to save this pious man and the objects of his benevolent exertions from the result of his ignorance as to the true condition of the vessel, or of his recklessness in putting to sea in the crazy concern, and trusting for immunity from danger to his christian piety? Not in the least. The vessel would as inevitably go to pieces, leaving him to perish in the waters and the famishing to starve for want of the provisions under this combination of circumstances, as though she contained a band of freebooters who were sailing to the afflicted country on an expedition, the avowed object of which was to plunder and rob its inhabitants and thus enhance their suffering. The only difference would be, and that would be a vast one, and work more, at such a moment, that the possession of untold millions of earthly treasure that the benevolent christian would go down, under the angry waves of the ocean, in "the enjoyment of the soul's calm tranquility, and the heartful joy, which nothing earthly gives nor can destroy," and which are certainly the prize of virtue; while in the other case the freebooters would sink into the dark waters of death, suffering the horrors and tortures of that guilty conscience which "does fiercely brandish a sharp scourge within."

Columbus S. C.

A word of kindness is seldom spoken in vain. It is seed which, even when dropped by chance, springs up a flower.

For the Herald

Letter From Br. McMorris.

According to appointment, I attended at Camp Hill on the 3rd Sunday in Sept. A very fair congregation was in attendance, but it probably would have been much larger, had it not been for a discussion, held within three miles of the place of our meeting, by one of the members of our church, and a gentleman belonging to the Baptist church. Another circumstance which might have drawn some off, from our meeting, was, that there was a singing school in session in the same vicinity, which was led by one of the members of our church at Camp Hill. It does appear to me, that such arrangements are highly improper. Instead of taking measures which are calculated to draw away the people from our church meeting, every inducement of a fair and honorable character, should be held out to influence them to attend and hear the gospel preached. The members should not only be punctual themselves, in their attendance upon our ministry, but they should also do all in their power to increase the size of our congregations. This is especially the case, as our meetings are held only monthly. Surely members could make their arrangements to attend the church of their choice, once a month, without any inconvenience. It is very discouraging to ministers coming from a distance to meet with their brethren, to be disappointed. And the people in the surrounding country, will not be encouraged to attend, when they see the members of the church, who ought to be zealous in the cause, absenting themselves on some selfish or frivolous pretence. "Forsake not the assembling of yourselves together, as the manner of some is." I will only add here, that notwithstanding the drawbacks referred to, we had an accession of two members to the church.

In regard to the discussion referred to, I understand that our brother spoke fifty minutes, while his opponent occupied the attention of the people in reply, for two hours and fifteen minutes, completely wearing out their patience. This proved a bad arrangement. No debate should be gone into, without proper rules and regulations. So that each side should have a fair chance. But the object of the opposition is not truth, but victory upon any terms. S. J. McMorris.

☞ The brother who conducted the singing school, made his appointment for the third Sunday, for the express purpose of not conflicting with our meeting at Camp Hill, which is usually on the 4th Sunday, but as Bro. McMorris' meeting was on the 3rd Sunday, things happened as they did. Ed.

☞ By request, the editor expects, soon to visit Troy, Abbeville, Rocky Head, Brundage and Elba, Ala. He also expects to visit Greenwood, Marianna, and McDade's Pond, Fla.

Friends living within striking distance of this route, who may desire him to preach or them, will notify him *immediately*, that he may arrange accordingly.

☞ Persons who wish to subscribe for the *Herald* for six months, can do so, by remitting $1.

☞ A. A. Ellinwood, is general agent for the *Herald* in Ill.

☞ We earnestly request our subscribers, who owe us, to pay us. Universalism appeals to the *honor* of man.

☞ W. Webb, Delhi, N. Y. is general agent for the *Herald* in that State.

The Sun and Stars.—When the sun has gone down, and the light of day is departed, a thousand stars, that we saw not before, appear to our upward gaze; and so, when some great joy of our life has gone down in darkness, if we will only turn our eyes to heaven, a thousand unexpected joys will flash upon our saddened eye.

Hot Milk, a Remedy for Diarrhœa.—Hot milk has been very successfully tried in Bengal as a remedy for diarrhœa. A letter from a resident says, that a pint every few hours will check the most violent diarrhœa, stomach-ache, incipient cholera, or dysentery. It is perfectly soothing to the whole alimentary canal. Half a pint every hour generally reduces gradually and pleasantly an ordinary diarrhœa.

The Herald:

JOHN C. BURRUSS,
Editor and Proprietor.

D. J. McMORRIS, J. L. C. GRIFFIN,
B. F. STRAIN, T. TWIST.
D. B. CLAYTON.
CORRESPONDING EDITORS

Notasulga, OCT. 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.

☞ Mr. Jas. S. Fanagan, is agent for the *Herald*, in Wheeling Va.

Georgia Universalist Convention.

This body met at Plains of Dura, Ga. on Thursday, the 30th Sept., and was called to order by Rev. B. F. Strain, on whose motion, Rev. S. J. McMorris of Ala., was elected moderator for the session.

BRETHREN PRESENT.—CLERICAL.—S. J. McMorris, B. F. Strain, Cherokee, Co. Ga. James A. Rhyne, Cherokee Co. Ga. James C. Kendrick, Terrell Co. Ga. M. B. Pickett, Sumt. Co. Ga.

Lay. James J. Alford Meriwether Co. Ga.
" J. M. See "
" J. T. Snipes Upson Co. Ga.
" Joseph G. Porter Sumt Co.
" A. Clark "
" Wm. A. Powell "
" James F. Coker "
" Hon. G. R. Harper "
" Wm. Coker "
" F. M. Coker "
" J. W. Coker "
" Samuel Harper "
" P. H. Coker "

The moderator appointed the following Committees on *ordination*, James C. Kendrick, Wm. Coleman, and F. K. Lewis.

On *Public Services*, Hon. Geo. R. Harper, Perry Peacock, and James J. Alford

On *Business*, B. F. Strain, Geo. R. Harper, and R. H. Brooks.

Committee on *Public Services*, reported, that Rev. B. F. Strain preach on Friday at 11 o'clock A. M.

Council then adjourned to 9 o'clock A. M. Friday.

After adjournment, Rev. J. A. Rhyne preached a practical discourse on the Lord's Prayer.

2ND DAY.

Friday, Oct. 1st, 9 A. M., council met, the moderator in the chair, prayer by Bro. Andrews.

Ministering Brethren, L. F. W. Andrews, of Americus, F. K. Lewis, of Dooly, and David Brewer, of Wilkinson, appeared and enrolled their names as members of the council. Also Lay brethren, H. C. Snipes of Randolph Co. and Wm. Coleman.

On motion of Bro. Andrews, a committee of three, was appointed to report on the state and needs of the order. Andrews, Harper and Lewis were appointed. Committee on Press and Denominational Publishing House, Andrews, Rhyne and Lewis.

Executive comittee of five, who with the President and Permanent Secretary shall constitute a Board of Direction for the ensuing year—for the general management of the affairs of the Convention—four of whom shall constitute a quorum, for the transaction of business—

Committees.

Hon. Geo. R. Harper Plains of Dura, Ga.
F. M. Coker Americus Ga.
Hon. Wm. Coleman of Cuthbert.
Elijah Butts Dooly Co. Ga.
Robert H. Brooks Meriwether.

Committee on ordination, having reported favorably on the application of Bro. D. Brewer, it was ordered that the service be set down for Saturday at 11 o'clock A. M., and that the ordination sermon be preached by Bro. McMorris.

Council adjourned to 9 o'clock A. M. on SATURDAY.

Public Services. Sermon by Rev. B. F. Strain, from 1st Tim. 4, 10 followed by Bro. F. K. Lewis in a brief exhortation.

Public services were also held at candle light, same evening. Sermon by Bro. F. K. Lewis, followed by exhortations by Bro. Brewer and Burruss.

3RD DAY.

Saturday Oct. 2nd, council met at 9 o'clock pursuant to adjournment, moderator in the chair. Opened with prayer by Bro. J. C. Burruss of Ala. Bro Wm. M. Kelly of Glassock Co. Ga. having arrived, was enrolled among the delegates. Bro. Pickett presented a matter of personal grievance, and requested a committee of investigation. His request was met by the appointment of Bros. Andrews, Harper, and Porter, as the committee who subsequently reported as follows:

The committee appointed to investigate a matter of grievance brought before the council by Bro. Pickett, beg leave to report, that after due consideration of the matter submitted, they find that the whole difficulty has arisen from an entire misapprehension of the facts of the case as reported to Bro. Burruss, and that there is not, and never was, any grounds for the idea that Bro. Pickett ever entertained the purpose of a *fusion* with another denomination, or meditated a *schism* in our order,—but that he has ever been a sincere and upright advocate of our faith, and that his character and standing as an ordained minister of our denomination, and as a man and citizen, has been without reproach. As members of the same society, the committee *know* that Bro. Pickett is not guilty of the accusation which he thinks touched his honor, and we are sure also, that Bro. Burruss was not actuated by unfair motives or feelings against Bro. Pickett, in the statements made by him in the *Herald*, though we are satisfied his information on the subject, was a misconception of the facts.

The committee, therefore, recommend that Bro's Burruss and Pickett, consign the matters to oblivion, and renew to each other the right hand of fellowship and affection of former days. Respectfully submitted.

ANDREWS, HARPER AND PORTER. COMMITTEE.

The report proving satisfactory to both the brethren, interested, and Bro. Pickett presenting his right hand to Bro. Burruss, a reconciliation was then and there promptly effected, and the Report adopted.

Bro. B. remarked that on *his* part, no reconciliation was needed—that he did not sail down his wrath, as he gave Br. P. to understand, a year ago.

The report of the committee on the state and needs of the Order was then read and adopted, as follows:

STATE OF THE ORDER.

The committee appointed to report on the state of our Order in Georgia, beg leave to say, that while there are hopeful indications of a revival of our cause, within the limits of our state, we have no special progress to mention. The church at Alford's Chapel, is in a good condition, and several additions have recently been made to the membership of the same. Our worthy brother, J. C. Burruss, of Ala., officiated there on the 3rd Sabbath of Sept., and received received several members by immersion. The spirit of the people in that section, is hopeful and earnest, and there is much unity and concord among them. We have favorable reports also, from the church in Cherokee, of which Bro. Strain is pastor.

In other places, a great interest is being felt in hearing the preached word, and numerous calls reach our ministers from unexplored regions, which, they being few in number, are unable to fill. Nor is the interest felt, confined to our own people or to outsiders.

The members of other denominations are anxiously enquiring the way to our Zion, as is shown by their more general attendance upon our ministrations. Their prejudices are giving way, and a much milder doctrine is now preached by their clergy, than formerly.

These signs of progress are cheering, and are omens of the dawn of a better day, when more rational and benevolent views of the character of God, will extensively prevail in all our borders.

But your committee does not mention these things, under the delusive idea that they should cause us to rest upon our laurels: on the contrary, we earnestly urge all our ministers, as well as *lay men*, to unite in one great effort, during the approaching centenary year, to push forward the car of personal and denominational progress, to the utmost extent of our ability. If we are true to ourselves, and work for our holy cause, with zeal and efficiency, we have the assurance of help, from the grand convention of our order. When that illustrious body see our struggles for a name to live, and that we are worthy members of the same great "brotherhood" who acknowledge the "fatherhood of God, we can scarcely doubt, their willingness as it is in their power, to send us missionaries and money, wherewith to build up our waste places and make the South to "bud and blossom as the rose."

As aids to the development of our faith and the growth of our denomination, your committee, beg leave to suggest the introduction of Sabbath schools into every neighborhood, where our children and youth can be instructed in Bible history and gospel truth, and thus early be trained to fill up our places in the churches, which will soon be made vacant by death.

Books can be had, at small cost, and wherever a dozen children can be gathered on the Sabbath, let a school be opened, where our youth can be instructed in the principles of our faith.

Another aid to progress, will be found in associations of our young men and women, to learn an exercise in sacred music—and thus be able to participate understandingly, in that delightful part of sacred worship, and make our places of meeting, attractive and pleasant to all.

We would also recommend the stated meeting, once a month, or oftener, of all believers in any community, for religious service—reading of the Scriptures, prayer and exhortation, whether a preacher be present or not. In this way, the cause of truth is kept alive in the heart, and growth in grace and knowledge is the result. It is also earnestly urged that all our people who profess to believe in our faith, be careful to maintain good works. To be a consistent christian Universalist, the professor should carefully "abstain from all appearance of evil." We have a religion founded on love, and the remembrance of the fact that it is God's "*goodness*" that should lead to repentance, should specially lead to gratitude and love to the Father of Mercies. Let not our *liberty* relapse into *licentiousness*, nor our good name be tarnished by the ill conduct of those who assume our profession, and have enlisted under our banner.

Your committee would further recommend to all our people, the duty of giving freely of their worldly goods to the support of the gospel. If the Convention would adopt the new plan of missionary boxes in every house, adopted by our brethren, North, into which the pennies and small change are collected, to be appropriated to missionary purposes, much good might be done, and a very considerable amount raised yearly, without being felt by the donors.

Let the word then go forth, that Georgia means to do something worthy of note, in support of the cause—the denominational Press and the Pulpit, in the coming *centennial* year of our denomination. Our contributions, will necessarily be small, compared with the general convention of the United States,—but if the State Convention of New York, can raise $100,000, and the General Convention $200,000 for the cause, the next year, surely Georgia Universalists can, and ought to, contribute five or ten thousand to the same object. We can at least *try* to do something, and perhaps our efforts will be blessed beyond our anticipations.

Among the ways by which magnificent seminaries of learning have been erected and endowed, at the North, we may now mention the practise among our wealthy men, to leave large donations by will to denominational Institutions. Our rich men and those not very rich, cannot do a better thing, in support of the cause they love, than by leaving something for this purpose, or what is better, disbursing their means, before death, in the way suggested. We much need a Denominational *High School*, and that man who lays broad and deep the foundation of such a school in the South, will earn a name which Princes might covet, that of a benefactor to his race. Education and morality are the safe guards of the Republic, and we as a people, are as much interested in the matter as others. Let then, our precept and example correspond with each other, and our whole duty will be done.

Respectfully submitted:

ANDREWS, HARPER AND LEWIS, Committee.

A letter from our Bro. Dr. V. Corley, clerk of the church at Alford's Chapel, Meriwether Co. was offered, and after reading, was received. Its length, precludes its publication and as its subject matter is embraced in the preceding report, (save in its very complimentary testimonial to the zeal and efficiency of the ministers who have officiated at Alford's) Bro. C. will please excuse the omission. The following resolution was offered by Bro. Andrews: *Resolved*, that a committee of three be appointed to take into consideration the expediency of establishing a Universalist Publishing House, at some central point in the state, for the publication of Denominational Literature, and a weekly Universalist paper, and to confer with Bro. Burruss, as to such an enlargement of the Universalist Herald, as will increase its usefulness and profit; also to ascertain whether the stock subscription plan, be not the best that can be adopted. Passed. Bros. Rhyne, Lewis and Andrews, were appointed such committee, and reported subsequently, that they did not see their way clear to any present action, on the question submitted, but in view of its importance, they respectfully refer the subject to the consideration of the Executive committee of this body.

GENERAL CONTRIBUTIONS.

Bro. Burruss offered the following, which was adopted:

Whereas, we believe it to be the duty of all lovers of of our Zion, to contribute their aid for the advancement of our cause, and *whereas*, there are many scattered friends living remote from places where our views are preached, who do not have an opportunity of helping to sustain our ministry—

Resolved, that we urgently request all such friends wherever scattered abroad to contribute according to their means, for the general good of the cause, in order to keep a missionary in the field; and that we affectionately invite all lovers of our cause, to report by letter, or otherwise to Bro. Andrews at Americus Ga. or to Bro. B. F. Strain, Walesca Ga., what they are willing to pay *per annum*, for missionary purposes.

Council then adjourned to 3 o'clock P. M.

Three o'clock P. M.

Council met pursuant to agreement. On motion of Bro. Harper, the following Resolution was offered and adopted:

Bro. Andrews having issued a Prospectus for republishing a book of his, entitled the "THE OPINIONS, or *Salvation and Damnation*," and having received a considerable number of subscriptions to the same, desires to put the work to press without delay; this convention recommend that the brethren of the state and the South, generally, to promptly extend their patronage to Bro. Andrews, by their *cash* subscriptions to enable him to meet the expenses of the publication. Many of us have read the work and know that it has been eminently useful in disseminating the faith and doctrine of our Denomination.

Adjourned.

4th day—Sunday Oct. 3rd 9 A. M.

Council opened with prayer, by Bro. Brewer. On motion, Bros. Andrews and Strain were appointed general missionaries for the State, at large, with power and authority from the convention to call upon the brethren, whereever scattered, for contributions to sustain the preached word.

On motion of Bro. Andrews, Bro. B. F. Strain was appointed to preach the next occasional sermon, the ensuing year, with Bro. J. A. Rhyne as alternate.

Delegates to the National Convention U. S. Clerical. Rev. James A. Rhyne—Lay, Judge Wm. Coleman and Elijah Butts.

ORDINATION SERVICE.

At 11 o'clock, A. M. The ordination Sermon was preached by Bro. S. J. McMorris, from John xxi. 16. "Feed my sheep."

Ordaining prayer by Bro. J. C. Kendrick, Delivery of Scriptures and charge by Bro. John C. Burruss, Laying on of hands, Bros. Kendrick, McMorris and Burruss.

DECLARATION OF FAITH.

On motion of Bro. Andrews, this Convention do now renew their ratification of the Creed of our Fathers of 1803, known as the *Winchester Confession of Faith*, considering the same as sufficiently full and explicit for all denominational purposes.

OFFICERS OF THE CONVENTION.

President, Dr. L. F. W. Andrews, Americus Ga. Permanent *Secretary*, Rev. B. F. Strain, Walesca Ga. *Treasurer*, Rev. M. B. Pickett Plains of Dura, Ga.

Convention adjourned to meet at such place as may be designated by the President, who is authorized to receive applications from such neighborhoods or churches as may desire the appointment—the next meeting to be held on Friday before the 2nd Sabbath of October 1870. A vote of thanks was unanimously tendered the friends around the Plains for their generous hospitality.

SABBATH SERVICES.

Occasional Sermon by Rev. J. C. Burruss from Matt. xix 20—"What lack I yet?" Followed, after brief intermission, by Bro. Andrews from Deuteronomy xxxii. 1—2

EVENING CONFERENCE.

The service of the occasion were closed by a conference in the evening, in which nearly all the brethren participated, by prayer, exhortation and singing. Deep interest pervaded the meeting, and all felt that it was good to be there.

B. F. STRAIN. Secretary.

☞ A blackguard preacher name Carter, that passed this way recently, true to the instincts of *low breeding*, essayed we are told, to abuse Universalism and Universalists, no doubt to the mortification and disgust of the more sensible and refined portion of those who heard him.

The day is past, when such attacks upon a differing denomination, can be received with favor by the more *respectable* portion of community.

Objections to the Doctrine of Endless Misery.

11. Because it charges God with the greatest cruelty. If a father should compel his child, for telling a falsehood, to hold its hand in a flaming fire for twenty-four hours, he would be regarded as the greatest monster that ever breathed the breath of life. And yet, this would be no more in comparison to what this doctrine teaches that God will inflict upon his own offspring, than a drop of water to the ocean, or a particle of dust to the whole universe! The doctrine of endless misery teaches that a large portion of the human family will suffer the most excruciating torments as many millions of years as there are drops of water in the ocean, stars in the heaven, spires of grass, particles of dust, and grains of sand in the whole universe, for each and every moment of their existence upon earth, whether sleeping or waking, doing good or evil! Yea, it teaches that when they have endured all this amount of misery, their sufferings will but have just begun!

12 Because it charges God with partiality. For while it gives to the profligate and hardened sinner, who has lived for three score and ten years in the daily practice of the most revolting crimes, assurances of pardon and a seat in heaven, if he repents and is converted any moment before death, it dooms the innocent infant offensive youth who lives but one hour after accountability, and dies in that state which he was created, to ceaseless torment as long as God exists!

13. Because it charges God with hypocrisy. If any one of the human family are to be forever wretched and miserable, God must have known it when he gave to them existence. Now the invitation of the Gospel extends to all; and it is the invariable custom of those who go forth as the advocates of the doctrine of endless misery, to say that all may embrace the gospel and be saved. But if God knew when he gave existence to ten individuals, that five of them would be endlessly miserable after death, it is nothing better than solemn mockery to hold out for them a prospect of salvation! Yet this doctrine represents the "Father of mercies" and the God of love, as thus tantalising the feelings of his offspring!

14. Because if true, it could be of no possible benefit to any being. It could not benefit God, for he is perfectly holy, glorious and happy in himself; and he has expressly declared, that he hath no pleasure in the death of the wicked. It could not benefit angels, for "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance." It cannot benefit the saints, unless they are metamorphosed into demons! It cannot benefit the tormented, for it is endless. It cannot benefit mankind here on earth, for even those who believe it, regard it with horror. And that God would inflict it for the gratification of demons, would be impiety to assert.

15. Because it is opposed to the design of all just punishment. All punishment, whether inflicted by God or man, must have some good for its object. When pain is inflicted without this object, it is not punishment but *revenge*. But God cannot be supposed to inflict pain upon his creatures out of revenge, for this would destroy his perfections. And as we have shown in the preceding section, that no good could possibly result from endless misery, it is but just that we reject it. And, indeed, we are instructed to do so by the apostles. He says, "God chastises us for our profit, that we may afterwards bring forth the peaceable fruit of righteousness." But there is no afterwards to the doctrine of endless misery; and hence it cannot answer the design of punishment.

16. Because all the punishments threatened and inflicted upon the first transgressors were of a temporal nature. The ground was cursed on account of Adam's disobedience, and he doomed to "eat his bread by the sweat of his face" Cain was sentenced to be a fugitive and "a vagabond in the earth." And the judgments which Moses was commissioned to set before the people, plainly proves that the punishments which God inflicts are in many cases in the present state of existence. (See Ex., xxi., xxii., xxiii. and Deut. xxxiii)

17. Because the prophet expressly declares that, "The Lord will *not* cast off forever; but though he cause grief yet will he have compassion according to the multitude of his tender mercies. For he doth not afflict willingly, nor grieve the children of men. Lam. iii. 31–33,

18. Because *Paul*, who affirms that he hath not "shunned to declare the counsel of God," did not once in all his preaching and writing, of which we have any record, use the phrase endless misery or anything equivalent; nor did he ever use the word hell in in all his writings!

19. Because the apostle *hoped* for the resurrection of both the just and unjust dead. Hope is the compound of desire and expectation. To hope for a person who possesses the common sympathies and affections of our nature, *could desire* that the unjust dead should be raised to life, if they were to be forever tormented; to us the conclusion is irresistible that endless punishment formed no part of the apostle's faith, or of "the counsel of God."

20. Because "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 6.

21. Because it is opposed to the glory of God. The glory of God consists in his goodness. When Moses desired the Lord to show him his glory he replied that he would make all his goodness to pass before him. And in fulfillment of his promise he passed before Moses and proclaimed himself, "The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Exod. xxxiv. 6. Now in these amiable and attractive qualities consists the glory of God. But the doctrine of endless misery robs him of all these, and clothes him in wrath, hatred and cruelty

22. Because the soul of man could not endure such misery, but would sink under it and expire. This assurance we have from the mouth of God himself. He says, I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii. 16.

ANONYMOUS.

Endless Punishment.

Here is an objection to endless misery. All admit when they forget their creeds, that there should be an exact proportion between sin and its punishment. Yet the Orthodox church theology denies it in toto. Our sins are finite, but the punishment is said to be infinite: we sin for a day, but the punishment will be for all eternity. Yes, one sin, according to this terrible creed, merits endless woe, but ten thousand sins can merit no longer punishment. Stating such propositions is enough to condemn them, and put the seal of falsehood upon them: The statement that the God of wisdom and goodness will thus outrage all justice, is about the blackest crime that a mortal can commit. All God's work, word and providence, prove them to be false from beginning to end. The law of the Lord is pure, holy and righteous—a transcript of the divine mind—and all its demands are in perfect harmony with infinite wisdom, goodness and justice.

REV. E. MANFORD.

The "Two Opinions."

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It is said that bleeding a partially blind horse at the nose, will restore him to sight. To open a man's eyes, you must bleed him in the pocket.

ITEMS.

DEATH OF [illegible] BABER, ESQ.—We are [illegible] pained to be called to announce [illegible] th of this aged and venerable [illegible] man, which occurred on the mo[illegible] of the 6th. instant, at his reside[illegible] this place. It is so common to [illegible]ize the dead, that it is not alwa[illegible] indication of merit, when this [illegible]e.

We may [illegible]owever, that the *entire comm*[illegible] will endorse our statement, tha[illegible] B. was a *good man* —a man [illegible] conscientious, and of [illegible]ubbording [illegible]rity. He had been a [illegible]resident [illegible]tasulga, for twenty years or [illegible]nd was, we believe in his eig[illegible]cond year. S on after our remov[illegible] this place, he joined the Univ[illegible]t church, upon the ministry [illegible]ich, he was uncommonly pure[illegible]l to the day of his death, re[illegible]d an upright, and honorable m[illegible] of the same. He was quiet and [illegible]ntrusive in his manner, and his [illegible] was as good as his bond. For many [illegible]ars he had filled the office of J[illegible]e of the Peace. His illness was a short duration. Attacked [illegible] with a chill, succeeded by a [illegible]ous fever, with the natural infir[illegible]es of age, the system of the good [illegible]man could not recuperate, and [illegible]ietly as an infant, he fell asle[illegible]hout a struggle, in the arms of [illegible]avior, in whom he had so long [illegible]ed.

Truly [illegible] we say, in the language of the H[illegible] Writ.—"Mark the perfect man, [illegible]behold the upright; for the end of [illegible]t is peace"

We feel, indeed, at the thought, that we [illegible] no more behold this venerable [illegible] form the flesh, nor hear his friendly [illegible]e, which almost daily greeted [illegible] the *Herald* office. Like the last [illegible] of the setting sun, that gild with [illegible]ir mellow light, the western horiz[illegible] was the close of father Baber's [illegible]—quiet, beautiful, glorious! H[illegible]emains were interred in Loachapo[illegible]cemetery, by the side of a deceas[illegible]ughter, (Mrs. Dr. Henderson) a[illegible] it was the sad privilege of the [illegible] to perform the burial service.

☞ W[illegible] Duke is putting up with in a few [illegible] of the *Herald* office, a store hou[illegible] in which to sell dry goods and fancy [illegible]ings.

☞ Mrs Hutchens and Hughes, have remo[illegible] their millinery establishme[illegible]t. Dr. Johnson's old stand, and are doing a good thing of it.

☞ D[illegible] Johnson's office is now ke[illegible]t at the store of Mr. Ramsey,—formerly, t[illegible] Phillips store house.

☞ We have not had rain enough to do any good, for nearly three months. The potato crop is a failure, and though many have sown turnip seed three times, so dry is the weather, that they cannot germinate.

☞ Two lots of horses and mules, lately passed through our town from Ky. The prices of such animals are somewhat lower than formerly.

☞ We learn the several Rail Roads in Ga. will carry passengers at *half* the usual fare, until Jan. This will of course, induce much more travel. Would it not be advisable for the Ala. R. Roads to try the experiment?

☞ Our "devil" ishes to know, when and where, the Anglo Saxon race will come off?

☞ Cotton has drooped a little in price. We advise all who can, to hold on a while.

MARRIED.

By the Rev. Mr. Fish in Wetumpka Ala. on the 16th ult. at the residence of the bride's father Mr. *E.* W. B. Bayzer, to Miss Mary E. Hubboard, daughter of John B. *Hubboard* Esqr.

OBITUARY.

DIED.—In Navaca county Texas, Sept. 20 1869 of congestion of the brain and bowels, Henry Parker, aged about eleven years, son of Mrs. Lucy Parker, formerly of Notasulga.

Little Henry was a sprightly intelligent boy, on whom his fond mother looked with pride and hope. The providence of God, is often mysterious to finite mortals, but when we remember that he is infinitely *good*, we can bless the God that smites, and say, "not my will but thine be done." May the bereaved mother find comfort in that hope which assures her of the time when she shall meet her beloved boy to part no more.

"Hopes dotes beyond the bounds of time,
When what we now deplore,"
Shall rise in full, immortal prime,
And bloom forever more.

out this object, it is not punishment but *revenge*. But God cannot be supposed to inflict pain upon his creatures out of revenge, for this would destroy his perfections. And as we have shown in the preceding section, that no good could possibly result from endless misery, it is but just that we reject it. And, indeed, we are instructed to do so by the apostle. He says, "God chastises us for our profit, that we may afterwards bring forth the peaceable fruit of righteousness." But there is no afterwards to the doctrine of endless misery; and hence it cannot answer the design of punishment.

16. Because all the punishments threatened and inflicted upon the first transgressors were of a temporal nature. The ground was cursed on account of Adam's disobedience, and he doomed to "eat his bread by the sweat of his face" Cain was sentenced to be a fugitive and "a vagabond in the earth." And the judgments which Moses was commissioned to set before the people, plainly proves that the punishments which God inflicts are in many cases in the present state of existence. (See Ex., xxi., xxii., xxiii. and Deut. xxxiii.)

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20. Because "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 6.

21. Because it is opposed to the glory of God. The glory of God consists in his goodness. When Moses desired the Lord to show him his glory he replied that he would make all his goodness to pass before him. And in fulfillment of his promise he passed before Moses and proclaimed himself, "The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Exod. xxxiv. 6. Now in these amiable and attractive qualities consists the glory of God. But the doctrine of endless misery robs him of all these, and clothes him in wrath, hatred and cruelty.

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It is said that bleeding a partially blind horse at the nose, will restore him to sight. To operate on the eyes, you must bleed him in the pocket.

LOCAL ITEMS.

Death of Thomas Baker, Esq.—We are deeply pained to be called to announce the death of this aged and venerable gentleman, which occurred on the morning of the 5th. instant, at his residence, in this place. It is so common to eulogize the dead, that it is not always an indication of merit, when this is done.

We may say however, that the *entire community* will endorse our statement, that Bro. B. was a *good man* —a man strictly conscientious, and of unbending integrity. He had been a resident of Notasulga, for twenty years or more, and was, we believe in his eighty second year. Soon after our removal to this place, he joined the Universalist church, upon the ministry of which, he was uncommonly punctual, and to the day of his death, remained an upright, and honorable member of the same. He was quiet and unobtrusive in his manner, and his word was as good as his bond. For many years he had filled the office of Justice of the Peace. His illness was of a short duration. Attacked first with a chill, succeeded by a continuous fever, with the natural infirmities of age, the system of the good, old man could not recuperate, and as quietly as an infant, he fell asleep without a struggle, in the arms of the Savior, in whom he had so long confided.

Truly may we say, in the language of the Holy Writ.—"Mark the perfect man, and behold the upright; for the end of that is peace"

We feel sad, indeed, at the thought, that we shall no more behold this venerable form in the flesh, nor hear his friendly voice, which almost daily greeted us at the *Herald* office. Like the last rays of the setting sun, that gild with their mellow light, the western horizon, was the close of father Baber's life—quiet, beautiful, glorious! His remains were interred in Loachapoka cemetry, by the side of a deceased daughter, (Mrs. Dr. Henderson) and it was the sad privilege of the editor to perform the burial service.

☞ W. T. Duke is putting up with in a few feet of the *Herald* office, a store house, in which to sell dry goods and fancy fixings.

☞ Misses Hutchens and Hughes, have removed their millinery establishment, to Dr. Johnson's old stand, and are making a good thing of it.

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OBITUARY.

DIED.—In Karnes county Texas, Sept. 20 1869, of congestion of the brain and bowels, Henry Parker, aged about eleven years, son of Mrs. Lucy Parker, formerly of Notasulga.

Little Henry was a sprightly intelligent boy, on whom his fond mother looked with pride and hope. The providence of God, is often mysterious to finite minds, but when we remember that He is infinitely good, we can bow and say, "not my will but thine be done." May the bereaved mother find some [illegible] which comforts her in the hour of affliction, and when she shall meet her loved [illegible] in the [illegible] of time, [illegible]

Shall receive a welcome prime,
And bloom forever more.

For the Herald.

Trip to North Carolina.

Bro. B. [illegible] incidents are traveling around, a few dots by the way are somewhat interesting to many of our friends; therefore, I make a little note of my recent trip to N. C.

On Friday before the 1st. Sunday in August, I set out for, and arrived at Friendship Church, in Dawson, Co., Ga. on Sunday morning, at which place, I expected to fill Bro. Rhyne's appointment for that day, but owing to the burial of a very old lady on that day, we had no meeting. We attended the burial, and had a short service at the grave. At night, we preached at the church, and on Monday morning, set out again for the mountains of Jackson and Macon counties N. C. Nothing transpired on the way, worthy of note. On Wednesday evening we arrived at Col. Allen's, near where we were to preach on the Sunday following.—Feeling very much fatigued, we lay down, and dropt to sleep, and awoke with a severe chill. Rested but little that night,—felt better in the morning, and went some three miles to our friend Wright's, whose wife is a member of the Church at Salem Cherokee, Ga. On arriving there, I felt quite unwell, and remained there with fever, for some several days. Sunday came and a large congregation assembled, to pay the last tribute of respect to the memory of sister Norton, but I could not get there. I regretted it, very much, but I was unable to leave the house. However, the people were not disappointed, as Bro. Inman from Haywood county, was there, and preached to them; and I was told that he preached a very good discourse, but the friends of sister Norton would not have the funeral preached, from the fact that she had on her death bed, requested that I should preach her funeral. Bro. Inman also preached on Saturday, to a small audience. After lying ill from Wednesday till Friday week following, I decided I could travel: accordingly, on Friday morning in company with Bro. Norton, I set out for home, he coming with me some thirty miles, thinking I might probably give out on the way, but I got along very well, though much fatigued when I arrived at home, on Tuesday August, 31st.

I should have been glad to have visited the friends in Haywood Co, and probably would have done so, had I not got sick. Bro. Inman tells me, they are getting on very smoothly with the church up there. May God be with the friends and bless them. I cannot close this epistle without tendering to Bro. D. Norton, sister Wright, and sister Norton and grandma Norton, and others, my sincere thanks and heart-felt gratitude for their kind and untiring care and attention, during my sickness. May our kind and heavenly Father reward them for their kindness.

B. F. STRAIN.

Walisco, Ga. Sept. 15th. 1869.

Purity Of Character.

Over the beauty of the plum and apricot, there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, for it never grows but once. The flower that hangs in the morning, impearled with dew—arrayed as no queenly woman ever was arrayed in jewels, once shake it so that the beads roll off, and you may sprinkle water as you please, yet it can never be made again what it was when the dew fell silently upon it from Heaven. On a frosty morning you see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frost-work, and which, when torn and broken, will never be remembered. A man who has spotted and soiled his garments, though he may seek to make them white again, can not wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessings of his mother's tears still upon his forehead, and he once loses that purity of character, it is a fact that he can never make it whole again. Such is the constitution of virtue. Its law cannot be vitiated: it can only be forgiven.

Receipts.

For Cash received for this paper since our last issue

		$ Paid to	Vol	No
Sam Tompson,	Ala.	22		
for John S Allen	"		4	15
L H McCurdy	"	0,50	3	21
B L Dyer	"	2	3	16
W A Nesmith	"	2,20	3	15
G S H Gattery	Esq "	2	4	16
Levi Sides	"	2	4	16
W E Sloan	Ga.	3	4	16
J L Barnes	"	5	4	22
and for Andrews' book (cash pd A.)				
Herring Ebooks	"	5	5	15
John B Louis	"	10	6	1
W K Hull Sr	"	2	5	1
W A Kelly	"	2	4	10
Judge W Coleman	"	5	3	12
Rev J C Kendrick	"	2	4	3
Perry Peacock	"	5	7	1
Amanda F Burke	"	5	5	4
Mrs N Fuller	"	2	3	12
Wm Coker	"	2	4	1
F M Coker	"	6	5	1
John M Coker	"	2	4	6
Dr Simmons	"	2	3	2
Dr W W Barlow	"	5	4	12
Judge W Coleman	"	2		
for Henry A Coleman	S. C.		4	1
Bro McMorris says that he should have had the $4 acknowledged in the last Herald, credited to Mr Tremble and not to Green Rem.				
Tremble has paid to			6	4
Rev J A Rhyne	Ga	0,50		
for Allcock's plaster.				
Jas J Alford	"	$3		
for Allcock's plasters				
H W Dallas	"	1	3	15
Thos Maguire	"	7		
for self			4	22
David Anderson	"		4	22
two copy Two Opinions, and Hicks & Burruss discussion.				
Rev S J McMorris	"	2		
for J F Lyles	"		4	16
W D Harrison	"	2	4	16
Rev Thos Jones	W. Va.	5		
for Thos Radcliffe	"		4	7
and self			2	12
Jno A Magruder	Miss.	1,25		
for 1 copy Two Opinions.				
J J Heggins & Bro	"	1	4	4
A Gillis	"	2		
for D W Mutts	"		4	16
Thos Word	"	2,20		
for 1 Copy Two Opinions, and Key to Universalism.				
Mrs J W Hinson	N C	3	4	7
gives $1 for new type.				
S P Whitcomb	N Y.	2	4	16

EDITOR'S APPOINTMENTS IN ALABAMA.

Two Days' Meeting. The editor will hold a two days' meeting, embracing the 4th Sunday in Oct and the Saturday before, in the Disciple Church, at Lowndes Co Ala, near Bragg's.

Friends are earnestly requested to have these meetings well understood, *and to invite their acquaintances to attend.*

Nov. 8th Monday night, Union Springs, Bullock Co.

10 and 11 Wednesday and Thursday night, Troy, Pike Co.

12 Brundage, forenoon.

13 and 14 Saturday and Sunday forenoon, Rocky Head, Dale Co.

16 Tuesday, Haw Ridge, forenoon.

17 Wednesday night, Newton, Dale Co.

18 and 19 Thursday and Friday nights, Elba, Coffee Co.

21 Sunday, forenoon, near Judge Harper's, Covington Co.

In Florida.

26 27 and 28, Friday, Saturday and Sunday, in the Universalist church, Walton Co, near McDade's Pond. Other appointments on the route can be made, according to convenience, as may be desired. We request the friends to have the meetings WELL UNDERSTOOD, and all necessary arrangements made.

BRO. ANDREWS' APPOINTMENTS.

Bro. Andrews will preach at Camp Hill, Ala. on the 4th Sabbath of October at 11 o'clock A. M. morning and evening.

At Troy, Pike Co. Ala. on the fifth Sabbath 31st inst., and the day previous, as the friends may arrange.

APPOINTMENTS.

Bro. McMorris will at preach Gibson Glascock county Ga. on the 5th Sunday in Oct.

At Gordon on the first Sunday in November, and at Ellaville on the 2nd Sunday in the same month.

At Cuthbert, the 3rd Sunday in Nov. morning and night.

Third Sunday in Oct. he will preach the funeral of T. N. Lundy, at his late residence, near Edgefield Court House, S. C.

In the Universalist Church, at Fenderville, on the 4th Sunday to Oct.—Fairfield District, S. C.

He will also preach at each other places, as friends may desire, if they will so inform him.

Letters may be directed to him, at Fenderville.

Bro. James C. Stephens will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cusseta co. Ga.

Third Sunday in every month, in the Universalist Church, in Cowela Co. Ga.

WANTED.

NEW SCALE PIANOS

with Iron Frame, Overstrung Bass and Agraffe Treble.

Melodeons and Cabinet Organs.

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs of six first class makers, at greatly reduced prices for Cash. New 7 octave Pianos for $175 and upwards; also cabinet organs for $50. Full warranty. Second hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials.

The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

Horace Waters, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

Musical Doings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on the said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15–tf.

UNIVERSITY OF NASHVILLE—MEDICAL DEPARTMENT.

THE TWENTIETH COURSE OF LECTURES will commence on the FIRST DAY OF NOVEMBER next. The Preliminary Course commences on the FIRST MONDAY IN OCTOBER.

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Surgery—William T. Barton, M. D.

Institutes—Thomas L. Mason, M. D.

Clinical Medicine—William N. Nicholl, M. D.

Materia Medica—John H. Callendine, M. D.

Anatomy—Thomas R. Buchanan, M. D.

Surgical Anatomy—Van B. Lindsley, M. D.

Demonstrator—Henry M. Cosgrow, M. D.

FEES.—The American Medical Association at the meeting in Madison at New Orleans, passed a resolution, that fees asked of graduating class should not exceed $120. (while it [illegible] by a majority $140.) [illegible] ted in that body, was present, [illegible] case of such, [illegible] charge [illegible] of lectures, in full, [illegible] $5; Demonstrator's [illegible] For additional information address

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Aug. 15 Dean of the faculty.

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aug1tf.

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Wm. G. Webb, Editor and proprietor. tf.

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This debate was held in Rome, between Rev. D. B. Clayton, Universalist, and Rev. J. J. Sledge, Baptist. The reasoning as usual, shows its invincible strength. Sent anywhere by mail, for $1. Address D. B. Clayton, Columbia, S. C.

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OR

Salvation and Damnation

Examined.

"*How long halt ye between two 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.

TABLE OF CONTENTS.

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 Testament Doctrine; a hundred and forty reasons.
8 *Hell, Sheol, Hades, Gahenna, Tartarus.*
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 " 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.
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29 " Resurrection to Immortality.
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L. F. W. ANDREWS.
America Ga.
Apr. 15–tf.

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SAMUEL HENDERSON.
aug1tf Notasulga Ala.

☞ Subscribers will please notify us when they remove from one office to another, that the *Herald* may be directed accordingly.

UNIVERSALIST HERALD, RELIGION, AND MISCELLANY.

Immortality. No. 3.

For the Herald.

ARGUMENT FROM THE RESURRECTION.

Jesus teaches us that the uprising of the Spirit-man occurs soon after the death of the physical body, when he proves that Abraham and Isaac, and Jacob are already in the Resurrection state. We have an account of his confusing the Sadducees on this point in the 22nd. of Matt. and the 20th of of Luke. The case so evidently refers to the patriarchs being then in that state, that Dwight, Campbell and others, substituted future life, for the word resurrection in the text. They tell us that in this place the word *anastasis* does mean an uprising already past, with respect to those mentioned in these chapters. The Sadducees had thought to present a puzzling question to Jesus, so they asked him, if there be a resurrection, "whose wife shall she be of the seven? for they all had her," Jesus answered and said unto them, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are even given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." Matt xxii: 28-33. Luke adds "for all live unto him." xx: 38. The Sadducees believed in neither the resurrection of men, angels nor spirits, and Jesus proves the resurrection and consequently the existence of angels or spirits. And how does he manage the argument? God is the God of Abraham, Isaac and Jacob. This the Sadducees knew to be written in their own law. Moses showed this after their death, Jacob had been dead 400 years and Abraham and Isaac still longer, when Moses called God, the God of Abraham, Isaac and Jacob. But God could not be the God of the dead or of those who had no existence, God is a God of the living, *ergo* Abraham, Isaac and Jacob must have been living in some sense when Moses made this declaration. Luke adds, "for all live unto him"—God. The Sadducees could not escape such logic. It proved too much for them, it showed them that Abraham, Isaac and Jacob were "alive unto God" four hundred years after their physical dissolution, for Moses showed that God was then the God of these men, yet he was a God only of the living; these men were then living in the resurrection state.

And further all, those who have left the earth as well as those now on it, "live unto him," God. And in such a state these spirit-men are like the angels, and can die no more. Luke xx: 36. This was so overwhelming in its force upon the Sadducean mind, no marvel that they were astonished, and durst not ask more questions! If the reader will recollect that the argument with the Sadducees was to prove a resurrection, and that Christ shows that Moses taught it, indirectly at least, yet the evidence goes to prove that Moses taught a conscious personal existence immediately after death, then the reader will understand that the resurrection life and the spirit life were one, and the same thing with Jesus. Hence, Dr. Campbell tells us that *anastasis* in this place, refers to the spirit, and not particularly to the body. It was an *anastasis* of spirit life upon the death of the physical being. Hence, all who have died are in the resurrection or spiritual body. Therefore Moses and Elias, who appeared upon the mount of transfiguration were seen in their spiritual i. e., resurrection bodies. The Jews, according to Josephus, placed the resurrection in the far off future, but this was not the Christian idea. According to Jesus and Paul, there could be no future life without a resurrection, hence, the early christians attached so much importance to it. All the angelic appearances are then in fact so many proofs that there is a resurrection from the dead, not *of the dead*, except in a figurative sense. The literal sense is "*from the dead*," as it often occurs. It is the germ that is raised from the perishing parts of grain, so the spirit is raised from the perishing man.—This is Paul's figure and Paul's theology. The germ or spirit never dies, but upon the dissolution of its earthly house, takes on a "heavenly house," a spiritual body, immortal incorruptible and undefiled. Hence the true doctrine of the resurrection is no more and no less than the Immortality of Man. H. C. PIERCE.

Nacogdoches, Tex.

A drunken man who had slipped down thought it singular the water always froze with the dipper side up.

A Glimpse of Talent.

Among the eminent of the clergy of the Meth. Epis. Church South, are the Rev. J. H. Linn D.D. (pastor of central M. E. Church South of Balto) the Rev. L. D. Huston, D. D. (pastor of another Methodist Church of that order,) Rev J. A Duncan, D.D. President of Randolph Macon College, Va., Rev. Thomas E. Bond, M. D. (late) Editor of the *Episcopal Methodist*, Rev. Thomas F Sargent, D D. a distinguished pastor of Baltimore, and Rev R A Holland A M. the eloquent and scholarly pastor of "Trinity" Meth. E. Church South, Baltimore. Some of these patriotic worthies—for they are totally unconnected with that notorious "robber of Southern Churches" and enemy of all right-eousness,—the Northern Meth. E Church, we have heard, and trust, we have been edified by their (in some instances) eloquent and learned discourses; but, in them all, was wanting that fullness of the Gospel, character istic of Scriptural preaching. The same observation is appliable to the learned and able pastor of the 7th. Baltimore Church, and corresponding editor of the *Religious Herald*, the Rev. Dr. Fuller the eloquent pastor of St. Peter's Prot. Epis. Church, Rev. Dr. Grammer; the reasoning sententious pastor of the "Disciples" otherwise called the Campbellite Baptist Church, in Lombard st., the logical consecutiveness of Rev. Mr. Gilbert, the last mentioned preacher, almost reminds us of another Lombard st. pastor of years ago; upon a much smaller scale, the *acumen* of Mr G. resembles the clear and powerful logic of that eminent Scripturist and Logician, Rev. A. C. Thomas, in old times pastor of the first Lombard st. Universalist Church of Philadelphia. It is the fault of partialism, that none of these learned doctors, or Teachers, can fully satisfy with it the anxious careful thinking searcher after truth concerning man's final destiny!

In listening to the (in many respects) able remarks of these distinguished men, I am forcibly reminded that the system [partialism] beyond the narrow limits of which they dare not go, is no better than a "broken cistern," at least a *partly* broken cistern, that cannot hold, and so can not convey the water of Eternal Life. J. L. C. G.

Baltimore, Md.

Tommy Jones, and Lula Trueman; or the Adventures of the Robber-captain.

For the Herald

BY VERA HAMILTON.

The minister raised his voice to pronounce them husband and wife, when the report of a pistol rang upon the calm still air, and Dunbar fell forward on his face, gave a low moan, and his guilt-stained soul was in the presence of its God.

There were some twenty reports at once, and Lula shrieked, and two fell forward. The contest was a desperate one, on both sides, but it lasted not long; victory was on the side of the right.

Tommy now knelt over his long lost bride, who was lying prostrate on the floor. Oh! how his heart beat with joy, as he felt her soft breath on his cheek, and saw her open those heavenly orbs of light. He gently raised her exhausted in his arms, and imprinted burning kisses upon her bloodless lips. She was pale, yet looked smilingly, as he kissed her cheek with his hand.

Merciful heavens! was her first feeble exclamation, this is a beautiful vision,—in it, I again look upon Tommy: I feel the warm pressure of his hand, oh! he kisses my cold lips. Hush! let me not awake, let me die in this delightful dream.

Ah! my sweet love, this is no dream, said Tommy, fearing least her mind was injured. I am truly your own Tommy. Lula, look upon me.

Hark! I hear his voice, he speaks in those loved, familiar tones.

This is no dream, it is reality. Awake Lula, and behold your long absent lover, who comes to bear you from your vile persecutors.

She smiled incredulously at the first words, but when he alluded to her persecutors, she roused herself as if from a dreamy state, and gazing for a moment into Tommy's face, and then upon the bloody corpses of her enemies. She threw herself in Tommy's embrace, exclaiming oh, joy! it is no dream, you are indeed my own dear, dear, Tommy, tears gushing from a happy heart's fountain, rolled profusely down her beauteous cheeks.

They both wept, and those honest men who had accompanied Tommy could not look upon this piece of affection without emotion. It is vain for us to draw a veil over the grand dramas of these noble lives, whose trials and many tribulations we have endeavored to portray.

We will follow them to their [illegible] luxuriant mansion, where their [illegible] wealth had remained [illegible]. They gave a grand fete to those of their nuptials, and the happy lovers immediately began their [illegible] Aurora Belmont and Tomkins

[illegible] Herton [illegible] them.
[illegible]
Their swipe-tickets [illegible] together,
When we [illegible] the [illegible] show-
ers [illegible]
Or middy comes to wither
And though they [illegible] they must,
They will not,—or not [illegible]
They sink together in the dust,
Together [illegible]

Enigma.

For Universalist. For the benefit of our young lady readers, some of whom are not supposed to be posted in the mute language of the fan, we give the following directions for carrying on a flirtation:

Fan fast—I am independent.
Fan slow—I am engaged.
Fan with right hand in front of face—Come on.
Fan with left hand in front of face—Leave me.
Open and shut—Kiss me.
Open wide—Love.
Open half—Friendship.
Shut—Hate.
Swinging the fan—Can I see you home?
Fan by right cheek—Yes.
Fan by left cheek—No.
To carry in the left hand—Desirous of getting acquainted.

Of all the dust thrown into man's eyes, gold dust is the most blinding.

"Papa, what is humbug?" "It is," replied papa, "when mama pretends to be very fond of me, and puts no buttons on my shirt till reminded of it."

It is said that fowls are the most economical things farmers can keep, because for every grain, they give a peck.

"Don't care much 'bout the bugs," said Mr. Swinks, "but the truth is, I hav'nt got the blood to spare."

A genius in Iowa has just invented a wooden horse that will jump thirteen miles an hour. The motive power is a bag of fleas.

An old lady hearing somebody say, "the mails are very irregular," said, "it was just so in my young days, no trusting any of 'em."

Mrs. Yell cowhided Mr. Jay for not performing a promise to marry her. As he would'nt make her Lay, she made him Yell.

AN INGENIOUS RIDDLE.—It was done when it was begun, it was done when it was half done, and yet it was'nt done when it was finished. Now what was it? Of course you can't guess. Will this do? Timothy Johnson courted Susan Dunn. It was Dunn when it was begun, it was Dunn when it was half done, and was'nt Dunn when it was done—for it was Johnson.

Mr. Philosophicus advises those who cannot stand it, to sit down. Very reasonable that.

Never wait for a thing to turn up. Go and turn it up yourself. It takes less time; and is sure to be done.

The greener Nature, the better she looks. This rule does not, however, fit, when applied to human beings.

The art of saying the right thing at the right time is the right way, is the secret of the best conversation.

The broad gauge that leadeth to destruction.—the Erie Railroad.

Floating capital—the heiresses bathing at Long Branch.

Two young misses, discussing the qualities of some young gentlemen, were overheard thus: "Well, I like Charley, but he is a little girlish: he hasn't got the least bit of a beard." "I say Charley has got a beard, but he shaves it off." "No, he has'nt either, any more than I have." "I say he has, too, and I know it, for it pricked my cheek." That's how she knew.

Legal tenders—The lawyers sweethearts.

Illegal husbandry—The thrashing of a wife.

Signal for a bark—Pulling a dog's tail.

Dry reflections—Sober thoughts.

The walks of life—Pedestrians.

Regular Swells—The butler.

Hub-bub—A Boston boy.

A troubled atmosphere—The heir at law.

Wearing the green—The trees in the Park.

A blunder-buss—kissing the wrong girl.

To get out of debt, pay up. To keep out, pay down.

"Have you seen my black-faced antelope?" Inquired the manager of a menagerie. "No, I haven't, was the reply, "Whom did your black-faced antelope with?"

Time is hard coin, and I find it difficult to keep my expenses water."

"You could get it cheap now, since stock in water, continually at you didn't [illegible]—a low quality."?

A [illegible] divorce for a wife that [illegible] [illegible] [illegible]

UNIVERSALIST HERALD.

"He will not always chide; neither will He keep His anger forever."—Psalms 103: 9.

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The Herald.

Published on the 1st and 15th of Every Month.

JOHN C. BURRUSS
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☞ Rev. D. S. Jontz, is general agent for the *Herald*, in Texas.

To the Universalists of Georgia.

Agreeably to instructions from the State Convention of Georgia, I hereby invite proposals from societies and neighborhoods, for the holding of the next State Convention of Universalists on Friday before the 2nd Sunday of October, 1870. Applications, stating particulars of access and accommodation, to be made to me, on or before 1st day of January 1870, ensuing.

L. F. W. ANDREWS.
President State Convention.

For the Herald.

Rev. D. S. Jontz.

Bro. Burruss. Your statement in the *Herald* of Sept. 15th, that our newly made brother in Texas, had joined the Christians, as a certain sect arrogantly style themselves, and is now preaching in company with Rev. B. F. Hall, suggests a reminiscence of events that transpired in Aberdeen Miss. in the Fall of 1848. I there, and then, held an oral debate on the subject of Universalism, with one Rev. B. F. Hall, of Kentucky, a Christain, Disciple, *par excellence*. He was very indignant then, that any one should dare to put a handle to his name, as he styled the bestowal of any appellation that should serve to distinguish his sect from others.

Well, this Rev. B F Hall during the progress of our discussion tried hard, in a private interview that we had one day, to persuade me to join their society, and go to preaching with them. He said I need not renounce my faith, instanced the case of Mr. Raines, who had joined them *as a Universalist*; but who renounced his former faith, after staying with them sufficiently long to discover the attractive features of their system. We all remember how bitter an opponent of Universalism Mr. Raines became, when he had sufficiently imbibed the Christian spirit of the Disciples. Let us hope that Bro. Jontz will not become so thoroughly imbued with that *Christian Spirit*.

In the course of the private interview, above alluded to, Dr. Hall said to me, that he could perceive no advantage that Universalism conferred on its adherents. I cited him to the "great joy and peace in believing" which it confers on those who embrace it sincerely, and which no limited system of faith can confer; telling him that all of us had lost friends for whose salvation we dared not hope upon any other plan than that which is the result of God's Universal and impartial love, and that Limitarians, in view of the future condition of such dear departed ones, must necessarily be miserable. He said I was mistaken in that; "for," said he, "my father was a wicked man, he died without reformation of character, and I have no reason to believe but that he is in hell; and the thought that such is his condition in the spirit world, gives me no uneasiness of mind." If Rev. B. F. Hall, with whom Bro. Jontz is now preaching in company, is the same B. F. Hall, with whom I had the discussion in Aberdeen, and he has not met with a change of heart, since that time, such is his Christian spirit. From a fraternization with such Christian Disciples, may God kindly deliver me and mine.

I have no doubt that Dr. Hall talked as lovingly to Bro Jontz as the prince of Jesuits ever talked to his intended victim; and I have just as little doubt that having succeeded in his designs thus far, he will, if the victim be not too strong for the meshes of his silken web, treat our Bro. with as much suavity as the spider did the fly, when she had, by her mild and gentle manner, inveigled it into her parlor. Let me ask Bro. Jontz to read carefully, 2 Cor. 6: 14—18, particularly 17 and 18 verses.

D. B Clayton.

Columbia S. C.

In Jeremiah li: 15, it is written: "He [God] hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by His understanding." What a comprehensive description of creative power—of the Divine Logos [Wisdom] by which all things were made! In Campbell's version, St. John's Preface to his Testimony, embracing 1 5vr. of ch 1., is thus rendered: "In the beginning was the Word, [Logos] and the Word was with God, and the Word was God. This is the beginning with God. All things were made by it, and without it, not a single creature was made. In it was life, and the life was the light of man. And the light shone in darkness; but the darkness recieved it not." By it we understand the Logos or Divine Wisdom; and thus Jeremiah li: 15, John i: 3, may be considered parrallel passages.

He hath established the world by His Wisdom [Logos.] In the term "*established*," there appears to be a recognition of the etymology, (given by some scholars) of the Divine Name *Theos*, from *Tithemi*, to arrange—established.

J. L. C. G.

We copy the following from the *Religious Herald*:

Inorganic. Faith and Piety.

This is the term applied by Bishop Huntington of the Episcopal Church, to the christian character and life which he is oblige to acknowledge, exists outside of his sect."

We are partial to the Episcopal church, but not to the *partialism* which we have heard from pulpits of that denomination, no more than we are partial to the partialism of the Baptist Church. This family affection for the Church of so many of the bone of our bone, and flesh of our flesh, causes us rather to demur to the affixing of that (really innocent, but perhaps, with the unions of the *Herald*, offensive) word "sect" to the P. E. Church; but our particular business, now, is with the Bishop.—How would Bishop Huntington have liked, when he was a Unitarian pastor, and a Unitarian professor in Harvard University, for the Unitarians to be twitted with such derisive terms, as believers of "inorganic, faith and piety."

J. L. C. G.

☞ Bigots may denounce Universalism, but they can never charge Universalists with adhering to their Religion, from any motive of popularity. In how many places is it a great cross to avow Universalism. But let bigots and popularists read and ponder Mark viii: 38.

J. L. C. G.

☞ Not a few of the sentiments of heathen philosophers comport with the Higher Teachings of our beloved christianity. While they may glean the truth from ever Pagan philosophy, Christian disciples should "prove all things" by the Bible, the standard of Truth.

J. L. C. G.

☞ Says the Author of *Mordaunt*:—"I am now convinced that Power, in republics, as well as monarchies, has always a tendency to be oppressive." That is a fearful thought, but the experience of military rule and of *pseudo* republican, predominancy in the worthiest portion of the U. S., seems to send force to the thought. But perhaps 'tis not fair to predicate objections to any form of government, from abuses of that form. But let christians be patient, knowing that Jehovah reigns over all potentates and powers of earth.

G.

☞ As the existence of counterfeits shows that there DOES EXIST a genuine currency, so the occurrence of impostors on the blessed cause of christianity, demonstrates the genuineness of the Holy Religion so abused.

G.

☞ Fear of punishment is no pure motive to christian obedience, no more than it is, to true repentance. Fear of punishmept, as a means of grace (!!) and Remission of punishment (!!) as an ultimate in religious endeavor, are anomalies in christian ethics—utterly alien from the Pure Speech and Hallowed Intent of the Divine Word.

"The fear of the Lord"—reverent—filial fear,—"is the beginning of wisdom," and Remission of sins—of ALL sins of ALL sinners, is the christian teaching into which every scriptural baptism is made, whether it be an exterior observance, or (what is better) the determined consecration of the mind and heart to the Divine Service.

G.

A Valuable Present.

I am under great obligations to Francis M. Coker, of Americus, Ga. for the donation of about twenty dollars' worth of valuable Universalist books, and take this method of returning him my sincere thanks for the same.

Not only did he do this, but he also took me to his house, and entertained me like a prince, so long as it suited my arrangements to remain with him His wife, too, though a Methodist, treated me with marked respect and kindness. The Lord bless and prosper them.

S. J. McMorris.

Ellaville, Ga.

I am glad Bro. Burruss that you sent me to the above named place, to proclaim the good news of a world's salvation, for the friends there greeted me very cordially, and the people generally like the Bereans, spoken of in the Scriptures, appeared to receive the word with great readiness of mind. I delivered three discourses to large an attentive audiences, and I have no doubt that a church could be organized there at once, which I intend to attempt on my return from South Carolina. With such a man as Perry Peacock for a leader, the cause can not but prosper.

S. J. McMorris.

Boys, read this.—A boy was tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said one of his companions, "for if your father should find out that you took them, he is so kind that he would not hurt you." "That is the very reason," replied the boy, "why I would not touch them. It is true, my father would not hurt me; yet my disobedience, I know, would hurt me worse than anything else." A boy who grows up with such principles, will be a man in the best sense of the word. It displays a regard for rectitude that would render him trust-worthy under every trial.

A liquid glue, far superior to mucilage, may be made by dissolving common glue in an equal quantity of strong hot vinegar, adding a fourth part of alcohol and a little alum. This will keep any length of time when placed in closed bottles, and will glue together horn, wood, or mother of pearl.

For the Herald.

Immortality. No 4.

ARGUMENT FROM THE RESURRECTION.

There were some particular differences between Jesus' death and resurrection, an that of most others. As the object of Jesus from the beginning, was to rise from the dead, that is, to speak more accurately, to prove the fact, by his appearance to others; it was necessary, not only that she should die, but that too in a public manner, so that the fact of his death could never be gainsayed. He was therefore crucified in public before numerous witnesses. His death was not an event that occurred in a corner, that might be afterwards doubted. His death then, and the public manner of his death, were necessary to make a more complete demonstration of life and immortality." Now as he rises in spirituality, the evidence produced by his being seen by above 500 men, is overwhelming. Jesus was not the first or only man who rose, but gave a greater demonstration of the fact, hence the greater grounds we have of belief. But one objection is here raised; if this position be true, the resurrection is continually going on, and all the dead previous to the coming of Christ were raised; before he was, why then is he called the first fruits of them that slept? Christ is called the first fruits of the first born, and the only born or begotten son, in a figurative sense. These expressions mean no more than this, that he is chief and beloved. The first in rank and not in time, is the signification of the apostle, hence Jesus is "the first born of every creature," that is "the chiefest one among ten thousand." He is the first born from the dead, that is, the chief of all born from the dead, that he might have pre-eminence in all things.

The language of Paul that every one is raised in his own order shows us that the work is progressive and continually going on. This view of the resurrection, at the same time so beautiful and so rational, is not attended with any of the numerous difficulties which adhere to the idea of a physical resurrection in some distant day. There are philosophical, as well as scriptural objections, to a literal *raising up* of this self-same body, so much and so irresistible, that most commentators are agreed that though it may be called the same body, it is to be greatly changed—spiritualized. The former gross views of a resurrection of flesh, blood and bones, are fast passing away, and ere long both the nature and the time of the resurrection will be better understood.

The intelligent reader will perceive that the argument here in this chapter, that the resurrection proves the immortality of man, would be good, even were we to look at the resurrection from the orthodox stand-point, but it is supremely more exclusive, beautiful and pertinent, when viewed from the present stand-point. Job's question "If a man die, shall he live again? is here answered beyond cavil. Jesus' statement that "whosoever liveth and believeth in me, shall never die," can now be credited, received and cherished in our hearts for he has proved it by his works. The resurrection was the crowning miracle of his life, the cap-stone of the whole building. Hence we are said to be saved through his resurrection for if we have faith in it, we are furnished with a practical demonstration of immortality, and know that because he lives we shall live also.

Though there were cases of resurrection before, wherein the departed ones became identified so as to assure us of their immortality, yet there never was a clearer and more conclusive case than that of Jesus. Moses and Elias were seen upon Mt. Tabor and many of the saints that slept, arose and appeared unto many. Matt. xxvii: 52-53. But Thomas identified Jesus beyond a doubt, when he put his hands into his sides, though it seems his countenance and language were sufficient to confirm the others. All the cases of angelic appearances, we regard as so many proofs that the spirit survives the death of the body, since we have clearly shown that the Bible defines the angels, as men, as our departed friends: Samuel, Gabriel, Michael, Raphael, Moses, Elias and Jesus, are the only names of the departed which have come down to us in the Biblical record.

H. C. Pierce.

Nacogdoches, Tex.

Reasons From The Bible For Universalism.

BY REV. DOLPHUS SKINNER, D. D.

In the following paragraphs, I shall present the direct and positive testimony of Scripture in favor of the final salvation of all mankind. I take the Bible as the only correct, safe, and all sufficient rule of faith and practice. "To the law and the testimony; if we speak not according to these it is because there is no light in us." I profess to receive no doctrine but what can be proved by a "Thus saith the Lord." But if reason, common sense, philosophy, correct logic from allowed premises, benevolence, the prayers of all good beings in the universe, and last and best, the general voice of revelation, all unite and harmonize in attesting the doctrine of universal salvation, then must this doctrine indeed be worthy of all acception. This is my firm belief. The following are some of my reasons for regarding this doctrine as eminently scriptural:—

1. Because the Scriptures not only represent God as the universal Creator and Parent of all mankind, who created, not to curse and torment, but to bless and make them happy: (Isaiah xliii. 6, 7: Malachi ii. 10; Acts xvii. 25—28; Wisdom of Solomon xi. 24—26) but they also describe him as the only rightful Lord, owner and proprietor of all men: and if he be so, he can never suffer his property to be irrevocably lost, and fall into the hands of an enemy. "Behold all souls are mine," saith God, as the soul of the father, so also the soul of the son is mine." "For of him, and through him, and to him, are all things, to whom be glory forever." Ezek. xviii. 4; Rom. xi. 36. This last text is thus beautifully paraphrased by Dr. A Clarke; "*Of him*, as the original Designer and Author; and *by him*, as the prime and efficient Cause; and *to him*, as the ultimate end, for the manifestation of his eternal glory and goodness, *are all things in universal nature*, through the whole compass of *time* and *eternity*—*to whom be glory*. And let him have the praise of all his works from the hearts and mouths of all his intelligent creatures *forever*, throughout all the generations of men. *Amen*, so be it; let this be established forever." *Com. in loco.*

2. Because God, in the covenant of grace, hath given all mankind, and power, dominion and authority over them, into the hands of his Son for the express purpose of effecting their salvation. "Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee inheritance, and the uttermost parts of the earth thy possession." "All power is given unto me in heaven and in earth." "The Father loveth the Son and hath given all things into his hand." "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." Psa. ii. 7. 8; Matt. xxviii. 18; John iii. 35; and xvii. 2. Moreover, the Faithful and true Witness declares, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And I, if I be lifted up from the earth, will draw all men unto me." If then, all mankind, without exception, are given to Christ for the express purpose that he should give them eternal life, and all shall so come to him as not to be cast out, shall any be doomed to endless misery? And shall not all be saved?

3. Because God *wills* the salvation of all men, and inspires the hearts of all good men to desire and pray for the same glorious end. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved and come unto the knowledge of the truth." "Thy will be done." 1 Tim. ii. 1—4; Matt. vi. 10; xxvi. 39. Would the apostle exhort, or would God inspire mankind to pray for that which is in opposition to his will? or for that which he determined never to grant? Or does man possess more benevolent feelings towards his fellow-beings than God does?

4. Because Jesus came to fulfil or accomplish the will of God. "I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day." "Then said I, Lo I come (in the volume of the book it is written, of me) to do thy will, O God." "My meat is to do the will of him that sent me, and to finish his work." John iv. 34; vi. 38, 36; Hebrews x 7.

5. Because none can defeat the will of God—it shall certainly be accomplished. "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? 'He worketh all things after the counsel of his own will." "I have finished the work which thou gavest me to do." Dan. iv. 35; Eph i. 11; John xvii. 4.

6. Because God has no other will than that above expressed and clearly revealed; and he will never have a different will. "He is in one mind, and who can turn him? and what his soul desireth, that he doeth." "He is without variableness or the shadow of turning." Job xxiii 13; James i. 17. Seeing, therefore, what God's will is, considering also its immutability and the means employed for its accomplishment, why should we doubt the salvation of all men?

"I Wish I Had Capital."

So we heard a great strapping young man exclaim the other day. We concluded that he wanted a practical advice, and we shall give it to him.

You want capital, do you? And suppose you had what you call capital, what would you do with it? Haven't you hands, feet, muscle, bone, brains, health, and don't you call them capital? What more capital did God give anybody?

"Oh! but they are not money," say you. But they are more than money, and nobody can take them from you. Don't you know how to use them? If you don't, its time you were learning. Take hold of the plow, or hoe, or pick plain, or broad-ax, and go to work. Your capital will then, in due time, yield you a large interest. Ay, but there's the rub; you don't want to work; you want money on credit, so you can play gentleman and speculate, and by playing the vagabond!

Or you want a farm, with plenty of hands upon it, to do the work, while you run over the country and dissipate; or you want to marry some rich girl who may be foolish enough to take you for your good looks, that she may support you.

Shame on you, young man! Go to work with the capital you have, and you'll soon make interest enough upon it to give you as much money as you need, and make you feel like a man. If you cannot make money on what capital you have, you could not if you had a large amount in cash. If you do not know how to use bone, muscle and brains, you would not know how to use gold. If you let the capital you have, lie idle, and waste and rust out, it would be the same with you if you had gold; you would only know how to waste it.

Then don't stand about idle, a great helpless boy, waiting for something to turn up, but go to work. Take the first work you can find, no matter what it is, so that you do it well. Yes, whatever you undertake, do it well; always do your best. If you manage the capital you already have, you will soon have plenty more to manage; but if you cannot, or will not manage the capital God has given you, you will never have any other to manage. Do you understand, man.

If a woman were as quick with her feet, as with her tongue, she'd catch lightning enough to kindle the fire in the morning.

The Herald:

JOHN C. BURRUSS,

Editor and Proprietor.

B. J. MCMORRIS, J. L. C. GRIFFIN,
B. F. STRAIN, D. E. CLAYTON.
T. TWIST. L. F. W. ANDREWS
CORRESPONDING EDITORS

Notasulga, NOV. 1, 1860.

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.

Rev. V. Corley will preach at Alford Chapel, Ga. on the 2nd Sunday in Nov.

Brief Thoughts on Everlasting.

"And these shall go away into everlasting punishment, but the righteous into life eternal," Matt. 25 46.

It is argued by some, that as the Greek words for everlasting, and eternal, are the same, that one must of necessity express as much as the other. That consequently, if the life of the righteous, is endless, the punishment of the wicked must be likewise. We hold that the eternal life here spoken of, is that life enjoyed by the christian here—that it is predicated on faith and obedience—that should one prove *unfaithful*, he would lose (while in that condition) the eternal life spoken of. Everlasting, is an adjective, and adjectives are often used in different senses. Take the word *long*. We say a *long* river, a *long* arm, a *long* nose. If the river is 500 miles long, is the nose the *same length*? The *same* word is applied. Reverse it. If the nose is only three inches long, does that prove that the river is precisely the same length? Who so stupid as to affirm this? And yet, our opposers occupy just this ground about everlasting, when opposing Universalism. But we are told that *aionios*, the original for everlasting, is the strongest word we have in the Greek, expressive of duration. *We deny it*. The word is very *indefinite* in its force. There are words that clearly express endless duration, that are never applied to hell, sin, or suffering. They are *akatalutos*, aptharsia, amarantos, &c. Let sensible, candid men remember this, and no more expose their ignorance by contending that *aionios* is the strongest word expressive of duration.

The Rich Man and Lazarus.

Luke 16. 23.

We design to state only one simple fact about hell, in this connection, which many preachers do not seem to know. The *Greek* word for hell in this verse, is *hades*, which the best informed critics admit, ☞ NEVER signifies a place of endless misery. Rev. Dr. Benson, Methodist as he was, admitted this. Dr. Geo. Campbell, Prof. Stuart, Whitby, and others, confess the same. It is clear, therefore, that when a minister tries to deduce endless suffering from *hades*, which is the hell under consideration, he is not well posted. We shall refer to this matter more at length hereafter, as we have not space to add more, now.

☞ We learn that a preacher named Woodbury, writing from Chattanooga, says he is preaching in Tenn. North Ga. and North Ala Why don't he report at this office, and let us know who he is?

☞ All requests for explanations of Scripture, shall be attended to at our earliest convenience. It is not our wish to neglect any of our friends We have been from home so much of late, that we really have not had time to attend to many matters.

We desire to treat all kindly.

☞ We earnestly request our subscribers, who owe us, to pay us. Universalism appeals to the *honor* of man.

"your Grapes."

Several ministers, styling themselves Christians, (these are of our principles) belonging to the valley conference, Va. have seceded from the same. Rev Mr. Wellons, of the *Christian Sun*, thus speaks of them.

"Among the five seceding ministers, there is not one that will prove any real loss to the CHRISTIAN cause in Virginia. Rev. C. Allemong, is an old man, possessing a rather meek and quiet spirit—has very little education, has a stoppage in his speech and a nervous affection about his face which makes it painful to hear him speak. He is however, worth all the rest.

Rev. S. Ward, is the best educated man among them, but is now far advanced in life, and is a man of bitter prejudices, and one who never has done and never will do anything of note, in the way of building up, holding together, or sustaining churches. He presides with dignity over a Broom Factory, but presides as pastor over no congregation of his own or another's rearing.

Rev. L. P. Maston, is a man of good moral character, but is almost entirely deaf, and can never be of any use as a preacher.

Rev. Wm. Dofflemyer, is a thick-skulled man, who is somewhat excusable for doing wrong, phrenologically speaking. He is incapable of appreciating an argument or seeing the truth. Rev. A. J. Kibler, the last and most active man in the secession movement, was until a few years past, a Lutheran preacher, and never did fully imbibe the principles of the CHRISTIANS. It was well for him that he did secede, as an appeal was pending at the time of the General Convention, which seriously injured his moral and christian character. No wonder that he labored to sever the churches who sustained him, from the General Convention, so that the case might remain covered."

Georgia Convention.

We attended the meeting of this Body, and enjoyed the privilege of meeting many valued friends. The proceedings were conducted with harmony and good feelings, and we trust the brethren were stimulated to greater zeal and fidelity.

☞ Levi Sides, Jasper, Walker Co. Ala. wants a Universalist preacher to come that way.

☞ Universalist preaching is desired at Guntersville, Ala. by Dr. Russell.

Endless Misery Renounced.

While in Gainsville recently, we learned that Rev. Mr. Morgan, near that place, an aged and talented minister, for many years a Methodist Protestant preacher, had renounced the doctrine of endless misery, and embraced that of the annihilation of the wicked. Mr. M. is a man of excellent character, and will doubtless do much good by his preaching.—Once get a man to give up the idea of endless misery, and the probability is, he will not long be satisfied with annihilation.

☞ Our denominational exchanges, announce the recent deaths of Revs. Dolphus Skinner, D. D., John Boyden, and W. C. George.

Mr. Boyden had been pastor of the Woonsocket R. I. church for about *thirty years*.

General Convention of Universalists.

At the late session of this body, convened in Buffalo, N. Y. the importance of church organization, and Sunday-schools, was insisted upon. Ninety-three preachers were present, and general harmony prevailed. The Convention will meet again, next Sep. in Glouchester, Mass.

As the next year, 1870, is the Centennial year of the Denomination, great preparations have been made, to make the year a conspicuous one in the annals of Universalism in America. One hundred years ago, the first Universalist preacher landed on the shores of New Jersey, from England—John Murray. The State Convention of New York has voted to raise $100,000, and the General Convention $200,000, for Educational and Denominational purposes, during the year 1870.

MAGNOLIA FLOWER.—Such is the title of a very neat paper that has reached us from Magnolia, Arkansas, Price $5 per ann. Backbum & Co. Editors, James T. Story, publisher. Mr. Story learned the printing business in the *Herald* office, many years ago, and conducted himself well. We wish him continued prosperity in his journey through life.

the best you can, and trust God for the balance.

PIANOS.—"Music hath charms to sooth the savage," in this event we would advise all to procure one of Mr. Chas. M. Stieff's Pianos and be convinced of the fact. His manufact is in Baltimore, and we have no doubt he can give satisfaction to all, both as to price and tone of the instrument. See advertisment in another column.

Ellaville, Ga.

Some three weeks after Bro. McMorris' visit to this village, the writer visited the place with a view to deliver his message. It was a delightful day, and through courtesy to the regular Baptist preacher, I gave way, from 11 o'clock, A. M. to 3 P. M. in order not to interfere with his appointment. I also went over and heard him preach. The congregation, I was told, was more than half made up of our people. At the close, he read a notice a friend had presented him, announcing that the Rev. Dr. Andrews, would preach in the afternoon, by leaving out the customary prefix "Rev." He did the same when Bro. Mac was there, by simply stating that *Mr.* McMorris would officiate, when the notice read *Rev.* Mr. McMorris.

Now this is a small-potato affair, especially with one who cares nothing for clerical titles, but it showed the spirit of the *Reverend* Mr. Tharp, so plainly to be that of the self-righteous Pharisee, that I thought it worthy of notice. This *Mister* Tharp is a relative of another Baptist Preacher to whom I addressed a letter a month or so ago through the Herald, questioning the truth of certain statements made by him, against one of our preachers. The latter Tharpe remains silent, and the inference is a fair one, that he has given currency to a fabrication.

Now make the contrast. A venerable and much loved Methodist Preacher near Ellaville, attended my meeting, and so liberal were his views, that I asked him to conclude my services with prayer, which he did, with much fervor and unction! Mr. Tharpe remained in town but did not come to *hear!* now which showed most of the *christian* spirit, Bro. Tharp or Father Hixon?

Our friends in Ellaville are not very numerous, but of the right stamp, and I would sincerely advise them to *set up for themselves*. I hope Bro. McMorris, when he again visits Ellaville, will disregard all other appointments of the opposition, and preach at 11 o'clock A. M. unless Bro. Hixson preaches at that hour. To him, I will always give way if practicable—but never again to the narrow-minded individual who has "no charity in his religion, nor religion in his charity," If Universalists do not respect themselves, they need not expect that limitarians or outsiders will do it.

To the friends there, I am indebted for the usual favors, for which I ask for them the blessings of our Heavenly Father. L. F. W. A.

Camp Hill, Ala.

Bro. Burruss:—On the 4th Sunday of this month, (November) I closed my labors, for the present, with the excellent society of Universalists of Camp Hill. They have uniformly welcomed me, in months past, with unvarying kindness and christian liberality, but it was especially so at my last visit. Up to Sabbath morning, the weather was unpropitious, and the minister was laboring under a severe attack of cough and cold, attended with symptoms of Pleurisy and Pneumonia. But I had a strong desire to reach the place of appointment, and through the very kind attention of the families of Bros. Smith, David and Ross, I was much relieved of my indisposition, and was enabled to hold forth to a respectable audience.

The Society at Camp Hill does not desire to have stated preaching, till after the winter months have passed. Then, they will doubtless again arise in their majesty, and put on their beautiful garments of praise and salvation. God bless the Slaughters, McCords, the Rosses, the Trembles and others of this noble society, with the richest blessings of their unlimited faith. So prays their humble friend and Brother, L. F. W. A.

For the Herald.

Rev. M. Gardner.

On the 2nd day of July, I started off down into Milan county, a distance of forty miles, to hold a three days' meeting, to commence on the 4th day, and which continued 5 days, during which time I received 13 persons into our fellowship, baptized (immersed) 12 of them, administered the Lord's Supper, and invited all professed christians to partake, and they all did, except the Baptists.—And when I gave the right hand of fellowship to the newly baptized, I also invited all, and all, Baptists, Methodists, and Christians, all gave their hands in christian fellowship, approving the step that the newly baptized persons had taken. This was a truly prosperous meeting, one that all christians of every name rejoiced to see. I passed this place and preached the 14th and 15 of Sept. at which time I received six more members, and baptized three of them: the others had been immersed. Two of the ones I baptized, were ladies; the youngest was 52 years old. At this place, if all things work well and if God spares us, we will constitute a church next year.

The two days' meeting at Bro. Holtzclaw's on Little River, you Bro. B. have already published. At home, at our three days' meeting in Sept, we had six more persons to join us. Our church numbers sixty-one members, besides some thirty persons of our membership, have moved off, died &c. since our first organization which was in Aug. 1855. We have had this year just 30 accessions to our membership. We very much need a new meeting-house, and are making efforts to build one, next year.

I have during the summer, preached at some other places. I make it a rule to preach at least two or three sermons, at each place where I proach, especially where our sentiments are little known; and after I have preached, if no one joins us, and no one subscribes for the *Herald*, I don't go to that place the second time; I care not how much they may praise the preaching, or how flattering the invitations to come and preach a second time.

Bro. B. permit me to make one suggestion to my ministering brethren throughout the South. To such as are already pastors of churches, let us strive to enlarge our churches in *members, faith* and, *good works*. And to such as are not pastors of churches, I would say, can't you raise up and constitute churches? I feel, and think, that every ordained minister should raise him a church. Then we could have associations, and conventions. Brethren let us preach *Duty*, as well as *Destiny*. Man has something to do. God has told him to *believe, repent* and be *baptized*. What God has told man to do, God will never do for him. Then with the Bible before us, let us teach men and women their whole duty. Teach them how to be christians, and observe all things whatsoever Christ has commanded us. Then we as a people will prosper. God through Christ will prosper us. We can then have churches, schools, associations and conventions, and our denominational paper will be better sustained, and become a weekly. Long have I seen, and felt, that Universalists, spend too much time in preaching and writing on *Destiny* or what *God is going to do*. Brethren let us preach and write more or *Duty or what man ought to do*. May we obey the Lord in all things. M. GARDNER.

Sand Fly, Texas.

☞ The editor has just returned from the annual meeting of the Georgia Masonic Mutual Insurance Company, lately held in Macon. A very large number of delegates were present, and the Reports of the President, Secretary and Treasurer, were such as to inspire increased confidence among the members of the Institution. We shall refer to this matter more at length, in our next.

☞ Rev. D. S. Jontz. requests us to say, that he has *not* joined the Disciples. He says he is still a member of the Universalist church, of which Rev. M. Gardner is pastor.

☞ Several advertisements received too late for this issue, shall appear in our next.

☞ In the article on first page, headed "Immortality," 6th line, for *she*, read he.

☞ Cash paid for old barrels—Apply at this office.

Objections to the Doctrine of Endless Misery. No. 2.

23. Because it contradicts the language of the Savior, that "every man shall be rewarded according to his [illegible]" For to say nothing of the [illegible] cruelty which this doctrine ascribes to God, by teaching that he [illegible]rment some of his creatures ten thousand millions of years for every second which they lived on earth, as a reward for their works, it denies that they will ever be fully rewarded inasmuch as it teaches that they will eternally receive their reward, and yet never approximate one whit nearer to the end of their sufferings than they were when first they entered upon the shores of immortality.

24. Because Moses in his account of the creation, makes no mention of a place of endless torments, although he mentions the creation of whales, beasts, birds, and many other minor objects. Now as God is the maker of all things, it seems reasonable to suppose that if the creative skill of the Almighty was exercised in forming a dismal hell, Moses would have mentioned it.

25. Because when God had completed the work of creation, he reviewed all the things which he had made, and pronounced them very good. Now as it is admitted on all hands that an endless hell is very *bad*, it follows, of course, that such a place formed no part of the work of God.

26. Because neither Noah, nor Abraham, nor Moses, nor any of the prophets, nor Jesus Christ, nor any of the apostles, who were sent forth to reprove the world of sin, ever threatened their hearers with endless misery; which they most assuredly would have done had that doctrine been true.

27. Because it teaches that faith in, and obedience to the gospel in time, are the only means whereby man can escape its torments. Now of all the people that ever have lived upon the earth, it is probable that not one in a thousand has ever so much as heard of the gospel! Consequently this doctrine teaches that at least nine hundred and ninety-nine out of every thousand will be endlessly miserable.

28. Because it denies the efficacy of the Savior's mission, and teaches that he died in vain. Christ came into the world "to save his people from their sins," and "to take away the sins of the world." The beloved disciples say, "he is the propitiation for our sins; and not for ours only, but for the sins of the world" 1 John ii. 2. But the doctrine of endless misery not only contradicts this, but it teaches that sin is infinite, and consequently that the death of Christ, (even the supreme God,) could only atone for one single sin of one individual; while at the same time it teaches that the penalty of sin is endless misery, thus proving universal damnation!

29. Because no person who believes it, can fulfill the law, by loving God with all the heart. It matters not what people *profess* to do. No person can really love God with all his heart, if he believes he will really torment some of his nearest, dearest and most loved friends forever! Such a thing is morally impossible. I have heard of a person who tore from the arms of a fond mother her tender infant; and hurled it from the battlements of the city upon the spears of the soldiers below, while the frantic mother was rending the air with her cries! Now, you might just as well expect that, that mother could love the murderer of her babe, with all her heart, as to expect that a person who believed that God would inflict upon his dearest friends the most unspeakable wretchedness, would love him!

30. Because it teaches that God is a changeable being. All professing Christians admit that God is now "good unto all, and that his tender mercies are over all his works." But this doctrine teaches that he who is now the friend and bountiful benefactor of all, will at some future time, be so changed as to become the implacable enemy and unmerciful tormentor of those very beings over whom he here watches, with more than a father's love and care.

31. Because it is opposed to the benevolent desires of all truly good men. Just in proportion as a person imbibes the spirit of Jesus, and assimilates himself to the character of God, he desires the welfare and happiness of his fellow men. Now all admit that these benevolent emotions and affections are praiseworthy, and that God regards them with approbations. But if the doctrine of endless misery were true, the reverse would be the case. For if God will inflict endless misery upon any of his creatures, the more a person assimilated himself to his Creator, the more would he desire to have his fellow creatures tormented. But it is a fact of universal notoriety, that the most pious and Godlike people on earth, whatever their religious tenets may be, have the greatest desire that all may be happy.

32. Because it teaches that the joy of heaven's immortal throng will never be full and complete. Our Savior has taught us that there is joy in heaven, over one sinner that repenteth. Now, if the conversion of one sinner adds to the joy of the celestial throng, the conversion of two will increase that joy; and the conversion of ten will increase it still more, and so on; the greater the number of conversions, the greater will be the joy. This being the case, heaven's joy can never be full, so long as there remains any thing that would increase it, until every wandering prodigal is found and brought home to our Father's house. But the doctrine of endless misery teaches that some of God's wandering children will never return and come to Zion, and hence that the joy of heaven's sweet songsters will never be full and complete. ANONYMOUS.

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Letter from Rev B. F. Strain.

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"Sakes alive! Do they give tea to this depot?" cried the old lady, in a tone of innocent surprise, that made a smile go round the room, touching the gloomiest face like a streak of sunshine. "Well, now, this is jest lovely," added the old lady, sipping away with a relish. "This does warm my old heart."

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Old beggar women are not romantic; neither are cups of tea; bootlaces and colored soaps—there were no gentlemen present to be impressed by the lady's kind act; so it wasn't done for effect, and no possible reward could be received for it, except the ungrammatical thanks of a ragged old woman. But that simple little charity was as good as a sermon to those who saw it; and I think each traveler went on her way, better for that half hour in the dreary station. I can testify that one of them did, and nothing but the emptiness of her purse, prevented her from "comforting the heart" of every forlorn old woman she met for a week after.

Lines written and dedicated to Theophilus Fisk Coleman, of Co. A. 13th Miss. Regiment, who fell in battle at Fredericksburg, Va. May 3. 1863. and interred in the Fredericksburg Cemetry. By S. J. Q.

Sleep on beneath Virginia's soil
Thou noble, just and brave!
Sleep there beneath those gentle flowers,
Which bloom above thy grave.
Delicate hands have placed them there
In token of thy love
And while they bloom above that mound,
Thy soul shall bloom above.

No wrinkling pain can touch thy brow,
No fevers scorch thy breast,
Thy noble spirit took its flight,
And entered into rest.
There's left an aching void at home,
Sad hearts must feel thy stay
And though they cannot meet thee now,
They can, some brighter day.

And in that world when freed from sin,
Where troubles ne'er can be:
They'll join with thee that happy throng
Through vast eternity.
Then sleep beneath Virginia soil,
Thou noble, just and brave,
Sleep on beneath those gentle flowers,
Which bloom above thy grave.

A farmer had two sons, one of whom named Thomas, was an early riser, and the other was an incorrible sluggard. One morning the father entered the bedroom of his sloathful son, and holding up a money purse, said: "See what your brother has found by rising early." The half opened eyes of the sluggard surveyed the purse, as he drawled, "But the fellow that lost it, must have risen earlier than Tom."

There's no harm in a glass of whiskey—if you allow it to remain in the glass.

Receipts

For Cash receved for this paper since our last issue

		$	Paid to Vol	No
E M Wyatt	Ala.	$2	2	19
Jas Scarbrough	"	2	3	17
Mrs Maggie Moorer	"	5	4	20
O H P Moorer	"	3	3	6
G P Moorer	"	2	4	6
Dr D Haygood	"	2	5	20
E D Lavender	"	2	3	6
Mrs M Lee	"	2	3	16
Dr M G Haygood	"	5	4	2
G G Dlburn	"	2	4	6
T J Salley	"	0.50	4	1
A M Hundly	"	2	5	1
Capt Irby	"	2	3	22
S W Green	Tex.	2		
for Jno S Baker	"		4	17
Mrs J E Outlaw	N. C.	2		
for F M Keatly	"		3	8
Thos Matthews	"	2		
for Jas E Chesnutt	"		4	8
Jas Southerland	"	2		
for J Williams	"		4	8
Rev R G Harris	Mo.	2		
for H McNeal	"		4	7
W H Liddick	Va.	2	3	21
G O Reynolds	Miss.	2	5	1
Rev S J McMorris	S. C	15		
for Jas P Wells	"		6	13
and Dr Jeff Teague	"		5	2
G W Cain	Ga.	3,65	4	3
and Key to Universalism.				
S Fouts	Tenn.	1,05	Books	
E C Bullard	N. Y.	1	3	16
Capt J H Hunter	Ga.	2	4	17
R White	"	2	4	12
Jeptha Pickett	"	2	4	17
Rev S J McMorris	S. C.	2		
for H J Coleman	"		4	17
Mrs Eliz. Gantt	"	0.50		
for porous plasters.				
Wash Tillery	Ark.	2		
for Peter M Sims.			4	17

EDITOR'S APPOINTMENTS IN ALABAMA.

Nov. 8th Monday night, Union Springs, Bullock Co.

10 and 11 Wednesday and Thursday night, Troy, Pike Co.

12 Brundage, forenoon.

13 and 14 Saturday and Sunday forenoon, Rocky Head, Dale Co.

16 Tuesday, Hay Ridge, forenoon.

17 Wednesday night, Newton, Dale Co.

18 and 19 Thursday and Friday nights, Elba, Coffee Co.

21 Sunday, forenoon, near Judge Harper's, Covington Co.

IN FLORIDA.

26 27 and 28, Friday, Saturday and Sunday, in the Universalist church, Walton Co near McDade's Pond. Other appointments on the route can be made, according to convenience, as may be desired. We request the friends to have the meetings WELL UNDERSTOOD, and all necessary arrangements made.

BRO. STRAIN'S APPOINTMENTS.

Rev. B. F Strain will preach on Thursday night Nov 19th at sister Slaughter's near Adairsville, as the friends may appoint.

On Friday night Nov. 19th at Rome.

On Sunday Nov. 21st in Floyed co. the funeral of Bro. Lyon, as Bro. E. Lyon may appoint.

On Monday night, Nov. 22nd at Cedar Town Polk co. Ga.

On Tuesday night, Nov. 23rd. at Carrolton Ga.

On the 4th Sunday in Nov. at Harmony church Coweta co. Ga.

BRO. ANDREWS' APPOINTMENTS.

Bro. L. F. W. Andrews appoints to preach at Alford's Chapel on the 3rd Sunday in Nov. and Saturday night before.

At Brooks' Mills on Monday night 22nd.

At Troup Factory, Troup co, on Tuesday afternoon 23rd Nov. at 3 o'clock.

At Montgomery, Ala. Thursday night 25th at half past 7 o'clock.

At Meridian, Miss. on the 4th. Sunday of Nov. (28th) morning and evening, as Bro. Shearer may appoint.

At Gaincsville, Ala or Shady Grove, as Bro. W. V. Hare may appoint, on Tuesday Nov 30 at 10 o'clock A. M.

At Scooba, Miss. on Wednesday, Dec. 1st at eleven o'clock A. M. as Bro. Ashford may appoint.

At Dekalb. Miss. on Thursday evening Dec. 2nd at 7 o'clock.

At Scooba, Friday evening, Dec. 3d at 7 o'clock.

At Mushulaville, Noxuble co. Miss. on the 1st Sunday of Dec. the 5th. [Bro. W. W. Coleman will please meet me at Macon on arrival of the train from below, on Saturday morning.]

At Louisville, Winston co. on Monday evening (6th) at 7 o'clock.

At Webster, Winston co. on Tuesday Dec. 7th. at 11 o'clock A. M.

On Wednesday, at the Universalist Church in Winston co. at 11 o'clock A. M.

BR. McMORRIS' APPOINTMENTS.

At Gordon on the first Sunday in November, and at Ellaville on the 2nd Sunday in the same month.

At Cuthbert, the 3rd Sunday in Nov. morning and night. Feasterville.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

Our Family Physician.

Here is a book that really seems to meet every requirement of thoroughly reliable family physician, and is sold at so low a price ($2,50) that all can afford to buy it, and none can afford to do without it. It has one entirely new and, it seems to us, invaluable feature: it gives the several modes of treatment by the different schools of physicians—the Alopathic, Homeopathic, Hydropathic, Eclectic and Herbal—so that choice can be made of the method that may the best suit one's taste or confenience, or a combination of two or three different modes may be resorted to, if desirable. It is written in plain language that any one can understand.

To thus have always at hand a reliable family physician, ready at all times to be consulted and to give the best of advice, "free of charge," is certainly worth the small sum, charged for this work. We are informed that over two thousand copies have been sold already in the city of Chicago, where the author resides, and that it is having an unprecedented sale everywhere. It is published in Cincinnati, by C. F. Vent, 38 West Fourth Street, and in in Chicago, by J. S. Goodman & Co., 5 Custom House Place, and is sold exclusively by subscription.

nov.-1t.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time, or for the spare moments. Business new, light and profitable. Persons of either sex easily earn from 50c. to $5 per evening, and a proportional sum, by devoting their whole time to the business. Boys and girls earn as much as men. That all who see this notice, may send their address, and test the business, we make this unparalleled offer: To such as are not well satisfied, we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of *The People's Literary Companion*—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address

E. C. ALLEN & CO.,
AUGUSTA, MAINE.

nov.1. 3ms.

☞ Persons who wish to subscribe to the *Herald* for six months can do so, by remitting $1.

WATERS'

NEW SCALE PIANOS

With Iron Frame, Overstrung Brass and Agraffe Bridge.

Melodeons and Cabinet Organs,

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs of six first class makers, at greatly reduced prices for Cash. New 7 octave Pianos for $275 and upward; new cabinet organs for $50 and upward. Second hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials.

The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

HORACE WATERS, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shews a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15-tf.

UNIVERSITY OF NASHVILLE—MEDICAL DEPARTMENT.

THE TWENTIETH COURSE OF LECTURES will commence on the FIRST DAY OF NOVEMBER next. The Preliminary Course commences on the FIRST MONDAY IN OCTOBER.

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Surgical Anatomy—VAN S. LINDSLEY, M. D.

Demonstrator—HENRY M. COMPTON, M. D.

FEES.—The American Medical Association at the meeting in May last at New Orleans, passed a resolution that no school charging less than $120. (while it favored by a large majority $140,) should be represented in that body, nor should graduates of such schools be recognized—therefore the tickets for the full course of lectures is $140; Matriculating $5; Dissecting $10; Graduating $30. For additional information apply to J. BERRIEN LINDSLEY,
Aug 15 Dean of the faculty.

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The subscriber has on hand, a few beautifully executed photographs of the editor of the *Universalist Herald*, which he will send any where by mail, for fifty cents. The many friends of Rev. J. C. Burruss, will we doubt not, desire to supply themselves with one of those life-like pictures.

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Houston Telegraph.

Published weekly at Houston Texas at $3 per annum. It is a large well-filled paper, and contains the latest telegraphic dispatches; with the general news of the day.

Wm. G. Webb, Editor and proprietor. tf.

Clayton & Sledge's Debate.

This debate was held in Miss., between Rev. D. B. Clayton, Universalist, and Rev. J. J. Sledge, Baptist. Universalism as usual, shows its invincible strength. Sent anywhere by mail, for $1. Address D. B. Clayton, Columbia, S. C.

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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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5 Proof of Universal Salvation from the Attributes of Deity.
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7 Universalism a New Testament Doctrine; a hundred and forty reasons.
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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.
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UNIVERSALIST HERALD--DEVOTED TO RELIGION, AND INTERESTING MISCELLANY.

Poetry

The Empty Cradle.

BY HENRY M. PECK.

In the lonely, quiet chamber,
There's an empty cradle bed,
With a print upon the pillow
Of a body's little head.

'Tis a fair and dainty cradle,
Soft and downy pillows white;
But within the blanket folded,
Lies no little form to night.

Once the mother sat beside it
While the day was growing dim,
And her pleasant voice was singing,
Low and soft, a cradle hymn.

Now there's no more use of singing
While the evening shadows creep,
For the little bed is empty,
And the baby's gone to sleep.

Little head that used to nestle
In the pillows white and soft,
Little hands and restless fingers
Folded there in dreams so oft.

Lips were pressed with fondest kisses,
Eyes were praised for purest ray,
Under the churchyard daises
Have been hidden all away.

Ah! the empty, empty cradle!
We will put it out of sight,
Lest our hearts should grieve too sorely
For the little one to night.

We will think, how, safe forever
In the better field above,
The young lamb for which we sorrow
Resteth now in Jesus' love.

Bible Universalism.

"Whereunto God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee shall 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: 6–11.

We do not *infer* the final recovery of all souls from this passage. We claim that the passage makes a Positive Affirmation to that effect. Just what is meant by "things under the earth," is not clear. Doubtless the apostle has in mind some notion or belief of his age and country, giving occasion for that form of expression. The phrase does not occur elsewhere in the New Testament. One explanation is, that the dead are referred to, as distinguished from the living "on earth," and from angels "in heaven." But any ambiguity in a single clause—which a knowledge of ideas current in apostolic times would doubtless at once make clear—does not make the scope of the passage at all uncertain. It is a positive declaration that all things—no matter where they now are—shall at last bow the knee to Christ, and confess him Lord to the glory of God the Father.

Surely there will be no honest play upon the phrase, "all things." The "things" which the passage refers to, are the kind of things which *can* bow to Jesus and confess his Lordship. Trees and rocks, in a generic sense, are things; but such things cannot do what the passage says "all things" shall do. Only human "things" can bow to Jesus, and confess his Supremacy. An honest critic will not dispute that the passage is a declaration that *all men* shall bow to Jesus.

The only point which can give an opportunity for question is, whether the homage men shall at last pay to Christ, is a homage of the heart. A culprit, a felon marched to the gibbet may, in the very act of humiliation and subordination, acknowledge the Sovereignty of the Law and the Magistrate—so it may be objected. The doomed in hell—in the very attitude of wretched subordination—may confess the Lordship of Him whom they disobeyed on earth. But does the tone, the spirit of the passage warrant the inference, that the confession is a *forced* one—the subordination an unwilling subordination? We entirely misapprehend the New Testament description of the character of God and of Christ, if that sort of subordination can redound to the Divine glory. We take the Psalmist's view of the matter. "Whoso offereth praise glorifieth" God. Are we called to give an explicit "Thus saith the Lord"—the direct affirmation of the essential doctrine of Universalism? With entire confidence we point to Phil. ii: 9–11.

We may say in this connection, that verbal testimony to the truth of doctrine is rather exceptional in the Bible. No one denies that the Bible teaches the being of God. But who can give three positive declarations to that effect? And so of the soul's immortality. Opposition to idolatry makes the Bible positive and verbal in affirming the unity of God. The Covenant of Grace makes the New Testament positive and verbal, in affirming the equality of Gentiles with the Jews. But the number of points asserted frequently in form, is not great. But we shall show yet further, that the Great Redemption has positive *Proof*.—*Chris. Leader.*

Love of The Beautiful.

Place a young girl under the care of a kind-hearted graceful woman, and she, unconsciously to herself, grows into a graceful lady: place a boy in the establishment of a thorough-going straightforward business man, and he becomes a self-reliant, practical business man. Children are susceptible creatures, and circumstances, and scenes, and actions always impress, as you influence them not by arbitrary rules, nor by stern example alone, but in a thousand other ways that speak through beautiful forms, pretty, pictures, etc, so they will grow. Teach your children, then, to love the beautiful. Give them a corner in the garden for flowers; encourage them to put it in the shape of hanging baskets; allow them to have their favorite trees; learn them to wander in the prettiest woodlets; show them where they can best view the sunset: rouse them in the morning, not with stern "time to work," but with the enthusiastic, "see the beautiful sunrise!" Buy for them pretty pictures, and encourage them to decorate their rooms in his or her childish way. Give them an inch, and they will go a mile.—Allow them the privilege, and they will make your home beautiful.

A Home in the evenings.—Nothing concerning the future welfare and happiness of the young is so neglected by parents and guardians, as the manner in which their evenings are spent. Darkness is full of temptation to evil; and suffering young men and boys to be absent from the family hearth, when the light of day does not restrain them from miscondues, is really training them to it, and producing incalculable mischief and ruin. All the riots, disturbances of any kind, and crimes are the result of running in the streets after night fall. At home something is more commandable and parents should endeavor by their own example to show the importance of spending the hours of darkness with the family; for if the heads of households cannot experience the truth of the assertion that "there is no place like home," how can they expect their offspring to be domestic? Evening recreation and employment in the family circle are infinitely more agreeable and pleasant than any amusement or dissipation abroad; and honorable and learned men are the products of the one, while dissipated specimens of the human race are the results of the other. Let home be the place it should be, and let the same fascinations and inducements be offered at the homestead as abroad, and a more exhalted and creditable class of citizens would people the world.

Beautiful Answers.—A pupil of the Abbe Record gave the following extraordinary answers:

What is gratitude?

Gratitude is the memory of the heart.

What is hope?

Hope is the blossom of happiness.

What is the difference between hope and desire?

Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit.

What is eternity?

A day without yesterday, or to morrow; a day without end.

What is time?

A line that has two ends—a path that begins in the cradle, and ends in the grave.

What is God?

A necessary being—the sun of eternity—the machinist of nature—the eye of justice—the matchless power of the universe—the soul of the world.

Does God reason?

Man reasons, because he doubts—he deliberates, he desires; God is omnipotent: he never doubts; therefore; never reasons.

Nature's Faces.

Alas! how few of nature's faces there are to gladden us with their beauty! The cares, and sorows, and hard things of the world, change them as they change hearts; and it is only when those passions sleep, and have lost their hold forever, that the troubled clouds pass off, and leave the surface clear. It is a common thing for the countenances of the dead, even in that fixid and rigid state, to subside into the long-forgotten expression of sleepless infancy, and settle into the very look of early life; so calm, so peaceful do, they grow again, that those who knew them in their happy childhood, kneel by the coffin's side in awe, and see the angel even upon earth.

Dickens.

Cure for croup.—A distinguished French physician announces that the white of an egg, given in sweetened water, is a sure cure for the croup. The remedy must be repeated until a cure is effected.

A Brilliant Whitewash.—When we wish a wash of this character, we wish an article that will be durable, and we are willing to be at a little more expense if we can get it. We have it in the following receipt: Take clean lumps of well-burnt white lime slackened, add to five gallons, a quarter of a pound of whitening, or burnt alum pulverized, half a pound of loaf sugar, one quart and a half of rice flour made into a thin and well-boiled paste, boiled out in water. This may be put on cold, within doors, but hot outside. This will be as brilliant as Plaster of Paris, and retain its brilliancy for many years.—*Western Farmer.*

Clippings.

Popular diet in Utah—Spare-rib.

The greatest army-contractor—Peace.

Salad for bored people—Lettuce alone.

A musical burglar—One who breaks into a tune.

Alphabetical admonition—A word to the "Y's".

Stranger—Now, Bubby, can you tell me what eight and eight are?

Bub (with hesitation) *A*—a—six-teen!

Stranger (surprised)—Why, that's right, how did you get it?

Bub.—Well, I counted eight and then I thunk!

Sunday is the strongest day in the week. The rest are all week days.

The greatest wisdom of speech is to know when, and what, and where to speak—the time, matter, manner.

A lawyer once asked a Dutchman, concerning a pig in court:

"What ear marks had he?"

"Vell, ven I first became acquainted mit de hog, he had no ear marks except a very short tail."

A lazy fellow on being reproved for lying in bed so late in the morning, explaind: "I am obliged to do it in order to invent excuses for not getting up."

Old Shafer, of Prairie Ronde, illustrates that avarice which overreaches itself by the example of a neighbor who *sets a fourteen-egg hen on nineteen eggs.*

A Hibernian senator, speaking of suicide, said: "The only way to stop it is to make it a capital offence, punishable with death."

"Isn't it strange," remarked a lady, "that the Miss Smiths are so gross?" "Not at all," was the reply, "their father was a grocer."

A westward-bound passenger was lately surprised by the following announcement of the conductor: "Chicago—fifteen minutes for divorces."

Laying down the law—Flooring a councillor.

"Money is very tight," said a thief who was trying to break open a bank vault.

Conundrum for mariners—Would pigs be in their element in the trough of the sea?

A piece of work no printer ever yet turned up his nose at—the proof of a pudding.

An Irishman who had lain sick a long time was one day met by the parish priest, when the following conversation took place:

"Well Patrick, I am glad you have recovered; but were you not afraid to meet your God."

"Oh, no! your riverence; it was meeting the other chap, that I was afeard uv," replied Pat.

What individual can never lie long in bed? A short man.

What is the difference between a watch-maker and a jailor? One sells watcher and the other watchee cells.

What faction gives pleasure to every party? Satisfaction.

Why is a printer one of the most unfortunate of men? Because he is condemned to the galleys for life.

What is the best cure for tight boots? Small feet.

What is that which is often brought on the table, always cut, but never eaten? Cut-glass.

What fear is helpful to life? Atmosphere.

"What has been your business?" said a judge to a prisoner at the bar. "Why your honor, I used to be a dentist,—now I am a pugilist; then I put teeth in,—now I knock 'em out."

"A'nt it wicked to rob this henroost, Jim!" "Ah! Bob, that's a great moral question. Hand down t'other pullet."

Josh Billings defines a "thurrer bread biziness man" as "wun that knows enuff about stealin' so't there kant enybody steel from him, and enuff about law so that he can do his own steelin' legally."

Why are all washerwomen great travellers? Because they are continually crossing the line and running from pole to pole.

"Do you," said Agnes t'other day, "In earnest love me as you say?
Or are these tender words applied
Alike to fifty girls beside?"

"Dear cruel girl," cried I, "forbear:
For by those eyes those lips I swear,'
She stopped me as the oath I took,
And cried, "you've sworn, now
kiss the book!"

"Mamma! mamma!" bellowed the angel of the household from the top of the stairs, "I'm mad and Hannah wont pacify me."

"Thing have come to a pretty pass,
When a man can't wallop his own
jackass."

"C-c-can that p-p-pup parrot t-ter-talk?" asked a stuttering man of a German. "I suppose he no can talk so much better as that what you talk, I chop me teuced head off," was the reply.

A Miss, who felt slighted at having received no invitation to a neighbor's funeral, on meeting a daughter of the deceased soon after, said to her: "We shall probably have a funeral at our house one of these days, and you may rest assured you won't be invited.

The following is the inscription on a tombstone in San Diego, California: "This year is sacred to the memory of Nicholas Bumbleton, who came to his death by being shot with Colt's revolver, one of the old kind, brass mounted, and of such is the kingdom of heaven."

A lawyer, not over handsome, examining a young lady witness in court, determined to perplex her, and said, "Upon my word, Miss, you are very pretty." The young lady promptly replied, "I would return the compliment, sir, if I were not bound to speak the truth."

"How is your husband, my dear?" asked one lady of another. "Oh, he is in a very bad state!" was the reply. "And, pray, what kind of state is he in?" persisted the other. "In State prison."

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.*

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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, Femal Institute, Huntsville, Ala. may15 1y

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UNIVERSALIST HERALD,

PUBLISHED AT

NOTASULGA, ALABAMA.

John C. Burruss, Editor & Proprietor

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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. 2.} NOTASULGA, ALA., NOV. 15, 1869. {NUMBER 18. } NO. 27.

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To the Universalists of Georgia.

Agreeably to instructions from the State Convention of Georgia, I hereby invite proposals from societies and neighborhoods, for the holding of the next State Convention of Universalists on Friday before the 2nd Sunday of October, 1870. Applications, stating particulars of access and accommodation, to be made to me, on or before 1st day of January 1870, ensuing.

L. F. W. ANDREWS.
President State Convention.

Duties of Christians.

Universalists claim to be Christians in the highest sense of the word, and they certainly have a right to make such a claim so far as the in Faith is concerned. They undoubtedly entertain more exalted and honorable views of God and his divine government, than any other Denomination, claiming the name Christian. They have more correct views, relative to the character and mission of Christ, and of the final issue of his mediatorial reign, than all other sects, who wear his sacred name.

They have brighter and stronger hope than any other people under heaven. It cannot be denied that they have a better God, an all-victorious Savior, a better faith a firmer hope, and a larger heaven than others, and these larger views, should make them a better people, within the limits of Christendom But the question, "Are we the best people in the world?" will press upon our minds, and we must answer yea, or nay. We claim to be more charitable than others, but we should be careful to examine ourselves closely, before setting up such claims.

We find persons all over the land who claim to be Universalists, and upon examination, the result is about thus: You go to their houses, and you fail to find a Universalist book of any kind, save perhaps the Bible. They do not take and read any Universalist paper, never did, and never will, unless they can pounce it from others. They never invite a preacher of "glad tidings" to preach for them, or if they do, they will turn him away empty. Multitudes of *such* Universalists, never paid a dollar to a preacher of any kind, and never will.

They never dream of leading an humble, self-denying, and self-sacrificing life. There are others, who are zealous to hear *Universalism* preached, and will sometimes pay liberally, whom you will find, by a little probing, have no love for anything religious, and would do more to destroy the promises of the Bible and all religion than to cultivate the Christian virtues in their own hearts. This class of men is somewhat numerous, and Universalist ministers should be careful to give them their portion in due season. Another class who never doubted the truth of Christianity, and are well informed in the doctrine of Universalism, frequently offer an argument in its defense, and then swear to the truth of it, with an oath, large enough to blister a pious man's tongue.

But these classes we have just mentioned, are not properly Universalists, only pretenders.

They, or some of them, at least, give sufficient evidence that they are anxious to tear down other peoples' houses, but utterly unwilling to aid in constructing for them a more comfortable building. These all need conversion, and until the means for their spiritual regeneration, proves effectual in their reformation, we shall derive no material aid from them in forwarding the cause of Universalism. In our next number, we will speak in relation to the duties of *positive* Universalists. Those who are such in spirit and in truth, and try to say something, which will stir up the brethren, to more active exertions in the Lord's vineyard.

T. Twist.

The Remission of Sins.

No subject in our humble opinion, has been more misapprehended, than that of the Remission and Forgiveness of Sins: Notwithstanding the language of Jesus and his Apostles is very explicit, the major part of Christendom read their Bibles as if they taught the remission or removal of the effects or penalties of sins, instead of the remission of *sins themselves*. We start out with the proposition, that neither Jesus nor his Apostles ever uttered the first word or syllable in support of the Remission of the penalties of the crimes of men. They ever taught that rewards and punishments were in proportion to the virtues and vices of mankind. Their uniform testimony is, that the sins of men may be remitted and removed.

Let us examine the words used in reference to this subject. Remission. Pardon, and Forgiveness, are representatives of the one word, *aphesis*, in the Greek. *Aphesis*. is from *aphiem*, which contains the only root translated to remit or forgive, in any of its forms. It is rendered as follows:

To leave,	in some of its forms,	47 times.
To forgive,	" " "	50 times.
To forsake,	" " "	5 "
To lay aside,	" " "	1 time.
To omit	" " "	1 time.
To put away	" " "	2 times.

It is also rendered to cry, let be, to suffer, and to yield up. The noun is rendered remission, nine times, forgiveness, six times, deliverance, once, and liberty, once. It will be seen that the fundamental idea of *aphiemi*, is that of separation. It sends away the multitude, it puts away a wife, and it puts off, or removes the sins of men.

As a noun, it is appropriately rendered remission, in more than half of the places where it occurs. Forgiveness, or Remission, then signifies the separation or removal of that to which it is applied. The remission of sins, is the putting off the old man with his deeds, that is being "dead unto" or separated from "sin," that we should live no longer therein. This much is ever involved in the forgiveness, remission, pardon or removal of sin.

Jesus promised no such thing as a release from the penalties of sin, but a reformation and separation from sin. He was called Jesus, because he should save his people from their sins, He gave men no tacit permission to sin by telling him the effects or penalties of his crimes could hereafter be removed, but ever avered that we should all give an account for the deeds done in the body. The laws of Cause and Effect reign throughout the entire domain of Jehovah's works. Every cause, must be followed by its effect. Every sin must be followed by the painful consequences which the Great First Cause has externally ordained. No man can violate the laws of Nature, or of Nature's God, with impunity. For "God cannot look upon sin in the least degree of allowance." Sin, moral mental and physical, is the cause of all the evils we suffer. And God will not suspend the laws of Nature, to remove the natural and legitimate consequences of our crimes. He cannot do it, for he has declared "he will not acquit the wicked." Nah. 1: 3. Again, "he will by no means clear the guilty." Ex. 34: 7. The mission of the Son of God, was not to release men from the proper punishment due their crimes, but to save them from sin itself; and thus save us from all the ruinous effects that might otherwise result therefrom. He "shall save his people from their sins," and he shed his blood or poured out his life "for many, for the remission of sins," but not for the remission of the penalties. The salvation of Christ, is a salvation from sin, and not from the effects of our former sins, while we are still in sin. Right here, the whole Calvinian and Arminian world have stumbled. They talk of a salvation he never promised, and of being saved while in their sins, in disobedience to his holy precepts! This stultifies all the rules of interpretation, and nullifies all common sense. *A* man, according to the orthodox teachers in Israel, is pardoned, justified sanctified and saved by faith alone, while in his sins, and in disobedience to the laws of Christ! This to us, is the greatest blunder of the misty Theologians. It is the summit of the ridiculous, the climax of absurdity. But says one, "we do not say saved from sin while in sin, but saved from the effects of sin." But where in all the realms of Nature or Revelation do you find any such teaching as the remission or removal of the consequences of our deeds? Surely if you profess to teach the Christian Religion, you should show a proper respect to what the Immortal Founder said, and be certainly never granted any such *indulgences*.

This we have seen from the uniform language of the inspired writers.—They tell us of remission, removal or the putting away of sin, but never one word in favor of putting away the *penalties*. But they repeatedly declare that we shall all, the church and the world, be judged according to our *works*.

Let us appeal to the history of mankind, and there see the conformation of our position. The first and great penalty of sin, is said to be temporal death, and "death has passed upon all men, because all have sinned." Does the remission of sins remove this penalty? No the saint as well as the sinner must die. If then this great penalty be not remitted, how say some, that others are? An instance from every day, life will set the matter wholly at rest. Here is a drunkard who has ruined his estate, his family, his health of body and of mind. He is suffering the painful effects of his past sins, enduring the the penalties which the God of Heaven had annexed to the violation of his law. He sees his awful situation, repents and amends his life; he embraces the offers of the Gospel, and obeys its precepts. He now enjoys according to the promise the forgiveness of his sins. He is a reformed man, and being separated from his past sins, he "dwells no longer therein." But are the penalties or effects of his former sins removed? His wealth is irretrievably lost, his family has been reduced to shame, and his own body is enduring the tortures of various nervous and chronic diseases, while his mind is cheated out of that cultivation and knowledge he might have possessed. From these legitimate consequences of his crimes, he is not absolved. He can only avoid the more dreadful results which would have followed, had he continued in his sins. These he avoids, by avoiding the cause, but what is passed, cannot be changed. There are no "*expost facto*" law and Nature. Law is as immutable as the Law giver, and he who sins, must suffer the pains annexed to the violation of such law.

H. C. Pierce.
Nacogdoches, Tex.

For the Herald.

Reply to Bro. Gage's Queries No. I.

Rev. J. C. Burruss, Dear Bro.

In the Herald of the 15th inst., I find an article under the heading, "Query," and over the signature, A. G. which appears to me to be a kind of feeler, or a noncommittal, or both; and in which, after having spoken of the capacity of becoming visible or invisible at will: having been attributed to certain imaginary beings, which the author goes on to innumerate, he says, "Besides, it is slightly intimated in the Scriptures, that this power belonged to Jesus, before his crucifixion, and that it seems to have been exercised by him after his resurrection, in a remarkable manner." Now, after having said that it is *slightly* intimated in the Scriptures, that this power belonged to Jesus before his crucifixion, he goes on to cite a number of instances, where it was exercised by him, among which, he refers to Luke 4—29 30. where we read, "And rose up, (having allusion to those in the synagogue that were filled with wrath towards him,) and thrust him out of the city, and led him to the brow of the hill, (whereon their city was built,) that they might cast him down headlong. But he, passing through the midst of them, went his way." And he might have cited John 3—5 9 also, where the language a little more clearly shows that he had the power of becoming invisible, or else of changing his form, so as not to be recognized. "Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." He then asks, how could he have escaped through their midst, unless it was by becoming invisible to them? And here it is suggested to my mind, by what power did Jesus exercise this faculty? If so, I would refer him to the language of Jesus, when he said, "It is not I that doeth the work, but my father that is with me." And again, "without the father, I can do nothing." From which we learn that it was through the power of God, that he was enabled to do all that he ever did do, and moreover, Paul says, "There is no power but of God." Bro. G. then says, "but after his resurrection, he seems to have availed himself of this power in a remarkable manner, and after citing a number of instances, he says, without further comment, the following queries are presented for the consideration of the reader.

1. Was the life of the body of Christ extinct, when it was laid in the Sepulcher? Or, was the soul separated from the body?

Answer, "but when they came to Jesus, and saw that he was dead already, they break not his bones." John 19—33.

2. Did the life come again into the body, and did the body rise, and was it the body in which he appeared."

Ans. "And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto him, "why seek ye the living among the dead?" He is not here, but he is risen. Remember how he spake unto you when he was yet in Galilee, saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

Now it seems that these two men, (or angels, as some of the Evangelists have it,) that stood at the Sepulcher, regarded the body of Jesus as being alive, for they knew that the Marys sought the body of Jesus, and they asked them, "why seek ye the *living* among the dead?"

It is worthy of remark here, that Jesus seems to have been possessed of the ability of appearing in different forms, as well as that of becoming visible or invisible at will. In fact, it is not certain in my mind, that this was not the manner, in which he hid himself from the multitude, on various occasions, see Mark, 16—12.

3. "If so, how could he have appeared in the midst of the disciples, the door being shut?"

Ans. If Bro. G. had have been blessed with the faith of Abraham, that enabled him to stagger not when he was called upon to offer up Isaac, accounting that God *was able to raise him up again, even from the dead*," and had have been duly impressed with the weight of the words of our Savior, when he said; "And think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham," I think he would hardly have asked this question. But to come more directly to the answer, I would say, by means of the same power that raised Jesus from the dead, which is the power of God, for (Paul says, "There is no power, but of God.")

J. B. Cone.
Rancho, Tex.

Book Notice.

Bro. Burruss:—In the last *Herald*, I see an advertisement, stating that Dr. I. D. Williamson and Rev. J. H. Cantwell, were soon to issue Dr. Williamson's "Rudiments of Theology" in book form. Permit me to say that no work in my humble opinion was ever issued from the Universalist Press, deserving a larger circulation than this. When the original numbers were published in the *Herald and Era*, I was a new convert to Universalism, and not qualified to appreciate their worth. But some four years after I commenced preaching, I borrowed the numbers of a friend; and I can say with truth, that, I never read a similar amount of matter, with such *intense delight* as I read those Rudiments of Theology. In 1862 while attending the Universalist State Convention, at Mt. Pleasant, Iowa, I offered a resolution requesting Dr. W. to issue his "Rudiments" in book form at his earliest convenience. And I believe the motion would have carried, but for the opposition of Rev. J. S. Dennis. Let us have the book; and let every clergyman, of every denomination in the U. S., buy and read it.

T. Twist.

Invocation.

By Charles Linton.

Thou holy and eternal Father, whom we love, yet cannot comprehend, Oh! grant, that in doing thy will, we may merit thy presence, and communion. Oh! let us not live in vain. Let us with words if living light, make manifest unto thy children, thy supreme love and mercy. Oh! Father, grant that thy wayward children, may see and know thee, as thou art, even as a loving parent who longeth to restore them to happiness and peace. Father, they are perishing in darkness, they will not heed the light; Oh! give strength and boldness unto thy poor instruments, that the erring may hear and see that thou art indeed pure beyond conception, loving beyond measure. Oh! Father, we would not dictate with thee, and know thou seest all; yet, Father, the pent-up love bursts its bonds, and would fain anoint thine holy feet. Oh! strengthen us to a firm reliance upon thee; permit us in sincerity, truth and love, to say "Thy will be done." We are weakness itself, and Oh! beside thee, we are very poor in wisdom. Oh, let not our short-comings dishonor thy name, but let our every thought, action, and aspiration be as rays of divine purity. Father, sustain us in our labor with thy own powerful arm. Give us wisdom, strength, and purity, and Oh! grant us humility, that our spirits may always remember that of ourselves we can do nothing; and thine will be the glory forever.

Sweetness of Jesus' Name.

We copy the following sentences from a sermon preached before the Southern Baptist Convention of Macon Ga., in May last, by Rev. E. T. Winkler, D. D. pastor of the Citadel Square Baptist Church, Charleston, S. C.:

"What grateful, beautiful, divine associations cling to that name! What love does it not reveal!—Love such as only God can show—the love of the manger, the garden, of the cross. We know the beauty of human love, for we have had fathers and mothers: Our eyes have filled with tears, as we have witnessed their extravagance, wasting life away in weary cares and ministeries and restless vigils; and, we refuse to acknowledge any parallel among men, that equals the tender sacrifices of life's best years—this devotion unto death: "Greater love hath no man, than this, that a man lay down his life for his friends." But, Oh! in this was manifested the love of God, that, when we were yet sinners,—strangers—enemies—"Christ died for us. What love does it not establish. It is the philosophy of history—linking the ages in one great purpose, and leading the successive generations of the human race to one consummate end."

Whatever partialism there may be in the sermon, the languages quoted, does not sound like that unscriptural "ism." It is to be presumed, that, where the preacher speaks of the cloudy sun—seat of the judgement throne, allusion is had to the unscriptural and anti-scriptural notion of a judgment in eternity, and that clause, in after part of the sermon, not quoted above, may be regarded as an exception to the impartialism of the extract. One thing is certain, the enlightened views embodied in the sermon of the erudite Dr. Winkler, are inconsistent—utterly inconsistent with the narrow view of the Divine Government, so common in partialist creeds, that Divine Wisdom need to postpone the punishment of sin, committed in this life, to an infinitely pure world, where sin can *never* be committed!! The teaching of our Lord is—"now is the judgment of this world." (John xii 31;) but the *postponing theory* will have a state of punishment or judgment in eternity. This is being "wise above what is written." J. L. C. G.

☞ How rich are the consolations of the Gospel! The believing heart is ready thus to exclaim—ever to break out in songs of joy and praise, when the affectionate words of *Him*, who delights to bind up the wounds of grief are read, or reflected on.

Who can know any thing of the exceeding loveliness of Jesus—that sacred—heart-loved Name!—as well as the sublime and benevolent truths which He has inculcated, and not feel the most devout gratitude—the most implicit trust—the most confiding resignation to the Blessed Will of our Father in heaven!

J. L. C. G.

☞ To err is human; to forgive, divine: God our Savior, is abundant in mercy;—He forgiveth transgression, iniquity and sin, and will by no means clear the guilty. He through mediation of our most blessed Lord and Savior, who may perhaps, be styled, the instrumental Savior of all, "taketh away the sin of the world!" And this salvation, is of grace—is a "free gift—not of works, lest any man should boast."

G.

☞ There is something infinitely touching in the Doctrine, operation, and result of Divine Forgiveness.—As to the result, the spirit of gratitude and hope is prominent.

G.

☞ "He that is without sin among you, let him first cast a stone at her" (John viii 7). This forgiving spirit of Christ, for the perverse accusers of a penitent, breathes from the lips and the heart of the "friend of sinners;" such is the benevolent teaching of our Lord; and it becomes all—sinners as all are—to imitate the gracious example, and breathe the forgiving spirit of Him, who "SPAKE AS NEVER MAN SPAKE."

G.

A man can go along without advertising, and so can a wagon, without greasing, but *it goes hard*.

A man in business must put up with many affronts, if he loves his owe quiet.

The Herald:

JOHN G. BURRUSS,

Editor and Proprietor.

S. J. McMORRIS, J. L. C. GRIFFIN,
B. STRAIN, D. B. CLAYTON.
T. TWIST. L. F. W. ANDREWS

Associate Editors and Correspondents.

Notasulga, NOV, 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.

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It is Certainly True.

We hold that Universalism clearly flows from the revealed attributes of God. The character of our Heavenly Father, is a pledge—a guarantee. that He can never consign any to torments without end. God, we are told, and that truly, "cannot deny himself:" that is, He cannot act contrary to His glorious perfections, but on the contrary, all His acts towards the children of men, originate in, and spring from his love. The question here presents itself, 'can infinite love decree, or permit the endless misery of its objects?" Can a merciful God ever become unmerciful? The simple statement of such a question carries its own refutation. *Love!* immortal love! can never inflict punishment without end.—Its heavenly mission is to bless—to comfort, to make happy. This being admitted, and we think no sane man will dispute it, endless misery from this pure principle, is out of the question. 'A sweet fountain," said the Savior, 'doth not send forth *bitter* water."—And yet, we are told in the meridian of the nineteenth century, that our Heavenly Father, whose very nature is *love*, will torment myriads of human souls, *without mercy and without end*! Away with the thought! It is sensual, barbarous, fiendish! Who ever had the impious presumption, to suppose that a *good* earthly parent could ever burn his children to death? No one! Why then charge such a barbarous act to the Almighty? "Justice requires it," do you say? We deny the statement length and breadth. Who ever saw such justice as this in earthly parents? The man can't be found. We hold that justice as well as love, will ever demand the welfare of all. The claims of justice will never be satisfied until all wrong shall cease. Now sin is a wrong, of which all are guilty. "All have sinned and come short of the glory of God." "All like sheep have gone astray." Consequently, we see at once, that even-handed *justice* requires the 'return of' all mankind to virtue and happiness. 'He that sinneth" saith the divine writer, 'wrongeth his own soul." Hence, it is clear that justice can never be satisfied until this universal wrong ceases. It can never clamor for the continued wrong of sin and misery in the soul. We all know very well, that justice cannot, and *does not require continued wrong*. Its inflexible voice is against all that is evil, and it will *never*, NEVER, NEVER be silenced, until all mankind shall be saved from the grievous wrong of sin, and consequent misery.—Then, and not till then, will the demands of justice ever be attained. By this time, it is clear we think that endless misery is equally opposed to the justice, as the love of God.—Justice cries out in thunder tones against endless misery, and love, that bright spirit of the skies that was so graphically displayed in the blessed Savior, shrinks back at the thought. All good beings oppose this doctrine—every thing that is noble in man, revolts at it—an eternal antagonism exists in the bosoms of all benevolent beings against this doctrine. Hideous indeed is its ghastly visage clearly proves that it is not of God. Like the dreadful Simoon, it blights and withers the fairest flowers of the soil, and hangs the curtains of despair over the portals of the tomb. But we fondly trust its days are soon to be numbered. The light of Science and of Revelation, is shedding its genial influences over the world, and men are beginning to learn that they have a friend, and not an implacable foe, in their divine parent. As we said at the outset, the revealed and admitted character of God, is a sure guarantee that He will bless and save all. He made all—preserves all, and sent His Son to reconcile all to their God. Punish he may, punish he will, according to the demerit of sin, but we should always remember that these punishments come from the *best Being* in the universe.—He punishes to reclaim—to bring back—to restore. All then is in perfect harmony with his nature. He can never desert his children and give them up to remediless evil.—He commands us to overcome evil with good. Will God do *less* than this? All must answer no! Then Universalism is the only conclusion to which we can come.

In a future issue, we will show the direct Bible proof of this heavenly doctrine.

Spasmodic Universalists.

Universalists of this description are becoming to be quite numerous. They exist throughout the country. They spend, make time in *talking* about the doctrine, and occasionally seem to be quite zealous, but their zeal not springing from a sincere love of the truth, but rather from opposition to other sects, lasts but a short time. It will flicker and flame like an expiring taper and then expire.—Such Universalists generally talk much, but make little effort to have the gospel preached in their midst, unless when some preacher of endless torture assails them. Then, they are all astir, and must have a Universalist minister to visit them, not that they love the truth, but because they like opposition. By this spasmodic course they prove just what we say—viz: that the love of opposition to other sects, more than the love of the truth, inspires them. So far as we can judge, they would sit down in supineness and indifference to the end of their days, did not the self-styled orthodox occasionally spur them up. Of course they have never been brought into the full light of the truth, and are entire strangers to its happifying influence. It is true, they will sometimes attend meeting, when some preacher of notoriety is to speak, and they will even attend our conventions and take part in our deliberations, and appear to be very zealous, but it is only in appearance, for when the occasion passes off, you hear no more from them until it may be, the next convention, or until some preacher who delights to hurrah for hell, pounces upon them; then they make a mighty spluttering. The truth having no root in their hearts, becomes choked, and produces no fruit. Why is all this? Can we not arouse such pretended Universalists from this moral lethargy? In the first place, we think this state of things has been induced mainly, by a mis-understanding of the truth and its requirements; and this has perhaps, been caused in part, by our defective method of imparting the truth, and enforcing its requirements. We labor, we fear, too much to prove the abstract idea that all men will be saved, and seem at least, to ignore the means by which this great result is to be accomplished. Now salvation, true happiness, can only proceed from purity of heart; and purity of heart must be preceded by repentance towards God, and faith in the Lord Jesus Christ. We must inculcate more earnestly, these fundamentals in the christian character. God works by means, and although we hold that salvation, strictly speaking, is of grace, it is, nevertheless true, that this grace is imparted to our souls only by, and through the use of the means. Men must be taught to repent of sin, to cease from sin, and to believe on the Lord with their whole hearts, in order to be saved. Do our ministers urge these matters enough? do they insist upon the necessity of these things? *We want to see men saved here—we want to see men happy here.* It is not enough for us to tell them that ultimately, all will be reclaimed—we must convince them that they can only be happy by forsaking sin, and following after righteousness. It would avail but little to tell a starving man, that though he die, yet *fifty years hence*, he shall be fed! He needs food now—he needs something adapted to his physical condition. So with mankind—they are famishing in sin and unbelief, they cannot have spiritual health, until they obey the gospel. Let us proclaim this great truth oftener brethren, and we shall cease to have so many spasmodic pretended Universalists—mere, cumberers of the ground and a reproach to the church of Christ.

Georgia Masonic Life Insurance Company.

The editor attended the late annual meeting of this Body, in the city of Macon. Quite a large delegation of members were present, and from all the information we could gather, the Institution is increasing in prosperity and general usefulness. The report of the president, mayor Geo. S. Obear, is a concise, well written document. In it, he recommends, that the By-laws be so altered, as to allow unaffiliated Master Masons, in good standing, to be eligible to membership, and to hold all as ineligible to membership who may become Master Masons after the age of fifty years.

These are well-timed suggestions, and will no doubt become a part of the By-laws. Since the Company was organized,—about twenty months, ninety-one deaths have occurred. There has been paid out to the heirs of deceased members, the sum of $336, 908. The Treasurers Report, shows that he has received for certificates the past year, the sum of $12 308; for reinsurers, and reinstatements, $7,117; for interest upon the funds invested, $2,025,25. He has paid out for defaulting members $5,311; for express and postage, $956,95; for printing and stationary, $1,065, 05; paid for salaries $3583,33; office furniture and fixtures, including iron safe, $311,67, paid amount due Treasurer, as per annual report of Oct. 15, 1868, $1,834,16.

The permanent fund of interest, has been invested as follows:

14 shares of Macon & Western R. Road stock, 1,400. 12 Do. Macon & Brunswick first Mortgage Bonds, bearing 7 per cent interest. endorsed by the state of Ga. $12.500
8 Do. Western R. Road (Ala.) Bonds, first Mortgage, bearing 8 per cent $8 000.
1 Do. City of Macon special Mortgage Bond, bearing 7 per cent interest. $500.
1 Bond and Mortgage, at 12 per cent, $4,000
Cash on hand for investment $3. 347. Office furniture, including iron safe, $311,67.
Total, $30,058.76

REPORT OF THE FINANCE COMMITTE.

Macon, Oct. 15, 1869.

We find that the above annual Report, is a true exhibit of the affairs of the Company, and we take pleasure in saying, that to the best of our knowledge and belief, the arduous duties of the Secretary and Treasurer, have been faithfully and conscientiously performed.

A. L. MAXWELL.
R. W. CUBBEDGE.
JOHN T. BOIFFUILLET.

GENERAL REMARKS

A Board of thirty-one Directors exercise a general supervision over the Company, and it is believed that the best interests of all concerned, are steadily borne in mind. During the last twelve months about nine-hundred members have been added to the Company.

We consider it decidedly the cheapest Insurance company in the land, and its claims to reliability, are equal to the best.

Rev. M. B. Pickett.

This brother is highly esteemed by the friends, of our Zion, who would rejoice to see him more actively engaged in the vineyard of the Lord. At the late Ga. Convention, he spoke ably, on the importance of Church membership. His remarks were listened to with much interest. We sincerely hope he may feel it incumbent upon him to preach the gospel at least in the immediate vicinity in which he resides. His influence ought not to be kept under a bushel

The Missionaries.

At the late Ga. Convention, Bros. Strain and Andrews, were requested to travel and preach, as missionaries. As the following resolution was not embodied in the published Minutes, we insert it here.—RESOLVED, further, that those wishing to contribute to the support of itinerant preaching, who may not meet with Bros. Andrews and Strain, be requested to forward by the safest means, such contributions as they may desire, to Rev. *M.* B. Pickett, Plains of Dura, Ga. who is standing clerk of the Convention.

Brooks' Mills, Ga.

Brooks' Mills, are in Meriwether Co. Ga. At our October meeting at this place, we immersed two candidates—members of the church at Alford Chapel. We hope during the coming year, to organize a church at the Mills, Bro. Robert Brooks who resides there, is an earnest and exemplary worker in the good cause. Let others follow his example.

Lowndes County Ala.

We lately preached three sermons in this county, in the vicinity, of Bragg's. There are quite a number of friends in this vicinity, and with a little effort a church could be organized. We had good and earnest attention, and the words spoken, we are sure, will be productive of good. We hope the friends will at once resolve to have preaching, every two months if not monthly. Let them go to work in earnest—see what they can raise for preaching, and report to us.

Rev. T. K. Lewis.

We were much gratified to meet with this esteemed Bro. at the Ga. Convention. Of late years, he has not been actively engaged in the ministry. He is capable of doing much good, and we hope he will resolve to go forth and preach regularly. Let him be encouraged. His address is Gum Creek, Dooly co. Ga. South-Western Ga. stands much in need of his services.

Theological Correspondence.

BETWEEN REV. JOHN ANDREWS, PRESBYTERIAN, AND REV. L. F. W. ANDREWS, UNIVERSALIST, on the distinguishing points of difference between Universalists and other christians. Rev. John Andrews, was the father of the latter Andrews. The letter of the father was intended to draw the son back to the dogmas of the Presbyterian Church. The reply of the son, is full of wholesome truth, and the pamphlet (2nd edition) of 48 pages, will do good. Let it have a general circulation. Dr. Andrews has the work for sale.

Stop the Swindlers!

Dr. J. Ball & Co. N. Y. of *eye cup notoriety*, for whom we have been advertising, we can hear nothing from, though we have written him *three letters*. The scamps, as a bait, paid us for three months' advertising, soon after we commenced, and this is the last. Our brethren of the press, will do the public a service, by passing these unprincipled fellows along, *properly labeled*.

Signs in Arkansas,

A subscriber writing from Columbia Co. Ark. says—"There is the greatest change in the minds of the people here, that I have ever seen. All that we like is a good preacher, to build up a large church in this county."

☞ The Key of Truth is out of print.

Rev. J. C. Kendrick.

We rejoice to learn that this good Bro. whose praise is in all our churches, will itinerate for the most part the coming year. Let the brethren rally to sustain him as he deserves. He is an old pioneer in the cause and has done much for it. His address is Chennuba, Terrell, Co. Ga. Let him be liberally sustained.

☞ We will furnish the *Herald* and the Tolado Blade, (Nasby's paper) one year to new subscribers at the low price of $3,50. Nasby's paper is a superb Literary paper.

☞ Bro. Darnielle—you will find our views of Christ embodied in our discussion with Rev. Lovick, Pierce, D. D.

☞ J. P. Wells and Mrs. Lundy, are informed that their papers are regularly mailed. Some one not authorized must take them out of the office!

PETERSON'S MAGAZINE for December is on our table in advance. It is a splendid number, with two steel engravings, a mammoth fashion plate, a colored pattern in Berlin work, and nearly fifty wood cuts. We do not wonder at the *immense circulation* of "Peterson,"—said to be the largest in the world—for it really *gives more for the money than any other*. Every lady ought to subscribe for it. Its Mammoth Colored Fashion Plates are always the latest and prettiest. Its stories are the best published anywhere. The Magazine will be *greatly improved*. The terms, however, will remain TWO DOLLARS a year to single subscribers. *To Clubs it is cheaper still*, viz: four copies for $6.00, with a large engraving, (24 inches by 16). "Our Father Who Art in Heaven," as a premium to the person getting up a club; or eight copies for $12.00, with both an extra copy of the Magazine and the engraving, as premiums. *We can speak, from personal knowledge, of the beauty of this Engraving*. Now is the time to get up Clubs for 1870.

Specimens of the Magazine sent gratis. Address,
CHARLES J. PETERSON,
306 *Chestnut Street Philadelphia.*

☞ The editor of the *Herald*, has received, and accepted a unanimous invitation to take the pastoral charge of Alford Chapel, Universalist church, Ga. the ensuing year. This will be the second year of our pastorate at that place.

Young writers should not take the most intricate subjects of theology to write upon. The article on the "Second Death," is respectfully declined, because justice is not done to the subject.

☞ The requests of correspondents shall be complied with as we get time. We have been much engaged of late, abroad

For the Herald.

Extermination—Subjection.

All the believers in endless punishment, teach that God will torture millions of his offspring. Extermination is a mode of warfare that has ever been practiced by the most heathenists and barbarous nations. All civilized nations have been strenuously opposed to that mode of warfare. But endless punishment is worse than extermination. The exterminate is to destroy. Would it not be far better to destroy the soul, or spirit, than to endlessly punish it? No possible good can result from endless punishment. To annihilate the soul then, it would be far better, far more humane, and more honorable to God. There is no language to describe fully, the inhuman cruelty, and God—dishonoring nature of endless punishment. Hence it is *worse than extermination*, I have seen several accounts of its origin, but the best that I have ever seen is given by Mr Bar[illegible] of the ancient Medes and Persian. Zoroaster, the first, the fire-worshipper, seems to have been the man who started it.

Some 1500 years before Christ, these people to keep the priesthood in their own family, married their own mothers and sister. None dare deny that endless punishment is of heathen origin, and is worse than extermination.

Subjugation, is the mode of warfare adopted by all civilized nations.—Subjugation, means the act of subducing, the act of being under government. Subjugation is the doctrine of the Bible, hence it is said, "Christ will *subdue all to himself*, and then God will be all in all." All the ends of the earth will remember and turn to the Lord, and all the kindreds of the nations shall come and worship before him. Glorious, blessed Subjugation.

"Every knee will (yet) bow and every tongue confess, that in God they have righteousness and strength." How consoling the thought, that God, our Savior, will thus subjugate a lost and wicked world See Ps. 22, Is, 45, 1 Cor. 15.

Christ will subjugate, and thereby save the world, in his own good time. But as to the Devil, his works, sin, Death, pain, sorrow and crying, all these he will in his own good time. *Exterminate or destroy*. See Heb. ii: 14, Rev xxi: 4, 1 Cor. xv: 25.

Popular orthodoxy teaches the heathen doctrine of endless punishment, which is far more cruel than extermination; while Universalists teach the humane, God-honoring, and and Bible doctrine of subjugation.—How great the difference? The latter is full of power, wisdom and goodness; the former, is void of all these, except the power of terror and slavish fear. M. GARDNER.
Bastrop Tex.

☞ We fully intend to bring the *Herald* out in a new dress, this Winter. Our friends are entitled to a neater paper, and they shall have it.

Gibson Ga.

Gibson is the county site of Glascock county, which I believe is a new county, lying between Warren and Washington counties. It is but a small village at present, there being but one store in the place, and a very few families, and yet it is a great place for the people to congregate. According to appointment, I preached there on the fifth Sunday in October, and had the satisfaction of finding a large concourse of people in attendance.—The largest number, I think, that I have seen anywhere for a long period of time, unless it was at the Georgia Convention on Sunday, and I doubt even whether there were more people there and then, than there were at my meeting at Gibson at the time mentioned. They appeared to be hungering for the bread of life, and were not satisfied with one discourse, but insisted that I should deliver one or two more there, before I left the neighborhood. Accordingly, I left an appointment for the following Thursday, when I again attended, and again was met by a crowd, though not so large as on Sunday. I preached two sermons on Thursday, and still the people were not satisfied, but were loth to give me up, as they said, and urged me to pay them another visit before long, which I could not promise them to do, as I lived so far away, but told them that they could get Bro. Andrews, who lived so much nearer, and could give them perhaps, more information in regard to the teachings of the Scriptures, than I could.

I don't know when I have met with so much anxiety to hear preaching. It does me good to speak to such assemblies, but when they are lukewarm, cold and indifferent, it has a tendency to make me feel so. I sold quite a lot of books at Gibson, and they compensated me there, besides very liberally for my services.—I delivered in all, five discourses in this vicinity, and it was said, converted several grey-headed baptists. Br. Wm. M. Kelly, who was at the Ga. Convention, lives five miles from Gibson, and ten from Warrenton, I tarried under his roof every night while I remained in the neighborhood, and I found him to be a whole-souled true genuine Universalist of the right stamp. He met me at Warrenton and carried me to his house, and carried me back when I left. I was with him whole days, and had good opportunities of knowing him, and judging what he was, and I say that he is well versed in the Scriptures, and would make a workman in the ministry, of whom we need not be ashamed, and would not be. I approached him on the subject. At first he appeared reluctant to admit that he had any idea of it, but I urged the matter home upon him, and told him that it was impressed upon my mind, that he had to preach, when finally he owned up, and admitted that he had thought of it, and knew that the people of his acquaintance expected it of him. He stands high in the community in which he resides, and exerts a considerable influence among his neighbors. I enjoyed myself greatly in his society, and felt sorry, when the time came for a separation from him.

S. J. McMORRIS.

☞ Rev. R. G. Harris, writing to us from Ill., says he is confident the missionary cause will be a success, in that State. He is an earnest worker, and builds up the cause wherever he labors.

☞ We have not Endless Misery Examined and Refuted—it can be had of Williamson and Cantwell, Cincinnatti. Price $1

☞ V. M. Tumblin, you can get the books you need of the Universalist Publishing House, Boston, Mass. Better express the money.

Pay Up.

We would esteem it as quite a favor, if such of our subscribers as are owing for the paper, would send on their dues without delay. The amounts are small, but we rely upon them to keep up the paper. Such as have already paid, have our thanks.

Notice.

Subscribers to the "Two Opinions" are hereby informed that the work is now in Press, and will be issued and ready for delivery by the first of January, 1870. The delay has been unavoidable. The "Correspondence" intended to be published, in the work, has been issued in pamphlet form and sent to all subscribers to the "Two Opinions," and will be sent to all new subscribers free of Extra charge.

During the absence of the undersigned *cash* subscriptions of Clubs or for single copies will be received at the office of the *Herald*, Notasulga, and duly registered. As the first edition will be limited to the actual subscription, those who wish the work, will do well to apply soon.

L. F. W. ANDREWS.

☞ A. A. Ellinwood, is general agent for the *Herald* in Fla.

Progression.

BY REV. J. B. HURGUSON,

That there is a *God*, is believed by all men, for the very effort to [illegible] implies the belief. That that God is a common father, superintending and directing the welfare of every creature he has formed; that even the restrictions for ignorance, error, wrong are perpetual in their operation and administration, and look to reformation, and not the destruction of the individual sufferer; that in the soul of every man, in the very nature of its constitution, he has provided a shrine above all human authority where he works forever more in his behalf wisdom, a shrine that will yet be made pure, by a conviction that shall be made wise, and a conscience that will yet see the right, despise the darkening doubt, and tainted appetite that even now, in our narrow vision appear so unseemly to a child divine that God worketh everywhere and everything, and leadeth on through change and apparent destruction to high destiny, and will ultimately take full possession of every heart, free the free and chosen rule of which will never depart; and that to hasten this divine and all-glorious dominion over themselves and over all souls, filled his ancient servants, and really to fill us, with the quickened power of his spirit to go forth missions of duty, suffering and joyment; there are few of the true we feel we have gained by the portions he has granted us, and the discipline through which he seems to have called us to pass. He has made us to know what formerly we almost feared to hope, and now we can assent with devout thanksgiving, that unwaveringly believe that divine rule, divine love, divine truth, will grow, despite all the restraints of our present immature, and, on the account, often antagonistic flesh state,

"Complete in man;
The thinker and the plan,
The spirit and the shrine.
Where heart and work combining;
For God, who made the whole,
Works in the working soul!"

But whilst asserting this sublime faith and hope, let no immature mind conceive that it can be any encouragement to a continuance in ignorance, error, or sin, I do not believe, I can not believe, from the principles laid down, that under a divine government that extends over all states of the individual, temporal and spiritual present and future, that any man can escape the just consequences of his sinful dispositions and deeds. Nothing but a repentance that amends the evil habit of the soul, can save us from the inevitable accompaniment of wrong-doing. Our appetites and passions, misdirected and uncontrolled, become like voracious serpents winding their loathsome length in tightening cords around our capacities for pure desires and holy works, and spreading [illegible] shine over every flower within us. Neither is it to that to come can I hope a forgiveness for any sin not repented of; and no sin is repented of, the habit of which is not changed, can words express the incentive of a truth like this to help us avoid a retrograde life and keep us to advance in that eternal progression for which our nature was designed by its beneficent Creator and in which alone he has ordained its highest happiness?

My brethren, are you then anxious for a word with which to define my religious position? If so, say he believes in Progression. He believes it the law of human development happiness and glory. Progression from brute nature to elements that make the human agonism. Progression from feeble infancy to maturity. Progression from ignorance to knowledge; from error to accuracy; from vice to virtue; from crime to repentance; from death to life; and from all that is transitory, insubstantial and unsatisfying, to that which is permanent, real and full of joy. Ay I love the word—almost worship the idea. What Christ, and the Christ in the Apostles, meant by repentance I mean by progression. To the darkened mind, darkened by ignorance bigotry, and pride, it is advanced to brighter views of God, of man, and immortality. To the enslaved mind enslaved by servility to the external world and a more formal religion—it is advance to freedom, to spirit and communion with the Infinite. To the criminal mind,—criminal in wrongs, thought, and wrongs dine to its human brethren—it is advance to love, duty, and hope, which alone can bring the joy of forgiveness and the assurance of divine help. Progression! yes, Progression! a word not merely to be wondered at, but to be served by all honest minds. Hypocrisy may decry it, delusion may [illegible] a mask; pride may contemn it, but it is the only cure of error, the only offer of freedom from woe, the only light that leads you from the dark walks of superstition and sin, and shines on the pathway to felicity. Its light is the

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Gibson Co.

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Progression.

By Anon. in Universalist.

That there is a God, is believed by all men, and those who refuse to think ignore the fact. That this God is a common Father, superintending and directing the welfare of every creature he has formed; that even the retributions for ignorance, error, and wrong are purposed in their origin and administration, and look to the reformation, and not the destruction of the individual sufferer; that in the soul of every man, in the very nature of its constitution, he has provided a shrine above all human authority, where he works forever more in love and wisdom, a shrine that will yet be made pure, by a conviction that will yet be made wise, and a conscience that will yet see the right, despise all darkening doubt, and tainted appetite, that even now, in our narrow vision, appear so unseemly to a child divine; that God worketh everywhere and in everything, and leadeth on through change and apparent destruction to a high destiny, and will ultimately take full possession of every heart, from the free and chosen rule of which he will never depart; and that to hasten this divine and all-glorious dominion over themselves and over all souls, he filled his ancient servants, and is really to fill us, with the quickening power of his spirit to go forth on missions of duty, suffering, and enjoyment; there are few of the truths we feel we have gained by the positions he has granted us, and the discipline through which he seems to have called us to pass. He has made us to know what formerly we almost feared to hope, and now we can assert, with devout thanksgiving, that we unwaveringly believe that divine rule, divine love, divine truth, will yet grow, despite all the restraints of our present immature, and, on this account, often antagonistic fleshly state,

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to man and in man. And it will shine on; our little ones will yet be in its rays; our aged ones will learn for its future revelations; even the [illegible] boundaries of our earthly [illegible] chant its glory, and all [illegible] to send upward the song [illegible] lasting jubilee of [illegible]

For oh! already I behold
"A mighty dawning on the earth,
Of human glory! Dreams, unknown before,
Fill the minds boundless world,
And wondrous birth is given to greatest thought;
On every side appears a silent token
Of what will be hereafter, when existence
Shall become a pure and sacred thing,
And earth sweep high as heaven!"

Receipts

For Cash received for this paper since our last issue

		$	Paid to	Vol	No
W H Culpepper	Ga.	2		3	16
J W Nickols	"	1.60		3	17
V M Tumblin	"	2		4	7
Jacob Taylor	Tex.	3.25		4	17
and Two Opinions.					
W H Rucker	"	5		4	12
J S Caldwell	Ala.	1		4	4
Miss Hutchens & Hughes		0.50		4	1
F Lowe	"	2		2	15
Remington & Co.	N. Y.	5	adver.		
S P Whitcomb	"	2		4	17
Paul J Daniel	N. C.	2		3	20
R H Brown	"	3		4	22

gives $1 for new type.

Names received since the editor left home, proper credit will be given when he returns.

Vann J McAuthur	N. C.	$20	
for twenty-five copies of Dr. Andrews' Book.			
Levi Sides,	Ala.	2	
for James A Jones,			
J L C Griffin	Va.	7.35	
Wm P Tuttle	Tex.	5	
for self and P M Wilson.			

EDITOR'S APPOINTMENTS IN ALABAMA.

21 Sunday, forenoon, near Judge Harper's, Covington Co.

IN FLORIDA.

26 27 and 28. Friday, Saturday and Sunday, in the Universalist church, Walton Co. near McDade's Pond. Other appointments on the route can be made, according to convenience, as may be desired. We request the friends to have the meetings WELL UNDERSTOOD, and all necessary arrangements made.

BRO. STRAIN'S APPOINTMENTS.

On Friday night Nov. 18th at Rome.

On Sunday Nov. 21st in Floyd co. the funeral of Bro. Lyon, as Bro. E. Lyon may appoint.

On Monday night, Nov. 22nd at Cedar Town Polk co Ga.

On Tuesday night, Nov. 23rd. at Carrolton Ga.

On the 4th Sunday in Nov. at Harmony church Coweta co. Ga.

BRO. ANDREWS' APPOINTMENTS.

Bro. L. F. W. Andrews appoints to preach at Alford's Chapel [illegible] 3rd Sunday

At Brooks' Mills on Monday night 22nd.

At Troup Factory, Troup co, on Tuesday afternoon 23rd Nov. at 3 o'clock.

At Cedar Town, Polk Co. Ga. on Thursday 25th, morning and evening, as Bro. Evan may appoint.

At Meridian, Miss. on the 4th Sunday of Nov. (28th) morning and evening, as Bro. Shearer may appoint.

At Gainesville, Ala. or Shady Grove, as Bro. W. V. Hare may appoint, on Tuesday Nov 30 at 10 o'clock A. M.

At Scooba, Miss. on Wednesday, Dec. 1st at eleven o'clock A. M. as Bro. Ashford may appoint

At Dekalb, Miss. on Thursday evening Dec. 2nd at 7 o'clock.

At Scooba, Friday evening, Dec. 3d at 7 o'clock

At Mushulaville, Noxubbee, Miss. on the 1st Sunday of Dec. the 5th [Bro. W. W. Coleman will please meet us at Macon on arrival of the train from below, on Saturday morning.]

At Louisville, Winston co. on Monday evening (6th) at 7 o'clock.

At Webster, Winston co. on Tuesday Dec. 7th. at 11 o'clock A. M.

On Wednesday, at the Universalist Church in Winston co. at 11 o'clock A. M.

And at West Point, Drew Co. Arkansas, on the 2nd Sunday of December, if Bro. Harris will provide a conveyance from Gaines Landing, for me in season.

BR. McMORRIS' APPOINTMENTS.

At Cuthbert, the 3rd Sunday in Nov. morning and night.

Festerville [illegible]

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co, Ga.

Allcock's Porous Plasters.

RESTORATION WONDERFUL.

AFTER A HEAVY LUMBER-WAGON HAD [illegible] THE BACK.

Messrs. Allcock & Co.: Inclosed I send you an order for your excellent Porous Plasters. They have done me a great deal of good. Two years ago, on the 19th of March, I was run over by a lumber wagon, which injured my back severely, and broke off one of my spinous processes (the lowest joint of the back bone) and ruptured the ligaments between four of the others. A bump of about an inch and a half was all the external evidence of the injury, but the pain was far greater than dying every day would be. I applied to the best physicians of New York, Wisconsin, and Michigan, who failed to relieve me, though, in justice to them, I must say some of their prescriptions I did not follow. I gave up all hopes of permanent relief from pain, when I happened to read your advertisment, which I had seen before, but had paid no attention to it, but concluded to send for a dollar's worth, and at least make a trial of them. This was several months ago. The first plaster did me good. I then sent for half a yard, and put it on my back reaching from hip bone to hip bone. I have worn it five or six weeks, and feel nearly as well as ever. I think that nothing but Allcock's Porous Plaster has done me any good, and if it is not that, then I am getting well of an injury from which the best surgeons and physicians told me, "you have a chance to live and you have a chance to die." I shall keep on sticking to the plasters, if they will stick to me; and, judging from those already tried, I think they will. I am yours truly,

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AN ELECTRICIAN.—who has great experience of their effects in *local rheumatism*, in *tic douloureux*, and deep-seated nervous and other pains, and in affections of the kidneys, etc., etc., attributes all their sedative, stimulative, and pain-relieving effects to their *electric* qualities. He asserts they restore the healthy electric condition (equilibrium) of the part, and *that* being restored, pain and morbid action cease. He was amazed at the great number of beneficial indications produced by one [illegible] of these plas[illegible] afflictions that *headache* is cured by one worn just below the breast-bone; that one placed over the navel will cure hysterics, as well as dysentery, and affections of the bowels. Even *chronic costiveness* he found to be greatly relieved by wearing one over the bowels.

Hartford, Conn. Nov. 11th. 1864.

Messrs. Thos. Allcock & Co.—Please send, with dispatch, twelve dozen Allcock's Porous Plasters. Our daily experience confirms their very [illegible] [illegible] for the [illegible] by entanglement with a part of machinery, had both his legs broken, spine severely injured, and was for nearly a year entirely helpless. This man found relief very soon by the application of a plaster to his spine. He was soon enabled to work, and now he labors as well as ever. He would cheerfully pay $50 for one plaster, if they could not be had at a lower rate. I am surprised that surgeons do not make the use of these perforated plasters, to the exclusion of all others, as their flexibility and adhesiveness are greatly in advance of all other plasters with which I am acquainted; while the perforations peculiar to them rendered them greatly superior to all others for ordinary surgical uses. Knowing the plasters to be so useful, I have no scruples that my sentiments should be known.

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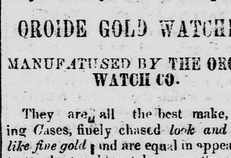

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The Waters Pianos are known as among the very best.—N. Y. Evangeliat.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

HORACE WATERS, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shews a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15-tf.

UNIVERSITY OF NASHVILLE—MEDICAL DEPARTMENT.

THE TWENTIETH COURSE OF LECTURES will commence on the FIRST DAY OF NOVEMBER next. The Preliminary Course commences on the FIRST MONDAY IN OCTOBER.

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Anatomy—THOMAS B. BUCHANAN, M. D.

Surgical Anatomy—Van S. LINDSLEY, M. D.

Demonstrator—HENRY MACOMPTON, M. D.

FEES. The American Medical Association at the meeting in May last at New Orleans, passed a resolution that no school charging less than $120 (while it favored a higher rate, a majority $140,) should be represented in that body, nor should the graduates of such schools be recognized. Therefore the tickets for the full course of lectures is $140. Matriculation $5. Dissecting $10. Graduation $25.

For additional information apply to J. BERRIEN LINDSLEY,
Aug 15 Dean of the faculty.

Henry Ward Beecher's Sermons "PLYMOUTH PULPIT."

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jul5 6m.

Photographs By Mail.

The subscriber has on hand, a few beautifully executed photographs of the editor of the *Universalist Herald*, which he will send any where by mail for fifty cents. The many friends of Rev. J. C. Burruss, will we doubt not, desire to supply themselves with one of those life-like pictures.

Address B. H. TONEY,
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ESTABLISHMENT.

Wm. M. Robinson, at his old stand in Notasulga, is still prepared to make and repair all kinds of vehicles, from a wheelbarrow, up to a most finished phaeton; and at prices to suit the times. Trimming, painting, varnishing &c. done in the neatest style of the art. Thankful for the liberal patronage heretofore extended to him, he solicits a continuance of the same.

aug1tf.

Houston Telegraph

Published weekly at Houston, Texas at $3 per annum. It is a well-filled paper, and contains the latest telegraphic dispatches, general news of the day, &c.

Wm. G. Mann, Proprietor.

Clarion

This daily paper, published between Dec. and [illegible] gaha [illegible]

UNIVERSALIST HERALD—DEVOTED TO RELIGION, AND UNIVERSALIST MISCELLANY.

Poetry.

For the Herald.

Universalist Hymns, No. 3.

"Behold! I bring you good tidings of great joy, which shall be unto all people."

[O. M. 87.] [New Hymn, in "Sacred Harp," P. 45.]

BY HENRY A. CARR.

Amazing grace! and matchless love!
Myriads behold the plan!
Jesus, descending from above,
Brings tidings, sweet, for man.

When from his Father's throne he came,
(As changeless love designs,)
Redemptive words did proclaim,
Good news, for all mankind.

Good news! O! let the tidings run,
Encircling earth around:
Tell what celestial love has done,
To earth's most distant bound.

Good tidings! Jesus shall release
Mankind from sorrow's thrall;
And naught remain but love and peace,
And God be ALL IN ALL.

Good tidings! man shall never die!
But, rising from the tomb,
Shall live beyond the starry sky
In God's eternal home.

O! precious faith and tidings sweet!
We, on that blissful shore,
Shall Jesus and our loved ones meet,
And praise God evermore.

A Word for Boys.

Truth is one of the rarest gems. Many a youth has been lost in society by allowing it to tarnish his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

Profanity is a mark of low breeding. Show us that man, that commands much 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 you.

Honesty, frankness, generosity, virtue,—blessed traits! Be those yours, my boys, and I shall fear not. You are watched by your elders. Men who are looking for clerks and apprentices, have their eyes on you. If you are upright, steady, and industrious, before long you will find good places, kind masters, and the prospect of a useful life before you.—*Peninsular Herald.*

What is to be done in Heaven.

The Rev. Henry Ward Beecher recently [illegible] the popular idea that the [illegible] of heaven is nothing but [illegible] before the white throne, [illegible] harps, and sing psalms. Mr. Beecher, it seems to me, has the right of the matter. There is no scriptural ground for limiting the activities and employment of immortal beings to a monotonous physical exercise; and it is a wonder that the absurdity of doing so had not been perceived long ago. It is much more sensible to suppose that the people in the other life enjoy social and intellectual delights and have varying occupations according to their respective capacities, similar to those which are enjoyed by the good on earth, only more perfect in quality and degree. Death takes from us nothing but the body of flesh and blood, leaving the constitution and requirements of our souls without radical change. Whatever, therefore, above corporeal pleasures, rightfully renders us happy here, will likewise render us happy there, and as no man, however pious, would like to spend his whole life on earth singing, it is not likely he will be compelled to do it hereafter.—*N. Y. Sun.*

Push.

The way for boys and girls to be anything in the world, is to *push* along earnestly. In this way, education is obtained; in this way useful trades are learned; in this way men prepare themselves for the learned professions, and secure success in them; and in this way honors are gained, and fortunes acquired.

The truth is, that you have no right to expect to succeed in any desirable enterprise unless you *push*. There is a power in a strong, persistent push, that has made many a doubtful cause victorious; and you never need to push so hard, as when you seem about to fail. If things have gone against you, push all the harder, and it is ten to one you will find success and a prize ahead. If you will only push with energy and determination, you may almost certain to succeed in your work in the end.

Do not wait, therefore, hoping that somebody will learn your trade, or do your work, or bequeath you sufficient and wealth; but go to hold and push with all your might, and keep pushing on the right principles, and you will be sure to get there, and more.

Self Control.

When you rise in the morning, form a resolution to make the day a happy one for a fellow creature. It is easily done; a kind look, a kind word to the person you meet, and encouraging expression to the striving—trifles in themselves light as air—will do it, at least for twenty-four hours. But if you are peevish, disposed upon it, it will tell when you are old; and if you are old, rest assured it will send you gently down the stream of time to eternity. Be the next day ever so full of business, look at your watch. If you send one farthing only out, happily through the day, that is three hundred and sixty-five in the course of a year. And suppose you live forty years after you commence that course of medicine, you have made fourteen thousand six hundred beings happy at all events for a time.

How to Make Spruce Beer.

1. Take three gallons of water of blood warmth, three half pints of molasses, a table-spoonful of essence of spruce, and the like quantity of ginger; mix well together with a gill of yeast; let stand over night, and bottle in the morning. It will be in a good condition to drink in twenty-four hours. It is a palatable, wholesome beverage.

2. Those who prefer mead have only to substitute honey for the molasses named above, and for one third the ginger use allspice. Half the quantity of yeast will be sufficient, and the bottling should occur the second day instead of the next morning. It will be fit to drink in four days after being bottled, and will keep for many weeks. A small quantity of alcohol is formed during the fermentation, and this prevents the acetous fermentation so common to spruce beer. The essence of spruce is of course left out in the making of mead. The alcohol formed from the fermentation of honey resembles that found in metheglin, while the alcohol formed from the fermentation of molasses is rum. Those who imagine that they can make either spruce beer or mead without entirely forming any alcohol are mistaken; but it is present in so light a proportion as not to be sensible to the most delicate temperance nerves.

The Christian is very frequently the only Bible the world will read. How sad that the copy should be so defaced!

Gems.

Take short views, hope for the best, and trust in God.

If industry is no more than a habit, it is at least an excellent one.

That which is a tempest to some, to others is a pleasant and prosperous gale.

Truth is far more certain in the Bible than in the mouth of an angel.

Were we to take Christ at his word we could do without comments.

Though charity make your purse lighter one day, yet it will make it heavier another.

The conscience has to do not with fitness or expediency or advantage, but with right and wrong.

No man can ever become eminent in anything, unless he works at it with an earnestness bordering on enthusiasm.

He who has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life.

By how much lower the Saviour was made for me, by so much the dearer may he be to me.

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up to a flower.

A Christian should never plead spiritualsity for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

Every man has in his own life follies enough in his mind, troubles enough, without being curious after the affairs of others.

The real way to improve is not so much by varied reading, as by finding out your weak points on any subject and mastering them.

Christ is never more wounded in the house of his friends than when they murmur; nothing seemed so much to overcome his forbearance with the Israelites.

The End of the World.

To thousands this is no fiction—no illusion of an over-heated imagination. Perhaps, to-morrow, every day, to thousands, the end of the world is alone at hand. And why should we fear it? We walk here, as it were, in the crypts of life; at times from the great Cathedral above us we can hear the organ and the chanting choir; we see the light gleam through the open door, when some friend goes up before us; and shall we fear to mount the massive staircase of the grave, that leads us out of this uncertain twilight into the serene sunshine of the life eternal?—*Longfellow.*

Curious and Funny Incident.

The following humorous article was handed us for publication. We do not know in what paper it first appeared, but it was copied, we noticed, very extensively. It is a good thing and we think it would republishing. It happened before the war:

Scene at Chatham during the session of the Circuit Court, in the Commonwealth vs. Cassady, on a charge of malicious stabbing.

The venire being empanneled, and the jury solemnly charged by the clerk, the Commonwealth's attorney called in support of the indictment, the witness, Buck Bryant, who being solemnly sworn to tell, testified as follows:

"Tell me all you know about the cutting of the prosecutor by Cassady, the prisoner at the bar?"

Answer—Well, gentlemen, it was election day—'twas a dark, cloudy, wet sort of drizzly day, and says I to my old woman. I believe I'll go down to Ringgold and 'posite my vote.—And says my old woman to me, well, Buck, as it is a sort of a dark, cloudy, wet sort of a drizzly day, says she, hadn't you better take your umbrill. Says I to my old woman, I spec I had better take the umbrill So I took the umbrill and advanced down towards Ringgold, and when I got down there Mr. Cole comed to me, and says he, uncle Buck, have you seen anything of old neighbor Harris? Says he, he's got my umbrill.

The witness was here interrupted by the Court, and told to confine himself to the actual fray between the prisoner and Cole, the persecutor. In answer to which the witness remarked, in a tone of indignant remonstrance; well, now Mr. Judge, you hold on, and I am gwine to tell it my own way—so taint wuf while for you to say nothing more about it; whereupon the Court and commonwealth's attorney being anxious to get rid of the witness on any terms, told him to go on and tell the tale in his own way.

Well as I was going on to say, 'twas on 'lection day. Buckhanan and Fillmore was running for the Legislatur, and says I to my old woman, says I, I believe I'll go down to Ringgold and 'posite my vote. Says my old woman to me, says she, Buck, as it is a sort of a dark, cloudy, damp, rainy, drizzly day, hadn't you better take your umbrill? says she. Says I to my old woman, says I, I spec I had better take my umbrill; so I took the umbrill and advanced on towards Ringgold till I arrived ther. Well the first thing I did when I got ther was to take a drink of Buchanan whiskey, which was monstrous good, and says I to myself, says I old hoss, you feel butter don't you? And while I was advancing around, Mr. Cole he come to me; says he uncle Buck, says he, have you seen anything of old neighbor Harriss? Says I for why? Says he the old cock's got my umbrill. After a while I 'posited my vote, and then Mr. Cole and me advanced towards home, and Mr. Cole was tighter than I ever seed him.

So we advanced along till we got to wher the road and path forked, and Mr. Cole and me took the path, as any other gentlemen would, and arter advancing awhile we arriv to old neighbor Harriss, on a log with the umbrill on his arm, and about that time Elijah Cassady (the prisoner) came up, and we advanced on till we arriv at Elijah's house. Elijah is my nephew and likewise my son in-law—he married my darter Jane which is next to my darter Sally. Arter we had advanced to Elijah's house we stood in the yard awhile yawing and presently two somebodies rid up on a hoss, which was Johnson before and Whitfield Cassady behind—Whitfield and Kiah Cassady being the same. Elijah and Kiah is brothers, both born in the natral way like anybody else's brothers, no gals between 'em and both of them is about the same age, especially Kiah which ar the youngest. Kiah war drunk, and he and Mr. Cole got to cussin one another about politix, and I advanced into the house whar was settin Elijah's wife, which is my darter Jane, which is next to my darter Sally. Well after jawing awhile with 'em, my little nephew says he to me says he, uncle Buck let's go home. Says I, good pop, so we pegged on together, and I heard somebody calling me, but never 'tentioned 'em or turned back. Well, I got home and was eating my supper, and Elijah which is my son-in-law, and married my darter Jane, which is next to my darter Sally, arrived, and said to me uncle Buck, says he, I've killed a man, says I, the hell you have? And this is all I know about the stabbing, because I warn't there.

The less one thinks of his troubles and trials, the fewer and lighter they are. An ounce of hope in the heart will outweigh a ton of care in the hand.

To indulge anger, is to admit Satan as a guest; but to indulge malice, is to close the door upon him as an inmate; in the one, he finds a transient lodging; in the other a permanent home.

Charades.

Why was Beelzebub like his horse? He had a Marshal May (mash.)

Why was Joseph, when taken to Egypt, like a peach tree? He was raised from a pit.

What would be likely to make the best report of a fire? A powder magazine.

When is a blacksmith in danger of raising a row in the alphabet? When he makes A poke R and shove L—(a poker and shovel.)

Why is a money-lender like a man rowing a boat? *He* relies on his owers (oars.)

"A passive verb," said a teacher, "is expressive of the nature of receiving an action, as, 'Peter is beaten.' Now what did Peter do?" "Well, I don't know what he did, sir, but I know what I'd a-done, if I'd been Peter—I'd a-hollored."

"Jerome, O Jerome," screamed Mrs. Butterfield to her biggest boy, the other day, "what are you throwing to those pigeons?" "Grandma's gold beads, mother, and they don't know any better than to think they're corn. O, but it's fun to see how fast they eat them!"

A colored cook, expecting some of her own friends to visit her, was at a loss how to entertain them. "Make an apology," suggested her mistress. "La, missus, how can I make it? Got no apples, no eggs, no butter, no sugar, no nuffin to make it with."

A boy, whose father had become bankrupt, was met awhile after, by one of his teachers, who asked him how they were getting along. "pretty well, sir. We are on our feet again." "How! already?" "Yes, sir; we've sold the carriage and horses, and *walk* is the word."

"Tilly," said a mother to a daughter who had been but four summers, "what should you do without your mother?" "I should put on every day just such a dress as I wanted to," was the prompt reply.

Silent gratitude was well exemplified by the little boy who, when asked whether he thanked the lady for the stick of candy she had given him, replied, "Yes, but he didn't tell her so."

A richly dressed lady, stopped a little boy trudging along with a basket, and asked him, "if he had got re ligion?" "No, ma'am," said the innocent, "I've got potatoes."

Questions For Universalists to Answer.

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To the Universalists of Georgia.

Agreeably to instructions from the State Convention of Georgia, I hereby invite proposals from societies and neighborhoods, for the holding of the next State Convention of Universalists on Friday before the 2nd Sunday of October, 1870. Applications, stating particulars of access and accommodation, to be made to me, on or before 1st day of January 1870, ensuing.

L. F. W. ANDREWS.
President State Convention.

For the Herald.

The Eternal Orthodox War.

According to Orthodoxy, there is, and has been in progress, a war, between the Almighty and the Devil, and the forces under their respective commands. These great antagonistic antipodes, being so nearly equal in their infinite attributes of might, and power, are destined to wage an eternal war; the odds aways being, (if Orthodox be true,) in favor of the Devil. This war commenced in the Celestial realms. A graphic account is given of the origin and causes which produced this war, with a detailed description in full, of the three days of deathless and bloodless conflict between the opposing forces, commanded by Michael on the one hand, and Lucifer, Son of the morning, on the other. These three days of terrific strife, resulted in the over throw of Satan and his forces, who being driven to the wall, were hurled over the battlements of Heaven, and falling headlong down, down, down, through actual nonenity, were finally secured within the walls of hell. Here, it would seem, after so complete, so decisive a victory in favor of the legions of the most high, would be an end to the unhappy war. But, alas! we are told by the same fanciful, chimerical authority, (Milton's Paradies lost. The Bible tells nothing about it,) that no sooner did Satan and his followers, find themselves in hell, than a general mass meeting was called, to devise some plan, by which they hoped at some time in the future, to be able to regain their lost estate in heaven. Numerous were the plans, numerous the propositions that were laid before this assembly of congregated devils; but none seemed likely to prove successful, until the Prince of Devils, the Arch fiend, Satan, the devil, the chairman, arose, and informed the meeting, that he had heard of the creation of the earth, a little orb, upon which had been placed, in the delightful garden of Eden, Adam and Eve, the design of the deity being, of their prosterity to re-people Heaven, for Heaven, since the Rebellion, had in a measure, been depopulated. The chairman then proposed "to crop this tree in its bud," by commissioning some demon, some devil in hell, minister plenipotentiary, to escape from hell by some clandestine maneuver, and go to the earth, tempt Adam and Eve, and if possible bring them; and the long train of their posterity down to hell, augmenting the legions of his satanic majesty, hoping there-by, at some epoch in the countless cycles of eternity, to be able, by dint of overwhelming numbers, to storm the battlements of heaven and regain Paradise Lost. This plan was adopted. Search was made in hell, and none was found so fit, so suitable, to perform the duties of this important mission as the devil himself, escaping from hell. He directs his flight through the dark regions of chaos towards the realms of light, approaches the garden of Eden, and finding Adam and Eve, made and created free-moral agents, (a very great mistake, in giving to them an agency which proves to be the means of their fall, and the eternal ruin of the overwhelming portion of their posterity) his work was short and easy. He succeeded in tempting them, leading them astray; baffling all of the designs, thwarting all of the purposes, foiling all of the intentions of the Omnipotent, Omnicient, Omnipresent great Jehovah,—in a word, succeeded in blighting all of God's bright prospects of re peopling Heaven.

This was decidedly a decisive victory in favor of the devil. But the Almighty not being willing to give up all to his great Adversary, and seeing that all was lost unless some thing could be done, immediately, called (as some Orthodox preachers boldly assert, but without authority,) a council in Heaven, to devise some plan for the future prosecution of the war—some plan, by which the penalty of the violated command, which was, death temporal, death spiritual, and death eternal, could be executed and inflicted—meting out justice upon rebelious man, and at the same time not inflict the penalty, (endless punishment.) This was a novel idea to be entertained by cherubims and seraphims in heaven, especially when we consider the fact, that Omniciency knew that the devil was still at large, man still a free-agent, to say nothing of the impossibility of executing the penalty, (endless punishment,) and at the same time not inflict it.

But novel as was this idea, it was no more novel than the plan proposed. The plan was this; that God, in the personage of his Son, should descend to the earth from his eternal Throne, and being clothed in mortality, should, as the substitute for all mankind, suffer and die an ignominious death upon the tree of the cross, in the room and stead of all of Adam's progeny, satisfying then, and there the demands of the violated law (endless punishment,) making it possible for all, by an exercise of their free-moral agency, an agency which this council had just seen tried, proving a miserable failure to be saved in Heaven.

This plan being duly carried into effect, the legions and phalanxes of the opposing forces were once more marshalled in battle array, not with a view, directly, of trying their steel upon each other, but for the conquest of immortal souls. The earth became the active theatre of war, or rather the country from which both parties wish to recruit, to increase, and augment their numbers. In recruiting, the prime, the legitimate object had in view on both sides, is one and the same, viz: Heaven, Heaven is the magnificent prize to be attained: the Almighty wishing to increase his numbers so as to be able to retain possession of Heaven; the devil desiring to recruit and augment his forces sufficiently to enable him in process of time to possess himself of the kingdom of the most high. Hence, these Omnipotent, Omnicient, Omnipresent beings are to-day, and have been, ever since the advent of the Savior into the world, and perhaps longer, engaged in this great work of recruiting. But, it would be hard to tell, in fact Orthodox ministers positively declare, that the modus operandi by which these great infinite Spirits carry on their work, is difficult to understand. The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth. So it is with the Almighty and the devil; the Almighty knocking continually at the door of the heart, asking admission, importuning poor fallen man to espouse his cause; the devil, in his ubiquitous nature, walking to and fro in all the earth, seeking by various stratagem to advance his cause. But how, why, when, wherefore, the mode, the manner, in which these infinite spirits carry on their work, is as the wind when it bloweth where it listeth. In addition to the individual efforts of these great spirits, each have employed in their respective causes, all of their energies, agencies and influences. These agencies and influencies might very appropriately be termed Recruiting Officers, whose duties are, to persuade, entice and allure the poor, weak, frail free-moral agents of earth, to enlist either in the army of Cross, or the armies of friends and demons. The most conspicuous and influential of these recruiting officials, (if Orthodoxy be true,) are the Orthodox preachers on the side of the Almighty, and the fiddlers on the side of the devil.

During the hot summer season, which constitutes the revival season, protracted meetings and camp meetings are numerous, upon which occasions, the preachers press forward their operations vigorously, and at times, it would seem with a marked degree of success. And here we are told, that the devil and his emissaries, not only have the audacity to look around, amid the weeds, bushes and fence-corners adjacent to these meetings; but to take their stand in the midst of the Altar contesting there, the progress of the good work—sometimes successfully. Autumn and Winter come on, and here, it is worthy of notice, that cold weather is not the proper time for protracted meetings; for they are always attended with very poor success. When balls and concerts, parties and frolics, and fandangoes and various other places of merriment and jollity, follow each other in rapid succession, upon which occasions, the fiddlers bear onward the banner of their satanic majesty in triumph, and with their lutes of lucid gold, pour forth strains of voluptuous music, more charming, enchanting, enticing, and captivating, than that of the siren songs of Mermaids, and more surely allures to destruction.

Right here, gentle reader, pause—reflect, and ask yourself, if this system of orthodoxy be true, if the probabilities of ultimate triumph are not in favor of the devil, I think they are. And I think too, that no candid, reflecting and investigating mind, can fail to see the unreasonable, unscriptural tenets of this most inconsistent, absurd and sophistical system. This system is called the Arminian system, and is more popular than any other system of Orthodoxy, extant in this country. The next system in point of numbers, popularity and importance is the Predestinarian system, which I can not now notice, and which is equally absurd, unphilosophical and unscriptural. Both however, agree upon the subject of the devil. Both teach the existence of an actual devil, possessed of personal identity, ubiquitous in his nature; and to be consistent, the advocate of each, should boldly contend that like God, he fills immensity. This idea of personal identity attached to the devil by both Arminians and Predestinarians, has become so thoroughly imbued in the minds of the masses of the people, that the most vivid impression conveyed to the mind is that of a huge, black stupendous monster, with his kinky head, flat nose, flabby lips and club foot. And this idea of an actual devil, possessed of personal identity is the main pillar which supports the horrid dogma of unending woe. To sap the foundations of this pillar, should be the aim and the object of every one who espouses the cause of Universalism. And this can never be done until the masses are aroused upon this subject. Whenever there commences a general investigation of this subject, the subject of the devil, asking from whence did he come? when did he come? how long will he stay? and when will he go away? asking too, of his origin, whether he be a created being dependant upon God, or an eternal being, coeternal with God, and such other questions as will naturally present themselves; then will the foundation of this pillar of support be saped, and not till then, will the superstructure of the ceaseless torture of the overwhelming portion of God's created intelligences, tremble, totter and fall. Reader, investigate these systems of Orthodoxy, and then compare them with that Heterodox system, which proclaims the good news and glad tidings of a world's salvation.

H. T. Childs.

Sulphur Springs, Lincoln co. Ten

The Remissions of Sins.

NO. 2.

Take the profligate young man who wastes his time and opportunities of improvement in loitering about the town, playing at cards and smoking his cigars. Thus he passed his school and College life. But when he feels the need and importance of knowledge at 30 or 40 years of age, he repents of his misspent youth, he reforms and endeavors in all possible ways to make amends for the past, to do what the present and eternal future requires. But does his reformation procure for him, the pardon or remission of the present consequences of his former dissolute habits? Does he realize the removal of all or any of the natural effects of his youthful folly? No, he is destitute of a thousand valuable items of knowledge which he might have possessed. Nor will all the diligence he can hereafter command a tone for those sad effects consequent on the violation of the laws of his being. He has stunted the growth of his soul. He has incapacitated in some degree, the god-like faculties of his Immortal Mind. He never will cease to regret the folly of his school-boy days in cheating his undying Spirit of so many ingredients of honor, power and happiness. So of every crime we can mention. Though a man may repent a thousand times it does not remove the awful effects of his former sins.

Among the instances of scripture which illustrate the position here advocated, we may class that of David who no sooner repented of his sin, than the Prophet said "The Lord hath *put away* thy sin." 2 Sam. xii: 13, yet we behold a train of desolating consequences which he regarded as the natural effects and punishment of his sin. Hence he says in the ninety and ninth Psalm, "Thou wast a God who forgavest them, though thou tookest vengeance of their inventions. On this text the Rev. James Challen of Philadelphia remarks, "Sin is often forgiven, and yet in some sense punished; and more especially so in relation to those acts of transgression which are characterized for their enormity and their guilt: There can be no infraction of law moral or physical, without a consequent punishment. This arises from a necessary connection between the violation of law and misery. * * * The rake, the debauche, and the intemperate may reform and be forgiven, and their former sins may never be brought up against them; but the effects of their vicious habits will be felt through life, and the dismal specters of former crimes will often haunt them, and the rank catalogue of forgotten sins will often start, as from the grave of oblivion to distress them. How often is the heart of the righteous made sad, being overwhelmed with sorrow and regret at the evil which their conduct may have inflicted upon other as well as themselves; who although they have been graciously forgiven of God yet they can never forgive themselves. Though saved themselves, yet they may see daily around them the victims of their past guilt, the sad mementoes of their former folly and wickedness."—*Millenial Harbinger.* 1854, p. 36.

Hence we perceive their is a manifest difference between the forgiveness of sin, and the removal of the penalties annexed to sin.

The common idea that all the effects of our crimes are to cease with death, and that we shall hereafter occupy the same high plane of exalted glory is contradicted by numerous scriptures, which declare that there are various degrees of glory corresponding to our actions here. The man who spends three-fourths of his life in wickedness and crime has no right to expect so exalted a position in the Spirit World, as one who has devoted his whole life to the good of "suffering humanity." There would be no equity or justice in any such mode of administration, for it would not be rewarding men according to the deeds done here in the body.

But, the Scriptures declare that such shall be the plan of judgment, and we must either give up these teachings of the scripture, or the idea of an eternal equality in the future condition. The individual who has incapacitated his soul for the highest enjoyments in life need not expect that some miraculous change will occur when he shuffles off this mortal coil, which would, at once, raise him to the lofty dignity of a Michael or a Gabriel. No mind can enjoy more than that for which it is prepared or capacitated. Nor can it be supposed that the moral, mental or social faculties of our natures will be so vastly enhanced by the mere disolution of the tabernacle in which we now reside. The mind may be somewhat improved by change of location or circumstances, but the essential elements of happiness must be in the mind itself. Where these are wanting no location would render the soul supremely blest. Hence the mind is in its ourself a heaven or a hell.

H. C. Pierce.

Nacogdoches, Tex.

For the Herald.

Reply to Bro. Gage,s Queries.

NO. 2.

4 "Is there any evidence outside of the Bible, that life has ever been restored, after death has actuly supervened?

Ans. I don't know that there is, nor do I know that this fact ought to alarm the fears of one who is willing to make the Bible the man of his counsel. Neither do I know that there is any probability of our finding any such evidence outside of the Bible, since there are no books, tracts or periodicals extant, which are characterized by scarcely the least fractional degree of spirituality with which the Bible is, (and the raising of the dead is purely a spiritual work,) until we find it in the works of such as Jesus spake of when he said, "They that believe on me, the works that I do, shall they do also, and greater works than these shall they do because I go to my Father."

5. Is it not an easy and more natural construction of the statement in regard to Christ's resurrection, to suppose that it was a spiritual body in which Christ appeared after his resurrection?"

Ans. Perhaps so to the natural mind, for "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually desorned."

6. May not the instances of bringing the dead to life, recorded in the Bible, have been merely recusitations from a condition like Coma, trance, or those diseases in which animation is suspended?"

Ans. Not always: see the case of Lazarus, concerning which Jesus said to his disciple, "Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep. Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.—Then said Jesus unto them plainly, "Lazarus *is dead.*" Then the words of Jesus in the next verse are fraught with such significance that I cannot forbear calling attention to them here, Viz;—"And I am glad for your sakes that ye might believe."

Would to God that all men could meet with such evidence as would induce in them that faith without which it is impossible to please God, and enable them to "come unto him believing that he is, and that he is a rewarder of them that diligently seek him."

"In the light of new philosophies and theologies, (suggests our Bro.) it might be interesting to hear the views of the readers, or Editor of the Herald on this subject. A. G.

Query.

In the light, ("If the light that is in thee, be darkness, how great is that darkness,") *of new philosophies and theologies,* (of which these are any number.) is not the glory and majesty of the Lord, his universal supremacy over all things visible and invisible, and the power and glory of the gospel and religion of the Lord Jesus Christ, fast being lost sight of? And in the light of the sciences (falsely so called) of the age, are we fast departing away from the God of Abraham, Isaac and Jacob, and becoming idolators of the deepest die? And in following after the things of the flesh, are sold under sin and carnality, and have become such as Paul speaks of, when he says, "The carnal mind is enmity against God for it is not subject unto the law of God, neither indeed can be." And such as those of whom James asks, "From whence comes wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war yet ye have not, because you ask not. Ye ask and receive not, because you ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? who soever therefore will be the friend of the world, is the enemy of God?" Answer who will!

But I thank God from the depths of my soul, that the remnant that was shown to Elijah, and afterwards spoken of by Paul, as still being in existence, still exists: and that it consists of such as Paul was speaking to, when he said. "But ye are not in the flesh but in the spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." And that this remnant shall ultimately overflow in righteousness to the consumption of the whole, when shall come to pass the prophecy. "After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more than every man his neighbor, and every man his brother, saying: Know ye the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquities, and I will remember their sin no more." When *new philosophies and theologies* (including all of the present age,) will be burned up with the balance of the chaff of the age, and universal peace and righteousness reign throughout the habitable word; and God be known as, "All in all."

James B. Cone.

☞ Will the friends of Universalism all over the South, try and send us more subscribers? Work a little for your denominational paper, brethren.

☞ A. W. Webb, Delhi, N. Y. is general agent for the *Herald* in that State.

The Herald:

JOHN C. BURRUSS,

Editor and Proprietor.

S. J. McMORRIS, J. L. C. GRIFFIN,
B. F. STRAIN, D. B. CLAYTON.
T. TWIST. L. F. W. ANDREWS
CORRESPONDING EDITORS

Notasulga, DEC. 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.

A Clean Heart Invoked.

"Create in me a clean heart, O God; and renew a right spirit within me."—Ps. LI: 10.

We do *feel* that we are making advances in spiritual things—that we are *growing* in grace, and in the knowledge of our Lord and Savior Jesus Christ? Do we *love* the Savior and his cause as we should? Have we the satisfaction of knowing that God approves of our offering? Do we hear the whispering of the still small voice of love speaking to us in tones of tender mercy—and if so, do we heed that benign voice?

O friends, let us examine ourselves—the heart we know is "deceitful and *desperately* wicked," in so much that we scarcely ever perceive our own short comings—our own degraded condition, or the real turpitude of our actions. How oft is the *delusive* whisper heard *vibrating thro' all the caverns of the soul, that* there is not *much* sin there—or if there is, God does not take cognizance of the sin, or if he DOES, *he will not punish* us for thus *departing from* his law.

Delusive dream, "infatuated man! knowest thou not that the all-piercing eye of God is upon thee—that he knows the thoughts as they lurk in thy heart, and that he *will* not hold thee *guiltless*—and that he will most *assuredly* render to every man according to his works!" Deceive not thyself then, with the idea that thy are of *small* moment, and that thou art as good as thy neighbor! All this is fallacy! our *neighbor's* faults make not ours the less *so*—his sinful deeds make not ours *holy*! Attempt not then to justify thyself by measuring thy actions with thy neighbors! *No!* do not this, but come to *Christ*;—he is the "way the truth and the life." This is what we should all do; compare our actions with those of our Savior—if they correspond with *his*, it will be *well indeed*, and we shall mentally hear the welcome plaudit, "*well done* good and *faithful* servant, enter thou into the joy of thy Lord!" And when temptations assail us, then let us think of Jesus, and *his* victory—THEN let us remember that h was in all points tempted as we are, and yet *without sin*: So shall we come off conqueror and victor in the warfare with sin and temptation And when evil thoughts arise—when they allure to sin—O! it is then that we should pray for grace to conquer—it is then that the devoted disciple should lean upon the bosom of Jesus, as the *prattling child clings to the bosom of its mother*, when danger approaches—and in her embrace, there is *no danger*. So with us my dear friends, if we truly confide in Jesus—imbibe his Spirit, and love him with *all* our souls, in a time of danger, of temptation, we can flee to him for succor, in spirit and find sweet relief, while our constant song shall be—

"Guide me O thou great Jehovah,
Pilgrim thro' this barren land.
I am *weak* but *thou* art *mighty*.
Hold me in thy powerful hand."

Brethren and friends, I feel as tho' it is *good* for us to thus admonish one another:—that it is good to give heed to the things which we have learned, lest at any time, we should let them slip! How often is it the case that we let the cares and business of the world engross our *whole* souls, in as much that we have but little time to examine our hearts—to commune with God and his Christ. O how ungrateful! To live upon the bounties and benefactions of God, day after day, and year after year, and yet to think—so little of him, to worship him with so much *apathy* and *indifference*. Let us arouse! Let us all feel that God is our Father—that he is *love*—that we are his children—that he gives us all that we possess, or can!—Showering down upon us such love, benignity, and goodness, as he does, let us resolve ever to give him the highest seat in our affections. And then God, will *dwell* with us, yea we shall dwell in the smiles and benefactions of the Father, "for thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of an *humble* and *contrite spirit*, to revive the spirit of the humble, and to revive the spirit of the contrite ones." Thus we see by the sacred record, that God will dwell with us in spirit, if we humble ourselves, and implore his protection.

And O, let us love the Savior—the Son of God—how *great* was his love for us, when we reflect that he offered himself as a willing sacrifice for all—labored—toiled and died to *redeem all*, Oh, should we not ever remember and revere such a benefactor as this! As God, and his Son, have so much affection for us, as they will never forsake us, and will ever regard us with favor, ought we not to *resolve* with God's help to be pure in heart—to be of a *right* spirit? This, God will grant if we ask in *faith*, in the true spirit of prayer. Jesus hath said "seek and ye shall find—knock and it shall be opened—ask, and it shall be given unto you." Here then is encouragement—here is hope set before us in the Gospel. Ever let our prayer be then, like that of David's, "create in me a *clean heart* O, God, and renew a right spirit within me." And how can we possess or retain a pure heart without Christ and his word? This wicked world will never impart it to us, but on the contrary, alienates our affections from the fount of purity and bliss. In our private hours of meditation, then we should ask ourselves the question—"is my heart fixed *supremely* upon Christ—do I love his spirit—do I love his commandments? If we can answer these questions in the *affirmative*, happy are we, if in the negative, you are yet in the gall of bitterness, and in the bonds of iniquity. A *pure heart*—one that is subdued by God's love; what a treasure to possess! and how *blessed*, for says Jesus, blessed are the *pure* in heart, for they shall see God. That is, they shall *enjoy* God, see him as he is, in all his fulness—in all his *glory*; hold fellowship with Christ, and communicate with the spirts of *just* men made perfect. Then we shall *feel* and know that it is *good* to wait on the Lord—that it is good to read his word and treasure up the consoling promises contained therein, and we shall delight to speak of these things to our fellowmen—we shall feel that we wish *them* also to be blessed, to have their spirits refreshed and invigorated with divine grace, and in the language of the Psalmist we can exclaim, "*O taste, and see that the Lord is good*, blessed is the man that trusteth in thee." This will not be all, we shall delight to come up to the house of prayer and devotion to chant the love of God, and to commune with him.

With these feelings glowing warmly in our bosoms, each and every one of us can exclaim "how *amiable* are thy *tabernacles* O, Lord of hosts! I had rather be a *door keeper* in the house of the *Lord*, than to dwell in the tents of wickedness! Yes we shall *then* discern the difference between him that *serveth God*, and him that serveth him not—we shall have the pleasing satisfaction of knowing *assuredly*, that great *peace* have they that love God's law, and that nothing shall offend them. Finally, my friends, it is not enough for us to say that we *believe*—belief is indeed good, but we must *feel* and *act*, and that too in accordance with God's word. So shall we be blessed in our day and generation, and others by seeing our good works will be induced to glorify our Father in heaven! They will take knowledge of us that we have *been* with Jesus, if we

"Let our lives and deeds express,
The holy doctrine we profess."

May God help all to strive after *clean hearts* and *right spirits*. Amen.

Opposition in Cuthbert Ga.

A late number of the *Cuthbert Appeal*, after publishing a notice at the request of Judge W. Coleman, that Bro. McMorris would preach in C. on the 3rd Sunday in Nov. (which he failed to do,) manifests much sectarian arrogance, ignorance and bigotry in his tirade against Universalism, a doctrine, of which, he has the most erroneous conceptions. The *Appeal* is professedly, a *secular paper*, and yet its editor can so far violate his duty as to do gross violence to all *secular, editorial rule* as to put forth his imbecile opposition to a respectable and growing denomination of Christians. He can speak of Universalism as "infidelity," "and other dogmas of man's inventions as attractive to human nature in its inborn depravity:" as "being founded upon garbled, or isolated passages of Scripture, or else based upon an utter denial of their authenticity." All this, and more, in a like spirit, the editor of the *Appeal* gives his readers: he no doubt thinks it his duty to inform his subscribers, what they should, or should not believe in religious matters. We hope the Universalists of south-western Ga. will make a note of this, and govern themselves accordingly.

The arrogance and intolerance of this editor called forth a reply from Judge Coleman, which also caused an article to appear, signed "Pastor," which is entirely devoid of anything like sound argument, catering, as it does, to the prejudices and superstitions of the masses. If this man were infallible, he could not manifest greater arrogance and presumption, for he takes for granted (without proof) that *he is right*, and that Universalism is an error!

This is precisely the spirit that kindled the fires of persecution in past ages for an honest difference of opinion.

This "pastor," who is so much afraid for the people to hear anything contrary to his belief, quotes the language of Paul in Gal. i: 8-9. "But though we or an angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed."

This "Pastor" very self-complacently concludes that *endless misery* is the gospel spoken of. We deny it, and challenge him to the proof.

The language quoted, is from Paul, who though a preacher for about *thirty years*, never threatened his hearers with endless torment. Never! And yet he said he had not shunned to declare the whole counsel of God.

We hope soon to visit Cuthbert, and deliver a series of sermons in illustration and defense of Universalism. If any thing like a fair and manly discussion could be had, we would be much pleased, but we have challenged the "bullies of eternal pain," so often without provoking discussion. that we have but little hopes of their entering the arena of theological discussion. *Nous verrons.*

P. S. Since the above was written we learn from the *Appeal*, that "Pastor" has signified his willingness to hold a fair discussion.

PERSONAL.—Rev. Mr. Burruss Editor of the "Universalist Herald," has paid us a visit. Mr. B. is extensively known, and we are pleased to say that he deserves commendation in many points of view. Although, we may object to his doctrines of the Universal Salvation of the world—yet we cannot say otherwise, than that he is, in every way a gentleman. Orthodoxy need not fear to contrast its truth with his "new-fangled" Heterodoxy. Let truth and error openly combat with each other, no one need not fear the result.

The above is from the Troy *Messenger*, and is understood to be from the pen of Rev. A. N Worthy, State Senator, who attended our meetings in Troy, and with whom we had a pleasant interview. As the Rev. gentleman thinks "Orthodoxy" (self-styled,) "need not fear to have its truths contrasted" with our views, we hope our *worthy* brother will at once accept the *challenge* which we gave at our last meeting in Troy, while he was present. His friends expect this of him. We see not how he can honorably decline.

☞ Several new advertisements shall appear in our next.

☞ We would be glad to see our ministers interest themselves in extending the "Herald." They might help us much, in this way, if they would take the matter in hand. Many laymen have done nobly for us.

☞ Jas. Goode, a Teacher, late of Sandersville Ga. has gone off without settling his bill. He owes us $4. which if he is honest, he will pay.

Doctrine Of The Trinity.

A subscriber in Texas, wishes us to give our views on this subject. Trinitarians affirm, that the Father, Son and Holy Ghost, are equally God, and that these three after all, make but one God. As Universalists, we hold that the Father—the great Progenitor of all intelligence, is alone God.

We would not detract one iota of glory from the Blessed Savior, but he never claimed to be the Father. The Son, we all know cannot be the Father of himself. The Holy Ghost, which means Holy Spirit, is not a separate and distinct being from the Father, but is an *emanation* from him. We all now proceed in brief, to give some reasons (which we find in an exchange,) why Christ cannot be God.

1. "Jesus was born." Matt. 2; 1. Could the Eternal God be born? 2. "Jesus increased in wisdom and stature." Luke 2: 52. God being already infinite, cannot increase in any attribute of his nature. 3. "Jesus, therefore, being wearied with his journey, sat thus on the well." John 4: 6. The all-powerful God could not be weary 4. "He was asleep." Matt. 8. 24. Can this be the great God, who never slumbereth nor sleepeth? 5. "He was tempted." Mark 1. 13. "God cannot be tempted with evil, neither tempteth he any man." Peter 1: 13. 6. "My soul is exceedingly sorrowful." Matt 26: 38. The ever blessed God can not be in an agony. Luke 25: 44. 7. Jesus speaks of his flesh and blood. John 6; 55. But "God is a spirit." John 4: 24. 8. "Jesus wept." John 11: 35. But an Omnipotent being can shed no tears; for tears measure the distance between our wants and our abilities. 6. "He hungered." Matt. 21: 18. But the world is God's, and the fullness thereof. Ps. 50: 12. 10. "Jesus saith, I thirst." John 19: 28. Pain and thirst are incidental to a finite, but not to an infinite being. 11. Jesus "was made perfect through sufferings." Hebrews 2: 10. But our Heavenly Father is a being of unchangeable perfections from all eternity. 12 "The Son of man had not where to lay his head." Matt. 8: 20 But to the Creator belong all worlds and all beings. 13. "Jesus gave up the ghost." Mark. 15: 37. But with the everliving God there is no beginning of days, nor end of years. 14. Jesus was laid "in the tomb." Matt. 27: 60. But God containeth all things and is contained in nothing.

Return of The Editor.

The editor has returned from his tour to South Ala. and Fla., and will give all due attention to correspondents as fast as possible.

One thing is certain, Universalism is showing signs of increasing vigor, in many portions of the South, and if all lovers of our cause, will resolve to persevere, great things may be accomplished for the advancement of truth.

☞ Send us new, cash subscribers—even one at a time, will greatly help.

Bro Andrews

A late letter from this Bro. states that he expects to be at Lacy, Drew Co. Ark. on the 2d Sunday in Dec. and at Falcon, Columbia Co. on the 4th Sunday in the same month.

He informs us that the "Two Opinions" will be ready about the 15th inst. We commend Bro. A. to the friends among whom he may labor, and trust they will suitably sustain him.

Cold Feet—A Remedy.

A remedy for cold feet, may be obtained by wearing the Voltaic Armor Soles. They are to be worn on the inside of the shoe. For sale at this office, and sent by mail for $1. They are on scientific principles, having thin plates of copper and zinc attached to them.

☞ Sister Julia E. Outlaw, writes us that the Sunday school she organized last July, in Duplin Co. N. C. is getting on finely. A Baptist minister has delivered two addresses before it. Cannot other friends in the South, imitate the example of sister O. and establish Universalist Sunday schools? Let the effort be made.

☞ Mr. E. F. Cox, is general agent for the *Herald*, in Lenoir Co. N. C.

☞ The editor lately held a three days' meeting in the Universalist church in Walton Co. Fla. and had an accession of ten members to the church.

For the Herald.

Letter From Bro. Andrews.

Alford's Chapel, Nov. 20th, 1869.

Dear Bro. Burruss:—I am thus far on my way to Mississippi and Arkansas, and beg permission to give you some "jottings down," of my ministry, since my last communication. From your village, I traveled with you, as far as Columbus, where our ways diverged—you proceeding to Macon and I returning to Ala. via. Mobile and Girard Rail Road, to Linwood, the nearest station to Troy, Pike Co. Ala., from which place I reached Troy, by Hack, about 12 o'clock, midnight.

At Troy, I found a few active friends who received me courteously and heartily, and ministered to my wants, in a manner very satisfactorily. To my good friend W. R. Rice and lady, I feel myself greatly indebted, for many favors, especially for their kind ministrations to me, in my severe indisposition, from cold and cough, while in that place. Indeed without such aid, I would not have been able to have been heard, from hoarseness, in my public speakings, at that place. As it was, It labored much more than usual, through a series of four discourses, commencing on Thursday night before the 5th Sunday in October, and closing up on Sunday noon. I delivered four doctrinal discourses, and although the weather was inclement, my audiences increased, from the first to the last, and seemed much interested in the subject matter presented, in much feebleness, on my part. The friends in Troy desire me to preach for them monthly, the ensuing year, which I may do, if circumstances otherwise are favorable. They may rest assured, that my heart is with them, and I will not be slow to accede to their wishes, should it be compatible with other obligations of missionary life.

On leaving Troy, not being able to procure a conveyance to Abbeville, Henry Co. Ala. I proceeded homeward and thence to Cairo, Thomas Co. Ga., where I preached on the 1st Sunday of November, to a good congregation, in point of numbers. There are a number of Universalists in that neighborhood of the first respectability, who wish to have regular monthly preaching next year, for which, they are able and willing to pay, liberally. A society and church can easily be organized in that vicinity, and with such leaders as Bros. Tyus and Hinson, with the blessing of God, it is bound to prosper. To these brethren and Bro. Carr, I am much indebted for substantial favors. Let Bro. C. heed the advice I gave him, and prepare for the work of an Evangelist. He should not "hide his light under a bushel," nor let his modesty prevent the proper exercise of the excellent ability which God has given him.

From Cairo to Camilla, I was conveyed in a buggy by Bro. Tyus and thence to Newton, Baker Co. by a friend who happened to be returning to the latter place, on the same day. At Newton, I tarried over till Wednesday, to fill an appointment, which I had made, on going down, and preached twice to a small crowd. Out some six or eight miles West of Newton, there are several friends, among whom, I may mention Bros. Clement Gore, and Atkinson, who desire to have regular preaching; and Bro. Kendrick is the man they ask for, and I hope will obtain. Bro. K. is also wanted to preach the funeral of a Bro. Parker, late of Thomas Co. sometime in December. He should write to Mrs. P. Thomasville, when he can go down, allowing her time to make the necessary arrangements, and to give due notice. The widow is not a believer in our faith, but in respect to her deceased husband she cheerfully accedes to his wish, when living, that a Universalist minister should preach his Funeral Discourse. May she be blessed abundantly, for her compliance with the desire of the departed.

The missionary who supplies the counties named, should have his own conveyance, and not be subject to the sometimes exhorbitant charges of Rail Roads and livery stables, which consume one half to three fourths of the scanty earnings of the itinerant. On the 2nd Sabbath of this month. I repaired to Dooly County and preached in Gum Creek neighborhood to a large congregation, for that vicinity. Bro F. K. Lewis was present, and assisted in the services. The brethren there, talk strongly of building a new church the coming Spring, and being applicants for the next session of the Georgia State Convention of Universalists. They are abundantly able to build a good church edifice, and ought by all means to do it. And why not? In a few years, they will have to go hence and leave their wealth to heirs. Why not spend some of it for their own satisfaction, and that of their children, in this present life. Riches sometimes "take to themselves wings and flee away," while a prudent investment in a church building, may be worth vastly more and endure for years. Brethren, pray consider well your duty and act accordingly.

I have an appointment for this evening and tomorrow, at Alford's Chapel, near by. Thence to Brook's Mills on Monday, and Troup Factory on Tuesday. Thence to Meridian and the West.

Fraternally yours,
L. F. W. A.

An Appeal To Universalists.

I would like to call this a *strong* appeal, but it might appear like vanity and presumption in me to call it such, and therefore I will not, and yet the reader may rest assured that I will make it as strong as I possibly can, for I greatly desire for it to be a strong appeal, yea a moving appeal, one which will appeal, to and move the hearts of those who may read it, and cause their fingers to move to support the cause of God's impartial grace, which is still near and dear to my heart, and has been for to these many years—Yea for forty years. I have borne aloft the banner of Truth as best I could, until now, when three terrible calamities are down upon me at once, to prevent me from accomplishing anything more, I fear in the good work, viz—old age, poverty, and affliction—The last mentioned, is the most terrible of all, for although the frosts of seventy Winters are upon my head, my strength has not failed me in preaching. and though overtaken by poverty, even this does not prevent me from going forth to proclaim the glad tidings contained in the glorious gospel of Christ, but the affliction to which I allude, is a cancer, the most terrible, because the most fatal and painful of all diseases; and hence as it is constantly gaining on me, I have too much reason to apprehend that the time will soon come when I can no longer go forth to raise my feeble voice, in defence of the doctrine I so much love, and for the promotion of which I have devoted the best energies of my life. But if I can do no more myself, I am only more anxious that the cause which is so near and dear to my heart, should be seen moving forward with majestic pace.

We are now on the verge of the hundreth year of the history of Universalism in America. Next year, (1870) is our centenary. It becomes us all then to be up and doing, pastor and people. Do not let the pastor wait for the people to be moving in the good cause, but let him go forth and stir up the people. And do not let the people wait for the pastor, but let them arouse themselves to the importance of the occasion, and let them exert themselves to the utmost for the spread of Truth. Let them assemble themselves together and talk over the matter. Let them read sermons Let them send for preachers and papers. We have but one paper in all the sunny regions of the South. Let them liberally patronize that, for it needs support, in order that it may make its pleasant visits to us more frequently, and in a handsomer dress. Let us have a paper of which we all may be proud, and if we do not, it will be our own fault, for the publisher no doubt will make it all that he will feel warranted in doing. And let men be encouraged to enter upon the work of the ministry, for the harvest is plenteous, while the laborers are few. Alas! my heart is pained, while I think of it. how very few they are in number in the South. In the whole state of Alabama, for instance, there is virtually but one,—the editor of the *Herald*, for I hardly dare count myself as one, being about used up with age and affliction. In Georgia, there are some five or six, and in South Carolina, one; in Tenn. one, and in Texas, very few. But let us brethren, what few there are of us, be doing our best, and God will smile upon our efforts—Wonders have been accomplished towards the spread of Universalism, during the past hundred years, but as Napolean once said to his generals, "Let us count nothing done, while so much remains to be done." S. J. McMORRIS.

☞ A. A. Elinwood, is general agent for the *Herald* in Fla;

LOCAL ITEMS.

...—Nov. 22nd, of diptheria, ... illness of a night and day, ...amp, aged fourteen months, ...er of Fannie A. and John C. ...e.

...ing the absence of the father ...th Ala. and Fla., the destroyer ...and snatched this precious inno... ...om our household band. Only ...who have been called to pass ...ch such an ordeal of bereave... ...can imagine the sorrow that ...s over the parental heart under ...a stroke of divine Providence, ..."aching void" thus caused, is ...d painful. To think how the ...e innocent suffered—her helpless... ...and inability to inform us of her ...s—her confiding look, and earn... ...tenderness, and that no relief ...d be given—all these sad reflec... ...e deepen the gloom that shrouds ...bereaved heart!

...When the physician was called in, ...he approached the little sufferer, ...pposing he was her father,) she ...ped the short, but tender words ..."*Pa, pa*"

Dear, departed child—we miss thy ...attling voice—thy cheerful face—...y laughing, expressive eyes, and ...e patter of thy tiny feet that had ...ever strayed!

But this little connubial flower that ...loomed in our domestic garden, has ...een transplanted by our heavenly ...Father, and now blooms in heaven! ...Stain of this flower with sorrow's tear.

Nought but the blighted leaf is here; ...Was taken from its earthly stem, ...To deck the Savior's diadem."

DIED.—In Notasulga, Nov. 10th, after a short illness, Mr. Albert E. Sinclair, aged about fifty-five years. Many years ago, Mr. S. resided in this place, from which he removed to Tuskegee: About a year ago, he removed back, where he made his home until his death. He leaves many friends to deplore his death. His widow has given up her school here, and returned to Tuskegee.

☞ We learn that Chess Moss lately had a leg badly crushed by the falling of a heavy peice of bridge timber near Wood's mill.

☞ A mule belonging to S. H. Toney, lately became frightened, while crossing the bridge at Wood's mill—backed off, and was killed.

☞ Billy King has taken possession of the Notasulga Hall, and is prepared to feed the hungry in a sumptuous manner.

HO! FOR TEXAS.—The tide of emigration for Texas, from this region, is considerable. Among those that have gone, or are getting ready to go, may be named Rev Edwin Zachary, Ab Zachary, Jno. Tramell, B. F. Blount, Saml. Henderson, Gus Hodges, Rev. Chas. Stanton and others.

☞ We learn that Mr. David Simpson of Texas, well known in this place, is expected here about the middle of this month.

☞ We learn that the Hon Ralph McMullen, is about to become a citizen of our town.

☞ We understand that Rev. Jos. Norton and Ben Atkins have purchased Cook's mill.

Mrs. Crowder, is said to be still, quite sick of typhoid fever.

MARRIED.—Recently near this place, by Rev. Jos. Norton, Mr. Americus Atkins, to Miss Sue Patterson, of Macon Co.

Also, Mr. Jas. Bently, to Miss Mollie Ellington.

The matrimonial market seems to be active, with an upward tendency

Pay Up.

We would esteem it as quite a favor, if such of our subscribers as are owing for the paper, would send on their dues without delay. The amounts are small, but we rely upon them to keep up the paper. Such as have already paid, have our thanks.

Notice.

Subscribers to the "Two Opinions" are hereby informed that the work is now in *Press*, and will be issued and ready for delivery by the first of January, 1870. The delay has been unavoidable. The "Correspondence" intended to be published, in the work, has been issued in pamhlet form and sent to all subscribers to the "Two Opinions" and will be sent to all *new* subscribers free of Extra charge.

During the absence of the undersigned *cash* subscriptions of Clubs or for single copies will be received at the office of the *Herald*, Notasulga, and duly registered. As the first edition will be limited to the actual subscription, those who wish the work, will do well to apply soon.

L. F. W. ANDREWS.

LOCAL ITEMS.

DIED.—Nov. 22nd, of diptheria, after an illness of a night and day, little Dump[illegible] months, daughter [illegible] John C. Barrus.

Dur[illegible] in South [illegible] Fe[illegible], the destroyer came and snatched this precious innocent from our household band. Only those who have been called to pass through such an ordeal of bereavement, can imagine the sorrow that broods over the parental heart under such a stroke of divine Providence. The "aching void" thus caused, is indeed painful. To think how the sweet innocent suffered—her helplessness and inability to inform us of her wants—her confiding look, and earnest tenderness, and that no relief could be given—all these sad reflections deepen the gloom that shrouds the bereaved heart!

When the physician was called in, as he approached the little sufferer, (supposing he was her father,) she lisped the short, but tender words "*Pa, pa.*"

Dear, departed child—we miss thy prattling voice—thy cheerful face—thy laughing, expressive eyes, and the patter of thy tiny feet that had never strayed!

But this little connubial flower that bloomed in our domestic garden, has been transplanted by our heavenly Father, and now blooms in heaven!

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

DIED.—In Notasulga, Nov. 10th, after a short illness, Mr. Albert E. Sinclair, aged about fifty-five years. Many years ago, Mr. S. resided in this place, from which he removed to Tuskegee. About a year ago, he removed back, where he made his home until his death. He leaves many friends to deplore his death. His widow has given up her school here, and returned to Tuskegee.

☞ We learn that Chess Moss lately had a leg badly crushed by the falling of a heavy peice of bridge timber near Wood's mill.

☞ A mule belonging to S. H. Toney, lately became frightened, while crossing the bridge at Wood's mill—backed off, and was killed.

☞ Billy King has taken possession of the Notasulga *Hall*, and is prepared to feed the hungry in a sumptuous manner.

HO! FOR TEXAS.—The tide of emigration for Texas, from this region, is considerable. Among those that have gone, or are getting ready to go, may be named Rev. Edwin Zachary, Ab Zachary, Jno. Tramell, B. F. Blount, Saml. Henderson, Gus Hodges, Rev. Chas. Stanton and others.

☞ We learn that Mr. David Simpson of Texas, well known in this place, is expected here about the middle of this month.

☞ We learn that the Hon Ralph McMullen, is about to become a citizen of our town.

☞ We understand that Rev. Jos. Norton and Ben Atkins have purchased Cook's mill.

Mrs. Crowder, is said to be still, quite sick of typhoid fever.

MARRIED.—Recently near this place, by Rev. Jos. Norton, Mr. Americus Atkins, to Miss Sue Patterson, of Macon Co.

Also, Mr. Jas. Bently, to Miss Mollie Ellington.

The matrimonial market seems to be active, with an upward tendency

Pay Up.

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L. F. W. ANDREWS.

☞ A. A. Elinwood, is agent for the *Herald* in Fla;

For the Herald.

A Cotton Missionary Fund.

Bro. Burrass. The suggestion has been made to me, and I think it a capital one, for the wealthy men of the Universalist Denomination, South, to "show their faith by their works," in the following manner: Let a cotton memorial fund Subscription be started for the purposes of the Conference year of our Order—each man to subscribe one or more bales of cotton of the crop of 1870, as a donation to the cause of mission: proceeds to be disbursed by the Executive committee of each State Convention, strictly, for denominational purposes! How many men and women are there in Georgia who can easily do this and not feel it! How many could set apart one acre as "God's acre" for cultivation in cotton, as a "brag patch," and devote proceeds to the cause of missions of "glad tidings to all people!" We do not know how many—but of this we are assured, that such a subscription, in good faith, would be very apt to increase the whole crop of the planter, many fold. If a bale of cotton is too much for one man to give, let five men unite in giving a bale and send up subscriptions, to Rev. M. B. Pickett, Plains of Dura, Ga., who is Treasurer of the Georgia State Convention and who is a reliable man.

L. F. W. A.

Porous Plasters.

These plasters are of great benefit. We have worn them, and can therefore confidently recommend them Attention is called to advertisement in another column. For sale at the *Herald* office, and sent any where by mail, for 40cts.

Mrs. Partington, in illustration of the proverb, "a soft answer turneth away wrath," says that "it is better to speak paragorically of a person than to be all the time flinging epithets at him."

Receipts

For Cash received for this paper since our last issue

		$	Paid to	Vol	No
Wm Perry	La.	0.25	3	21	
J S Hubbard	Ala.	2	4	8	
Saml Thomeon	"	2	4	10	
S Holbrook	"	1	3	22	
St. phen Cawthorn	"	3.50	6	8	
H F.ast	"	10	8	19	
Jno C Jolly	"	4	5	19	
Dr W J Lee	"	1	4	6	
H B Hill	"	2	4	19	
Dr C W Hilliard	"	1	4	6	
W C Anderson	"	0 50	4	1	
J W Williams	"	2	4	19	
Dr J B Coleman	"	4.25	3	3	
W C Powell	"	2	4	4	
J W Patterson	"	1	4	6	
J W Williams	"	2	4	19	
J D Hodge	"	2	3	19	
Dr G W Delbridge	"	3	4	12	
Mrs J P Williams	"	2			
for E D Williams	"		4	5	
A McCord	"	2			
for W H Whatley	"		3	9	
Levi Sides	"	2			
for J A Jones	"		4	19	
E Cox	"	2	4	1	
Wm Cawthon Sr.	Fla.	2	4	1	
M A Cawthon	"	2	4	19	
J M Williams	"	2	4	19	
J R Green	"	2	4	19	
Mrs M A Feaster	"	5	4	20	
and photograph					
J B McCann	N. C.	2	4	8	
Saml A Brown	"	2	4	19	
Mrs Julia E Outlaw	"	6.65			
for A J Hardy	"		4	19	
Books and photograph.					
E F C x	"	3			
for W B Bacton	"		5	1	
Jno R Wallace	"	2	4	4	
C B Webb	N. Y.	0.50	4	1	
E P Whitman	"	4.50	advr.		
A B Webb	"	0.50			
for new type					
Rob Cloud	Ill.	2 50	3	19	
Albert Cloud	"	2 50	3	19	
W T Bussey	Ga.	2	4	19	
Dr A A Bell	"	1	3	10	
Clement Gore	"	7	5	12	
W P Tat'e	Tex.	5	4	6	
Dr J L C Griffi.	Va.	4.35			
for Miss S A Rootes	"		4	10	
1 Cop Two Opinions, and photograph of Shehane & Burruss.					
Miranda Wall	"	3	4	16	
gives $1 for new type.					
Rev J L C Griffin	"	2			
for Miss Sidney Fergason			4	19	

APPOINTMENTS.

Bro. James C. Kendrick will preach at Wadd's Academy, Webster Co. on the 4th Sunday of every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Cowets Co. Ga.

Photographs By Mail.

The subscriber has on hand, a few beautifully executed photographs of the editor of the *Universalist Herald*, which he will send any where by mail for fifty cents. The many friends of Rev. J. C. Burruss, will we doubt not, desire to supply themselves with one of these life-like pictures.

Address B. H. TONEY,
Notasulga, Ala.

Hillcock's Porous Plasters.
RESTORATION WONDERFUL.
AFTER A HEAVY LUMBER WAGON HAD RUN OVER THE BACK.

Scio, Washtenaw co. Michigan. April 18th, 1860.

MESSRS. THOS. ALLCOCK & Co.: Inclosed I send you an order for your excellent Porous Plasters. They have done me a great deal of good. Two years ago, on the 19th of March, I was run over by a lumber wagon, which injured my back severely, and broke off one of my spinous processes (the lowest joint of the back bone) and ruptured the ligaments between four of the others. A bump of about an inch and a half was all the external evidence of the injury, but the pain was far greater than dying every day would be. I applied to the best physicians of New York, Wisconsin, and Michigan, who failed to relieve me, though, in justice to them, I must say some of their prescriptions I did not follow. I gave up all hope of permanent relief from pain, when I happened to read your advertisment, which I had seen before, but had paid no attention to it, but concluded to send for a dollar's worth, and at least make a trial of them. This was several months ago. The first plaster did me good. I then sent for half a yard, and put it on my back reaching from hip bone to hip bone. I have worn it five or six weeks, and feel nearly as well as ever. I think nothing but Allcock's Porous has done me any good, and if it is not that, then I am getting well of an injury from which the best surgeons and physicians told me, "you have a chance to live and you have a chance to die." I shall keep on sticking to the plasters, if they will stick to me; and, judging from those already tried, I think they will. I am yours truly,

T. S. SEYMOUR.

For sale in Notasulga by J. C. Burruss. Sent by mail any where for 50cts.

AN ELECTRICIAN.—who has great experience of their effects in *local rheumatism*, in *tic doulourenz*, and deep-seated nervous and other pains, and in affections of the kidneys, etc., etc., attributes all their sedative, stimulative, and pain-relieving effects to their *electric* qualities. He asserts they restore the healthy electric condition (equilibrium) of the part, and *that* being restored, pain and morbid action cease. He was amazed at the great number of beneficial indications produced by one of these plasters. He affirms that *headache* is cured by one worn just below the breast-bone; that one placed over the navel will cure hysterics, as well as dysentery, and affections of the bowels. Even *chronic costiveness* he found to be greatly relieved by wearing one over the bowels.

Hartford, Conn. Nov. 11th, 1864.

Messrs. Thos. Allcock & Co.—Please send, with dispatch, twelve dozen Allcock's Porous Plasters. Our daily experience confirms their very superior excellence. At this moment of writing, a man applies for one, who, by entanglement in the shaft of machinery, had both his legs broken, spine severely injured, and was for nearly a year entirely helpless. This man found relief very soon by the application of a plaster to his spine. He was soon enabled to work, and now he labors as well as ever. He would cheerfully pay $5 for a single plaster, if they could not be had at a lower rate. I am surprised that surgeons do not make the use of these perforated plasters, to the exclusion of all others, as their flexibility and adhesiveness are greatly in advance of all other plasters with which I am acquainted; while the perforations peculiar to them rendered them greatly superior to all others for ordinary surgical uses. Knowing the plasters to be so useful, I have no scruples that my sentiments should be known.

J. W. JOHNSON, M. D.

For sale in Notasulga by J. C. Burruss. Sent by mail for 40cts.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time, or for the spare moments. Business new, light and profitable. Persons of either sex easily earn from 50c. to $5 per evening, and a proportional sum, by devoting their whole time to the business. Boys and girls earn as much as men. That all who see this notice, may send their address, and test the business, we make this unparalleled offer: To such as are not well satisfied, we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of *The People's Literary Companion*—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address

E. C. ALLEN & CO.,
AUGUSTA, MAINE.

nov. 1. 3ms.

☞ Persons who wish to subscribe to the *Herald* for six months can do so, by remitting $1.

HENRY WARD
BEECHER'S
SERMONS IN
PLYMOUTH PULPIT.

Are being read by people of *every class and denomination* all over this country and Europe. They are full of vital, beautiful religious thought and feeling.—*Plymouth Pulpit* is published weekly, and contains Mr. Beecher's Sermons and Prayers, in form *suitable for publication or binding*. For sale by all Newsdealers. Price 10c. Yearly subscriptions received by the publishers, $8, giving two handsome volumes of over 400 pages each. Half-yearly $1.75. A new and superb Steel Portrait of Mr. Beecher presented to all yearly subscribers. *Extraordinary offer.* Plymouth Pulpit (1), and The Christian Union ($2 50), an Unsectarian, Independent, Weekly Journal of Christianity—with Lecture Room Talks, and Editorial Articles, of Mr Beecher, sent to one address for 52 week for FOUR DOLLARS, *Special* inducements to canvassers and those getting up clubs. Specimen copies postage free for 8c. J. B. FORD & CO., Publishers, 39 Park Row, *N. Y.* nov.15-2ts.

$15 GOOD AS GOLD. $20

Buy the only Genuine Improved

OROIDE GOLD WATCHES.

MANUFACTURED BY THE
OROIDE WATCH CO.

They are all the best make, Hunting Cases, finely chased *look and wear like fine gold*, and are equal in appearance to the best gold watches usually costing $150. *Full Jeweled Levers*, Gent's and Ladies' sizes, at $15 each.

OUR DOUBLE EXTRA REFINED Solid Oroide Gold Hunting Cases. Full Jeweled Levers *are equal to $2 0 Gold Watches*; Regulated and *Guaranteed to keep correct time, and wear and not tarnish, with Extra Fine Cases*, at $20 each.

No money required in advance. We send by Express anywhere within the United States, payable to agent on delivery, with the privilege to open and examine before paid for, and if not satisfactory returned, by paying the Express charges. *Goods will be sent by mail* as Registered Packedge, *prepaid* by sending cash in advance.

AN AGENT SENDING FOR SIX WATCHES GETS AN EXTRA WATCH FREE, MAKING SEVEN $15 WATCHES FOR $90, OR SEVEN $20 WATCHES FOR $120.

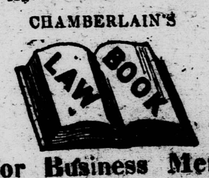
ALSO ELEGANT OROIDE GOLD CHAINS, of latest and most costly styles, for Ladies and Gentlemen, from 10 to 40 inches long, at $2. $4. $6. $8 each, sent with watches at lowest wholesale prices. State kind and size of watch required, and to avoid bogus concerns order only from

THE OROIDE WATCH CO.,
148 FULTON STREET, NEW YORK
nov.15tf.

AGENTS WANTED. AGENTS WANTED, $75 to $200 per month male and female, to sell the celebrated and original Common Sense Family Sewing Machine. improved and perfected; it will hem, fell, stitch, tuck, bind braid and embroider, in a most superior manner Price only $15. For simplicity and durability, it has no rival. Do not buy from any parties selling machines under the same as ours, unless having a Certificate of Agency signed by us, as they are worthless Cast Iron *Machines*.

For Circulars and Terms, apply or address, H. CRAWFORD & CO.
413 Chestnut Street, Phildel'a, Pa.
nov.15.3mos.

Agents Wanted to sell
CHAMBERLAIN'S



For Business Men!

INVALUABLE TO

Every Merchant, Every Mechanic. Every Manufacturer. Every Farmer, Every Business Man, and Every Young Man.

Worth ten times its price. Agents are having great success. For circulars and full information, address

O. D. CASE & CO.
Publishers, Hartford, Ct.
nov.15-4ts.

JOY, COE & CO.

PUBLISHERS' AGENTS,

TRIBUNE BUIDINGS, NEW YORK
144 SOUTH SIXTH STREET,
PHILADELPHIA.

Are authorized to contract for advertising in our papers.
nov.15tf.

☞ Subscibers will please notify us when they remove from one office another, that the *Herald* may be directed accordingly.

WATERS'
NEW SCALE PIANOS
With Iron Frame, Overstrung Bass and Agraffe Bridge.
Melodeons and Cabinet Organs.

The best manufactured!
Warranted for six Years.

Pianos, Melodeons and Organs of six first class makers, at greatly reduced prices for Cash. New 7 octave Pianos for $275 and upward; new cabinet organs for $50 and upward. Second-hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials.

The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

HORACE WATERS, Esq.—Dear Sir:—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15-tf.

UNIVERSITY OF NASHVILLE—MEDICAL DEPARTMENT.

THE TWENTIETH COURSE OF LECTURES will commence on the FIRST DAY OF NOVEMBER next. The Preliminary Course commences on the FIRST MONDAY IN OCTOBER.

Theory and Practice—WILLIAM K. BOWLING, M. D.

Obstetrics—CHARLES K. WILSTON, M. D.

Chemistry—J. BERRIEN LINDSLEY, M. D.

Surgery—WILLIAM T. BRIGGS, M. D.

Institutes—THOMAS L. MADDI, M. D.

Clinical Medicine—WILLIAM N. NICHOL, M. D.

Materia Medica—JOHN H. CALLENDER, M. D.

Anatomy—THOMAS B. BUCHANAN, M. D.

Surgical Anatomy—Van S. LINDSLEY, M. D.

Demonstrator—HENRY M. COMPTON, M. D.

FEES.—The American Medical Association at the meeting in May last at New Orleans, passed a resolution, that no school charging less than $120. (while it favored by a large majority $140.) should be represented in that body, nor should graduates of such schools be recognised—therefore the tickets for the full course of lectures is $140; Matriculating $5; Dissecting $10; Graduating $5.

For additional information apply to J. BERRIEN LINDSLEY,
Aug 15. Dean of the faculty.

Henry Ward Beecher's Sermons
"PLYMOUTH PULPIT."

The only authentic Reports, issued weekly, in neat pamphlet form, on good paper, suitable for Binding, containing Sermon and Prayer.

Price 8 cents; $3.50 per year; $1.75 per half year; free copies served for five full-paid subscriptions. Subscriptions received by the publishers. The Trade supplied by the American News Company.

Extra number, containing the THANKSGIVING SERMON.—Price 10 cents. Free to all regular subscribers.

CONANT'S PATENT BINDERS mailed free on receipt of 50 cts.

J. B. FORD & CO.,
164 Nassau Street, Printing-House Square, N. Y.
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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 descriptive circular.

Sold by all respectable Druggists and shoe Dealers throughout the United States and Canadas.

Agents Wanted.

VOLTAIC ARMOR ASSOCIATION,
PROPRIETORS.
martf. 130 Tremont Street, Boston

For sale by J C. Burruss, Notasulga, Ala., Sent any where for $1.

S. OPPENHIMER,

Corner of Market and Perry Streets, Montgomery, Ala. Keeps a general assortment of

CHOICE FUNITURE,

Of every variety of style. Also SHUCK AND COMPOSITION MATTRESSES with spring bottoms, Pillows, Curtains, Window Shades, Trimmings, Picture Frames, Mirrors &c.

Of every variety and price. Call and examine my stock, as I sell at such

LOW FIGURES,

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.

jn15 6m.

Comfort and Economy Combined

BY STOPPING AT THE
CENTRAL HOTEL.
(Shiver house.)

Plain Street, COLUMBIA, S. C.,

WHERE the FARE is as GOOD — at any house in the city, at $2,00 for the first day, and $1,00 for every day after the first. ONE TRIAL is all the need ed to prove the truth of the fo

D. S. DEATON.

aug1.-tf.

Carriage and Buggy



ESTABLISHMENT.

Wm. M. Robinson, at his old stand in Notasulga, is still prepared to make and repair all kinds of vehicles, from a wheelbarrow, up to a most finished phaeton; and at prices to suit the times. Trimming painting varnishing &c. done in the neatest style of the art. Thankful for the liberal paid patronage heretofore extended to him he solicits a continuance of the same.

aug1tf.

Houston Telegraph.

Published weekly at Houston Texas at $3 per annum. It is a large well-filled paper, and contains the latest telegraphic dispatches; with the general news of the day.

Wm. G. Webb, Editor and proprietor. tf.

Clayton & Sledge's Debate.

This debate was held in Miss., between Rev. D. B. Clayton, Universalist, and Rev. J. J. Sledge, Baptist Universalism as usual, shows invincible strength. Sent anywhere by mail, for $1. Address D. B. Clayton, Columbia, S. C.

THE CONSTITUTION.

PUBLISHED in Atlanta, Ga.
A. W. Hemphill, & co.
TERMS.—WEEKLY per annum $3.
DAILY. " " 10.

This is a *live*, first class paper, and contains the latest dispatches, and all the general news of the day. As an advertising medium, it has few rivals. Patronage solicited.

For the Herald.

Universalist Hymn, No. 2.

The Loved Ones Afar.

(Us M. or "Morality," "Sacred Harp," P. 186.)

By Henry A. Carr.

When daylight is ending
O'er valley and hill,
And bird-songs are pealing
By fountain and rill,
Then, Almighty Father,
Wherever they are,
O! be thou a tower
To loved ones afar.

When twilight has faded
Away in the west—
When night has invaded,
O! sweet be their rest!
Almighty Jehovah,
While shineth a star,
O! guard and watch over
Our loved ones afar.

Wherever they're roaming
In mountain or glade,
Where flowers are blooming
In sunshine or shade;
O! be thou as ever,
A bright shining star,
To guide and deliver
The loved ones afar.

Wherever we wander,
Sweet visions will come,
Whenever we ponder
Of loved ones who roam!
In May or December,
When kneeling in prayer,
O! may we remember
The loved ones afar.

An Affectionate Spirit.

We sometimes meet with men who seem to think that any indulgence in affectionate feelings is a weakness. They will return from a journey and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg, surrounded with its broken fragments. There is hardly a more unnatural sight on earth than one of those families without hearts. A father had better extinguish his son's eyes than take away his heart. Who that has experienced the joys of friendship, and knows the worth of affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasures of his heart? Who would not rather bury his wife than to bury this love for her? Who would not rather follow his child to the grave than entomb his parental affection? Cherish then, your best affections. Indulge in the warm emotions of filial, parental, fraternal love. Think it not a weakness God is love. Teach your children to love; to love the flowers, to love the birds, to love their parents, to love their God. Let it be the studied object of your domestic culture to give them warm hearts and ardent affections. You cannot make the cords of love too strong; and be assured that in nurturing the principles of affection, you are nurturing the principles of virtue.

The Religion of Woman.

Woman seems to be more religious by nature than man. She is more susceptible to spiritual impression, more receptive to spiritual influences, and she feels more of the attractive power of Infinite Goodness than her colder, more resistive, active brother. Woman's lot and experience are more religious in their discipline and influence than the rough, stern schooling of the world into which man plunged, to be tossed on the billows, buffetted by the storms, bore down by the tempests very often, though now and then to ride in triumph over the waves. In the calendar of saints there are five Marys to one John.—Were not women more religious than men, we should have few churches or charities. It is mostly woman's deep and earnest faith that rears these Christian temples, woman's holy aspirations that point these graceful spires to heaven, woman's fervor that keeps alive the fire upon the sacred altars, and the incense of woman's soul that fills the sanctuaries with the spirit of praise. Man pays the bill; woman loves and worship. Man has more of the moral element, woman more of the devotional element, he has the conscience, she the faith, he has the greater sanity, she the greater sanctity.

Prof. Blot says: "Grind your coffee finer than it is generally sold at the coffee stores. Have the coffee fine because you can better extract its strength. One reason why coffee is muddy is because it is boiled. By boiling coffee you lose the best part. When you boil coffee, you extract the volatile oil that makes it so bitter. As to quantity, use as much as to make it to your taste; begin with two ounces to a quart of water, reduce it if too strong, and increase it if, too weak. It is better when three or four kinds of coffee are used; one gives the body, the other the taste, and the third the color."

Social Extravagance.

One is astonished at reading, in the New York papers, accounts of wedding and other parties in high life, where the expenditures for dress, diamonds, rare exotics, dinner services of gold and silver, music, etc., sometimes reach as high as from $25,000 to $50,000. In view of the great amount of destitution existing in New York, it is surprising that such vast sums should be expended for mere superfluities. Thousands want for the commonest necessities in that great city, and it is a sad commentary on human nature that such should be the case while much is absolutely thrown away to gratify a morbid taste for glitter and show.

Here is a good opportunity for the reformers. Let some brave, benevolent man of opulence, who has hitherto been known for princly extravagance, lead off for reform and set a commendable example by giving money to the poor as liberally as he has thrown it away in the past, in worse than useless indulgence. Let every clergyman, no matter of what religious faith, cry out against such wanton waste and denounce it as a sin of monstrous magnitude, and possibly we may "reform it altogether."

WHERE THE SUN DOES NOT SET.—The following graphic passage is from the description of a scene witnessed by a Mr. Campbell and his party, in the north of Norway from a cliff 1,000 feet above the sea: the ocean stretched away in silent vastness at our feet; the sound of its waves scarcely reached our airy lookout; away in the north the huge old sun swung low along the horizon, like the slow beat of the pendulum in the tall clock of our grandfather's parlor corner. We all stood silent, looking at our watches. When both hands came together at twelve, midnight, the full orb hung triumphantly above the wave—a bridge of gold running due north spanned the water between us and him. There he shone in silent majesty, which knew no setting. We involuntarily took off our hats; no word was said. Combine, if you can the most brilliant sunrise and sunset you ever saw, and its beauties will pale before the gorgeous coloring which now lit up ocean, heaven and mountain. In half an hour the sun had swung up perceptibly on his beat the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us—we had slid into another day.

HAZEL EYED GIRLS.—Major Noah said that "a hazel eye inspires at first a Platonic sentiment, which gradually but surely expands into love as securely founded as the Rock of Gibraltar.—A woman with a hazel eye, *never slopes her husband*, never chats scandal, never sacrifices her husband's comfort to her own, never finds fault, never talks too much or too little, always is an entertaining, intellectual, agreeable, and lovely creature." "We never knew," says a brother editor, "but one uninteresting, unamiable woman with a hazel eye, and she had a nose which looked, as the Yankee says like the little end of nothing, whittled down to a point." The gray eye is the sign of shrewdness and talent: great thinkers and great captains have it. In women, it indicates a better head than heart. The dark hazel is noble in its significance, as well as in its beauty. The blue eye is amiable, but may be feeble; the black—take care!

An imaginative writer says: "Woman is compounded of three articles, sugar, tincture of arnica and soft soap. Sugar, because of the sweetness which is apparent in most women—alas, that in some it should have acidulated into strong domestic vinegar; arnica because in woman is to be found that quality of healing and soothing after the bruises and wounds which afflict us, men in the great battle of life, and soft soap for reasons too obvious to need specification.

WEAR THIS IN YOUR HAT.—Pay your debts as soon as you get any money in your pocket. Do without what you don't need. Speak to a friend in a seedy coat. If you can't lend a man money, tell him why. If you don't want to, do the same. Cut any acquaintance who lacks principal. Bear with infirmity, but not vices. Respect honesty; despise duplicity. Wear your old clothes till you can pay for new ones. Aim at comfort and propriety, not fashion. Acknowledge your ignorance, and don't pretend knowledge you haven't got.

"I say, milkman, you give your cows too much salt!" "Why, how do you know how much salt I give them?" "I judge from the appearance of the milk you have brought us lately. Salt makes the cows dry, and then they drink too much water—that makes their milk thin you know."

In a recent discourse in England, the Bishop of Oxford was especially severe on "the great strong, hulking men who come to church and are too lazy to kneel."

NOT BAD.—A short distance from the city of Montgomery, in the State of Alabama, on one of the stage roads running from that city, lived a jolly landlord by the name of Ford. In fair weather or foul, in hard times or soft, Ford would have the joke. It was a bitter, stormy night, or rather morning, about two hours before daylight, that he was aroused from his slumbers, by loud shouting and knocks at his door. He turned out but sorely against his will, and demand what was the matter. It was dark as tar, and seeing no one he cried out:

"Who are you there?"

"Belser, and Yeney, and Elmore; from Montgumery," was the answer, on our way to attend court. We are benighted, and want to stay all night.

"Very sorry I can't accommodate you so far; do anything to oblige you, but that's impossible."

The lawyers for there were three of the smartest in the State, and all ready to drop down with fatigue, held a brief consultation, and then as they could do no better, and were too tired to go another step, they asked:

"Well, can't you stable our horses and give us chairs and a good fire until morning?"

"Oh, yes gentlemen can do that"

Our learned and legal friends were soon drying by a bright fire, they composed themselves for the few remaining hours in th ir chairs, dozing and nodding, now and then swearing a word or two of impatience, as they waited till daylight did appear. The longest night has a morning, and at last the sun came along, then in due time a good breakfast made its appearance; and to the surprise of lawyers, who thought the house was crowded with guests, none but themselves sat down to partake.

'Why, Ford, I thought your house was so full you couldn't give us a bed last night?' said Belser.

'I didn't say so, replied Ford.

'You didn't? What in the name of thunder did you say?

'You asked me to let you stay here all night, and I said it would be impossible, for night was nigh unto two thirds gone when you came. If you only wanted beds, why on earth didn't you say so?

The lawyers had to give it up. Three on one side, and the landlord had beat them all.

Billing's Best.

Men mourn for what they have lost—wimmin for what they hain't got.

I judge of a man's virtew entirely by his pashions. It is a great deal eazier tew be a good dove than a decent serpent.

Thar are meany ways to find out how bravo and how honest a man may be, but thar ain't no way to find out the extent ov his vanity.

A lie is like a cat—it never comes to yu in a straight line.

Natur is a kind mother. She could'nt well afford to make us perfekt, and so she made us blind to our feelings.

Study the heart if you want to learn human natur; there ain't no human natur in a man's he.

Friendship is simply the gallantry of self-interest.

Beware of the man with half shut eyes—he ain't dreaming.

Experience makes more timid men than it duz wise ones.

Advice is a drug in the market—the supply always exceeds the demand.

One ov the safest and the most successful tallents I kno ov is to be a good listener.

Fools are the whetstones of society.

Better make a weak man your enemy than your friend.

Curiosity is the instinct ov wisdom.

Those who becum disgusted and withdraw from the world, musn't forget one thing, that the world will forgit them a long time before they will forgit the world.

Put down an man (for me) as a vain and selfish critter, all his talk and feelings to the contrary, notwithstanding, nevertheless, to, wit, verily amen.

Wise men laff every good chance they can git. Laffin iz only a weakness in phools.

I give the world credit for a good deal more honesty than it can show.

Whenever i find a real handsum woman engaged in the "wimmins rights business" then i am going to take mi hat under mi arm and jine the procession.

Gratitude is a debt, and, like all other debts, is paid bekause we are all oblige to, not bekause we love to.

Praise that ain't deserved is no better than slander.

INDUSTRY.—Love labor: for if thou dost not want it for food, thou mayest for physic. It is wholesome for the body, and good for the mind. It prevents the fruits of idleness, which many times come of nothing to do, and lead too many to do what is worse than nothing.

Go to strangers for charity; acquaintances for advice; relatives for nothing.

A Chinese immigration agency has already been opened in Florida.

A preacher who wished to invest the accumulation of his industry in the United States securities, went to Jay Cooke's office to obtain treasury notes. The clerk inquired:

"What denomination will you have them in, sir?"

Having never heard that word used excepting to distinguish religious sects, the farmer, after a little deliberation, replied:

"Well, you may give me part in Old School Presbyterian, to please the old lady, but give be the best on't in free Will Baptist.'

UTILIZING THE OLD MAN.—An occasional correspondent of ours, meeting a party of settlers the other day in Texas, inquired from the conductor what the men in the first wagon were intended for.

"To clear the forest."

"Well," said he, "and what are those in the second for?"

"To build the huts," was the reply.

"And that old white headed man in the third wagon—what is he for?" was the next question asked, to which the reply was given:

"Oh, that's my father—we shall open our new cemetery with him!"

Our correspondent did not inquire further.

DISCIPLINE.—If thou wouldst be happy and easy in thy family, above all things observe discipline.

Every one in it should know their duty, and there should be a time and place for everything; and, whatever else is done or omitted, be sure to begin and end with God.

Question For Universalists to Answer.

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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.

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Notasulga, Ala.

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PUBLISHED AT
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John C. Burruss, Editor & Proprietor.

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To the Universalists of Georgia.

Agreeably to instructions from the State Convention of Georgia, I hereby invite proposals from societies and neighborhoods, for the holding of the next State Convention of Universalists on Friday before the 2nd Sunday of October, 1870. Applications, stating particulars of access and accommodation, to be made to me, on or before 1st day of January 1870, ensuing.

L. F. W. ANDREWS.
President State Convention.

Letter From Bro. Andrews.

Meridian Miss., Nov. 27th 1966.

Bro. Burruss: My last letter to you, was written from Meriwether Co. Ga. if I remember right, and gave some items of my wanderings up to date. Since then, I preached or lectured, twice at Alford's Chapel, and once at Brooks' Mills. The congregation at Alford's, was not very large, but made up in zeal and good works. The cold weather is a great barrier to full congregations. From Brooks' Mills, I was conveyed to Griffin, by our excellent and self-sacrificing brother, Robert Brooks, on Tuesday 23rd, stopping short of that place, over night, some ten miles distant, but within easy distance of the Railroad, before the up train of the 24th. reached that point. I am the more indebted to Bro. Brooks for his attention, from the fact, that we traveled all day, Tuesday in the rain, to enable me to reach my next appointment, at Cedar Town, Polk Co. on Thursday, 25th, and thence to travel hither in season for my appointment here tomorrow. May the kind Father bless him for his unwearied efforts to advance the faith he loves.

I reached Cave Spring after midnight, on Thursday morning, where I found Bro. Lyons Sen. waiting for me, to convey me to a hotel—his own residence being distant several miles. From Cave Spring, Bro. L. conveyed me to Cedar Town, where I preached twice, to a small audience, afternoon and evening—and after the last service, was conveyed by Bro. Lyons Jr. to a station on the Rome and Selma R. R. in time to take the train for Selma, at 3 o'clock A. M. Friday morning. This was accomplished, and I reached Selma, yesterday, in season to make connexion with the Selma and Meridian R. R., arriving at this place at half past ten o'clock last night. It being too late an hour to disturb a private family, I went to a Hotel for the night, and early this morning, called on our good friend W. W. Shearer, who has made me his guest, while I remain in town.

Tomorrow, I have appointments to preach at 11 A. M. and at 7 P. M. but do not anticipate having a large congregation, or effecting much for the cause we love. Since my previous visit to this city, there have been several tempests of Sectarian wrath, called revivals of religion, which will prevent, just yet, a fair hearing of such a heretic as myself. Nevertheless, if only "two or three are gathered together in the name of Christ on to-morrow, I have the promise of blessing, and I will preach (Deo Volente) "whether men hear or forbear.

Please say, Bro. Burruss, to the subscribers to the *Two Opinions*, that I have assurance from my publishers, Bros. Williamson and Cantwell, of the "Star in the West," that my book will be ready before Christmas day—and when received will immediately be sent to all who have paid therefor, or to all who will send me $1.25 for the same.

I will try and reach Arkansas about the 10th of December—and letters addressed to me, during that month, care of Wm. A. Hardy, West Point Drew Co., or Wm. E. Mills, Falcon, Columbia Co. will reach me. On my return in January, I desire to stop and preach wherever a door may be opened, and I hope to be advised in season of appointments made for me.

Fraternally yonrs,
L. F. W. A.

[For the Herald.

Letter From Bro. Andrews.

NO. 2.

Louisville Miss. Dec. 6th. 1869.

Bro. Burruss:—I left Meridian on Tuesday morning last, and then went over to Gainsville, to spend the day with our valued friend and Bro. Willis V. Hare, with whom I spent several pleasant hours, but circumstances prevented my preaching there, or in the neighborhood, across the Noxubee. Owing to sickness and absence of several of the friends of the cause, I also failed to preach at Scooba. Hope to have better luck next time. I visited Dekalb, and preached once to a small congregation. While there, found comfortable quarters, at the house of Bro. Capt. Rush, where I had a brother's welcome, and was not turned empty away. Bro. Rush's father was absent, in Arkansas, and I did not have the pleasure of seeing him. From Dekalb, I returned to Scooba, and went out to Bro. Ashford's the same evening, Dec. 2d. On Friday morning visited our sister Giles, three miles east. Her son Capt. S. Giles was quite sick, and I did not see him. After dinner, I returned to Scooba, and took a freight train for Macon, on evening of same day.

Saturday morning Dec 4th. Was met this morning by our worthy Bro. Dr. Foster, of Louisville, and conveyed to Mushulaville, where I found old South Carolina acquaintances in the persons of Bro. W. W. Coleman and his wife, who received me cordially and did all they could for my comfort, during my stay at that place.

Sunday, Dec. 5th. Went to church this morning to hear a Baptist preacher of the name of Lewis, hold forth, on the Parable of the Supper. His main object seemed to be, to chide his brethren for their luke-warmness in the cause of religion, and for making frivolous excuses for not accepting the gospel invitation. Buying a yoke of oxen or marrying a wife, and such like, pretexts for non-attendance upon church meetings, seem to be as prevalent now, as in the days of Christ. So the preacher thought, and so I believe. I could say *amen* to most that the preacher uttered.—At 3 P. M. I discoursed to a respectable congregation in the school house on the nature and character of the Mission of Reconciliation. Also in the evening, on the Parable of the Sheep and Goats, and the Judgment day. Here I met another South Carolina old acquaintance, Bro Williams Coleman of Winston Co. a whole-souled Universalist.

Bidding adieu to my kind friends, W. W. C. and wife, this morning, Dec. 6th. I was conveyed, behind a pair of fine bay horses, by my young friend Eddie Foster, son of the doctor to this place, where I am now writing. To night and to-morrow night, I have appointed to preach here—to-morrow at Webster, and Wednesday at the church of the Universalists, in this county. Thence I will proceed in haste, to Memphis, in hopes to arrive in Drew County Ark. in time to preach there on the 12th. You need not therefore, expect to hear from me again, till after my arrival at that place.

Bro Burruss, my trip thus far into this state, has been unfortunate, for two reasons—First the weather has been wet, and the traveling inclement. Secondly the state has recently been convulsed from centre to circumference, with a violent political campaign, which culminated on Tuesday and Wednesday last in an election for the State Officers, members of Congress &c. The excitement was great, and the bitterness of opposing p rties intense. Of course then, it was no time to preach peace and good will.

To show you the state of feeling, I will relate two incidents. I met with one gentleman at Scooba, who kindly remarked to me, that he thought it was an unfavorable time for me to preach my doctrine—for says he, "if there be no hell wherein to punish the d——d Radicals that have taken possession of the country, there ought to be." The next evening I was in in a place distant some dozen miles, and a violent Radical made a similar remark respecting the Democrats. Says he, "if there is no Hell, hereafter for the d——d Democrats, I will spend my bottom dollar to help build one!"

This is a very fair specimen of the "awful-doxy" of the present day! Hatred and malice have taken place of love and kindness among brethren and kindred—because of the pernicious doctrines preached from the pulpits of the day. Poor souls, they are already in the "depths of Hell," and know it not. They have the gall and wormwood, but no forgiveness nor mercy in their hearts.

L. F. W. A.

At Home—Once More.

After an absence of two months, I am at home once more. During the trip, I traveled a thousand miles and preached 25 * times, one of the sermons being a funeral discourse, which I delivered near Edgefield Court House, S. C. to a large and respectable audience, at the late residence of the deceased, T. N. Lundy. Thence I proceeded to the adjoining District, Newberry, in which I was raised, and there I preached one evening at a place called Mabinton, where a singular circumstance occurred, viz, the conversion of a negro; which was really something extraordinary, for generally speaking they are an ignorant, superstitious race of people, who cannot be made to believe in anything but a literal hell, and a personal devil, a real *bona-fide* devil. as Dr. Pierce would say—Thence I proceeded to Feasterville, where I delivered my message on the 4th Sunday in Oct. to a rather small audience. This was formerly the strong hold of Universalism in S. C, I am sorry to say it is not so now. From removals, deaths and one cause and another, the friends have become few in that region, and the few who remain, have become lukewarm and indifferent. If they would rouse up, and procure the services of Bro. Clayton, who lives at a convenience distance, they might revive the work in their midst. From Feasterville, I proceeded to Columbia, and put up at the Central Hotel now occupied and owned by Bro. Clayton, with whom I spent several days very pleasantly. Though engaged in business, he is not altogether idle in the ministry, but preaches occasionally, both in North and South Carolina, as time and opportunity permit. He expects shortly to hold a debate with a gentleman in N. C. a presiding elder in the Methodist church, on the final destiny of man. His friends do not fear the result. No man ever makes anything off of Clayton—I forgot to mention that while in Edgefield, I spent several days with our excellent and worthy brother, Dr. A. G. Teague, who is one of nature's noblemen. At Gordon, Ga. I preached both going and returning.

Bro. Daniel Brewer, who was ordained at the last Georgia Convention, resides near this place, and is doing a good work for our cause. He is well versed in the Scriptures and very zealous in the faith. I also returned by Ellaville, where on my last visit, I organized a church consisting of nine members to start with, and it is believed that many more will join at its next meeting—seven of the nine members, who joined, came over from the Baptist church, and I must not forget to mention that a Methodist minister closed the meeting, with a fervent prayer for the writer of this article; petitioning that his last days migh be his best days, and that he might yet live to do much good. My next appointment was at Cuthbert, but having been absent from home so long, and being uneasy about my family, whom I feared was sick, I had to give Cuthbert the go by, for which I am sorry, as I found my family in better health than was expected.

S. J. McMorris.

Wetumpka, Nov. 1869.

* The editor on *his* tour, was absent twenty-five days, and preached nineteen times. So we beat you Br. Mc. Ed.

The Remission of Sins.

NO. 3.

Let us look a moment at the different degrees of glory, which the saved are said to enjoy in the spirit-state. The angel revealed to Daniel xii: 3, that "they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever." Some will shine with the glory of the first, second or seventh magnitude, but others with the glory of the mid-day Sun.

In the parable of the talents, Luke xix: 12-27, our Lord teaches that there will be very different degrees of rewards bestowed. To some will be given as it were authority over ten cities, to others five or two, according to their fidelity, in improving what was committed to them. And the Apostle Paul tells us of the varied glories of the future or resurrection state. "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead," 1 Cor. xv: 41. Hence, it is clear, that the saved will not all shine with equal brilliancy in the spirit life.

Our glory depends upon the manner in which we have improved our probationary and preparatory state. Hence, some of the righteous are said to be "scarcely saved," and some "saved so as by fire," while those who add the virtues which Peter enumerated, are promised an "abundant entrance into the everlasting kingdom." So also of the wicked and impenitent, some are to receive "few stripes," others "many stripes" and a "greater damnation."

Thus, men are and will be judged, rewarded and punished "according to the deeds done in the body." "God cannot look upon sin with the least degree of allowance," and "he will by no means clear the guilty." Our sins may be forgiven—pardoned—remitted—removed, but not so their legitimate consequences. But it is said that Christ has suffered the penalties of the law in our behalf. Whatever he suffered, does not however, release us from the penalties due our crimes. We have already shown by an appeal to the records of the race, and by the observation of every day life, that when a man repents and reforms he is not released from the natural penalties of his former sins, nor have we any reason to believe he will be at death; therefore the remission of sins does not mean any such thing as the remission of penalties as the papists say. Jesus never meant what he did not say, nor did he say what he did not mean. And although he suffered the pains of death, it was not to release us from dying. He voluntarily died that he might rise from the dead and bring life and Immortality to light. He lived, suffered, died, and rose again that he might teach us the way, the truth, and the life," that he might make known to us the sublime lessons of holiness, happiness and Immortality. He died to save the world from sin, by offering the highest inducements, to virtue and obedience, but he did not die, to give us liberty to sin. Nor did he suffer all the penalties of sin, much less the tortures of *endless woe*. Death held him bound three days, when he rose triumphant over all his foes.

Had God punished his Son with all the penalties of sin, then all mankind for whom he died should be released from the pains of the present life, and that king of terrors, Death! And had there been such a "bankrupt law," by which man could escape the effect of his crimes, it certainly should have been known in explicit terms. Yet common reason, and common sense, revolt at the idea of such a commercial transaction between the Father and the Son. It would have been the grossest act of injustice ever perpetrated in the universe of God—And the Trinitarian idea, that God was cruelly put to death; and sacrificed to God, to appease the wrath of God, that God might be so merciful as to be unjust, and release from punishment those whom he said should not be! this is the very climax of absurdity to every untrammeled mind. But God did not die, nor did he kill his son in order to liberate those who more justly deserved death. For he has declared "the wicked shall not go unpunished," and that he "will by no means clear the guilty." Ex. xxxiv: 7, and "will not acquit the wicked." Nahum i: 3. Jesus suffered and died for us, not in our place and stead. He taught the remission, or putting off of sins, but not of punishment.—God does not threaten to-day and repent to-morrow. Every sinner must suffer the legitimate effects of his sins, and if the doctrine of endless hell torments were true, every man would most certainly be among the inhabitants of Perdition; but God has not threatened *endless* suffering, therefore we do not believe it. He has promised salvation to all men, therefore when we have been sufficiently disciplined or chastised for our sins, we shall all be saved. Glorious faith, that sees the hand of God in all things, and knows that no evil shall be permitted that can not be ultimately overruled for good. We therefore rejoice in our chastisements, because "whom the Lord loveth he chasteneth," and "it shall work out the peaceable fruits of righteousness in all them who are exercised thereby." H. C. Pierce.

Nacogdoches, Tex.

For the *Herald*.

Presiding Elder McGehee.

On my return to Georgia, I will pay my respects to this Rev. Gentleman, of the Americus Ga. Circuit for his recent slanderous charges against Universalists.

I have been credibly informed that the aforesaid Elder recently declared in Randolph Co., that we preach the "Devil's doctrine"—and that "when a man got so low in society, in character and morals, *that he could get no lower*, then he became a Universalist!" I will call upon his reverence for some examples of such Universalists, and he must be prepared to give names and particulars, or take the consequences incident to one who "bringeth a railing accusation against his neighbor."

L. F. W. A.

☞ Send us new, cash subscribers—even one at a time, will greatly help.

Rev. A. A. Edinwood, is general agent for the *Herald* in Fla.

A Difficulty Unraveled.

In conversing with the mass of the opposers of Universalism, we are almost invariably met with the old stereotyped argument, which runs about thus: "God has set good and evil before us, and we are free agents; therefore, we can choose the good and refuse the evil, or else can choose the evil and refuse the good." And the conclusion which they deduce from this premise, is, that if we go to an endless hell hereafter, it is all our own fault, and God can not be charged with any injustice in the transaction.

Now let us candidly weigh the amount of argument in the above assertion, and see what ponderosity it contains. And first, let us define the terms good and evil. Good, we understand to be that which increases the amount of human happiness. Evil is that which increases the sum of human misery. According to this definition, God has in the nature of things, set good and evil before all the inhabitants of the earth. Ask the opposer whence he derives his knowledge of good and evil, and he will invariably tell us, from the Bible. If the Bible is the only source whence we derive a knowledge of the effects of good and evil, then sir, we most emphatically deny that God has placed good and evil before all mankind. For the Bible is not known to more than two tenths of the human family. Consequently, eight tenths, or eight out of every ten, have not good and evil set before them.

Shall they all be tormented in hell forever, because God has withheld the knowledge of good and evil from them, or shall they all be saved because of their ignorance? Even those who have the Bible, that great fountain of light and truth, can not always agree whether certain precepts are good or evil, in themselves considered, until they experience their effects practically. For instance, the Bible says "Thou shalt not steal:" now, what is stealing? You may answer, "the taking that which is another's, without his knowledge or consent."

But what is another's? In England, all the fish in the streams, all the large wild birds, and all the wild animals belong to the lord, according to the law. If you lived there, and should take a fish from a stream, or shoot a rabbit, and eat them to satisfy your hunger, would you feel that you were a theif, and had violated the eighth commandment? You would almost certainly say you were innocent of crime, but the English law says you are a thief. How do you know then whether you have done good or evil, for the Bible gives no definition of the word steal. Take as another example, the seventh commandment.

What is adultery, is it having more wives than one? No, for nearly all the chief men among the Jews had a plurality of wives, and the Bible says not one word against them on that account. What then is adultery? The Bible does not say, and you are left to define good and evil in regard to this precept, as best you can.

And similar remarks will apply in reference to many other precepts of the Bible. If our opposer means to say that God has given us moral laws, and so constitute us that we can realize the effects of obedience and disobedience, and that we are morally responsible for our conduct, then we agree with him. But when he affirms that we are "free agents," or virtually, that we can choose or not regardless of motives, we must in this case enter our most solemn protest against the position assumed. And now good friend, we will admit that God has set good and evil before mankind in his works and in his word, and that we must do good if we would be happy, and advoid evil because it brings misery.

But when you mean by saying "good and evil are set before us, that God has set endless bliss and endless torment before us, and that we are free to choose the one or the other, we most emphatically deny the assertion, and demand the proof.

Please reflect seriously upon this matter, and possibly you will be able to see that good and evil being set before us, is one thing, and that immortal happiness or endless misery being set before us is another thing, and that there is some small amount of difference between the two.

T. Twist.

The Herald:

JOHN C. BURRUSS,

Editor and Proprietor.

D. J. McMORRIS, J. L. C. GRIFFIN,
B. F. STRAIN, D. B. CLAYTON.
T. TWIST, L. F. W. ANDREWS
CORRESPONDING EDITORS

Nolnsulga, DEC. 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.

☞ A. A. Ellinwood, is general agent for the *Herald* in Fla.

For the Herald.

Usages of the Universalist Churches.

Mr. Burruss:—Dear Sir. I have read your paper with interest the last two or three weeks. Until recently, I never had the opportunity to read any of the writings of your brethren, and I must say, in justice to your people, that they have been greatly misrepresented. Mr. Z. H. Manees, of our town, receives a copy of your paper regularly, and always passes it over to me, because I will read the writings of any man that writes understandingly upon a Bible subject. Sir, I am convinced that I can understand you: all that is now necessary for me to do, is to make some enquiries, in regard to certain words and phrases in the Scriptures, that are now-adays made to mean anything the partisan wishes.

I read in the *Herald*, (your paper,) of Oct. 1st, 1869, under the head of "Trip to Georgia," "during the meetings, six persons confessed Christ, and were added to the church. In the afternoon of the 3rd Sunday in Sept., we administered the ordinance of Baptism in Flint River."

As before stated, I do not know your teachings; hence this epistle. When I want to know what you teach, or believe, it is just and fair to ask you, instead of your *enemies*. Please answer the following questions in your paper, and oblige one who wants to know the truth. 1st. What is meant by confessing Christ? 2nd, How are persons added to the church? by Baptism? by right hand of fellowship? or born to the privilege of believing parents, and hence, have a right to that ordinance, Baptism. 3rd. What is Baptism? What is it for, or its design? Can water Baptism, be rightly administered, any other way than in, or by one action? all the Baptisms that I have read of in your paper, leave me to infer, almost beyond a doubt, that you *increase* the candidates. Is my inference right? Do your brethren practice but one mode, or are they indifferent about the mode? you know that most all the Religionists teach that "getting religion," is confessing Christ, and also, many of them teach Baptism as the door into the church. To the latter opinion, I was brought up, but Christ says *he is the door*, &c.—In regard to Baptism, you know the many conflicting theories,—hence, I wish to know the faith and practice of your brethren, upon these questions, and would not give ten lines from your pen, for a hundred from one that is opposed to your teachings,—who perhaps, like myself, have never been informed by your brethren of your teachings.

This sir, is not written in a captious spirit. Also, I have been told that you teach that it makes no difference whether the gospel is obeyed or not: God would ultimately save "all," any way. I have heard such things of others, claiming to be "Christians," and recently, I have heard some of their Evangelists preach, and to my astonishment, they taught *faith, repentance*, and reformation, baptism, and a holy life afterwards, as much as any of those who denied that they required such things. Now sir, why all these, falsehoods? It surely can be nothing else but the spirit of Partyism that pervades Sectarianism. One thing I do know, that Sectarianism is the curse of the world. If men and women would believe and obey the gospel, and live the life of the righteous, their last end will be like his.

Yours, very respectfully.

E. H. SMITH.

REPLY.

As the inquiries of our friend, are put forth evidently with a desire to learn the truth, and as a candid answer may not only gratify him, but many others that have often heard our views misrepresented, we cheerfully answer them.

1. We require of candidates for membership, faith in Christ, as the promised Messiah, and Savior of the world, and turning away from the love and practice 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 upon 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 this public confession of Christ, and hope of salvation thorough. And you most solemnly covenant and promise, that so far as divine assistance shall be given, that you will live as becometh followers of Christ, by ceasing to do evil, and learning to do well, by repenting of your sins and turning from them? And you farther declare, that you will not reject or disfellowship any brother or sister, merely on account of a 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 God 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 incorrigible, they are cut off.

Such in fine, is a brief outline of the usages and practices of the Universalist church, South.

Rev. J. E. Churchill, of Michigan, who formerly resided fourteen years in Texas, spent several days with us last week. He has come South to aid in building up our cause. He lectured once in this place, and also preached. We hope he will do much good.

Rev. W. H. Grigsby, a native of Missouri, has come South for his health. We were glad to greet him and his "better half," at our humble home on the night of Dec. 31st. We hope our mild climate may speedily restore his usual health, and that he may be induced to remain in the South, where Universalist preaching is so much needed.

☞ Rev. B. F. Strain having removed to Pine Log, Bartow co. Ga, desires to be addressed accordingly.

Paige's Commentary.

We have received from the Universalist Publishing House, Boston, a copy of the sixth volume, of Dr. Paige's valuable work. It is from epistle to the Gallatians, to the epistle of Jude, and no Biblical student should be without it. We recommend it to our friends throughout the South. It is a neat volume, and can be sent by mail, anywhere. Address Universalist Publishing House, Boston, Price, $1.25.

Sin—It's Consequences—Salvation.

Ed. of the Herald:—

Dear Sir:—Was it any part of the mission of Christ to save man from pain and trouble in the spirit-land? Or did man by disobedience subject his immortal Soul to sin and misery beyond this life? I am inclined to the opinion that sin and its consequences are attendant upon this life only, and that if our carnal propensities were wholly subdued we would enjoy the fullness of the Holy Spirit in this life. We read in 1 Cor. xv: 26. "The last enemy that shall be destroyed is death." Will not all that is corrupt and unholy die with the body, and will not the creature be subject to the law of God? having now been released from the temptations of worldly lusts; I ask this favor in the proper spirit, and through no other motive than to be instructed.

Yours Truly,

C. L. PEACOCK.

Reply,

Christ came to save mankind from sin and its attendant evils. The angel said to Mary, concerning the advent of Christ—"Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. i: 21. *This*, as we understand it, is the declared object of Christ's mission. But does he save any entirely from sin in this life? Evidently not! Hence we conclude that his mission *must* extend into the future state, or it will never be accomplished. We do not believe that the soul that is inflated with the dark passions of sin, up to the very moment of death, finds itself a glorified saint the next moment of conscious existence. The dwarfed and sin beclouded faculties of the soul must be brought into harmony with the love and will of God, before it is prepared to enjoy that happiness which *purity of heart* can alone insure. The command is—"repent ye therefore, and be converted (turned away from sin) that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts. iii. 18.

As we understand the Scriptures, we do not read that sin is to be "blotted out" in any other way.

If death can do it, Christ need not have come for men were dying long before his advent.

2. While we admit that the carnal propensities often *tempt* us to sin—it is also true, that our carnal propensities *without the spirit*, could no more sin than the rocks of the field. Beasts have carnal propensities, but beasts are not sinners, for the reason just given.

If the Spirit of man never sins, as some argue, it is clear that we should never feel remorse. That men do feel remorse, all admit. Besides, this old gnostic notion, that sin is alone of the *flesh*, completely sets aside the New Testament doctrine of repentance. The flesh cannot repent, we all know. Repentance is a spiritual work, but if man's spirit never sins, it has nothing to repent of.

Our friend quotes—"The last enemy, that shall be destroyed, is death." This we admit, but it is certain that *natural* death is here intended. To our mind it is not—we are incline to the opinion that spiritual death is the the kind spoken of. That is an enemy to all mankind, but to many, natural death is not. Indeed, upon the theory of our friend, it is an enemy to *none*, but a friend to all, if in passing through its dreary portals, all or miseries are dropped, as by magic.

☞ One hundred and six thousand dollars have been raised at the North, for the Universalist centenial fund, the coming year.

☞ We call upon all lovers of our cause, throughout the South, to use their influence in extending the *Herald*. Give us your patronage, brethren, and we will soon give you a neater paper. Kind words are good to *mix in*, but a paper cannot live on them alone. Something more substantial is required.

☞ Let every reader of the *Herald*, try to procure us, at least, one subscriber. Many can do more. Will our friends please go to work and see what they can do for us?

☞ We have not the back numbers of the *Herald*, desired by our friends, or we would send them.

Journey of the Editor.

TO SOUTH ALABAMA, AND FLORIDA.

On the 6th of Nov., taking our little daughter, Lee Beauregard with us, we started in our buggy to fill a list of appointments, as announced in the *Herald*. That evening we reached Union Springs, Bullock Co. where we were kindly entertained in the family of Dr. J. B. Coleman, who has long stood firm in the faith of "the restitution of all things." Next morning at 11 o'clock, we preached in Rumph's Hall, to a small, but intelligent audience—including the pastors of the Baptist and Methodist churches there. We were introduced to those gentlemen, who evidently listened with great attention to our message of glad tidings. Rev. Mr. Cottrell is the Methodist pastor, and Rev. Mr. Carroll presides over the Baptist flock. Mr. C. is said to be a gentleman of much independent, liberal, thought.—"No pent up Utica contracts his powers." Hence he does not believe in being fenced in *too closely* by the creeds that men have set up as the *boundary* lines of thought.

On the evening of the ninth, we passed on to the residence of Dr. Geo. W. Delbridge, who resides six miles from Union Springs, on the Troy road. With the Dr. and family, we passed the night very pleasantly, and the next day proceeded on to Troy, where we preached on the nights of the 10th and 11th, of Nov., to attentive, and, we think, appreciative audiences.

During our stay, we were most kindly cared for, by our friends W. R. Rice and lady, who spared no pains to make our stay pleasant. To them, and other good friends, we are indebted for substantial acts of kindness. Could our friends in Troy have the preached word oftener in their midst, we doubt not our views would grow in that growing town, which will soon have R. Read connection. Rev. A. N. Worthy, Baptist, and State Senator, resides here. He attended both our meetings, and is quite a genial, companionable fellow. We think he fully believes that "prudence is the better part of valor," as regards public Theological discussion.

Bidding our kind friends, Mr. and Mrs. Rice adieu, on the morning of the 12th, we proceeded on to Brundidge, where we arrived about noon, a few minutes after which, we held service, as we also did at night. The weather was cloudy, and indeed, it rained a little, which no doubt kept some away from our meeting.

Blinded Sectarian prejudice, also had its influence. Universalism, we were assured, had never before been preached in the village. We had earnest attention, kind treatment, and procured several subscribers to the *Herald*. Considerable interest was developed, which will, we hope, *culminate* in bringing some to a knowledge of the truth. Universalism as illustrated and defended by us, was something so entirely different from what some had supposed, that they were quite agreeably surprised, as they also appeared to be at the *massive* amount of evidence that was brought forward to sustain it, from the labratories of reason and revelation.

During our stay at Brundidge, we were kindly entertained at the house of Dr. Carlton, who with his lady, laid us under many obligations to them.

While here, we formed the acquaintance of a Mr. Wilson and daughter, who had driven six or eight miles, to attend our meeting. The father is a Primitive Baptist, while the daughter rejoices in the faith of a world's salvation.

A minister named Clements, who resides in Brundidge, is much opposed to the idea of the final *reformation* and *recovery* of all sinners! He thinks there is something *dreadful* in the thought, that good shall finally triumph over evil!! He will not even *hear* a man preach, who preaches such a doctrine. We may well say in the language of the Scottish bard, Burns:

"O would some power, the Giftie gie us,
To see ourselves as others see us;
It would free many an error free us,
And foolish notion."

Taking our leave of Dr. D. and family, we proceeded on to Rocky Head, Dale Co. in which vicinity, we delivered six discourses to large audiences, of which we will give a farther account in our next.

☞ P. T. Barnum has subscribed $7.000 towards the centenary fund.

We hope our wealthy friends in the South, will emulate his example. The South, during the coming centennial year, should *do something* clever for Universalism in all this sunny region. Wake up, brethren—*talk* less, and *do* more, and God will bless us.

Onward, should be our watchword.

Rev. S. J. McMorris.

This brother communicates to the *Star in the West*, that within two months, he received $200, clear of expenses, and a good suit of clothes

☞ A friend in N. C. says the friends there, have been looking to see a notice in the *Herald*, of the expected debate between Bro. Clayton, and a Mr. Burkhead. As we have received no notice specifying the time, of course, we could not publish it. We will cheerfully do so, when authorized.

☞ Rev. J. M. Bailey, of Troy, N. Y. will spend the Winter in Jacksonville, Fla. We hope the brethren in all that region, will keep him busy.

☞ Dr. Bell's communication is received, and shall appear as we can make room.

☞ We request our correspondents to be *short*. Long articles are almost sure to be delayed in publication.

☞ Rev. J. M. Bailey, late of Troy, N. Y. is spending the Winter in Jacksonville, Fla.

☞ Have you renewed your subscription for 1870?

☞ The mark of a truly wise man, is his humility.

In Stillwater, Wis., the ladies have raised about five hundred dollars, and propose to have regular Universalist preaching.

A society is to be organized in Onedida, N. Y. Rev. J. M. Austin is preaching there.

☞ We hope all friends of the *Herald*, will resolve do something clever for the *Herald*, and that without delay.

☞ Give us more *cash* subscribers, and let those in arrears *pay up*.

☞ B. Miller—We will wait on you.

☞ As a New Year's present, let us have a generous list of new subscribers. Work for the *Herald*, friends, and thus advance the cause of impartial grace.

PIANOS.—We can furnish the Stieff pianos, *cheaper* than they can be procured of the manufacturer in Baltimore. We have an express arrangement with Mr. Stieff, to this effect.

LOUISVILLE KY.—The Unitarians and Universalists in this city, have sold their old houses of worship—have consolidated, and are now engaged in erecting a magnificent temple, under the postrate of Rev. Mr. Haywood, Unitarian Universalist.

The Universalist Register, for 1870, has been received. It is a neat pamphlet, and contains the statistics (in part) of our denomination. We think it evinces less care in preparation, than its predecessors; nevertheless, it will be read with interest by our friends. Price 20 cts. Address Universalist Publishing House, Boston, Mass.

Byron seems to have foreseen Mrs. Stowe. He says in one of his poems:

"It is as if the dead could feel
The icy worms around them steal,
And shudder as the reptiles creep
And revel o'er their rotting sleep,
Without the power to scare away
The cold consumers of their clay."

☞ This issue has been delayed because of the non-arrival of paper, which we ordered in due time, but the excess of freight from Atlanta, here, caused its transit over the Rail Road, to be greatly delayed. Finally when it did come, the Christmas holidays set in, and as no one is expected to work at such times, we could not induce our printers to do so. Our friends will please pardon our delay. They shall have their full number of papers.

☞ Send us new, cash subscribers—even one at a time, will greatly help.

The Duty of Universalists.

Alabama expects every man to do his duty. I mean every Universalist in Alabama, and not only in Alabama, but in Georgia, in North and South Carolina, in Kentucky and Tennessee? yea, in every state in the South, for the North is going forward with gigantic strides in spreading Universalism, and why should the South hold back? At the North, we have hundreds of preachers to advocate the cause. We have Seminaries of learning, of a high order, and Colleges, costing hundreds of thousands of dollars. We have printing establishments putting forth books and pamphlets and papers, and tracts without number. Then why should the South lag behind? Have we not the same heavenly Parent to serve? the same glorious cause to love and cherish? the same duty to perform? Then why not be up and attending to it? Why so much supineness? So much apathy? coldness and indifference?

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A Word to my Friends.

Persons desiring my services as a preacher, will please communicate the same to Bro. Burruss, as he is always advised to my whereabouts, and he will give me the requisite information—At present, I am at home in Wetumpka, where I would be glad to hear from my friends. Employment is what I want—not so much for my sake, as for the sake of the cause which I am anxious to advance all I can. S. J. McMORRIS.

Wetumpka, Ala.

☞ Correspondence between Dr. L. F. W. Andrews and his father on Universalism, and endless punishment. A neat pamphlet, with many useful thoughts. For sale at this office. Price 25 cts.

☞ A number of valuable articles on hand, shall appear, as we can make room.

☞ We are pained to learn of the ill health of our excellent Bro. I. D. Williamson. He has ever been a faithful christian minister, and all our people, to whom his abundant, in the Gospel, must be known, will sympathize with so true and excellent a man. G.

☞ The circumstances of the death of our beloved Bro. B. B. Hallock, were to the last degree touching. The *Erie* R. R. *Massacre* can never be forgotten by many a mourning heart. G.

☞ Will the friends of Universalism all over the South, try and send us more subscribers? Work a little for your educational paper, brethren.

☞ A. W. Webb, Delhi, N. Y. is general agent for the *Herald* in the State.

Cold Feet—A Remedy

A remedy for cold feet, may be obtained by wearing the Volcanic Arnica Soles. They are to be worn in the inside of the shoe. For sale at this office, and sent by mail for $1. They are on scientific principles, having thin plates of copper and zinc attached to them.

Porous Plasters.

These plasters are of great benefit. We have worn them, and can therefore confidently recommend them. Attention is called to advertisement in another column. For sale at the *Herald* office, and sent any where by mail, for 40cts.

☞ As will be seen in another column, Bro. McMorris is in the South and will respond to any calls that may be made upon him for preaching. His address is Wetumpka, Alabama.

A Violation of the Decalogue, Ex. xx 19.

The following article is copied from The Southern *Churchman*: We read in the papers, that the centenary of Universalism was celebrated on Wednesday evening at Dr. Chapin's church, New York. Speeches were delivered by Hon. Horace Greeley, Mr. B. T. Barnum, Rev. E. C. Bolles, D. D., Dr. Chaplin and others. A large amount of money was collected for church purposes. Mr. Barnum contributed $7000, and Mr Herring $5000. A religion only a hundred years old, does not seem to be a great deal. But as people will have it, will have any thing, rather than the humiliating truths of the Bible—here it is, in New York too; with Mr Horace Greeley for one of its high priests, and Mr. Barnum for another. We could hope for Barnum's sake this religion is true; if not, he will have to account for several matters he has told us about, in his autobiography, with so much *gusto*. Cheating the people, if it puts money in your pocket, and give respectability withal, may not be a bad thing, if it can be done with absolute impunity. You have a good time here, and a good time hereafter. And the poor creature, who is created, and is forced to suffer, may be, to die of poverty and a broken heart,—why, she will have a good time too, and so you are not guilty very much. When Christ is revealed in flaming fire, taking vengeance on them who know not God, and who obey not his Gospel, what will all such refuges of lies avail? Whether the high priest of it, be Chapin or Barnum or Greeley, will matter nothing then."

The foregoing appears editorially in the *Churchman* (!!)—we regret to find it there, for its miserable *taste* and utter lack of charity are equalled only by its blasphemous and slanderous spirit, as well its gross violation of that Table of the Decalogue. (Ex xx: 16.) which enjoins—"THOU SHALT NOT BEAR WITNESS AGAINST THY NEIGHBOR

The sneer at the Centenary of the *establishment of our church in America*, is simply contemptible. Every respectable editor, or other writer, who attempts to write about, Universalism, ought to know—and if he be properly qualified to *say any thing* DOES know that Universalism can lay at least as just a claim to *apostolic foundation*, as any other religion known among men. If the writer then, in the *Churchman* knows whereof he affirms his *gasconade* about the antiquity and value of an Heathen religion, amounts to a flagrant instance of *suggestio falsi et suppresio veri*. Our Blessed Lord proclaimed the foundation doctrine of our church, in Matt. xxii: 30, Mark xii 25, Luke xx: 36 (and the contexts) and John xii: 32. The apostle Paul, too, in 1 Cor. xv. demonstrates the Hallowed Teaching by our Lord, of the final Holiness and Happiness of all mankind.

As to cheating with absolute impunity, Universalism is the only religion Teaching, that has ever inculcated the full punishment of all its positive failure, teaching as it does forgiveness of punishment, may justly be said to encourage cheating and every other sin gratifying to the carnal mind.—That unscriptural idea of forgiveness of punishment, instead of forgiveness of SIN is distinctly embodied in the sin-encouraging distich:—

"While the lamp holds out to burn,
The vilest sinner may return"(!!)

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J. L. C. G.

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An exchange has the following allegory, which we commend to careful consideration: "A certain man hit his toe against a dobble, and fell head long to the ground. He was vexed, and under the influence of anger and self-sufficiency he kicked the mother earth right saucily. With impertinarble gravity he looked to see the earth itself dissolve and come to naught. But the earth remained and only his poor foot was injured in the encounter. This is the way of man. An article in a newspaper touches him in a tender spot, and forthwith he sends to stop his paper with great complacency he looks to see the crash when he finds he only hit his own toe against a world that does not perceptibly feel the shock and injures no one but himself."

☞ We would be glad to see our ministers interest themselves to extend among the "Herald." They might help us much, in this way, if they would take the matter in hand. Many have done nobly for us.

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...mber of valuable articles ...appear, as we can make ...

...o pained to learn of ...our excellent Bro. I... ...He has ever been a ...minister, and all our ...h abundant, in the ...own, will sympa... ...and excellent ... G.

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Constitution of the Woman's Centenary Aid Association.

ART. 1. This Association shall be known as the Universalist Women's Centenary Aid Association.

ART. II. Its object shall be to assist in raising the Murray Centenary Fund. Its officers shall consist of a President, a Vice-President from each State, a Secretary and a Treasurer.

ART. III. The duty of the President shall be to preside at all public meetings, and to decide all questions.

ART. IV. The Vice-Presidents shall each take the general supervision of the work in her State, and appoint such Committees as she shall deem necessary to assist her in this work.

ART. V. The Secretary shall record the proceedings of each meeting, and keep an accurate account of all monies received and expended. She shall also attend to all necessary correspondence.

ART. VI. The Treasurer shall receive all monies and keep a strict account of the same.

OFFICERS.

President—Mrs. C. A. Soule.
Secretary—Mrs D. C. Tomlinson.
Treasurer—Mrs. J. G Adams.

VICE PRESIDENTS.

Maine—Mrs. D. B. Stockwell.
New Hamp.—Mrs Ansel Glove.
Vermont—Mrs. J. H. Farnsworth.
Massachusetts—Mrs. H. A. Bingham.
Rhode Island—Mrs. Latimer W. Ballou.
Connecticut—Mrs. C. A. Skinner.
New York—Mrs. F. M. Whitcomb.
New Jersey—Mrs. C. M. Norton.
Pennsylvania—Mrs. A. C. Thomas
Maryland—Mrs. J. D Mason.
Delaware—Mrs. J. T. Goodrich
Virginia—Mrs. B F. Bardwell
Ohio—Mrs. J. S Cantwell.
Indiana—Mrs. A. W. Bruice.
Michigan—Mrs. H. L. Hayward.
Illinois—Mrs. W. H. Ryder.
Wisconsin—Rev Augusta Chapin
Minnesota—Mrs. R Blakely
Iowa—Mrs. M. P. Kingman.
Missouri—Mrs William Allen.
Nebraska—Mrs. Mary Monelle.
Kansas—Mrs J. H. Ballou.
Georgia—Mrs L F W Andrews.
Alabama—Mrs J C Burruss.
District of Columbia, Mrs A B Gush.
West Virginia, Mrs William A Jones.
Mississippi, Mrs T H Rush.
North Carolina, Mrs Hope Bainton.
South Carolina, Mrs D. B. Clayton.
Texas—Mrs L A Cook.
Colorado, Mrs G Collins.

Our Centenary Work, No 1.

OFFICE WOMAN'S CENTENARY AID ASSOCIATION,
(119 Nassau St, Room 12)
New York City, Nov. 29th, 1869.

SISTERS:—Having accepted the Presidency of our Aid Association, I purpose discharging the duties that will devolve upon me with all the fidelity which my health and strength will allow; and with all the zeal which can be inspired by an intense appreciation of the necessities of our Denomination. And while I do not mean to neglect one of the many cares and duties which rested upon me before, in consequence of my peculiar business relations to two papers, and the claims of society and friends, I shall, during our Centenary Year, make every thing subordinate to the work of the Aid Association, for it is verily *my* "golden opportunity" to repay, in part, the sacred debt I owe to Universalism, to that faith which has soloced even the saddest hours, which has smoothed the roughest places, which has guided me through sunshine and through darkness, which has blessed my children and my youth, and middle age, and which now and ever makes the grave itself seem to me but as the bright and beautiful gate to heaven.

SISTERS.—I beseech of you all, to help me in this great and blessed work. Let us labor individually and collectively, sparing no effort to bring about the grand and glorious triumph. Do not for a moment, be discouraged by the amount of the sum required as a permanent fund Do not be staggered, but rather stimulated by the number of dollars. Two Hundred Thousand Dollars is a great sum of money; but consider a few facts. If we had two hundred thousand women, we could raise it, in the twinkling of an eye, by the payment of one dollar, each! If we had one hundred thousand women, we could raise it by the payment of two dollars, each! If we had fifty thousand, we would raise it by the payment of four dollars each! If we had twenty thousand, ten dollars each; if but ten thousand, twenty dollars each! Now, I do not as yet know just how many Universalist women we have in the United States, but our Register tells us that we have about seven hundred Societies, and it is safe to say that the Societies average thirty adult females, which would give us twenty-one thousand women to work for, the centenary year. But say only twenty thousand—and the payment of ten dollars each would raise the whole sum, independent of Missionary Boxes, the labor of our brethren, and the contributions of our Sunday Schools!

Who, then, will be so faint-hearted as to say we shall come short? Rather let us all go to work, resolving that we will each do *all* we can, and that instead of coming short we will swell the amount to—what shall I say? Shall I venture to say, as did a zealous woman in Chicago, a member of Dr. Ryder's Society,—"I shouldn't be surprised if we raised a MILLION!"

Sisters!—Let us begin the work *determined* to succeed; let us continue it with a zeal born of confidence in our individual industry and energy; let us labor with faith in each other, with faith in God; let us work daily and prayerfully, and success will—it *must* crown our efforts?

MRS. CAROLINE A. SOULE.
President.

Pay Up.

We would esteem it as quite a favor, if such of our subscribers as are owing for the paper, would send on their dues without delay. The amounts are small, but we rely upon them to keep up the paper. Such as have already paid, have our thanks.

The expenses of publishing a news paper may be imagined from the financial statement recently given by the proprietors of the Lousville *Courier Journal*. The items of the cash disbursements during the past year were as follows:

Printing-paper $85,000; types-setting $75,642; editors' salaries, $25,000; business salaries, $21,900; special and press dispatches, $21,900; office expenses, $10,000; correspondence, $10,500; cost of delivery of paper $6,000; and current incidental expenses, $5,000; making a total of $260,157. or $5,000 a week

Receipts

For Cash received for this paper since our last issue

		$	Paid to	Vol	No
L F W Andrews		2			
for Jas M Carter Miss.				4	19
W L Leake	"	1.40	Books.		
Jas S Fagan West Va. for Two Opinions.		1.50			
E C Williams	Ala.	9.50			
for Nancy J Frazier	"			4	8
Jno W McAnnally	"			4	8
J A Self	"			4	7
E C Williams and Two Opinions	"			5	1
F M Cain	"	2		4	19
Jos Winningham	"	2.10		3	17
Jos Winningham and Comfort in Sorrow	"	2.15		3	5
J N Wood	"	2		4	17
Jos Winningham	"	2			
Rev S J McMorris for T K Oliver	"			4	20
Joel Spigener	"	2		4	1
Sam'l Henderson	"	8		5	1
H H Armstrong	"	4		4	6
B F Citenden	"	4		4	1
R H Brown	N C.	21			Post
office order for 23 copies Two Opinions					
W J Skinner	"	2		4	8
J N Teague	S C.	5		5	2
F Pittman and photograph	Ark.	2.50		4	12
H H Elliott	"	0.40			
for J H Marks	"	Discussion			
W R Rice	"	1			
for H Peters	"			4	8
Arch McKee	"	5.65		4	12
De L H Pigue	Ga.	2		4	12
C S Hill	"	2		4	17
David P Johnson	"	2		4	20
Mrs Sarah Shannon and photograph	"	2.60		5	1
Peter Low	Kansas.	2		3	17
A A Ellenwood	Fla.	1.50			
for Sam'l Hinton	"			4	8
Jas D Cloud	Ky.	2		3	21
D F Hughston	Tex.	2.50		2	20

APPOINTMENTS.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co on the 4th Sunday of every month.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

Photographs By Mail.

The subscriber has on hand, a few beautifully executed photographs of the editor of the *Universalist Herald*, which he will send any where by mail for fifty cents. The many friends of Rev. J. C. Burruss, will we doubt not, desire to supply themselves with one of those life-like pictures.

Address B. H. TONEY,
Notasulga, Ala.

Notice.

Subscribers to the "Two Opinions" are hereby informed that the work is now in Press, and will be issued and ready for delivery by the first of January, 1870. The delay has been unavoidable. The "Correspondence" intended to be published, in the work has been issued in pamphlet form and sent to all subscribers to the "Two Opinions," and will be sent to all new subscribers free of extra charge

During the absence of the undersigned cash subscriptions of Clubs or for single copies will be received at the office of the *Herald*, Notasulga, and duly registered. As the first edition will be limited to the actual subscription, those who wish the work will do well to apply soon.

L. F. W. ANDREWS.

Allcock's Porous Plasters.

RESTORATION WONDERFUL, AFTER A HEAVY LUMBER WAGON HAD RUN OVER THE BACK.

Scio, Washtenaw co. Michigan, April 18th, 1860.

Messrs. Thos. Allcock & Co.: Inclosed I send you an order for your excellent Porous Plasters. They have done me a great deal of good. Two years ago, on the 19th of March, I was run over by a lumber wagon, which injured my back severely, and broke off one of my spinous processes (the lowest joint of the back bone) and ruptured the ligaments between four of the others. A hump of about an inch and a half was all the external evidence of the injury, but the pain was far greater than dying every day would be. I applied to the best physicians of New York, Wisconsin, and Michigan, who failed to relieve me, though, in justice to them, I must say some of their prescriptions I did not follow. I gave up all hopes of permanent relief from pain, when I happened to read your advertisment, which I had seen before, but had paid no attention to it, but concluded to send for a dollar's worth, and at least make a trial of them. This was several months ago. The first plaster did me good. I then sent for half a yard, and put it on my back reaching from hip bone to hip bone. I have worn it five or six weeks, and feel nearly as well as ever. I think nothing but Allcock's Porous Plasters has done me any good, and if it is not that, then I am getting well of an injury from which the best surgeons and physicians told me, "you have a chance to live and you have a chance to die." I shall keep on sticking to the plasters, if they will stick to me; and, judging from those already tried, I think they will. I am yours truly,

T. S. SEYMOUR.

For sale in Notasulga by J. C. Burruss. Sent by mail any where for 40cts.

AN ELECTRICIAN.—who has great experience of their effects in *local rheumatism*, in *tic douloureux*, and deep-seated nervous and other pains, and in affections of the kidneys, etc., etc., attributes all their sedative, stimulative, and pain-relieving effects to their *electric* qualities. He asserts they restore the healthy electric condition (equilibrium) of the part, and *that* being restored, pain and morbid action cease. He was amazed at the great number of beneficial indications produced by one of these plasters. He affirms that *headache* is cured by one worn just below the breast-bone; that one placed over the navel will cure hysterics, as well as dysentery, and affections of the bowels. Even *chronic costiveness* he found to be greatly relieved by wearing one over the bowels.

Hartford, Conn. Nov. 11th, 1864.

Messrs. Thos. Allcock & Co.

Please send, with dispatch, twelve dozen Allcock's Porous Plasters. Our daily experience confirms their very superior excellence. At this moment of writing, a man applies for one, who, by entanglement in the shaft of machinery, had both his legs broken, spine severely injured, and was for nearly a year entirely helpless. This man found relief very soon by the application of a plaster to his spine. He was soon enabled to work, and now he labors as well as ever. He would cheerfully pay $5 for a single plaster, if they could not be had at a lower rate. I am surprised that surgeons do not make the use of these perforated plasters, to the exclusion of all others, as their flexibility and adhesiveness are greatly in advance of all other plasters with which I am acquainted; while the perforations peculiar to them rendered them greatly superior to all others for ordinary surgical uses. Knowing the plasters to be so useful, I have no scruples that my sentiments should be known.

J. W. JOHNSON, M. D.

For sale in Notasulga by J. C. Burruss. Sent by mail for 40cts.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time, or for the spare moments. Business new, light and profitable. Persons of either sex easily earn from 50c. to $5 per evening, and a proportional sum, by devoting their whole time to the business. Boys and girls earn as much as men. That all who see this notice, may send their address, and test the business, we make this unparalleled offer: To such as are not well satisfied, we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of *The People's Literary Companion*—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address

E. C. ALLEN & CO.,
Augusta, Maine.

nov. 1. 3ms.

☞ Persons who wish to subscribe to the *Herald* for six months can do so, by remitting $1.

HENRY WARD

BEECHER'S

SERMONS IN

PLYMOUTH PULPIT.

Are being read by people of *every class and denomination* all over this country and Europe. They are full of vital, beautiful religious thought and feeling.—*Plymouth Pulpit* is published weekly, and contains Mr. Beecher's Sermons and Prayers, in form *suitable for publication or binding*. For sale by all Newsdealers. Price 10c. Yearly subscriptions received by the publishers. $3. giving two handsome volumes of over 400 pages each. Half-yearly $1.75. A new and superb Steel Portrait of Mr. Beecher presented to all yearly subscribers. *Extraordinary offer.* **Plymouth Pulpit** ($3), and **The Christian Union** ($2 50.) an Unsectarian, Independent, Weekly Journal of Christianity—with Lecture Room Talks, and Editorial Articles, of Mr. Beecher, sent to one address for 52 week for FOUR DOLLARS. Special inducements to canvassers and those getting up clubss Specimen copies postage free for 5c. J. B. FORD & CO., Publishers, 39 Park Row, N. Y. nov.15-2ts.

$15 GOOD AS GOLD. $20

Buy the only Genuine Improved

ORIDE GOLD WATCHES.

MANUFACTURED BY THE ORIDE WATCH CO.

They are all the best make, Hunting Cases, finely chased *look and wear like fine gold*, and are equal in appearance to the best gold watches usually costing $150, *Full Jeweled Levers*, Gent's and Ladies' sizes, at **$15 each.**

OUR DOUBLE EXTRA REFINED Solid Oride Gold Hunting Cases. Full Jeweled Levers. *are equal to $200 Gold Watches*; Regulated and *Guaranteed to keep correct time, and wear and not tarnish, with Extra Fine Cases*, at $20 each.

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The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

HORACE WATERS, Esq.—Dear Sir.—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years, of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and, all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15-tf.

UNIVERSITY OF NASHVILLE—MEDICAL DEPARTMENT.

THE TWENTIETH COURSE OF LECTURES will commence on the FIRST DAY OF NOVEMBER next. The Preliminary Course commences on the FIRST MONDAY IN OCTOBER.

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Anatomy—THOMAS B. BUCHANAN, M. D.
Surgical Anatomy—VAN S. LINDSLEY, M. D.
Demonstrator—HENRY M. COMPTON, M. D.

FEES.—The American Medical Association at the meeting in May last at New Orleans, passed a resolution that no school charging more than $130, (while in favored by a majority $140,) should be represented in that body, nor should the certificates of such schools be received; therefore the charges for the full course of lectures is $140; Matriculation $5; Dissecting $10; Graduating $30 For additional information apply to W. K. BOWLING, Dean pro tem.

Aug 15. Dean of the Faculty.

UNIVERSALIST HERALD--DEVOTED TO RELIGION, AND INTERESTING MISCELLANY.

Poetry

For the Herald.

Universalist Hymns, No. 4.

THE RICHES OF GRACE.

(S. M. or "America," "Sacred Harp," P. 36.)

BY HENRY A. CARR.

Jesus, our shepherd—king,
Sweet messenger of love,
Shall every wandering sinner bring
Into the fold above.

Sinner unmoved by fear,
List to the Savior's word;
He has a message for your ear,
The sweetest ever heard!

Sinner, no longer roam,
O! come to me and rest;
Repenting, wearied sinner, co e
To thy dear Savior's breast.

(No anger clothes his brow;
He will all nations bless;
For every knee to him shall bow,
And every tongue confess.)

He says, I drink the cup—
My travail I shall see;
For I, if I be lifted up,
Will draw all men to me.

Each isle beneath the sun,
And every heathen land,
The Father gave to me, and none
Shall pluck them from my hand.

Doubt not the joyful truth
Which humble shepherds heard;
For God himself confirms by oath,
His own unchanging word!

Sinner, behold this love,
And be your heart subdued;
Then, raise your wandering thoughts above,
In boundless gratitude.

For the Herald.

Western Virginia.

Wheeling Va., Dec. 8, 1869.

Editor of the "Herald:"

Universalist preaching has been discontinued in this city for the present. The friends intend to keep their Sunday school going, though it is quite small. It is the intention to have a Christmas anniversary. Will give your readers the particulars when it transpires.

The Fork Ridge, Marshall county, congregation is prospering finely. They intend making an effort to build a new church. Universalism is Orthodoxy at Fork Ridge.

The congregation at Moundsville, Marshall county, have preaching occasionally, about once a month. Not being able to obtain a proper place, their meetings are held at private residences. They own a lot, and, with help from abroad, may be able to build a church.

The first Universalist preaching at Valley Grove, Ohio Co. was done by Rev. Davis Bacon, a short time ago. He was well received. There may be such a thing as his going there again.

The West Virginia State Convention of Universalists, was held at Lowndenville, Marshall County, August 14th and 15th. Bro. John M. Dakin, of Glen Easton, is president, and James L. Fanagan, of Wheeling, clerk. The executive committee is composed of Bros. John A. Scott, of Wheeling, and Amos Terrell, of Fork Ridge, and Rev. Davis Bacon.

As I have not seen anything in print about our State Convention, I must bear testimony to the generous and truly "Old Virginia" reception received by those in attendance, on its sessions from the friends at Lowdenville.

The Universalists of this section, would be pleased to see something in print, from Rev. Thomas Jones, as to what is being done in his locality, to build up Universalism.

There are two young men from this State, at Canton, preparing to enter the ministry.

Endless Punishment.

Here is an objection to endless misery. All admit, when they forget their creeds, that there should be an exact proportion between sin and its punishment. Yet the Orthodox church theology denies it in toto. Our sins are finite, but the punishment is said to be infinite: we sin for a day, but the punishment will be for all eternity. Yes, one sin, according to this horrible creed, merits endless woe, but ten thousand sins can merit no longer punishment. Stating such propositions is enough to condemn them, and put the seal of falsehood upon them. The statement that the God of wisdom and goodness will thus outrage all justice, is above the blackest crime that a mortal can commit. All God's work, word and providence, prove them to be false from beginning to end. The law of the Lord is pure, holy, and righteous—a transcript of the divine mind—and all its demands are in perfect harmony with infinite wisdom, goodness and justice.

REV. E. MANFORD.

"Tom," said a girl to her sweetheart, "you have been paying your addresses to me long enough. If in time you were making known your contentions, so as not to keep me in expense any longer.

Purity of Character.

Over the beauty of the plum and apricot, there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, for it never grows but once. The flower that hangs in the morning, impearled with dew—arrayed as no queenly woman ever was arrayed in jewels, once shake it so that the beads roll off, and you may sprinkle water as you please, yet it can never be made again what it was when the dew fell silently upon it from Heaven. On a frosty morning you see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frost-work, and which, when torn and broken, will never be reembroidered. A man who has spotted and soiled his garments, though he may seek to make them white again, can never wholly do it, even were he wash them with his tears. When a young man leaves his father's house, with the blessings of his mother's tears still wet upon his forehead, and he once loses that early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effect cannot be eradicated: it can only be forgiven.

Clippings.

Hand cuffed—getting your ears boxed.

Frame for marriage certificate. A cradle.

Which senator wears the largest hat? The one with the largest head.

Employment for women—To hold their tongues.

What is the best key for a Christmas-box? *A* turkey.

What is the difference between a soldier and a fashionable lady? One faces the powder, the other powders the face.

"I don't believe it's any use, this vaccination," said a Yankee; "I had a child vaccinated, and he fell out of a window a week after and got killed."

"Do you ever have any 'hope' in Maine?" Asked a Newport belle, who was dressing for a ball, of a country cousin from the Pine Tree State. "Oh, yes, pa has forty acres in one field.

"My boy," said a clergyman, "don't you know that is wicked to catch fish on Sunday?" "Guess I hain't sinned much yet," said the boy, without taking his eye from the cork, "hain't had a bite."

Friendship often ends in love; but love, in friendship never.

Pedantry crams our heads with learned lumber, and takes out our brains to make room for it.

Pressing business—that of an editor.

The man who was laboring to build up a reputation suspended operations for want of bricks.

Almost every young lady has enough public spirit to be willing to have her father's house used as a court house.

Franklin says "a poor man must work to find meat for his stomach, a rich one to find stomach for his meat."

Mrs Partington says that because some girls are stars, it is no reason why they should be regarded as heavenly bodies.

An unpoetical Yankee has described ladies' lips as "the glowing gateways of beans, pork, sour crout, and potatoes."

If you would be pungent, be brief; for it is with words as with sunbeams, the more they are condensed the deeper they burn.

An analysing dame reports that she has heard of but one woman who kissed a cow, but knows of many thousands who have kissed very great calves.

"Lenny, you're a pig," said a father to his little five year old boy. "Now, do you know what a pig, is Lenny?" "Yes, sir; a pig's a hog's little boy.

If you want to kiss a pretty girl, why kiss her—if you can. If a pretty girl wants to kiss you, why let her—like a man.

"Why don't you wear your ring my dear?" said a father in a ball room to his daughter. "Because it hurts me when any one squeezes my hand." "What business have you, to have your hand squeezed?" "Certainly none; but still you know, papa, one would like to keep it in squeezable order."

Jim has a precocious nephew, a lad just three years old. Playing with his kitten yesterday, Miss Kitten "got her back up" about something, (kittens as well as folks often get their backs up,) and scampering over the floor. Little nephew was delighted, and sang out, "Look, ma, kitten's got's Grecian bend!"

A newly married couple went to housekeeping at Boston, in Poplar street. At breakfast next morning, the gentleman said to his lady, "My dear, this is Poplar street, and by putting u (you) in it, it becomes POPULAR." "And by putting us in it," promptly replied the lady, "it will become POPULOUS."

Church Bells (Belles.)

Coming in couples,
Smiling so sweetly—
Up the long aisle
Tripping so neatly.

Envying bonnets—
Envying laces,
Nodding at neighbors,
Peering in faces.

Whispering softly,
Heeding no sermon;
What they go there for—
Hard to determine.

On all around them
Gazing benignly,
Wholly unconscious,
Singing divinely.

Prosy discoursing,
Don't suit their whims,
Plain they assemble
Just for the "hims."

WISHES OF LADIES.—First, a husband; second, a fortune; third, a baby; fourth a trip to Europe; fifth, a better looking dress than any of her neighbors; sixth, to be well buttered with flattery; seventh, to have nothing to do in particular; eighth, to be handsome; ninth, to be tho't well of; tenth, to make a sensation; eleventh, to attend weddings; 12th, to be always considered under 30.

Why does the bridegroom always put on the ring at the wedding? Because bell(e)s cannot ring themselves.

THE PEELER COTTON.—This variety is giving general satisfaction. It is rapid in its growth, matures, early, is very prolific, and the staple is almost, if not quite, equal to the black seed—long, silky and strong. It ought to, and probably will sell for 10 or 15 cents more than the ordinary cotton. It will be largely cultivated in this section next season.—*Albany (Ga.) News.*

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 *egularly every year*.

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.

Newspaper Decisions.

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.

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.

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Wm. G. Webb, Editor and proprietor. tf.

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This debate was held in Miss., between Rev. D. B. Clayton, Universalist, and Rev. J. J. Sledge, Baptist Universalism as usual, shows its invincible strength. Sent anywhere mail, for $1. Address D. B. Clayton, Columbia, S. C.

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UNIVERSALIST HERALD

PUBLISHED AT

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John C. Burruss, Editor & Proprietor

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The Herald.

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JOHN C. BURRUSS, *Editor and Proprietor.*

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To the Universalists of Georgia.

Agreeably to instructions from the State Convention of Georgia, I hereby invite proposals from societies and neighborhoods, for the holding of the next State Convention of Universalists on Friday before the 2nd Sunday of October, 1870. Applications, stating particulars of access and accommodation, to be made to me, on or before 1st day of January 1870, ensuing.

L. F. W. ANDREWS.
President State Convention.

For the Herald.

Southern Liberal Institute.

In the *Herald* of Oct. 1st. I find in a letter from a correspondent, this remark: "A Universalist High School is needed, deplorably needed at the South." In the issue of the 15th, in the report of the committe on the state of the Order, made to the Georgia Universalist Convention, we read as follows—"We need a Denominational High School, and that man who lays broad and deep the foundation of such a school, will earn a name which princes might covet; that of a benefactor to his race."

It requires no argument to prove the truth of the above statements, for it is a fact, well known to every intelligent mind, that prosperous Seminaries of learning are the greatest aids to denominational success. Give me the training of the children, and I will control the religious element of the country. In the North, we have three colleges, two theological schools, and nine academies; and they are proving to be the life-blood of the denomination.

It being admitted that you need such valuable aids in the South; the first question presenting itself, is, how shall they be obtained? I do not think that our cause will obtain one, by waiting for a benefactor to come and endow a University, as Cornell did at Ithica, for such things happen, but seldom; those that have the will to do so, have no money, and those that have the money, generally prefer to keep it. Such a thing may happen, but we may be obliged to wait centuries for it, and by that time, the "cast iron theology" may have educated all the children. Do not wait, let our brethren of the South commence immediately, obtain an Act of the Legislature of Georgia, or Alabama, incorporating an academy located at some convenient point, organize, solicit funds from all parts of the country, North, as well as South, and I am confident that in a few years, you would see a flourishing institution increasing in influence, constantly. And what better time to commence, than the centennial anniversary, now close at hand.

That we may not be dismayed in the good cause, let us every one, bear in mind the foundation of Yale College in Connecticut! The historian, Bancroft, says that in the year 1700 (I think) ten men met in the town of Killingworth, and each bringing a few books, laid them down, and said, "I give these books for the purpose of founding a college," and from this small beginning, has grown one of the greatest institutions of learning, in the land.

I hope more from the action of ten men, who can control only a few books, than the expectations from any man who has the ability to endow a high school. Say with the poet—

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

R. S. T.

Burlington, Vt.

Diary of My Travels.

Corinth, Miss., Dec., 9th, 1869.

Bro. Burruss:—

I believe my last [illegible] brought my journal up to Louisville, Winston Co. in this state. While there, I enjoyed the kind hospitality of our worthy friend and Bro., Dr. E. Foster, and his interesting family. To the Dr., and his son "Eddie," I am indebted for a conveyance from Macon Miss. to Louisville, from Louisville to Webster and back to Louisville, and then again from Louisville to the Universalist church in the country, and [illegible] Monday afternoon, both to Macon, on the Mobile and Ohio R. R. Part of this trip was made after night, in order to enable me to take the train up this way, before day-light this morning.

In Winston, I found a number of warm friends, who speak of trying to revive the cause of "pure and undefiled religion" in their section, the coming year. By a joint effort of the brethren of Winston, Kemper, Meridian Miss., and Gainsville, Ala. I think a good circuit could be easily established, and a preacher sustained.

I preached at Webster, on Tuesday noon, and again at Louisville, in the evening; also on yesterday, 12th, at the Universalist church in the country, to small, but earnest and attentive audiences.

I am here four hours, waiting the Chattanooga and Memphis train to take me to the latter place, from which I go by first boat down to Gaines' Landing, Ark. on the Mississippi River. Thence I desire to go to Drew and Columbia Counties Ark. though I somewhat dread the passage through *by land*, to the interror. The roads through Mississippi, are awful for wagons, and other wheel vehicles, and I may not expect any thing better at this season of the year, beyond the "Father of waters." My health is however very good, and Providence permitting, I will make the trip. My stay, however, in Arkansas, will not be protracted longer than this month; unless I find I am able to do great good in the cause of our common Lord and Master.

My address for the next ten days; will be care of Wm. A. Hardy, West Point, Drew Co. Ark. where I will be glad to receive the "Herald" and letters from my Georgia and Alabama friends.

In haste, fraternally yours &c.

L. F. W. A.

☞ Have you renewed your subscription for 1870?

☞ We hope all friends of the *Herald*, will resolve do something clever for the *Herald*, and that without delay.

☞ We call upon all lovers of our cause, throughout the South, to use their influence in extending the *Herald*. Give us your patronage, brethren, and we will soon give you a neater paper. Kind words are good to *mix in*, but a paper cannot live on them alone. Something more substantial is required.

☞ A. W. Webb, Delhi, N. Y. is general agent for the *Herald* in that State.

For the Herald.

Organization of Churches, Conventions, &c.

There is nothing so necessary to the success of any enterprise, as organization; for without it, no undertaking can permanently prosper. Wherever therefore, there are Universalists enough in a settlement or neighborhood, for them to form themselves into a company, or society, for mutual edification and comfort and the spread of the cause, they ought by all means to do it.

And there is another thing which ought to be done, and that is, every state should reorganize their state Conventions. This has been done already, in Georgia, and her worthy example should be immediately followed by other states. Alabama at east, should not be slow to follow. And in connection with this subject, I feel authorized by the brethren at Camp Hill, to say that the next Convention of the Universalists of Alabama will be held there, commencing on the Friday before the second Sabbath in Sept., and continuing for three days. There must be a commencement at some time and place, and there can be no better time and place than the one here suggested, for the reason that the place is of easy access, and the time a suitable season of the year. This announcement is to enable those who may desire to attend. It is necessary also to have the Convention about that time or sooner, in order to elect delegates to attend the general Convention of the United States.

S. J. McMorris.

An Important Letter.

The following letter from the respected secretary of the Woman's Centenary Aid Association, deserves, and I think, will receive all possible attention. The object being the promotion of the great interests of the Gospel,—all Universalists may well feel themselves interested in the success of the cause pleaded for in the most laudable Association. Not knowing the address of Mrs. W. of whom I never heard before receiving the subjoined note and letter from Mrs. Tomlinson, I have concluded, as the best means of reaching the party addressed, to publish the communication of Mrs. T. in our denominational Journal. The accompanying note from Mrs. T. explains itself.

Hudson, Mich., Nov. 1st, 1869.

Dr. J. L. C. Griffin;

Dear sir:—Through some gross carelessness, I failed to obtain Mrs. W's address. If you know it, will you please forward it enclosed, and greatly oblige.

Mrs. D. C. Tomlinson, Sec'ry Woman's Centenary Aid Association.

Hudson Michigan, Nov, 1st 1869.

Dear Madam: I have to apologize for my delay in notifying you, that at the General Convention, held in Buffalo, N. Y. in September last, a Woman's Centenary Aid Association was formed, of which you were elected Vice President, for Virginia. You have doubtless seen an "Appeal" in the denominational papers, which explains the object of this Association, and the method proposed of raising funds. Your duty as Vice President, for Virginia, is to supervise the work in your own state. You will soon, (if you have not already,) receive a package of Circulars, to which will be appended a subscription. These you will please circulate in every locality, where there are Universalists, if ever so few, appointing ladies to assist you in this work.

Will you accept this position? If impossible to discharge the duties of the office, will you secure a substitute? Please let us hear from you soon. My address is Fairport N. Y.

Yours truly,

Mrs. D. C. Tomlinson, Sec'ry Woman's Centenary Aid Association.

Decease of Rev. Dolphus Skinner, D. D.

I see by the *Herald*, that Br. D. Skinner has lately departed this life. He was one of the ablest Universalist ministers in the U. S. a powerful debater, and had been a superior Editor. But better than every thing else, Br. S. was a true christian—a consistent disciple of the Blessed Savior of all men.

My old Editor, correspondent and friend, and especially my brother in the gospel, Br S was particularly dear to me.—Many of our faithful ministers like him, have withia, comparatively few years passed away, to their Home in Heaven! And, who shall fill their places? Our Ballous, Balfours, Streeters, Staeys, Hallocks, Smiths. (S. R.) Skinners are gone, after having "fought a good fight," and where shall we find equivalent successors in the apostolic work? What Prof. Sawyer says of our Murrays, and Winchesters, our Ballous and Streeters, our Barneses and Farwells, and compeers, may aptly be said of the other blessed departed brethren, named above: "we cannot honor those noble, self-sacrificing men enough. In this world their only [certainly their principal] reward was the consciousness of having done their duty above. I hope [with a confidence equivalent to perfect certainty] they enjoy the privilege of seeing their work carried on by their children [or survivors in the church militant.]" But, "who is sufficient for these things?"

In respect to the falling asleep of our dear brethren—all the precious departed of one hearts, ay, of all humanity, how valuable beyond all prices is the evangelical consolation in "Our beloved Brother Paul's." 1st letter to the Thessalonians (chr. iv.) "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as those who have no hope. For if we believe that Jesus died, and rose again, even so, them also, which sleep in Jesus, will God bring with him."

"Better than life itself, thy love,
Dearer than all besides, to me;
For whom have I in heaven above,
Or, what on earth, compared with thee?
Dear is the spot where christians sleep,
And sweet the strain which angels pour:
O! why should we in anguish weep?
They are not lost, but gone before."

J. L. C. G.

Another Letter from Bro. Andrews.

Lacy, Drew Co., Ark.,
Dec. 15th, 1869.

Bro. Burruss;

I arrived here on Wednesday last, and am domiciled at the house of our excellent friend and brother, Wm. A. Hardy, where I feel myself perfectly at home. Bro. H., as you are aware, is a son of Thomas Hardy, Esq., of Troup Co., Ga., and stands firm in the faith of his father. His wife is also a believer in the Restitution, and of course is well pleased at the presence, in this far off land, of a preacher of an impartial Gospel. For the first time in five years has she gone to church, on the occasion of my first discourse in this place. The weather was very unfavorable—a mixture of rain and snow having fallen all day and far in the night. But she was not to be deterred by such difficulties; but with her family fixed up a box-wagon, with chairs for seats, and were conveyed a mile to the place of meeting. Such zeal is commendable. The congregation was small. Nevertheless, I felt it my duty to preach under the inspiration of the promise of our Lord and Master, that "where two or three are met together" in his name, there would he be in their midst, and that to "bless." I will preach again to-night, Saturday, and again twice on the morrow, the Sabbath of the Lord,—provided the weather is at all endurable.

On last Sabbath there was a very large congregation convened here to hear the "strange doctrine," and great was the disappointment at my not appearing. I was detained two days at Memphis, waiting for a boat down the river to Gaines' Landing, and one day and two nights there, before I could get a conveyance to Monticello, the county town of Drew Co., twelve miles north of Lacy. It was not, therefore, my fault that I did not fill my appointment here on last Sabbath. Indeed, my journey here from the Landing was one thro' much tribulation. In a distance of forty miles, more than half of which was through a slough of despond—a flat country of mortar and mire,—I wended my weary way, in a public hack, in imminent danger every moment of being wrecked or lost by the way, but finally, emerged with only one easy upset on the side of a ditch!

I would advise my brethren who may contemplate a visit to Arkansas, to take a different route, or come at a different season of the year. In the Summer, and early Fall, the roads are fine, and the weather more favorable for the assembly of the people.

I expect to preach in Montecello, next week, and thence will probably go to Columbia Co. in this state, to comply with a pressing invitation from several friends to visit that section. Thence, I may proceed to Shreveport, La. and Caddo Parish, to fill an appointment made there, last Spring, and thence Via. New Orleans and Mobile, homeward. Do not look for me, however, before the last of Jan. 1870. If possible, would like much to visit the brethren at Handsboro Miss. and Clarke Co. Ala: on my way to Georgia, but I cannot say with any certainty, where I shall be on any particular day.

In truth, Bro. Burruss, there is work enough for one hundred preachers of our faith, west of the Mississippi river. Every where I go, I meet with anxious enquirers after the better way. The people are famishing for the bread of life, and thirsty for the pure waters of salvation. They are weary of eating the husks of a partial theology, and long for the "feast of fat things—of fat things full of marrow," which the Gospel of Universal grace, so bountifully offers to sinful man. Our prayer should ever be, Oh Lord, send more laborers into the field, for the harvest is ripe for the gathering, and the reapers are *not*.

I write this, and will dispatch it by first mail, uncertain whether you will ever receive it, but in hopes you will get it in time for your number of Jan. 1st. 1870. Fraternally yours, &c.

L. F. W. A.

Duties of Universalists.

Is knowledge essential to the existence and well-being of society? None can dispute it. Knowledge is not only power, but it is essental to happiness, and to the improvement and progress of art, science and literature, in all their departments, and relations to the welfare of mankind.

And if knowledge is thus necessary and important, how shall the present and future generations in this country acquire knowledge, unless the necessary means and facilities are placed within their reach?

Among the means necessary to this end, the most essential are common schools and colleges. A common school education, combined with travel, observances and experiences will qualify one for most of the common affairs of life. But we want and must have schools of higher grade, where young people may be taught the higher branches of mathematice, Civil Engineering, Navigation, Physical Geography, Astronomy, Natural Philosophy, Chemistry, &c.

If the readers of the *Herald*, wish to see their sons and daughters, really educated in the higher departments of physical and mental science, and under influences and teachings calculated to give them exalted and liberal views of the character and destiny of mankind, then they must furnish the means with a liberal hand.

Brethren of the South, if we are treated with coolness and indifference, and sometimes persecuted by those of an opposite faith, it is what we may expect, until we convince them that we are *desperately in earnest*.

Let us show our "faith by our works." "Preach the gospel; be instant in season, and out of season, reprove, exhort, rebuke with all long-suffering and doctrine." Organize churches, build houses of worship, administer the sacraments, set up a high standard of literary and moral qualification for our Clergy, and a high moral qualification for the laity and last, but not least, build, endow and furnish a first class University, in which, young men wishing to engage in the sacred office of the ministry, can be thoroughly prepared, so far as literary accomplishments are concerned, to engage as laborers in the vineyard of the master. We must educate, or we must let our youth be ignorant, and left far behind in the march of intellect.

Perhaps some friend is ready to ask, "What are the great practical benefits of scholastic attainments? We answer briefly.

1. A cultivated mind has dominion over the universe of matter. It enables man to turn every thing to his advantage. Enlightened mind has got, to a great extent, control over the earth, the fire, the air, and the water.

It makes the earth yield its golden harvests, the winds drive his ships, and lift his balloons, the fire to feed the steam vessel and the iron horse, and the water to make the earth tremble with the hum of a thousand kinds of machinery.

It has enabled man to survey every continent, island, ocean, sea, lake and river; to circumnavigate the earth, to examine in detail, its vegetable, animal and mineral productions, and to acertain the character of the numerous invisible powers and forces, by which the vast changes and transformations in these departments are carried forward: by which the great Earth itself is carried with astonishing velocity around the bright old sun, and by which all planetary systems are made to swim through the immeasurable depth of ether. Hence "Knowledge is power."

2. A well informed mind has under its control the means to acquire wealth. Knowledge teaches us the uses of things, gives us extensive views of causes and their effects, shows us the avenues of trade and commerce, and the sources whence wealth is obtained.

3. Knowledge is health, both of body and mind. it teaches us the laws of health, upon the observance of which, we may have health, and avoid a thousand accidents and evils to which the unenlightened are subject. As bread is the food of the body, so wisdom is the food of the mind. The one sustains, strengthens and invigorates the physical man, the other improves, strengthens and developes the mental powers.

4. Knowledge is virtue, industry and honesty. One who is inteligent and moral can more easily resist temptation to transgression, discern the evil purposes and intentions of those who seek to seduce them from the way of holiness, and, seeing clearly that temperance and industry are the only avenues to competence and honor, will walk in the path of righteousness and peace, and shun the dark road of sin and suffering.

Brother ministers of the South, let us hear from some of you on this great questions of educaton. T. Twist.

A Word In Behalf of The Missionaries.

When a minister is invited to preach, let our friends remember that the expenses of travel by Rail Road or hired conveyance, are consuming in amount, and govern themselves accordingly, by a liberal increase of their compensation. The Universalist clergy are generally poor, and with families to support. Let them not "go a warfare, at their own charges."

In some cases a few dollars paid on subscriptions to the Two Opinions, have been considered full pay for preaching, when that fund is pledged to the printer! Remember that the two things are separate and distinct. Each must be paid for, else the preacher is crippled in his work, and will be compelled to abandon it.

L. F. W. A.

☞ Let every reader of the *Herald*, try to procure us, at least, one subscriber. Many can do more. Will our friends please go to work and see what they can do for us?

☞ Will the friends of Universalism all over the South, try and send us more subscribers? Work a little for your denominational paper, brethren.

The Herald:

JOHN C. BURRUSS,

Editor and Proprietor.

D. F. MCMORRIS, J. L. C. GRIFFIN,
D. P. STRAIN, D. B. CLAYTON,
T. TWIST, L. F. W. ANDREWS,
CONTRIBUTING EDITORS.

Notasulga, JAN. 1, 1870.

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.

Wm. A. A. Ellinwood, is general agent for the *Herald* in Fla.

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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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 South Alabama and Florida.

No. 2.

Our last, announced our arrival at Rocky Head, Dale Co. The congregation had been waiting with impatience for our arrival, and had almost given us out, when we drove up to the place of meeting, about 12 o'clock at noon. The friends of impartial grace, were rejoiced to see us, and gave us a warm and cordial greeting. In a few minutes we commenced services, and dispensed the Word to a respectable, and attentive audience. At this place, (Cool Spring,) we delivered three discourses to increasing audiences. On Sunday, the house would not hold the people, and we spoke under an arbor, which had been prepared near by. The word spoken, we are sure, fell into some good soil, and will take root and bring forth fruit. About four miles distant from this place, we preached three times in Mossy Grove Church; which is free for all, as the gospel of Christ is, and as all houses of worship, erected in his name, should be. We are satisfied a thrifty church organization could be effected in this vicinity, could the friends have the occasional services of a preacher of our faith. The names of Summers, Grimmer, Faust, Bridges, Weed, and others, are consecrated to any cause. Old father Summers often heard Chapman and Lynch preach in South Carolina, many years ago. He still rejoices in the great doctrine of the restitution, and though more than eighty-one years of age, can walk four or five miles without being much fatigued. He enjoyed our meetings much; and and though aware that his earthly course is nearly run, expressed an earnest desire to see a church of our faith established in his vicinity—adding, that it would afford him great consolation, in the last sad hour, to know that such had been effected. The friends there, we doubt not, will at no distant day take this matter in hand.

We had a very pleasant sojourn among them; to whom we are indebted for substantial tokens of kindness. May God bless them with every temporal, and spiritual good, is our prayer.

Our next appointment was at Haw Ridge. Our friend Jolley, of that vicinity, met us at Mossy Grove, and piloted us to the place of meeting, which was tolerably well attended, for a week-day service. Universalism was entirely new here; but we think we stirred up the minds of the people to a wholesome train of thought. At the close of our meeting, an eccentric, ignorant man arose and tried to oppose the drift of our discourse, but it was apparent to all, that he had a screw loose in his mind, and that his rigmarole of verbiage amounted to nothing. We made a few remarks by way of rejoinder, and the meeting closed. We accompanied our friend Jolley to his hospitable home, (as did our friend Faust, who had come on from Mossy Grove,) where we were kindly cared for, until the next day, when we set out for Elba, still accompanied by our little daughter eight years old. At Elba, we preached twice in the Union church. The first night our audience was good; but on the night of the second meeting, it was slim, owing to the cold and wet night. In and around Elba are a few good friends. We hope they will unite their efforts and try to procure the preached word as much as possible. Our cause would grow and thrive there, with a little earnest effort.

To Judge Weeks, Mr. Jordan, Dr. Roberts, Mr. Hammond, and others, we are indebted for special favors. About ten miles below Elba, resides Mr. Stephen Cawthon, a good Bro. and a son of the venerable Wm. Cawthon of Florida. This family of Cawthons all oppose the immortality of sin and suffering, and hold to the final triumph of good over all evil. Mr. J. H. Neal, of Covington Co., met us at Elba, and conducted us over a zigzag road through a continuous forest of tall pines, to Judge Wm. Harper's, an aged and venerable Universalist, who always receives the Herald of glad tidings, with a most cordial welcome. Here we rested several days, and preached of which, more will appear in our next.

The Universalist Press,

The Press is the right arm of any political or ecclesiastical organization, the great lever by which the masses are to be influenced. How important it is, then, that we appreciate its advantages, and labor faithfully, earnestly, to promote the [illegible]. And yet, we fear there are many professed Universalists, who neither take their denominational organ, nor try to introduce others so to do.

We can never prosper till we awake to our duty in this respect. Many think they have no time to read; but if they will reflect a little, they will be convinced that they are mistaken. A man should *take time* to store his mind with useful knowledge. No time to read! As well say you have no time to *eat*. What eating is to the physical man, religious reading is to the mind, and we should no more starve the one than the other. Then, we should take a Universalist paper for the benefit of our families. The wife and children ought not to be deprived of this wholesome food for the mind. The expense is small—only two dollars, for a whole year. Can you, if you are a well-wisher to Universalism, not afford the small sum? Surely, you can. Remember, if you do not support your religious press, you may be sure, your opponents will not. We confidently, therefore, look to the friends of Universalism in the South to aid us in extending the circulation of the *Herald*. Our preachers are few in the South—the press therefore, is our main dependence.

Shall we make this appeal in vain? For the good of the great cause we all profess to love, we hope not.

Encourage us, brethren and sisters, hold up our hands—give us substantial tokens of your interest in the matter, by procuring cash subscribers to the *Herald*. If all would help a little, how much they could assist in building up Universalism in the South. We want more subscribers, friends—*cash subscribers*—give us these, and thus enable us to send the *Herald* forth in a neater dress. If you can only procure *one* subscriber, let us hear from you. Work for us, talk for us, pray for us; and you will be surprised to find how much you can accomplish. *Let all resolve* to send us at least *one* new name, and our list will be doubled. But some may live in regions where they may think they cannot even do this. We ask them to *try*, and if they fail, let such as are able, subscribe for an extra copy, and send it to a friend. This is the Centenary of our existence as a separate denomination in this country. We ought to signalize it in every laudable way, for the promotion of our Zion in the South. We have labored long in your midst, brethren, and we hope faithfully; even though at times we have stood almost single-handed. But Jehovah has been our shield—our defence. Brethren and sisters, friends and well-wishers, the case is before you—we ask you, we urge you, take hold of the matter with a determination to do *something clever*, and that immediately. Send us more subscribers; and we ask such as are in arrears to pay up. Delay in this matter cripples our efforts and discourages us. Let the *Herald* have a generous patronage, and you will then have the satisfaction of seeing our paper move on with accelerated speed. We have preached in nearly all the Southern States, and feel that in all this sunny region we have friends, who will *respond* to this appeal. Let every one act, and that without delay. Let every mail that comes show that the Universalists of the South are still alive and active, and determined to work for their denominational press.

Words of Condolence.

Lacy, Dale Co. Ark.,
Dec. 24th, 1869.

Dear Bro. and Sister Burruss:

I am just in receipt of your paper of Dec 1st., wherein I find a notice of your great affliction. Truly, the ways of Providence are mysterious, but nevertheless are wise. I know what the trial is, and can therefore sympathise deeply with you, at the loss of one of your babes. Please accept my sincere condolence on this occasion. It is however, *your* unspeakable privilege to *know* that "it is *well with the child*." Another has been added to the family of immortals. It has been early transplanted into the garden of Paradise, where it will bloom, a sweet flower, of ever-enduring and perennial fragrance. Do not then, grieve too much at the loss of your darling. It is now an angelic spirit, that will ever hover around and near its beloved earthly parents, whispering sweet accents of love and comfort. May the Father of Mercies be with you, and that to bless, is the prayer of your friend and brother.

L. F. W. Andrews.

Universalism.

BY J. S. LOVELAND.

When we come to a survey of the human soul, we shall find all of its vast powers and susceptibilities open to the varied forms of influence flowing from the central power embodied in Universalism, we can appeal to the intellect as no other religion can, or dares to do. We have no dread of human reason. It is to us the great central sun of humanity. There is no blight, no blasting in its rays; and there is no higher authority—nothing that does, or can conflict with this august judge. In this respect, all other religions are weak where we are strong. They are forced to the desperate course of attempting to put out its light, while we are basking in its golden beams. To us, there are no idle issues—"the whole boundless continent of truth is ours." Consider again the sensibilities. All other religions shock and torture the purest affections of human nature. The devoted lover of families and friends, is forced to the terrible conclusion that the loveliness of his heart, are to become the fuel to feed the devouring fire of God's wrath forever, while they themselves will look across the unfathomed gulf, and behold their endless pain. No such horrid view is given by Universalism. On the contrary, we can appeal to all that is holy and good in human nature; we can point every noble and natural love to its more abundant fruition in the world of light and beauty. No chill frost shall nip the swelling buds, or blight the opening flowers of deathless love. No torrid heat shall shrivel the leaves or pale the beauty of the growing plant of human affection in the land of souls. No fell revenge, or direful hate, shall or can distort the serenely beautiful countenances of loving spirits in their home of peace. The buried loves of earthly birth, have all a more glorious resurrection in the golden summer-land. Ah! what appeals can we not make to human sympathies, in consonance with the truth-idea of our glorious philosophy? No living soul lives on earth, but cherishes in his heart of hearts, some precious love—of some image far beneath the crime or sorrow of outward circumstance, which is far deeper than life itself. Rolling years—dimming sorrows or burning crime have never been able to efface it from the deathless tablet of the soul.

An Apology.

We have been behind time, with this issue, and the preceding one, *much to our regret*. This was owing to several untoward causes:—1st, delay in getting paper, which we ordered in due time—2nd, sickness of one of the printers—3rd, the general confusion incident on the ushering in of the New Year.

Our subscribers shall have their full number of papers, and we hope will not complain, under the circumstances.

Letter to Bro. McMorris.

Lacy, Dale Co. Ark.,
Dec. 24th, 1869.

Bro. McMorris:—I have just received the *Herald*, in which I find your "Appeal to Universalists," in which you speak of your *third*, great affliction—that horrible cancer! How painful to me, my dear brother, is the intelligence that the disease is gradually eating its way into your vitals. I had hopes that you were mistaken in the nature of the affliction, and would be able to overcome it. But alas, for you and for myself, your twin brother, for 40 years, in the faith of the gospel—you seem to despair of a cure. I know not what to say under such a gloomy prospect before you of pain and suffering—but I feel assured that death has no terrors for you, but will be met with true Christian philosophy, when the summons cometh. In the course of nature, Bro. Mac., I will soon have to bid adieu to the things of time and may even commence the journey before you. If I do I hope to meet you beyond Jordan, and welcome you to the joys of the upper sphere.

Will you, if you go first, return, and tell me what you can of Spirit-life and Spirit progress?—I promise to do the same for you if I take the trip before you. * * *

Yours, fraternally,
L. F. W. Andrews.

What we Need.

A correspondent of the *New Covenant*, in speaking of the labors of Rev. Mr. Chaffin, a Universalist clergyman in the West, adds:

"I wish we had a thousand such preachers who would toil for the spiritual growth of their hearers, and leave dogmatic theology out in the cold till it should freeze to death. Of what use is it to preach the salvation of all, unless we work with head and heart and hand to secure it? We need more zeal, more consecration, more of the Holy Spirit, if we expect to grow. We have been talking down long enough, let us go to work and build up. Let us pray for our people, and work for them, that they come up into newness of life. There are too many of us who have never experienced religion—and some of our preachers, too, I am sorry to say. May they be born again. God grant to us a baptism of the Spirit; that they overcome temptation and sin, and pride and prejudice, and come to manifest the sweet, humble, forgiving spirit of him whose is the "only name given under heaven among men whereby we must be saved."

These remarks are timely: we need more consecration to the service of God—more zeal—more earnestness—more of the "fruits of the spirit." We can never occupy the position we should as a denomination, until we seek to vitalize our religion with the unction of the Holy Spirit.

Helena, Ark.

Rev. J. B. Cone, of Texas, informs us, that he preached to an attentive audience, at this place, in August last. We hope the friends of impartial grace will resolve to have a missionary statedly among them. They can easily do it, if they will make a *determined* effort.

Let it be made.

Wheeling, Va., Universalist Sunday School.

The Universalist Sunday school at Wheeling, Va., had an extremely pleasant time on Christmas afternoon. The exercises consisted in reading the Christmas service, addresses by superintendent Wilkins, and Mrs. Malden, and some sweet singing by the children. Miss Emma Williams presided at the organ, and superintended the singing, which, it is needless to say, reflected great credit, on all concerned. The affair was brought to a close by serving those present, with an abundance of cake, candies, etc., with which, they had been very liberally provided. Taken all together, it was one of the happiest affairs, that we ever were permitted to participate in.

Send us one new Subscriber.

Rev. J. B. Cone, we hear, has been called to mourn the death of his father, Dr. A. Cone, which occurred at his residence, near Gonzales, Tex., on the 24th of Sept. last. Dr. Cone died, as he had lived, a firm believer in the restitution of all things, in his sixty fourth year of his age. He was a consistent Christian. We tender to his surviving relatives our sympathy.

☞ Have you renewed your subscription for 1870?

Death.

We have seldom read anything more beautiful than the following, from the pen of George D. Prentice:

"There is but a breath of air and a breath of the heart betwixt this world and the next. And in the brief interval of painful and awful suspense, while we feel that death is present with us, that we are powerless and He all powerful, and in the faint pulsation, there is but the prelude of endless life hereafter, we feel in the midst of the stunning calamity about to befall us, that the earth has no compensation good enough to mitigate the severity of our loss. But there is no grief without some beneficent provision to soften its intensness. When the good and lovely die, the memory of their good deeds, like the moonbeams on the stormy sea, lights up our darkened hearts and lends to the surrounding gloom a beauty so sweet, that we would not if we could dispel the darkness that environs us."

Rev. J. C. Kendrick

This worthy and useful brother, in a late letter to us, says he has just taken a tour through Thomas, Mitchell, Baker and Dooly counties, Ga. on a preaching tour—that he had encouraging meetings, was well sustained, and that some friends have promised to work earnestly for the *Herald* the present year. Br. K. is now rigged out for traveling, having a horse and buggy, and expects to preach regularly. This will, we are sure, be good news to his numerous friends. We hope they will keep him busy. His address is Preston, Webster Co., Ga. He is expected to preach monthly at the Plains of Dura, and in Dooly Co.

☞ The *Christian Union*, of N. Y. has been placed under the editorial management of Rev. Henry Ward Beecher. Price $3. J. B. Ford & Co., publishers.

☞ The Journal of Education has commenced its 4th volume. Price $1.50. Journal.

☞ Attention is called to the advertisement of Doty's washing machine, which appears in to day's paper—also to Vick's Floral Guide.

☞ We return our thanks to Mr. W. D Mann, editor of the *Mobile Register*, (a sterling paper,) for an invitation to attend a Christmas Dinner, at the Battle House. Mobile. We regret *very much* that it was not in our power, to be present on the brilliant occasion.

From the bill of fare, which was kindly sent us, there was every thing calculated to tempt the appetite of an epicure.

☞ If a merchant or store keeper desires to drive trade away from his house, he does it by not taking his local paper; or if he does, he does not advertise, and when he has a job of printing to be done, he is careful to send it to a distant printing office. Several in this place have tried it, and the plan works well.

A Generous Subscriber.

Rev. Jas. B. Cone, of Texas, has actualy paid *six years in advance* for the *Herald*. This is noble and highly encouraging, and is worthy of imitation.

We have some noble friends who are determined to stand by the *Herald*.

Rev. J. B. Cone, of Texas, promises to pay us a visit, whenever he can so arrange to do so.

We certainly shall be much gratified to have him do so. We will extend to him a brother's welcome.

Send us one new Subscriber.

☞ We will send the *Herald* and Wood's Magazine, a year, for the low price of $3.50

We will also send the *Herald* and Phrenological Journal, one year, to old or new subscribers, for $4. The Journal alone, is $3.

☞ Rev. R. G. Harris, writing to us from Ill., says he is confident the missionary cause will be a success in that state. He is an earnest worker, and builds up the cause wherever he labors.

☞ It sometimes happens that when a subscriber fails to get *one* number of the *Herald* in due time, he becomes impatient, and sometimes complains. Let such remember that the editor is not always *paid promptly*—still, he toils on.

☞ Rev. J. C. Kendrick desires in future, to be addressed at Preston, Webster Co., Ga.

☞ A Universalist preacher is wanted at Jasper, Walker Co. Ala. Address Levi Sides.

☞ We have some valuable communications on hand, which we will publish as we can make room.

Boys see your mark high. When Admiral Hawke started first to sea, his father bade him farewell and exhorted him to behave well, adding that he hoped to see him a captain. "A captain!" replied the boy, "If I did not think I should be an Admiral, I would not go at all." The boy made the resolve and achieved it, and left a name which history honors. Let boys remember that they must have great resolves if they ever accomplish anything great.

An Eastern editor says that a man in New York got himself into trouble by marrying two wives. A Western editor replies that a good many men had done the same thing by marrying one. A Northern editor says that quite a number of his acquaintances found trouble enough by barely promising to marry, without going any further. A Southern editor caps the climax by telling the story of a man who had much trouble in finding any one to listen to his promise to marry.

Science threatens the extinguishment of "the dusty miller." A method has been discovered of making bread without grinding the grain, and a patent has been taken out for the process. In making bread from flour there is much waste, one hundred pounds of grain yielding one hundred and twelve pounds of bread. By the new process the same amount of grain will produce one hundred and *fifty* pounds of bread. Moreover, the decomposed and lost gluten in the old process is preserved in the new.

What Shall That Boy Do?—Who will tell? The boy who reads this, what will he do? When he becomes a man will he do manly things? Will he read, and so be intelligent? Will he bring the powers of body and mind into exercise, and so be useful healthful and strong? Will he pray, and be pious and good—of noble and virtuous soul? Will he write and read so he gracefully in speech, ready in communication and of a strong influence? Say my boy, what are you going to do? What you like to do now, you will be very likely to do by and by. Do you swear now? Do you cheat, deceive, lie, steal? Do you do dishonorable things? Are you disrespectful to, or do you disobey, your parents and teachers? Remember the *boy* makes the *man*. *If the boy is bad, the man will be bad*. Fix it in your mind which way you will be.

Paige's Commentary.

This excellent work, from Dr. L. R. Paige, we alluded to in our last. Every Universalist preacher and intelligent layman should have a copy. It can be had of the Universalist Publishing House, Boston, $4.50 instead of $4.25, as stated in our last.

☞ Magazine notices in our next

Religious Intelligence.

Br. J. C. Adams, a son of Rev. J. G. Adams, is to enter our ministry.

A society has been organized at Magnolia, *Wis.*

The Massachusetts women are moving vigorously in the Centenary work.

Wisconsin contributes $3000 to the Murray Centenary Fund.

A new church in Camden, *O.*, is nearly ready for dedication.

Our Ohio brethren are vigorously circulating Missionary Boxes.

The Universalists of North Freeport, Me., intend building a church, as a Centenary offering.

Three persons united with the church in West Minot, Me., at a late conference held there.

A new church is being built at Otto, N. Y. which will cost, when completed, $8,000.

Eight members, including Rev. J. Britton and wife, were lately received into the church at Fort. Atkidson, *Wis.*

At a meeting held in Huntingville, Canada a few weeks since, twenty-one members were added to the church.

The Portsmouth, N. H., brethren gave their new pastor, Rev. H. W. Bicknell, a cordial reception on his first appearance.

Mrs. A. B. Grosh writes in the *Universalist*, that our friends in Washington, weak as they are, will do their part for the Centenary Fund.

Mr. E. W. Preble, for some time a student in the Methodist school at Kent's Hill, Me, has gone to Canton to study for the Universalist ministry.

Rev. P. S. Guthrie writes: "I have within the last month received eight members into the Church at New Paris, and six at Eaton. The Lord is reviving his work."

On Thursday evening, the 21 st, Rev. E. C. Sweetser was ordained and installed pastor of the Thatcher Street Church, New Haven.

The ladies of our Churches are rapidly organizing Centenary Societies, to assist in raising the $40,000 Murray Fund. In some places Fairs will be held, and in others Sewing Circles will be organized.

Send us one new Subscriber.

Local Items.

School Notice.—There is a good opening for a teacher in this place.

There is a fine opening for a shoemaker in Notasulga.

☞ The trains on the Montgomery & West Point railroad, have not run off the track for several days.

☞ Mr. Wm. F. Goings, formerly a resident of this place, is dead. He died at State Line, Ky.

Married.—In Notasulga, on Thursday evening, Dec., 16, by Rev. J. C. Burruss, Mr. William Sasanet to Miss E. A. Lane.

In Notasulga, on the evening of Dec., by the Rev. Buck Crowder, Mr. Curtis Cox to Miss Fannie Wilkins.

☞ We give it as our opinion, that there is more business done in Notasulga, than at any previous time. It seems to be still on the increase.

☞ In our last we announced that Mr. Chess Moss had a leg badly fractured. It has been found necessary to amputate it. He is still at Mr. Harry's, doing well.

☞ A child of Mr. and Mrs. W. Ford lately fell into the fire and burned its head badly. Under the judicious treatment of Dr. Johnson it is doing as well as could be expected.

☞ Armstrong & Son have removed to the Huss Drug Store, and Dr. Huss has removed to the old stand of Drs. Delbridge & Johnson, near the railroad.

☞ Billy King's hotel is in full blast. He is said to have good fare and good fires. Some of his particular friends hope that when he dies he will go where good fires are kept.

☞ The property in this place belonging to the estate of Needham Parker, deceased, was recently sold at public auction.

The dwelling brought $1191—the storehouse, formerly kept by Delbridge and Bro. brought $666—and the grocery house, lately kept by W. T. Duke, sold for $300.

Soaking Corn for Horses

A correspondent of the *Prairie Farmer* writes as follows:—

"One of the best farmers that I know saves one-third of his corn by soaking it before he feeds it to his horses. His plan is this: He places two hogs heads in his barn cellar, secure from the frost, fills them with ears of corn, and pours in water until they are covered. When well soaked he feeds out of one to his horses, and by the time this is exhausted the corn in the other hogshead is well soaked. The cobs become so soft that the horses eat them with as good relish as they do the corn, and they require only about two-thirds as much corn as when fed without soaking.

There is no doubt that the cob eaten with the corn renders the diet more wholesome. A certain amount of coarse feed is necessary to the health of animals."

Love, in its truthfullness, is the spiritual essence of purity, gathered through the experiences of earth, and the attribute in which celestial spirits gather and repose. It is a plant so beautiful, so sublime, that in its growth it reaches out beyond the selfish walls of clay, and shines in its sweetness upon every neighbor's soul. It mounts the highest framework of man's device. Ye cannot stay its progress, for Divinity hath planted it, and spirits and seraphs prune and nourish its beauteous growth. Long may its beauty fill our souls. Forever may its perfection and sweetness abide. It is a plant destined for eternity. There is not a human soul without it. It grows in the conservatories of the celestials; it shines over the bowers of seraphs, and it is planted by the den of the demon. Traverse creation and we find Love everywhere a native plant. It encircles and fills all worlds; it winds in spiral beauty about the centre and circumference of all firmaments and systems. It is the life flower of the universe. It sends out its elements of divinity to the poor and rich a like, and in its glorious beauty it will yet merge all finite suffering in eternal bliss. 'Tis my soul's attribute; 'tis thy soul's attribute; 'tis creation's sweetest blossom. Let us take this attribute at meeting; let us take it at parting, and let us wear it forever.

☞ The man who tried to please every body, has discovered that he cannot please himself.

☞ The gentleman who could not contain himself, has been *hooped*, and is now doing very well.

☞ The man who could not express his feelings, has concluded to send them by the freight train.

☞ We respectfully request those who owe us, to remit to us immediately.

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The New Baby.

A BOY'S SOLILOQUY.

Yes ther's another of 'em upstairs now I 1 know'd it,' cause pa told me I must be quiet and sit down in the corner with my books, mustn't play ball nor ask Willie Smart to come in and help me put my new puzzle together. Then ther's a cross nurse that's always scolding me for getting in her way, no matter where I get.

Besides, Miss Gadall was here today, and she took me on her knee, patted me on the back just like cook does when I'm choking and said my nose was another degree out of joint; but I knew better, for this is the third time she has told me so, and it is no more out of joint than it ever was. She's a hateful, goggle-eyed old maid—that's what she is.

I saw it, too. It's got a little, round red head without any hair, with great, deep wrinkles instead of eyes, and when it cries it opens its mouth as wide as though it meant to swallow itself. Pa helped me up on the side of the bed, and told me to kiss my dear pretty little sister; and when I wouldn't and called it a horrid, ugly little thing, he said I was a naughty boy, and then nurse shook me, and said I ought to be ashamed. I did'nt get to kiss ma at all. I knew better than to try it, for once when another baby came, I climbed up onthe bed and putting my arms around her neck hugged and kissed her, but all the time I had my knee right on baby's head, so I was whipped and put in my crib without any supper because I didn't know it was there.

Annie thinks it's nice to have a new sister, but she was the baby before, and don't know anything about it.

I can remember long, long ago, Ma used to call me her "sweet little darling," and Pa dandled me on his foot and said I was a "fine fellow," and Aunt Julia declared that I was a "perfect little angel;" but then Tom came and all my pretty toys were given to him cause he was the baby, and I was cuffed and scolded by everybody, 'cept grandma, and she's good to me yet though ther's been two other new ones since.

I wonder where all the babies come from? Ma says the Lord sends them. I wish he wouldn't send any more to our house: we've got more'n enough now It might be nice for them if they could stay little always, but they have to grow big after awhile, and then they aint no better off than the rest of folks. I rather think if I was a baby. I'd ask the Lord to send me where I'd not grow any bigger, and then I'd have nothing to do but to lie on my back and chew my toes, and have folks say I was the "darlingest, cunningest little creature they ever laid eyes on."

SOMEBODY.—"What is the use of being in the world unless you are *somebody*?" said a boy.

"Sure enough and I *mean* to be," answered his friend. "I began this very day. I mean to be somebody."

Ashton looked George in the face. "Began to-day!—how? *What* do you mean to be?"

"A Christian boy, and so grow up to be a Christian man," said George. "I believe that is the greatest somebody for us to be." George is right. There is no higher manhood than Christian manhood

Receipts

For Cash received for this paper since our last issue

		$	Paid to	Vol	No
Jas Southerland	N. C.	2			
for Mrs Farrior	"			4	8
Benj L Clark	"	2		4	20
Jno J Street	"	1			
for *A W* Coltrane	"			4	8
Alex Southerland	"	2		4	1
J B Mears	"	3.50		4	1
and Two Opinions					
W J Proctor	Ga.	2		3	20
W L Smith	"	2		3	20
Wm C *Ward*	"	2		4	16
John Murphy	Ala.	2		5	7
Spencer G. Moore	"	2		3	21
Jacob Sly	"	4		4	9
Levi Sides	"	2			
for D H Little	"			4	20
E B Arms	"	1			
for patent soles for cold feet					
Jas Zachary	"	2		3	4
E C Williams	"	2			
for M Kirkpatrick	"			4	20
Jas M Combs	Ill.	2		4	19
Mrs L Akin	Fla.	3,25		4	4
and Two Opinions					
A B *Webb*	N. Y.	25		3	14
Rev A Saze D D	"	2		4	20
F Pittman	Ark.	1			
for Thos Boswell	"			4	8
David B Simpson	Tex.	2		5	1
Rev J B Cone	"	10		9	0
H Peoples	Miss.	5		3	12
and David Sweetman				4	20
Jas L Fanagan	West Va.	1		4	8
Rev E Darnielle	Kan.	1 50			
for Wm P Crabtree	Mo.			4	20

A remedy for cold feet, may be obtained by wearing the Voltaic Armor Soles. They are to be worn on the inside of the shoe. For sale at this office, and sent by mail for $1. They are on scientific principles, having thin plates of copper and zinc attached to them.

MARRIED.

MARRIED.—On the 7th Dec. at the residence of the bride's father, in Winston Co. Miss., by Rev. Dr. Andrews of Georgia, Mr. Jacob F. Coleman, to Miss Charlotte, daughter of Geo. W. Pagan, of Winston.

MARRIED.—At the residence of Capt. Taliaferro Strickland, near Tallassee, Tallapoosa Co. Ala, on Thursday evening, Jan. 13th, by Rev. Chas. S. Burke, Mr. John G. Slaton, to Miss Tabitha, daughter of Capt. T. Strickland.

"The world was sad, the garden was a wild,
And man the hermit sighed, till woman smiled."

OBITUARY.

DIED.—Near Elba, Coffee Co. Ala. on the 20th December, 1869, Mrs Mary Jackson, consort of Andrew Jackson, formerly of Notasulga, aged 64 years, 7 months, and 28 days.

Her useful and exemplary life, is well known to her many friends of Macon and Tallapoosa Counties. She has left an affectionate family to mourn her loss, but exchanged a life of toil and pain, for a happy immortality.

"The will of the Lord is accomplished,"
'Tis finished, 'tis done, the spirit has flown
To realms of bliss in regions unknown,
To dwell with the Savior forever above,
And bask in the sunshine of Jesus' love.

APPONTMENTS.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

Bro. Jas. C. Kendrick will preach at Ellaville, Schly Co. Ga. the 5th Sunday in Jan.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Cowets Co. Ga.

BRO. ANDREWS' APPOINTMENTS.

At Grove Hill, Clarke Co Ala. on the 4th Sunday of Jan. 1870. (the 23rd) as Bro. Elijah Chapman may appoint.

In Troy, Pike Co Ala, on the 5th Sunday of Jan. 30th and Saturday, before.

At Plains of Dura, Sumter Co. Ga. on the 1st Sunday of Feb 1870, (6th)

At Gum Creek, Dooly Co. Ga. on the 2nd Sunday of Feb. (13th.)

Photographs By Mail.

The subscriber has on hand, a few beautifully executed photographs of the editor of the *Universalist Herald*, which he will send any where by mail for fifty cents. The many friends of Rev. J. C. Burrus, will we doubt not, desire to supply themselves with one of those life-like pictures.

Address B. H. TONEY,
Notasulga, Ala.

Notice.

Subscribers to the "Two Opinions" are hereby informed that the work is now in Press, and will be issued and ready for delivery by the first of January, 1870. The delay has been unavoidable. The "Correspondence" intended to be published, is the work, has been issued in pamphlet form and sent to all subscribers to the "Two Opinions," and will be sent to all new subscribers free of extra charge

During the absence of the undersigned *cash* subscriptions of Clubs or for single copies will be received at the office of the *Herald*, Notasulga, and duly registered. As the first edition will be limited to the actual subscription, those who wish the work, will do well to apply soon.

L. F. W. ANDREWS.

VICK'S
FLORAL GUIDE
FOR 1870.

The first edition of one hundred and twenty thousand copies of *Vick's Illustrated Catalogue of Seeds and Floral Guide* is published and sent out. It is elegantly printed on fine tinted paper, with about 200 fine wood Engravings of Flowers and Vegetables, and a beautiful COLORED PLATE—consisting of seven varieties of Phlox Drummondii, making a

FINE

BOUQUET OF PHLOXES.

It is the most beautiful, as well as the most instructive Floral Guide published, giving plain and thorough directions for the *Culture of Flowers and Vegetables.*

The Floral Guide

Is published for the benefit of my customers, to whom it is sent free without application, but will be forwarded to all who apply by mail, for TEN CENTS, which is not half the cost. Address:

James Vick,
Rochester, N. Y.
3tf

☞ Give us more *cash* subscribers, and let those in arrears *pay up*.

☞ As a New Year's present, let us have a generous list of new subscribers. Work for the *Herald*, friends, and thus advance the cause of impartial truth.

DOTY'S
WASHING-MACHINE.



LATELY MUCH IMPROVED.

AND THE

Universal Clothes Wringer.

IMPROVED with Rowell's Patent Double Cog-Wheels, and the Patent Stop, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

We like our machine much; could not be persuaded to do without it, and with the aid of Doty we feel that we are masters of the position.—Rev. L. SCOTT.

It is worth one dollar a week in any family.—*N. Y. Tribune.*

In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention.—Rev. T. L. CUTLER.

Every week has given it a stronger hold upon the affections of the inmates of the laundry.—*N. Y. Observer.*

I heartily commend it to the economists of time, money and contentment.—Rev. Dr. BELLOWS.

Friend Doty: Your last improvement of your Washing Machine is a complete success. I assure you 'our machine,' after a year's use, is thought more of today than ever, and would not be parted with under any circumstances.—SOLON ROBINSON.

Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly accomplishes a great amount of work with less labor, and does not wear the clothes near so much as the old fashioned wash-board. By using it one laundress is dispensed with.—WM. M. F. ROUND, *Superintendent of the Infant Department of St. Catherine's Nursery N. Y. City.*

PRICES—A FAIR OFFER.

Sending the retail price Washer *fifteen dollars*, Extra Wringer *ten dollars*, and we will forward either or both machines free of freight, to places where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

No husband, father or brother should permit the drudgery of washing with the hands, fifty-two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer and a Universal Wringer.

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Sold by dealers generally, to whom liberal discounts ar made.

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$15 GOOD AS GOLD. $30

Buy the only Genuine Improved

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They are all the best make, Hunting Cases, finely chased *look and wear like fine gold*, and are equal in appearance to the best gold watches usually costing $150, *Full Jeweled Levers*, Gent's and Ladies' sizes, at $15 each.

OUR DOUBLE EXTRA REFINED Solid Oroide Gold Hunting Cases, Full Jeweled Levers *are equal to $2 0 Gold Watches*; Regulated and *Guaranteed to keep correct time, and wear and not tarnish, with Extra Fine Cases*, at $20 each.

No money required in advance. We send by Express anywhere within the United States, payable to agent on delivery, with the privilege to open and examine before paid for, and if not satisfactory returned, by paying the Express charges. *Goods will be sent by mail* as Registered Packedge, *prepaid* by sending cash in advance.

AN AGENT SENDING FOR SIX WATCHES GETS AN EXTRA WATCH FREE, MAKING SEVEN $15 WATCHES FOR $90, OR SEVEN $20 WATCHES FOR $120.

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THE OROIDE WATCH CO.,
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nov.15tf.

☞ Subscribers will please notify us when they remove from one office to another, that the *Herald* may be directed accordingly.

THE
MASON & HAMLIN
ORGAN COMPANY,
WINNERS OF THE
Paris Exposition Medal,
WHO HAVE UNIFORMLY BEEN AWARDED
Highest Honors
AT INDUSTRIAL EXHIBITIONS
IN THIS COUNTRY.

So that their work is the *acknowledged standard of excellence* in its department, respectfully announce that, with extended and perfected facilities, and by the exclusive use of recent improvements, they are now producing THE MOST PERFECT ORGANS THAN EVER BEFORE, in great variety as to style and price, adapted to all public and private uses; for Drawing Rooms, Libraries, Music Rooms, Concert Halls, Lodges, Churches, Schools, &c., in plain and elegant cases; all of which they are enabled by their unequalled facilities for manufacture to sell at prices of inferior work.

The recent improvements in these organs have so increased their usefulness and popularity that they are unquestionably the most desirable instruments obtainable for family use, as well as Churches, Schools, &c., while the prices at which they can be afforded (50 to 1000 dollars each) adapt them to the means and requirements of all classes.—They are equally adapted to secular and sacred music; are elegant as furniture; occupy little space; are not liable to get out of order, (not requiring tuning once where a pianoforte is tuned twenty times) —are very durable, and easy to learn to play upon.

The M. & H. Organ Co. are now selling *Four Octave Organs* for $50 each; *Five Octave Organs, five stops*, with two sets of *vibrators*, for $125, —and other styles at proportionate rates.

For testimony of the superiority of their Organs, the Mason & Hamlin Organ Co. respectfully refer to the musical profession generally; a majority of the most prominent musicians of the country, with many of eminence in Europe, having given public testimony that the Mason & Hamlin Organs excel all others.

A circular containing this testimony in full will be sent to any one desiring it. also a discriptive circular containing full particulars respecting these instruments, with correct drawings of the different styles and the lowest prices, which are fixed and invariable. Address:

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Allcock's Prorus Plasters.
RESTORATION WONDERFUL,
AFTER A HEAVY LUMBER-WAGON AND RUN OVER THE BACK.

Scio, Washtenaw co. Michigan, April 18th, 1860.

MESSRS. THOS. ALLCOCK & CO.: Inclosed I send you an order for your excellent Porous Plasters. They have done me a great deal of good. Two years ago, on the 19th of March, I was run over by a lumber wagon, which injured my back severely, and broke off one of my spinous processes (the lowest joint of the back bone) and ruptured the ligaments between four of the others. A hump of about an inch and a half was all the external evidence of the injury, but the pain was far greater than dying every day would be. I applied to the best physicians of New York, Wisconsin, and Michigan, who failed to relieve me, though, in justice to them, I must say some of their prescriptions I did not follow. I gave up all hopes of permanent relief from pain, when I happened to read your advertisment, which I had seen before, but had paid no attention to it, but concluded to send for a dollar's worth, and at least make a trial of them. This was several months ago. The first plaster did me good. I then sent for half a yard, and put it on my back reaching from hip bone to hip bone. I have worn it five or six weeks, and feel nearly as well as ever. I think I owe nothing but Allcock's Porous Plaster has done me any good, and if it is not that, then I am getting well of an injury from which the best surgeons and physicians told me, "you have a chance to live and you have a chance to die." I shall keep on sticking to the plasters, if they will stick to me; and, judging from those already tried, I think they will. I am yours truly,

T. S. SEYMOUR.

For sale in Notasulga by J. C. Burrus. Sent by mail any where for 40cts.

AN ELECTRICIAN.—who has great experience of their effects in *local rheumatism*, in *tic douloureux*, and deep-seated nervous and other pains, and in affections of the kidneys, etc., etc., attributes all their sedative, stimulative, and pain-relieving effects to their *electric* qualities. He asserts that restore the healthy electric condition (equilibrium) of the part, and *that* being restored, pain and morbid action cease. He was amazed at the great number of beneficial indications produced by one of these plasters. He affirms that *headache* is cured by one worn just below the breast-bone; that one placed over the navel will cure hysterics, as well as dysentory, and affections of the bowels. Even *chronic costiveness* be found to be greatly relieved by wearing one over the bowels.

For sale at this office.

WATERS'
NEW SCALE PIANOS

With Iron Frame, Overstrung Brass grand Bridge.

Melodeons and Cabinet Organs.

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs six first class makers, at greatly reduced prices for Cash. New 7 octave Pianos for $275 and upward; new cabinet organs for $50 and upward. Second hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.

HORACE WATERS.

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The Waters Pianos are known at among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality. —Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

HORACE WATERS, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our parlor (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15-tf.

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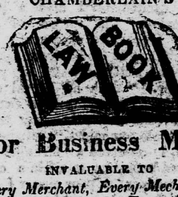

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413 Chestnut Street, Philadelphia, Pa.
nov.15.3mos. 13

Poetry

For the Herald.

Universalist Hymns, No. 5.

PSALM 1.

(S. M. or "Aylesbury," "Sacred Harp," P. 28.)

BY HENRY A. CARR.

The man has blessedness,
Who wanders not astray
In counsels of ungodliness,
Who shuns the sinner's way.

He makes God's holy law,
His study and delight,
And from the sacred page doth draw
True wisdom day and night.

He shall be like a tree,
That prospers by a stream,
Whose leaves shall never withered be,
Whose limbs with fruit shall teem:

But sinners are not so,
They, like the chaff, are driven
By angry passions, to and fro,
Far off from love and heaven.

In judgment shall not stand
Such as ungodly are;
Nor in God's true and holy band,
Shall sinful men appear.

God knows and he assigns
The way his loved ones go;
But for the sinner's way designs
A lasting overthrow.

Religious Intelligence.

GREAT SUCCESS.—At the recent meeting at Dr. Chapin's Church in New York, in aid of our Centenary Fund, Mr. Barnum started off with $7000. S C Herring came next with $5000. C P Huntington put down $3000. Horace Greeley gave $4000. B F Romaine gave $1000. Monroe Crane, a young man, gave $590. And sums comparatively smaller, yet actually large, were volunteered. Every time, applause deep and prolonged, showed that the spirit of the meeting was right. The Doxology was sung as if the people in gladness *did indeed* "Praise God from whom all blessings flow."

Rev. W. T. Stowe, of East Lexington, Mass., went to New Orleans, Nov. 1st to preach three months for the Society formerly under the care of Rev. Theodore Clapp. It is composed of Universalist and Unitarians.

A church is to be built in Reading Mass.

A wealthy man in Chicago has made his will, bequeathing $250,000 to Universalists of that city to build a church.

The Stamford, Conn. Society intend to build a costly church as a Centenary offering.

The Universalist chapel in Machias, Me. was dedicated Aug. 24th.

A church, 45 by 26, is in progress in Fort Dodge, Iowa.

Mr. James H. Little has just been ordained an installed pastor, of the Church in Foxboro, Mass.

Five new members have been added recently to our church in Liberty, Ill.

The *Star* thus sums up a year's work in Madison, Ind.: "A church organized, a Bible class formed, and a house of worship purchased."

An Incident.

Mr. Purdy an active and earnest member of the "Broad Guage Church" of Salem, Ohio' relates many amusing incidents connected with his religious experience of many years ago. The following is one given nearly in his own words:

I was once at a camp-meeting; all was excitement. I made a powerful appeal to "the throne of grace." The responsive shouts of, Amen" and "glory to God" from the brethren and sisters attested my power in prayer. "Such an appeal as that, brother Purdy," said a sister near me, "cannot help bringing the Lord right into our midst." Rising to my feet, I observed a stranger in the crowd beckoning to me in a confidential manner. A poor sinner said to myself, whose heart has been touched by my prayer whose soul may be saved through my instumentality. Glorious thought! I started for him, thinking what passage of scripture I should quote to give hope and rest to his troubled mind. He took me by the arm; we walked away from the crowd. Both of us silent, my mind occupied with what I was to say, his as I supposed, with thoughts of his manifold sins and the danger of losing his soul.

Suddenly the stranger stopped, gave me a significant look, and in a tone which I can never forget said, "young man, don't you know that all this talk about hell and the devil is nonsense?" Imagine my feelings. A thunderbolt from heaven could not have startled me more. My disappointment was the greatest I have ever experienced. I tried to collect my thoughts and talk to the stranger, but he was too impatient to listen to me. He told me he heard enough of me, that I had been making night hideous with my yelling and bellowing about hell and damnation. "And note, bear in mind," said he, "if I catch you taking any further part in these bedlamitish proceedings by praying and exhorting as you were to-day, I will thrash you, now understand it, within an inch of your life." He seemed fully in earnest. His large bony frame left no room for doubt as to his ability to carry out his threat. I had no taste for martyrdom. Accordingly, I concluded to leave, at once, for another vineyard of labor. That was the last time I prayed at that ground. I have never quite forgiven him for threatening "to thrash me within an inch of my life," but as I recall all the circumstances, the intense noises, the terrifying shouts, the horrible groans, the bodily contortions, the hysterical fits, &c, I don't blame him for trying to put a stop to such fanatical exhibitions. Should I ever meet him again, I would thank him for what he did. At the time, I thought him terribly wicked, and had no doubt that he would roast in fire and brimstone for preventing the conversion of sinners. B. F. U.

The Mean Man who Got Converted.

BY THE "FAT CONTRIBUTOR."

There was a great revival in the region where old Smithers, as every body called him, lived, and it took hold of him one day. Smithers was a dreadful mean man, oppressive to the poor, and all that, and never paying a debt if he could help it. He had been known to turn a poor widow with a family of small children out into the street of a cold winters day, because she was unable to pay the rent of a miserable shanty she had of him.

He was only known as 'Old Smithers,' although he wasn't so very old either, but we have noticed that mean men have the prefix 'old' attached to their names, generally, when their neighbors speak of them.

Old Smithers 'took a habit,' as they say in Wisconsin; to attend one of the 'protracted meetings.' He was struck with conviction the first night and hopefully converted, as he claimed the next. After his conversion he was announced to address the following sinners and sinneresses on the following Sunday afternoon. The news that Old Smithers had got religion, spread all about the neighborhood—Some doubted it, said he was putting on so as to skin folks a little closer; others, more charitable, said it might be true, and they hoped he would not be so mean in the future, if it was.

When Sunday afternoon arrived the church was crowded. The entire neighborhood turned out to hear what so mean a man as Old Smithers arose to speak. He began by telling what a mean man he had been all his life He said he had probably done more mean things than any man of his years and opportunities living, and if there was any mean thing he had failed to do, it was either because he hadn't thought, or there was no good chance. After going somewhat into detail regarding his meanness, astonishing even those who thought they knew him best with the secits, and declaring his utter unworthiness, he resumed his seat. There was a brief pause, after which a neighbor of Old Smithers, a member of the church, arose, and said, 'I have lived a ch neighbor to brother Smithers for a long time. I have just listened to brother Smithers' remarks and from an intimate acquaintance with him, and his actions for many years, I am prepared to indorse, in the fullest manner, all the charges he has made against himself, and more too. He is certainly the meanest man I ever knew in the whole course of my life—and sat down.

Then arose old Smithers, pale and trembling with rage, and exclaimed: 'It's a lie, and I'll whip you as soon as you leave the church.'

☞ The MOBILE WEEKLY REGISTER, the oldest Democrat. paper in the South, is said to have reached a larger circulation than was ever attained by any Journal South of Mason and Dixon's line. It is full of interesting varied matter, having an able agricultural department, presided over by the veteran Editor and successful agriculturist, Hon. C. C. Langdon. Its General Literature, Poetry, Stories, &c. make it highly acceptable to the ladies.

The coming year will open with a new continued story, of deep interest, by one of the most distinguished writers of the day. The price was recently reduced to $3.00 per year which, for so large a paper, (12 pages,) is extremely cheap. 2ts.

Cold Feet—A Remedy.

A remedy for cold feet, may be obtained by wearing the Voltaic Armor Soles. They are to be worn on the inside of the shoe. For sale at this office, and sent by mail for $1. They are on scientific principles, having thin plates of copper and zinc attached to them.

A TOUCHING SCENE in England was brought before a magistrate for cruelty to the daughter. The trouble arose from a discovery that the girl, who was frequently left in charge, used to allow her sweetheart, a young butcher, to drive his waggon through free. Alas! She never *tolled* her love."

The last PAY may be thoroughly posted in arithmetic, but when you come to a "square meal" he's there.

Purely Elegant.

These pictures are of great beauty. We have seen them, and can therefore confidently recommend them. Attention is called to advertisement in another column. For sale at the *Herald* office, and sent any where by mail, for 40cts.

Greatest Invention of the age!!

CHEAPNESS, DURABILITY, CONVENIENCE.

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TO SELL OUR CELEBRATED

GOLDEN FOUNTAIN PEN.

Acknowledged by all who have used them to be the best Pen made or sold in this country. No blotting! No soiled fingers! Sixty lines written with one pen of ink! Will outwear any steel pen ever made. Bankers, merchants, teachers and all classes, endorse them in the highest terms of praise. Put up in neat slide boxes. No. 1. for general use; No. 2 medium; No. 3. for ladies use, or the penmanship. Prices; one box, 25 cents; two boxes, 50 cents; five boxes, $1.00. Sent free of postage, and guaranteed to give perfect satisfaction:

Liberal Commission to Agents!

We are prepared to give any energetic person taking the agency of these Pens, a commission which will pay $200 per month. We invite all persons wishing employment, to send for samples and circulars.

Three sample Pens will be mailed for 10 cents. Address

WESTERN PUBLISHING CO.
INDIANAPOLIS IND.
Manufacturer's Agents.

The advertisements received are unavoidably crowded out. They shall *certainly* appear in our next.

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 *egularly every year.*

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.

Newspaper Decisions.

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.

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.

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.

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Baggage carried to and from Depot, free of charge. nov13

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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.

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Of every variety and price. Call and examine my stock, as I sell at such

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D. B. CLAYTON,

aug1-tf.

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Published weekly at Houston Texas at $3 per annum. It is a large well-filled paper, and contains the latest telegrapic dispatches; with the general news of the day.

Wm. G. Webb, Editor and proprietor. tf.

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This debate was held in Miss., between Rev. D. B. Clayton, Universalist, and Rev. J. J. Sledge, Baptist Universalism as usual, shows its invincible strength. Sent anywhere mail, for $1. Address D. B. Clayton, Columbia, S. C.

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The subscriber has a number of the photographs of Rev. C. F. R Shehane, for sale, for the benefit of his family. They can be sent to any part of the U. S. for fifty cents. Any person sending one dollar and ten cents, can receive a photograph and a key to Universalism, by C. F. R. Shehane.

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Notasulga, Ala.

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VOICE TO THE BEREAVED

OR COMFORT IN SORROW:

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Wherever it is introduced it becomes a standard article—a medicinal staple. It is to-day the best and purest tonic, and the most popular medicine in the civilized world—be sure and get the genuine. Sold by all Druggists, Grocers and Country Stores.

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UNIVERSALIST HERALD

PUBLISHED AT

NOTASULGA, ALABAMA.

John C. Burruss, Editor & Proprietor.

Terms, $2,00 per Year, in Advance.

THIS paper has entered upon its 10th volume. It is the Organ of the Universalist denomination in the South and Southwest. Try it a year. It can be sent by mail, at the risk of the editor.

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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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Can You Believe?

BY REV. T. E. THAYER, D.D.

1. Can you believe that an infinitely wise and benevolent God would bring into existence, millions of immortal souls for the express purpose of making them endlessly miserable? No. Then you believe, of course, that he designed to make them endlessly happy, and arranged his plans accordingly. Now can you persuade yourself that if God, having infinite wisdom to devise, and infinite power to execute, did *really* desire and design the happiness of man, he will, nevertheless, be so utterly foiled and defeated, that the very opposite of this will happen? We will not stay to inquire how this happens. It is enough, that God in the creation designed and planned the happiness of man, and that this plan will be so completely frustrated that the greatest part of the human race will be endlessly miserable. Can you believe this, and also believe that God is perfect in power and wisdom?

But again, if God be thus utterly mistaken and disappointed in his purposes, can he be happy? Suppose you had educated a family of children with the design of making them virtuous, useful, and happy — suppose, instead of this, no matter by what means, they should prove to be vicious and abandoned wretches, a disgrace and curse to you and themselves, and at last one half of them should die ignominiously on the scaffold! Should you be satisfied and happy? You answer, No. If God, then, in his great love designed and sought the happiness of his family; and after all, the greater part of them shall prove irredeemably vicious, and at last be swung off from the scaffold of judgment into an eternity of sinfulness and suffering, can you believe that God will be satisfied and happy with such a frightful termination of his benevolent plans? And if he is not satisfied nor happy, will be not be miserable? Can you believe a doctrine which involves such terrible consequences, and so mars and marks the plans of God with weakness, blindness, and disappointments?

2. Can you believe that if any of the human race shall be endlessly miserable, God did not know it before he created them? If he did know it, then why did he create them? Can you believe that a God of infinite mercy and benevolence would calmly and coolly go to work and create millions of beings, knowing all the time that the existence he was giving them would be an endless curse to them?

What would you think of that parent who should suspend his child by a frail thread over a dreadful precipice, with wild and ferocious beasts howling at the foot of it, uncertain whether the thread would hold or break? Would you not think him a monster? What, then, would you call this monster, if you were to find that, after he suspended his child over the precipice, he knew certainly that the thread would break, and the sufferer be dashed down the ragged rocks, and torn in pieces by the howling brutes below?

If these doctrines which you believe are true, then is endless misery this dreadful precipice, and devils, the raging beasts at its foot—and God, before he gave being to that portion of his children who are to be irretrievably lost, before he suspended them over the frightful abyss by the thread of existence, knew certainly that the thread would break, and they be hurled down, down amid the screaming fiends below? Reader, it is fearful—can you believe?

3. Can you believe that "free agency" is any apology for these terrible evils? Do you say that man might save himself if he would? But does that take from the force of the truth that God knew he would not? Was he not perfectly sure, when he gave man free agency, that a part would so abuse it, that it would prove their final and endless ruin? Why then did he bestow on these the fatal gift? Do you reply, that man must have been either a machine or a free agent? Well, admit that free agency was a necessary part of the mental constitution of man; would it not have been better to have created only those who he foresaw would make a good use of it, and so be endlessly happy; and have left those who he foresaw would make it the cause of their destruction, uncreated, so to speak. We press the question, Why give existence at all where it was necessary to connect with that existence a principle which would certainly through all coming time fill it with indescrible woe and pain? Is this benevolent or merciful? Reader, can you believe that God, *our* God would do it?

But again. You acknowledge that God in creating man, designed to make him endlessly happy. Now can you believe, that this being his real purpose, he would at the same time bestow on man a principle which he foresaw would certainly defeat the very object of his creation? What would you think of that man who should make a watch to keep time, and then introduce into the work a wheel which he knew would prevent the watch from keeping time, and forever render it useless? Now, if your doctrine be true, this is precisely the course pursued by God—creating man to be endlessly happy, and then inserting in his spiritual machinery, the wheel of free agency, which he knew at the time would make him endlessly miserable! Can you believe it?

4. Can you believe that endless punishment for the sins of this short life is just? You answer, perhaps, that it is not the time spent in committing the sin, but the nature of the sin, that gives it its woe deserving character. But are you not deceived by words? What is there in the nature of sin that leads to the conclusion that it deserves endless woe as a punishment? Pause, and think. What is sin? The transgression of the law. What is law, and for whose benefit was it made? On whom does the evil consequences of sin fall? Why are these evils connected with sin? Why should sin be punished—what is the object? How much punishment is necessary to this object? Consider these questions, and then repeat again—what is there in the nature of sin that makes it worthy of endless punishment?

But to return—whatever may be the nature of sin, can you, on calm reflection, believe endless punishment to be just, and in proportion to the deeds done? Consider all the weaknesses and imperfections of poor human nature, and all the temptations with which it is tried from without and from within—consider also the many painful struggles, the many periods of keen suffering endured in this life; and then add to all this that the life which is to follow is to be one of unvarying and interminable struggling and suffering—and *can* you believe it is just and merciful and right? Remember how little a thing is the sum of life, and how great a thing is eternity! The one is a bubble; the other a shoreless and fathomless ocean! Oh, reader, for thine own sake, pause. How absolutely horrible and frightful is the thought, that the faults and follies of this moment of existence, are to be visited with indescribable woe and torment sweeping over us in a ceaseless tide of utter and hopeless desolation, on and forever on in the never ending roll of ages!! *And this is permitted, inflicted by God, a* JUST *God, a Father!* Once more—CAN you believe it?

5. Can you believe that the mild and merciful Savior, who wept at the grave of Lazarus, and mourned in anticipation over the coming woes of his enemies and murderers, and gave his last breath in prayer for them—can you believe that he will be indifferent to the infinitely greater sufferings of the wretches who are chained to the stake of unending torture?

Listen to his touching lamentation over the devoted city—"O Jerusalem, Jerusalem, (thou) that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under (her) wings, and ye would not! Behold, your house is left unto you desolate." Matt. xxiii. Can you believe it is possible that the gentle and amiable being whose heart was so full of love even to his bitterest persecutors, can in the future world become so cold and cruel and savage, that he will not shed a single tear for the victims of perdition, nor give place to one prompting of compassion or mercy? If it be so, which shall you respect most, the Jesus of earth, or the Jesus of Heaven? But apply this to yourself.

6. Can you believe that in the future world you shall look with perfect indifference upon the dreadful torments of those whom you love as your own soul here? Thy father and thy mother—how holy are the feelings that gather around the heart, at the mention of those names! Husband, wife, child—how tender the associations which crowd together in these words! If thou hast not known these ties and relations; yet it may be that there is some gentle being on whom thou hast poured out the young and warm affections of thy heart like a Summer rain, whose pure spirit is toned in solemn and beautiful harmony with thine own, and between whom and thee there is but one life and breath—Oh, can you believe that the time will ever come when you shall behold those chosen and cherished beings struggling amid the fire-billows of the flaming gulph, and hear their agonizing cries for mercy and relief, and shall know that there is no mercy, no relief, that their tortures are to continue world without end—CAN you behold and know all this, and not pity, not love, NOT GO absolutely MAD!

But perhaps you expect to be changed so as not to experience any of these emotions. And what a horrible change must that be, which renders you insensible to the emotion of mercy, of compassion, of love! Do you desire it? And can you believe that you shall be made better, more lovely and perfect by such a change? Can you believe that before you can be fitted for Heaven, you must cease to love, you must be robbed of all that makes you gentle and amiable here; and be able sternly and savagely to trample under your feet all the holy and beautiful affections of the human heart, and all the fond and sacred ties which bind you to the chosen of earth? Reader, whoever thou art, turn not away from these inquiries, till thou art satisfied.

And now, for thine own sake, and for the sake of truth, consider patiently what has been said in this article; weigh well the terrible conclusions which you must adopt, if you receive the doctrine of endless misery—and then solemnly answer to your own heart, and conscience the question, CAN YOU BELIEVE IT?

Letter from Bro. Andrews.

FALCON, Columbia Co., Ark., Jan., 4th, 1870.

BRO. BURRUSS:

I believe I wrote you from Drew Co., Ark., about one week ago; but I am not positive. Suffice it to say, now, that while in that county I delivered eight discourses; partly at Lacy, and the rest at Monticello, the capital of the county. The weather was cold and wet; and by consequence, my audiences were rather small. But that did not prevent my filling all appointments given out; for I have *made it a rule* to preach according to appointment, where there are enough present to secure the blessing which was promissed, "where two or three are met together in the name of Christ." And I have had my reward in the kindling eye and warm shake of the hand from many to whom I have thus ministered the gospel of our salvation; by some received for the first time in their lives.

Throughout this section of Arkansas I have met with many open and avowed Universalists, made so by reading the *Herald* and other publications, who had never heard the doctrine preached before my visit. Many others were Universalists before removal to this State; among whom I may mention Bro. Wm. A. Hardy, of Drew Co., son of our venerable Bro. Thomas Hardy, of Troup. He was present at a Georgia State Convention, at the Plains of Dura, a year or two before the war, and still retains his faith in the full salvation.

I left Monticello on the 29th of Dec., and reached this place, via Camden, on Saturday morning, Jan. 1st. On last Sabbath I was granted the privilege of speaking to a good audience, convened at the Christian (Campbellite) church in the country, four or five miles distant from the village, and received a cordial invitation to occupy the house again, whenever I choose to do so. This *Christian* spirit was quite in contrast with that evinced by the Methodist church, leaders of this town, towards the Campbellites. Their house of worship was refused to the latter; and we did not make application for its use, knowing that a refusal would be the answer. I therefore occupied the academy twice, and preached again at the *Christian* church, and twice at private houses, making six sermons in five days.

At Falcon, on my arrival, there was a regular Quarterly meeting of the Methodists, under the personal superintendence of the presiding elder, Rev. Mr. Winfield, of Camden.

This gentleman, I was informed, preached last Summer in this place, and opened his battery against Universalism. With some talents of the Boanerges order, "he dealt damnation round the land;" and friends here were challenged or *defied* to disprove his positions. What those positions were I have not been able to learn, and therefore sent the Elder a letter, inviting him to a public discussion of the question of *the eternity of punishment*. To this invitation, I received the following reply:

"FALCON, Jan. 2d, '70.

DR. L. F. W. ANDREWS,
Evangelist of Georgia:

Dear Sir,—Your communication was handed me to-day by Mr. Mills. In reply, permit me to say that your informant has not reported me correctly. I did not offer a challenge to any one for a public discussion. But I did say, and now repeat, that I *defied* any one to disprove my positions. I suppose my positions and scriptural quotations have been reported to you, and you are at perfect liberty to disprove them, if you can. It is entirely out of my power to remain in Falcon this week, or to engage in public discussion, or to answer any reply you may think proper to make to my discourse of last Summer. I will, however, reserve it as my right to reply to you hereafter, should the cause of truth seem to demand it; and should the people of Falcon, after hearing you, desire a public discussion, I shall hold myself ready to meet you—*provided* you can give *satisfactory* reference as to character, &c.

I am with much respect,
Your obd't servant,
A. R. WINFIELD."

From the foregoing, Bro. Burruss, you will perceive that the Elder left several ways of retreat from a controversy which he provoked:—1st, the cause of truth must seem to demand it; 2d, "the people of Falcon" after hearing me must desire it; and 3dly, I must give *satisfactory* reference as to *my character*! &c. Now, this is too barefaced an evasion to deceive any one. Remember that this valiant "Son of Thunder" did think "the cause of truth seemed to demand" discussion of the subject, and he proceeded, here in Falcon, to invite the Universalists to come out and hear him; and they report that the Elder was defamatory and *defiant*. He confesses this much in his letter — he defied any one to disprove his positions. And when I came all the way from Georgia, and found him here, as it were providentially, I thought it a favorable opportunity of holding him to his defiance, in the presence of an adversary, and in a regular way.—But no; the Elder hastened away, and missed his opportunity to put down heresy! His second and third suggestions were equally evasive, He knew that my friends in Falcon desired a discussion; and also, that on the score of *character*, they thought me the equal of the Elder. It was, therefore, a pretence on the part of the Elder. Notwithstanding his *defiance*, he did not deem it his duty to stay at Falcon, one day, to make good his bravado; but departed early Monday morning from the place.

Now, I ask, was this in accordance with the duty of a good shepherd of his flock? In the absence of the "wolf," he beat the bushes very valiantly last Summer, and virtually said, "I'm spoiling for a fight,—I mean so to berate this wolf that he will not dare to show his head in my dominions." He *defies* any "wolf" to break into *his* fold, and rend the tender lambs of *his* flock! But time passes, and he again takes the round of his outposts to see if all is well, when the "wolf" at last comes,—and this *good shepherd!* flees in dismay; without however stopping to give a single blow. The "wolf" hasn't a "good character," and he will therefore have nothing to do with him! Verily, "the wicked fleeth when no man pursueth;" but when the "wolf" has departed, this shepherd will again come forth, and make great threats as before — what he will do next time!

From this place I proceed, to-morrow, to other parts of Columbia county, where I have been invited to preach, and expect to be in Caddo Parish, La., on the 3d Sabbath. Thence I will return to Georgia, via Alabama.

While here I have received many courtesies and good tokens from Bro. Wm. C. Mills, and from Capt. John W. Meek, and the Meek family. The elder of this house is absent in Texas, and I may not see him, as I would rejoice to do. Dr. Campbell and several others have also remembered me financially, and I am grateful.

This will probably be the last letter you will receive from me till after my return to Georgia, when I will again write, and close up my journal of travel.

Truly and fraternally yours,
L. F. W. ANDREWS.

How Are we Saved?

In the *Repository*, of June 16th, there appeared an article on the question—How are we to be saved? by C. W. It attracted my attention, and I supposed it would attract the attention of others; but it seems that no one has noticed it, and as the writer says, but little attention has been paid to it, more having been paid to the question that all will be finally saved. Now it does seem to me the question, how are we saved? covers the ground of Christ's mission into this world. He was not sent here so much to reveal the number that will be saved, as to teach us how the world may be saved. The question is one of the greatest importance, and should be made plain to the people. Without correct views of the question, little progress will be made towards accomplishing the object of Christ's mission into this world, namely, to save the world from sin. In reading C. W.'s article, I could not see that he answered the question—at least, I was not satisfied. True, he said, we must have a knowledge of God; but he did not tell us how we can get this knowledge. This is an important point. No one can doubt a true knowledge of God will give eternal life, and the world is in an unsaved state just in proportion as we are in ignorance of the true God. Man's nature is in harmony with the true God; but not in harmony with a false God Now, what the world needs, is a true knowledge of God, and this is to be learned of Christ. He is the only true Savior of the world. Paul, to me, has answered this question. He says, "By grace are ye saved through faith." Christ has revealed this grace and we are called on to believe.

The world will be saved just in proportion as its views are changed, and it is brought to believe in God's grace or goodness. There is as positive an attraction in the power of goodness to draw to itself, as there is in this earth to draw everything, that is forced away from it, back to itself. Christ says no man can come to me except the Father which sent me, draw him. Now, it is plain that without the power of God's love or goodness, we never can come to Christ. The opposite will positively drive us away from him. It seems to me that more has been done to drive the world away from Christ, than there has been done to draw to him. Take for illustration, the Calvinistic view of God and his government. Look at it in all of its bearings and can we see that it has any power to draw to Christ. I would as soon think that vegetation would spring forth in the dead of winter, and grow spontaneously, as I would to believe that the world can be saved by its power.

Here, we may see some of the causes, that have driven the world away from God, and into sin. Now the question comes, how can the world be saved? In answer I would say, that Christ is the only true Savior, and we must learn of him. He has told us that if we believe the Gospel, and are baptized, we shall be saved; not to kill the soul morally, as a cold frost in November will kill vegetation. On the other hand, the truths revealed by Jesus Christ, of God's love and goodness, have as positive a power to draw to Christ, and of course, give life as the warmth of the sun will give life, and cause vegetation to grow. I will not extend these thoughts any farther in answering this question; but I hope to hear other more valuable writers give their views. Let us better understand how the world may be saved, and then we can be co-workers with Christ in accomplishing the desired work.—*Repository*.

¶ I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong; and yet, far over the waters its friendly beacon is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your righteous conduct, and it shall not fail to be illustrious.

NOTE. We call upon all lovers of our cause, throughout the South, to use their influence in extending the *Herald*. Give us your pastor brethren, and we will soon give a better paper.

Send us pub now [illegible]

The Herald.

JOHN C. BURRUSS,
Editor and Proprietor.

L. F. W. ANDREWS,
S. J. McMORRIS,
J. L. C. GRIFFIN,
D. H. CLAYTON,
H. F. STRAIN,
T. TIFIST.
Corresponding Editors.

Notasulga, Feb. 1, 1870.

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.

☞ A. A. Ellinwood, is general agent for the *Herald* in Fla.

☞ A. W. Webb, Delhi, N. Y., is general agent for the *Herald* in that State.

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Journey of the Editor,
To South Alabama and Florida.

[CONCLUDED]

Soon after our arrival at the hospitable residence of Judge William Harper, in Covington County, it was proposed that we should preach that night. We readily consented, and the neighbors were soon notified.—The meeting was in the Judge's house, and better attention we never had. There are several families it this vicinity of the liberal faith. All they need to make the cause prosper is the preached Word. Bro. Harper is a man universally esteemed for his moral worth, and a more benevolent man is seldom found.

The next day, Sunday, we preached a few miles off, in the woods, where seats had been prepared for the purpose. Here we addressed a good audience, and we hope to some profit. We regretted to learn subsequently, that Bro. Stephen Cawthon and several other friends, who resided some fifteen miles off, started to our meeting; but missed the way, and got lost. The country is sparsely settled, and the right way is with difficulty found. Our preaching in this region, was in one respect, like that of John the Baptist—"The voice of one crying in the wilderness."

After spending several days in this neighborhood, we started for Walton Co., Florida. According to previous arrangements, Bro. W. Cawthon met us at the house of Rev. Wiley Martin, and piloted us on through the waving forest of pines, to McDade's celebrated Pond. Bro. Cawthon is a good and true friend to the cause, and a liberal supporter of the same. He is a man universally beloved by those who know him. His given name is William, and the reader must not infer that he is called "Bully," because of having *pugilistic* propensities—by *no* means; for he is a quiet, kind-hearted brother. The name was first applied to him in his childhood days, because he was a thrifty, proper child; and by common consent he has gone by the name of "Bully," ever since. This excellent brother treated ourself and little daughter to a pleasant sail over the placid waters of McDade's Pond, in which are fish in abundance, and a few alligators. This famous Pond is a mile and a half in width and three miles in length. It is fed by a bold, clear, unfailing subterraneous stream. While Florida belonged to Spain, a gentleman named McDade was the first to settle near this body of water, which is really a *lake;* and since that day it has borne his name. The Universalist church is within two miles of this beautiful Pond; and a little farther on resides Bro. Cawthon, at whose genial home we spent our time most pleasantly, as also we did at Bro. Allen Hart's.

Old uncle Billy Cawthon, as he is familiarly called, lives at the Bay, some fifteen miles off. He is the father or grand-father of all the Cawthons in the region round about.—That he rejoices in the doctrine of impartial grace may be legitimately inferred from the fact that some of his children bear the following names: Hosea Ballou, Murray Andrews, Susan Winchester, Williamson Shehane, &c. It was mainly through the influence of "Uncle Billy" and our Bro. "Bully," that the church in Walton county was established.

We held a three days' meeting in this church to increasing audiences. One zealous friend rode thirty-five miles to be present. On Sunday we had a Methodist and two Baptist preachers to hear us. We stated in our discourse, that we could prove by Baptists and Methodists that Universalism is true. At this juncture, the preachers cast glances, and pricked up their ears. We proceeded to make good our statement, by calling attention to the fact, that the Baptists declare that all for whom Christ died *will certainly be saved*, and that the Methodists are equally emphatic in declaring that Christ died for *all*.—Hence, if the Baptists and Methodists are right in these statements, it is clear that Universalism is true! This conclusion cannot be evaded.

At the close of our Sunday services—"the last great day of the feast," we opened the doors of the church, when ten happy souls (six ladies and four gentlemen) came forward, confessed Christ, and were received into the church.

Thus closed our meetings in Florida. Reluctantly we bade our kind friends adieu, and turned our face homeward. On the route we purchased a beautiful fawn to take home to Mrs. B. as a pet. On reaching Elba, we placed it in a hamper, covered over; but the next morning, when we looked upon it, we discovered that the little captive was dead! On reaching the hospitable residence of our friend Rice, in Troy, a letter awaited us from Mrs. B., conveying the sad intelligence, that one of our little daughters had died during our absence. With a heavy heart we pursued the remainder of our journey home—there to have our sorrow intensified by the absence of the dear departed! How true it is that every heart knoweth its own bitterness!

The next night we spent with Dr. Coleman, at Union Springs, and the following evening we reached home.

The Hardening of Pharoah's Heart.

Many expressions in the Bible are to be understood according to the *times* in which they were written; also, according to the *conceptions* of men, when such things were written. Here are some good ideas from the *New Jerusalem Messenger*, (Swedenborgian,) which we commend to our readers.

God does not harden men's hearts, but every single thing he does is for the purpose of softening them. But when men resist good influences they harden their own hearts. This was the case with Pharaoh; nevertheless, it is said God hardened his heart; and from the reading, it would appear as if he did this on purpose, so that he should not let the children of Israel go, and thereby give God an opportunity to display his power. But this was so said in accommodation to the low, sensual state in which the Israelites were, who were accustomed to think of God as getting angry if they did wrong, and being jealous if they served any other Gods, and being affected with other passions, just the same as they would be. And in accommodation to their state, God was so spoken of, because this was the highest of God that they could have. They attributed the effects of their conduct to God, and their conduct was such as to produce effects which made it appear to them that God was such a character. But this appearance was entirely a mistake; the character which they supposed to belong to God was only what was made to appear such. Their mistake was entirely analagous to that which everybody made a few hundred years ago with respect to the sun and the earth; they thought the sun moved, but that was only an appearance which was caused by their own motion.

☞ Rev. J. R. Graves, editor of the *Tennessee Baptist*, it is said has lost $5.000 by the publication of his paper since the war.

It is quite a mistaken notion with many that the newspaper business is necessarily profitable. The most that try it, find it otherwise. If the editor of a Baptist paper cannot publish without loss, what are we to say of the publication of a Universalist paper? We need the sympathy, and ought to have the constant co-operation of all friends of Universalism in the South.

Death of Willis V. Hare.

With feelings of unfeigned sorrow, we are called to announce the death of Hon. W. V. Hare, of Gainsville, Ala., which occurred at the Roper House, Mobile, Jan. 20th. This melancholy news will send a pang to many hearts; especially to many in our denomination who had long known Mr. Hare as a firm and unwavering Universalist, and a generous supporter of the doctrine in which he had so long rejoiced. Genial and affable in his disposition, and kind and pleasant with all, it was impossible to become acquainted with him without loving him. His house was ever a pleasant retreat to the way-worn Universalist minister, and in him the poor of all classes found a liberal benefactor.

By a letter just received, we learn that Bro. Hare was in Mobile on business—had stopped at the *Roper House*, and remarked to some friends, that he felt better than he had for ten years. On retiring that night, he asked if it was necessary for him to lock his door; and was answered by the watchman of the hotel, that it was not, unless it was specially desired.

Mr. Hare then remarked to the watchman, that he (H.) was troubled with sick spells at times, and that if he should hear him calling or making a noise in the night, to come to him. He retired in fine spirits, and apparently quite well. Some time during the night, the watchman heard a noise in Hare's room, as if something had fallen; and on going in to ascertain the cause, found Mr. H. on the floor. He had gotten up to light the lamp, which he did, and started back to the bed, when he fell. He told the watchman that he was dying, and begged him not to leave him. Medical aid was immediately called in, but without avail. He was rational to the last—spoke of his daughters, gave his pocket book to the hotel-keeper, and asked him to have it and its contents delivered to Mattie, the youngest daughter. A few minutes after this, the spirit of W. V. Hare, had taken its flight to the spirit world.

His disease was rheumatism of the heart. Thus passed away Willis V. Hare—a good and true man—a gentleman and a Christian. We had long known him, and knew him only to esteem and love him. The following is from the Gainsville News.

"Mr. Willis V. Hare, an old and honored citizen of this county, who for several years past has resided in Gainsville, died suddenly in Mobile, on Thursday morning last.

Mr. Hare at one time represented this county in the State Legislature, and at the time of his death was President of the M. G. & T. R. R. Co., and a member of the Board of County Commissioners. He possessed a genial nature, and a heart which responded in acts of charity to the appeals of the poor—especially those of the destitute widows and orphans of soldiers who lost their lives in the war. No man, perhaps, in our community, has done more to alleviate the sufferings of this class, than Mr. Hare, and they will doubtless, as they should, ever hold his memory in grateful remembrance. He leaves a family of two children only, (daughters,) his wife having died several years ago. To them, (his children,) and to his other surviving relatives, we tender our sincere condolence and sympathy."

Kansas City, Mo.

Universalism seems to be on the gain in Missouri, which has hitherto been almost entirely overrun with error. A correspondent of the *New Covenant* says:

"Within the past year, the liberal element existing here, composed of Unitarians and Universalists, has been gathered into a society by the Rev. Mr. Copeland, who is connected with the Unitarian ministry, and the society is called Unitarian. He is a well-educated and earnest minister of more than ordinary ability, judging from the two sermons I heard to-day. About seventy-five families are connected with the movement, a fine Sunday school is in operation, a lot bought and a new church to be built immediately. Such is the result of one year's labor of its minister; a result which might be achieved in almost any Western town by an earnest minister of the liberal faith."

☞ Make your absent friend a present of the *Herald*.

Letter from Rev. Asa Saxe, D.D.

Dr. Saxe is General Secretary of the United States Convention of Universalists; and the following kind and fraternal letter, breathing as it does the true Christian spirit, will, we are sure, be read with deep interest by the friends of Universalism in the South. We shall be much pleased to have Dr. Saxe visit the South, as he proposes to do; and any thing we can do to facilitate the object of his mission, shall be cheerfully done. The friends of Universalism in the South, though comparatively few, will we trust, do all they can to further the Centenary efforts of the general body. But to the letter:—

OFFICE OF THE GEN'L SEC'Y,
Rochester, N. Y., Jan., 12, 1870.

Rev. J. C. BURRUSS:—I enclose to you the subscription price for your paper, for the Permanent Secretary's office, to be placed on file at the Universalist head-quarters in New York City—for the use of the brethren.

Please send it to Rev. J. M. Pullman, 1267 Broadway, New York City.

We are doing all we can in our Centenary work here, and with encouraging results. You will be glad to learn that the prospects are good for raising the entire Murray Fund during the year. With the income of this fund together with what we expect from the sixteen thousand Missionary Boxes, which are now doing duty, in the years to come, we hope to put our noble cause on a new and better footing.

We are exceedingly desirous to see the cause built up in the South, and hail the indications of a revival of interest there with peculiar gratification.

What can the Convention do to aid you? I hope by the sanction of the "Board," to be able to visit your region during the year, for consultation with our friends. Enjoying the advantages of one common and glorious faith, we ought to draw close together, and make common cause for the upbuilding of our Zion everywhere. We hope, although our societies in the South are few and scattered, and perhaps weak, that something will be done by that wing of the church for our Centenary movement, which we trust will ultimately result in benefit to your section.

The General Convention, therefore, sends greeting to the faithful brethren of the South, bidding them God speed in their efforts to further the interests of our common church.

I shall be glad to hear from you at any time, and to receive from you any suggestion you may feel prepared to offer. Yours, &c.,

A. SAXE.

☞ We would be glad if our subscribers would interest themselves in extending our list of subscribers. A little effort would greatly aid us and the good cause too.

☞ We return thanks to those friends who have remembered us and the cause for which we plead, by sending on their dues. Many good-meaning people forget these matters.

☞ A traveler who has circumnavigated the earth, says that everywhere he has found the houses of worship free, all over the world, among all religions except the Christians. Sorry Christians! to be so proscriptive.

☞ God helps those who help themselves. God will prosper us as a denomination, if we will work. Work is the order of nature.—Throughout her vast realms, there are silent forces constantly at work. God, the great architect of the Universe, works, and he calls upon us to do the same. Away then with slothfulness. Let *action*, earnest action be our watchword as a religious body.

"An angel's wing would droop, if long at rest;
And God himself inactive, were no longer blest."

☞ The Baptists of New York State have paid one million dollars within the last year in building and repairing churches.

Cannot the *Universalists* of the South take the hint from their Baptist brethren, and manifest more zeal and generosity? If men can spend so much for the spread of what we conceive to be *error*, surely we ought to resolve to do more for what we believe to be truth. Brethren *think*, and after thinking, may you ACT?

The Editor is at Home.

And would be much gratified to hear from his numerous friends, wheresoever dispersed.

☞ Frederick III. of Prussia, received on a particular occasion, a petition asking that a certain clergyman might be stopped from preaching, because he believed that punishment of sinners will come to an end.

The King took his pen, and wrote the following answer:—

"I have considered the above petition, and I hereby give my royal permission to all of my loyal subjects to be damned to all eternity, if they choose to be,—but I positively forbid their quarrelling with their neighbors, who are not willing to keep their company so long."

Criticism on Aion and Aidios.

In the learned debate between Rev. President Campbell and Rev. Dr. Skinner, the latter, (in Let. XXI,) in my opinion, very justly maintains that the root *dios* (divine) in *aidios*, "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*." President Campbell, in reply, (Let. XXII.) says: "*Dios* is the root of no word in the Greek language. It is an adjective, derived from *Zeus*, *dios*, Jupiter. As Jove comes from Jupiter, so *dios* itself comes from *Zeus*." I have great respect for the learning of both Mr. C. and Dr. S.; but, while fully agreeing with the former with regard to *dios* and Jove coming respectively from *Zeus* and Jupiter, I am bound to join issue with him as to the assertion, that "*dios* is the root of no word in the Greek language,"—as also in this other respect, that "*aei* signifies endless, whether in *aion* or *aidios;* for whatever force it has in the one, it has in the other: yet, because of *oon* being in the former, (for it is a real compound,) *aion* is positively more indicative of absolute eternity than *aidios*."

It is true, that Liddell & Scott do not give a second root to *aidios*, but derive it "from *aie*, as *sempiternus* from *semper*, everlasting." Yet, neither the Greek *aie*, nor the Latin *semper* has in itself, independent of composition or connection, the idea of eternity; as is proved by the invariable classical use of both *aei* and *semper* in a limited sense. Thus, L & S. on *aei*: "ever, always, forever, Hom. &c.; often with other specifications of *time*, as *diamperes, suneches, emmenes, aiei*, Hom. [forever and aye, Il. 1570, —unceasing, ever; Od. 9, 74; Il. 10. 361]; *aei kath' hemeran, kath' hemeran aei, aei kai kath' hemeran, kat' heniauton, dia biou, ekastote*,"—[always during the day, during the day always; always, every, during the day, during the year; through life,—*ekastote*, each time, always, Herodotus, 1. 128] In every one of these instances, there is *limitation* of meaning. Ainsworth says of *semper*: "Always, continually, from time to time, forever." That learned lexicographer gives to *sempiternus*, "endless, perpetual, continual, everlasting."—*Sempiternam* (*semper*,) always, and *eternus* (eternal) is, like *aidios*, a compound word, and according to connection, may signify an endless period, as *one* of the meanings given it by Ainsworth, or a *limited* duration.—Thus, Cicero, (Oration IV *in Catilinam*,) calls the vestal flame "*perpetuum ac sepiternum*;" rendered by Dr. Anthon, "ever-burning and everabiding.

It is going too far, for any scholar, however eminent he may be, to *assert* that "*dios* is the root of *no word* in the Greek language;" for we are confronted at once with *aidios*, which both Mr. Campbell and Dr. Skinner agree in giving the endless sense.

Now, the question occurs, Why is *daiios* properly endless, and *aion* limited, or at least indefinite? Ay, how is it, except that the second root of *aidios* has a force of meaning which that of *aion* has not? J. L. C. G.

☞ *Seren Cymra* (Star of Wales,) is the euphonious title of a paper, edited by Rev. Dr. Price, a distinguished Baptist minister, and said to be "one of the most eminent and useful men in the principality of Wales." Dr. P. was an attendant on the Baptist General Association, held at Richmond, in June last. J. L. C. G.

☞ There is no limit to the peace in believing that in the dispensation of the fullness of time, all the precious departed of our hearts will be ours again, in immortal and inseparable reunion. See Philip. ii. 10. 11. 1 Tim. ii. 4, 1 John iv. 8, 16, 1 Cor. xv. John xvii. Matt. xxii. 30—2. Mark xii. 25—7. Luke xx. 35—8. John xii. 32. J. L. C. G.

☞ A church has just been organized at Yarmouthport, Mass.

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The Fear of Hell not Restraining.

The idea of a great many persons, is, that Universalism is terribly demoralizing, because it takes away from the people the fear of an endless hell, which is generally supposed to be very restraining in its effects. But this is a great mistake, and one which has led to incalculable mischief, for it has kept down the truth, and involved mankind in sin, and its awful consequences, which are untold degradation and misery in this world. Just look at the case of Cook, which lately occurred in New York, and which created a great sensation in that renowned city, insomuch, that the papers were filled with accounts of it for several days, and it afforded much gossip for the people of Gotham. It seems that the Rev. Horace Cook, was a Methodist preacher of considerable celebrity, and a pastor of a church in New York. He was a popular preacher, with a good salary, and flattering prospects. He had a devoted wife, and a promising son of about fifteen years of age; and yet with all these advantages, and the fear of hell to keep him straight, he stole a lamb from his own flock, and ran off with it. In other words he influenced a young lady belonging to the church, a confiding girl of sweet sixteen, whom he had lately converted to the faith, to leave father and mother, and everything to make her comfortable and happy in this world, to go off with him and live in sin. What a scamp he must have been, to have thus taken advantage of the power which he possessed over a weak girl, who believed and trusted in him? But here is the point we are aiming at. If the fear of hell cannot restrain its leading advocates and preachers, how can we expect it to exercise any influence over the common people, many of whom have nothing else to restrain them, no character at stake, no salaries to lose, no wife or father or husband to mourn their desertion; scarcely a week or a month passes, but we hear of the fall of some preacher of Partialism,—some "notable preacher of hell-fire and brimstone! If the fear of hell does not restrain *them*, whom will it restrain? Why the fact is, that our jails and penitentiaries are full of staunch believers in hell. Then what is the use of preaching up a hell in the other world? What good does it accomplish? Whom does it deter from going into sin? Better move up hell a little nearer. It is preached as too far off. Let the people be taught the goodness of God, and that their happiness consists in doing right, and that if they do wrong, the evil consequences of wrong doing will immediately follow, and my life for it, a better state of society will be the glorious result. S. J. McMORRIS.

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An interesting meeting was held last week in Spring Garden, Ill. Nine joined the church. The Methodist and Presbyterians kindly opened their churches and manifested great Christian kindness towards our people.

The *Register* and other papers announce the call of Rev. Phebe A. Hanaford by the Universalist Society of New Haven, Conn. She accepts and will take charge in April. Her salary will be $2500.

The plans for a new church in Huntington, L. Island, have been prepared by Mr. D. T. Atwood, Architect, New York, and the erection of the building has commenced. It is to be a small Gothic structure, about 40x60 and will cost $9000.

The *Covenant* reports contributions from a gentleman in Ohio and one in Missouri, of one thousand dollars each; also sixteen thousand dollars from persons in Illinois, making a total of $18,600—and "all for the Theological School."

Says the *Covenant*: "We are happy to learn by advices from the East, that Br. J. N. Parker has been quite successful in New York and elsewhere in his efforts to raise money for the building of a Universalist church in Lincoln, the capital of Nebraska.

The *Covenant* -"the largest Liberal Christian paper in the world"—gives the statistics of Liberal Christians as follows: The Universalist of the United States have 792 societies and 588 ministers, connected with 33 associations? The Unitarians, nearly all of whom are believers in Universalist theology, have 315 societies and 383 ministers.

The Illinois Convention of Universalists held its annual session at Oneida Ill., Oct. 20—22. The Convention resolved to raise ten thousand dollars, during the next year, for the National fund, and twenty-five thousand more to endow a Theological School in connection with Lombard University. The women of that State are also endeavoring to raise fifty thousand dollars for denominational purposes.

A communication from Rev. C. A. Skinner, in Connecticut column of the *Banner*, announces the pleasant fact that the Missionary Board of that State has passed the following:

Voted, that it is the sense of this Board that the sum of $17,000 be raised as the Centenary offering of this State for the year to come: $12,000 to complete our State Fund, and $5000 for the General Convention.

The Universalist particulary rejoices over the success of "*our* Centenary Meeting,"—and pronounces it a great success.

Receipts

For Cash receved for this paper since our last issue.

		Paid to	Vol	No
Rev M Gardner	Tex.	$5		
for W B Matthews	"		4	13
Mrs Mary Morrison	"		4	19
and W R Hobbs	"		4	13
Miss M E Goat	Ala.	2	4	21
Hon J P Stow	"	4		
for I C Lewis	Conn.		4	1
Adam Scheussler	"	6	4	8
Wm Baker	"	5	5	12
Wm Whatley Sr.	"	5	6	12
and Two Opinions.				
J D Green	Ga.	1	5	2
J B McKinnon	"	1	2	16
Rev. Danl. Brewer	"	8.50		
for Green Wood	"		4	10
J W Hall	"		4	13
L F Ethridge	"		4	10
and two copies of Two Opinions.				
J H Glanton	"	5	6	12
F M Pierce	"	2	4	7
Dr A Park	"	5	7	1
Perry Peacock	"	2		
for Rev J W Mills.	"		4	21
Jabez N Jones	"	2	4	4
J F Smith	S. C.	0.75		
for porous plasters.				
O Hucksbaa	"	1	3	20
P A Wicker	Miss.	2	4	19
A W Webb	N. Y.	0.50	3	20
B Rose	Tenn.	2.40	4	21
and Hicks and Burruss discussion.				
John Powell	N. C.	1	2	22
D J Nixon	"	2	4	20

APPONTMENTS.

EDITOR'S APPOINTMENTS.

March 16. Wednesday night, near Shady Grove, Russell Co. as Brother Hundley may appoint.

" 17. Thursday morning at 11 o'clock at Berlin, as Bro. Howard may appoint.

" 18. Friday night at Brooks' Mills, Meriwether Co. Ga.

" 19 Saturday night, at Alford Chapel, Meriwether Co. Ga.

" 20 Sunday morning and night, at the same place.

During these meetings, it is expected that several accessions will be made to this church. A general attendance of all who are friendly to our denomination, is *particularly*, and most respectfully requested.

BRO. ANDREWS' APPOINTMENTS.

At Plains of Dura, Sumter Co. Ga. on the 1st Sunday of Feb. 1870. (6th)

At Gum Creek, Dooly Co. Ga. on the 2nd Sunday of Feb. (13th.)

BRO. J. A. RYNE'S APPOINTMENTS.

Fourth Sunday in Feb. at Harmony Church, Coweta Co. Ga.

March 1st, Tuesday night, at Brook's Mills, Meriwether Co.

2 and 3 Wednesday and Thursday nights, at Alford Chapel,

4th, Friday night, at the house of Bro. R. J. Goodwin, near Talbotton.

5th, Saturday night, at Buena Vista, Marion county, as Bro. Belk may appoint.

First Sunday in March, morning and night, at Plains of Dura.

March 7th, Monday night, at Cuthbert, Randolph Co.

8 and 9 Wednesday and Thursday nights, at Abbeville, Henry Co. Ala. as Bro. Kirkland may appoint.

Second Sunday in March, morning and night, at Rocky Head, Dale Co. Ala.

14 and 15, Monday and Tuesday nights, at Newton, Dale co.

16th, Wednesday night, at Haw Ridge, Coffee Co. Ala. as Mr. Jolly may appoint.

17th, Thursday morning, at 11 o'clock, at Clintonville, Coffee Co.

17 and 18, at night, in Elba, Coffee Co. Ala.

19th, Saturday, at J. H. Neal's, Covington Co., at 11 o'clock, A. M.

20th, Third Sunday in March, at Judge Wm. Harper's, Covington Co.

23 and 24, Wednesday and Thursday, at Lewis' Station Conecuh Co. Ala. at 11 o'clock, A. M.

27th, Fourth Sunday in March, morning and night, at Garland Butler co.

29th, Tuesday night, at Butler Springs, Butler co.

30. Wednesday night, in Masonic Hall, at Bragg's Store, Lowdnes co.

31st, Thursday, at 11 o'clock A. M. in Disciple Church, near Bragg's Store.

First Sunday in April, morning and night, at Autaugaville, Autauga county.

April 5th, Tuesday night, at John W. Mitchell's, near Mt. Meigs, Montgomery co.

6th and 7th, Wednesday and Thursday, at night, at Notasulga.

Second Sunday in April and Saturday before, at Camp Hill.

On the night of the Second Sunday in the school-house near Andrew McCord's.

11th, Monday night, at the house of Stanmore Holston, Chambers co.

The brethren are requested to have the meetings *well understood*, and all necessary arrangements made. We cordially commend Bro. Ryne to the friends among whom he may labor, and trust that they will suitably sustain him in his mission, *by contributing to his necessities*. Bro. Ryne is a nephew of Rev. B. F. Strain, who has long been favorably known to our friends in the South.—Editor.

BRO. KENDRICK'S APPOINT'S.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

BRO. STRAIN'S APPOINT'S.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

Notice.

Subscribers to the "Two Opinions" are hereby informed that the work is now in Press, and will be issued and ready for delivery by the first of January, 1870. The delay has been unavoidable. The "Correspondence" intended to be published, in the work, has been issued in pamphlet form and sent to all subscribers to the "Two Opinions," and will be sent to all new subscribers free of extra charge.

During the absence of the undersigned *cash* subscriptions of Clubs or for single copies will be received at the office of the *Herald*, Notasulga, and duly registered. As the first edition will be limited to the actual subscription, those who wish the work, will do well to apply soon.

L. F. W. ANDREWS.

VICK'S FLORAL GUIDE FOR 1870.

The first edition of one hundred and twenty thousand copies of *Vick's Illustrated Catalogue of Seeds and Floral Guide* is published and sent out. It is elegantly printed on fine tinted paper, with about 200 fine wood Engravings of Flowers and Vegetables, and a beautiful Colored Plate—consisting of seven varieties of Phlox Drummondii, making a

FINE

BOUQUET OF PHLOXES.

It is the most beautiful, as well as the most instructive Floral Guide published, giving plain and thorough directions for the *Culture of Flowers and Vegetables*.

The Floral Guide

Is published for the benefit of my customers, to whom it is sent free without application, but will be forwarded to all who apply by mail, for Ten Cents, which is not half the cost. Address:

James Vick,
Rochester, N. Y.
3ts

DOTY'S WASHING-MACHINE.



LATELY MUCH IMPROVED.

AND THE

Universal Clothes Wringer.

IMPROVED with Rowell's Patent Double Cog-Wheels, and the Patent Stop, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

We like our machine much; could not be persuaded to do without it, and with the aid of Doty we feel that we are masters of the position.—Rev. L. Scott.

It is worth one dollar a week in any family.—*N. Y. Tribune.*

In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention.—Rev. T. L. Cuyler.

Every week has given it a stronger hold upon the affections of the inmates of the laundry.—*N. Y. Observer.*

I heartily commend it to the economists of time, money and contentment. —Rev. Dr. Bellows.

Friend Doty: Your last improvement of your Washing Machine is a complete success. I assure you 'our machine,' after a year's use, is thought more of today than ever, and would not be parted with under any circumstances.—Solon Robinson.

Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly accomplishes a great amount of work with less labor, and does not wear the clothes near so much as the old fashioned wash-board. By using it one laundress is dispensed with.—Wm. M. F. Round, *Superintendent of the Infant Department of St. Catherine's Nursery N. Y. City.*

PRICES—A FAIR OFFER.

Sending the retail price Washer *fifteen dollars*, Extra Wringer *ten dollars*, and we will forward either or both machines free of freight, to places where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

No husband, father or brother should permit the drudgery of washing with the hands, fifty-two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer and a Universal Wringer.

Canvassers with exclusive right of sale make money fast selling them.

Sold by dealers generally, to whom liberal discounts are made.

R. C. BROWNING, General Agent,
tf 32 Cortlandt St., New York

$15 GOOD AS GOLD, $20

Buy the only Genuine Improved

OROIDE GOLD WATCHES.

MANUFACTURED BY THE

OROIDE WATCH CO.

They are all the best make, Hunting Cases, finely chased *look and wear like fine gold*, and are equal in appearance to the best gold watches usually costing $150, *Full Jeweled Levers*, Gent's and Ladies' sizes, at $15 each.

OUR DOUBLE EXTRA REFINED Solid Oroide Gold Hunting Cases, Full Jeweled Levers, *are equal to $200 Gold Watches*; Regulated and *Guaranteed to keep correct time, and wear and not tarnish, with Extra Fine Cases*, at $20 each.

No money required in advance. We send by Express anywhere within the United States, payable to agent on delivery, with the privilege to open and examine before paid for, and if not satisfactory returned, by paying the Express charges. *Goods will be sent by mail* as Registered Packedge, *prepaid* by sending cash in advance.

AN AGENT SENDING FOR SIX WATCHES GETS AN EXTRA WATCH FREE, MAKING SEVEN $15 WATCHES FOR $90. OR SEVEN $20 WATCHES FOR $120.

ALSO ELEGANT OROIDE GOLD CHAINS, of latest and most costly styles, for Ladies and Gentlemen, from 10 to 40 inches long, at $2, $4, $6, $8 each, sent with watches at lowest wholesale prices. State kind and size of watch required, and to avoid bogus concerns order only from

THE OROIDE WATCH CO.,
148 Fulton Street, New York.
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☞ Send us new, each subscribers,—even one at a time will greatly help.

THE
MASON & HAMLIN
ORGAN COMPANY,
WINNERS OF THE
Paris Exposition Medal,
WHO HAVE UNIFORMLY BEEN AWARDED
Highest Honors
AT INDUSTRIAL EXHIBITIONS IN THIS COUNTRY.

So that their work is the *acknowledged standard of excellence* in its department, respectfully announce that, with extended and perfected facilities, and by the exclusive use of recent improvements, they are now producing YET MORE PERFECT ORGANS THAN EVER BEFORE, in great variety as to style and price, adapted to all public and private uses; for Drawing Rooms, Libraries, Music Rooms, Concert Halls, Lodges, Churches, Schools, &c., in plain and elegant cases; all of which they are enabled by their unequalled facilities for manufacture to sell at prices of inferior work.

The recent improvements in these organs have so increased their usefulness and popularity that they are unquestionably the most desirable instruments obtainable for family use, as well as Churches, Schools, &c., while the prices at which they can be afforded (50 to 1000 dollars each) adapt them to the means and requirements of all classes.—They are equally adapted to secular and sacred music; are elegant as furniture; occupy little space; are not liable to get out of order, (not requiring tuning once where a pianoforte is tuned twenty times) —are very durable, and easy to learn to play upon.

The M. & H. Organ Co. are now selling *Four Octave Organs* for $50 each; *Five Octave Organs, five stops*, with two sets of *vibrators*, for $125, —and other styles at proportionate rates.

For testimony of the superiority of their Organs, the Mason & Hamlin Organ Co. respectfully refer to the musical profession generally; a majority of the most prominent musicians of the country, with many of eminence in Europe, having given public testimony that the Mason & Hamlin Organs excel all others.

A circular containing this testimony in full will be sent to any one desiring it; also a discriptive circular containing full particulars respecting these instruments, with correct drawings of the different styles and the lowest prices, which are fixed and invariable. Address:

The Mason & Hamlin Organ Co.,
596 Broadway, New York.
154 Tremont St., Boston. 3ts

ALLCOCK'S POROUS PLASTERS.

RESTORATION WONDERFUL,

AFTER A HEAVY LUMBER WAGON HAD RUN OVER THE BACK.

Scio, Washtenaw Co., Mich.
April 18th, 1860.

Messrs. Thos. Allcock & Co.: Inclosed I send you an order for your excellent Porous Plasters. They have done me a great deal of good. Two years ago, on the 19th of March, I was run over by a lumber wagon, which injured my back severely, and broke off one of my spinous processes (the lowest joint of the back bone) and ruptured the ligaments between four of the others. A lump of about an inch and a half was all the external evidence of the injury, but the pain was far greater than dying every day would be. I applied to the best physicians of New York, Wisconsin, and Michigan, who failed to relieve me, though, in justice to them, I must say some of their prescriptions I did not follow. I gave up all hopes of permanent relief from pain, when I happened to read your advertisment, which I had seen before, but had paid no attention to it, but concluded to send for a dollar's worth, and at least make a trial of them. This was several months ago. The first plaster did me good. I then sent for half a yard, and put it on my back reaching from hip bone to hip bone. I have worn it five or six weeks, and feel nearly as well as ever. I think the nothing but Allcock's Porous Plaster has done me any good, and if it is not that, then I am getting well of an injury from which the best surgeons and physicians told me, "you have a chance to live and you have a chance to die." I shall keep on sticking to the plasters, if they will stick to me; and, judging from those already tried, I think they will. I am yours truly,

T. S. Seymour.

For sale in Notasulga by J. C. Burruss. Sent by mail any where for 40cts.

An Electrician.—who has great experience of their effects in *local rheumatism*, in *tic douloureux*, and deep-seated nervous and other pains, and in affections of the kidneys, etc., etc., attributes all their sedative, stimulative, and pain-relieving effects to their *electric* qualities. He asserts they restore the healthy electric condition (equilibrium) of the part, and *that* being restored, pain and morbid action cease. He was amazed at the great number of beneficial indications produced by one of these plasters. He affirms that *headache* is cured by one worn just below the breast-bone; that one placed over the navel will cure hysterics, as well as dysentery, and affections of the bowels. Even *chronic costiveness* be found to be greatly relieved by wearing one over the bowels.

For sale at this office.

WATERS' NEW SCALE PIANOS

With Iron Frame, Overstrung Bass, Grand Bridge.

Melodeons and Cabinet Organs.

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs six first class makers, at greatly reduced prices for Cash. New 7 octa Pianos for $275 and upward; new cabinet organs for $50 and upward. Second-hand instruments at great bargains. Illustrated Catalogue mailed for three cents. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials.

The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality —Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

Horace Waters, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several af Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

Musical Doings.—Since Mr. Waters gave up publishing sheet music he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano house, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years) of which any manufacturer in the world might well be proud. We have always been delighted with it as sweet-toned and powerful instrument and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15—tf.

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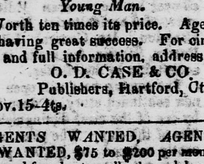

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Worth ten times its price. Agents are having great success. For circulars and full information, address

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AGENTS WANTED. AGENTS WANTED, $75 to $200 per month, male and female, to sell the celebrated and original Common Sense Family Sewing Machine, improved and perfected; it will hem, fell, stitch, tuck, bind braid and embroider, in a most superior manner. Price only $15. For simplicity and durability, it has no rival. Do not buy from any parties selling machines under the name as ours, unless having a Certificate of Agency signed by us, as they are worthless. Cast Iron Machines.

For Circulars and Terms, apply or address, H. CRAWFORD & CO.
413 Chestnut Street, Philadelphia, Pa.
nov.15.3mos.

Poetry

A GOOD RULE.

"Tis well to walk with a cheerful heart,
Wherever our fortunes cath,
With a friendly glance, an open hand,
And a gentle word for all.

Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor while passing along,
To make it as smooth as we can.

The Resurrection of Christ.

BY REV. D. SKINNER, D.D.

1. That Christ arose from the dead in flesh, i. e. in the same body in which he had been crucified, appears evident from the fact that he was known and recognized by the disciples, as the identical person whom they had seen and associated with previous to his crucifixion; that they saw in his hands and feet the same marks and wounds that had been inflicted by his murderers; and still more, his very enemies conceded the fact that his body was missing from the grave, for if he had not been missing, they undoubtedly would have produced it, to disprove the assertions of his disciples, that he had risen from the dead. The resurrection of the *material body* of Christ, was *necessary* for the conviction and satisfaction of his followers, that he had actualy risen. For had he only risen *in spirit*, and left his *body* in the sepulchre, the disciples, who were prone to unbelief, and whose hopes and expectations had all been withered and prostrated by his crucifixion—could hardly have been convinced that "the Lord was risen indeed." Much less could any of the enemies, or other than the friends of Christ, have been convinced of the fact. For so unbelieving were the very apostles themselves, that it was necessary for him to say to the incredulous Thomas, "reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless but believing;" and to say to them all, "behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as you see me have." Whether the idea was well founded or not, the Jews generally (except the Sadducees) believed in the appearance of spirits, ghosts, or apparitions to men in this world. And had Jesus only appeared as a spirit or ghost, the disciples would have had no means of ascertaining whether it were Christ or not: the idea of Christ's having risen from the dead, founded on the mere circumstance of his disciples having seen, or imagined they had seen, a spirit, would have been ridiculed, instead of producing conviction of the truth of the resurrection. It was therefore necessary that the *material* body of Christ should be raised, in order that it might be visible to the natural eye, and tangible to the natural sense of feeling, and farther that it might be out of the power of the enemies of his cause to produce his body, in contradiction of the fact of the resurrection.

There are many things that we know do take place, even in this world, that we cannot tell how or by what process they take place. We cannot tell *how* it is that vegetation grows and is constantly changing its appearance, form and condition; nor *how* the human system, and that of all other animals, is organized, subsists, grows, changes, &c. We cannot tell *how* it is that a motionless worm, or lump, without any appearance of life to-day becomes a living insect, a beautiful butterfly to-morrow, and flits about with exulting joy; or whether many or few or none of the particles that subsist in it to-day will subsist in it to-morrow; or what will become of that body that now is, when God shall see fit to give another and different one.

☞ The MOBILE WEEKLY REGISTER, the oldest Democrat paper in the South, is said to have reached a larger circulation than was ever attained by any Journal South of Mason and Dixon's line. It is full of interesting varied matter, having an able agricultural department, presided over by the veteran Editor and successful agriculturist, Hon. C. C. Langdon. Its General Literature, Poetry, Stories, &c. make it highly acceptable to the ladies.

The coming year will open with a new continued story, of deep interest, by one of the most distinguished writers of the day. The price was recently reduced to $3,00 per year which, for so large a paper, (12 pages,) is extremely cheap.

☞ Attention is called to the advertisement of Doty's washing-machine, which appears in to-day's paper—also to Vick's Floral Guide.

☞ We will send the *Herald* and West's Magazine, a year, for the low price of $2.50

Clippings.

Troubles are like babies; they grow bigger by nursing.

Conscience is a judge placed in the interior of our being.

The child who cried for an hour one day last week didn't get it.

"Should auld acquaintance be forgot?" Not if they have money.

In the eyes of modern society, to remove stains from character—Get rich.

Shoes and gloves are worn this winter, as usual—a size smaller than feet and hands.

And old maid of our village says marriage is like any other disease—while there's life, there's hope.

Tombstones are but marks on the road to show us where the mortal and immortal parted company.

Give your son a trade, and do more for him than by giving him a fortune.—[Franklin.

Happiness consists in being perfectly satisfied with what we have got and with what we haven't got.

I would rather my daughter should have a man without money, than money without manhood.—[Themos.

No person ever got stung by hornets, who kept away from where they were. It is so with habits.

One half of mankind are not born with saddles on their backs, to be ridden by the other half.—[Jefferson.

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

Most of the shadows that cross our path through life are caused by standing in our own light.

The greatest thoughts spring from the heart, and more certainly so the noblest actions.

Value no man for his opinion, but esteem him according as his life corresponds with the rules of religion.

'I can marry any girl I please,' said a young fellow, boastingly. 'Very true,' replied his waggish companion—"for you can't please any."

The poorest use a man can put time and talent to is to waste them in chasing a lie to see who told it.

The Summer News gets off the following: "The 'embers' of the dying year September, November and December."

One reason that the world is not reformed is, because everybody would have others make a beginning, and thinks not of himself.

Always endeavor to learn something from the information of those thou converseat with; and to put thy company upon those subjects they are best able to speak of.

Talkative persons seldom read.—This is among the few truths which appear the more strange the more we reflect upon them. For what is reading but silent conversation?

A person who was sent to prison for marrying two wives, excused himself by saying "that when he had one, she fought him, but when he got two they fought each other."

Keep your eyes open boys, when you are after a woman. If the little dear is cross and scolds her mother in the back room, you may be sure you will get particular fits all around the house.

Said a Baptist to a methodist: "I don't like your church government. It isn't simple enough;—far too much machinery about it." "It is true," replied the Methodist, "we have more machinery than you; but then, you see, it don't take near so much water to run it."

A Knowing traveller out West, who had chartered half a bed at a crowded hotel, and was determined to have the best half, buckled a spur on his heel before turning in. His unfortunate sleeping partner bore the infliction as long as he could, and at last roared out: "Say, stranger, if you're a gentleman, you ought to cut off your toe nails."

"Gentlemen of the jury," said a Western lawyer, "I don't mean to insinuate that this man is a covetous person; but I will bet five to one that if you should bait a steel-trap with a new three cent piece, and place it within six inches of his mouth, you would catch his soul. I wouldn't for a moment insinuate that he will steal; but, may it please the court and gentlemen of the jury, I would't trust him in a room with red-hot millstones and the angel Gabriel to watch 'em."

CROWDING A BACHELOR.—"What did you come here after?" inquired Miss Susan Draper of a bachelor friend, who made her a call, when the rest of the family had gone out. "I came to borrow some matches," he meekly replied.

"Matches! That's a likely story. Why don't you make a match? I know what you came for," exclaimed the delighted Miss, as she crowded the old bachelor into a corner; "you came to kiss me and hug me almost to death; but you shan't, unless you are the strongest, and the Lord knows you are."

¶ Paste this in your hat: Pay your debts soon as you get the money in your pocket. Do without what you don't need. Speak your mind when necessary. Control your toungue.—Speak to a friend in a seedy coat. If you can't lend a man money, tell him why. Cut acquaintances who lack principle. Bear with infirmities but not with vices. Respect honesty; despise duplicity. Wear your old clothes till you can pay for new ones. Aim at comfort and propriety, not fashion. Acknowledge your ignorance—and don't pretend knowledge you havn't got. Entertain your friends, but never beyond your means.

Cold Feet—A Remedy

A remedy for cold feet, may be obtained by wearing the Voltaic Armor Soles. They are to be worn on the inside of the shoe. For sale at this office, and sent by mail for $1. They are on scientific principles, having thin plates of copper and zinc attached to them.

Greatest Invention of the age!!

CHEAPNESS, DURABILITY, CONVENIENCE.

AGENTS WANTED

TO SELL OUR CELEBRATED

GOLDEN FOUNTAIN PEN.

Acknowledged by all who have used them to be the best Pen made or sold in this country. No blotting! No soiled fingers! Sixty lines written with one pen of ink! Will outwear any steel pen ever made. Bankers, merchants, teachers and all classes, endorse them in the highest terms of praise. Put up in neat slide boxes. No. 1, for general use; No. 2 medium; No. 3, for ladies' use, or fine penmanship. Prices: one box, 35 cents; two boxes, 50 cents; five boxes, $1.00. Sent free of postage, and guaranteed to give perfect satisfaction.

Liberal Commission to Agents!

We are prepared to give any energetic person taking the agency of these Pens, a commission which will pay $200 per month. We invite all persons wishing employment, to send for samples and circulars.

Three sample Pens will be mailed for 10 cents. Address

WESTERN PUBLISHING CO.
Indianapolis, Ind.
Manufacturer's Agents.

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Letter from Bro. Andrews.

On board Steamer BART ABLE, *Red River, La., Jan.* 16, 1870.

BRO BURRUSS:

I came on board this steamer last evening at Shreveport, having arrived there late yesterday from Minden, expecting to find a conveyance to Spring Ridge, La., where I had appointed to preach this day. Found a letter in the P. O. from Bro. Bozeman, stating that he had made no appointment, but was glad of my coming, &c. But he lives some twenty-five miles distant — the roads were shocking, and I was in bad health, and there was no public conveyance to Spring Ridge before Wednesday! To stay three days in Shreveport at a hotel, and then pay stage fare to the Ridge and back, would not only be exhaustive of my cash resources, but prevent my reaching my next appointment, in Clarke county, Ala., on next Sabbath. So I concluded to write Bro. Bozeman, regretting this my *second* failure to get to the Ridge, and take the first boat for New Orleans.—Accordingly, I am here afloat on the Bart Able, and will bring up my journal of travel since the date of my last, on the 7th from Falcon, Ark.

I have to record the death of young George Meek, of this place, who died on Thursday evening, Jan. 6th. His father and brother did not return from Jefferson in time for the burial. I baptized the deceased, and received him into the church the morning of the day of his departure. He was firm in the faith, and "at peace with all the world." On the evening previous, while I was engaged in family prayer, he responded devoutly to the petitions in his behalf, and declared at the close, that they had done him more good than medicine. He is now at rest, and our sympathies are all we have to give to his bereaved wife and family.

Jan. 8, 1870. I was conveyed by Bro. Mills, some eight miles, to the neighborhood of Bros. Pittman and Riley Wallace, where I had an appointment to preach on the 8th, at Liberty Church, kindly granted by our Methodist brethren. I was cared for at the home of Bro. Pittman.—Here I met with several Georgians.

On Sabbath I again preached at Liberty Church to a good congregation, tho' the day was cold and the house open to the breeze. I know not, of course, with what effect, but hope with some benefit to the hearers. In the evening I parted with Bro. Mills and the brethren, with many kind memories of meeting for their brief association.

While in this neighborhood, I heard of a remark made by a young preacher, friendly to our faith, which I deem worthy of notice. He said publicly, that if he believed our doctrine, he would quit preaching and go to *stealing*. Rather in this case, the preacher was probably acting up to his convictions, and needed some extra inducements to abstain from evil. But it must be remembered, that the same person was not deterred by the fear of hell from drunkenness and licentiousness, for which *venial* offences he was recently tried by his peers and convicted,—and afterwards *restored* to his sacred office! Of course, he *repented* and was forgiven! What a commentary upon the system, that provides a way of escape from the just penalty for sin, in this life and the next, by professing to be sorry for the act without any change of disposition.

Of course, it is useless to attempt to convince such persons that a belief in universal salvation has no tendency to licentiousness. Our love to God and worship are based on his prior love to us; and if the love of God is shed abroad in the heart of the sinner he has no disposition to "steal mules," or do any other wicked thing. Nor does the Christian man who believes he himself will be saved from hell, thereby become licentious. Why, then, suppose that a belief in the salvation of others will have a contrary effect? It is indeed strange, that men will pray for the salvation of all, and yet affect to believe that if their prayers are answered, a general flood of wickedness will come upon the earth! Out upon such folly, especially in the mouths of those who believe in a general *Bankrupt* Law in matters of religion, by which in the last hour, they can become absolved from all indebtedness, and receive a *free pass* to glory!

Jan. 10th.—Left on mule back, in company with Bro. Pittman, to Magnolia, 16 miles distant; but not finding the brother expected there, we proceeded four miles further, to the home of Mr. Zachary, and was conveyed by him, mule-back, to Mr. Stewart's, Jan. 11th. Here I found several Georgians, — Bro. Stewart and wife being former residents of Marion county, Ga., near Ellaville, Mrs. S. being a sister of Bro. Cockerell of that place, and friends of Bro. Perry Peacock and family. Of course, I was AT HOME in such a place, and arranged at once for an impromptu meeting on the same evening at Bro. Stewart's house, and for next day at New Prospect Church near by—both of which appointments I filled; after which I proceeded to Shongaloo, in La., and delivered my message in the Union Chapel of that place. At Shongaloo, I was received and entertained at the house of Dr. J. W. Day.

At Minden, La., I met with our friend and Bro., Maj. Calvin Leary, formerly of Houston county, Ga., who lives some five miles from town on his plantation, who recognized me immediately on giving my name, without any previous notice, (save that in the *Herald* of Dec. 1st,) that I was coming West. After arranging for service in Minden for the next evening, 11th, — there being no stage for Shreveport till Saturday morning, — he took me to his home, where I enjoyed myself very much in social intercourse with the Major and his interesting family till afternoon next day. I sipped of his own home-made Scuppernong wine; ate of his well-kept apples, and other luxuries bountifully plated before me, and rested from my labors for a brief season.—Oh! *how brief* are such seasons in the life of an itinerant evangel of an unlimited Gospel. His lady and daughter, though not in the kingdom, are I trust very near it, they treated me with the kindest hospitality during my stay on the plantation and on our return to Minden, where accommodations were provided for me at the house of Mr. Ardis, whose wife is a sister of Mrs. L. These ladies attended my meeting in Minden, altho' the day was wet and the streets very muddy. After tea, I repaired to the Hall, and found it full, waiting for the preacher. And for nearly two hours did I discourse to them, avowing my "heresy" of belief in all that was written in the law and the prophets, and my hope, with Paul, in the resurrection of the dead, both of the just and the unjust, to the condition [finally] of angels of God in heaven! During that protracted discourse, the utmost silence and attention prevailed, and at the close I received twenty cash subscriptions to my "Two Opinions," besides other tokens of the satisfaction and good will of the people. For all of which I give my heart-felt thanks.

If spared, I have promised to again visit during the year this section of country; but I will not again come in the Winter, on account of the pains and penalties of travel at this season of the year. In the early Summer the roads will be fine, and with a good horse and buggy I can travel comfortably, and carry with me good books, which are really much needed and called for by many inquiring friends. The truth is, there never was such an inviting field for missionary labor of the class we represent, as can now be found in this section. Hundreds of members of Partialist churches are anxiously inquiring for something better than that heretofore furnished, and they will willingly aid in the support of the preached Word of our salvation. Many do not yet understand why we preach at all, *if all are going to be saved at last*; not realizing the present blessings of a true religious faith, and glorious Christian hope of a future life of immortal blessedness. But this objection will wear away when they begin to experience the same. On reflection, all can see that the same objection lies against other faiths, that there can be no use in preaching, *if there are no present blessings* to be conferred by the Gospel. If there are some elected from all eternity to be heirs of eternal blessedness, and others not foreknown as such — what is the use of preaching? for by it you cannot alter the destiny of the reprobate, or make more sure the salvation of the elect! We preach because it is TRUTH we declare, and men are thereby saved from ignorance, sin, and all moral evil in the present life, and can rejoice exceedingly in all their tribulations and trials here, that in God's own time all evil will be overcome with good — all sin finished, and all death destroyed, through Jesus and his resurrection.

But I weary you and your readers. Good bye. I am on my way *home*, and will probably be there by the time you get this in print.

Truly and fraternally yours,

L. F. W. ANDREWS.

Duties of Universalists.

We are fully satisfied that Universalists have done much and nobly for the cause of truth. But a great deal more remains to be done. The more numerous we become, the more means we will likely possess for ministerial, educational, and charitable purposes.

We believe it strictly lawful to labor to accumulate wealth by honest means; and not only a right, but a duty. We might as well talk of hot ice, or cold fire, as of a *lazy* Christian. It requires industry, intelligence, and enterprise to accomplish any work of considerable magnitude.

If Christianity is worth anything, it is worth everything. For it claims to be of divine origin, and designed to produce peace, harmony, concord and safety, in human society; also, to regenerate, purify, and spiritualize the whole body of humanity. But Bibles cannot be printed for general use with us, without money and labor. If the Bible is sent to the heathen world, to enlarge the boundary of civilization, the missionary must be maintained. If correct views of the Bible are disseminated extensively in this or any other land, by which the reliefs of barbarism may be pruned out of the public mind, and higher and nobler sentiments engrafted into the naturally good nature of the human heart, money is essentially necessary to accomplish so desirable an object. If we believe that the errors and dogmas so extensively prevailing in this country can be removed more rapidly by organizing the liberal element, by which the talent, wealth and industry of liberal men and women can be united, and made to co-operate in any given undertaking, then our duty is plain. We must not say hard and ungracious things of the prevailing and pernicious errors of the day, and wish they could be extinguished at once; and at the same time sit down idly, fold our arms, and *do nothing* to remove the trash and rubbish which have been collecting for centuries.

No. If we want the religious atmosphere purified, we must raise a storm of *truth*, and cause it to sweep over the land like a tornado, and let not the effort abate until we accomplish the end intended.

But for truth to have free course, to run and be glorified, we must try hard to give it a proper direction. Truth is a vast power, and if imparted by really educated, enlightened, warm-hearted philanthropists, who are with all their mind, and might, and soul engaged in the good work;—wholly consecrated to the removing of error, and the establishing of truth, benevolence and charity;—then will the desert bud and blossom as the rose, the solitary places be glad, and all the trees of the field clasp their hands for joy.

In order that we may have more educated ministers in the South, we must have an institution or institutions of learning somewhere.

If we cannot found liberal colleges South, we must send our young men North, to qualify them for the ministerial office. If we do not wish to incur the expense of educating our young ministers so far from home, we must have a first-class university South. But to build, furnish, and endow a school of the highest order, requires MONEY. But there is *money* even in the oppressed and enslaved South. And if liberal Universalists, who have money "enough and to spare," can be brought to see their duties to God, to themselves, their own children, the coming generations, and to the principles of genuine Christianity, they will work with a will and a zeal that has never before been exhibited in our Sunny Land.

There are three ideas entertained in regard to human affairs:

1. That mankind in moral respects, are continually growing worse.

2. That all things are stationary; physical, intellectual and moral.

That mankind are constantly improving and progressing.

The first of these views is very ancient. The poets of Greece and Rome sing of a golden age when all men were strong and healthy, virtuous and happy. When the oppressive heat of Summer, and the terrible rigors of Winter were alike unknown, and when the earth yielded spontaneously all things necessary for the comfort and happiness of her children.

The second idea is not so ancient, but we meet with it in writings of great antiquity. It was advocated by the Roman poet Manlius. He says:

"The world is still the same,
And still the same shall be;
That which our grand-sires saw,
Our sons shall see."

We meet with men in these days occasionally who say, "you can not alter the state of society for the better, nor change the nature of man."

The third position, or the doctrine of progression, is comparatively modern, and is regarded by many with suspicion and dread. But it ranks among its disciples, and advocates many of the best and noblest spirits of the age.

There may be difference of opinion as to which of these doctrines is the true one; but there cannot be a difference of opinion as to which is the most cheering. The notion that all things are going, to decay, that sin and crime are still on the increase, and destined to go on increasing is truly a gloomy picture to contemplate; and the notion that things are to be forever stationary, is not much better. The doctrine of progress, on the contrary, is full of hope and joy, and consolation.

What inducement has a farmer to cultivate his fields, if he believes that despite his efforts, they will remain the same or get continually worse? But if he believes his labor will yield him a golden harvest, he can labor with comfort and cheerfulness.

And so of the great moral and intellectual and social field of mankind. If we believe that, do as we will, the state of society cannot be improved, but must go downward to decay and ruin, we can have no inducement to do any thing. But on the contrary, if we believe our efforts for the intellectual and moral elevation of our race, will tend to produce a favorable reform, and that though we may not accomplish all we desire, we shall at least do something, and that what the labors and sacrifices of this age do not accomplish, the labors and efforts of a succeeding age will, we can labor, and toil, and hope for a happy and healthy development.

T. TWIST.

[TO BE CONTINUED.]

Letter From Bro. McMorris.

WETUMPKA, Feb. 7th, 1870.

BRO. BURRUSS:

The *Herald* for the First of Feb., was received yesterday, and I was delighted to find in it, such a long list of appointments for Bro. Ryne, who is one of our most promising young preachers. I was glad both for his sake, and the good of the cause: for his sake, because it will give him practice as a public speaker, which is all he needs to make him quite an acceptable advocate of our most holy faith; and for the good of the cause, for the reason that the cause needs accessions to its ranks, in the way of preachers, (for the harvest is plenteous, while the laborers are few,) and I believe that Bro. Ryne will make a workman of whom we need not be ashamed, and who will accomplish much good. I hope, therefore, that he will everywhere meet with a hearty welcome, and due encouragement, for I view him as a talented, reliable, and safe man. Let therefore a generous helping hand be extended to him, and let him not be driven from the field as so many of our preachers have been for the want of a support. Make him one of our standard bearers, — hold his hands aloft, and he will throw our banner to the breeze with its broad folds streaming to the winds of heaven, with the glittering inscription — "Glory to God in the highest, peace on earth, good will to men."

I am pleased also to find that our venerable, talented and aged brother, Dr. Andrews, has taken the field so earnestly as he has done, and that he has ventured in the Winter of life, and in the Winter of the year, to visit the wilds of Arkansas, to carry those people there who sit in darkness the light of the gospel, to make their hearts leap with joy—a joy which is unspeakable and full of glory.

Dr. Andrews is one of those preachers of ours to whom I have alluded, as having been driven in times past, from the gospel field, for the want of a proper support. But he was not satisfied to stay away, for his heart was in the cause all the time, and hence he has returned to it. Let him not be driven away again, but let him be sustained as he should be, and as he deserves. Thirty years ago I read his correspondence with his father, with delight. Lately I have read it again with renewed delight, and heartily recommend it to the patrons of the *Herald*. It contains much in a little space, and is an excellent thing to put into the hands of inquirers after truth. It ought to be circulated extensively. The price is a small matter —only 25c. His 'Two Opinions' also is an excellent work, and I hope no reader of the *Herald* will deny himself a copy. It will afford edification and comfort to all who will get it, and read it, besides benefiting Dr. Andrews and the cause. Then let it be taken everywhere and read and re-read.

I will conclude by remarking that my health is none of the best; but I hope to be able to take the field in the Spring. Yours fraternally,

S. J. MCMORRIS.

☞ Says Jeremy Taylor in a sermon: "Sleep and Death have but one mother, and they have one name in common."

☞ The truth must be preached, though hell break out in opposition; and we must keep faith and good conscience, though persecutors print on our sides the marks of the Lord Jesus.

☞ All need relaxation—all who study; most hear that, editor-in-chief of the *Herald*? The laws of *Hygeia* say, that all who study, as editors, professors, preachers and pedagogues, — all need relaxation; and in default of which, health fails, and the extremist becomes sick-lich'd or with the pale cast of thought. J. L. O. G.

☞ *Mere* party-spirit, whether pertaining to church or state is a ridiculous phase of human conduct. In Trollope's Last Chronicle of Barset, Bishop Proudie's better half is depicted (sarcastically,) as having been "staunch to her own party; preferring bad tea from a low church grocer, to good tea from a grocer who went to the ritualist church, or to no church at all." How often do we find the principle, or rather, the want of principle, thereby involved in the citation from Trollope, enacted in busy life? J. L. O. G.

Pay the Preachers.

"Judge James Jackson, from the Lay Delegates, read an interesting report on the duty of preachers to engage in no secular triumph, and of the members of the Church to so support the ministers, as to make it unnecessary for them to follow other business, than preaching the Gospel."

The above paragraph we clip from the proceedings of the South Georgia Conference, published in the 'Macon Telegraph-Messenger.' It embodies wisdom and humanity. It lays down the policy of justice and duty to the ministry.

The only thing is that Judge Jackson has got the cart before the horse, in the order in which he has brought in the respective duties of the preachers and their congregation.

The first necessity is for the members of the church to support ministers in such a way as to make it unnecessary to follow any other business for a living. As it now is the miserable pittance that is niggardly doled out to the preachers, as a general thing, is a shame to Christianity. — The fact is that three-fourths of the ministry get less to live upon than the poorest paid clerks of small retail stores.

As was remarked by Dr. Wilson, in his semi-centennial sermon, the dogs of the United States cost more than its preachers. This fact is a disgrace to civilized religion, while it is eminently creditable to the preachers.

Ministers devote themselves to the moral good of mankind. They cannot do their duty, and be worried with the carking cares and mercenary considerations of business. Yet they can not do their duty, and labor under anxiety for the support of their families.

Few ministers have now the possibility of comfortable independence in old age.

It can never be asked of them to give up other callings until the church puts them above the necessity of resorting to other business for support.

Be generous to your preacher. Put him above want. Give him a liberal living. Enable him to educate his children well. Place it in his power to lay up something for a rainy day, and the old age. And then you can ask him to engage in no secular business, and not until then. *Atlanta Daily Constitution.*

The Herald.

JOHN C. BURRUSS,

Editor and Proprietor.

J. F. W. ANDREWS, S. J. MCMORRIS, J. L. C. GRIFFIN, D. H. CLAYTON, E. F. STRAIN, T. TYTAN. } *Regular Contributors.*

Notasulga, Feb. 15, 1870.

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.

☞ A. A. Ellinwood, is general agent for the *Herald* in Fla.

☞ A. W. Webb, Delhi, N. Y., is general agent for the *Herald* in that State.

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.

Notice the X Mark.

Subscribers who find an X mark on this issue of the *Herald*, are reminded that we do this to notify them that they are in arrears to us, and that we will be glad to have them pay up, as we greatly stand in need of every dollar due us.

UNIVERSALIST HERALD

FOR 1870.

$3 a year. —— $2 a year.

A NEW VOLUME

WILL BEGIN

March 15th.

JOHN C. BURRUSS is still Editor.

It will be our aim to make the HERALD *more interesting this year than ever.* To this end, we shall concentrate our best energies, matured by Editorial Experience of about *twenty years.*

Our Best Southern Writers

will adorn the pages of the HERALD; and with their aid, the paper will be second to none as to the **quality** of its contents.

The Herald

has long battled for Universalism in the South; and its persistent course in the path of duty is well understood by its readers.

We appeal to the friends of a Liberal Press in the South, to make a

LITTLE EXTRA EFFORT

on our behalf. We are duly thankful for all aid extended to us.

☞ *Subscribers respectfully solicited. Money can be sent by Mail at our risk.*

Address: **John C. Burruss,**
Notasulga, Ala.

☞ J. S. F., Wheeling, Va.—The money of which you speak was received.

☞ The *Hearth and Home* is a fine literary family paper. Specimens can be seen at our office.

☞ We will club the *Herald* with Peterson's Magazine for $3; with the St. Anthony (Minn.) Democrat for the same. Specimens at our office. The Democrat is an able, interesting paper; and the ladies will all vouch for "Peterson." Now is your time.

Mean.

One so called "*Rev.*" (?) Jos. Riddle, of Yorktown, Texas, who has been reading the *Herald* for the last two years, now refuses to pay for the same. A man who deliberately *steals* a paper for two years, ought to be watched by every honest man.

Gospel Banner.

At the proper time, we forgot to state that this veteran Universalist sheet, published at Augusta, Maine, has lately entered upon a new volume much enlarged and improved. Price $2.50 per year. Rev. G. W. Quinby is still editor. The *Banner* is one of our best papers, and is always a welcome visitor to us. Long may it wave.

Mississippi Correspondence.

MCDONALDVILLE, Miss.

Rev. J. C. BURRUSS:

Dear Sir,—Through the kindness of our friend, Mrs. Wiley Coleman, we have been handed the *Herald*, containing a history of your travels through Miss., and earnestly hope you had a pleasant trip, and met with much success. I am certain you made a deep and lasting impression upon the minds of many in our village. We would all have been glad you could have remained longer with us; but as your mission called you away, we had to submit, hoping that you will certainly call on us at an early day as convenient. If you can do so, we would be glad to see you, knowing that you might do much good here in your cause.

We have a question to propound to you through the columns of your valuable paper, knowing you can give satisfaction on that point, which is as follows:

John iii. 3, "Except a man be born again, he cannot see the kingdom of God."

Hoping we will hear from you soon, and you will comply with the request, we are very respectfully,

Your friends, &c.,

J. J. HIGGINS AND BROTHER.

Answer.

We fully believe the new birth is essential to salvation. We know of no intelligent Universalist who does not. The kingdom of heaven referred to, is evidently the gospel kingdom in this life, of which John the Immerser spoke, when he said—"Repent for the kingdom of heaven is at hand." But, if the new birth is necessary in order to enter the gospel kingdom, it is equally necessary to an entrance into the kingdom of God above.

The question naturally arises—"*What is the new birth?*" A few words, will, we trust, suggest the proper train of ideas on this subject. To be "born again," or born from *above*, as the translation would be better expressed, is to have the faculties of the soul *vitalized and quickened by the power of truth.*

The apostle recognizes this great truth when he says—"You hath he quickened who were dead in trespasses and sins." Eph. i, 2—5.

Again—"And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. ii, 13.

The question may be asked, "Will all finally be the recipients of this quickening power?" We think the Bible clearly teaches this doctrine. In 1 Tim. vi. 13, it is there declared that God "*quickened all things.*" In 1 Cor. xv. 22, we read, that "As in Adam all die, even so in Christ shall all be made alive." If this does not embody a universal quickening, and a universal new birth, we do not know how language could express that idea. In Rom. viii. 21, we read that "The creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

This evidence it seems to us is too plain to admit of any cavil. The same creation that is subject to the bondage of corruption, shall be delivered therefrom.

This proclaims a complete victory over sin and its concomitants.

The trouble with many is, that they limit the Holy One of Israel, and say he can quicken and regenerate here, but not hereafter. But this is a stupendous *error*, for the language just quoted, shows that the truth it enunciates, is not accomplished *here*, hence it follow conclusively, that it will be hereafter, for God's word cannot fail. The spirit of God will never become powerless to quicken and save. The work of divine grace is not confined to this mundane sphere, but extends into all worlds, for God fills immensity, and is unchangeably the same.

Hence he will never abandon to hopeless ruin, the workmanship of his hand.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the top-most stone,
And well deserves the praise"

☞ A Christian sailor, when asked why he remained so calm in a fearful storm, said: "Though I sink, I shall only drop into the hollow of my Father's hand; for he holds all these waters there.

Sin and its Punishment.

Rev. J. C. BURRUSS:

I wish you would answer a simp's question for me through the *Herald*. Not for argument sake, but for satisfaction to me. It is as follows: If any die and have not received just punishment for their deeds done here, in what place does the Bible teach that they will receive it hereafter? I wish you would locate the place of punishment after death. If you will answer the above, you will greatly confer a favor on your friend.

Very respectfully,

W. W. COLEMAN.

Answer.

That *full* retribution does not always take place in this life, seems evident from the fact, that many die while engaged in the most diabolical acts. Had they continued to live *here*, justice would have required that they be punished. We think there can be no dispute on this point. Well, if wicked men, can by merely dying, place themselves *beyond* the demands of justice, it is clear that they can never have rendered to them "according to their deeds."

And yet, the Bible declares that God will render to all according as their work shall be. Besides,—all Universalists admit, that punishment (which means correction) is remedial—designed to reclaim—to make better. But it does not always reclaim in this life; hence it must flow on in the future state until this end is attained. The Bible doctrine of retribution, as we understand it, is no extraneous effort on the part of Deity, to cause the sinner just so much pain because he has done wrong; but punishment *inheres* in the disobedient soul, and so will continue until obedience is secured. As the retributions of this world, are not confined to any *particular spot*, so with those of the future life. The misery which the sinner endures is consequent upon a *disobedient spirit*, and is therefore in *the spirit*, wherever that may be. It is an unhappy state or condition, and not a *place* or *locality*. The truly good man will live happy in a dungeon—because he has the elements of happiness within him. The wilfully wicked man, would be miserable even in a palace, because he has the fountain of misery flowing within.

These, in brief, are our views on this momentous subject. We think they are not only rational, but Scriptural.

We would have answered our respected correspondent sooner; but a multiplicity of cares at home and abroad, caused us to overlook his request.

Willing to Discuss.

Rev. E. Darnielle, of Kansas, was lately challenged by a Disciple preacher; but when Bro. D. accepted, the Disciple was not quite willing to enter the theological arena. Our opposers are beginning to findout that Universalism is impregnable!

A Good Example.

Three devoted young women in a town in Illinois, while the Society is concluding what to do in securing a successor to its late pastor, have resolved to conduct meetings themselves, in response to a request of the congregation, and they have already commenced their good work. A sermon is read and the proper devotional exercise are conducted by them.—That is as it should be.

☞ Rare and choice Tomato Seed may be obtained of J. Payne Lowe, New York City, Box 3242.

☞ A Universalist preacher is wanted in Jefferson and Tuscaloosa counties, Ala. Address: N. Tannehill, McMath's, Ala.

☞ The attention of our readers is directed to the article on "Missionary Boxes," in another column. The subject is an important one, and should enlist the hearty co-operation of every lover of our cause. It is the easiest way to raise funds for the good of Universalism ever adopted.

We will send the boxes without cost, to all who wish to use them. Nothing is charged for them, and they will be sent by mail to any section of the country. We would be glad to have all to take hold of the matter in good earnest.

Missionary Boxes.

Soon, if not already, 20,000 of these elegant little savings banks will be distributed throughout the North. It is officially estimated that during the year, at least FIFTY THOUSAND *will pay* from Maine to Minnesota. How many will be taken this Centenary Year in the South?

Returns are made to the Permanent Secretary of our General Convention on the first of January and July. So far, the amounts have averaged, we think, considerably over a dollar for six months—some as high as eight dollars. Published returns are very encouraging. When "one is placed in every Universalist family," *as must come to pass*, we can by this means alone raise a sum equal to the whole Murray Centenary Fund of $200,000 every year! How would that in ten years even "make *straight* in the desert a highway for our Lord!" A sure missionary basis will thus be laid for "the ages to come"—(Eph. ii. 7.)

An easier way of raising a large aggregate sum could hardly be devised. The box receives the stray pennies. Children put in much of their change, which else might be spent for sickening cakes and candies. It begets in them a generous spirit. Visitors and neighbors frequently slip in five cent pieces and currency. It is astonishing how much from many sources will find its way into these boxes every six months; and the contributions are not felt by any one.—Five cents a week by the grown members of families would average itself about ten dollars a year.

We might thus easily raise for our cause by these neat little boxes alone, in a year about a million dollars.

The funds are pledged to missionary purposes Not only to educate young men for our ministry; but to help sustain them in new and neglected fields of labor. And our Theological Professors emphasize the fact, that Christ came not to call the righteous; those who are well need not a physician. This is the true basis of the Christian ministry.

There are many theological students who prefer—not alone for *the very far superior climate*—to devote their ministry to the eager South, where the "fields are white for the harvest" nine months in the year; but where laborers indeed are few. (Though many poisonous weeds—springing from Greek roots—are cut down and wilted, but little of the golden grain has been garnered.) But unaided, these needed students, disgusted with Church controversy, cannot afford to start in the work of *building up* churches South. Struggling through the theological course for three years—and a collegiate education of four years is expected to precede,—they feel impelled to settle where the best salary is afforded, other things being equal. Justice to their creditors demands it. But raise a fund to sustain all who would attend school, and then to help them a year or so in missionary fields, and our church would double before another decade.

Now these well-trained and thoroughly informed ministers, embued at Canton Seminary with *helpful religion*, rather than versed in tedious hair-splitting, who prefer, with that grand arch-missionary Paul, "not to build on another man's foundation," if that be Northern hops and icicles,—these are the very kind which the South so much needs. Their three years' instruction and discipline qualify them for LEADERS and ORGANIZERS. Canton graduates already occupy many of the most important and, of course, increasing churches of our faith in the land. And Bro. Andrews will say, that in a region of "wolves," we need good shepherds to go before the sheep and—not *on the cars*; who will stay by them, "leading them out, and calling them by name." (To get wool we must raise it, keeping out the burs, shearing with an even clip, (of organization,) which is both pleasurable and beneficial; not jerking out a handful on a run and jump!) We need these *leaders and organizers*. And will the South make a prior claim on their gratitude by helping them at school? Or, will we ungratefully do nothing? Students from here can now each receive $540 support from the North through the theological course at Canton. Shall this generous debt be paid by noble Virginia students there, who appreciate what others need?

The South is not able to become in fact mutually missionary with the North, however willing the spirit may be. We have as the Widow's Mite to cast into the Treasury of the Lord; but it may prove in effect more than they all threw in. "A little leaven,' *well put in* may "leaven the whole." The bread cast upon the healing waters running from the Northland, like our Mississippi, now that the angels of Peace and Good-Will stir it—will return now after *not* many days. Let us not choose to serve Mammon, rather than God—ye cannot serve both, and cast the children's bread to dogs. "Why will ye labor for that which satisfieth not? for the meat that perisheth?"

We can, however, do well and creditably by the "Family Missionary Boxes;" and we ought especially to do so, because their returns are pledged to educating preachers *and pastors* urged and inspirited to missionary work. If we "give it shall be given to us: full measure, pressed down, shaken together and running over!"

We will, moreover, give to our brethren in the North, an earnest of our fraternal spirit. What God has joined together, let not political creatures put asunder. How pitiable and dangerous the complaint of husband and wife: "You don't love me as you used to do; something else attracts you more." This is not the language of love, but of "the green-eyed monster." Nothing so alienates affection as distrust. Now, our household of faith is joined by "Our Father" in faithful and eternal love: "if a man love not his brother, how dwelleth the love of God in that man?"

Therefore, let us, brethren, put away all semblance even of jealousy; and thus best banish any that might appear on the other side. Let nothing else attract us but the goal of the prize of the high calling in "the Lord over all." Let mutual support of these "*Family* Missionary Boxes" show to the world, in this glorious Centenary Year of Universalism in America, that South and North all are of ONE family who believe in the common and never-ending brotherhood of man, and in "one God and Father of all. Blessed forever."

W. H. G.

The Oath of Jehovah.

God makes oath to save the world. Look at this, ye doubtful believers. Look at this, ye who contemn the glorious doctrine of Universalism. God not only *promised* to bless all men in Christ Jesus, with salvation from sin and the gift of immortal glory; but, that he might the more abundantly show them the *immutability* of his counsel, confirmed it by an oath. He solemnly swore that the promise should be fulfilled. He made the most solemn oath that was ever made; he made the most solemn oath that God himself can make. Men swear by the greater; but there is none greater than God. He therefore swore *by himself*. And because he swore to Abraham, he said in giving the promise to Isaac, "I WILL PERFORM the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" Gen. xxvi. 3, 4.

What is intended by God swearing by himself! He swears by his infinite attributes; he pledges his infinite goodness, wisdom and power, for the fulfillment of his promise. And here we are willing to adopt the language of Dr. Adam Clarke. On the words of God, "he sware *by himself*," Clarke remarks. "He pledges his eternal power and Godhead for the fulfillment of the promise; there was no being superior to himself, to whom he could make appeal, or by whom he could be bound; therefore he appeals to and pledges his immutable truth and Godhead." Com. on Heb. vi 13. And again, the same commentator remarks, "The *promise* pledged his faithfulness and justice; the *oath* all the infinite perfections of his Godhead; for he swear by himself. There is a good saying in Berracoth, on Exodus xxxii. 23. *Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearedst by thine own self?* Rabbi Eleazar answered, Thus said Moses to the holy blessed God, "Lord of all the world. If thou hadst sworn to them by the heavens and the earth, then I should have said, as the heavens and the earth shall pass away, so may thy oath pass away. But now thou hast sworn unto them by thy great Name, which liveth and which endureth forever, and forever and ever; therefore thy oath shall endure forever and forever and ever."—Com. on Heb. vi. 18.—REV. DR. WHITTEMORE.

The Bible.

As the Bible was written by different individuals, and at different times, we shall not expect to find it inculcating a system of doctrine in the orderly manner of a book written by one person in illustration and defense of Christianity. It does not contain such a system of moral and religious duty. We have not, first a chapter on our duty to God; second, to our neighbor; third, to our children. We find the lesson of duty interspersed throughout the inspired writings, and by bringing them together, we make out a perfect system. It is the same in relation to doctrine. It presents us with a copious fund of evangelical truth, which, though it is not the form of of a regular system yet its parts are such, that when united they make the most complete body of doctrine that we can possibly have.

Rev. Dr. O. A. SKINNER.

In giving the Bible, its divine author had regard to the mind of man. I can easily understand how the Bible was one of the four volumes which always lay on Byron's table, and it would be easy to fill a lecture with the testimonies, wittingly or unwittingly, which painters, sculptors, orators, and poets, have rendered to the most thought-suggesting book in the universe. The world's Maker is the Bible's Author; and the same profusion which furnished so lavishly the abode of man, has fitted so richly, and adorned so brilliantly the book of man. And just as that Bible is the great storehouse and repertory of intellectural wealth, so I must add that its vital truth is the grand source of intellectual power.

Rev. JAMES HAMILTON.

Historically the Old Testament and the gospels contain a fact—a spectacle without parallel. It is the history, if I may be pardoned such an expression, it is the history of God himself in his relation with souls and human societies. It is the spectacle of one real personal God, incessantly present and acting in the world No other national and religious history presents anything resembling it. Everywhere else, in the traditions and monuments of states, you only meet with gods, evidently of human invention.

GUIZOT.

RELIGIOUS INTELLIGENCE.

The friends in Calais, Me., will build a Centenary Church.

Our denominational journals speak tenderly of the late L. J. Bigelow.

A meeting, to last a whole week, begins in Zanesville, Ohio, Feb. 6th.

Churches have just been organized in Golconda and Church Garden, Ill.

On Sunday, Jan. 30, four members were received into the Perry Church.

The new church in Worcester, Mass., is under way—the Sunday school laying the corner stone.

Our Ohio brethren are now considering the question of locating their denominational school.

A Society has just been organized in Wilna of over 40 members. Rev, J. H. Stewart preaches there.

At a two days' meeting in Kirksville, Mo., the past week, Prof. Harris of Galesburg received ordination.

A friend writes us from Le Roy to the effect that the Church there continues to increase in all the signs of substantial growth,

Tidioute, Penn., has a Universalist church, a new one. The society worshipping therein has invited a pastor, offering a salary of $1,500.

Our Vermont brethren intend to make a Centenary Offering of $10,000 to the school in Barre, and also do their share towards the Murray Fund.

At the regular communion service at the church in Charlestown, last Sunday, twenty-three persons were received into church fellowship.—Nearly all were baptized.

A new Sunday School, called the "Centenary School" was opened on Christmas in Brooklyn, N. Y. It expected that it will be the germ of a larger one and possibly of a society.

Miss LeClere, pastor of the society in Madison, Ind., has recently had an addition to her church of twelve members. As many more are soon to join.

The church of the Good Shepherd in Morrison, Ill., will be dedicated in February. It is a beautiful edifice we learn, and is creditable to the people who have built it.

At the dedication of the new house of worship in Earlville, Ill., two weeks since, $5,300 were raised towards paying off the debt incurred in building it. The church is described as one of the handsomest in the State.

The *Covenant* said of the Centenary Work in Illinois: "While we dread the great amount of work that lies between the present moment and the hour when it shall be completed, we long to see it commenced We are united, determined, confident, and with 'a long pull, a strong pull, and a pull altogether,' we shall not be surprised if we shall need $100,000, instead of $90,000 to express the sum that shall be raised."

LOCALS.

Mr. Crowder lately had a daughter nearly grown, to die.

Mr. Bart Smith has found a shawl, which the owner can have by describing.

Chess Moss has so far recovered from the amputation of his leg, as to no longer need the physician.

Rev. Mr. Loyd of Auburn, has been called to the pastoral charge of the Baptist church in this place.

As the planting season is almost here, we advise all to plant liberally of corn—have your corn cribs at home, and not in Kentucky.

Hutchens & Bro. have opened a stock of groceries in the new store, near the *Herald* office, and say they mean to do the clever thing.

Hon. Ralph McMullen and Secretary W. C. Vaughn have formed a copartnership, and gone into the family grocery business here.

The churches in this place, badly need repairing and painting. Cannot something be done in this direction? Generally, dilapidated churches indicate a dilapidated state of morals.

Any business firm that hasn't got sand enough in its craw to expend a few dollars in making its business known to three or four thousand people, ought to pack up and go peddling peanuts.—*Josh Billings.*

Negroes in this vicinity are becoming less inclined to work, and more trifling generally, every day. It is impossible for many of the whites to secure the labor they need, either in the house, or in the field. Oh! for a liberal supply of Chinese! They are said to be faithful laborers; and we should do everything in our power to introduce them in our midst.

☞ Much to our regret, Bro. Clayton's article in reference to Mr. Burkhead's back-down, is crowded out of this issue. The paper was "made up" before we knew it. It shall certainly appear in our next.

☞ Rev. W. H. Grigsby, of an Old Virginia family, who came South for the purpose of preaching after he regains his health, has been gradually improving during his sojourn at Notasulga. We find him to be a genial, pleasant companion.

DIED.—Near Rome, Tallapoosa Co., Ala., Jan. 31, 1870, Mrs. Louisa Gilliam, (late Miss Chestnut,) in the twentieth year of her age. The deceased had been married not quite a year, and in the bloom and vigor of youth, with promises of a happy future, she was called to the angel-world there, as we trust, to join the millions of the redeemed. She was well known in Notasulga, where many friends will drop a tear to her memory.

CONFEDERATE GRAVES.—We think there ought to be public spirit enough about our citizens, to have the Confederate grave-yard at Camp Watts, near this place, enclosed, and the graves of those departed heroes properly attended to. What better time than this, to do the work? Cannot the ladies in this place circulate a subscription paper for this purpose? If they will lead in the matter, we are sure the work will be done.

We hold this duty to be self-evident, that every man should strive to be a gentleman.

The *Covenant* learns that Rev. Mr. Harris, a Congregational clergyman, has been found guilty of believing the doctrine of Universalism. He claims to owe his conversion to Dr. Bartlett's "Life and Death Eternal." He now purposes entering our ministry.

St. Anthony Falls Democrat.

Published at St. Anthony, Minn., head of navigation on the Mississippi. This paper labors earnestly to promote justice, and secure harmony and good feeling in all sections of the country.

The proprietor of this paper will give building lots to Southerners who will build thereon, adjacent to our State University. He does this from a feeling that the South has been wronged. He is an old gentleman, wealthy, and a life long Democrat.

This paper will be sent in clubs of five or more

One Year, for $1.00,
Six Months, " .50.

As a FAMILY PAPER, the *Democrat* is not excelled. Its tone is high; literature, pure.

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The new church in Worcester, Mass., is under way—the Sunday school laying the corner stone.

Our Ohio brethren are now considering the question of locating their denominational school.

A Society has just been organized in Wilna of over 40 members. Rev. H. Stewart preaches there.

At a two days' meeting in Kirksville, Mo., the past week, Prof. Harris of Galesburg received ordination.

A friend writes us from Le Roy the effect that the Church there continues to increase in all the signs of substantial growth.

Tidioute, Penn., has a Universalist church, a new one. The society worshipping therein has invited a pastor, offering a salary of $1,500.

Our Vermont brethren intend to make a Centenary Offering of $10,000 to the school in Barre, and also do their share towards the Murray Fund.

At the regular communion service in the church in Charlestown, last Sunday, twenty-three persons were received into church fellowship.—Nearly all were baptized.

A new Sunday School, called the "Centenary School" was opened on Christmas in Brooklyn, N. Y. It expected that it will be the germ of a larger one and possibly of a society.

Miss LeClerc, pastor of the society in Madison, Ind., has recently had an addition to her church of twelve members. As many more are soon to unite.

The church of the Good Shepherd in Morrison, Ill., will be dedicated in January. It is a beautiful edifice in barn, and is creditable to the people who have built it.

At the dedication of the new house of worship in Earlville, Ill., two weeks ago $5,300 were raised towards paying off the debt incurred in building. The church is described as one of the handsomest in the State.

The *Covenant* said of the Centenary Church in Illinois: "While we dread the great amount of work that lies before us between the present moment and the time when it shall be completed, we long to see it commenced We are ready, determined, confident, and if a strong pull, and a pull together,' we shall not be surprised if we shall need $100,000, instead of $90,000 to express the sum that shall be raised."

LOCALS.

Mr. Crowder lately had a daughter nearly grown, to die.

Mr. Bart Smith has found a shawl, which the owner can have by describing.

Chess Moss has so far recovered from the amputation of his leg, as to no longer need the physician.

Rev. Mr. Loyd of Auburn, has been called to the pastoral charge of the Baptist church in this place.

As the planting season is almost here, we advise all to plant liberally of corn — have your corn cribs at home, and not in Kentucky.

Hutchens & Bro. have opened a stock of groceries in the new store, near the *Herald* office, and say they mean to do the clever thing.

Hon. Ralph McMullen and Secretary W. C. Vaughn have formed a copartnership, and gone into the family grocery business here.

The churches in this place, badly need repairing and painting. Cannot something be done in this direction? Generally, dilapidated churches indicate a dilapidated state of morals.

Any business firm that hasn't got sand enough in its craw to expend a few dollars in making its business known to three or four thousand people, ought to pack up and go peddling peanuts.—*Josh Billings.*

Negroes in this vicinity are becoming less inclined to work, and more trifling generally, every day. It is impossible for many of the whites to secure the labor they need, either in the house, or in the field. Oh! for a liberal supply of Chinese! They are said to be faithful laborers; and we should do everything in our power to introduce them in our midst.

☞ Much to our regret, Bro. Clayton's article in reference to Mr. Burkhead's back-down, is crowded out of this issue. The paper was "made up" before we knew it. It shall certainly appear in our next.

☞ Rev. W. H. Grigsby, of an Old Virginia family, who came South for the purpose of preaching after he regains his health, has been gradually improving during his sojourn at Notasulga. We find him to be a genial, pleasant companion.

Died. — Near Rome, Tallapoosa Co., Ala., Jan. 31, 1870, Mrs. Louisa Gilliam, (late Miss Chestnut,) in the twentieth year of her age. The deceased had been married not quite a year, and in the bloom and vigor of youth, with promises of a happy future, she was called to the angel-world there, as we trust, to join the millions of the redeemed. She was well known in Notasulga, where many friends will drop a tear to her memory.

Confederate Graves.—We think there ought to be public spirit enough about our citizens, to have the Confederate grave-yard at Camp Watts, near this place, enclosed, and the graves of those departed heroes properly attended to. What better time than this, to do the work? Cannot the ladies in this place circulate a subscription paper for this purpose? If they will lead in the matter, we are sure the work will be done.

We hold this duty to be self-evident, that every man should strive to be a gentleman.

The *Covenant* learns that Rev. Mr. Harris, a Congregational clergyman, has been found guilty of believing the doctrine of Universalism. He claims to owe his conversion to Dr. Bartlett's "Life and Death Eternal." He now purposes entering our ministry.

St. Anthony Falls Democrat.

Published at St. Anthony, Minn., head of navigation on the Mississippi. This paper labors earnestly to promote justice, and secure harmony and good feeling in all portions of the country.

The proprietor of this paper will give building lots to Southerners who will build thereon, adjacent to our State University. He does this from a feeling that the South has been wronged. He is an old gentleman, wealthy, and a life long Democrat.

This paper will be sent in clubs of ten or more

One Year, for $1.00.
Six Months, " .50.

As a Family Paper, the *Democrat* is not excelled. Its tone is high; literature, pure.

Receipts.

For Cash received for this paper since our last issue

		Paid $ to Vol No
Jno J Padgett	Ala.	2 4 21
Green Ross	"	8
for Dan'l Hicks	Ark.	5 7
Judge Strawn	"	4 15
and R N Brittan	"	4 15
N Tannehill	Ala.	2 4 8
R J Plant	"	5 4 6
M S Smith	"	2 4 22
B S Reneau	"	2 5 1
Dr S J McMorris	"	2
for Saml Spigener	"	3 1
Jas Hutchens	"	2 4 21
Henry Riley	S C.	2 4 1
Jno G Booger	"	2 4 1
Thos Riley Sr	"	2 4 24
Thos F Riley	"	2 4 22
R.bt Anderson	"	2 5 21
Dr A G Teage	"	5 5 12
J J Cannon	"	2 4 23
R J Goodwin	Ga.	2 5 12
Jas N Johnson	"	2 5 1
Mrs S C Weathers	"	0.40
for porous plasters.		
E K Mabry	"	3 4 12
R B Robinson	Tenn.	0.50 8 20
Rev J A Inman	N. C.	5
for Thomas N Long	"	4 24
Rev J Plott	"	4 8
and self—	"	4 18
Mrs M Gay	"	2 4 8
Mrs Julia E Outlaw	"	5.50
for Mrs D Kornegay	"	5 2
self—	"	5 1
and Two Opinions.		
Hon R S Taft	Vt.	2 4 21
Rev H C Pierce	Tex.	2 4 7
Jos F Bransford	Miss.	2 4 22
Mrs J G Brooks	La.	2 3 12

OBITUARY.

Died.—After a severe illness of about three weeks, on Sunday morning Jan. — 1870, Mattie House, wife of Wilson House, and daughter of Anderson and Ella Arnold. She was a good woman, winning and lovely, and her death has made a void in our hearts, which never can be filled.

The family group has been broken by the Destroying Angel, and our hearts are sad.

Mattie was the pet of our house hold. May He who tempers the wind to the shorn lamb, comfort the bereaved husband, parents and friends.

More than a Friend.

APPOINTMENTS.

EDITOR'S APPOINTMENTS.

March 16, Wednesday night, near Shady Grove, Russell Co., as Brother Huntley may appoint.

" 17. Thursday morning at 11 o'clock, at Berlin, as Bro. Howard may appoint.

" 18. Friday night at Brooks' Mills, Meriwether Co. Ga.

" 19 Saturday night at Alford Chapel, Meriwether Co. Ga.

" 20 Sunday morning and night at the same place.

BRO. KENDRICK'S APPOINT'S

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co on the 4th Sunday of every month.

BRO. STRAIN'S APPOINT'S.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co. Ga.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

BRO. ANDREWS' APPOINT'S.

Bro. Andrews appoints to preach at Troy, Ala. on the 3rd Sabbath of March, and the Saturday evening before.

At Camp Hill, Ala. on the 4th Sunday of March, and Saturday before.

Monday night, at Notasulga.

BRO. J. A. RYNE'S APPOINTMENTS.

Fourth Sunday in Feb at Harmony Church, Coweta Co. Ga.

March 1st, Tuesday night, at Brook's Mills, Meriwether Co.

2 and 3 Wednesday and Thursday nights, at Alford Chapel.

4th, Friday night, at the house of Bro. R. J. Goodwin, near Talbotton

5th, Saturday night, at Burns Vista, Marion county, as Bro. Belk may appoint.

First Sunday in March, morning and night, at Plains of Dura.

March 7th, Monday night, at Cuthbert, Randolph Co.

8 and 9 Wednesday and Thursday nights, at Abbeville, Henry Co. Ala. as Bro. Kirkland may appoint.

Second Sunday in March, morning and night, at Rocky Head, Dale Co.

14 and 15, Monday and Tuesday nights, at Newton, Dale co.

16th, Wednesday night, at Haw Ridge, Coffee Co. Ala. as Mr. Jolly may appoint.

17th, Thursday morning, at 11 o'clock, at Clintonville, Coffee Co.

17 and 18, at night, in Elba, Coffee Co. Ala.

19th, Saturday, at J. H. Neal's, Covington Co., at 11 o'clock, A M.

20th, Third Sunday in March, at Judge Wm. Harper's, Covington Co.

22 and 24, Wednesday and Thursday, at Lewis' Station Conecuh Co. Ala. at 11 o'clock, A. M.

27th, Fourth Sunday in March, morning and night, at Garland Butler co.

29th, Tuesday night, at Butler Springs, Butler co.

30. Wednesday night, in Masonic Hall, at Bragg's Store, Lowdnes co.

31st, Thursday, at 11 o'clock A. M. in Disciple Church, near Bragg's Store.

First Sunday in April, morning and night, at Autaugaville, Autauga county.

April 5th, Tuesday night, at John W. Mitchell's, near Mt. Meigs, Montgomery co.

6th and 7th, Wednesday and Thursday, at night, at Notasulga.

Second Sunday in April and Saturday before, at Camp Hill.

On the night of the Second Sunday in the school-house near Andrew McCord's.

11th, Monday night, at the house of Stanmore Holston, Chambers co.

YOUR EYES!

The undersigned is an agent for the sale of the celebrated Eye Cups, or Eye Restorers, by which, the use of spectacles is entirely done away.

Price by mail, $7 00 a pair. Price of Eye Water, $1.00 per bottle. All diseases treated by letter, and prescriptions for the worst forms of chronic disease sent by mail. Examinations and prescriptions given through a Clairvoyant medium.

Dr. H. C. Pierce.

Nacogdoches, Tex. tf.

MRS. A. C. PIERCE,

CLAIRVOYANT PHYSICIAN.

Writing and Rapping Medium.

Terms, $1.

4t. *Nacogdoches, Texas.*

DOTY'S WASHING-MACHINE.



LATELY MUCH IMPROVED.

AND THE

Universal Clothes Wringer.

IMPROVED with Rowell's Patent Double Cog-Wheels, and the Patent Step, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

We like our machine much; could not be persuaded to do without it, and with the aid of Doty we feel that we are masters of the position.—Rev. L. Scott.

It is worth one dollar a week in any family.—*N. Y. Tribune.*

In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention.—Rev. T. L. Cuyler.

Every week has given it a stronger hold upon the affections of the inmates of the laundry.—*N. Y. Observer.*

I heartily commend it to the economists of time, money and contentment.—Rev. Dr. Bellows.

Friend Doty: Your last improvement of your Washing Machine is a complete success. I assure you 'our machine,' after a year's use, is thought more of today than ever, and would not be parted with under any circumstances.—Solon Robinson.

Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly accomplishes a great amount of work with less labor, and does not wear the clothes near so much as the old fashioned wash-board. By using it one laundress is dispensed with.—Wm. M. F. Round, *Superintendent of the Infant Department of St. Catherine's Nursery N. Y. City.*

PRICES—A FAIR OFFER.

Sending the retail price Washer *fifteen dollars*, Extra Wringer *ten dollars*, and we will forward either or both machines free of freight, to places where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

No husband, father or brother should permit the drudgery of washing with the hands, fifty-two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer and a Universal Wringer.

Canvassers with exclusive right of sale make money fast selling them.

Sold by dealers generally, to whom liberal discounts are made.

R. C. BROWNING, General Agent,
32 Cortlandt St., New York.

WATERS' NEW SCALE PIANOS

With Iron Frame, Overstrung Brass Agraffe Bridge.

Melodeons and Cabinet Organs.

The Best Manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organ of six first class makers, at greatly reduced prices for Cash. New 7 octavo Pianos for $275 and upward; new cabinet organs for $50 and upward. Second-hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials.

The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

Horace Waters, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

Musical Doings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15-tf

AGENTS WANTED! AGENTS WANTED! $75 to $200 per month, male and female, to sell the celebrated and original Common Sense Family Sewing Machine. improved and perfected; it will hem, fell, stitch, tuck, bind braid and embroider, in a most superior manner Price only $15, For simplicity and durability, it has no rival. Do not buy from any parties selling machines under the name as ours, unless having a Certificate of Agency signed by us, as they are worthless Cast Iron Machines. For Circulars and Terms, apply or address, H. CRAWFORD & CO.
413 Chestnut Street, Phildel'a, Pa.
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SEWING-MACHINE.

Tallapoosa Co., Alabama,

We, the undersigned, having purchased of Rev. B. Conine, his "Common Sense" Sewing Machine, and having tested it fully, confidently recommend it to the public. We would not be without one for twice its cost.

Mrs. J. R. SLAUGHTER,
" *JEFF. HOLLEY,*
" *WADE HERRING,*
" *D. H. SLATON,*
" *N. E. SLAUGHTER,*
" *SARAH A. HEARD.*

☞ The above machine, or the National Sewing Machine can be had of Rev. B. Conine, Camp Hill, Ala., or of Mrs. Sarah King, Notasulga. tf.

THE
MASON & HAMLIN
ORGAN COMPANY,
WINNERS OF THE
Paris Exposition Medal,
WHO HAVE UNIFORMLY BEEN AWARDED
Highest Honors
AT INDUSTRIAL EXHIBITIONS IN THIS COUNTRY.

So that their work is the *acknowledged standard of excellence* in its department, respectfully announce that, with extended and perfected facilities, and by the exclusive use of recent improvements, they are now producing YET MORE PERFECT ORGANS THAN EVER BEFORE, in great variety as to style and price, adapted to all public and private uses; for Drawing Rooms, Libraries, Music Rooms, Concert Halls, Lodges, Churches, Schools, &c., in plain and elegant cases; all of which they are enabled by their unequalled facilities for manufacture to sell at prices of inferior work.

The recent improvements in these organs have so increased their usefulness and popularity that they are unquestionably the most desirable instruments obtainable for family use, as well as Churches, Schools, &c., while the prices at which they can be afforded (50 to 1000 dollars each) adapt them to the means and requirements of all classes.—They are equally adapted to secular and sacred music; are elegant as furniture; occupy little space; are not liable to get out of order, (not requiring tuning once where a pianoforte is tuned twenty times) —are very durable, and easy to learn to play upon.

The M. & H. Organ Co. are now selling *Four Octave Organs* for $50 each; *Five Octave Organs, five stops*, with two sets of *vibrators*, for $125, —and other styles at proportionate rates.

For testimony of the superiority of their Organs, the Mason & Hamlin Organ Co. respectfully refer to the musical profession generally; a majority of the most prominent musicians of the country with many of eminence in Europe, having given public testimony that the Mason & Hamlin Organs excel all others.

A circular containing this testimony in full will be sent to any one desiring it, also a discriptive circular containing full particulars respecting these instruments, with correct drawings of the different styles and the lowest prices, which are fixed and invariable. Address:

The Mason & Hamlin Organ Co.,
596 Broadway, New York.
154 Tremont St., Boston. 3ts

$15 GOOD AS GOLD, $20

Buy the only Genuine Improved

OROIDE GOLD WATCHES

MANUFACTURED BY THE
OROIDE WATCH CO.

They are all the best make, Hunting *Cases*, finely chased *look and wear like fine gold*, and are equal in appearance to the best gold watches usually costing $150, *Full Jeweled Levers*, Gent's and Ladies' sizes, at $15 each.

OUR DOUBLE EXTRA REFINED Solid Oroide Gold Hunting Cases, Full Jeweled Levers, *are equal to $200 Gold Watches*; Regulated and *Guaranteed to keep correct time, and wear and not tarnish, with Extra Fine Cases*, at $20 each.

No money required in advance. We send by Express anywhere within the United States, payable to agent on delivery, with the privilege to open and examine before paid for, and if not satisfactory returned, by paying the Express charges. *Goods will be sent by mail* as Registered Packedge, *prepaid* by sending cash in advance.

AN AGENT SENDING FOR SIX WATCHES *GETS AN* EXTRA WATCH FREE, MAKING SEVEN $15 WATCHES FOR $90, OR SEVEN $20 *WATCHES* FOR $120.

ALSO ELEGANT OROIDE GOLD CHAINS, of latest and most costly styles, for Ladies and Gentlemen; from 10 to 40 inches long, at $2, $4, $6, $8 each, sent with watches at lowest wholesale prices. State kind and size of watch required, and to avoid bogus concerns order only from

THE OROIDE WATCH CO.,
148 Fulton Street, New York.
nov.15tf.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time, or for the spare moments. Business new, light and profitable. Persons of either sex easily earn from 50c. to $5 per evening, and a proportional sum, by devoting their whole time to the business. Boys and girls earn as much as men. That all who see this notice, may send their address, and test the business, we make this unparalleled offer: To such as are not well satisfied, we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of *The People's Literary Companion* — one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address

E. C. ALLEN & CO.,
Augusta, Maine.
nov.1. 3ms.

ALLCOCK'S POROUS PLASTERS. RESTORATION WONDERFUL!

AFTER A HEAVY LUMBER WAGON AND RUN OVER THE BACK.

Scio, Washtenaw Co., Mich.
April 18th, 1860.

Messrs. Thos. Allcock & Co.: Inclosed I send you an order for your excellent Porous Plasters. They have done me a great deal of good. Two years ago, on the 19th of March, I was run over by a lumber wagon, which injured my back severely, and broke off one of my spinous processes (the lowest joint of the back bone) and ruptured the ligaments between four of the others. A lump of about an inch and a half was all the external evidence of the injury, but the pain was far greater than dying every day would be. I applied to the best physicians of New York, Wisconsin, and Michigan, who failed to relieve me, though, in justice to them, I must say some of their prescriptions I did not follow. I gave up all hopes of permanent relief from pain, when I happened to read your advertisement, which I had seen before, but had paid no attention to it, but concluded to send for a dollar's worth, and at least make a trial of them. This was several months ago. The first plaster did me good. I then sent for half a yard, and put it on my back reaching from hip bone to hip bone. I have worn it five or six weeks, and feel nearly as well as ever. I think that nothing but Allcock's Porous Plaster has done me any good, and if it is not that, then I am getting well of an injury from which the best surgeons and physicians told me, "you have a chance to live and you have a chance to die." I shall keep on sticking to the plasters, if they will stick to me; and, judging from there already tried, I think they will. I am yours truly,

T. S. Seymour.

For sale in Notasulga by J. C. Burruss. Sent by mail any where for 40cts.

An Electrician.—who has great experience of their effects in *local rheumatism*, in *tic douloureux*, and deep-seated nervous and other pains, and in affections of the kidneys, etc., etc., attributes all their sedative, stimulative, and pain-relieving effects to their *electric* qualities. He asserts they restore the healthy electric condition (equilibrium) of the part, and *that* being restored, pain and morbid action cease. He was amazed at the great number of beneficial indications produced by one of these plasters. He affirms that *headache* is cured by one worn just below the breast-bone; that one placed over the navel will cure hysterics, as well as dysentery, and affections of the bowels. Even *chronic costiveness* he found to be greatly relieved by wearing one over the bowels.

Hartford, Conn. Nov. 11th, 1864.
Messrs. Thos. Allcock & Co.:

Please send, with dispatch, twelve dozen Allcock's Porous Plasters. Our daily experience confirms their very superior excellence. At this moment of writing, a man applies for one, who, by entanglement in the shaft of machinery, had both his legs broken, spine severely injured, and was for nearly a year entirely helpless. This man found relief very soon by the application of a plaster to his spine. He was soon enabled to work, and now he labors as well as ever. He would cheerfully pay $5 for a single plaster, if they could not be had at a lower rate. I am surprised that surgeons do not make the use of these perforated plasters, to the exclusion of all others, as their flexibility and adhesiveness are greatly in advance of all other plasters with which I am acquainted; while the perforations peculiar to them rendered them greatly superior to all others for ordinary surgical uses. Knowing the plasters to be so useful, I have no scruples that my sentiments should be known.

J. W. Johnson, M. D.

For sale in Notasulga, by J. C. Burruss. Sent by mail for 40 cts.

VICK'S FLORAL GUIDE FOR 1870.

The first edition of one hundred and twenty thousand copies of *Vick's Illustrated Catalogue of Seeds and Floral Guide* is published and sent out. It is elegantly printed on fine tinted paper, with about 200 fine wood Engravings of Flowers and Vegetables, and a beautiful Colored Plate—consisting of seven varieties of Phlox Drummondii, making a

FINE
BOUQUET OF PHLOXES.

It is the most beautiful, as well as the most instructive Floral Guide published, giving plain and thorough directions for the *Culture of Flowers and Vegetables.*

The Floral Guide

Is published for the benefit of my customers, to whom it is sent free without application, but will be forwarded to all who apply by mail, for Ten Cents, which is not half the cost. Address,

James Vick,
3ts *Rochester, N. Y.*

☞ Send us new, cash subscribers, — even one or a few will greatly help.

Universalist Herald—Devoted to Religion, and Interesting Miscellany.

Universalists.

The Universalists in the United States have 792 societies and 588 ministers, connected with eighty-two associations. Their denominational schools—consisting of three colleges, three theological seminaries, and five academies—numbered last year 1400 students. These institutions have an aggregate endowment of $2,000,000.

Universalism, though established as a sect in England by Relly at an earlier date than by his disciple, Murray, in America, has never flourished in a separate form. Congregations still exist in Plymouth, Liverpool, and Paisley, holding high orthodox Trinitarian views on other points, in connection with this belief, as did Relly and Murray. But within the various churches there is a good deal of unrecognized Universalism. The "Rivulet party" among the Congregationalists are charged with this belief; the new Broad Church or semi-rationalist party—Baden Powell, Dean Stanley, Vaysey, and others, are more avowed in what they term their "hope for all men." Many (if not most) English Unitarians are Universalists. Twenty of their clergymen are said to be ready to unite in organizing a distinct Universalist Church.

There is a God.

There is a God. The herbs of the valley, the cedars of the mountains bless him, the elephant salutes him with the rising orb of day—the birds sing him in the heavens—the ocean declares his immensity—man alone has said, "There is no God."

Unite in thought at the same instant the most beautiful objects in nature; suppose that you see at once all the hours of the day, and all the seasons of the year, a morning in autumn a night bespangled with stars, and a night covered with clouds; meadows enameled with flowers, forest hoary with snow, fields gilded by the tints of autumn, then alone you will have a just conception of the universe. While you are gazing on that sun which is plunging under the vault of the West, another observer admires him emerging from the gilded gates of the East.

By what inconceivable magic does that aged star, which is sinking fatigued and burning in the shades of the evening, reappear at the same instant, fresh and humid with the rosy dew of the morning? At every instant of the day the glorious orb is at once rising resplendent, at noonday, and setting in the West, or rather our senses deceive us, and there is properly speaking no East, or South, or West in the world. Everything reduces itself in one slight point, from whence the King of day sends forth at once a triple light in one single substance.

Lady Byron's Universalism.

Mrs. H. B. Stowe's new book gives further illustrations of the fact that Lady Byron was sustained in all her sorrows—which word real to her, because they rested on true or imaginary grounds—by the faith we advocate. Mrs. Stowe asked the wife of the poet "Did Byron repent?"

She answered quickly, and with great decision, that whatever might have been his meaning at that hour, she felt sure he had finally repented; and added with great earnestness, I do not believe that any child of the heavenly Father is ever left to eternal sin."

I said that such a hope was most delightful to my feelings, but that I had always regarded the indulgence of it as a dangerous one.

Her look, voice and manor, that moment, are indelibly fixed in my mind. She looked at me so sadly, so firmly, and said: "Danger, Mrs. Stowe! What danger can come from indulging that hope like the danger that comes from not having it?"

I said in my turn, "What danger comes from not having it?"

"The danger of losing all faith in God," she said, "all hope for others, all strength to try and save them. I once knew a lady," she added, "who was in a state of scepticism and despair from belief in that doctrine. I think I saved her by giving her my faith." I was silent; and she continued: "Lord Byron believed in eternal punishment fully; for though he reasoned against Christianity as it is commonly received, he could not reason himself out of it; and I think it made him desperate. He used to say, 'The worst of it is, I do believe.' Had he seen God as I see him, I am sure his heart would have relented."

☞ Robert J. Brent, Esq., an eminent jurist and cultivated gentleman gives the Hon. B. F. Butler the following "first rate notice," culminating in this choice appreciation: — "* * a man, who has always disgraced the epaulette he once wore against the very people who were temperate, and betrayed by him into an unfortunate but heroic struggle for a Lost Cause." If the Beast were not a *beast*, he would wriggle—under a rebuke so just, and so true to the stubborn facts of history. J. L. C. G.

An Essay.

An 8 A now, I mean 2 write,
2 U sweet K T J,
The girl without a ||,
The belle of U T K.

I 1 der if U got the 1
I wrote 2 U B 4
I sailed in the R K D A
And sent by L N More.

My M T head will scarce conceive
A calm I D A bright,
But 8 T miles from U I must
Make this chance 2 write.

And let should N E N V H,
B E Z, mind it not;
Should N E friendship show, B sure
They should not B forgot.

But friend and foes alike D K,
As U may plainly C
In every funeral R A,
Or uncle's L E G.

From virtue never D V 8,
Her influence B 9,
Alike, induces 10 derness
Or 40 tude divine.

And if U cannot cut a —
Or cause an!
I hope U'll put a .
21?

R U for an X ation 2,
My cousin, heart & ☞;
He offers in a ¶
A § 2 of land,

He says he loves U 2 X S;
U'r virtuous and Y'S,
In X L N C U K L,
All others in his P's.

This S A until U IC,
I pray U 2 X Q;
And do not burn in F E G
My quaint and wayward muse.

Now, fare U well dear K T J,
I trust that U R true;
Wh n this U C, then U can say
An S A I O U.

Gems.

Wealth is not his who gets it, but his who enjoys it.

A hundred years of wrong do not make an hour of right.

Boast of your treasures of grace, and you are soon robbed.

Science may raise us to eminence, but religion alone can guide us to felicity.

The only way for a man to escape being found out, is to pass for what he is.

Sacred song is a valuable auxiliary to the family prayer and reading of the Word.

Hem the day well with prayer and praises, and it will be less likely to ravel out before night.

He wants the best taste, and best sense a man can have, who is cold to the beauty of holiness.

Our prayers and God's mercy are like two buckets in a well, while one ascends the other descends.

There cannot be a pleasant smile upon the lips of the hopeless. The blow which crushes the life will shatter the smile.

Whenever we drink too deep of pleasure, we find a sediment at the bottom, which pollutes and embitters what we relish at first.

All troubles have their commission and instructions from God — what to do, where to go, whom to touch, and whom to pass over.

Inconsistency of life is utterly destructive of peace of conscience. The two things are incompatible. They cannot and will not go together.

Look upward and onward. We learn to climb by keeping our eyes, not on the valleys that lie behind, but on the mountains that rise before us.

None are so much hardened as those who hear the word and are not converted under it; they are beaten into adamant by Satan himself on the anvil of hell.

A firm faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

Soul freedom, or the right to worship God as we please, is an inherent disposition in every heart; but we are not always willing to concede this right to others.

William Penn's famous saying should be written upon every church's banner: "No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown."

The envious man is like that rich man in Quintilian, who poisoned the flowers in his garden, so that his neighbors' bees should get no more honey from them.

Faith is the blessed tree which produces the noble and the divine fruits of wisdom, virtue and true felicity. But it is of so fine and delicate a nature, that it will not grow and thrive in the cold and barren soil of man's heart, without his incessant care and industry.

Pleasantry.

The Lady of Lyons.—A likeness.

Friendly suit—A Quaker's dress.

Land slides—Declining real estate.

A water-spout—Temperance oration.

A race of sculptors—The Chipaways.

Stamp Act.—Treading on people's toes.

Frequently on a strike—The lightning.

Something always on hand—your thumb.

What is the greatest want of the age? Want of funds.

Burglars' advertisement,—Goods Carefully Removed.

Why does an invalid envy a read herring? Because it's cured.

When is an old tooth like royalty? When it's a king (aching).

When is a small fish-pond like a bird cage? When there is a perch in it.

Why is a man who has no children invisible? Because he's not a parent.

What is a husband's promise about giving up tobacco apt to end in? In smoke.

What did a blind wood sawyer take to restore his sight? He took his horse and saw.

Why should a wood cutter never be hungry? Because he can always have a chop by axing.

Can a civil engineer inform us how it is that the mouths of rivers are larger than their heads?

Why was Charles I. like the letter D trying in vain to solve an enigma? Because he was deposed (D posed).

Why must a lady always expect her lover to do wrong? B.cause she knows he has an inclination to err (to her).

A late tourist in the Nile district states that he saw not only the traces of the crocodile on the river banks, but also the prince of whales.

A young gentleman advertised for a wife through the papers, and received answers from eighteen hundred husbands, saying he could have theirs.

A fellow writes that he takes no stock in the "new women's club" He says the "old women's club" is enough for him, and frequently too much.

We once heard of a rich man who was injured by being run over. "It isn't the accident," said he, "that I mind, that isn't the thing—but the idea of being run over by and old awl! cart that's what makes me mad."

To suit the very wet season in many parts of the country, the Commercial Advertiser thinks the oft-quoted line should be made to read: "Hail, drizzling spring! Diphtherial dampness, hail!" while a New Hampshire farmer writes to an Agricultural editor for instruction "how to plant corn from a boat.

A good joke is told of a young man who attended a social circle a few evenings since. The conversation turned on California and getting rich. Tom remarked that, if he was in California, he would instead of working in the mines, waylay some rich miner who had a bag full of gold, knock out his brains, gather up the gold and skedaddle. One of the young ladies quietly replied that he had better gather up the brains, as he evidently stood more in need of that article than of gold. Tom subsided for the balance of the evening.

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?

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John C. Burruss, Editor & Proprietor.

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A Universalist High School.

We have been thinking and writing on the necessity and practicability of establishing a school of the highest order, to be under our denominational control in the South.

And the more we contemplate the subject, the more we are convinced that our prosperity and enlargement as a religious denomination in the South must be slow in growth and developement, unless we can have a school of high order at home, where young gentlemen may receive a thorough literary training, and at the same time be thoroughly indoctrinated in those views of Christianity, which will keep them at least "Orthodox in Heterodox."

Action is the very life and soul of all things animate; and if we are active in this matter, and will keep the subject prominently before the minds of the friends of truth, an interest will soon be felt in this matter, which will grow into earnest enthusiasm; and then the enterprise will gradually assume a definite form, and finally grow up into the beautiful proportions of a well endowed temple of learning. This is not rhapsody, nor a flourish of trumpets, but plain, sober prose, which we may realize as a fact in a short time.

If we mean business, if we mean honestly and earnestly to work for the diffusion of light and truth among our fellow men, we will give assurance of our zeal in trying to organize and concentrate all our efforts as means to that end.

A university established at some suitable point in the South, say at Montgomery, Ala., or at Milledgeville, Ga., or anywhere that the founders might wish to have it, would constitute a nucleus, around which would naturally gravitate the talent of the denomination; and the best scholastic and theological talent thus concentrated, would constitute a fountain, whence streams of knowledge would emanate in all directions. Such an institution would be like a candle placed on a candle stick, or a light-house on the sea shore. Its beams would penetrate the surrounding darkness, and gloriously light up the mental and moral firmament.

Such an institution would give dignity and respectability to the Universalist denomination, and doubtless do more toward the permanent and extensive spread of Universalism, than all other agencies combined. For this would be our spiritual and literary magazine, whence we would draw these heralds of the Cross, who with voice, pen and press, would go forth to labor successfully in the vineyard of our divine Master.

Time was when men of very superficial attainments both in physical and theological knowledge, were ordained to the ministry with us, and many such did much good; for the masses being uneducated, would tolerate and feast with might and main such comparatively uneducated preachers.—But this age is truly one of light and knowledge. Education is general; the people are fully awake, and demand an educated ministry. This demand is reasonable, and we must provide the means with all possible haste to meet the demands of the age. If this matter be long delayed, instead of seeing a rapid denominational growth in numbers, wealth and wisdom, there will in a few years most certainly be a decline; and if the ministry of those of an opposite faith become sufficiently numerous, educated and powerful, they may so obstruct the progress of truth, that if the light of Universalism be not totally extinguished, it will burn with a feeble, sickly beam.

Brethren, this must never be our unhappy situation. We have labored hard to remove the errors and falsehoods which misguided zeal and perverted charity have infused into the public mind. Let us try to keep the ground gained; and with more powerful spiritual weapons, and bolder generalship, enlarge the borders of our conquests until victory over sin and error shall be complete.

True, there are colleges in the South, in which young men wishing to enter the Universalist ministry may obtain an extensive knowledge of the solid sciences, but the religious sentiments taught in connection with the course of literary instruction would be every way calculated to cramp and dwarf the liberal, God-honoring, soul-cheering faith of Universal redemption.

E. Darnielle.

The Clayton-Burkhead Discussion.

WHY IT DID NOT COME OFF.

Bro. Burruss:

I am at this time near Magnolia, N. C., whither I came, two weeks ago, for the purpose of being present at the time and place appointed by Rev. L. S. Burkhead, for us to have a theological discussion. I did not come expecting to meet him; for I had previously learned from him that I had "backed down," and consequently did not expect him to come to meet me, when he knew he could not have a discussion with me. Nevertheless, I wrote to him on the 8th of January, that I intended to be at Magnolia on the 20th, a kind Providence permitting, to have our correspondence there in full, and to lay it before the public, in order that they might judge who wished to dodge the discussion. I was there the 20th, all day; but he did not come.

The backing-down was after this wise:—In Mr. B.'s first letter, in reply to my invitation to him to meet me and discuss "the Bible doctrine of salvation," he said: "If we can agree on the points to be discussed, and also upon the *formal statement* of the points;—then I will accept your challenge, and meet you at Kenansville or Magnolia, at a proper time." In my next I stated two points, one for him to affirm, and one that I would affirm. My affirmative I stated in the following words: "The Scriptures teach that all mankind will finally be made holy, and consequently happy." In his reply to the letter containing this proposition, he said: "I am willing to discuss with you the following propositions." He then gave the proposition for me to affirm the following *distorted* shape: "The Scriptures teach that all men *without regard to moral character during their probation*, will be saved, and enjoy endless holiness and happiness." This proposition, framed so as to appear as repulsive as Mr. B. could find language to make it appear,—designed certainly to create the impression that Universalism, as a system of faith, has *no regard to moral character*,—I agreed to take as my affirmative, as follows, in my next letter: "I do not exactly like your wording of my proposition," said I, "as I think it calculated to create a false impression on the minds of those unacquainted with our faith; but as your cause is a bad one, I will give you all you can make of the advantage you wish to gain by the verbal statement of the proposition."

It is thus apparent, that the conditions which he put down, as preliminary to his acceptance of my challenge, were literally complied with; for I accepted his proposition, and that in the *precise words* in which he clothed them.

Now, I hold, and every right-minded man and woman in christendom would be bound to acknowledge the correctness of the position, that after this agreement, Mr. B. was *honorably bound* to meet me, unless I took advantage of this state of things to try to impose unusual conditions on him, as to rules and regulations for the discussion. Had I done that, I should certainly have released him from any obligation to meet me. But I attempted no such thing. On the other hand, Mr. B., after this agreement as to conditions precedent, *did* try to impose an unusual and extraordinary condition on me, as follows: "There shall also be an umpire, composed of five of the best linguists which we can procure in North Carolina. This umpire shall decide the meaning of every word and passage of Scripture about which you and I shall differ; *and such decision shall be the law during the discussion.* Now, this procedure would have been not only extraordinary, but as far as I have knowledge and experience in such discussions, *unprecedented*; and I have had six regular oral debates on the subject of Universalism, during a public ministry of twenty-eight years.

It took Mr. B. but a short time to learn, that I did not intend to submit to this imposition; and he then put it down as his *ultimatum*, saying: "You can accept, or back down." Not intending to accept any such conditions, I proposed to go into the discussion with him, and take King James' version *alone* as authority, not saying a word about the Original. But he chose to keep out, and cover his retreat by circulating the report that I had backed down. Who it was that "backed down" it is easy to see. But every one who reads this must be his own judge.

I have proof satisfactory, that Mr. B. was advised to keep out of the contest; and I think I could establish the fact, that he said he intended to get out of a discussion, if he could do so honorably. *He knows.*

D. B. Clayton.

Death of Bro. Hare.

Bro. Burruss:

On Wednesday evening, the 19th of January, our well-beloved brother, Hon. Willis V. Hare, of Gainsville, Ala., died suddenly at the Roper House in Mobile, Ala., and his remains were sent home on Thursday following, by the Mobile & Ohio railroad. The announcement, which appeared in the "Register" of the 21st, shocked me painfully. But a few weeks previously, I had spent several very pleasant hours with Bro. H. at his own home, and had interchanged photographs with him. His is now before me, the picture of manly health and culture—now he has gone to rest! A nobler, better man never lived. Though of opposing faith to the mass of people with whom he lived, he was generally beloved by his acquaintance, and made friends of all by his genial flow of kindly spirits, and honorable conduct. Peace to his ashes! May the green turf rest highly on his bosom, and the memory of his many virtues long dwell in our hearts. Farewell, friend and brother, till we meet again, beyond the Jordan of death, and resume our fraternal intercourse, in the Spirit-land—the land of flowers, the home of friendship, and the Eden of love.

L. F. W. A.

Letter from Bro. Andrews.

Bro. Burruss:

Having arrived at home from my Western trip, I sit down to close up my journal of travel to the 1st inst. My last letter was dated Jan. 16th, on board steamer Bart Able, on Red River.

Arrived in New Orleans on the 18th, and left on the 20th for Mobile. While in the former city, saw an advertisement of the secretary of the Unitarian Congregational Church, calling a meeting of the friends of "Liberal Christianity," (if I recollect the phraseology,) to consider the question of settling a pastor, &c.—This is the Congregation formerly gathered by the labors of our lamented brother Dr. Clapp; but I learn is now under different auspices, and not as flourishing as might be desired. Whether they would succeed better under the broad flag of *Universalism*, acknowledging the *name* as well as the *principles*—is a problem to be solved.

On the 21st, arrived at Mobile, where I tarried only a few hours. Found two or three believers and friends, and had a pleasant interview. Then took passage on board steamer Emma No. 2. for Gosport, Clarke Co., which was the nearest landing on the Alabama River to Grove Hill, the capital of that county, 18 miles distant, where I had an appointment for the 23rd—the 4th Sabbath. On arrival at the landing, I was kindly favored by Mr. G. W. Crear, the only resident near, with a horse to convey me to Grove Hill. I started at sunset on Saturday evening, and put up at the house of a Mr. Forwood, three miles distant, for the night On Sunday morning daylight, I left without breakfast for Grove Hill, and arrived there just in time for morning service; but found that my appointment had not reached Bro. Chapman, and that he lived two miles out of the town. Concluded to leave an appointment for 8 o'clock and 7 same day, and went out to Bro. C's. He was absent, but I was kindly received by his wife and family, and a messenger dispatched for Bro. C., who was soon found. I was kindly permitted to occupy the Baptist Church at Grove Hill, which I did twice to good assemblages, considering the inclemency of the weather, which was rainy. A good congregation assembled at 3 P. M., and also at night, but owing to the rain that set in just at dark, I did not think it worth while to ride two miles to fill the appointment at 7 o'clock, I made up for this however, by leaving an appointment at same place for Monday evening, which I was able to fill, I hope satisfactorily.

On Monday visited Mrs. Giles Chapman, the venerable widow of the late Giles Chapman, whose funeral Bro. McMorris preached last year. This aged lady was lying very low on a bed of sickness, and apparently very near the end of her earthly pilgrimage, yet with mind but little impaired. After inquiry whether she would like to hear me discourse, to which she responded in the affirmative, an *impromptu* meeting was gotten up at 3 o'clock, of the relatives, and near neighbors, I spoke of life, death and immortality, in connexion with the faith we entertain of the destiny of mankind. The sermon might be called an *ante*-funeral one, as she for whose sake I preached was so near the hour of her departure. And I trust she was the better prepared thereby, to bid adieu to earth, and more reconciled to all the dispensations of Providence.

Monday night after service, I was accommodated at the house of a friend in the village, and provided with a daylight breakfast, next morning, with a view to my return to Gosport, by noon of Tuesday. For all which favors I am thankful. I accomplished the task, but had to wait at Gosport till Wednesday evening for a boat to convey me up the Alabama River. This was a tedious waiting and a tedious passage; but it was an inexpensive one—neither my host at Gosport, nor the steamer Jewess, charging me anything for the accomdations furnished. At Montgomery I tried to see Brother Stowe, but he was busy in some legislative matters—and I had not time to tarry, but took the road for Macon and home, without stopping at Notasulga, or visiting Troy, Pike Co., as I intended, on the fifth Sabbath. When I reached Columbus, I met with some gentlemen from Troy, who told me that the Mobile & Girard railroad was broken above Troy, leaving some 12 miles of stage travel by night to reach that place, and the same to return. I therefore concluded to write to Bro. Rice, to postpone my appointment, till I could visit them under more favorable circumstances.

My trip to Mississippi, Arkansas and Lousiana, occupied two months and a half of time, one fourth of which was spent on the road. I traveled by stage, rail, steamer, horse-back and mule-back. I have paid out about $1[illegible] in expenses of travel, and received, all told, less than $250. I have preached some fifty times, and have every where been received, except by a few bigoted sectarians, with the utmost cordiality and kindness. In many cases the "Orthodox" churches have been freely opened, and people of all denominations have listened courteously and attentively to the "strange things" spoken of in their presence. With what result, time will determine. The laborer's work has been done, so far as sowing of the good seed is concerned. The subsequent culture and reaping of the harvest must be left to other hands. I can only pray that the God of the Harvest may give an abundant blessing.

P. S. Brethren wishing to visit Arkansas or Texas, should not go out till Spring or Summer, and then in their own conveyances, if they wish to accomplish the most good to themselves, and the cause of truth. My own labors have been arduous, and perils of travel great; but I have been blessed with health, and the proud satisfaction of knowing that my humble efforts as a pioneer, in the vast West, have been appreciated by hundreds of those who were ready to "perish for lack of knowledge."

L. F. W. A.

Objections to Endless Punishment.

BY REV. A. C. THOMAS.

I. I object to the doctrine of endless punishment, because it charges the Almighty with the most horrid cruelty. It is vain to pretend that it is justice which demands the infliction of never-ending pain—for names do not alter things. Give to the principle what name you please—it is still a cruel principle, most awfully cruel.

Suppose a legislature should enact a law against any crime; and declare that the criminal shall be suspended over a slow fire, so that he shall remain in the most intense agony for the space of a month, and then die. Is there any individual in community who would sanction this as a just penalty? Would not every one pronounce it a specimen of cruelty, without parallel among the most savage and brutal nations?

But what is a month of the most appalling misery inflicted by the barbarity of man, compared with an eternity of punishment inflicted by the God of heaven! If the former be the most palpable cruelty, shall the latter be considered an act of justice?

It is nothing to say that God does not inflict endless punishment, but that man brings it on himself; for if endless punishment be the penalty of a violated law, God ordained that penalty, and is, therefore, chargeable with cruelty.

Recur to the preceding illustration. If you saw a criminal suffering for a month over a slow fire, would you say that the man brought it on himself, and that, therefore, the legislature is not in fault? No; you would reason thus—The punishment is cruel, by whomsoever inflicted; and the act of cruelty is properly attributed to the legislature which ordained the penalty.

What, then, should be your conclusion in relation to endless punishment? Are you willing to charge the Supreme Lawgiver with ordaining an infinitely more cruel penalty against sin, than the most wicked body of men ever thought of ordaining against the most heinous crime? Will you endeavor to satisfy yourself by giving the *name* "justice" to a principle which your conscience denominates cruelty?—*Pause, and consider!*

II. I object to endless punishment, because, if inflicted, it could not accomplish any conceivable good. There are many things in the providence of God which are mysterious. There are many events, the benevolent ends of which we do not clearly see. But in all cases, excepting the supposed one of endless punishment, we can conceive of some good as the result. All temporary evils may be overruled for good; but no conceivable good can be accomplished by the infliction of endless pangs.

It could not prove of any advantage to the Supreme Being. He is infinitely happy in and of himself. His happiness can be neither increased nor diminished.

It could not prove of any advantage to the angels of God—for since, "there is joy in heaven over one sinner that repenteth," the endless woe of millions of sinners could not increase the happiness of the ministering spirits of the Most High.

And for the same reason, it could not be of any advantage to the saints in glory. Punishment here may restrain spectators from sinning—but no such restraint will be necessary among the celestial inhabitants.

It could not prove of any advantage to the sinner as the sufferer—for an eternity of punishment excludes the idea of reformation, and consequently shuts out the prospect of any conceivable good.

Are you willing to charge the infinitely wise and good Creator with doing that which wisdom and goodness never can approve? Let conscience answer. Satisfy your mind. Do not turn away from the inquiry. Can any conceivable good be accomplished by the infliction of endless woe?

Perhaps you will reply, that endless punishment will be inflicted in order to justify and glorify God before an assembled universe. Does this reply satisfy your conscience? Do you believe an assembled universe would heartily honor and reverence the Almighty for the infliction of endless punishment, which would be cruel because useless? Do you believe that God could be justified and glorified by doing that which cannot accomplish any conceivable good? Turn the subject as you please—still the whole matter is resolved into this simple question. Leave it not, I pray you, until your mind has obtained a satisfactory reply.

[To be continued.]

The Bible.

The Bible is the best and most excellent of all English books, and there is not its like in the English language, As every joint of the sugar cane from the root to the top is full of sweetness, so every part of the Bible is fraught with the most precious instructions. If any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible.—*Hindoo Editor.*

UNIVERSALIST HERALD

JOHN C. BURRUSS, *Editor and Proprietor.*

L. F. W. ANDREWS, S. J. MCMORRIS, W. L. C. GRIFFIN, W. E. GLANTON, W. F. STRAIN, T. BRIST. — *Regular Contributors.*

Nofausiga, Mar. 1, 1870.

Notice the ✕ Mark.

Those who found an X mark on the last issue of the *Herald*, are reminded that we do this to notify them that they are in arrears to us, and that we will be glad to have them pay up, as we greatly stand in need of every dollar due us.

Close of the Volume.

GOOD TIME TO RENEW SUBSCRIPTIONS.

This issue closes the Third volume of the *Herald*, new series. We revived the paper under many difficulties and discouragements — such as would have deterred many from embarking in the enterprize. But the love of truth impelled us on—we felt as though we could not keep our light under a bushel, while there is so much that ought to be done to enlighten the minds of such as are enveloped in Pretean folds of error and superstition; and trusting in God, and in the righteousness of the cause for which we plead, we have persevered in bearing aloft the flag of Universal Grace. And though we have not accomplished *all* we desired, we feel that we have not labored in vain. Our subscription list has steadily increased—many have been brought to a knowledge of the truth, while new life and vigor has been infused among our people South. It only remains for us to say, that our best energies shall still be consecrated to the promulgation of that doctrine for which all good people pray, and which is so much in harmony with our highest conceptions of a God of love.

We ask our subscribers to still keep company with us, and cooperate with us in extending abroad a knowledge of that truth which maketh free indeed.

"Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel."

Bearing False Witness.

A writer named Apple, (a very green one we think,) in the *Christian Sun* has an article against Universalism, in reference to which he displays much ignorance or wickedness. If he knows what Universalism is, he is wicked to misrepresent it as he does; and if he does not understand it, he should not expose his ignorance by writing about it. In either case, he is an incompetent witness, and unworthy of credience.

The idea that sin and misery shall ultimately cease in the universe and all intelligences be brought to love and worship God, shocks the feelings of this man Apple, very much—hence he calls upon his Christian (?) brethren to "banish Universalism from the land." He speaks of "denunciations against the wicked," and thinks that these "are enough to convince any sane man that Universalism must be false"!! This we call the big simples in full bloom! The man does not seem to have any idea that Universalists believe in all the denunciations against the wicked mentioned in the Bible, and in the *certainty* of just punishment. It is just such ignorant or wicked men that deceive the masses, concerning our doctrine. Any man who will look into Buck's Theological Dictionary, can satisfy himself as to the falsity of what Mr. Apple has said. Under the article, *Universalists*, Buck says: "They teach that the wicked will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work, founded on mercy; that it is a means of humbling, subduing, and finally reconciling the sinner to God. * * * They teach their followers ardent love to God, and peace, meekness, candor and universal love to men they observe are the natural results of these views."

Mr. A. refers to the parable of the Rich Man and Lazarus, &c., in proof of endless punishment. Here again he shows his weakness. If he were better versed in theology, he would know that the learned have long ago confessed, that the Greek word for hell (*hades*) in this connection does not signify a place of endless misery. Among those who thus testify may be mentioned Dr. Geo. Campbell, Prof. Stuart, and Dr. Benson.

The idea that Universalism is congenial to the sinful heart is *refuted by facts*, for our jails and penitentiaries are swarming with believers in endless misery; Universalists are not there. Now we hold that a doctrine that cannot keep its votaries from the penitentiary or the gallows cannot save them from an endless hell, if there be such a place. If it cannot save them from lesser evils, it surely cannot from the greater. So far from Universalism being in league with sin, it proclaims its *final destruction*; which is more than can be said for any other doctrine. Good men of every name and denomination earnestly pray for the salvation of all. Why do men thus pray? Because there is something in the idea that the truly benevolent heart instinctively craves. Do the purest feelings of the Christian heart prompt men to pray for that which is false and dangerous? The idea is impious. The charge that we promise men salvation *in sin* is a wicked slander—nothing could be farther from the truth. It is doubtless true, that the majority of Universalist clergymen believe in future limited punishment, and yet this writer in the *Sun* says we "laugh at the idea of future punishment."

Let him speak of us as we are. Universalism is not predicated in the abstract upon a denial or admission of future punishment, but upon the final purity and happiness of all men.

Our maligner continues his misrepresentation, and says: "It would be surprising if any appearance of real religion were long retained among such people." That we have no religion to *boast of* — that we are not as good as we *ought to be*, we confess. At the same time, it does not follow that such as make a *boast* of these things are paragons of perfection.

The hypocritical Pharisees (whom Christ condemned) esteemed themselves righteous and despised others, just as many do at the present day.

We can assure Mr. Apple, that he has done a Christian denomination great injustice in his wicked tirade against us. As a matter of reparation in some degree, we ask Mr. Wellons to insert the above extract from Buck's Dictionary, in order that the truth on this subject may go before his readers.

Objections to Universalism.

Dear Sir:

You will please stop the *Universalist Herald*. I have undergone a change in my religious views. I am no longer a believer in Universal Salvation, as I understand it to be from the reading of the *Herald*; for Christ said unto Nicodemus in the gospel according to St. John iii. 5, "except a man be born of water and of the spirit he cannot enter the kingdom of God."

I never heard one preach regeneration, and I have heard a good many. Mathew xix: 16, Jesus was asked by a young man, "What shall I do to inherit eternal life?" Did you ever hear of a Universalist asking such a question? During Peter's preaching on the day of Pentecost, fear came upon many. Did you ever hear of fear coming upon any while you were preaching? Respectfully,

W. E. GLANTON.

Reply.

Our correspondent seems to have had a very erroneous view of the teachings of Universalists—else he could not write as he does. He seems to have an idea that we teach that mankind can be saved *in their sins*; than which, nothing could be farther from the truth. He could not quote the language of Jesus to Nicodemus as opposed to our views if he properly understood them. Universalists teach that all will finally be changed—born again, and thus become participants of eternal life. The efficacy of gospel truth is not confined to this world; but extends beyond death, and will continue to operate until "All shall know the Lord, from the least to the greatest."

Mr. Glanton seems to have been unfortunate in the Universalist preachers he has heard: he has never heard one preach regeneration! That may be; and still it does not follow that they do not believe in it. We may not have emphasized it sufficiently,—which is to be regretted. But the truth is, our preachers are necessarily on the defensive or pleas, in repelling the opposition that they have to encounter, that it is not strange if they fail to make prominent some things which should be insisted upon.

Our experience is different from Mr. Glanton's. We *have* heard Universalist ministers insist upon the necessity of regeneration—of being vitalized by and brought under the influence of God's love, and we think our ministers are making the importance of these things more prominent.

The "eternal life" spoken of was the peace which faith in and obedience to the gospel imparts; and when members are added to our churches, they virtually confess their need of eternal life, and desire to come under such influences as will secure it to them.

The "fear" that came upon the people under Peter's preaching, was not caused by him threatening them with endless misery; for he said not a word about it, as it may be seen by a reference to the 2nd chapter of Acts, which contains his sermon on the day of Pentecost. What caused such "fear," was that Peter said: "Therefore let all the house of Israel know assuredly, that God hath raised up that same Jesus whom ye have crucified, both Lord and Christ."

"When they heard *this*, they were pricked in their hearts, and great fear fell upon them." This explains all, without the least reference to endless misery; for Peter said not a word about it, as any one can see by reading his memorable sermon on the day of Pentecost.

Missionary Boxes.

Bro. Andrews requests us to say, that he will supply all in Ga., who may desire to use these boxes, *free of charge*. We will furnish the boxes on the same terms to those in other Southern States who may desire them. Better send at once.

Mississippi.

Bro. McMorris expects soon to take a tour through this State, and will remain and preach at such points as his services are needed, the balance of the year, if sufficient encouragement is given him. We hope the friends in Kemper, Noxubee, Winston, Choctaw, Attalla, and Chickasaw, will unite their energies, and resolve to have stated preaching. This is the Centenary of our existence as a denomination in this country, and we ought to signalize it by *increased activity*.

Unchristian

We have received a pamphlet containing the letters that passed between Revs. D. B. Clayton and L. S. Burkhead, in reference to their proposed discussion — in which, we think, Mr. B. never had any serious idea of engaging. We think Br. C. compromised the dignity of the ministry, in consenting to meet such a man. Mr. B. seems to be an utter stranger to the common courtesies of life, and devoid of that spirit of candor and fair-dealing which should ever characterize a professed disciple. The spirit of the blackguard pervades the tenor of his letters.

Discussion in Indiana.

By the Ligonier, Ind., *Banner*, we perceive that a discussion was to come off in that place, beginning on the 15th of Feb., and continuing four days. It says:—

A joint discussion on the following propositions, will take place in the Disciple Church, commencing on Tuesday, the 15th instant, and to continue four days, to wit:

1. The Scriptures teach the ultimate and endless salvation of all mankind.—*Affirmed by W. J. Chaplin, Universalist.*

2. The Scriptures teach the ultimate and endless punishment of a portion of mankind.—*Affirmed by J. S. Sweeney, Disciple.*

Br. Chaplin is an old pioneer in the cause of Impartial Grace, and we doubt not will be more than a match for the advocate of immortal sin and misery.

Editorial Paragraphs.

☞ Vindex shall appear shortly.

☞ We return thanks to Dr. Bell for the book sent.

☞ Bro. Cone's article is received, and shall appear as we can make room.

☞ Punishment is remedial, and therefore not eternal.

☞ No man has a right to do as he pleases, unless he pleases to do right.

☞ Bro. Andrews has word that his "Two Opinions" will be ready by the 10th of March.

☞ We would be glad if our readers would any time send us items of news, concerning our denomination—either as to its wants, prospects, or progress.

☞ We ask our correspondents to be short. Long articles are sure to be delayed in publication, and when published are seldom read.—This is a telegraphic age.

☞ Friends in different sections, speak highly of the improved appearance of the *Herald*. It is now as neat as a new pin. This ought to stimulate our readers to try to do more for it.

☞ A noble subscriber! Mr. John Gaskins, of Kershaw District, S. C., has paid for the *Herald* three years in advance. This is an example that ought to be more generally imitated.

☞ J. N. Johnson, Ga. — Your money was received and duly acknowledged in the *Herald*. The obituary notice was forgotten, which we regret. We readily publish such things free of charge.

☞ Bro. Kendrick has been engaged to preach at Ellaville, Ga., every two months. We hope the little band of friends there will continue to persevere. God will bless them yet, more abundantly.

☞ We did not see the circular of which our friends of the Lagrange *Reporter* speak. If they will send us another we will give it prompt attention. The *Reporter* is one of our *best* exchanges—a real *live* paper.

☞ A gentleman in Portland, Oregon, writes: Liberal Christianity has a very favorable prospect in Portland, under the care of Rev. T. L. Elliot, Unitarian, whose father has preached in St. Louis for thirty years.

☞ The address of Rev. H. C. Pierce, is Nacogdoches, Texas. He is a sensible writer, and we would like to see him more actively engaged in the ministry. We hope the friends in Texas, will not allow him to be idle.

☞ Rev. R. G. Harris writes that a Methodist and Presbyterian clergyman in Vienna, O., are disturbed concerning total depravity, the former denying and the latter affirming that amiable God-exalting doctrine. Good for the Methodist!

☞ We think that if the friends in Baker, Mitchell, Dougherty, and Thomas counties, Ga., would make an *earnest* effort, they could establish circuit preaching—especially if the friends about Quincy and Tallahassee, Fla., would arouse. Let the effort be made.

☞ Says the *Living Church*: "At present it is clear that the belief in future punishment is very generally absent from the cultivated English mind. Gehenna is an old wives' fable. The popular skepticism has even received legal sanction. To borrow the *Spectator's* grim jest, the English courts have condemned hell with costs."

☞ We learn that Rev. M. Gardner, of Sand Fly, Tex., has his gin-house crowded more than any man in all that country. The reason is that he gins cotton cleaner, puts up a neater bale, and when the cotton is put on the market it brings more money. And above all, people have the utmost confidence in his honesty.

Four men lately went to Brenham with their cotton, and three of them had their cotton ginned at another place. The man whose cotton was ginned by Gardner absolutely got 1¼ cents per pound more than the others. Gardner uses the Gullett gin, and puts up his bales in the neatest style.

Common Objections

To the Doctrine of Universal Salvation — Carefully Considered and Fully Answered.

BY S. J. MCMORRIS.

When I say "fully answered," I mean as fully as may be necessary for all practical purposes; for it cannot be expected of a man to answer, or attempt to answer, all the "objections" which are urged against the doctrine, for their "name is legion," and many of them very weak and flimsy. Indeed, they are all so; and the same may be said of the "arguments" commonly urged against Universalism. For as long as I have been an advocate of it — which has been for the period of forty years or more — although I have heard and read many discussions on the subject and have been engaged in many myself, never yet have heard or read of a single idea or sentiment advanced against this faith, which deserved to be dignified with the name of an argument. A sneer, or a stale anecdote or a silly objection, is all that we can get from the opposition in the way of a pretended argument.

In this article, I have deemed it not amiss or unprofitable to take up for consideration some of the flat and flimsy objections commonly introduced to put down our faith; for however absurd these objections may be in themselves, yet by popular usage they are supposed by the multitude to be formidable, and do actually deter many good meaning persons from coming to a knowledge of the truth.

Hence the necessity — the great necessity of bringing the most prominent of these common objections to the test of facts, reason, and Scripture, in order to show what little real weight there is in them. "To the law and the testimony. If they speak not according to these, it is because there is no light in them." And the first objection that I shall take up for consideration is the stereotyped saying, that "*The doctrine is too good to be true.*"

Letter from Rev. H. C. Pierce.

Three Preachers Embrace Universalism.

Bro. Burruss:

It is strange, perhaps, to you that you never hear of my labors or converts. Well, I'm not inclined to boast; and I have little to boast of in that line, if I were. I am not able to speak often; and this part of the State is not very liberal, theologically speaking, and there are but few persons here that dare say they disbelieve the Orthodox dogmas of a personal devil and endless suffering.

I have spoken four times in this town since I came here, and the audiences have not been large. But it seems I have been more fortunate in the conversion of preachers than some others. I was instrumental in converting two in the West; and last Summer I induced another here to come out in favor of impartial salvation. He was a preacher of considerable talent among the Materialists, and had been connected with the Christian church as a preacher for nearly thirty years. Rev. D. P. Stevens, the preacher referred to, has now given up the notion of the annihilation of the wicked, and hopes for the endless happiness through holiness of all men.

Yours fraternally,

Henry C. Pierce.

[Will Bro. P. send us their post-office address? — Ed.]

☞ The death of the body is a mere event in the life of the soul, and of itself works no essential change in man's moral condition; so that if a person would commence his immortal career as a saint, he must have lived a saintly life while on earth.

All souls ultimately will be saved, because all souls finally will be obedient to Christ. Universal salvation rests, therefore, upon the basis of universal obedience.

Any representation of Universalism which underrates the enormity of sin, and the necessity of repentance as a condition of salvation in Christ, is a misconception of the theology which we teach. We believe not only in present punishment for sin, but in future punishment as well; and we urge men everywhere and always to turn unto the Lord, and find in his grace the strength and comfort they need.—Rev. Dr. Ryder.

Letter from North Carolina.

A NEW PREACHER.

We, the First Universalist Church in Haywood county, N. C., gave Bro. Plott license to preach the Gospel, at our last annual meeting, which was the 2d Sunday last September, and Saturday before. Bro. P. was the first to defend our faith in this section of country. I got acquainted with him about twenty five years ago; and to my personal knowledge, he has been an unwavering, persevering Universalist ever since. He is a deep theologian, is well versed in the Scripture, and is an able defender of our faith. Bro. Plott is getting in years, and his general health is bad; but I pray God he may live long, and be able to do much good for the church.

Myself and Bro. P. are holding regular monthly meetings for our church in this valley, and will preach elsewhere when called on, if in our power to go. But, says an objector, "Why preach Universalism if it be true?" Answer: because *it is the truth*; — the best reason why any doctrine should be preached.

In return, I ask, Why preach endless misery if it be not true? Which it is not, if Universalism be true. No person will be so foolish as to say there is any reason why an *untruth* should be preached.

Universalism is the only system of faith that can ever reconcile the world to God. Therefore, we should pray for all men; we should believe that Jesus is the Christ, the Son of God, and the Savior of the world. And we should preach it, that others may be made to rejoice with joy unspeakable and full of glory!

Yours truly, J. A. Inman.

"Too Good to be True."

"It is too good to be true." How can anything be too good, or infinite goodness to accomplish? Is it possible that there is a greater good than infinite goodness—a good that can be conceived or desired by men that is too great, too desirable, and too good, for God to perform? If this is so, then there certainly is a greater good than God, which is a manifest contradiction.

The fact that Universalism embraces in its results the greatest good that the human mind can conceive, or the human heart desire, ought to be regarded as one of the most convincing proofs of its truth. And instead of saying that is too good to be true, men ought to say, that it is too good not to be true. For Dr. Adam Clarke testifies that "No man can believe too much good of God." (See his Notes on James i.5.) How then is it possible, for a man to believe in a result which is too good for God to plan, will, purpose, promise, and fulfil?

A majority of those who object to Universalism on the ground that it is too good to be true, still believe that God desires its truth, and has absolutely sent his Son to make it possible, by dying for all, and inviting all to come to him and be saved. Now if the salvation of all is too good to be true, why does God desire its truth? Why has he undertaken to make it true, by sending his son to die for the world, and establishing the Gospel dispensation? And how will you reconcile the failure of God's desire for the salvation of all mankind, with the positive declaration of God's Word, that "What his soul desireth, even that he doeth?" (Job xxiii. 13.)

Rev. Mathew Henry, says upon this text, that "nothing can stand in God's way, or put him upon new counsels. Men desire many things which either they may not do, or can not do, or dare not do; but God has an incontestable sovereignty: his will is so perfectly pure and right, that it is highly fit he should pursue all its determinations; and he has an unresistable power; none can stay his hand. What even the Lord pleased, that did he, (P. cxxxv.6,) and always will, for it is always best.

We, therefore, say, that Universal Salvation is both a desirable truth, and a reliable truth; and the ultimate fact that it is good (and our opponents admit that it is good, by saying that it is too good to be true,) furnishes the most conclusive proof that it is of God; for—

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James i. 17.)

And while Universalism is too good not to be true,—Orthodox theology, theology, are too bad not to be true—for God is a being of infinite goodness, and he must eventually reform in his works.

☞ Bros. [illegible] will probably attend Dry Arm meeting at Camp Hill, on 4th Sunday in March.

ERSALIST HERALD

FOR 1870.

year. — $2 a year.

A NEW VOLUME

WILL BEGIN

March 15th.

C. BURRUSS is still Editor.

will be our aim to make the Herald interesting this year than ever. To end, we shall communicate our best ughts, matured by Editorial Experience bout twenty years.

Our Best Southern Writers

adorn the pages of the Herald; and th their aid, the paper will be second ne as to the quality of its contents.

The Herald

long battled for Universalism in this uth; and its persistent course in the th of duty is well understood by its aders.

We appeal to the friends of a Liberal ess in the South, to make a

LITTLE EXTRA EFFORT

n our behalf. We are daily thankful for t aid extended to us.

☞ Subscribers respectfully solicited. oney can be sent by Mail at our risk.

Address: John C. Burruss, Nofausiga, Ala.

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Letter from North Carolina.

A NEW PREACHER.

We, the First Universalist Church in Haywood county, N. C., gave Bro. Plott license to preach the Gospel, at our last annual meeting, which was the 2d Sunday last September, and Saturday before. Bro. P. was the first to defend our faith in this section of country. I got acquainted with him about twenty five years ago; and to my personal knowedge, he has been an unwavering, persevering Universalist ever since. He is a deep theologian, is well versed in the Scripture, and is an able defender of our faith. Bro. Plott is getting in years, and his general health is bad; but I pray God he may live long, and be able to do much good for the church.

Myself and Bro. P. are holding regular monthly meetings for our church in this valley, and will preach elsewhere when called on, if in our power to go. But, says an objector, "Why preach Universalism if it be true?" Answer: because *it is the truth;*—the best reason why any doctrine should be preached.

In return, I ask, Why preach endless misery if it be not true? Which it is not, if Universalism be true. No person will be so foolish as to say there is any reason why an *untruth* should be preached.

Universalism is the only system of faith that can ever reconcile the world to God. Therefore, we should pray for all men; we should believe that Jesus is the Christ, the Son of God, and the Savior of the world. And we should preach it, that others may be made to REJOICE with joy unspeakable and full of glory!

Yours truly, J. A. INMAN.

"Too Good to be True."

"It is too good to be true."

How can anything be too good, for infinite goodness to accomplish? Is it possible that there is a greater good than infinite goodness—a good that can be conceived or desired by men that is too great, too desirable, and too good, for God to perform? If this is so, then there certainly is a greater good than God, which is a manifest contradiction.

The fact that Universalism embraces in its results the greatest good that the human mind can conceive, or the human heart desire, ought to be regarded as one of the most convincing proofs of its truth. And instead of saying that is too good to be true, men ought to say, that it is too good not to be true. For Dr. Adam Clarke testifies that "No man can believe too much good of God." (See his Notes on James i.6.) How then is it possible, for a man to believe in a result which is too good for God to plan, will, purpose, promise, and fulfil?

A majority of those who object to Universalism on the ground that it is too good to be true, still believe that God desires its truth, and has absolutely sent his Son to make it possible, by dying for all, and inviting all to come to him and be saved. Now if the salvation of all is too good to be true, why does God desire its truth? Why has he undertaken to make it true, by sending his son to die for the world, and establishing the Gospel dispensation? And how will you reconcile the failure of God's desire for the salvation of all mankind, with the positive declaration of God's Word, that "What his soul desireth, even that he doeth?" (Job xxiii. 13.)

Rev. Mathew Henry, says upon this text, that "nothing can stand in God's way, or put him upon new counsels. Men desire many things which either they may not do, or can not do, or dare not do; but God has an incontestable sovereignty: his will is so perfectly pure and right, that it is highly fit he should pursue all the determinations; and he has an unresistable power; none can stay his hand. What even the Lord pleased, that did he, (P. cxxxv. 6.) and always will, for it is always best.

We, therefore, say, that Universal Salvation is both a desirable truth, and a reliable truth; and the very fact that it is good (and our opponents admit that it is good, by saying that it is too good to be true,) furnishes the most conclusive proof that it is of God; for—

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17.)

And while Universalism is too good not to be true,—expounding modern theology, are too hot hot to hold them—for God is a being of infinite goodness, and he must eventually reform his works.

☞ Bros. [illegible] will probably attend Bro. Inman's meeting at Camp Hill, on the 4th Sunday in March.

UNIVERSALIST HERALD FOR 1870.

$2 a year. —— $2 a year.

A NEW VOLUME

WILL BEGIN

March 15th.

JOHN C. BURRUSS is still Editor.

It will be our aim to make the HERALD more interesting this year than ever. To this end, we shall concentrate our best energies, matured by Editorial Experience of about *twenty years.*

Our Best Southern Writers

will adorn the pages of the HERALD; and with their aid, the paper will be second to none as to the quality of its contents.

The Herald

has long battled for Universalism in the South; and its persistent course in the path of duty is well understood by its readers.

We appeal to the friends of a Liberal Press in the South, to make a

LITTLE EXTRA EFFORT

in our behalf. We are daly thankful for all aid extended to us.

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Useful Publications.

Peter's Musical Monthly, N. Y., $3 per annum.

Reporter, Lagrango Ga., $3. Jones & Willinghaw.

The Nursery, Boston, $1. Jas. L. Shorey, publisher.

The Herald of Health, N. Y., $2. Wood & Holbrook.

Peterson's Magazine, Philadelphia, $2. C. J. Peterson.

The Little Corporal, Chicago, Ill., $1.50. A. L. Sewell.

Educational Gazette, Philadelphia, $1. C. H. Turner & Co.

The Phrenological Journal, N. Y., $3. S. R. Wells, editor.

The Laws of Life, Dansville, N. Y. $1. Dr. J. C. Jackson, editor.

Mobile Register, $3. W. D. Mann. This is a paper of twelve pages.

Plymouth Pulpit, N. Y., $3. The pamphlet form of Beecher's sermons. J. B. Ford.

The Old Guard, N. Y., $3. Van Everie & Horton. Thomas Dunn English is editor.

The Ladies Repository, Boston, $2. Address: "Universalist Publishing House, 37 Cornhill."

The Sunday School Helper, Chicago, $1.50. S. A. Briggs, editor. This is indeed a *helper* much needed.

"Onward." A fine literary magazine, edited by Capt. Mayne Ried, at $2 a year. It is a first-class publication Address: Onward Publishing Co., N. Y.

The Gtiding Star, N. Y., 75 cents a year, or in clubs of ten or more, 50 cents. The best Sunday School paper in the whole country. Conducted about "unto perfection." Mrs. C. A. Soule, 119 Nassau street.

The European Mail, London, Eng., 13 shillings. It contains a full and complete summary of home and foreign news. To the business man it is invaluable. Subscriptions received at the *Herald* office. Call and see specimen copy.

Nachrichten aus Deutchland und der Schweiz—(*News from Germany and Switzerland,*) is the title of a German paper in N. York, which has entered upon its 2nd Vol. We receive it at our sanctum, and will exhibit it to any who may desire. Our German friends will find much in it to interest them. Address: C. Pfirshing, N. Y.

New Book on Building, by Hinkle & Co., Cincinnati. This work contains all the latest and most approved styles of architecture, beautifully illustrated with engravings. All the latest styles of ornamental work in the way of architecture are also illustrated in this work. To the architect, it is indispensable; and in fact it will give just the kind of instruction needed, to any one who desires to have economy and taste combined, in building. We advise all who contemplate building houses of a fine style, to procure this work,

RELIGIOUS INTELLIGENCE.

We hear of the death of Rev. Joshua Hicks of Pilot Grove, Iowa.

Rev. Willard Spalding, of Mass., has just received a call to Cincimati, Ohio, at a salary of $4,000.

Our Society in Prairieville, Mich., was organized two years ago by Rev. J. Merrifield with twenty-three members.

Br. M. G. Mitchell writes that at a meeting at Oakland. Ind, Dec. 20th, eleven members were received into our church.

Rev. J. Hughes and T. H. Tabor are holding meetings at different points in Illinois, and distributing Universalist tracts.

There was a two days' meeting in Kirksville, Mo., on the 5th and 6th of February, Saturday and Sunday. Prof. Ferris was ordained.

Rev. Messrs. Hartzell, Bolles, Dutton and Goodencugh held a Centenary meeting in Perry, N. Y., week before last, and raised $1,000 toward the Centenary Fund.

Rev. M. B. Carpenter, of Lansing, Mich., writes the *Covenant* in regard to his State: "It resolved that Michigan shall raise as its Centenary Offering the sum of $75,000, and ministers are urgently solicited to buckle on the armor and aid in accomplishing this result."

At the first regular communion day under the new pastorate at Columbus, O., thirteen adult persons united with the church, and six were baptized, seventy-five remained for communion. Bro. Rexford writes: "We are having good times, and the people say, 'it seems like a revival.'" A dozen more will join at our next communion."

Rev. T. Abbott recently held a discussion in Christian County, Ky., with Rev. T. C. Frogge, of the Methodist Church, which we are informed gave great satisfaction to our friends. There was a large attendance, and the influence of the debate is widely felt in that region. Bro Abbott is an acute debater, and makes some strong arguments for our faith in his discussions.

Receipts.

For Cash received for this paper since our last issue.

		Paid $ to Vol	No
C W Coker	Ga.	2	5 1
Dr P H Brassell	"	2	4 12
Robt H Brooks	"	2	
for A H Watson	"		4 4
Z P Worthy	"	2	
for W O Robinson	"		4 23
H W Cockrill	"	1	
for porous plasters.			
Hon John Durdin	"	5	6 1
John D Palmour	"	2	7 1
Jas Barker	"	2	3 15
Edm'd Mahoney	Ark.	2	4 1
T D Hardy	"	2	5 12
T B Parker	"	2	4 22
B R Nix	Ala.	1	4 10
E B Arms	"	2	
for J McClure	"		4 11
A C Jordan	"	2	4 18
J W Pou	"	10	
for self	"		5 8
J N Golson	"		5 5
W W Stondemire	"		4 24
Enoch Godfrey	"	2	4 24
S H McCrary	La.	3.10	5 1
and key to Universalism.			
S B Miller	"	2.60	4 23
Chapol Hughes	Miss.	2	5 1
John Gaskins	S. C.	4	7 1
gives for typo.			
H P Blakely	"	1	3 23
Mrs M Norton	N. C.	2	4 5
John Ross	Va.	6	
for R Henderson	"		4 24
Benj Hederick	"		4 24
and self	"		4 10

APPOINTMENTS.

EDITOR'S APPOINTMENTS.

March 16, Wednesday night, near Shady Grove, Russell Co., as Brother Huntley may appoint.

" 17. Thursday morning at 11 o'clock, at Berlin, as Bro. Howard may appoint.

" 18. Friday night at Brooks' Mills, Meriwether Co. Ga.

" 19 Saturday night at Alford Chapel, Meriwether Co. Ga.

" 20 Sunday morning and night, at the same place.

BRO. KENDRICK'S APPOINT'S.

Bro. James C. Kendrick will preach at Wade's Academy, Webster Co. on the 4th Sunday of every month.

BRO. STRAIN'S APPOINT'S.

Bro. B. F. Strain, will preach as follows:

Second Sunday in every month, in the Universalist church in Cherokee co.

Third Sunday in every month, in the Universalist Church, in Coweta Co. Ga.

BRO. ANDREWS' APPOINT'S.

Bro. Andrews appoints to preach at Troy, Ala. on the 3rd Sabbath of March, and the Saturday evening before.

At Camp Hill, Ala. on the 4th Sunday of March, and Saturday before.

Monday night, at Notasulga.

BRO. J. A. RYNE'S APPOINTMENTS.

First Sunday in March, morning and night, at Plains of Dura.

March 7th, Monday night, at Cuthbert, Randolph Co.

8 and 9 Wednesday and Thursday nights, at Abbeville, Henry Co. Ala. as Bro. Kirkland may appoint.

Second Sunday in March, morning and night, at Rocky Head, Dale Co.

14 and 15, Monday and Tuesday nights, at Newton, Dale co.

16th, Wednesday night, at Haw Ridge, Coffee Co. Ala. as Mr. Jolly may appoint.

17th, Thursday morning, at 11 o'clock, at Clintonville, Coffee Co.

17 and 18, at night, in Elba.

19th, Saturday, at J. H. Neal's, Covington Co., at 11 o'clock, A. M.

20th, Third Sunday in March, at Judge Wm. Harper's, Covington Co.

23 and 24, Wednesday and Thursday, at Lewis' Station Conecuh Co. Ala. at 11 o'clock, A. M.

27th, Fourth Sunday in March, morning and night, at Garland.

29th, Tuesday night, at Butler Springs, Butler co.

30. Wednesday night, in Masonic Hall, at Bragg's Store, Lowdnes co.

31st, Thursday, at 11 o'clock A. M. in Disciple Church, near Bragg's Store.

First Sunday in April, morning and night, at Autaugaville.

April 5th, Tuesday night, at John W. Mitchell's, near Mt. Meigs, Montgomery co.

6th and 7th, Wednesday and Thursday, at night, at Notasulga.

Second Sunday in April and Saturday before, at Camp Hill.

On the night of the Second Sunday in the school-house near Andrew McCord's.

11th, Monday night, at the house of Stanmore Holston, Chambers co.



Blandy's Portable Steam Engines & Saw Mills.

Unequaled for ACCURACY, SPEED, and DURABILITY. Will saw from 6,000 to 15,000 feet per day. All machines fully warranted. Over 1,900 now in use in the United States, British Provinces, and South America. For Prices and Descriptions, address

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WATERS' NEW SCALE PIANOS

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Testimonials.

The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory Mt. Carroll, Ill.

HORACE WATERS, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several af Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Pianos ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years,) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianist, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger indorsement we could not give.—Home Journal.

aug 15-*tf*

SEWING-MACHINE.

TALLAPOOSA Co., ALABAMA,

We, the undersigned, having purchased of Rev. B. CONINE, his "Common Sense" Sewing Machine, and having tested it fully, confidently recommend it to the public. We would not be without one for twice its cost.

Mrs. J. R. SLAUGHTER,
" *JEFF. HOLLEY,*
" *WADE HERRING,*
" *D. H. SLATON,*
" *N. E. SLAUGHTER,*
" *SARAH A. HEARD.*

☞ The above machine, or the NATIONAL SEWING-MACHINE can be had of Rev. B. Conine, Camp Hill, Ala., or of Mrs. Sarah King, Notasulga. tf.

St. Anthony Falls Democrat.

Published at St. Anthony, Minn., head of navigation on the Mississippi. This paper labors earnestly to promote justice, and secure harmony and good feeling in all sections of the country.

The proprietor of this paper will give building lots to Southerners who will build thereon, adjacent to our State University. He does this from a feeling that the South has been wronged. He is an old gentleman, wealthy, and a life-long Democrat.

This paper will be sent in clubs of five or more

One Year, for $1.00,
Six Months, " .50.

As a FAMILY PAPER, the *Democrat* is not excelled. Its tone is high; literature, pure.

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WHO HAVE UNIFORMLY BEEN AWARDED
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AT INDUSTRIAL EXHIBITIONS IN THIS COUNTRY.

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The recent improvements in these organs have so increased their usefulness and popularity that they are unquestionably the most desirable instruments obtainable for family use, as well as Churches, Schools, &c., while the prices at which they can be afforded (50 to 1000 dollars each) adapt them to the means and requirements of all classes.—They are equally adapted to secular and sacred music; are elegant as furniture; occupy little space; are not liable to get out of order, (not requiring tuning once where a pianoforte is tuned twenty times) —are very durable, and easy to learn to play upon.

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A circular containing this testimony in full will be sent to any one desiring it; also a descriptive circular containing full particulars respecting these instruments, with correct drawings of the different styles and the lowest prices, which are fixed and invariable. Address:

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Most Instructive for the Teacher,
Most Appropriate for the Child,
Most Useful for the Minister,
Most Interesting for the Farmer;
Most Elegant for the Parlor,
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Ministers, Teachers, Students, Farmers, Young Men and Women—those who would meet with the most profitable of all improvements—are invited to correspond with us with a view to an agency. Not a few such are now averaging from $5000 to $7000 annual profit in its sale. There is a great want for the book, and a rich field offered; while it will elevate the spiritual condition by constant contact with and conversations upon its beautiful and eternal truths.

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FOR 1870.

The first edition of one hundred and twenty thousand copies of *Vick's Illustrated Catalogue of Seeds and Floral Guide* is published and sent out. It is elegantly printed on fine tinted paper, with about 200 fine wood Engravings of Flowers and Vegetables, and a beautiful COLORED PLATE—consisting of seven varieties of Phlox Drummondii, making a

FINE

BOUQUET OF PHLOXES.

It is the most beautiful, as well as the most instructive Floral Guide published, giving plain and thorough directions for the *Culture of Flowers and Vegetables.*

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Is published for the benefit of my customers, to whom it is sent free without application, but will be forwarded to all who apply by mail, for THE CENTS, which is not half the cost. Address:

James Vick,
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Universalist Herald—Devoted to Religion, and Interesting Miscellany.

Poetry.

LINES

On the Death of "Little Dump,"

Twin child of Bro. and Sister Burruss.

BY REV. J. EDWIN CHURCHILL.

Thou art gone to the Shadowland,
To dwell with angels bright—
To join a loving kindred band,
Far from our mortal sight.

Farewell, sweet cherub, child of love,
We miss thy Angel-face!
Wilt look from out thy Heaven above,
With thy seraphic grace?—
On thy kindred dear
Who dwell below, and mourn thee here.

We miss thee now at morn, at eve,—
Our hearts are sore and lone!
Oh, may we not have cause to grieve
For another loved one flown:
Thy twin-born here,
Thy lovely mate, treasure so dear!

Though other loves divide our mind,
And others need our care,
In Heaven thy HOME, oh may we find
The answer to our prayer:
"That we may meet
On that blest shore, each other greet."

So may we watch and work and pray,
And Time will speed us fast,
And hasten on that wished-for day,
When Earth's 'old things are past,'
To meet thee there,
Beyond Death's door, all free from care.

For God has promised every child,
Of his family below,
To make his chastenings pure and mild,
That we his LOVE may know;
That we may bow
To his decrees in Heaven as now.

Thomas Carlyle on a Future State.

The following letter (says a correspondent of a Glasgow paper) was received many years ago from Thomas Carlyle, in reply to an inquiry put before him by a young lady, who had given her mind much to the moral problems involved in the question of a future state. The letter has never been published:—

"THE GRANGE, Alresford, }
Sept. 27, 1848. }

"MY DEAR MADAM:—The question that perplexes you is one that no man can answer. You may console yourself by reflecting that it is by its nature *insoluble* to human creatures—that what human creatures mainly have to do with such a question is to get it well put to rest, suppressed if not answered, that so their life and its duties may be attended to without impediment from it. Such questions as this in our earthly existence are many. 'There are two things,' says the German philosopher, 'that strike me dumb—the starry firmament (*palpably* infinite,) and the sense of right and wrong in man.' Whoever follows out that 'dumb' thought will come upon the origin of our conceptions of Heaven and Hell—of an infinitude of merited happiness, and an infinitude of merited woe—and have much to reflect upon under an aspect considerably changed. Consequences good and evil, blessed and accursed, it is very clear, do follow from all our actions here below, and prolong, and propagate, and spread themselves into the infinite, or beyond our calculation and conception; but whether the notion of *reward* and *penalty* be not, on the whole, rather a *human* one, transferred to that immense divine fact, has been doubtful to many. Add this consideration, which the best philosophy teaches us, 'that the very *consequences* (not to speak of the *penalties* at all) of *evil* actions die away, and become abolished long before eternity ends;' and it is only the consequences of *good* actions that are *eternal*—for these are in harmony with the laws of this universe, and add themselves to it, and co-operate with it forever; while all that is in *disharmony* with it fall dead,—as perhaps you have heard in the sound of a Scottish psalm amid the mountains; the true notes alone *support* one another, and the psalm which was discordant enough near at hand, is a perfect melody when heard form afar. On the whole, I must account it but a morbid, weak imagination that shudders over this wondrous divine universe as a place of despair to any creature; and, contrariwise, a most degraded human sense, sunk down to the region of the brutal (however common it may be,) that in any case remains blind to the *infinite* difference there ever is between right and wrong for a human creature—or God's law and the devil's law.

Yours very truly, T. CARLYLE.

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.

Woman's charm, as a general thing, is in proportion as they are good. A plain face with a heart behind it is worth a world of heartless beauty. Men who have tried both uniformly agree to this.

The Value of a Good Wife.

He that hath found a virtuous wife, hath a greater treasure than costly pearls.

Such a treasure had the celebrated teacher Rabbi Meir found. He sat during the whole of one Sabbath day in the public school, and instructed the people. During his absence from his house his two sons died; both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. Towards evening Rabbi Meir came home.

"Where are my beloved sons," he asked, "that I may give them my blessing?"

"They are gone to school," was the answer.

"I repeatedly looked round the school," he replied, "and I did not see hem there."

She reached him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked,

"Where are my sons, that they may drink of the cup of blessing?"

"They will not be far off," she said and placed food before him, that he might eat.

He was in a gladsome and genial mood, and when he had said grace after the meal, she thus addressed him:—

"Rabbi, with thy permission, I would fain propose to thee one question."

"Ask it, then, my love," he replied

"A few days ago a person entrusted some jewels to my custody, and now he demands them again?"

"This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What! wouldst though hesitate or be reluctant to restore to every one his own?"

"No," she replied; "but yet I thought it best not to restore them without acquainting thee therewith."

She then led him to their chamber, and, stepping to the bed, took the white covering from their bodies.

"Ah, my sons, my sons!" loudly lamented the father. "My sons, the light of mine eyes, and the light of my understanding! I was your father, but ye were my teachers in the LAW!"

The mother turned away, and wept bitterly. At length she took her husband by the hand, and said,

"Rabbi, didst thou not teach me that we must not be reluctant to restore that which was entrusted to our keeping? See, the Lord gave, the Lord hath taken away: blessed be the name of the Lord!"

"Blessed be the name of the Lord!" echoed Rabbi Meir; "and blessed be his name for thy sake, too! for well is it written, 'He that hath found a virtuous woman, hath a greater treasure than costly pearls. She openeth her mouth with wisdom, and on her tongue is the instruction of kindness."
—*The Talmud.*

Mark Twain's Hotel.

Having lately opened a hashery, I send you these, my rules and regulations:

None but the brave deserve the fare.

Persons owing bills for board will be bored for bills.

Boarders who do not wish to pay in advance, are requested to advance and pay.

Boarders are expected to wait on the colored cook—for meals.

Sheets will be rigidly changed once in six months, or more if necessary.

Boarders are requested to pull off their boots before retiring, if they can conveniently do so.

Beds with or without bugs.

Beds with or without boards.

Drams will be charged for by the dozen.

Nightmares hired out at reasonable rates.

Witty and Humorous.

Always on a Strike—stone cutters.

The women question—"Is that black hair all your own?"

A new milk cow is stepmother to every man's baby.

A Western girl likes to make bread, because it cleans her hands so beautifully.

'Tis education forms the common mind;
With birch rod it is whips in behind.

A handsome girl at Utica, N. Y., went crazy, the other day, because her pa wouldn't let her marry a man six feet high and red headed.

What the old mountaineer says of the grizzly: "It is a fine thing to hunt the grizzly; but when he gets to hunting you, it's different."

Punch's—"he smole a ghastly smile," and "many a wink he wunk," has been imitated by a minstrel wit, who said: "You sneezed a snooze, and said I snooze it"

"Tommy, my dear, what are you going to do with that club?" "I am going to send it to the editor of our paper." "Why, what for?" "Cause he says if anybody'll send him a club he'll send 'em the paper free."

A widow argues that Life insurance is the duty of all men. Her husband was insured for $2,000, which will set her second husband up in a first class grocery.

'Who struck Billy Patterson?'—This old query has been definitely answered. Margaret Stuart, of Philadelphia, has struck William Patterson for $15,000; cause, *breeches* promised.

Some rash fellow says that the giving of the ballot to women would not amount to much; for none of them would admit that they were old enough to vote until they were too old to take interest in politics.

A subscriber writes to an editor in the West: 'I don't want your paper any longer.' To which the editor replied, 'I wouldn't make it any longer if you did; its present length suits me very well.

A newspaper contains an account of the production of a new play, and says the audience 'sat spell-bound.' There were only four persons present. One was deaf, and the other three were asleep.'

A married lady lately consulted her lawyer on the following questions, namely, "As I wedded Mr. Smith for his wealth, and that wealth is now spent, am I not, to all intents and purposes, a widow, and at liberty to marry again?"

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 *egularly every year.*

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.

Newspaper Decisions.

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.

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, an 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.

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.

Photographs By Mail.

The subscriber has on hand, a few beautifully executed photographs of the editor of the *Universalist Herald*, which he will send any where by mail for fifty cents. The many friends of Rev. J. C. Burruss, will we doubt not, desire to supply themselves with one of these life-like pictures.

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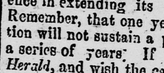

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Wm. M. Robinson, at his old stand in Notasulga, is still prepared to make and repair all kinds of vehicles, from a wheelbarrow, up to a most finished phaeton; and at prices to suit the times. Trimming, painting varnishing &c. done in the neatest style of the art. Thankful for the liberal patronage heretofore extended to him, he solicits a continuance of the same.
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IMPROVED with Rowell's Patent Double Cog-Wheels, and the Patent Step, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

We like our machine much; could not be persuaded to do without it, and with the aid of Doty we feel that we are masters of the position.—Rev. L. SCOTT.

It is worth one dollar a week in any family.—*N. Y. Tribune.*

In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention.—Rev. T. L. CUYLER.

Every week has given it a stronger hold upon the affections of the inmates of the laundry.—*N. Y. Observer.*

I heartily commend it to the economists of time, money and contentment.—Rev. Dr. BELLOWS.

Friend Doty: Your last improvement of your Washing Machine is a complete success. I assure you 'our machine,' after a year's use, is thought more of today than ever, and would not be parted with under any circumstances.—SOLON ROBINSON.

Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly accomplishes a great amount of work with less labor, and does not wear the clothes near so much as the old fashioned wash-board. By using it one laundress is dispensed with.—WM. M. F. ROUND, *Superintendent of the Infant Department of St. Catherine's Nursery N. Y. City.*

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Sending the retail price Washer *fifteen dollars*, Extra Wringer *ten dollars*, and we will forward either or both machines free of freight, to places where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

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D. B. CLAYTON.
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Wm. G. Webb, Editor and proprietor. tf.

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88 West Forth St. CINCINNATI, O.
nov1.

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.

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This wonderful vegetable restorative is the sheet-anchor of the feeble and debilitated. As a tonic and cordial for the aged and languid it has no equal among stomachics. As a remedy for the nervous weakness to which women are especially subject, it is superseding every other stimulant. In all climates, tropical, temperate or frigid, it acts as a specific in every species of disorder which undermines the bodily strength and breaks down the animal spirits.

Wherever it is introduced it becomes a standard article—a medicinal staple. It is to-day the best and purest tonic, and the most popular medicine in the civilized world—be sure and get the genuine. Sold by all Druggists, Grocers and Country Stores.

Clayton & Sledge Debate,

This debate was held in Miss., between Rev. D. B. Clayton, Universalist, and Rev. J. J. Sledge, Baptist. Universalism as usual, shows its invincible strength. Sent anywhere by mail, for $1. Address: D. B. Clayton, Columbia, S. C.

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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.

UNIVERSALIST HERALD:

PUBLISHED AT

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John C. Burruss, Editor & Proprietor.

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Universalist Herald.

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

VOL. XVIII. { NEW SERIES, VOL. VII. } NOTASULGA, ALA., APRIL 15, 1873. { NEW SERIES NO. 1. } NO. 14.

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r

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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.

W. W. SHARPE & Co., Publishers' Agents, Tribune Buildings, New York, are authorized to contract for advertisements in our paper.

☞ When a subscriber removes, he should notify the editor of the same, and not allow the paper to be sent where it is not received.

☞ WE ASK OUR FRIENDS to send us the names of men and women to whom they think it would be worth while to send our specimen copies.

☞ The HERALD is sent until an explicit order to discontinue is received, unless we are satisfied a subscriber is worthless

Religious.

Those of our citizens who are anxious for salvation without going through the regular orthodox routine to arrive at that delectable result, had an opportunity on Sunday last, to hear a regular universal sermon at George's Chapel, by the Rev. Mr. Strain, of Senoia. Our reporter did not get in in time to hear the text, and therefore don't know whether it was from the Bible, the Koran, or the Patent office reports. The speaker was very fluent, quite argumentative, and interesting. The theory of the discourse seemed to be that it would be a great injustice in the Almighty to create myriads of people, and then send nine-tenths of them to hell. Reporter said amen to this. Then he quoted from the Scriptures that Christ died to save *all*. But as the theory is that Christ was nobody but a good man, our reporter could not see His power to save.

THE AUDIENCE.

was of good size and respectability, but on the outskirts were seen several "hard cases," who evidently stood in need of *immediate* salvation before the warm weather sets in.—We trust Mr. Strain will strain himself in this direction, and if he can succeed in satisfying our community of the correctness of his theology, we shall be the happiest people on earth.

BRO. B.: I clip the above from the Griffin *Star*, of the 25th of Feb., and as there is a glaring misrepresentation of Universalism contained in it, I thought proper to review it, and accordingly sent my manuscript to the editor, with a request that he would publish it, but it did not appear,—the editor excusing himself by saying, that a part of the manuscript was lost; a mere pretext for not publishing it, which I believed at the time, and of which I became fully convinced on sending him a copy of the manuscript, when he still failed to insert it, thus doubly making manifest his pitiful moral cowardice, by first refusing to publish my review, and secondly, by withholding the true reason, and giving a false one, for not doing so.

The above slip coming from the source it did, would be unworthy of any notice from me, did it not contain so glaring a misrepresentation and provided all the readers of the Griffin *Star* were acquainted with the religious character of its editor. My opinion is, that he cares *nothing about the opinions of any denomination of Christians*, further than to cater to the popular side, in order to advance his own interest. It was not the loss of the manuscript, but the mean, contemptible moral cowardice of the editor, that kept my article out of his paper. Such poor fawning, truckling, catering to popular opinion, is beneath the dignity of any free man, and belongs only to *slaves*. This catering, by leading men to the opinions of the majority for the sake of popularity, is ruinous, both politically and religiously. Had the early christians been of this class, to-day christianity would be unknown. Had Martin Luther been of this class, to-day, free America, this land of religious liberty, might have been ruled by Roman Catholics, But to the rejected article.

"RELIGIOUS."

MR. EDITOR: Under the above head in your local column of the *Star* of the 25th inst., I find a brief notice of a discourse I delivered last Sabbath at George's Hall. With your permission I wish, briefly, to review said notice.

1st. "Those of our citizens who are anxious for salvation without going through the regular orthodox routine, to arrive at that delectable result," &c. Permit me to ask Mr. editor, what is "the regular orthodox routine," or have they more than one? I understand one,—something like the following: The sinner is told that punishment for sin is postponed till after death, and if he will only repent any time previous to death, even on his death-bed, with his dying breath, he will escape it altogether. Hence, with the idea that there is pleasure in sin, he engages in various kinds of wickedness, and folly, and finally winds up his career, by staining his hands in the lifeblood of his fellow-man. He is arrested, brought to trial, found guilty by an "orthodox" jury, is sentenced to death by an "orthodox" judge, remanded to prison where he is waited upon by an "orthodox" minister, "as called," soon professes "orthodox" faith, that it is justice in God to damn him to all eternity, then he has "orthodox" repentance; and in this way, takes the benefit of a kind of "orthodox" Spiritual Bankrupt law, and at last, cheats justice out of her rights, and from the gallows is wafted on angels' wings to heaven, whence he may look down over the battlements of hell, shouting amen! hallelujah! to the damnation of his victim! This is an "orthodox routine" through which I hope the good people of Griffin do not desire to go, in order to arrive at that "delectable result." Yet that that is one of the "regular orthodox routines," none will deny.

Pity your reporter did not arrive in time to hear the text, but perhaps it is as well, as the probability is, he would not have known from what book it was read, had he been there.

2d. "But as the theory is that Christ was nobody but a good man," &c. Whose theory? your reporter does not say, and I am sure the speaker presented no such theory.—"Could not see his power to save," &c. Doubtless there are many things your reporter lacks the ability to see. How unfortunate to be blind, and more especially when one is blended by prejudice. But your reporter was not in time to hear the text.—Perhaps he tarried at some wayside house, and his want of ability to see, might have been caused by "strain"-ing his eyes, trying to look through the bottom of a wine glass

"On the outskirts were seen several 'hard cases,'" &c. Quite likely; I saw *one* taking notes.

B. F. STRAIN.

Senoia, Ga.

Rev. W. C. Brooks does not leave Kansas. He is to preach at Junction City, to which place he will remove in the Spring. This will be good news to our Kansas Universalists.

Untaught Terms, or Humanisms.

As proof in point, of the futility and nothingness of all pretended "reasoning" against the Hallowed Scripture Teaching of Divine Universal Love, let the intelligent, fair, unbigoted, reverent reader of the Bible, consider what an array of untaught terms—of unscriptural words and phrases are adduced against Universalism. Not only the mere "humanism" of "impenitent dead," but also that of "total depravity," "endless woe," "endless hell," "God out of Christ is a consuming fire," &c., is utterly alien from the Scriptures—an entire stranger to the style and teaching of the Holy Spirit.—And then, the countless perversions of the Bible—the shocking distortions of Holy Scripture, employed in opposition to "The faith once delivered unto Saints;" these things, together with the spirit which characterizes the bitterness of anti-Universalism go far to prove (in a negative way) the excellency—ay, the Scriptural truth of Universalism!—What assumptions are made—what round assertions—what unproved allegations are adduced against the Bible teaching of "The Restitution of all things."

The adduction of the feeble—thousandth time refuted pretenses to argument against Universalism, is abundant evidence of the poverty of the cause that has to resort to such sophistries and subterfuges. Even those, who are not at all informed as to what Universalism *is*, prattle as flippantly about what bigotry suggests to them, as being the faith of Universalists, as if they were versed in all the outlines of the Biblical teaching concerning salvation! To such strangers to the Bible how applicable is this one direction of the several directions of the cetebruted Adam Clarke, in respect to profiting by the ministry of the Word: "Don't suppose that you know even all the outlines of the plan of salvation:—there is a height, length, breadth and depth in the things of God, of which you have, as yet, but a very inadequate conception." A wise caution to all who listen to the proclamation of the Divine Word. None of us can ever form too lofty conceptions of their finite justice, mercy, wisdom, and power of God—all in perfect harmony; so, instead of degrading the Holy Scriptures to any limited standard of presumptuous "limiting the Holy One of Israel," it would be more in keeping with humanity, that cardinal Scripture virtue,—to deduce from the instructions which imperfect, uninspired man can give concerning the length and breadth and depth and height of God's salvation, that even "the half hath not been told us" by the ministry of Reconciliation, of God's unspeakable love to the children of men!

Poor humanity "created subject to vanity," (or frailty) can never too highly estimate the blessed and blessing attributes of God! Universalism, with all its reverent speech can never too highly extol the mercy and goodness of God—attributes always at one with the divine attributes of power and wisdom! But the opposite of Universalism detracts from these hallowed attributes; and unscrupulous haters of Universalism sneer at Universalists, for depending too much upon the goodness of God! Can the irreverent scoffer tell us how we can rely too implicitly upon the mercy and justice of God—in perpetual harmony—upon the Word—the Promise—the Oath of God?

J. L. C. G.

The society at Augusta, Me., has for ten years been remarkably successful in festivals. It realized $478 the other evening.

Impossible to Renew them.

"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, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4–6.

We avail ourselves in part of the thoughts of a friend on this passage, published several years since.

We will seek the true meaning of the text, which may be discovered by the smallest capacity, unbiased by the prejudices of education. And it appears manifest that the text must mean either 1st. That God himself cannot possibly renew those "who were once enlightened," &c., to repentance; or 2d. That they themselves cannot repent, or 3d. That the apostle Paul, by his labors with them, could not possibly renew them to repentance.

1. With reference to the first position we think it evident, that Paul did not mean that the Almighty Ruler of the world could not possibly renew them to repentance. For the Scriptures teach that all things are possible with God. Moreover, his supreme power is undisputed thro'ghout the world. And all parts of nature show forth the infinity and omnipotence of Jehovah. We cannot think there will be controversy on this point; but that all will admit that God can do anything which does not involve in itself a necessary contradiction of impossibility.

2. That the apostates themselves cannot possibly repent.

If man becomes incapable of repentance, he will be no longer a moral agent; nor will he be under any obligation to do that which he cannot do; and we submit the serious question, whether it would not be more consistent with our views of the character of God, to suppose he would give the sinner a disposition to repent, rather than to give him an inability to repent? Further, it would seem, if the Divine Being became satisfied with the everlasting existence of sin, that all good beings should also be satisfied with it; and repentance being no longer the object of any good desire, would then cease to be a virtue.

3. There remains, therefore, but the last position which can be rationtionally supported, and which is, that Paul only meant, that it was impossible for him, by his preaching to apostate Christians, to renew them again to repentance. This pious and faithful apostle of Christianity was speaking of his labors and ministry, and those who might espouse his doctrine and feel the power and energy of Christ, repent and live in obedience to the divine precepts for a time, but fall away and thus crucify the Son of God afresh and put him to an open shame, by rejecting the cause they had espoused and loved. The apostle seems to think, that, as he had preached repentance unto them, and had once been instrumental in bringing them through repentance to the love and enjoyment of the gospel, and as they had once tasted the saving grace of God, and the pre-libations of a glorious immortality, if they should fall away, it would be impossible for him to add anything to what he had already said to them on the subject, or to bring them back to the faith and fellowship of the gospel. Hence, he opens the subject in these words, "therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith towards God." He then proceeds to give the words of our text as the reason why he would go on, and not lay again the foundation of repentance, because it was impossible (for him by preaching) to renew them, &c.

It was impossible for him, because he could add nothing to what they already knew on that subject; and now, after they had once been enlightened into the divine and glorious principles of our Savior's moral kingdom: after they had tasted the riches of a Father's love, and had sweetly anticipated the incorruptible joys of his glorious kingdom, if they would now turn to the beggarly elements of the world and renounce these heavenly hopes and joys for the paltry pleasures and evanescent follies of sin, he could have no hope to reclaim them. But we cannot suppose this apostle meant, that the Almighty Sovereign of the universe could not warm their hearts and bring them again to "look on him they pierced and mourn," for he has declared that "every tongue shall confess to God," and that "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Let this text, then, be understood in accordance with reason, with the Scriptures generally, and with its context; and it involves no absurdity, but clearly corresponds with the adorable character of our heavenly Father, and all his merciful designs; with all the vast and ardent desires of divine humanity. So that, notwithstanding this text, we may all have hope in God, and a triumphant faith in the final renovation of the moral universe, and the purity, glory, and immortality of the intelligent creation. Amen.

Is There a God?

How eloquently does Chateaubriand reply to this inquiry:

There is a God! The herb of the valley, the cedars of the mountains, bless Him; the insect sport in His beams; the elephant salutes Him; with the rising orb of day; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity; man alone has said, "There is no God!" Unite in thought at the same instant the most beautiful objects in nature; suppose that you see at once all the hours of the day and all the seasons of the year; a morning of autumn; a night bespangled with stars and a night covered with clouds, meadows enameled with flowers, and forests hoary with snow fields gilded by tints of autumn; then alone will you have a just conception of the universe.—While you are gazing upon the sun which is plunging under the vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable magic does that aged star, which is sinking fatigued and burning in the shade of evening, reappear at the same instant fresh and humid with the rosy dews of morning; at every instant of the day the glorious orb is at once rising, resplendent at noonday, and settling in the west; or rather our senses deceive us, and there is properly speaking, no east, west, or south, in the world. Everything reduces itself to a single point, from whence the king of day sends forth at once a triple light in one substance. The bright splendor is perhaps that which nature can present that is most beautiful; for while it gives us an idea of the perpetual magnificence and resistless power of God, it exhibits at the same time a shining mage of the glorious I Am!

Apart from all reference to a future state of existence, there is no better platform for this world, no better basis to do business upon, than that of the Ten Commandments.

What Women Like in Men.

What pleases women in man above all things is his devotion to her.—The failure of the handsome fellow to gain her affection is thus easily accounted for. He is sure to be a coxcomb, and so absorbed in the contemplation of his own personal attractions as to give little heed to those of the other sex. The ugly gallant is not diverted by any self-admiration from his devoirs to female beauty, and thus gives up his whole soul to its worship; and, whatever may be his shortcomings in other respects, he is forgiven, and receives the full reward of the faithful.

Women, too, are apt to take fondly to those men who are notable.—They are ambitious; and by associating themselves with those who are distinguished, they seem to share in their brilliancy of reputation. Leaders of the people, such as Mirabeau and Wilkes, are surrounded by just that kind of *eclat* which dazzles the eye of woman and lures her.

The secret of successful courtship is constant devotion, rather than brilliancy or strategy.

THE WORD OF RECONCILIATION, is the sublime and cheering doctrine, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." It is a doctrine full of meaning, full of comfort, to the soul that confides in God. For it is a glorious, majestic truth. And by the aid of this truth, the true believer discovers the transcendent work of Jesus Christ, as in peerless grandeur it rises up and spreads out before his enraptured vision. And, thus, led into a contemplation of the science of God's government, the spiritual reign of the Son of God, his mission into our world, and the grand destiny which awaits the human race, he rejoices with joy unspeakable and full of glory. For he sees by the eye of faith, all discordant feelings harmonized; all war and strife brought to a peaceful end, and love, universal, boundless, all-subduing, filling every heart. He sees the scattered tribes of Adam's race, gathered together in *one*, all sin demolished, all pain and woe ceased, every sigh forever hushed, every tear wiped dry, and bliss, uninterrupted and eternal, reigning throughout the universe of mind. Such is the doctrine of the gospel—such is the doctrine that God committed to the apostles—such is the doctrine we espouse as the 'life of the world,'—the only sentiment that can effectually renovate and reconcile to God. 'For it pleased the Father, that in in *his dear Son* should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; whether they be things in earth or things in Heaven.'

A TEMPERANCE SERMON.—Toper, do you know what you make by depositing your few dimes in the Losing's Bank? If not, here is the calculation made for you:

You deposit you money	and lose it.
your time,	and lose it.
your character,	and lose it.
your health of body,	and lose it.
your power of mind,	and lose it.
your independence,	and lose it.
your self-rispect,	and lose it.
your sense of right and wrong,	and lose it.
your self-control,	and lose it.
your wife's happiness,	and lose it.
your children's good,	and lose it.
your home comfort,	and lose it.
your country's honor,	and lose it.
your own peace,	and lose it.

Rev. W. C. Clark has been expelled from the New York Conference of the Methodist Church for carrying on a lottery.

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
D. R. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., April 15.

Key to Universalism.

BY C. F. R. SHEHANE.

We have only a few copies of this strong little work for sale. Sent by mail any where on receipt of 60 cts. Address John C. Burruss.

Rev. Daniel Brewer.

We regret to learn that this faithful brother is in feeble health, as is sister Brewer. We pray that the kind Father may restore them to health. Bro. B. writes us that he preaches as he has health, and is doubtless doing much good.

Louisiana State Fair.

We acknowledge the reception of a complimentary ticket to the seventh grand State Fair of La., to be held at New Orleans, commencing Wednesday, April 23d 1873 and continuing seven days. We learn that great preparations are making, and the Fair no doubt will be a grand success.

"I Didn't Get all my Papers."

So say some of our subscribers, when we want them to pay up. Suppose they did not get all their papers, it is not our fault. We are willing to make oath that the paper is regularly mailed, and after it leaves the *Herald* office, our duty is performed. Is it just to refuse to pay us because the mails are not always regular?—Any honest man will say no. Somehow we cannot help suspecting a man who puts up the dodge that he did not get all his papers.

NEW VOLUME OF THE HERALD.

With this issue we begin volume 7 (new series) of the *Herald*. We revived the paper since the war under many disadvantages and discouragements, but by the blessing of God, and industry on our part, it has kept steadily on its way, gradually widening its influence for good. The *Herald* now goes to more than 500 post offices in the South, and is one of the best advertising mediums in all this country. As in the past, so in the future—our best energies shall be given to the *Herald*, which with our long experience in editorial life, will continue to make the *Herald* a live, interesting and instructive paper.—We ask the co-opertion of all lovers of Universalism in the South.

The Argument of Slur.

It occasionally happens that some men who feel they cannot answer our arguments, resort to low slang, in order to create a prejudice in the minds of the ignorant, against that which they, (the preachers) feel they cannot fairly answer—hence the fears of the ignorant and superstitious are at once manipulated by designing, but impotent men. They will for instance, assure their hearers that Universalists are preaching a dangerous doctrine—that it is the doctrine of the devil, &c &c. Such low tricks against a christian denomination, even by inuendo, may serve its purpose with little minds, but the full-orbed soul is disgusted with any such mendacity. We challenge any man, woman or child, to show where the devil ever preached his own destruction and the universal conquest of Christ over all that is vile. This is just the *opposite* of what a diabolical spirit angelic or human, would desire. Universalists can well afford to hear the low slurs that are sometimes heaped upon them and their doctrine, for the immaculate Son of God received such treatment at the hands of his enemies.—The Savior had performed many wonderful works in the presence of his opposers—they could not gainsay, or deny that the miracles had been wrought, but they felt that something must be done to counteract the wide-spreading influence which the Savior was producing—hence they said, "this fellow doth not cast out devils but by Beelzebub the prince of devils." Matt. xxii: 12. As they could not deny the miracles they sought to throw odium upon them by lies.

An Objection.

Because Universalism does not reform all who believe it, some seem to think it is of immoral tendency. Let us look at this charge, and we will find that it will cut more ways than one.

Methodism does not reform all who believe in it. *Therefore*, Methodism is unfriendly to good morals.

The Baptist doctrine does not reform all who believe in it, therefore that doctrine is dangerous.

Presbyterianism does not reform all who believe in it, therefore Presbyterianism is immoral in its tendency.

And last, but not least, christianity does not reform all who believe in it, therefore the system of religion as taught by Christ, is of bad tendency. Yes, the objection we are noticing, necessitates this conclusion. The objection then, involves a glaring absurdity, and as such, must be rejected by thinking minds.

Was Water Baptism Intended?

"One Lord, one faith, one Baptism."
Ephesians iv: 5.

Bro. C. Herring writing from N. C., wishes to know if water baptism is intended in the above verse. We think not. The baptism of the Holy Spirit, is often spoken of in the Scriptures. It is said of Christ that he would baptize with the Holy Ghost, and with fire. To be imbued with the spirit of God's truth and grace, is to be baptized with the Holy Ghost. To have the fountain of love coursing through all the avenues of our being,—to have our spirits submerged in this pure fountain, which cleanses and invigorates the soul, is we think, "the one baptism" spoken of. Without this, all our professions are vain. With it, we are heirs of God, and joint heirs with Christ. By this, said the Savior, shall all men know that ye are my disciples, if ye have *love* one toward another. Water baptism is only an *emblem* of the inward.

Universalist Views of Retribution.

An idea seems to prevail among many, that Universalism is a denial of all future retribution or discipline, and some, even in our own ranks have taken great pains to give currency to this impression. They do not seem to remember, if they ever knew, that until about the year 1818, the doctrine of future limited corrective punishment was never called in question among us. Since that day, both theories have found worthy advocates among us. Latterly, however, the current of thought among our clergy, is decidedly in favor of future discipline.

The Universalist, who has been holding a discussion through the *Star*, in reply to his opponent in reference to the question above, thus speaks:

"He cites A. C. Thomas—who repudiated the statement he quotes long ago—and Hosea Ballou, in defense. We said, distinctly, that what certain individuals have believed, is one thing; what the Denomination believes to day is quite another. The doctrine of no punishment after death, is not the "common" doctrine of the Denomination. Prominent individuals have held it; but, at the same time, prominet individuals have denied it. At the very time that Ballou was advocating the doctrine of no punishment after death, the contrary doctrine was held by H. Ballou 2d., D. D., Thomas J. Sawyer, D. D., Thomas B. Thayer, D. D., the two Skinners, Warren and Ottis, the two Streeters, Sebastian and Russell, E. H. Chapin, D. D., Dolphus Skinner, D. D., G. H. Emerson, D. D., and we might name many more. These facts can not be gainsaid.

Moreover, no one but an ignoramus would assert that the Universalist denomination is "the child of Hosea Ballou." It is not the child of any man, save "the man Christ Jesus."—John Murray is correctly styled its "Father" in the United States; and let it be remembered that John Murray was a believer in future punishment. ☞ The "common" belief of Universalists to-day is, that there is state of discipline beyond the present life. ☞ But it is the "common" and current falsehood of the "evangelical" pulpit that Universalists believe that the consequences of sin, and all punishment, are confined to this life!"

L. J. Sheaffer, late of Philadelphia, has removed, and is indebted to this office. Can any tell us where he is?

Our Denominational Needs.

They are numerous and pressing. It is not our intention to name them all, for their name is legion. We will advert only to a few, with the hope that what we may offer, will put our friends to thinking, which may result in supplying some of our needs. In the first place, we lack *method*—had we the method of the Methodists, our cause would abundantly flourish. In many instances, our means and efforts are expended to little purpose, simply because they are not properly directed. Organization, is all-important to permanent prosperity. Without it, we cannot expect to make progress. It is not enough that we sow the seed—we must cultivate it after it is sown, and in order to do this, churches must be constituted, and the ordinances of the same regularly attended to. But if the preacher shows that he is careless and indifferent about these things—never alludes to them—never preaches upon them, never urges them, it is vain to expect the cause to flourish. And then the minister should study to qualify himself for pastoral duty. Pastors as well as preachers are what we need in the South. It is not enough that we pull down, we must build up.

It is not enongh that we show that all mankind will finally be saved in the far distant future, we must show them *how to be saved now*. This is the great work of the christian ministry. But, if we show by our preaching, that we have little concern about present salvation, we may safely take it for granted that the people to whom we preach, will also be unconcerned. Then again, our people should be willing to sustain the preached word, liberally—cheerfully, and not plead poverty and hard times, when their possessions testify differently. The Jews in olden time gave a tenth of their income annually, for church purposes. Cannot Universalists who have the light of the gospel do as much as the Jews did without it?—They can if they will. It chills a minister to the heart to see evidences of neglect in this matter. Then again some people are hard to please. It is not enough that their preachers preach as well as others—they must far excel them—they must strike *twelve* every time or the sermon is lame. The want of interest many a time, is owing more to the people than the preacher. If they come to church with cold, worldly, prayerless hearts, the probability is they will not be much benefitted. There ought to be a preparation on the part of the hearers, as well as on the part of the preacher. And regular meetings should be kept up monthly—every two months, or even every three months, according to pecuniary ability. Then if the preacher understands pastoral work, he can build up the cause by drawing new friends to its support, and developing the devotional feelings of our nature.

"We want faithful pastors. We want consecrated and godly men, who shall labor dilligently among the people with whom they are settled, to build them up in the knowledge of the truth, and in those christian graces which the truth is designed to impart; whose daily walk among their people shall be a daily example to them of christian living; who shall go among the sick and dying, bearing the assurance of a better world *beyond;* who shall comfort the mourners, and lift the heavy loads from the hearts of the sorrowing;—and who shall quicken all those among whom they live, to engage earnestly and with self-denying activity in all christian work. And with them we want men and women who shall as heartily join them in these christian endeavors.—With such ministers, settled permanently among such co-laborers, every parish will become a live parish. It will prosper. It will be strong in the Lord. It will be a missionary center, from which will emanate an influence that will result in other parishes, just like it; all around it."

Persons sending us money had better fold it in their letters at home and drop them quietly in the office. Telling any one that your letter has money in it, does no good, and may do harm.

Universalists not a Minor Sect.

There are numbers of people scattered all over the South, who are not posted, who verily believe the Universalists are a small insignificant sect. Perhaps because our doctrine, by reason of ignorance, does not prevail in their immediate vicinity, they come to the conclusion that scarcely any one believes it anywhere. They have no idea that we have quite a number of High Schools, and Colleges of the first grade—that our denominational papers are numerous, and constantly widening their influence, and that books advocating our doctrine are constantly coming from our press. Not at all—many are in blissful ignorance of all these things, and die with their eyes shut. It will no doubt surprise many, when we tell them on the authority of the Universalist Book of Reference, that the Universalists in the United States, number 800,000. Our doctrine prevails no where in this country, so little as in the South, and even *here*, it is spreading much faster than many suppose. Universalism has come to *stay*, and our brethren of other churches, had as well make up their minds to be neighborly.

Sin Its Own Hell.

BY REV. ALEX. KENT.

We recognize no hell but that which sin creates in the soul—the hell of discordant passions, of perverted affections, of debased character. The term is generic, comprehensive, and covers all states of all souls that are not at peace with themselves and God. It is here; it is there. It belongs to this world, and it belongs to the other. But the divine government is pledged for its overthrow. All its forces are working steadily to that end, and must continue to work until "God shall be all in all; for of Him, and through Him, and to Him, and all things to whom be glory forever."

If you ask me how this work of reformation is to be carried on in the future—how souls that have resisted all the influences of divine love in this world are to be reacted in the next—what grounds we have for hoping that punishment there will be more efficacious than punishment here,—I can only answer that I do not know what *particular* influences God has in store, nor what special methods it may please Him to pursue, but He has shown even in this world such surprising resources in the prosecution of his various works, such wondrous adaption of means to ends, that I feel amply justified in leaving the matter in his hands without any fears as to results. The end that He aims at I know. The general principles of His government, too, he has been pleased to reveal, so that we are not left wholly in the dark. There is everything to justify the most implicit faith that the end will be reached—that he will succeed in subduing all things unto himself; "that in the dispensation of the fullness of times he will gather together in one all things in Christ, both which are in heaven and on earth, even in Him." There is ground, I say, for faith even in such ultimate unity as this, and no reason at all why we should make our ignorance the measure of his resources and power.

Should any mistake occur in the bills which we have sent out, we will cheerfully rectify the same, when notified. In some cases, the bills carry subscribers six or eight months ahead. Our terms are payment in advance, and when a subscriber is one year behind, and has entered upon another, the bills are for two years, and he is credited for two years. We hope none will take offence. We try to be reasonable and accommodating. We rely upon the *honor* of our subscribers.

The impersonal, personal discussion which has so long been dragging its slow length along through the *Star*, has at length come to a close. The bitterness manifested by both parties, is a disgrace to the cause they advocate. We have had no intimation as to who our man is, but suspect he is Dr. Flanders. We think we recognize his peculiar style.

Worth Remembering.

No person mentioned in the Bible ever expressed any fears of suffering endless misery.

No person in the Bible ever prayed to be saved from such a doom.—The doctrine, as history teaches, originated in the savage breasts of untutored heathens.

Polybius, a Greek historian says: "The whole scheme of infernal torments was contrived by heathen philosophers for the sake of the populace, to terrify them into obedience, on which account the ancients acted in my opinion with great judgment, when they ☞ CONTRIVED to bring those notions into popular belief."

Strabo says: "This apparatus of ancient mythologies was an ENGINE by heathen law makers to strike terror into the childish imagination of the multitude."

Cicero, the Roman Orator, in his sixth oration, says: "It was therefore on this account that ancients ☞ INVENTED their infernal punishments of the dead, to keep the wicked in some awe in this life, who without them, would have no dread of death itself." Thus it will be seen *how*, and *why*, the doctrine of endless torment was *"invented!"*

From South Carolina.

MR. EDITOR: I find an order in my paper for $4. I remit $5, hoping that you will receive the same in due time. I am old, lame, and feeble, toiling daily for my support, though I am thankful to God that I am able to pay for the *Herald*; for it is my preacher, and it is a great pleasure to me to have it to read.

Very respectfully yours,
ELIJAH GANT.

From Mississippi.

BRO. BURRUSS:—Dear Sir—After my best wishes for your welfare and that of the cause for which you have battled so manfully and so long, I can inform you that these lines are to show you that I am trying to perform some humble part in assisting to bear our banner aloft. Your proposition is to make the *Herald* a weekly paper, if your patrons will roll up an additional thousand *cash* subscribers. Now I am only one, away out here by myself, but I keep trying to advance the cause in some way. Enclosed you will find $2, for which you will send the *Herald* to John Prather.

Tippah county.

From a Faithful Subscriber.

Enclosed, please find $2 for the old *Herald*. I like its antiquity, as well as the sound doctrine it so ably and fearlessly advocates.—I am one by myself,—I have not the eloquence or tact in convincing my neighbors of the truthfulness of Universalism, but I have done a good deal with my books and papers. If we were enough to encourage an occasional sermon, it would be a feast to me. If an appointment happens within twenty miles of me, and I hear of it, I am sure to attend it.; but this has not happened since Bro. McMorris become disabled from passing us once in a while. I have not done my duty, by failing to connect myself with the church. I feel a delicacy in claiming a brotherhood from that fact. I think of Camp Hill often. Several of that church are of cherished memory in Georgia aud Alabama.

ELIJAH LINDSEY.

Coosa county, Ala.

The following is from the *Advance:*

'Liberal Christians' are very generally leaving the old ground of Mr. Ballou (that there is no connection between character in this world and condition in the next, and that every soul, at death, goes at once into Paradise), and insisting upon future suffering, real and intense, though not endless, as the fruit of sin. Perhaps no preacher in New York warns men of punishment beyond the grave more impressively than the Universalist, Dr. E. H. Chapin."

To hear a minister stand in a christian church, and plead for the immortality of the devil and his kingdom, to us appears exceedingly strange.

EDITORIAL PARAGRAPHS.

Bro. McMorris writes us he thinks the *Herald* gets "better and better."

Will such as have received bills, please remit a part of their indebtedness, if they cannot send all.

By some, it is considered an act of great christian devotion to damn your fellowmen to the pains of hell forever!

Rev. F. S. Bliss, of Barre, Vt., lately died in Greensboro, N. C., of consumption. He had been a faithful preacher.

We ask our friends not to send us any money issued by R. Road Banking Companies. Such paper tho' good at home, is useless here.

The Sanitarian, is the name of a neat Journal of health, by A. S. Barnes & Co. N. Y., at $3 per annum. It should be in every family.

We challenge any man to show where hell is ever said to be a place of endless torment. The take-for-granted-plan, is the one that is in vogue.

They have a judge in Kansas who fined a layer for saying *sic transit.* The official thought it was swearing, and remarked indignantly that nobody should "sick" him in that court.

We ask our subscribers everywhere, to seek to extend the circulation of the *Herald;* and also to stimulate those who take, to pay promptly. We thank those who have already assisted us.

What is the difference between a man who damns his fellowman to an endless hell, in a fit of passion, and one who thus damns him from the pulpit? One does it through a feeling of revenge, the other as a *christian* (?) duty!

We do not know why Methodists and Episcopalians, should have any particular interest in the doctrine of endless torment, seeing it is not embraced in their articles of faith. Why should any christian man consider it his duty to nurse hell?

A ZEALOUS BROTHER.—Rev Daniel Brewer sends us four new subscribers with the cash, and the dues of several that were in arrears. This is the way to build up the cause in the South—work for our Southern denominational press. Will our brethren and sisters, elsewhere imitate the example of Bro. Brewer?—We ask our subscribers all over the South to stimulate each other to the importance of *promptly paying for the Herald.*

A Doctor's Opinion.

MESSRS. CRADDOCK & Co.,

1032 Race Street, Phil. Pa.:

Gentlemen,—So far, I am much pleased with the *Cannabis Indica.* In diseases of the lungs and nervous debility it is meeting my expectations. The pills are the best remedy for constipation I have met with in my practice—they act like a charm. As soon as I can with honest assurance, I will report more fully, and now send my daughter's case for publication if you see proper.

My daughter has had very bad health all her life. She is twenty-three years old. Last winter she was attacked with "Typhoid Pneumonia," her lungs were left in a very critical condition—difficult breathing—*occasional hemorrhage*—and, in short, all the symptoms that follow *incipient consumption* afflicted her. She took the "Cannabis Indica" as directed, and the result is, that she is now enjoying better health than she has ever enjoyed in her past life. In conclusion, I can cheerfully recommend your three remedies.

Yours in gratitude,
R. P. ALEXANDER, M. D.,
West Elkton, Preble Co., O.,
Pd. Apr. 15 1-te.

Rev. D. J. Mendell.

Letters from N. C., inform us that he is socially insulting and arrogant, advocating the intermingling of the whites and blacks in the same school, while he tells the negroes *"not to come on to have their wages raised."* In addition to all this, he insults our friends about their style of cooking and mode of living. Such a man can do us no good, and we advise, our friends to have nothing to do with him.

LOCAL INTELLIGENCE.

☞ Mr. W. F. Teat lately lost a little daughter of small pox, at Red Mountain Iron Works.

☞ Prophitt's Liver Medicine will cure you. Use no other For sale by Ramsey & Simpson. tf.

☞ We pronounce White & Brady of Macon, Ga., humbugs. The roller composition they advertise is a cheat.

☞ Our merchants here, think they cannot afford to advertise. If this is so, can they afford to sell good bargains?

☞ Home Stomach Bitters—an excellent tonic for feebleness, and general debility, for sale by Ramsey & Simpson.

☞ Miss Nannie Hutchens has lately received a new supply of millinery and dress goods for ladies, which she will dispose of on reasonable terms.

☞ A letter from Mr. D. B. Simpson, dated March 18th, Lavaca county Tex., informs us that corn was then knee high. The stand of cotton was good.

☞ Some of the ministers in this vicinity, have begun to nurse hell with much solicitude. They cannot bear the idea that sin and pain shall finally come to an end.

☞ Rev. T. C. Boykin visited our town lately, in behalf of the Sunday School enterprise, and preached in the Baptist church to general acceptance. He is a *live man—no fossil.*

☞ There is decidedly too much noise at, or near A. G. Duke's barroom some nights. Sometimes a volley of musketry is heard, to the great annoyance of quiet citizens. These nuisances should be stopped.

UNIVERSALIST CHURCH.—The editor will preach in this church the 3d Sunday in April. Subject—Scriptural proof that God will finally overcome all evil with good. Citizens generally are respectfully invited to attend.

☞ Notasulga is gradually improving, and the probability is, its trade will be greatly increased by the Fall. New citizens are adding to our business population, and everything appears active and lively.

Notasulga is decidedly healthy, and being situated on the Western railroad, is accesible from any quarter. Schools and churches are convenient here, and altogether, it is a desirable place to do business in. The amount of cotton sold here would surprise many.

OBITUARY.

DIED.—March 23d, 1873, in Smith county Texas, at the residence of her son James, Mrs. Elizabeth, wife of Rev. Chas. S. Burks, in the sixtieth year of her age. Mrs. B. was a native of Wilkes county Ga., and was the daughter of Rev. James Armstrong deceased, who, years ago, was a prominent Baptist preacher.

For many years Mr. and Mrs. Burks lived a few miles from this place, where they were highly esteemed for their integrity of character by a large circle of friends. Last December, in compliance with a promise previously made to a beloved children that had preceded them, they departed for Texas. And in that far distant country, within less than three months after arriving there, the fond husband was called to follow to the cold grave, the mortal remains, of one that had been his stay and comfort for over forty years, while bereaved children are called to mourn the loss of a dear aud tender *mother*—a name that ever carries with it a magic charm. For several years Mrs. B. had been afflicted with heart disease. On the night of her death, she had sat up till bed time, and retired as usual. About midnight, she awoke with a feeling of strangulation, called one of her children—and in about twenty minutes the vital spark ascended to God who gave it. Mrs. B. had long been a consistent member of the Baptist church, and had often been heard to say that death had no terror to her.

She was the mother of Mrs. J. C. Burruss.

[*Christian Index*, please copy.

LOCAL INTELLIGENCE.

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She was the mother of Mrs. J. C. Burrows, [illegible] [illegible]

[Christian Index] please copy.

DIED.—At his residence in this place, on the morning of April 5th., 1873, Mr. Daniel Patterson, aged about 65 years, leaving a disconsolate widow, several children, and a large circle of friends to deplore his loss. Mr. P. was an honest, upright man—a good quiet citizen, and a christian. He was one of the oldest settlers of this place, and by his integrity, had inspired the confidence of all who knew him.

He was buried by the Masonic Fraternity, of which he had long been a member, and the large concourse of people that attended his mortal remains to their final resting place, testified the esteem in which he was held.

100,000 SOLD.

This does not, probably, represent one-fifth of the real number of Tilton Steam Washers which have been sold. The press everywhere give testimony that Mr. T.'s Woman's Friend is the best made or yet invented. Said a neighbor the other day, "There's no doubt about it; Tilton's Washer takes away the drudgery of washing and makes clean work with the clothes. I pity the family that is without it." There are over seven millions of families in the United States to be supplied with this great blessing. Over seven millions that need and want this Washer.—Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and who have a small capital to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal, and with out risk. Our cities, our villages, our country headquarters, are full of men who need work. To all these Mr. Tilton offers plenty of work and good pay, and we earnestly urge all to write or go to Mr. Tilton, find out his terms, and begin business at once. See his big advertisement in another place. Mr. T. is honest and reliable, and the statements in his advertisement can be relied on. pd1t

As a wash for the Complexion

Burnett's Kalliston has no equal. It is distinguished for its cooling and soothing properties, and is admirably adapted to all unnatural conditions of the skin, removing tan, sunburn, freckles, redness and roughness of the skin, curing chapped hands, and allaying the irritation caused by the bites of musquitoes and other annoying insects. Plte.

RECEIPTS.

Far Cash Received for this paper since our last Issue..

Persons sending us money, who do not see their names in this list within one month after writing, will please notify us AT ONCE. We cannot rectify errors that are allowed to stand six or twelve months.

		Paid to	vol.	no.
F Lowe	Ala.	$2	5	3
W H Wood	"	2	7	2
Dr J W Lee	"	6	7	6
B Nabors	"	2	7	18
J Blackshear	"	2		
for L S Simmons	"		7	15
John W Pou	"	5	8	4
J N Golson	"	5	7	17
E Lindsey	"	2	7	12
Dr J E Price	"	3	6	2
W T Kirkland	"	2	7	12
Rev E C Williams	"	2	8	1
J A Self	"	2	7	19
C H Berguson	"	5	7	5
John Crittenden	"	5	7	12
J M Coon	"	4	7	3
Judge W Harper	"	2	6	1
H J Peebles	Miss.	4	7	18
Dr J Gillispie	"	2	9	1
John Prather	"	2	8	1
Jas Morgan	Ga.	5	8	15
Rev D Brewer	"	4	8	14
W H McCook	"	5.50	7	7
Green Wood	"	3.25	7	1
W G Scott	"	2	8	1
L Steptoe	"	2	8	1
Jackson Ryle	"	2	8	1
B F Ryle	"	2	8	1
Robt Parker	"	5	8	12
Jacob Bowers	"	2	8	3
M T Harper	"	2	7	12
Edin Aldwin	Ohio.	4	adv	
Edwin Aldin	"	12.50	adv	
Dr L H Russell	Ky.	2	7	2
W D Bateman	"	2	8	2
D B Simpson	"	2	8	1
M M Mathews	N. C.	2	7	1
Benge Mathews	"	2	8	1
J O Haynes	"	2.1	adv	
Jas C Parker	N. C.	2	7	1
[illegible] Ramsey	"	2	7	1
[illegible] Gantt	"	2	8	1
[illegible]	"	2	8	1

APPOINTMENTS.

EDITOR'S APPOINTMENTS.

APRIL.

Fourth [illegible]

Thurs[illegible]

Friday [illegible]th, Bro[illegible]

Second Sunday, 11 o'clock A. M., Union church—Blacksheap battlement.

On the night of that day, at Elam Baptist church.

Monday night, 12th, near Charlie Mayoe, Escambia county.

Tuesday night, 13th, Polk[illegible]

Wednesday night, 14th, Hayneville.

☞ We hope the friends will have the meetings well understood.

BRO. KENDRICK'S APPOINTMENTS FOR APRIL.

2d Sunday, Alford Chapel, Meriwether county.

4th Sunday, Brooks' Mills, Meriwether county.

BRO. STRAIN'S APPOINTMENTS

2d Sunday at Salem Cherokee Co.

3d Sunday and Saturday before, at Mulberry, Jackson Co.

Monday night following at Windsor.

Tuesday night at Bro. McGuire's, Gwinnett Co.

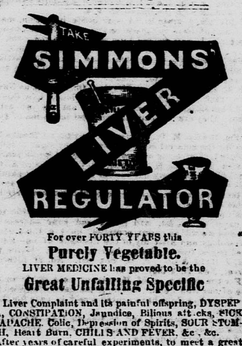
Wednesday night at the Academy near Bro. Claborn's Henry Co.

REGULAR APPOINTMENTS.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.

Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

☞ If you have loss of appetite, or general debility, Dr. Prophit's Liver Medicine will cure you. For sale by Ramsey & Simpson.



For over FORTY YEARS this

Purely Vegetable.

LIVER MEDICINE has proved to be the

Great Unfailing Specific

for Liver Complaint and its painful offspring, DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart-Burn, CHILLS AND FEVER, &c. &c.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original GENUINE POWDERS

The Prepared

a Liquid form of SIMMON'S LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE DOLLAR BOTTLES.

The Powders, (price as be ore.).....$1,00 per package. Sent by mail.....1,04.

☞ *Caution.* ☜

Buy no Powders or PREPARED SIMMON'S LIVER REGULATOR unless in our engraved wrapper, with Trade mark, stamp and signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
MACON GA., and PHILADELPHIA.

SOLD BY ALL DRUGGISTS.

Z Jan 15 1yr

Cherokee Indian Bitters.

A remedy of great value in all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use the Bitters rel better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe-guards against disease, especially those that arise from miasmic or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver and spleen, commonly called Ague cake. It will prove a sure protection from these complaints, if taken in time. It has long been successfully used in Female Complaints, and Rheumatism, especially Chronic Rheumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, has made it a favorite remedy in many a household.

MERRY & CO., Wholesale Agents,
NEW GLASGOW, NOVA SCOTIA.

P. S.—Dealers can be supplied with the "Cherokee Indian Bitters" in any quantity, and on the most reasonable terms, also private families or individuals, supplied at short notice. For particulars address R. H. McCUTCHEON, Dalton, Ga., or Janlyr R. H. McCUTCHEON & BRO., Marietta, Ga.



BUCKEYE BELL FOUNDRY,
Established in 1837.
Superior Bells for Churches, Schools, etc., of Pure Copper and Tin, fully warranted, and mounted with our Latest Improved Rotary Hangings, the best in use.
Illustrated Catalogue sent free.
VANDUZEN & TIFT,
102 & 104 East 2d St., Cincinnati, O.

F July 1 1 yr

Make Money fast and honorably, $12,50 per day! Widow woed, Orphaned applying for a territorial right, (which are given free to agents,) to sell the best, strongest, and most useful and rapid selling Sewing Machine, and Patent Button Hole Worker, ever used or recommended by families. or buy one for your own use; it trouly do most everything by express. Address for particulars A. CAREY, Sup't.
Fifth Cor. Grenwich and Courtlandt Sts., New York.

$5 to $20 per day! Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all time, than at anything else. Particulars free. Address G. Stinson & Co., Portland, Me. 3 Sept 1yr

Brophit's Liver Medicine, will give you a healthy vigorous liver, as many can testify. For sale by Ramsey & Simpson.

Do not be discouraged. If you have dyspepsia or any disease of the Liver, there is a long life of happi-

A FAMILY ARTICLE.

Agents make $12,50 a day, $75 a week.

AN ENTIRELY NEW

Sewing Machine

FOR DOMESTIC USE.

ONLY FIVE DOLLARS.

With the New Patent Button Hole Worker.

Patented June 27th, 1871.

A most wonderful and elegantly constructed Sewing Machine for family work. Complete in all its parts, uses the straight eye pointed needle, self-threading, direct upright positive motion, new tension, self feed and cloth guider. Operates by wheel and on a table.—Light running. Smooth and noiseless, like all good high priced machines. Has Patent Check to prevent the wheel being turned the wrong way. Uses the thread direct from the spool. Makes the Elastic Lock Stitch, (finest and strongest stitch known;) firm, durable, close and rapid. Will do all kinds of work, fine and coarse, from cambric to heavy cloth or leather, and uses all descriptions of thread. This machine is heavily constructed to give it strength; all the parts of each machine being made alike by machinery, and beautifully finished and ornamented. It is very easy to learn.—Rapid, smooth and silent in operation. Reliable at all times, and a practical, scientific, mechanical invention, at greatly reduced price.

A good, cheap, family Sewing Machine at last. The first and only success in producing a valuable, substantial and reliable low priced Sewing Machine. Its extreme low price reaches all conditions. Its simplicity and strength adapts it to all capacities, while its many merits make it a universal favorite wherever used, and creates a rapid demand.

IT IS ALL IT IS RECOMMENDED.

"I can cheerfully and confidently recommend its use to those who are wanting a really good Sewing Machine, at a low price." MRS. J. P. WILSON.
Rutherford, Park Bergen Co., N. J.

Price of each Machine. "Class A." "One" (warranted for five years by special certificate,) with all the fixtures, and everything complete belonging to it including self-threading needle, packed in a strong wood en box, and delivered to any part of the country, by express, free of further charges, on receipt of price only five dollars. Safe delivery guaranteed. With each Machine we will send, on receipt of $1 extra, the new

PATENT BUTTON HOLE WORKER,

One of the most important and useful inventions of the age. So simple and certain, that a child can work the finest button hole with regularity and ease. Strong and beautiful.

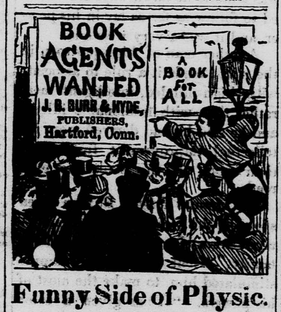
Special Terms, and extra inducements to Male and Female agents, Store keepers, &c., who will establish Sewing Machine through the country and keep our New Machines on exhibition and sale. County Rights given to small agents free. Agents complete outfit furnished without charge. Samples of sewing, describing circulars containing Terms, Testimonials, Engravings, &c., &c., sent free. We also supply

AGRICULTURAL IMPLEMENTS.

Latest Patents and Improvements for the Farm and Garden. Mowers, Reapers, Cultivators, Seed Cutters, Harrows, Farm Mills, Planters, Harvesters, Threshers and all articles needed for Farm work. Rare seeds in large variety. Norway Oats. The wonderful multiplying Egyptian Corn $1 per hundred, &c., &c. All money sent in Post Office Money Orders, Registered Letters, Drafts, or by Express, will be at our risk, and are perfectly secure. Safe delivery of all goods guaranteed.

An old and responsible firm that sell the best goods at the lowest price, and can be relied upon by our readers.—Farmer's Journal, New York.

Address orders to A. CAREY, Sup't.
Corner Greenwich and Courtlandt Sts., New York.
Feb 1 6ms



Funny Side of Physic.

800 PAGES, 250 ENGRAVINGS.

A startling expose of Medical Humbugs of the past and present. It ventilates Quacks, Impostors, Traveling Doctors, Patent Medicine Venders, Mock Female Cheats, Fortune Tellers and Wo'fums, and gives interesting accounts of Noted Physicians, and Narratives of their lives. It reveals startling secrets, and instructs all how to avoid the ills which flesh is heir to. We give exclusive territory and liberal commissions. For circulars and terms address the publishers

J. B. BURR & HYDE,
Hartford, Conn., or Chicago, Ill.

AGENTS WANTED FOR THE

GREAT INDUSTRIES

OF THE UNITED STATES.

1200 pages and 500 engravings, printed in English and German. Written by 20 eminent authors, including John B. Gough, Hon. Leon Case, Edward Howland, Rev. E. Edwin Hall, Philip Ripley, Albert Brisbane, Horace Greely, F. B. Perkins, etc., etc.

This work is a complete history of all branches of industry, processes of manufacture, etc., in all ages. It is a complete encyclopedia of arts and manufactures, and is the most entertaining and valuable work of information on subjects of general interest ever offered to the public. We give our agents the exclusive right of territory. One of our agents sold 138 copies in eight days, and another sold 363 in two weeks. Our agent in Hartford sold 201 in one week. Specimens of the work sent to agents on receipt of stamp. For circulars and terms to agents address the publishers,

J. B. BURR & HYDE,
Hartford, Conn., or Chicago, Ill.

AGENTS WANTED FOR THE

UNCIVILIZED RACES OF MEN

IN ALL COUNTRIES OF THE WORLD.

Being a comprehensive account of their manners and customs, and of their physical, social, mental, moral, and religious characteristics.

By REV. J. G. WOOD, M. A., F. L. S.

800 ENGRAVINGS. 1800 SUPER ROYAL OCTAVO PAGES.

In One Volume, Or Two Volumes In One.

Agents are making over $100 per week in selling this work. An early application will secure a choice of territory. For terms address the publishers,

J. B. BURR & HYDE,
Hartford, Conn., Chicago, Ill., Cincinnati, Ohio.
Oct 15 6ms

Arthur's Home Magazine For 1873.

A Magazine for cultured homes. A Magazine always up to the advancing thought, social progress and spirit of the times. A Magazine in which the lighter literature of the period is made the vehicle of pure and noble sentiment.

"THE CHRISTIAN GRACES." | FAITH, HOPE, CHARITY.

"And now abideth Faith, Hope, and Charity, these three, but the greatest of these is Charity."

$7,50 in value, for $2,50.

It is a long time since anything has appeared in Christian art so lovely and so exquisite in design and execution as this large and elegant line and stipple steel engraving, "The Christian Graces," size 21 by 27 inches. The grouping of the figures is especially beyond conception, and the faces of such rare and heavenly beauty that it seems as if the artist must have seen them in a vision. Every subscriber to "ARTHUR'S ILLUSTRATED HOME MAGAZINE," for 1873 will receive a copy of this splendid steel plate gratis. Price of Home Magazine, $2,50 a year. Specimen copy of Magazine 15 cents.

☞ We still send Arthur's Magazine and the Herald to NEW subscribers, and this beautiful picture, all for only four dollars.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.





Will cleanse [illegible] out rubbing.

EVERY [illegible] WARRANTED.

NO [illegible] EXTRA SOAPS USED.

It Consumes [illegible] less Time, and less Fuel than the Usual Method [illegible] Labor, Wear and Tear, and the Annoyance of Wash Day.

It Requires no [illegible] While the Process of Cleaneing Goes on.

It will do the Wa[illegible] of the Family, while you are Eating Breakfast and Doing up Dishes.

STRAIN has long been bleaching them white they succed in making invention of the STRAIN machine had been the[illegible] ner for domestic pur family in thirty min.

1. It does its own
2. It uses much le
3. It requires no [illegible] while she is eating
4. Clothing wear[illegible] bor, or a washboard
5. Lace curtains, [illegible] rinsable, as it will [illegible] blanket, can be w[illegible]

IT [illegible]

I respectfully r[illegible] matter of busin[illegible] washing clothes in [illegible] vicinal. It is but [illegible] country has been [illegible] the labor, drudge[illegible] ing Machines hav[illegible] and there machi[illegible] let me ask you, if [illegible] ing Machine), and [illegible] is not reasonable [illegible] sure? The sale of [illegible] every family needs [illegible] cure so many of [illegible] ants; but if you wi[illegible] cent. as your comm[illegible] but 25,000 inhabitan[illegible] or less in the same proportion. And to those buying rights I will sell washers at nearly cost, and to those not buying rights I will sell Washers at $60 per dozen; and, for instance, I will sell to one or more at a single dozen until he first buys the right to a county. Any time I can make the Washers as well as they can be made here, and save the cost of transportation. Remember that by purchasing the right of a single county, you shall have the privilege of selling any county or state to me, and upon which I will forward the deed to you by express for any territory which you have sold for me, provided that the said territory is not already disposed of when I receive your order. I will make all the deeds, so there can be no complaints or mistakes. The amount you have to pay me is simply $5 per 1,000 inhabitants, in any county. But I shall make these very liberal offers for a short time only, after which I shall sell at my regular price, $8 per 1,000.

Many of my patrons have requested me to suggest to them the best method of selling the Woman's Friend, in order to make it the most money in the shortest time practicable. In reply I would say, that there are many methods which might be suggested, all of which seem to work well, but the most prominent of which I suggest: In the first place send for a sample and carefully test it; you will learn by a single trial how to use it with most successfully. All you have to do now is to exhibit it to others. I will suggest that you make an engagement to wash at a certain place, at an appointed hour; manage to have as many present as possible. You will be astonished at the intense excitement it will produce after the water and steam have rushed through the tubes and forced over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes—you take out the clothing, rinse and wring out, and find the clothing perfectly clean. You will find all perfectly delighted with it.

You can take orders from those in the present, to be filled afterward, prices ranging from $8 to $10 each. A single trial in this manner will satisfy you that the Woman's Friend is a success and will sell. You should, in that case, lose no time in ordering a deed for your county, to be sent be send by express C. O. D., if not convenient to advance the money. You should, meanwhile, continue to take orders, and by the time your deed would come to hand, you might have a dozen to fill. You should, likewise, arrange with a responsible party to finish to make the Washer—the price will vary according to style and finish. I have known some agents to sell as many as twenty Washers in a day, [illegible] introduced it more or less in your county, you can take another county, and rent agents who can get a single Washer in the neighborhood it will sell many more. Consequently, after you have sold one Washer in a county, you can sell the right of your county for much more than at the start. You can calculate what your going will be by buying a single county; but this is not a tenth part of what you ought to make, for while you are traveling you will meet [illegible] many men who want to make money, to whom you can sell rights. There is no business you can engage in which offers such splendid inducements; besides, it is a safe business, no loss, and pleasant, because it renders perfect satisfaction. I cannot see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for them selves, and make more money.

On the receipt of five dollars I will ship you a complete Washer, as a sample, together with a Certificate of Agency, a book containing the census of 1870, Printed Laws, Instruction how to sell rights, and Pictorial Posters, with full instructions how to conduct the business. And upon the receipt of the Washer you may have time to test it in, and if you find it not as represented, I will refund your money. The Washers retail at $10. After I send you a sample I will hold your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish blank deeds, and will do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territory may be sold to some one else. Do not ask me to send C. O. D.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner.
2. Put in the bottom of the Washer a quarter bar of good soap, or enough to make a good suds, sliced up thin; then fasten down the false bottom—see that the centre valve is in the proper position; put in water enough to cover the cap of the valve, say about an inch; lay the clothes down smoothly with the soiled parts well soaped, in the Washer—not rolled up, but spread out, so the water can circulate freely; carefully pack the clothes down; see that the fire is hot sufficient to generate steam; when the water boils, it will begin to flow up the tubes on the outside at the ends of the Washer, and through the holes into the Washer again; after a study circulation has been given on this manner for about thirty to forty minutes, the washing is completed. Rinse well and wring out, same as in the usual way. Colored clothes must not be mixed with whites. Use soft water for boiling ALWAYS. If hard, use soda, lye, or make it soft in any other way.

If it is desired to bleach with the Washer, this may be done by adding a table spoonful of borax or ammonia to a Washer full of clothing.

I refer you to a few extracts from letters received. I can publish hundreds of letters from parties who have used the Steam Washer, and speak in the highest praise. I have, thus far, declined doing so. I know full well how Certificates are looked upon. I have sold the Steam Washer upon its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commentaries of others, but let the Washer stand on its own merits. I would not ask or advise any one to engage in the business of selling Washers or rights, unless he has thoroughly tested its work; and to enable all to do so, I send a sample Washer upon receipt of $5 (about half the retail price), and guarantee that if found not as represented I will refund the money. So there is little risk to begin with. I have advertised the Steam Washer in all the leading, and most reliable religious papers, in the United States, and Canada, and no article ever advertised before has been ext nsively indorsed by the press and the people, as has been the St am Washer. I shall continue to advertise it in all first class papers—of course my former patrons who have bought territory, and are selling Washers at retail and wholesale—as well as those who may hereafter engage in the business, will be benefited proportionately—I am certain the Steam Washer will be found in every family.

St. Mary's, Auglaize Co., O.

Dear Sir:—Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know it will do all that you claim for it. We have never had to rub a single article on the washboard that has been washed in the Steam Washer since we have had it; hence there is a great expense saved in the wearing of clothing. We could not do without it.

Rev. J. JACKSON and WIFE.

Comfort, Kendall Co., Texas.

J. C. Tilton, Esq.,—Dear Sir:—The sample Washer which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send C. O. D. Deeds for the additional 12 counties ordered, and oblige, very respectfully

JOS. B. HADDEN.

Fayetteville, N. C.

Mr. J. C. Tilton—Dear Sir:—The Washers came duly hand; accept my thanks for your promptitude. Several have come to see it tried; all acknowledge it a perfect success. I write to order a Deed to Sampson Co., N. C. Please send C. O. D. Direct to

ELDER B. JACKSON,
Henderson, Ky.

Dear Sir;—The Washer came duly hand. Accept my thanks for your promptitude. I am glad to acknowledge all you recommend. I have spoken of it to members, and desire me to order one for them. Several have come to see it tried. All acknowledge it a perfect success. I write to order a deed to Henderson Co., Ky. I would send the money now, but fear some one else has the right by this time. Send C. O. D.

(Rev.) B. T. TAYLOR.
Pittsburg, Pa.

J. C. Tilton, Sir:—We have used your Steam Washer in our family for three months, and are well pleased with it. Would not do without it for three times it cost.

CHAS. D. BUTLER.
Wood Engraver, 24 Fifth Avenue.

Mechias, Me., Feb. 15. 1873.

Mr. J. C. Tilton—Dear Sir: Washer received, and I am well pleased with it. I think it is all you claim for it, and more, too. I have fully tested it. All who have seen it operate are delighted with it; and, indeed, many are astonished, when they see it flow eight jets or streams of water—wonder to know how it can do it. It is mysterious to many. Many have promised to buy one as soon as I can deliver them. But I do not wish to operate here; business requires me to go to Illinois, and I will call and see you. Yours, etc., C. SAND.

Bell Brooke, O., Feb. 20, 1873.

Dear Sir;—Your Steam Washer gives excellent satisfaction here. My wife has used it for several months and has never had to use the rubber. She would not sell the one you set us for $50, if she could not get another one. Please find ($13) thirteen dollars—$10 to apply on deed to this county, and $2 for posters and directions, and $1 for stamps. Send bal[illegible] of bill C. O. D., and instruct [illegible] Express Agent to hold it 30 days [illegible] not pay it sooner. Yours respectfully,

SAMUEL [illegible]

Address with Orders and Letters to J. C. TILTON, No. [illegible]
[illegible] PA.; specify [illegible]

☞ CUT THIS CARD OUT, and preserve it for future reference. Persons writing me from [illegible] will please state where they saw it.

MASONIC

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connects him in the chain of Fraternity with the brotherhood throughout the globe. In this degree he is linked in the universal chain and is hailed as a Brother, and the hand of Masonic fellowship is extended to him. The initiation of a candidate into the mysteries of Freemasonry ought to be considered by him a most important event; he enters a new life, forms new relations and connections, and as a member of the cosmopolitan Order, he becomes a citizen of the world, in every part of which we find a home and the brothers of the same family. To him it is a new birth; he is ushered into exdarkness it were, from the womb of is then first taught to tod day. He the majesty of his manhood, and as all the children of the Good Father should stand before him, free from sin and guiltless before God and men. As a child he is taught to walk with careful steps lest he should stumble and fall in the narrow path which leads to God. He is also like a youthful learner taught in his first lessons of the mystic science in easy symbolic language, significant and impressive, so that on the heart's tracing-board they may be indelibly fixed. Happy the learner within whose bosom these teachings are firmly traced and acted out in every day. An Entered Apprentice, like a newborn infant, is always greeted with a hearty welcome, and hailed with gladness and joy, and becomes at once domiciled and affiliated with the members of the household under whose guidance he has placed himself. As a datiful child he should learn his lesson well, be obedient to his instructors, and in his daily walks and conversation exhibit a lively gratitude for the favor shown him in electing him to a relationship with ancient and honorable Order.—*Masonic Register.*

A Masonic Incident.

The Masonic Advocate of Indiana, says: "A young man of Boston, for a short time a resident of one of our Western States, but whose family still reside here, was most horribly mangled by a train of cars passing over his body. His friends and family were informed of the sad accident, and that his body had been forwarded to Boston. Upon the arrival of the train which conveyed the corpse, some friends repaired to the depot to receive and prepare it for sepulture before conveying it to the family.—Upon arriving at the station they found a rough-looking box, properly directed, but upon which there was no charge, all expenses having been prepaid. The box the friends conveyed to a suitable place where the necessary preparations could be made. Upon opening the box, they were much surprised to find not only the corpse properly dressed and laid out, but enclosed in a beautiful coffin, expensively ornamented, and the side of the face which had been so sadly disfigured, ingeniously concealed by the flowers which were profusely placed around the body. Upon looking at the plate on the coffin, besides the name, age, etc., of the deceased, there was to be seen that simple but powerful little emblem, the square and compass, which has so often originated the inquiry, 'What is Masonry?' and the mystery was solved."

Five hundred thousand dollars has thus far been expended on the Masonic Temple of New York city.—Five hundred thousand dollars more is ne[ed] complete it. It is estimat[ed] revenues of the temple wi[ll] 000,000 annually. This [is] it is proposed to invest as a per[ma]nent fund for an asylum for [the] [in]digent freemasons, t[heir] [wi]dows and orphans, in this [city].

ND GARDEN.

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Domestic Uses of Borax.

Borax is the best cockroach exterminator discovered. The troublesome insect has a great aversion to it, and will never return where it has once been scattered. As the salt is perfectly harmless to human beings, it is much prefered for the purpose to the poisonous substances commonly used. Borax is also valuable for laundry use, instead of soda. Add a handful of it powdered, to about ten gallons of boiling wa[ter] and you need only use half the ordinary allowance of soap. For laces, cambrics, etc., use an extra quantity of the powder. It will not injure the texture of the cloth in the least. For cleansing the hair nothing is better than a solution of borax water. Wash afterwards with pure water, if it leaves the hair too stiff. Borax dissolved in water is also an excellent dentifrice, or tooth wash.

Condiments in Poultry Diet

Cayenne pepper, mustard or ginger can, with great benefit, be added to the food of fowls, to increase their vigor, and to stimulate egg production.

This apparently artificial diet will be seen to be natural if we remember that the wild birds of the gallinaceous species get access to very many high-spiced berries and buds, articles that give the "game flavor" to their flesh. The ordinary food of the domestic fowl is not, indeed, entirely without some such addition, since there is more or less of an aromatic principle in wheat, Indian corn, and all other grains, Nevertheless, it is not sufficient in quantity to supply the place of the stronger spices, a taste of which is part of the fowl's inherited constitution.—*Poultry World.*

—It has been proved by experiment that the more rapidly an animal is fattened the less quantity of food is required to sustain its mere vitality. Thus, an animal can be more cheaply fattened by consuming ten bushels of corn in two months, than if four months were occupied in the process. Liberal and abundant feeding is the most economical, and a saving of time in producing the same results is a gain in the profits.

Sometimes love may fall upon unworthy objects, but how much better this than to have no love. Suppose the rain should say, "I will not fall, there are so many desert places where the sand only soaks me up and gives forth no verdure." No, God's rain and sunshine fall upon the just and unjust, the waste places as well as the fruitful. So our love should reach all.

A Blacksmith can not only shoe a horse himself, but he can make a horse shoe.

Poetry.

Land of the South.

BY PROF. J. EDWIN CHURCHILL.

Land of the South, thy beauteous vales,
Thy hills and slopes I love,
Thy south winds, and zephyrs and thy gales,
Thy sun-tipt clouds above,
Thy sunset's glow,
Thy bright rainbow;
Home of the free,
I'll live for thee.

Land of the noble, gallant dead,
Who fought for truth and rigth,
For them each mother's heart hath bled,—
Been crushed by ruthless might.
A father's pride,
Cut down too soon,
No son beside,
To age a boon.

Land of my youth! I love thee still,
Although the espoiler's ruthless hand,
Has burned our homes, the busy mill,
And left the smouldering brand
To kindle fires
In each true heart,
Each soul inspires
To from them part.

Land of my love! I'll patient wait,
For that all-wise decree,
When we shall know our country's fate,
'Tis seen alone by thee;
For by thy power
Each day and hour,
We onward go
To see and know.

The Best Society.

"No company, or good company," was a motto given by a distinguished man to all his young friends. It was a motto he had always endeavored to follow as far as lay in his power, and it was a very wise one.

Another man of high positoon in the world made it a rule to associate with high-minded, intelligent men, rather than with fashionable idlers; and he said he had derived more intellectual improvement from them than from all the books he ever read.

Sir Thomas Fowell Buxton often spoke of the great benefits he had derived from his visits to a particular family. Their words and example stimulated him to make the most of his powers. "It has given a color to my whole life," he said. Speaking of his success at the university, he remarked, "I can ascribe it to nothing but my visits to this family, where I caught the infection of self-improvement."

Surely, if our visits have such an influence upon our characters for life, it should be a matter of serious importance to us in what families we allow ourselves to be intimate. Boys and girls form attachments very easily, and often with very little forethought. In this, as in all things else, you should not fail to take advice of those who are older and wiser, and never, never choose for a friend one against whom you have been warned by those who dearly love you. There are people whose very presence seem to lift you up into a better, higher atmosphere. Choose such associates whenever it is in your power, and the more you can live in their society the better, for both mind and heart. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

JOHN SMITH.—In Latin he is Johnannes Smithus; the Italian smooths him off with Giovanni Smith; the Spaniards render him Juan Smithus; the Dutch adopts him as Hans Schmidt; the French flatten him out into Jean Sneet; and the Russian sneezes and barks Jouzoff Smittowski. When John gets into the tea trade in Canton he becomes Jovan Shimmit; but if he c'ambers about Mount Heela, the Icelanders say he is Johne Smithson; if he trades among the Tuscaroras, he becomes Ton Qua Smittia; in Poland he is known Ivan Schmittittiweiski; should he wander among the Welsh mountains, they talk of Jihon Scmidd; when he goes to Mexico he is booked as Jantli F'Smitti; if of classic turn he mingles among Greek ruins, he turns Ion Smikton; and in Turkey he is utterly disguised as yourself as Yon Self.

RESTORE YOUR SIGHT.



SPECTACLES REMEMBER THEIRS.

SAVE YOUR EYES.
RESTORE YOUR SIGHT,
Throw Away Your Spectacles,
OLD EYES MADE NEW.

All diseases of the eye successfully treated by

DR. J. BALL & CO.'S

NEW PATENT IMPROVED IVORY EYE CUPS.

Read for yourself and restore your sight.

Spectacles and surgical operation made oil useless!—The inestimable blessing of sight is made perpetual by the use of the new Patent Improved Ivory Eye Cups.

Many of our most eminent physicians, clergymen, students and divines, have had their sight restored permanently for life, and cured of the following diseases:

1. Impaired vision. 2. Presbyopia, or far sightedness, or dimness of vision, commonly called blurring. 3. Asthenopia, or weak eyes. 4. Epiphora, running or watery eyes. 5. Sore eyes, specially treated with the Eye Cups, cure guaranteed. 6. Weakness of the Retina, or optic nerve. 7. Ophthalmia, or inflammation of the eye and its appendages, or imperfect vision from the effect of inflammation. 8. Photophobia, or intolerance of light. 9. Overworked eyes. 10. Mydesopsia, moving specks or floating bodies before the eyes. 11. Amaurosis, or obscurity of vision. 12. Cataracts, partial blindness, the loss of sight.

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.

2,309 Certificates of Cure

from honest farmers, mechanics and merchants—some of them the most eminent leading and professional men and women of education and refinement in our country, can be seen at our office.

Under date of March 29th, Hon. Horace Greely, 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.

Prof. W. Merrick, of Lexington, Ky., wrote April 24, 1869: "Without my specticles I can even thread a fine needle after using the patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a daily newspaper and all with the unassisted eye.

Truly am I grateful for your noble invention, may Heaven and bless and preserve you. I have been using spectacles twenty years: I am seventy-one years old.

Truly Yours, Prof. W. MERRICK.

Rev. Joseph Smith, Malden, Mass., cured of partial blindness, of 18 years standidg, in one minute, by the patent Ivory Eye Cups.

E. C. Ellis, late mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: I have tested the patent Ivory Eye Cups, and I am satisfied they are good. I am pleased with them: they are certainly the greatest invention of the age.

Wm. Beatty, M. D., Salvisa, Ky., writes: "Thanks to you for the greatest of all inventions, my sight is fully restored, after being almost entirely blind for 26 years.

Alex. R. Wyeth, M. D., Atchison, Pa., writes: "After total blindness of my left eye for four years, by paralysis of the optic nerve, to my utter astonishment, your Patent Eye Cups restored my eyesight permanently in three minutes.

All persons wishing for full particulars, certificates of cures, price, &c., will please send your address to us and we will send our pamphlet on the Illustrated Physiology and Anatomy of the Eyesight, of one hundred pages, free of charge, by return mail. Write to DR. J. BALL & CO P. O. BOX 957. No. 91 Liberty Street, New York City. N. Y.

For the worst cases of Myopia, or near sightedness a use of our New Patent Myopic Attachments applied to the Ivory Eye Cups have proved a certain cure for this disease.

Send for pamphlet and certificate free—wasts no more money by adjusting huge glasses on your nose and disfiguring your face.

AGENTS WANTED!

Employment For All.

Agents wanted, Gentleman or Ladies, for our New Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparallel by any other article. All persons out of employment, or those wishing to improve their circumstances can make a comfortable living at this light and easy employment. Hundreds of agents are making from $5 to $20 a day! To LIVE agents $20 a week will be guaranteed.

Send your address for full particulars. Sent free of charge to any address Write immediately to

Dr. J. Ball & Co.,
NO. 91 LIBERTY STREET,
marl 1yr P. O. Box 957. New York City. N. Y.

CARD.

DR. ROBERT HUNTER, formerly of New York, editor of the "Medical Specialist and Journal of Diseases of the Chest, and author of various works on the Nature, Causes, and Cure of Consumption, and all Affections of the Head, Throat, and Chest, is now permanently located in Cincinnati.

Since the opening of his office here, hoy a little over a year and a half, nearly fifteen hundred cases have applied to him for treatment. In this enormous practice in a class of diseases hitherto considered incurable, less than twenty have died.—The official records of the city attest this fact, as no one can be buried without a certificate from the attending physician.

In this extra number of the Specialist he has not thought it necessary to give the cases of patients. He could fill many such numbers with successful cases; but considered it more important to devote all the space of these columns to the scientific and practical discussion of diseases of the Throat and Lungs.

In connection with the Cincinnati Office he has also established an office at Louisville, for the greater convenience of those who reside in that section, under the special care of his son, Dr. K. B. Hunter, who carries out the same course of treatment in all respects.

Consultations can be had personally, or by letter addressed to

ROBERT HUNTER, M. D.,
225 West Fourth-Street Cincinnati;
or, DRS. R. & K. B. HUNTER,
166 Fourth-Street, Louisville, Ky.
Sept 15-tf

Pierce and Burruss' Discussion.

This is a debate on the doctrine of the Trinity, between Rev. Lynch Pierce, D. D., of the Cumberland Presbyterian Church, and the editor of the Universalist Herald. Publishing and Undertaking are [illegible] and will be sent to any address [illegible]

WATERS'
NEW SCALE PIANOS
Have the Iron Frame, Overstrung Brass, Agraffe Bridge,
AND ALL MODERN IMPROVEMENTS.

Wood thoroughly seasoned, tone full and free, having a fine singing quality. Touch elastic, and are the

BEST MANUFACTURED.

Warranted for Six Years.



WATERS'
Concerto Parlor, Eureka Grand and Leuta Organs,

Are the most beautiful in style, and perfect in tone of any organs manufactured. They are fully warranted to give entire satisfaction.

PRICES LOW FOR CASH.

Monthly Installments received, running from one to three years.

Illustrated Catalogues Mailed.

A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, Lodges, etc.

Sheet Music, Instruction Books, Sunday School Music Books and Music Merchandize.

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481 Broadway, New York.

A Great Offer.

HORACE WATERS & SON
481 *Broadway, New York.*
WILL DISPOSE OF

100 Pianos, Melodeons and Organs

Of first-class makers, including Waters', at very low prices for cash, or part cash, and balance in small monthly installments.

New 7-octave first-class PIANOS, modern improvements for $225 cash.

The Waters' Concerto Parlor Organs are the most beautiful in style and perfect in tone ever made. Prices at be guiled for cash. Monthly installments received, running from one to three years. Illustrated Catalogues mailed.

TESTIMONIALS OF WATERS' PIANOS AND ORGANS.

Mr. Waters' name is so familiar to Sabbath schools that, as we mention it, we call to mind the thousands of Sunday Schools singing books he has distributed widely over the land. During an active business experience in this city, of over twenty years, his name has become of standard reputation in musical matters, and more especially of late in the manufacture of Pianos and Organs. An opportunity lately offered us of examining the quality of his musical instruments, justifies us in the assertion that they are admirably suited to household use, being at once moderate in price and of excellent tone Mr. Waters has adopted successfully the plan of installment payments for instruments; by which a person is allowed from one to three years to pay for his piano or organ, depositing a small payment at first and monthly thereafter. This feature has become more extensive than any reader would suppose in the sale of pianos, and Mr. Waters now sends his instruments into all parts of the United States, giving employment to hundreds of hands, and accommodating in a liberal way many who would otherwise be deprived of this, the best of home pleasures.—The Independent, New York.

STANTON, VA., March 12th, 1882.—Mr. Jacob Echols: Dear Sir,—My daughter, who is a good judge, says her Piano ("the Waters'") is a fine one and has been pronounced so by the German teacher of music, and by the Baltimore Tuner, much superior to the Baltimore Pianos. Mr. Waters is a worthy Baptist. I put entire confidence in him as a business man. Yours truly, Ex-President Brown University, R. I BARNAS SEARS.

To say that we are much pleased with the organ would be but a faint expression of our gratification. Our neighbors pronounce it "splendid!" Please accept my thanks for your favor. MRS. M. L. BENNETT. Athens, New York.

The Waters Pianos are known as among the very best. We are unable to speak of those instruments with confidence, from personal knowledge.—N. Y. Evangelist.

THE WATERS CONCERTO PARLOR ORGANS.—Mr. Horace Waters of No. 481 Broadway, has a patented improvement in parlor organs, which renders his popular instruments preferable to any that we have seen. The new feature consists of what is called a Concerto Stop, produced by an extra set of reeds peculiarly voiced. Its tone is remarkably full, sweet, and brilliant, and its power very fine. With this stop and the swell the most charming varieties of expression can be produced. The largest size embraces ten stops, namely, a rich sub-bass, a very delicate picolo, a flute, melodia, dulciana, forte, viola, cemplet, the concerto, and a vox humana or tremolo. They have three full sets of reeds, with a clear, delicate tone, an excellent action, and an easy bellows attachment, besides being handsome in appearance.—New York Tribune.

HORACE WATERS, 481 Broadway, knows how to please everybody, and a visit to his warerooms, even if the purchaser hasn't as yet quite made up his mind to order a piano or organ, will not be thrown away. He will be certain to hurry back after the first visit, with his resolutions to buy still hazards.—N. Y. Herald.

WATERS' CONCERTO PARLOR ORGANS.—In the autumn of 1871, the Concerto Parlor Organ was patented and although only a year has since passed it now holds a high place in public favor. The concerto Parlor Organ is something entirely new; it is a beautiful parlor ornament, possesses a sweet and powerful tone, and is a most commendable invention.—Evening Post N. Y.

Waters' Concerto Parlor Organ supplies a long needed desideratum for home music. The effect, at once charming, soul stirring and closely resembling the human voice, is produced by a third set of reeds, voiced peculiarly for that purpose. Its sound, voluminous and pure, produces the effect of a costly church organ. Its price will bring it within the reach of almost any lover of music.—The American Latterday, York, Pa.

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Everlasting Punishment.

"These shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 46.

The word "everlasting" is the one which gives to this passage its whole force as a proof-text for endless punishment. Most of our exposition, therefore, turns upon the meaning of this word. These are our essential points:

1. The word everlasting" never *by its own force*, conveys the notion of endless duration. In the phrases, for example, "the everlasting truth," "the everlasting goodness," "the everlasting God," the idea of endless duration is undoubtedly expressed; but only because the idea of indestructibility, or endless perpetuity, *inheres* in regard to truth, goodness, God. It is the object to which the term *everlasting* is applied, and not the essential force of the term itself, that properly conveys the notion of endless duration. On the other hand, in such phrases as "the everlasting rocks," the everlasting rivers," the word *everlasting* does not, and cannot, convey the notion of endless duration; for rocks, though having great durability, nevertheless wear away—"a continual dropping wears away a stone;" hills gradually recede; and rivers dry. The nature of things here specified necessitates the notion of limited duration.

2. We argue that punishment has no *essential* immortality—in this regard, belonging to the same category with rocks, hills and streams. We argue that punishment is disciplinary; therefore, it is of necessity limited; that a period must succeed it in which its salutary results shall be enjoyed. We think the Scriptures very explicit on this point; and we confidently appeal to Hebrews xii. 9–11: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

3. We further hold, that in the Bible the word *everlasting* very frequently describes *quality* rather than duration. As applied to the spiritual life, we know that quality and not time is signified. Thus in John xvii. 3: "And this is life eternal, (or everlasting) that they might know thee the only true God, and Jesus Christ, whom thou hast sent." No candid mind will deny that in this instance, the object of the word in question is to describe a certain kind of knowledge—the knowledge of God and Christ. The notion of time does not enter into the definition. He that knows God and Christ—that is, has experimental knowledge of God and Christ—has the best *kind* of life, namely, *everlasting* life.

4. We argue, that as everlasting death or everlasting punishment (for the Bible does not contain the phrase "everlasting death,") must be the opposite of everlasting life, the real meaning of the phrase "everlasting punishment" cannot be difficult to determine. If everlasting life is the experimental knowledge of God and Christ, everlasting punishment must be the opposite, ignorance of God and Christ—a punishment to last as long as the ignorance lasts, to cease when the ignorance shall cease—when "all shall know the Lord from the least unto the greatest."

5. We find that in this particular, the oldest usage is with us. The *Sybilline Oracles*, dating as far back as A. D. 150, asserts punishment to be *everlasting*, and then argue that it must come to an end! It does not enter the thought of the writers that anybody will attach the notion of endless duration to that word. So Justin Martyr in A. D. 162; so the great Clemens Alexandrinus, A. D. 190; so the greatest of all the early Christian authors, Origen, A. D. 232; and so very many of their cotemporaries,—all these habitually describe as *everlasting* the very punishment which, in the very same paragraphs they are arguing cannot have endless duration. The sneer at our exposition of the passage, is a sneer at the church fathers who lived nearest the time of the apostles. In such company we can afford to be sneered at. But in view of that company, the other party cannot afford the luxury of the sneer.

6. We find that the Old Testament writers use the word in question as having the meaning of limited duration. In Genesis xvii. 8 and xlviii. 4, the land of Canaan was given to the descendants of Abraham as "an *everlasting* possession." We need not say, that their possession long since proved a limited one. In Exodus xl. 15, the priesthood of Aaron was declared to be "an *everlasting* priesthood." Yet the gospel abrogated it in form. But in Habakkuk iii. 6, the very passage which uses the word everlasting, asserts its use to be limited. "The *everlasting* mountains were *scattered*."

7. We notice that it is never the most learned of the orthodox who take exception to our interpretation of the word everlasting, (we say the word, not the entire passage.) From these it is easy to cite numerous passages in which the definition is identical with our own. Says Moses Stuart—the brighest luminary in orthodox learning: "The different shades by which the word *aion*, [from which *ainios*, everlasting, is derived] is rendered, depend on the object with which *aion* is associated, or to which it has relation, rather than to any difference in the real meaning of the word. The question when the words are to have the meaning of absolute eternity, or when the sense is ancient, or very old, is always to be determined by the nature of the case, i. e., by the context." This is a concession that the word does not *of itself* imply endless duration.

8. We insist that in declaring the endless joy of the future, the Bible seldom, if ever, uses the word everlasting: If this, on the contrary, such words as immortality, incorruptibility. The fifteenth of Corinthians, more than any other portion of the Scriptures, describes the future life. In that chapter the word "everlasting" does not occur. This is its phraseology: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

These points are conclusive with us. They remove all vestige of plausibility from the stereotyped argument of orthodoxy as based on the passage. But if to some of our readers the several points may not have the same force, we are confident that the candid among them will confess that they have *some* force, and should be met with argument and not with contempt.—*Leader.*

Hell—Judgment—Everlasting.

Every reader of this who has approached his fiftieth year, and who in youth was educated under orthodox influences, finds that certain scripture words and phrases at once take his mind to the future world. And this, too, notwithstanding the discoveries of a later day have made it clear and conclusive that such words and phrases have no sort of reference to a coming world of woe. Early impressions, though shown to be erroneous, are loath to yield to the correction of a later day; and this, too, in regard to the meaning of certain scripture words, not less than to points of the compass. The superstition of the nursery will continually tyrannize over the later knowledge of the study.

How well the Romanists understand this! They would bid defiance to our common school, if only *men* went there. They would set the child's mind firm enough. But the school is for children, where their first impressions are to be made.—That at once explains their hostility to the public school.

Now orthodoxy had this great advantage in reference, among several scripture terms, more particularly to these—Hell, Judgment, Everlasting. Fifty years ago nearly every child was taught that all of these words have terrible reference to a world of woe in the life beyond the grave.—Later wisdom shows how profound is this mistake. But for the same reason that the mind's eye, in the instance given, will look north when it well knows that the physical eye is looking south, will that early orthodox training continually thrust itself in the way of the real knowledge subsequently gained. In the attempt to root up Romanism, every Protestant knows how vast is the Catholic advantage in the simple circumstance that he has made the first impression. In their endeavors to supplant certain phases of orthodoxy, Universalists feel how great is the orthodox advantage in the same particular.

Yet we are making progress. We are gaining upon that orthodox nursery. With line upon line, here a little and there a little, we gradually compel the stubborn first impression to yield. Fifty years have done not a little to popularize more sensible because truthful meanings of the words, the mere accent of which were once such powerful obstacles. Briefly, let us show what has been done in regard to the three words already enumerated.

1—*Hell.* No word has been so perverted as this. The old notion was, and with many still is, that hell is a place of torment where sinners are sent so soon as the breath leaves their bodies—a doom for which there is no release. In our childhood we really supposed it to be a lake of literal fire and brimstone! But how gross and essentially false were all these notions. In fact, the Scriptures do not make hell a *place* at all. It is simply emblematic of the trouble and sorrow which are the natural fruit of a wicked life. It appears that the word hell in the Old Testament is from the Hebrew *sheol*. This word *sheol* occurs sixty-four times. In thirty-two passages it is rendered "hell;" in twenty-nine it is rendered "grave;" and in three it is rendered "pit." Dr. Campbell, a learned Scotch Presbyterian, says that its proper meaning is the state of the dead without reference to their goodness or badness, their happiness or misery. This is its literal meaning. But of couse it has a figurative use; and as we have said, it is emblematic of retribution. David went into the lowest hell, yet was delivered therefrom. (Ps. lxxxvi. 13.(Whoever brings calamity upon himself by a career of wickedness *is* in hell.—is not in danger of it, but is actually in it; and when he repents, he is delivered therefrom. This is the Bible idea of hell. How unlike the idea our orthodox teachers gave us in our childhood!

2—*Judgment.* With the false notion that hell is a place of final and irremediable torture, was associated the notion that there is a fixed time and place when and where sinners receive their sentence to the endless doom. This is the dogma of that Great Judgment, as it is called. At death, probation closes; and the sinner goes to his trial and award. So we used to think. In truth, the notion is absurd as a philosophy, while it has no warrant from a just interpretation of scripture. The word *judgment* has several meanings in the Bible; but in no case does it imply a trial for sin which is not as real before death as, according to any theory, it can be subsequent to death. Says Christ, "For judgment I am come into the world;" and, "*Now* is the judgment of the world." John xii. 13.

3—*Everlasting.* In a few passages the word *everlasting* is affixed to the word punishment; and this was once thought conclusive of the dogma of endless punishment. That is, the terms everlasting and endless were thought to mean one and the same thing. This appears to be a great error; and the proof that it is an error is so conclusive that no scholar in this age will assert that the word everlasting necessarily means endless duration. We find that the priesthood of Aaron was pronounced everlasting, when it was the Divine intention that it should be superceded by Christianity. And good scholars tell us that it expresses quality rather than duration—as it certainly does in John xvii.4, and as we are confident it does in Matt. xxv. 46. The ancient Universalist Origen habitually spoke of punishment as everlasting in the very connection in which he was arguing that punishment must at last have an end.

It does not accord with our present purpose to amplify any of the views we are now presenting. We are making as succinct a statement as possible of certain particulars wherein the wisdom of later years corrects the false impressions produced by the religious training most of us received in our childhood. The words hell, judgment, and—as applied to punishment—everlasting, have done more than any others to give support to the terrible dogma of unending woe. But the argument they give is that of sound—never of sense—is the illegitimate force they receive from the strange tenacity of first impressions; and which must at last, however reluctantly, yield to the more reasonable meanings which mature reflection shows to be the real meaning.

THE man who never failed is a myth. Such a one never lived, and is never likely to. All success is a series of efforts, in which, when closely viewed, are seen more or less failure. The mountain is apt to overshadow the hill, but the hill is a reality, nevertheless. If you fail now and then, therefore, don't be discouraged.

That "Glorious Day."

How sweet and consoling to us toil-worn pilgrims of earth, is the thought that each day of our unhappy existence here, is a day's march nearer home—nearer the final sunset of this tearful life—and nearer the bright morn of that *glorious day*, when "there shall be no more death" and sin and sorrow shall have an end. Blessed be God, our hopes are not confined to the transient joys of this uncertain life; we look far beyond the dark waves of death's cold stream, over into that bright realm of eternal day, where has risen a *better* sun, even the sun of righteousness, "who shall change our vile bodies, and fashion them like his glorious body, by which also he is able to subdue all things to himself." O for a stronger faith in God, that we might lift that dark vale which hides time from eternity and view the golden shores of promise!—O brother pilgrim, tossed on life's stormy sea, let us push forward, we soon shall have passed the last night of affliction, we soon shall have breasted the last storm. Behold day is breaking. Look! behind that dark cloud, streams God's eternal sunshine.

When Christ, the world's most brilliant light
Shouts victory o'r death's sombre power,
All things which appertain to night,
Shall vanish in that gladsome hour.

H. A. WESTALL.

Buncombe Co., N. C.

Watch and Pray.

BY MISS MOLLIE ROSS.

Watch and pray, is a Scriptural injunction. We have often felt as if "pray and labor" ought to be one also. At any rate, we are prepared to give it almost equal significance, and he who will write "*Oraret Labora,*" on his banner, and bear that banner bravely forward in the march of life, deserves, as he will often gain, the name of Christian. We believe that the day begun with God, will end with peace. The morning orison, is the pledge of the evening thanksgiving. He, whose mercies are new every morning, and fresh every evening, has taught us by his Son, to watch and pray lest we enter into temptation. While we pray, we must work. We deride the idea that prayer alone will give the farmer a plentiful harvest. He must plough and sow before he can reap. Knowledge is only to be gained by labor So of wealth and power.—"Labor!" we must shout, as we take up life's march and whisper "*Ora,*" with the joy of faith. We cannot help growing in grace if we are in fellowship with Jesus Christ.—Through him we can obtain all the light we need for our earthly pathway. Well may all nations in all ages have called wisdom by the name of light, and ignorance by the name of darkness. This light all may have, who will pray and labor as that Master did in unwavering faith, with untiring love. In the words of another, we believe "life is fruitful of great deeds. Life carves the soul into Divine symmetry if we will but grasp it nobly. Life is the battle-ground; the hosts of sin are marshalled on the one side, the hosts of holiness, on the other; man may choose on which side he will serve, and there is no *greater* victory; than the victory over sin. From the beginning to the end of life, the stalwart arm can find a steady foe; and every blow struck, is a blow for suffering humanity, and for Christ, who died to redeem it. What is death to this? Death is only an incident,—life is the essence. Death is passive; life is active. Death is shrinking; life is aggressive. Death is but the blot of time; life is the radiance forever. Christians love to pray. They find prayer a solace, and a blessing, and by frequent communion with God, they become accustomed to calling upon his name, so that it is often on their lips amid the rush of business, and the press of cares, a talisman, and a chrisim saving them from sin and annointing them for service. "Pray;" when that glad light of morning makes thee to new life, pray when the brightness of the noonday is around thee; pray when the twilight shadows gather, and when the stars gleam one by one from the evening sky." Some may enquire, "For what shalt we pray?" the answer would comprise a list as long as the roll of our wants. There is nothing which is not right for us to share, use, or enjoy, that is not right for us to mention at the throne of grace. We should pray for our souls to be purified. Pray that we may "live as seeing Him who is invisible, but who taketh cognizance of all our ways, and blesseth especially the soul that seeks to do his will;—while he is good also even to the unthankful and the evil." Commune with him in prayer, labor in His strength, and share at last the sweet reward, foretastes of which, we have even amidst our toil.

Fincastle, Va.

As an evidence that "the whole Christian world is becoming Universalists," the *Universalist* to other evidences adds, "that Protestant German theology is almost wholly exempt from all traces of the dogma of endless evil; that in this country, the most popular orthodoxy, written or preached, is that which can scarcely be distinguished from Universalism; that the religious press—always excepting *Zion's Herald*—has generally reformed altogether the tone and spirit in which it once indulged while speaking of Universalists and their religion; that the secular press is uniformly sympathetic to Universalist ideas, and uniformly contemptuous toward those of the contrary part; that all the better kinds of popular literature are saturated with the Universalist philosophy; and that the eminent names in science are overwhelmingly against the idea of everlasting punishment, and it would seem that we might be pardoned for concluding, that, however small the numbers or the influence of the Universalist denomination, its leading thought is steadily working its way towards universal acceptance." This is making a strong claim; but who can dispute the facts?

IN a report in the *Star of the West*, of a sermon preached by Rev. Willard Spaulding, we find this: "If I have a little child of ten years old, who should happen at that age to commit some slight fault, should I, therefore, punish that child all the rest of its life for that one offense?—Suppose that I take that child and place him in some dark, noisome dungeon for the remainder of his life; that I scourge him, starve him, beat him, torture him, compel him to breathe the foul air of that loathsome prison—in short, that I crowd as much misery into his wretched life as it is capable of containing, and all for one trivial fault committed at ten years of age! What would I be called? A monster, a fiend, a brute.—No name would be adequate to express the atrocious barbarity of my conduct. Yet, forsooth, my evangelical brother tells me that if we commit but one crime on this earth, and not repent, we are damned forever. Surely, even my treatment of that child is nothing to the cruelty and injustice of such a sentence."

Don't be afraid or ashamed of your religious views in any company. We should own no man as master—save "the man Christ Jesus."

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. G. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
B. B. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., May 1.

Independence in Religious Thought.

One of the greatest obstacles in the way of religious reformers, is the want of moral independence. So much inclined are men to follow the multitude, that in many instances, if they are convinced of the truth of an unpopular doctrine, they have not independent enough to avow the same. The tyrranny of fashion is crushing more under its blind, heartless tread, than the car or Juggernaut ever crushed under its ponderous wheels.

Theories, however absurd, are clung to even after their falsity is apparent, because they are *popular*, and because many have not the moral heroism to come in contact with the prevailing ideas of the day. This timid, time-serving policy is the foe to all progress and mental development. Had the early christians pursued such a course, so far as we can judge, we would not now be blessed with the light of christianity.—It would long since have been extinguished amid heathen darkness. But the apostles and other heralds of the cross, did not stop to confer with flesh and blood—it was enough for them to know that they had the truth of God, and this truth they proclaimed amid the fiercest opposition, because they felt that they would be recreant to the noblest instincts of manhood, to keep their light under a bushel, by sealing their lips. No, they did not turn aside from the promptings of their own convictions, to please men—they felt that it was more important to bear witness to the truth, which they were assured, should in the end triumph over all opposition. They felt that the kingdom of Christ, of which they were heralds, should in the end, *break in pieces all other kingdoms and fill the whole earth* with its glory, and resting in this assurance, they persevered.

This is the spirit that should actuate mankind now. Why should we sacrifice our manhood by pandering to that which we are convinced is error, by stifling our religious views? Who cares what Col. A. or Gen. C. believes? We should not stoop so low as to pin our faith to the sleeve of any man, or set of men. And yet we fear there are thousands, who at heart, are Universalists, who give their aid and influence to the opposite doctrine, when every impulse of their nature rebels against it. But it is *popular*, and they become the willing slaves of this idol popularity, at whose shrine so many hypocrites bow. We sometimes boast of our freedom, and independence, but what kind of independence is that which crouches and

"Bends the suppliant knee,
That thrift may follow fawning?"

A man's convictions of truth should be held too sacred to be thus bartered away amid the shambles of hypocrisy. And yet, there are all over this land, many who secretly believe Universalism, that have not independence enough to avow and defend the same. Shame on such.

"Oh what is freedom? say, is that
man free,
Who wears no shackles on the bended
knee,
Who yet is bound with *bosom slavery!*
Call him not free, 'tis worse than
mockery,
Let him the name of freeman only
wear,
Who heralds forth the truth with
curbless tongue,
His name with that of heroes shall be
sung,
And equal shall their deathless glory
shine."

Rev. J. H. Palmer, an honored father in our Israel, lately died in Vt., in his *ninety-second* year. Of him it may truly be said, he had "fought a good fight."

A GOOD OFFER.

We will send the *Herald* and the "American Farmer's Advocate," to *new* subscribers, for $2. The price of the Advocate alone, is $1. Now send on the names and money, and get *both* papers for the price of one. The Advocate is published at Jackson, Tenn, and is a good Journal.

Universalist Register.

We think it would be wise if the publishers of this little Annual, in the future, would omit the almanac part of it, which augments the price of the work, and is really of very little value; because almanacs are "are as plenty as blackberries," and can be had free of cost. Our Register as it is now published, is too high to have that general circulation which it should have. We make this suggestion because under present arrangements, the price of the Register is too high to insure a wide circulation. The almanac can well be dispensed with.

Good Fruit Trees.

Every man, whether in town or country, should have fruit trees.—Even in a small yard, a few trees can be planted, that will yield pleasant fruit, but in the country, where large fields can be had, an orchard should be planted. Mr. C. O. Gustin, whose head-quarters are Opelika, Ala., is agent for the Cumberland Nursery, near Nashville, and will take pleasure in filling all orders that may be given him for trees. He can supply all varieties of peach, apple, cherry, pear, quince, plumb, almond, and quite a variety of evergreens to adorn yards. We have given him an order for apple and cherry trees, and think our readers would do well to supply themselves with choice fruit. Mr. Gustin can be addressed at Opelika.

Important Concession.

Rev. Chas. F. Deems, D. D., a learned minister of the Methodist church, and pastor of "the church of the Strangers," in New York city, in his valuable book recently published, entitled "JESUS," p. 599, speaking of everlasting punishment as mentioned in Matt. xxv: 46, says:—"They shall go away, that is, the humane, into continuous life,—the wicked, that is the inhumane, into continuous punishment. He does not tell us how long that punishment and life shall be. He uses a word (*aionios*) which specially conceals any definite conclusion. It may be endless, it may have an end, it may be immediate, and to continue through the existing state of things; it is pain and pleasure set over against one another, with no limit of time." Such a statement, coming from such a respectable source, is important, and we trust our Methodist friends and others, will remember the testimony of Dr. Deems, who as will be seen, *admits* that everlasting simply expresses an indefinite period.

How a Presbyterian Editor Talks.

Rev. Mr. Prime, one of the editors of the New York *Observer*, a Presbyterian paper, alluding to the sad case of Foster, the Street Car murderer, who was lately executed, says:

"In the case of this young man who died for murder last Friday, the fatal mistake of the father was casting off the son: leaving him to himself: giving him up: refusing him the refuge of home, and the shelter of a father's arm. Our heavenly Father never does so by us. We are wayward, wicked, ungrateful, rebellious, profligate. But while we are yet a great way off, he has compassion on us. There is no crime so great as to justify a parent in disowning his child. The son may become a drunkard, and that is the most hopeless of all the failures to which humanity is exposed. But a drunkard is not altogether lost. And the cases are so rare as to be almost unknown where children have gone into vice and ruin, unless some defect in parental culture paved the way."

And yet our Presbyterian brother thinks it is all *right* and *proper*, for our heavenly Father to cast off myriads of his erring children to *all eternity!*

H. C. Decker, late of Pleasanton, Kan., has given us a debt on this office $6. Look out for him.

Persons requesting written receipts, must send postage.

The "A Posteriori" Argument for a Deity.

Some of your correspondents, I notice, make use of the "Design Argument" for a Deity, as though it were entirely conclusive and satisfactory. Permit me to show wherein I think it is unsound and fallacious.

The order, harmony, and adaptation observable in Nature, it is said, prove design; design is evidence of a designer; and a designer must be an intelligent being. It is absurd, we are told, to suppose that this orderly world, containing such admirable adaptation of means to ends, can exist independently of a Being who constructed and governs it. It is evident, therefore, from the order, harmony, and adaptation in Nature, that there is an intelligent God Let us examine this famous argument.

God is something or nothing. To say he is nothing is to say there is no God. If he is something, he is not merely a property or quality, but an existence *per se*, an entity, a substance,—whether material or immaterial is unimportant. If he is a substance, there must be order, harmony, adaptation (or fitness) in his divine nature, to enable him to perceive, reflect, design, and execute his designs. If Deity does not cogitate or reason, but perceives truth without the labor of investigation, he must still possess an adaptation or fitness thus to perceive as well as to execute his designs. To say God is *without* order, harmony, and adaptation is to say he is a mere *chaos*. If a Being or substance without order, harmony, and adaptation, or a divine cause, can create an orderly universe, there is no inconsistency in saying unintelligent matter could not have worked itself into the forms we behold. If order, harmony, and adaptation *do* exist in the divine mind (or in the substance which produces thought and design), they must be eternal; for that which constitutes the essential nature of God must be the eternal basis of his being. If the order, harmony, and adaptation in God are co-existent with him, are eternal, they must be *independent of design*; for that which never began to exist could not have been produced, and does not therefore admit of design.

If order, harmony, and adaptation are independent of design in the divine mind, it is certain that order, harmony, and adaptation exist, which are no evidence of a pre-existent designing intelligence. If order, harmony, and adaptation exist which were not produced by design, which are therefore no evidence of design, it is unreasonable and illogical to infer designing intelligence from the fact alone that order, harmony, and adaptation exist in Nature.

If the order, harmony, and adaptation in Deity to produce his thoughts and to execute his plans are eternal, why may not the formation of matter into worlds, and the evolution of the various forms of vegetable and animal life, be the result of the ceaseless action of self-existent matter in accordance with an eternal principle of adaptation?

Is it more reasonable to suppose that the universe was created or constructed by a Being in whom exist the most wonderful order and harmony and the most admirable adaptation (which order, harmony, and adaptation had no beginning) than to hold that the universe in its entirety is eternal, and the self-producing cause of all the manifestations we observe? Is it wonderful that matter should be self-existant, that it should possess the power to form suns and planets, and to construct the great ladder of life that reaches from the lowest forms of the vegetable kingdom up to man? How much *more* wonderful that an infinite Being should exist without any cause—a Being who is infinitely more admirable than the universe itself?

Again: the plan of a work is as much evidence of designing intelligence as the work which embodies the plan. For instance, the plan of a steam engine in the mind of Fitch, of a locomotive in the mind of Stephenson, was as much evidence of design as the mide of machinery after its mechanical construction. If God is an infinite Being, if he knows everything, if no addition can be made to his knowledge, his plans must be eternal, without beginning, and therefore uncaused. If God's plans are not eternal, if from time to time new plans originate in his mind, there must be an addition to his knowledge; and if his knowledge admits of addition, he must be finite. But if his plans had no beginning, if like himself they are eternal, they must like him be *independent of design*.—Now the plan of a thing, we have already seen, is as much evidence of design as the object which embodies the plan.

Since the plans of Deity are no proof of a designing intelligence that produced them (for they are supposed to be eternal), the plan of this universe, of course, was no evidence of a designing intelligence that produced it. But since the plan of the universe is as much evidence of design as the universe itself, and since the former is *no* evidence of design, it follows that design cannot be inferred from the existence of the universe.

The absurdity of the *a posteriori* argument for a God, consists in the assumption that what we call order, harmony, and adaptation are evidence of design, when it is evident that, *whether there be a God or not, order, harmony, and adaptation must have existed from eternity, and not therefore necessary proof of a designing cause.*

The reasoning of the theist who employs this argument is precisely like that of the Hindu in accounting for the position of the earth. Whatever exists must have support, he said. The earth he imagined resting upon the back of an elephant, and the elephant upon a huge tortoise. He forgot that his own premise, that whatever exists must have some support, required that the tortoise should rest upon something.—The inconclusiveness of his reasoning is apparent to a child.

The theist says order, harmony, and adaptation are evidence of a designing intelligence.

The earth and its productions show order, harmony, and adaptation.

Therefore the earth and its productions are the result of designing intelligence.

Just as the Hindu stopped reasoning when he fancied the earth upon an elephant and the elephant upon a tortoise, so the theist stops reasoning when he says God made the world. But as surely as from the premise that whatever exists must have some support, follows the conclusion that the tortoise rests upon something, as it rests upon the elephant, does it follow from the proposition that order, harmony, and adaptation are proof an intelligent designer; that the order, harmony, and adaptation in a supposed Deity are evidence of an intelligent designer who made him, as the various parts of Nature, adapted or fitted to one another, are evidence of an intelligent designer who produced them. If we grant the premise, we are led to the conclusion that there has been a succession of creative and created gods in the beginningless past.

Men who attempt to explain the mysteries of the universe by the theory of an intelligent Designer, and who argue from the order and fitness in the world, remind me of the ostrich that, having buried his head in the sand so as to render itself invisible to its pursuers, fancies there is no further need of exertion to escape from the dangers and difficulties that surround it.

"Design represented as a search after final causes, until we come to a first cause and then stop," says F. W. Newman, "is an argument, I confess, which in itself brings me no satisfaction."

Respectfully,

B. F. UNDERWOOD.

REMARKS.—The above is taken from the *Index*, an infidel paper of Ohio.

The writer says "If order, harmony and adaptation *do* exist in the divine, or in the substance which produces thought and design) they must be eternal; for that which constitutes the essential nature of God, must be the eternal basis of his being. If the order, harmony, and adaptation in God, are co-existent with him, are eternal, they must be *independent of design*; for that which never began to exist could not have been produced, and therefore does not admit of design."

Let us look at this reasoning a little, and see if it is sound. Thrown into the syllogistic form, it is simply this.

1. Infinite wisdom comprehends all "order," "harmony" and "adaptation."

2. We see "order," "harmony," and "adaptation" in the universe around us continually.

2. Therefore "order," "harmony," and "adaptation," admit of *no design!!*

Again our author says—"*If order, harmony, and adaptation are independent of design in the divine mind, it is certain that order, harmony, and adaptation exist, which are no evidence of a pre-existing, designing intelligence.*"

We confess our inability to see the force of such reasoning. It is clear that there can be no "order and harmony," without wisdom, and yet this writer strangely enough tries to show that intelligence is not all necessary to produce order, harmony and design! We see not how any intelligent Atheist can be satisfied with such shallow sophistry, for it is nothing else.

Again, it is enquired—"Is it wonderful that matter should be self-existent, that it should possess power to form suns and planets, and to construct the great ladder of life, that reaches from the lowest forms of the vegetable up to man? How much *more* wonderful that an infinite Being should exist without any cause—a Being who is infinitely more admirable than the universe itself?"

The idea here enunciated, is, that it is more reasonable to suppose that inert, senseless matter has produced order and wisdom, than that eternal infinite wisdom has produced matter, and all the developments and evolutions of the same!!

To us, it appears far more rational, to say infinite wisdom created and controls inert matter, than that matter, tho' senseless, is really the *source of all order, harmony, and wisdom.*

It is a philosophical maxim, that the stream cannot rise higher than its source. But Atheists, flatly deny this principle, when they say matter always existed,—that it is the origin of *all intelligence, though possessing none itself!* Really it requires more credulity to adopt the theories of Atheism than to accept Christian Theism. But continues Mr. Underwood: "*wether there be a God or not, order, harmony and adaption must have existed, and not therefore necessary proof of a designing cause.*" Which is to say, that order and harmony *can* and *do exist without* a controlling intelligence! That it is more probable that matter always existed without intelligence, and produced intelligence, than, that intelligence should rule in the realm of matter!

Pillow Prayers.

He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practicable on earth. The day, with its engrossments, being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears, and hopes, and then the turning of them up towards heaven. This is what the Psalmist is apparently referring to in his words, "when I remember thee upon my bed, and meditate upon thee in the night watches." That he uttered many a pillow prayer is a thousand-fold more than probable. "I have remembered, thy name, O Lord, in the night."—"I prevented the dawning of the morning, and cried." Those cries were prayers before the dawning of day.

If these prayers of the pillow, however, be begotten only of sheer sloth, we may say of them that they are "bastards, and not sons." But if they are the legitimate children of weakness, excessive weariness, sickness or other similar circumstances, then they are of the true house and lineage of heaven, coming down in kindredship all the way from Bethel, where the ever jaded Jacob had his angelic vision on his pillow of stone.—CHRISTIAN WEEKLY.

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How could our denomination get along without newspapers? They are the bulwarks of our cause. They spread the Gospel where the voice of the preacher is never heard—defend our doctrine from assaults of the enemies, and bring comfort and joy to many a household. The press! the press! is a great engine for good. Brethren do you realize the vital importance of sustaining it. Remember, if you do not support it our opposers will not. We would request each one of our subscribers having Universalist neighbors who do not take the *Herald*, to loan them this paper, and call their attention to the following paragraph which we copy from the *Star*:

The sum required to secure a religious newspaper is very small, and we know not how the amount can be better invested than in that way. A journal edited by a good man, a man of Christian spirit and purpose, laboring to advance the truth and to do good to his fellowmen, entering every week into your home, fifty-two times a year, must carry into it something that will be worth at least a great deal more than the paper costs. Every Christian believer should, in this respect, provide for the wants of his house. Every Universalist parent should discharge his or her duty in this respect. If you have children going away from home to attend school, to seek a fortune in some distant State, you should supply them with a paper of this stamp. The young will read newspapers when they cannot be induced to read essays, sermons or books.

MR. BURRUSS: Please inform me what authority "Jude" had for quoting the prophecy of Enoch, in the 14th verse of his 1st epistle, viz: "Behold the Lord cometh with ten thousand of his Saints," &c. Where did Enoch make that propecy? By giving this information you will much oblige. Yours, &c., E. L. N.

☞The prophecy of Enoch is a book which was rejected as spurious by the compiler of the Scriptures.—*In that* book, Enoch uses the language quoted by Jude. Though the book of Enoch has been considered Apocraphal by the church, it is quite probable that it contained much truth. The fact that Jude refers to it, would seem to strengthen this idea. Enoch, the son of Jared, was born A. M., 622, and begat Methusalah at the age of 65 It is said he walked with God; and after he had lived three hundred and sixty-five years he was not, for God took him."—Gen. v: 24. Paul says, "by faith Enoch was translated that he should not see death, and was not found, because God had translated him."—Heb. xi: 5. Justin, Irenæus, Clemens, Alexandrius, Lactantius, and others conceived an opinion out of the book of Enoch, that the angels had connection with the daughters of men by whom they had offspring. Turtullian thinks highly of the book of Enoch, and is of the opinion that it was preserved by Noah during the flood. On the contrary, Origen, Jerome and Austin, regard it as of no authority. We learn that the Eastern people have preserved several very uncertain traditions concerning Enoch, whom they call Edris. Eusebius informs us that the Babylonians acknowledged Enoch as the inventor of astrology:—that he is the Atlas of the Greeks—that Mathuselah was his son, and that he received all his uncommon knowledge by the ministry of angels.

We would have attended to the request of our friend sooner, but business from home, and many cases at home prevented.

A Command.

God commands us to "overcome evil with good." It is, then, our duty to overcome evil, if *we can*; and to do it with *goodness*. This statement admits of no dispute. We are commanded also to imitate our Heavenly Father. Then, is it not certain, that God will overcome *all evil*, if *he can*? and that he will overcome it with *goodness*? The doctrine of *eternal evil* must be false, or it must be proved that God CANNOT overcome all evil. Either God is not *Almighty*, or the doctrine of endless sin and misery is not true. There can be no way to escape the conclusion.

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Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, *via* St. Louis, over the Missouri Pacific Railroad, which runs its fine Day Coaches and Pullman Sleepers from St Louis to principal points in the West, *without change*. We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from St. Louis to Texas, either over the Missouri, Kansas & Texas R. R., *via Sedelia*, or over the Atlantic & Pacific R. R., *via Vinita*. For maps, time tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, Southern Passenger Ag't, Chattanooga, Tenn., or E. A. Ford, General Passenger Agent, St. Louis, Mo. *Questions will be cheerfully and promptly answered.* may 1-1yr

Emigration Turning.

CHEAP FARMS IN SOUTH WEST MISSOURI.

The Atlantic & Pacific Railroad Company offers 1,200,000 acres of land in Central and Southwest Missouri, at from $3 to $12 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Climate, soil, timber, mineral wealth, schools, churches, and law-abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address, A. Tuck, Land Commissioner, St. Louis, Mo. may 1-1yr

I have used DR. SIMMONS' LIVER REGULATOR in my family for Dyspepsia and Sick Headache, and regard it as an invaluable remedy in this attacks. It has not failed to give relief in any instance.

Rev. W. F. EASTERLING,
Florida Conference.

The BANNER says: "The church in Pittsfield, under the charge of Rev. E. Case, is prospering finely. The congregations are large and increasing. The weekly prayer and conference meetings are well attended and very interesting.

The Washington, D. C., parish wants a pastor, and not a "supply."

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☞ Notwithstanding the predictions of many to the contrary, the Lodge of Good Templars in this place is holding up nobly. Of course, like all other Institutions, it has its vicissitudes. We urge upon *all*, the importance of *punctual* attendance.

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, *via* St. Louis, over the Missouri Pacific Railroad, which runs its fine Day Coaches and Pullman Sleepers from St Louis to principal points in the West, *without change*. We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from St. Louis to Texas, either over the Missouri, Kansas & Texas R. R., *via Sedelia*, or over the Atlantic & Pacific R. R., *via Vinitâ*. For maps, time tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, Southern Passenger Ag't, Chattanooga, Tenn., or E. A. Ford, General Passenger Agent, St. Louis, Mo. *Questions will be cheerfully and promptly answered.* may 1-1yr

Emigration Turning.

CHEAP FARMS IN SOUTH WEST MISSOURI.

The Atlantic & Pacific Railroad Company offers 1,200,000 acres of land in Central and Southwest Missouri, at from $3 to $12 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Climate, soil, timber, mineral wealth, schools, churches, and law-abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address, A. Tuck, Land Commissioner, St. Louis, Mo. may 1-1yr

I have used DR. SIMMONS' LIVER REGULATOR in my family for Dyspepsia and Sick Headache, and regard it as an invaluable remedy in this attacks. It has not failed to give relief in any instance.

Rev. W. F. EASTERLING,
Florida Conference.

The BANNER says: "The church in Pittsfield, under the charge of Rev. E. Case, is prospering finely. The congregations are large and increasing. The weekly prayer and conference meetings are well attended and very interesting."

The Washington, D. C., parish wants a pastor, and not a "supply."

Old Sinners.

The following are the names of persons to whom we have forwarded accounts, and can hear nothing from.

		Due.
S Countz, Haw Ridge,	Ala.,	$2,50
J W Williams Barnes X Roads,		4,00
T K Oliver, Wetumpka,	"	1,75
J M Reeves, Camp Hill	"	2,80
J O Ramage, Lafayette,	"	8,00
W Johnson, Dadeville,	"	2,00
Z T Sorrell, Mill Town,	"	4,00
J S Caldwell, Tuskegee,	"	4,00
A C Moorer, Bragg's Store,	"	8,00
Jno M Coker	"	4,00
C G Berry	"	3,00
J Cope, Cedar Hill,	Tex.	3,50
J F Logan, Huntsville,	"	5,00
W Robinson, Fort Worth,	"	8,00
H T Woodronie,	"	6,00
J P Scales, New Salem,	"	6,00
W C Jones, Benton,	"	4,00

We have quite a number of similar cases that must be venti'ated, and means taken to bring them to judgment.

RELIGIOUS INTELLIGENCE.

The prospect of a flourishing society in Akron is excellent.

Rev. J. Stebbins preaches regularly every Sunday morning at Brunersburg, Ohio, and at Defiance in the evening. Arrangements have been made for the organization of a Sunday school, and the general prospects are encouraging.

REV. L. J. FLETCHER.—By the kindness of his society in voting him leave of absence, the Buffalo pastor is to take the tour to Palestine. He expects to reach Alexandria by the 15th of April. His salary is continued during his absence.

LINCOLN, NEB.—Prosperity attends our friends at Lincoln. The pastor, Rev. Jas. Gorton, has been delivering a series of doctrinal sermons which attracted large congregations. The church is out of debt, and is now cushioned and carpeted.

Shall we know our friends in Heaven?

In one of Baxter's sermons, there occurs the following beautiful sentiment:—

RECOGNITION IN HEAVEN.—I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love on earth. If I thought I should never know them, and consequently never love them after this life is ended, I should number them with temporal things, and love them as such; but I now converse with my pious friends in a firm persuasion that I will converse with them forever; and I take comfort in those that are dead or absent believing that I shall shortly meet them in heaven, and love them with a heavenly love.

A man commenting upon the ruins of Pompeii, said that it was a very imposing city, but very much out of repair.

OBITUARY.

DIED.—At Pink Hill, Lenoir Co. N. C., on the 13th inst., Pearcy M. Jones, daughter of W. A. and Carrie Jones, aged one year, six months and twenty-nine days.

The Savior said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"Ere sin could blight, or sorrow fade,
Death timely came with friendly care;
The opening bud to heaven conveyed,
And bade it bloom forever there."

NEW FIRM.

NEW GOODS!

NEW PRICES!

S. W. REYNOLDS & CO.,

have just opened a new and select stock of dry goods, shoes, hats, hardware, and miscellaneous articles and fancy articles in general. Also a choice lot of FAMILY GROCERIES, such as flour, bacon, segar, coffee, tea, &c., all of which they are offering at low prices FOR CASH.

☞ Please call and examine our goods. No trouble to show goods. may 1-3tm

Prophitt's Liver Medicine will give you a healthy vigorous liver as many can testify. For sale by Ramsey & Simpson.

100,000 SOLD.

This does not, probably, represent one-fifth of the real number of Tilton Washers which have been sold. [illegible] testimonials in favor of Tilton's Washer. Friend [illegible] vented. Said a neighbor the other day, "There's no doubt about it; Tilton's Washer takes away the drudgery of washing and makes clean work with the clothes. I pity the family that is without it." There are over seven millions of families in the United States to be supplied with this great blessing. Over seven millions that need and want this Washer.—Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and who have a small capital to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal, and without risk. Our cities, our villages, our country headquarters, are fu of men who need work. To a these Mr. Tilton offers plenty of work and good pay, and we earnestly urge a to write or go to Mr. Tilton, find out his terms, and begin business at once. See his big advertisement in another place. Mr. T. is honest and reliable, and the statements in his advertisement can be relied on. pd1t

RECEIPTS.

For Cash Received for this paper since our last Issue.

Persons sending us money, who do not see their names in this list within one month after writing, will please notify us AT ONCE. We cannot rectify errors that are allowed to stand six or twelve months.

		Paid to	vol.	no.
J Southerland	N. C.	$2	8	1
J W Cottle	"	2	8	1
J J Nowell	"	2	7	1
Jos R Roane	Va.	2	6	8
A B Eiland	Ala.	2	7	1
W S Ford	"	6	7	4
and advertising				
Thos Howard	"	2	6	20
Mrs Lucy Boyd	"	2	8	3
W D Dawkin	"	2,60	7	20
and Key to Universalism.				
W H Lavender	"	2	8	12
W T Holland	"	0,50	5	17
Miss N Hutchens	"	2	7	1
Ira Campbell	"	2	7	13
J S Hubbard	"	2	8	1
G W Gunter	"	2	6	8
Mrs M Andrews	"	2	7	18
J W King	"	5	7	1
Wm Kenedy	"	2	1	1
W S Rush	"	1	7	12
P Mosteller	"	1	7	2
J A McCool	"	4	7	1
M H Hubert	Ga.	3	7	1
Sol Page	"	3	7	8
W J Proctor	"	2	6	8
Jno F Patterson	"	1	6	6
B F Holstun	"	2	8	1
J W Chandler	S. C.	4	8	6
W A Ashford	Miss.	2	7	1
A Gillis	"	2	7	1
J Halfacre	"	2	7	1
Dr P Brassell	Tex.	2	7	12
S W Green	"	2	8	1

APPOINTMENTS.

EDITOR'S APPOINTMENTS.

APRIL.

Fourth Sunday, Camp Hill.

MAY.

Thursday night, 8th, Garland.
Friday night, 9th, Brewton.
Second Sunday, 11 o'clock A. M., Union church—Blackshear settlement.
On the night of that day, at Elam Baptist church.
Monday night, 12th, near Charlie Mayo's, Escambia county.
Tuesday night, 13th, Pollard.
Wednesday night, 14th, Hayneville.

We hope the friends will have the meetings well understood.

REGULAR APPOINTMENTS.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.

Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

☞ If you have loss of appetite, or general debility, Dr. Prophit's Liver Medicine will cure you. For sale by Ramsey & Simpson.

SAMPSON'S LIVER INVIGORATOR—a purely Vegetable Compound, for the Speedy, Complete, Safe, Positive Cure of Dyspepsia, Sick-Headache, Biliousness, Jaundice, and all Diseases of Liver, Stomach and Bowels. Ask your Druggist for it. DEWART & ALEXANDER, Sole Prop'rs, New York. Feb 1 6m

SIMMONS LIVER REGULATOR

For over FORTY YEARS this

Purely Vegetable.

LIVER MEDICINE has proved to be the

Great Unfailing Specific

for Liver Complaint and its painful offspring, DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, CHILLS AND FEVER, &c., &c.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original GENUINE POWDERS

The Prepared,

a Liquid form of SIMMON'S LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE DOLLAR BOTTLES.

The Powders, (price as before).....$1,00 per package.
Sent by mail.....1,04.

☞ *Caution.* ☜

Buy no Powders or PREPARED SIMMON'S LIVER REGULATOR unless in our engraved wrapper, with Trade mark, stamp and signature unbroken. None other is genuine.

J H ZEILIN & CO.,
MACON GA., and PHILADELPHIA.

SOLD BY ALL DRUGGISTS.

Z Jan 15 1yr

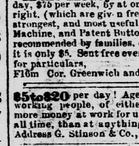
Cherokee Indian Bitters.

A remedy of great value in all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use the B tters rel better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe-guards against diseases, especially those that arise from miasma or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver, and spleen, commonly called Agueeake. It will prove a sure protection from these complaints, if taken in time. It has long been successfully used in Female Complaints, and Rheumatism, especially Chronic Rheumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, has made it a favorite remedy in many a household.

MERRY & CO., Wholesale Agents,
New Glasgow, Nova Scotia.

P. S.—Dealers can be supplied with the "Cherokee Indian Bitters" in any quantity, and on the most reasonable terms, also private families or individuals, supplied at short notice. For particulars address

R. H. MCCUTCHEON, Dalton, Ga., or
Janlyr R. H. MCCUTCHEON & BRO., Marietta, Ga.



ROCKER [illegible]
Reduced to $60.
Superior Seals for Churches, Schools, etc., of Parlor Upholstered, and [illegible] with our Latest Improved Rotary Hangings, [illegible]
Illustrated Catalogue sent free.
VANDUZEN & TIFT,
102 & 104 E. Second St., Cincinnati.
F July 1 1yr

Make Money fast and honorably, $12,50 per day, $70 per week. Or at once applying for a territorial right. (which are given free to agents.) to sell the best, strongest, and most useful and rapid selling Sewing Machine, and Patent Button Hole Worker, ever used or recommended by families, or buy one for your own use; it is only $5. Sent free everywhere by express. Address for particulars,
A. CAZELT, Sp't.
Fl6in Cor. Greenwich and Courtlandt Sts., New-York.

$5 to $20 per day! Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all time, than at anything else. Particulars free. Address G. Stinson & Co., Portland, Me. R 8epl5 1yr

A FAMILY ARTICLE.

Agents make $12,50 a day, $75 a week.

AN ENTIRELY NEW

Sewing Machine

FOR DOMESTIC USE.

ONLY FIVE DOLLARS.

With the New Patent Button Hole Worker.

Patented June 27th, 1871.

A most wonderful and elegantly constructed Sewing Machine for family work. Complete in all its parts, uses, the straight eye pointed needle, self-threading, direct upright positive motion, new tension, self feed and cloth quicer. Operates by wheel and on a table.—Light running. Smooth and noiseless, like all good high priced machines. Has Patent Check to prevent the wheel being turned the wrong way. Uses the thread direct from the spool. Makes the Elastic Lock Stitch, (finest and strongest stitch known) firm, durable, close and rapid. Will do all kinds of work, fine and coarse, from cambric to heavy cloth or leather, and uses all descriptions of thread. This machine is heavily constructed to give it strength; all the parts of each machine being made alike by machinery, and beautifully finished and ornamented. It is very easy to learn. Rapid, smooth and silent in operation. Reliable at all times, and a practical, scientific, mechanical invention, at greatly reduced price.

A good, cheap, family Sewing Machine at last. The first and only success in producing a valuable, substantial and reliable low priced Sewing Machine. Its extreme low price reaches all conditions. Its simplicity and strength adapts it to all capacities, while its many merits make it a universal favorite wherever used, and creates a rapid demand.

IT IS ALL IT IS RECOMMENDED.

"I can cheerfully and confidently recommend its use to those who are wanting a really good Sewing Machine, at a low price." MRS. J. P. WILSON,
Rutherford, Park Bergen Co., N. J.

Price of each Machine. "Class A." "One" (warranted for five years by special certificate,) with all the fixtures, and everything complete belonging to it, including self-threading needle, packed in a strong wooden box, and delivered to any part of the country, by express, free of further charges, on receipt of price, only five dollars. Safe delivery guaranteed. With each Machine we will send, on receipt of $1 extra, the new

PATENT BUTTON HOLE WORKER,

One of the most important and useful inventions of the age. So simple and certain, that a child can work the finest button hole with regularity and ease. Strong and beautiful.

Special Terms, and extra inducements to Male and Female agents, Store keepers, &c., who will establish agencies through the country and keep our New Machines on exhibition and sale. County Rights given to smart agents free. Agents complete outfit furnished without any extra charge. Samples of sewing, descriptive circulars containing Terms, Testimonials, Engravings, &c., &c., sent free. We also supply

AGRICULTURAL IMPLEMENTS.

Latest Patents and Improvements for the Farm and Garden. Mowers, Reapers, Cultivators, Feed Cutters, Harrows, Farm Mills, Planters, Harvesters, Threshers and all articles needed for Farm work. Rare seeds in large variety. Norway Oats, The wonderful multiplying Mexican Corn 81 per hundred, &c., &c. All money sent in Post Office Money Orders, Registered Letters, Drafts, or by Express, will be at our risk, and are perfectly secure. Safe delivery of all goods guaranteed.

An old and responsible firm that sell the best goods at the lowest price, and can be relied upon by our readers."—Farmer's Journal, New-York.

Address orders to A. CAZELT, Sup't.
Corner Greenwich and Courtlandt Sts., New-York.
Feb 1 6ms

A MAN OF A THOUSAND.
A CONSUMPTIVE CURED.

When death was hourly expected from consumption, all remedies having failed, a recent discovery whereby Dr. R. Sykes cured his only child, was a preparation of Cherokee Indian Herbs. He now gives this receipt free of charge to all who are afflicted. That's all a single application of these herbs relieves the most distressing symptoms. Night Sweats, Irritation of the Nerves, Humoral Expectoration, Difficult Breathing, Bronchitis, Weak Throat, Coughs, Colds, Wasting of the Flesh, Nervousness, Debility, Lassitude, Loss of Appetite, Indigestion, Want of Energy, Blood Spitting, Consumption, Scrofula, and all Lingering Diseases of the Throat, Chest, Lungs, Stomach and Bowels, Without Medicine, and Contains no Mercury, Minerals or Poisonous Drugs. Any person suffering from any of the above diseases, who desires to be cured, and to live and enjoy life, will address DR. R. SYKES, Box 1817, New York City, and inclose a postage stamp, and he will send the receipt and direction for preparing and using, free of charge. Please to print your address plain. Dec 1 6m

SIMMONS LIVER REGULATOR

For over FORTY YEARS this

Purely Vegetable.

LIVER MEDICINE has proved to be the

Great Unfailing Specific

for Liver Complaint and its painful offspring, DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, CHILLS AND FEVER, &c., &c.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original GENUINE POWDERS

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Sent by mail.....1,04.

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J H ZEILIN & CO.,
MACON GA., and PHILADELPHIA.

SOLD BY ALL DRUGGISTS.

Z Jan 15 1yr



Will cleanse your

EVERY ONE S[illegible]

NO FLUI[illegible]

It Consumes less Soa[illegible]
Method. It S[illegible]
Ar[illegible]

It Requires no Attentio[illegible]

It will do the Washing of

STEAM has long been known as the bleaching them white. Paper makers succeed in making by its agency invention of the STEAM WA[illegible]
1. It does its own work, there[illegible]
2. It uses much less soap than
3. It requires no attention wh[illegible]
while she is eating her breakfa[illegible]
4. Clothing wears double the [illegible]
bor, or a washboard.
5. Lace curtains, and all fine [illegible]
strait, as it will not full their
blanket, can be washed perfec[illegible]

IT IS TRUL[illegible]

CIR[illegible]

I respectfully ask you to re[illegible]
matter of business. Before m[illegible]
washing clothes is one of no s[illegible]
vidual. It is but recen[illegible]
country has been directed to[illegible]
the labor, drudgery, loss of ti[illegible]
ling Machines have been cons[illegible]
—and these machines have [illegible]
let me ask you, if the steam [illegible]
ing Machine), and enable all to
is not reasonable to suppose tha[illegible]
tac? The sales of this Washer
every family needs it and will h[illegible]
cure as many as I need immedi[illegible]
sale; but if you will buy a sing[illegible]
cent. as your commission; cons[illegible]
but 25,000 inhabitants; more or less[illegible]
nearly cost, and thus one buying [illegible]
sell to no one except a single dozen w[illegible]
as well as they can be made here, an[illegible]
of a single county, you shall have th[illegible]
privilege of selling any county or State for me, and upon application I will
forward the deed to you by express fo[illegible]
any territory which you have sold for me, provided that the said territory is not already disposed of when I [illegible]
receive your order. I will make all the deeds, so there can be no confusion or mistakes. The amount you have to pay me is simply $3 per 1,000 inhabitants, in any county or State. I shall make these very liberal offers for a short time only, after which I shall sell at my regular price, $5 per 1,000.

Many of my patrons have requested me to suggest to them the best method of selling the Woman's Friend, in order to make the most money in the shortest time practicable. In reply I would say, that there are many methods which might be suggested, all of which seem to work well, but the most prominent of which I will suggest: In the first place send for a sample and carefully test it; you will learn by a single trial how to wash with it most successfully. All you have to do now is to exhibit it to others. I will suggest that you make an engagement to wash at a certain place, at an appointed hour; manage to have as many present as possible. You will be astonished at the intense excitement it will produce after the water and steam have rushed through the tubes and foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes—you take out the clothing, rinse and wring out, and find the clothing perfectly clean. You will find [illegible] delighted with it.

You can take orders from nine in ten present, to [illegible] ranging from $3 to $10 each. A single trial in this manner will satisfy you that the Woman's Friend is a success and will sell. You should, in that case, lose no time in ordering a deed for your county, to be sent be senf by express C. O. D., if not convenient to advance the money. You should, meanwhile, continue to take orders, and by the time your deed would come to hand, you might have a gross sold. You should, likewise, arrange with a responsible Tinner to make the Washer—the price will vary, according to style and finish. I have known some agents to sell as many as twenty Washers in a day. After you have introduced it more or less in your county, you can take another county, and rest assured that wherever you can get a single Washer in the neighborhood it will sell many more. Consequently, after you have sold a few hundred in a county, you can sell the right of your county for much more than at the start. You can calculate what your gains will be by buying a single county; but this is not a tenth part of what you ought to make, for while you are traveling you will meet with many men who want to make money, to whom you can sell rights. Mine is no business you can engage in which offers such splendid inducements; besides, it is a safe business, no loss, and pleasant, because it renders perfect satisfaction. I cannot see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for themselves, and make more money.

On the receipt of five dollars I will ship you a complete Washer, as a sample, together with a Certificate of Agency, a book concerning the census of 1870, Patent Laws, Instruction how to sell Patents, and Pictorial Posters, with full instructions how to conduct the business. And upon the receipt of the Washer you may have time to test it in, and if you find it not as represented, I will refund your money. The Washers retail at $10. After I send you a sample I will hold your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish blank deeds, and will do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territory may be sold to some one else. Do not ask me to send C. O. D.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner.
2. Put in the bottom of the Washer a quarter bar of good soap, or enough to make a good suds, sliced up thin; then fasten down the false bottom—see that the centre valve is in the proper position; put in water enough to cover the cap of the valve, say about an inch; lay the clothes down smoothly with the soiled parts well soaped, in the Washer—not rolled up, but spread out, so the water can circulate freely—and carefully pack the clothes down; see that the fire is hot sufficient to generate steam; when the water boils, it will begin to flow up the tubes on the outside, at the ends of the Washer, and through the holes into the Washer again; after a study circulation has been going on in this manner for about thirty to forty minutes, the washing will be completed. Rinse well and wring out, same as in the usual way. Colored clothes must not be mixed with white. Use soft water for boiling ALWAYS. If hard, use soda, lye, or make it soft in any other way.
3. If it is desired to bleach with the Washer, this may be done by adding a table-spoonful of borax or quantity to a Washer full of clothing.

I refer you to a few extracts from letters from parties who have used the Steam Washer, and speak in its praise. I have, thus far, declined doing so. I know full well how Certificates are looked upon. I have sold the Steam Washer upon its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commentaries of others, but let the Washer stand on its own merits. I would not ask or advise any one to engage in this business of selling Washers or rights, unless he has thoroughly tested its work; and to enable all to do so, I send a sample Washer upon receipt of $5 (about half the retail price), and guarantee that if found not as represented I will refund the money. So there is little risk to begin with. I have advertised the Steam Washer in all the leading, and most reliable religious papers, also the leading secular papers in the United States, and Canada, and no article ever advertised before has been extensively indorsed by the press and the people, as has been the Steam Washer. I shall continue to advertise it in all first class papers—Of course my former patrons who have bought territory, and are selling Washers at retail and wholesale—as well as those who may hereafter engage in the business, will be benefited proportionately—I am certain the Steam Washer will be used in every family.

St. Mary's, Auglaize Co., O.

Dear Sir:—Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know it will do all that you claim for it. We have never had to rub a single article on the washboard that has been washed in the Steam Washer since we have had it; hence there is a great expense saved in the wearing of clothing. We could not do without it.

Rev. J. JACKSON and WIFE.

Comfort, Kendall Co., Texas.

J. C. Tilton, Esq.—Dear Sir:—The sample Washer which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send C. O. D. Deeds for the additional 12 counties ordered, and oblige, very respectfully

JOS. B. HADDEN.

Fayetteville, N. C.

Mr. J. C. Tilton—Dear Sir:—The Washers came duly hand; accept my thanks for your promptitude. Several have come to see it tried; all acknowledge it a perfect success. I write to order a Deed to Sampson Co., N. C. Please send C. O. D. Direct to

ELDER B. JACKSON.

Henderson, K[illegible]

Dear Sir:—The Washer came duly hand. Accept my thanks [illegible] promptitude. I am glad to [illegible] your knowledge all you recommend [illegible] acknowledge it. I have spoken of it to numbers [illegible] have spoken to order one for themselves, who desire me to send it to them. Several have come to see it tried. All acknowledge it a perfect success. I write to order a deed to Henderson Co., Ky. I would send the money now, but fear some one else has the right by this time. Send C. O. D.

(Rev.) B. T. TAYLOR.

Pittsburg, Pa.

J. C. Tilton, Sir:—We have used your Steam Washer in our family for three months, and are well pleased with it. Would not do without it for three times it cost.

CHAS. D. BUTLER,
Wood Engraver, 24 Fifth Avenue.

Mechias, Me., Feb. 15, 1873.

Mr. J. C. Tilton—Dear Sir: Washer received, and I am well pleased with it. I think it is all you claim for it, and more, too. I have fully tested it. All who have seen it operate are delighted with it; and, indeed, many are astonished, when they see it flow eight jets or streams of water—wonder to know how it can do it. It is mysterious to many. Many have promised to buy one as soon as I can deliver them. But I do not wish to operate here; business requires me to go to Illinois, and I will call and see you. Yours, etc., C. SAND.

Bell Brook, [illegible], O., Feb. 20, 1873.

Dear Sir:—Your Steam Washer gives excellent satisfaction here. My wife has used it for several months and has never had to use the rubber. She would not sell the one you set us for $50, if she could not get another one. Please find ($13) thirteen dollars—$10 to apply on deed to this county, and $2 for posters and directions, and $1 for stamps. Send balance of bill C. O. D., and instruct the Express Agent to hold it 30 days, if I cannot pay it sooner. Yours respectfully,

SAMUEL F[illegible]

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—CUT THIS OUT, and preserve it for future reference. Persons writing to advertisers will please state where they saw it.

FAR.

We produc
of a corresp
Farmer, who
think it, as deta
low than above
ence of farmers.

"On the 10th of September last, I put up, in an open pen, twenty-eight hogs of about 200 lbs weight; rather thin in flesh. My feed lot had running water through one corner, with just room enough for the hogs to drink; balance of the lot high and dry. The first thirty days, I fed six bushels of corn per day; the next thirty days, I fed five and one half bushels per day; for the next twenty days, they would eat only four and three-fourths bushels; the next nine days about four and a half bushels per day, at which time I sold them, and weighing them after driving six miles, I find their average weight 338 lbs., a gain of 138 lbs to the hog, and about eight pounds to the bushel. Making twenty-eight cents per bushel for my corn, being about the value of corn in the crib. And this has been my experience for ten years, varying some according to the soundness of corn and favorableness of the weather. My hogs were of the McGee stock. We cannot raise the finer breeds of hogs on account of the prevalence of hog cholera every year.

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on high hills and in low vales, the Order is now welcome at the capital, and embrac men of every rank in society, rep enting intellect and industry. We learn, also, that in a short time a Grand Lodge of Spain will be formed. A periodical has already been established, called *Calmena* or *The Rock*, which is exerting a beneficient influence, and will do much to establish Masonic principles where bigotry and darkness have reigned sovereign for centuries.

The atlanta *Plantation* draws a beautiful picture of the crops of hay which may be produced on the Southern swamps if they are drained. This all looks very nice on paper, but when said swamps are drained and the stumps gotten out so as to make a decent meadow the cost will be an eye-opener even to a speculator in city lots. Improve your old lands, gentlemen, and let the swamps go until you have more population;—even then they will pay best in corn, and now they are vast storehouses of fertilizing material.—*Home Journal.*

Good avice. Thousands of acres of uplands now turned out could be brought to same state of fertility at less than half the expense.

At the late meeting of the Kansas Horticultural Society, eighty varieties of apples were named as doing very well in Kansas, none of which failed; but the Rhode Island Greening and the Baldwin drop their fruit before ripe. The codling moth was reported on the increase by the Committee on Orchards and Vineyards, of which Dr. J. Stayman is chairman; and they conclude, from what they say, that the moth is much worse in a wet season than a dry one.—They recommend the soft maple, honey and yellow locust, elm, chestnut, black walnut and cottonwood for forest tree culture. Prof. E. Gale reports the Ben Davis the most prolific apple. Trees planted in 1850 now bear fifteen bushels per tree.

BLOODY MURRAIN.—We have heard that a pint of petroleum, such as is ordinarily used for burning in lamps, will oftentimes cure an animal thus affected, if it be given in time. This remedy is about as simple as anything we can offer, although we hear many other preparations recommended to effect a cure; but we are inclined to think, when an animal is severely attacked with it, that nothing will bring relief.

FOWLS.—Fowls to be fattened, should be shut up in flocks of twelve, in a light, airy pen, five by six feet, feed them three times a day all they will eat, (no more,) on scalded horse-feed. Mix with this plenty of powdered charcoal. At night throw them all the corn they will pick up. Furnish plenty of gravel and pure water, and in one week they will do for market. The yellow-legged fowls will always look best when fat.

Lice on cattle may be effectually destroyed by the use of carbolic soap or carbolic powders, without injury to the cattle or other animals to which the remedy may be applied. Other insects may be destroyed by the same means. Salt is said to be a sure exterminator of lice also. Coal oil and hog's lard in equal parts is also a mutual remedy for vermin.

Hog Cholera and Cattle Disease.

man of this city who has
t deal to do with swine
sures us that the follow-
ill prove effectual in all

HOG CHOLERA.

ogs once or twice a week
Our informant discov-
medy by turning a lot of
s into a turnip field, and
at was able to eat of the
ered.

TEXAS FEVER.

cattle green corn, ears
He doesn't know which
tried both respective-
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roasting-ears, and it is
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Louis Democrat.

TELLIGENCE.

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Good Mason.

The good Mason is an example to his neighbors, and his name and character are proverbial. Those who are younger venerate him; his companions love him. In his family he is high without severity, and condescending without meanness; his commands are gentle; indeed, his wishes are his commands; for all are equally ready to answer his desires. To his wife he is the tender husband, not the usurping lord; to his children he is the kind, providential father, not the domineering tyrant; to his servants he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home is, whether a cottage or a palace, while he is present, the habitation of peace. When he leavas, it is with reluctance, and when absent his return is expected with pleasing avidity.—*Inwood.*

BRO. ALBERT PIKE has issued a call for a general Masonic Congress of the world (Scotch Rite), to assemble at Washington, D. C., in May, 1874. Bro Simons, of th New York *Dispatch*, suggests that all the Grand Lodges (York Rite) of the world send representatives to said convention. Of course, the representatives must have received the Scotch Rite degrees. If these representatives could be clothed with sufficient power to make rules and regulations that would require Grand Lodges to be governed by a "code of honor" that would settle matters of Grand Lodge powers and jurisdiction, we ought to favor the suggestion. As it is, we have a little faith in its doing some good, and favor the enterprise as a venture.

NOT one in twenty of those who enter the portals of our sublime and beautiful Temple ever pass beyond threshold, or do more than stand just within the gate, as curious and idle spectators of the mere external form of a magnificent moral enigma, the secret import of which is vailed from their vision. How much the fraternity has suffered from this ignorance, and how far has it fallen short of the accomplishment of its great mission in the world by reason of this impediment, I shall not pause to inquire.—*Dr. Edmonds.*

He Drinks

How ominous the sentence falls! How we pause in conversation and ejaculate—it's a pity! How his mother hopes he will not drink as he grows older; and his sisters persuade themselves that it is only a few wild oats that he is sowing. And yet the old men shake their heads and look gloomy when they think. And who can tell a mother's anguish as she perceives this poisoning, trippling habit growing upon her boy? Young men just commencing life, buoyant with hope, don't drink. You are freighted with a precious cargo. The hopes of your old parents, of your wives, your children—all are laid upon you. In you the aged live over again their young days; through you only can the weary one obtain a position in society; and from the level on which you place them, must your children go into the great struggle of life. With this great lead upon you dare the tempting of so great an evil? Resolve to be a man, and do that which only becomes a man.

"Who was the meekest man, my son?" said the superintentent of a boy's Bible class in this State. "Moses, sir." "Very Well, my boy; and who was the meekest woman?—"Please, sir, there never was no meekest woman?"—

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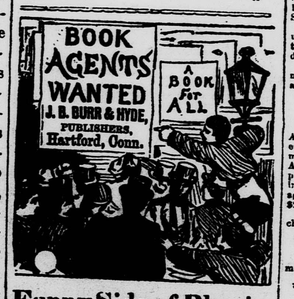

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Under date of March 24th, Hon. Horace Greely, editor of the New York "Tribune," writes: "J. Ball of our city, is a conscientious and responsible man, who is incapable of intentional deception and imposition.

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UNIVERSALIST HERALD.

PUBLISHED AT

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John C. Burruss,

Editor and Proprietor.

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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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Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r

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[New York Sun Feb. 25.]

Hell and Damnation.

MORE LIVELY DISCUSSION AMONG METHODISTS.

The Methodist preachers of New York and vicinity yesterday continued the discussion of the best means of promoting evangelical revivals.

The Rev. Mr. Grass denied most emphatically that scorching flames, eternal damnation, and a visible devil were necessary adjuncts to a revival, inasmuch as the punishment is not immediate. "If a pickpocket," said the reverend clergyman, "attempts to picks my pocket in the cars, and I tell him that he will go to hell if he extracts from my pocket that which does not belong to him, he will undoubtedly tell me to go to hell; but if I say I will put him in the hands of a police officer and he will be sent to the penitentiary, the effect is more desirable. Hell-fire and damnation was the kind of preaching necessary in the days of our forefathers, but such preaching now will have little or no effect on the masses. At our last meeting a worthy brother said that

HELL, DAMNATION AND THE DEVIL

are means, if rightly applied, that would be instrumental in winning souls to God. This is, indeed, high pressure religion, and were it not so funny might be cause for sorrow.—These fire and brimstone utterances would drive people from, rather than bring them to, a true Christian life. We have sensationalism enough in our daily life and on the stage; let us keep at least, the pulpit free from its taint."

Brother Corbett arose and said he would like to offer an explanation.

Dr. Porter, the presiding officer, said that he hoped that the gentlemen present would preserve Christian decorum as near as possible.

Brother Corbett said that he was no hand to make apologies, that he is generally careful in expressing his opinions in public. Said he, "I do not wish to become noted among Methodist preachers as one who uses terrible means for promoting revivals."

Mr. Grass said he did not mean to reflect on the character of Mr. Corbett.

Mr. Corbett said that Mr. Grass was personal in his remarks. He did not want a reputation as one who uses the words hell and damnation indiscriminately. But he thought that the place of future punishment should always have a place in the sermons of every Methodist preacher.

The last remark elicited ejaculations from all quarters of the room, such as "Amen," "Glory" and "Go on brother."

The Rev. Mr. Buckley was next asked to give his views as to the best means of promoting evangelical revivals. It had never been his misfortune to be pastor of a church which had not had a revival in two years. But no fixed laws can be assigned to them. There is no more uncertain test of a man's piety than

REVIVAL MAKING.

The two most important things necessary for revivals are inward prayer and holy living. I have never been able to pray as I would like, and I never lived as holy as I would desire, yet I can see some connection between the two and a revival. A minister must not argue the truth, but speak it. A man must be made to see that he is a sinner. There are many who say that they can create a revival soonest by calling their auditors wretches and rascals, and telling them that they ought to be in hell—should have been there ten years ago. This is well enough for the ignorant, but not for the people of the nineteenth century. It has been said that a certain brother does not use the word hell and damnation in his sermons. That brother was the speaker. He preached to a refined people, and such language does not conform to respectability. I affirm most decidedly that hell, damnation or the unction of hell does not advance the interests of our Lord and Savior Jesus Christ. St. Paul never used such words; St. John managed to write without expressing himself so strongly; St. Luke and St. Peter, both abstained from the use of hell or devil, the book of Revelations only uses the word hades. If the inspired writers can do without hell and damnation, why cannot Methodist preachers?

HELL AND DAMNATION HAVE LOST THE FORCE

once attached to them. They are now seldom used, only in profaneness and slang. Hell does not possess half the power it at one time possessed. Hell has been used up by inconsiderate Sunday school superintendants and Methodost clergymen. Some use hell and damnation so indiscriminately, and work themselves up to such a sulpherous condition, that the listener is apt to shake in his shoes and cry out with anguish and despair. Brother Buckley once had a member attached to his church who used hell so much that he had him expelled. The church had a membership of between five and six hundred. This particular member would join the exercises and would offer a prayer which the preacher thought rather calm than otherwise. But he would soon work himself to such a pitch that he would use expressions like the following: "Oh, God! drive the devil from this place; make this place as hot as hell, so that damned sinners will rush to repentance."

"One Sunday evening," continued brother Buckley, "when we were blessed with a sacred revival, an inconsiderate rascal called upon a man in the gallery, saying, 'If you don't get more religion you will go to hell. Come to the altar and save your damned old soul.' My church was crowded every Sunday. People came to be amused, as they would to a theatrical performance. I called upon him at his house, and prayed with him, but with no effect. I sent a man to him who prayed with him for five hours, and thought that the man was cured of his profanity. Next Sunday night he was again in church, and he cried out, 'All hell cannot fetter me; all the devils in hell cannot padlock my mouth.' Next week I sent three men to pray with him.—We all felt that if this man was rid of his profanity he would render good service in the cause of Christ. But our our anticipations were not realized. He called one good old brother a 'hell-pessel.' I did not understand such language. We drew up a series of charges against him, and endeavored to have him expelled. He said he wanted us to throw him out, and he would arrest us all on the charge of assault and battery. I applied to the Supreme Court Judge, who gave me this consoling information: 'Methodists are a demonstrative people;—this man is only a little more so than the rest.' At last we succeeded in ridding our church of this obnoxious member. Five years passed away, and he took no part in our revivals but once, when he said that.

SATAN'S KINGDOM IS TUMBLING DOWN,

and that my church would never more be blessed with a revival. But, thanks be to God! I had a revival within a year after his discharge.—He again joined the church, but I never heard more of his profaneness or fanaticism. Many clergymen tell their congregation that they are wretches, and are fit for hell, but can not summon sufficient moral courage to speak to the members individually as to their iniquity. They sometimes venture to ask after the soul of a member, but when they ask him to come to dinner the subject is dropped. Church discipline should be enforced without distinction as to worldly condition. It is not right to enforce ceremonial discipline on the man who has not a cent in his pocket and leave the millionaire out in the cold. It has been said that education and revivals were not compatible. This is not so. Education should be the handmaid of religion.

A CLERGYMAN SHOULD HAVE GOOD BREEDING.

In other words, he should be a gentleman. What would the founder of Methodism say if he heard the remark of one of our brothers in the last meeting, "Mind your own business." The greatest hindrance to the revival of God's holy word is that clergymen look too much for a good investment for their spare capital.—A minister of the gospel can not preach self-denial when this love of money engrosses so much of his time. Look at Washington, at New York, and you will come to the conclusion only too soon as to the root of the difficulty why why God's word is not better practiced and preached.

Brother Corbett said that he knew that he would be branded as a croaker of education when he said that ministers want more study of divinity and less of worldly science.—There is no stronger vindicator of education than I, but when a man applies for a situation as missiouary, and scientific attainment is the only thing which he has to recommend himself, I think it about time to open our eyes.

The meeting then adjourned.

"It is I." (Matthew xiv: 27.)

It was evening. Jesus, who had been thronged by the multitudes, being fatigued with "the burden and heat of the day," retired apart from human converse, and sought, in the solemn stillness of the lonely mountain, a communion with his Father.

But whilst our Savior is engaged in his evening devotion, let us look after his disciples. The twilight shadows are fast gathering o'er the sea of Gallilee. At last it grows perfectly dark. The disciples, many miles from their Master, are "in the midst of the sea, tossed with its waves."

One of those storms so common to Gallilee has arisen. The wind in its madness, dashes the little ship against the angry waves of the boisterous sea, threatening every minute to destroy all on board.

Still louder and louder roars the wind; and a storm which knows no abatement, lashes the sea in its fury. But suddenly, as hope grows faint, and danger thickens around the disciples, "in the fourth watch of the night, Jesus went unto them walking on the sea." The disciples were troubled, saying: "It is a spirit," and they cried for fear; but straitway Jesus spake unto them, saying, "Be of good cheer; *It is I;* be not afraid." We are all battling with the storms of life's sea; and these frail barks of ours threaten to break in pieces on its swelling waves. But though the blessed Savior is no longer here in *person* to command, as of old—"Peace be still," yet there is a "still small voice" speaking to every soul, though inaudibly, in language which cannot be mistaken—"*It is I,* be not afraid."

O ye fearful and doubting sons of men,—ye who are so ready to murmur at the dispensations of Providence, because ye cannot see its designs,—ye who are so prone to exclaim, like one of old, "all these things are against me,"—to *you* the Savior speaks through his gospel—"*It is I,* be not afraid."

O short-sighted mortals—ye who have so often, like the disciples, "cried out for fear," and attributed your misfortunes to the working of an evil spirit, O remember there is a kind over-ruling Providence, "who worketh all things after the counsel of his own will."

"Why are ye so fearful, O ye of little faith," when we hear the voice of God speaking in every dispensation of life—"*It is I,* be not afraid."

When we well nigh faint amid the sore temptations of life, *thus* it is that our great High Priest, "touched with a feeling of our infirmities," thus addresses himself to us—"*It is I,* be not afraid." H. A. WESTALL.

Buncombe Co., N. C.

Divine Benignity in Affliction.

Most beautifully and touchingly doth "the sweet singer" chant—"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works."—Ps. cxlv. 8, 9. And again: "The Lord is righteous in all his ways, and holy in all his works."—*Ibid.* 17. These precious assurances, taken in connection with the teachings of our Lord and his apostles, in regard to the universal blessedness of the resurrection world, are all-sufficient to minister comfort to all who monrn the bereavement of life. How unspeakably welcome to the believing heart, are these hallowed words of our most blessed Lord and Savior: "Let not your heart be troubled: ye believe in God, believe also in me."—John xiv. 1.

There is a wealth of sympathy in the spirit and teachings of Jesus, that reaches far beyond all the sorrows of earth: their very tenderness and universality as well, may justly be considered predictive of the richness and universality of divine tenderness through all eternity! The passages collated from Ps. 145, demonstrates the harmony of divine justice and mercy; and so falsify the unevangelical, as well as the illogical sentiment of the uninspired poet—

"A God all mercy, is a God unjust!"

In the light of the Bible, all the afflictions of mortal life are seen to be benevolent; they seem to whisper to the sorrowing: "Be not afraid—only believe." Can Atheism, or mere Theism, or Pantheism or Partialism ever minister such consolation?

In the midst of the most direful calamities that can befal human kind, the enlightened, the true believer can unreservedly commend himself and his to the gracious Ordainer and Dispenser, who is, indeed, "too wise to err—to good to be unkind!" The best prayer poor mortals can ever make, is the prayer of resignation to the Divine Will; still, in the endurance of suffering, which to human short-sightedness seems almost intolerable, we may be tempted to be weary of life. Under circumstances so sorrowful, the Gospel believer may adopt the language of the poet—

"Still out of the deepest abyss,
Of sorrow I languish and sigh,
And long to recover my peace,
And see my Redeemer and die!
I cannot, I cannot forbear
These passionate longings for home—
Oh! when will my spirit be there?
Oh! when will the messenger come?"

This is sublime *Nostalgia,* (longing for home.) Tempered with the blessed, scriptural, christian prayer, "Thy will be done!" Such longings, in seasons and amidst scenes of direst adversity, may be regarded as hallowed means of grace. To the enlightened christian experience of those who lovingly, reverently, understandingly study the Bible, how, by contrast with christian resignation, vain and presumptuous appear the pretentious Skepticisms of the *Tyndalls,* the *Huxleys,* and the *Darwins.*

There is a beautiful coincidence connected with a melancholy and touching scene, enacted lately in our midst: Mr. Alexander S. Stuart, for many years a member of the Presbyterian church, was found lying in a dying condition, close to a swamp, not far from the First Universalist Church of West Florida. Mr. S. having been an invalid for a long time, it is thought that he fell in a fit. In the exigency, the church was deemed the best place, to which to carry him in, his extreme feebleness hardly admitting of locomotion at all. In this Universalist meeting house, our suffering brother of humanity died, after having received all attention; and on the next day, after services by the pastor, the remains were interred near the church. The incident is, verily, suggestive of the divine tenderness, so peculiarly emphasized by the Universalist church.

EVANGELICUS.

Letter from Bro. Strain.

BRO. BURRUSS: I have just returned from a trip of three weeks, having passed through Carroll Co., in which I delivered two discourses on the 1st Sunday in April, apparently to interested audiences, and have reason to believe that some good was done for the cause of truth. Did not stop to preach any more till I arrived at my old home in Cherokee Co., where I preached on the 2d Sunday, morning and night, assisted by Bro. J. A. Rhyne. The church at Salem is in a flourishing condition, in some respects, I suppose, more so than any church in the State. Bro. Rhyne is now pastor, and has been, ever since the writer left that section; and he is doing a good work. Besides having the pastoral care of the church, he also superintends the Sabbath School, which is far more prosperous than any Sabbath School we have in the State, or I expect I might safely say, more prosperous than any Sabbath School we have in all the South. Bro. Rhyne seems well adapted to this work. I was sorry, however, to hear him say, that he expected to travel and preach no more. Though I much regretted to hear him say this, yet I could not blame him much, for truly, there is but little encouragement for any of us, to leave our families and all the pleasant associations of home, and go out and brave the scorn and contempt of the world, and frequently find a great lack of zeal among professed friends. This severely tries the patience of older preachers. No wonder then, that younger ones, when they set out and meet with so little encouragement, are driven from the field.—Every true friend of the cause ought to do every thing in his power to encourage young preachers, otherwise, we will soon be without preachers in the South; as the older ones are passing away.

From Salem, I passed on to the church in Jackson Co. This church is getting on very well,—the friends are quite zealous, and don't expect the preacher *to do all the work,* and do it at *his own expense.* They also have a Sabbath School at this church. From Jackson, I returned home, filling my regular appointments.—The friends all along my regular circuit, seemed to manifest a good deal of zeal, and congregations generally were good, and very attentive.

B. F. STRAIN.

Senoia, Ga.

☞ We hope Bro. S. will let us hear from him often.

The Bad Tendencies of Orthodoxy.

"We hope we make no trepass upon fair charity, when we simply recognize the fact, that some not severe judges of their fellowmen, cannot help believing that there is an element in the Orthodox doctrine, which impairs the stringency and solemnity of individual responsibility. How can a human being believe that he is ruined by the sin of one, and is to be saved by the righteousness of another, without realizing a shock of confusion in all his ideas of private accountability? For these and other reasons, Orthodoxy always leaves some who are sincere and devout as its best converts, utterly unreached by all its appeals and methods."

Very True

The editor of one of our Presbyterian exchanges seems to be getting into the light. A little while ago he was most bitter against the great doctrine the ultimate holiness and happiness of the race, but in a recent issue he says:

"Heaven has ordained that by the preaching of the Gospel *the power of sin is to be subdued,* and *the human family brought to a saving knowledge of the Messiah.*"

He also says:

"Here the glorious work was to be commenced, which was to end in the *moral illumination of the entire world.*"

In Memoriam.

To the Worshipful Master, Wardens, and Brethren of Notasulga Lodge No. 119, *Alabama.*

The committee to whom was referred the duty of communicating to this Lodge, in appropriate terms, the decease of our brother Daniel Patterson, make the following report.

The cold wings of Death, have again been spread over our Order, and chilled into stillness our brother. These visitations of the great leveller, are not unexpected by our fraternity. Annually there fall before him scores of those we have loved:—our brother is no more—he has paid his last debt.

Your committee would not indulge in fulsome flattery, but only seek to commemorate, in truthful words, the virtues of our deceased brother.—Brother Daniel Patterson was an honorable and upright man, a kind friend, a useful citizen, a faithful Mason. That he was perfect, we do not mean to say—for perfection belongs only to God. Let us remember his virtues, and profit by them.

By the death of brother Patterson we have lost one of our oldest supporters.

Your committee recommend that a copy of this communication be furnished the family of our deceased brother, with the assurance that they are under the care of the Lodge, and that a copy be furnished the editor of the *Universalist Herald,* for publication, and that the Lodge wear the usual badge of mourning for thirty days. Respectfully submitted,

J. C. BURRUSS
W. S. FORD
A. G. SIMPSON
} Committee.

AN ESSAY ON MAN.—A woman's attempt to marry him.

Universalist Herald.

JOHN C. BURRUSS, Editor & Propr.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNELLE,	Arkansas.
D. P. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., May 15.

Masonic Jewel.

This sterling monthly reaches our table regularly. Bro. A. J. Wheeler, Memphis, Tenn., editor. $1 per. annum.

Thos. Tardew, N. Y.

Finding it impossible to have a settlement with this man, we caution our brethren of the press against him, as unworthy of confidence.

Milan Co. Texas.

On the 3d Sunday in April, Rev. M. Gardner preached to our church in this county, and received three accessions to the same. Bro. G. will preach there the 3d Sunday in every month until cold weather.

Ladies' Repository.

This Universalist monthly Magazine, is designed especially for ladies, and is published at Boston, for $2,50 per. annum. It has a number of brilliant writers, and we commend it to our lady friends. Address Rev. Benton Smith.

Good Sunday School Papers

The Guiding Star, N. Y., semi-monthly, 75 cts. per. annum, Mrs. C. A. Soule, editor. The Myrtle, weekly, 75 cts. per. annum, Boston, Rev. B. Smith, editor. If our friends wish Sunday school papers for their children, they will be pleased with either of the above.

Peterson's Ladies Magazine.

AND THE *Herald*, FOR ONLY $3.

To *new* subscribers, we make the above offer, with the hope that they will continue with us, after their year is out. Peterson, is the leading Ladies' Magazine of the day, beautifully illustrated, with all the fashion plates. The price of this work alone, is $2. Send $3 and get it and the *Herald*.

New Sunday school in Texas.

Rev. M. Gardner, a faithful, able and true brother, who has long labored in Tex., in a late letter to us, informs us that on the fifth Sabbath in March he organized a Sunday school at his place of worship in Bastrop Co. Baptists and Presbyterians are co-operating with him. He is doing much to popularize our faith wherever he labors.

Senoia, Ga.

Bro. B. F. Strain, writes us that the lot on which our church is to be built has been secured, and some of the lumber is on the ground. He and Bro. E. O. Lynch and other friends, are in earnest in the matter, and erelong, a neat temple, dedicated to the God and Savior of all, will adorn the town of Senoia, where Bro. S. resides.

Rev. D. J. Mandell Once More.

BRO. BURRUSS:

Bro. Mandell, whose name has been of late somewhat unceremoniously introduced in the columns of th *Herald*, has been with us about three weeks, and continues over one more Sunday to deliver another discourse on a beautiful subject, in which believers and opposers are all interested to hear. His preceding sermons have been specially instructive and edifying. We have had ample opportunity of testing Mr. Mandell's capacity in the line of so-called "slang, egotism, arrogance," &c., and need only say that he has a genuine dignity, combined with a keen coit, or humor, which overrides and dethrones these disgusting elements.—On these and other alleged "notions," our friends and the public every where, had better allow him to explain himself. We can certainly and cordially recommend our friends wherever he may go, to give him a full and attentive hearing.

By request of the friends of Redhill Society. Wm. S. Mathews.

Sansom Co., N. C.

Please don't write for the press with a pencil.

Arguments for Universalism.

THE WILL OF GOD.

"Who will have all men to be saved, and come unto the knowledge of the truth." 1 Tim. ii: 4.

Here we have it clearly stated, that God will have all men to be saved, and says—"Lo! I come, in the volume of the book it is written, to ☞ DO THY WILL, O God." Heb. x: 7. And again—"My meat is to ☞ DO THE WILL of him that sent me." John iv: 34. We see not how the will of God, and its *certain accomplishment*, could be more clearly stated.

THE PURPOSE OF GOD.

"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 earth." Eph. i-ix: 10. Here we see it is the *purpose* of God, to gather all things together in Christ. The question now arises, will the purpose of God stand? Hear the testimony of Jehovah on this subject. "As I have *purposed*, so shall it stand." Isa. xiv: 24. Again—"The Lord hath *purposd*, and who shall disannul it."—Isa. xiv: 27. Once more—"I have *purposed* it, and *will also do it.*" Isa. xlvi: 11.

THE PLEASURE OF GOD.

"Thou art worthy O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy *pleasure* they are and were created." Rev. iv: 11. Here we learn that all mankind were created *for the pleasure of God*. What is that pleasure? Turn to Eph 1. 9. 10. and you will find that his *pleasure* is to gather all things together in Christ.

The question now naturally arises, will the pleasure of God be accomplished? "To the law and to the testimony." "My counsel shall stand, and I *will do all* my *pleasure*." Isa. xlvi: 10. This language is too plain to admit of intelligent cavil. God made all mankind for his pleasure—that pleasure is to gather all things together in Christ, and our heavenly Father declares,—"My counsel *shall* stand, and I *will do all my pleasure*." And of the Savior it is said,—"The pleasure of the Lord shall *prosper* in his hands." Isa. 53: 10.

"Engraved as in eternal brass,
The glorious promise shines;
Nor can the powers of darkness raze,
Those everlasting lines."

THE OATH OF GOD.

"I have sworn by myself, the word has gone forth out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength."—Isa. xlv: 23. 24.

Hear also what Jehovah says by the mouth of his prophet. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, that it may give seed to the sower, and bread to the eater, so also 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 shall *prosper* in the thing whereto I sent it." Isa. 55: 10. 11. We see not how language could be plainer in expressing the accomplishing the will and pleasure of the Almighty. And yet, many believe, that men and devils can, and do, defeat the omnipotent Jehovah in the execution of his pleasure.

THE CREATION SHALL BE DELIVERED FROM CORRUPTION.

"Because the creature (the word for creature, is elsewhere rendered creation) also itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Rom. 8: 21. When all are delivered from the bondage of corruption into the glorious liberty of the children of God, how many will remain sinful and corrupt creatures? Hear also what Paul says elsewhere. "For as by one man's disobedience many (*oi pollοi*) were made sinners, so by the obedience of one, shall many (*oi pollοi*) be made righteous." Rom. 5: 19. Here we are distinctly taught, that the same many (which embraces the whole) that are made sinners by disobedience of the Adamic nature, shall be made righteous by the obedience of one, even Jesus, who is declared to be the Savior of the world! This is not all—we are informed that as by the offence of one, judgment came upon all men unto condemnation, even so, by the righteousness of one, the free gift came upon ALL MEN unto justification of life." Rom. 5: 18.

These plain declarations of the Bible, and scores of others that we could bring forward, have never been answered by our opposers, and cannot be. All attempts to do so, have been weak and futile, and only serve to make the solidity of our arguments more apparent, Universalism will continue to stand,

"As some tall mount, that lifts its massive form,
Swells from the vale, and midway leaves the storm.
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head!"

Unfair.

The editor of the *Southern Evangelist*, (Disciple) makes extracts from a statement of faith by the American Unitarian Association, to show that certain writers in that body do not think the Scriptures teach the doctrine of Universal Restoration; and this confession is palmed off upon the readers of the *Evangelist*, as a confession of *Universalists!* Even Theodore Parker, who was a *Deist*, is quoted as making a similar statement! It should be remembered, that Universalists do not expect *Deists to endorse their theology*, and it should also be borne in mind, that Unitarianism is not *committed* to the doctrine of universal salvation. Some preachers of Unitarianism believe in the annihilation of the wicked—some in endless punishment, and some in Universal Restoration. Their central point, is the unity of God.

Christian Fellowship.

"The work of Christian harmony and love," says the *Universalist*, "triumph in Franklin, Mass.

Truly the spirit of God is moving over the hearts of the people in all the churches there The revival is bringing the Christians nearer together, as well as quickening and converting the souls of the sinners, the careless and unbelieving. On Fast Day there was as we noted at the time a pleasant union of services in the Congregationalist Church. The Universalist Pastor, Rev. Mr. Chambre, took an active part in those services, to the expressed gratification of the christians of other names. Mr. Chambre has been cordially invited to the services of both the Methodist and Orthodox Church during this revival, and has freely participated therein.

Last week, on Wednesday, Thursday and Friday, extra services were held in the Universalist Church, in which there is much religious awakening. Sermons were preached by Rev. Messrs. E. H. Capen, W. T. Stowe, and Prof. C. H. Leonard.—Many addresses were also made, by members of other churches, and on Thursday evening an admirable address was made by the Rev. Luther Keene, Pastor of the Congregationalist (Orthodox) Church.

Important Admissions.

Dr. A. Clarke, (Methodist,) says, "The Hebrew Olim and the Greek Aion are both used to express limited time, but in general a time the limits of which are unknown. The word aion is never translated eternity,"

Rev. John Fostor, an eminent Baptist ministers, says, "The terms *everlasting, forever*, &c., whether original or translated, are often employed in the Bible, as well as other writings, to express *limited time*. I therefore conclude that a limited interpretation of these words when connected with punishment is authorized."—(Foster's Letter to a Young Minister.)

Macknight says of *aionios, aionion*, "These words being ambiguous are *always* to be understood according to the nature and circumstances of the things to which they are applied.—And I must be so candid as to acknowledge that those who understand these words (everlasting—forever) in a limited sense when applied to punishment, put no *forced* interpretation upon them."

The Need of Preaching Needed.

BY REV. A. C. BARRY.

It is to be feared that we have been preaching too much to the heads, and little to the hearts of men. We have a great deal of brain religion among our people, an abundance of strong, intelligent conviction and belief; but a sad lack of vital, experimental piety, of Christian consecration, of lives that shine like the sun upon the Mount of Transfiguration. And this includes, of course, a lack of the spirit that sends the disciple out into the gospel field to work for Christ, that makes him open-handed, and fills his life with cheerful labors for his Church for the Sunday School, for the cause of Education, and all that help save men and glorify God.

Of all sad sights, a cold, indifferent, sleepy, half-headed Universalist, in whose soul the divinest faith ever given to man has kindled no new life, no enthusiasm, no holy rapture, is the saddest. Angels must weep over it. And yet how many unconverted Universalists there are, waiting, it would seem, for God to meet them, as He met Saul of Tarsus, and to turn their hearts with a flash of His power toward heaven; blind to the fact that God meets them every day, and that Christ ever stands at the door and knocks. What is needed, therefore, is this—that our gospel be preached, not alone as something to be believed, something for the head, but as an element of life, a spiritual force, to work in the souls of men for their conversion to God; that it be so preached, with such directness, such earnestness, such eloquence of deep feeling, as that our people shall no longer be, what too many of them are, "religiously unawakened, neglectful of the Bible, and of prayer, and of the Sabbath, and satisfied to live outside of the Church, as though there were no God, no Savior, no Christian obligation, no joy of a regenerate life," and they had no souls to be wronged and perish with hunger! The end of preaching is not head religion, but heart religion—the vitalizing of faith in the soul, so that the believer shall be helped by it, inspired by it, to live a life of consecration and prayer, a life full of cheerful labors and sacrifices in behalf of the cause of Christ.

Too Good to be Lost.

It is told that a Scotch minister had been entertaining at dinner a clerical friend from some distance.—The evening was unpropitious, and the friend was invited by the minister to remain during the night, and he accepted the invitation.

They walked together for some time in the manse garden. At dusk the minister asked his visitor to step into the manse, while he would give directions to his manservant to get his friend's conveyance ready in the morning.

As the stranger entered the manse, the minister's wife mistook him for her husband in the twilight; she raised the pulpit Bible, which chanced to be on the lobby table, and bringing the full weight of it across the stranger's shoulders, exclaimed emphatically,

"Take that for asking that ugly wretch to stay here all night."

FROM BAKER CO., ALABAMA

Bro. Ira Campbell.

I send you three more subscribers to the *Herald*. I hope to get several more erelong. Your zeal for the good cause, makes it important that every friend should aid you all they can.—Your efforts for the last twenty years to build up the holy religion of Jesus in the South, are surely worthy of a liberal patronage. I wish to see the *Herald* every week, and I believe all its patrons wish the same. Then why don't they work?

Yours truly &c,
IRA CAMPBELL.

Bro. Gardner, of Bastrop Co. Tex., writes us that there were killing frosts there the 12th of March, and on the 8th of April, and that on the 25th of April, it was nearly cold enough for frost. Farmers have had to replant corn and cotton.

The editor will preach at Camp Hill, the 4th Sunday in May, and at night of that day, at Bro. E. Wyatt's, Chambers county.

Rev D J Mandell.

Outlaw's Bridge, N. C.

BRO. BURRUSS:

In the *Herald* of April 15th, I see from the letters from N. C., there are some who oppose Rev. D. J. Mandell very much; saying that he is socially insulting and arrogant &c. Very different from what he appeared when at my house; for while here (from Wednesday the 26th of March, to Saturday the 5th of April, nearly two weeks,) he was as social as any one I ever saw, and seemed to want me to put myself to no trouble whatever, on his account; for it seemed while at the table, that a little milk and corn bread, with a little warm water (not drinking coffee) was enough to satisfy his appetite. And instead of being arrogant, he seemed to think but very little of external display, while his whole behavior seemed to be intent upon intrinsic excellence.

As for his advocating the intermingling of the whites and blacks in the same school, he said nothing about it here. He had nothing to say to the negroes—did not go about them, and had nothing to do with them whatever. He would never speak on the negro or war question unless when drawn out in some way, and then as soon as possible, would waive the subject; seeming to think it best to say but little either way.—I think it due Bro. Mandell, to say that while here, he seemed to be liberal both in his feelings, and in his views, and judging from his actions, his mission was not to preach negro equality, but to spread Universalism, the only true doctrine, as we believe, —showing that the most pronounced yankee (and negro lover as some would have) may be an honest, high-minded christian, and a true gentleman.

I write this in justice to Bro. M., and to show him as well as others, that I did not write any of the letters alluded to in the *Herald*, for he, as well as others, might think that I wrote one of them, as he stayed sometime at my house, and there was no name to the letters.

JULIA E. OUTLAW.

REMARKS.—What was published in the *Herald* concerning Mr. M. was taken from letters received from friends in Pitt and Edgecomb counties. We publish the above in order that all parties may be heard.—If the friends in the counties alluded to, have anything farther to say, or if Mr. M. has, our columns are open.

LAY EFFORT.

We are every day more deeply impressed with a sense of the loss our cause is experiencing in the absence of Lay Effort in conducting public worship among us. There are hundreds of places in each of which we have a handful of families, unable to maintain a minister, but amply competent to conduct religious services, yet, where from year to year, our people are destitute of the sanctuary.—In all such places it is perfectly feasible for our people to assemble in school house, hall, or even private house, and for some brother or sister to read a sermon and a liturgical exercise, if unable to give an extempore, devotional service, and thus to afford far better religious privileges, in most such places, than are enjoyed by any of the neighboring congregations.—For the sermons of Chapin, or others of our ministers, or occasionally one of Beecher's or Maury's are accessible, which will not only be better than any that congregations in their vicinity would hear, but far superior to those to which they would listen even from such of our own preachers as they might be able occasionally to employ. In the great death of ministers we are experiencing, our people must either in thousands of localities be deprived of listening to the truth, or they must adopt Lay-preaching, and such measures as we have indicated.

The moral deserts and religious wastes must continue, or our people must take this important matter into their own hands. Why should they not? What is to prevent the Universalists of any locality from assembling on each returning Lord's day, and joining in devotional services conducted by one of their number, and listening to such a sermon as any congregation should be edified and delighted to hear? Nothing but the disposition. And it does seem that it indicates a sad lack of zeal, a lamentable destitution of spiritual life, to remain without religious privileges, unless they can be enjoyed through the medium of an ordained minister. It does seem inexcusable that so many localities should elect between the errors of the evangelical pulpits, and nothing, when it would be so easy to enjoy privileges so precious. Nothing would so revive our cause all over the land, and quicken our energies every where as the zealous activity of our friends in this regard. It would kindle a fire that would extend from heart to heart, and from locality to locality, and would add to our power and influence everywhere, and what is of far more consequence, would give thousands of our people who now hunger and thirst for the true bread—or who eat what does not satisfy, that comfort and joy that otherwise are unattainable.

When in any neighborhood we hear that our people are moving in this direction, we shall prophesy religious life and progress there. When our church generally is thus active, we shall look with confidence for such prosperity in our Zion as we never yet have known.—*New Covenant.*

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THE LOUISIANA MASSACRE.

The village of Colfax, La., was the scene of a bloody political affray on Sunday, the 13th ult. The disturbance grew out of the increasing animosity which has existed between the negroes of Grant Parish and the whites of Rapids Parish, each color predominating in their respective localities. The whites according to the report of the U. S. District Attorney, attempted to oust the negro parish officers by force and failed, the sheriff protecting the officers with a colored posse. Several days afterward recruits from other parishes, to the number of three hundred came to the assistance of the assailants, when they demanded the surrender of the colored people. This was refused. An attack was made, and the negroes were driven into the court-house. The court-house was fired, and the negroes slaughtered as they left the burning building after resistance ceased. Sixty-five negroes, terribly mutilated, were found dead near the ruins of the court-house. Thirty, known to have been taken prisoners, are said to have been shot after the surrender, and thrown into the river. Very few of the assailants were injured. The Government has ordered troops to the spot and proposes to thoroughly investigate the affair.

To the Afflicted.

My wife, Eliza J. Mathews, has had a cancer on her face 11 years,—was directed to Hunter & Tew, Goldsboro, N. C., for its cure, and in three months a final cure was effected.

ABRAM M. MATHEWS.
Clinton, N. C.

RELIGIOUS INTELLIGENCE.

Mrs. Lucy Hooker Beecher has become a Universalist, and lately preached in the Universalist church at Hartford.

Rev. G. H. Vibbert of East Boston, has recently received the present of a gold watch from his parishioners.

The Winthrop Street Universalist society, Augusta, Me., have extended a unanimous call to Rev. A. Gage to settle with them, as pastor, at a salary of $1,800. If he accepts, his labors will not commence till the first of September next.

Our society in Onoka, Minn., is in a fair condition. Average attendance, one hundred and fifty; attendance in Sunday School, sixty to seventy. The church building is one year old. It cost $6,000. Debt, $1,800. Debt paid the past year, $600.

Rev. G. S. Weaver began his ministry in Akron, O., on Sunday, April 6th. The services, peculiarly interesting, were held in the College Chapel. Prayer was offered by Rev. D. C. Tomlinson. Rev. H. E. Miller gave an address of welcome in behalf of the citizens; and Pres. McCollester in behalf of the College.

Rev. J. W. LeMoine, a zealous and worthy man, is a recent convert from the Close Communion Baptists. He has not the fellowship of the denomination as yet, but has made application to the Committee on Fellowship and Ordination.

The work on our church in Dixon, Ill., which was suspended by reason of the cold weather of the winter, has been resumed, and will be pushed forward to a speedy completion. The ladies of the society, since its organization two years ago, have raised over one thousand dollars.

Rev. S. Hull has organized a church in Mound City, Mo. Bro. Hull is doing a grand work in Missouri.

There has been a discussion on the destiny of man, in Hartford City, Ind., between Revs. E. Dick, and W. S. Winslow.

Rev. S. Hull, writes that March 30th, he organized a church at Breckenridge, Mo., consisting of twenty-five members.

Our friends in Bloomfield, Iowa, recently dedicated their new meeting-house to the worship of God.

☞ If you have loss of appetite, or general debility, Dr. Prophit's Liver Medicine will cure you. For sale by Ramsey & Simpson.

LADIES' EMPORIUM
—OF—
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Miss N. A. Hutchens
has removed to her NEW STORE, where she has opened a
CHOICE AND SELECT STOCK
of articles in the MILLINERY LINE,—such as the
Latest Style of fresh
DRESS GOODS, SHOES,
FANCY HAIR,
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Trimmed in the most artistic and approved fashion, together with a variety of miscellaneous articles, usually found in a first-class store. All of which she is determined to sell at
PRICES THAT CANNOT
FAIL TO PLEASE.
She is also from time to time, constantly adding to her stock, to which she invites her friends and the public generally, to call and examine.
Thankful for the liberal patronage heretofore received, she solicits a continuance of the same. may16tf

$300 REWARD.
The above reward will be paid for the arrest (or any information leading thereto,) of H. C. LANGLEY, who murdered C. C. Day, on the 1st of January 1872, near Tuskegee, Macon county, Ala.
Description.
Said Langley is about five feet eight inches high,—fair complexion, light hair, blue eyes, aged about twenty-two years, has a down cast look, and stammers in his speech. J. M. DAY, W. J. DAY,
Notasulga, Macon county, Ala., May 15, 1873. 2m

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RECEIPTS.
For Cash Received for this paper since our last Issue..
Persons sending us money, who do not see their names in this list within one month after writing, will please notify us AT ONCE. We cannot rectify errors that are allowed to stand six or twelve months.

		Paid to	vol.	no.
B W Joiner	Va.	$3	7	1
Jas Easton	"	2	7	6
Ralph Henderson	"	4	6	24
J S Mankin	S. C.	0,85	books	
W J Slaughter	Ala.	6	7	4
B F Crittenden	"	6	7	1
T J Burt	"	3	6	1
F A Heiskell	Tex.	5	8	2
Rev-M Gardner	"	6		
$5 for J S Barber	"		8	14
$1 for A K Smith	"		8	1
A N Mathews	N. C.	4	7	1
Jno W Mathews	"	2	7	12
Thos S Mathews	"	2	7	1
J R Izzell	"	2	7	1
Arch Mathews	"	2	8	1
Wm S Mathews	"	2	8	12
Chesnut Boon	"	2,50	6	14
Carter Hill	Ga.	2	7	18
L Kirkis	"	1	7	1
G B Morris	"	1	7	1
Dr H S Jones	"	2	7	6
J S Rhyne	"	2	3	18
D McCutcheon	"	2	6	21
W H Crawford	La.	2	7	12
S M Mead	Ark.	2	7	12
H H Olive	"	2	6	4
Rev J L C Griffin	Fla	2		
for J F Thomas	"		7	21
J W Sanders	"	2	8	2
Ed Burford	Md.	2	8	1

APPOINTMENTS.

EDITOR'S APPOINTMENTS.
FOR JUNE.
Third Sunday, Union Church, Escambia county, Ala.
On the night of that day, at Elam Baptist church.
Fourth Sunday and Saturday before, Universalist church in Walton county, Fla.
Fifth Sunday, Universalist church, Camp Hill, Ala.
☞We hope the friends will have the meetings well understood.

REGULAR APPOINTMENTS.
The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.
Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

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For over FORTY YEARS this
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LIVER MEDICINE has proved to be the
Great Unfailing Specific
for Liver Complaint and its painful offspring, DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, CHILLS AND FEVER, &c., &c.
After years of careful experiments, to meet a great and urgent demand, we now produce from our original GENUINE POWDERS
The Prepared.
a Liquid form of SIMMON'S LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in
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A Magazine for cultured homes. A Magazine always up to the advancing thought, social progress and spirit of the times. A Magazine in which the lighter literature of the period is made the vehicle of pure and noble sentiment.
"THE CHRISTIAN GRACES." | FAITH, HOPE, CHARITY.
"And now abideth Faith, Hope, and Charity; these three, but the greatest of these is Charity."
$7,50 in value, for $2,50.
It is a long time since anything has appeared in Christian art so lovely and so exquisite in design and execution as this large and elegant line and stipple steel engraving, "THE CHRISTIAN GRACES," size 21 by 27 inches. The grouping of the figures is graceful beyond conception, and the faces of such rare and heavenly beauty that it seems as if the artist must have seen them in a vision. Every subscriber to "ARTHUR'S ILLUSTRATED HOME MAGAZINE," for 1873 will receive a copy of this splendid five dollar picture FREE. Price of Home Magazine, $2,50 a year. Specimen copy of Magazine 15 cents.
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Send for pamphlet and certificate free—waste no more money by adjusting huge glasses on your nose and disfiguring your face.
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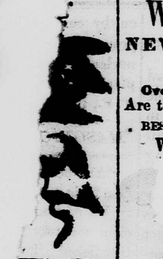
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...speckles twenty years: I am seventy-one years old.
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versalist Herald---Devoted to Religion, and Interesting Miscellany.

FARM AND

The Apple Orc

When young, the a… …rd requires good cultivatio… …mie hoed crop, the trees be… …in a good thrifty conditio… …ill never answer to grow … …ng grain crops in the orchard. … …is a great mistake, and often … …y many fruit growers. After … …s get well in bearing, we should not depend upon other crops, but be satisfied with a good yield of fruit. If the orchard is under high cultivation, the crop of apples will pay well

Some people suppose it is only necessary to purchase the best grafted apple trees—hire some inexperienced person to set out the trees by the job in a meadow as cheaply as possible, is all that is necessary to grow an orchard. There never was a greater mistake; an orchard set in this manner will be a failure at any rate. The land for an orchard should be deeply ploughed, in good order, under high cultivation; the trees carefully taken from the nursery, and transplanted with the utmost care. A bearing orchard should occasionally be seeded down with clover, pastured, and not often mowed. Still a crop of clover may sometimes be cut for hay. It is, however, much better pastured.

Hogs are the best stock to keep in an orchard. I have for several years kept my hogs in the orchard, and have been pleased with the result more and more every year.—This season I kept 130 hogs in my orchard, which is all choice fruit. It is about as cheap, and the hogs do a great deal better on first-class fruit.

Our market is generally good for first-class apples; but this season, owing to the large crop, it was dull, and the price low; we therefore sold only the very best of our early and fall apples—let the hogs have the rest. These fine apples suited the hogs first-rate, and they grew finely; did better than I expected. They ate about 800 bushels of apples, with no trouble or expense to any person.

A Plea for Tree-planting.

Farmers, plant trees. Let nothing prevent it. If you have not a liberal supply of fruit, plant at once. If your house stands unprotected from the heat of summer and winds of winter, plant at once liberally. You may design to sell, and so excuse yourself. No matter; it will then prove the best investment you can make, and you may in the end act wisely, letting well enough alone, and "stick" to the old home. If you conclude to plant ornamental trees, you will doubtless have some model in your mind. You will copy some plan you have seen. The probability is you will be guided by what you have seen in some village or city. And if it is a country home that has pleased you, and so become your ideal, it is likely that the plan was taken from town, and not the best that could be adopted for ornamentmenting country homes. Think you the man who has tastefully adorned his grounds in vallage or city would have confined himself to a few feet had he been the owner of broad acres? I think not. Do not then make the mistake of confining your efforts at ornamentation to a mere pen between your house and the public road. Let your grounds be spacious, indicating that you are neither cramped for room nor destitute of taste. Again, do not make the mistake of supposing all your finest trees must be huddled close around the house. The range of vision will take in their beauty at several rods distance at least, and you should plant leaving open lawns, and spaces through which to take in the finest views that the surrounding country affords. Remember your beautiful little trees, just from the nursery, will not always remain but a few feet high. Set them as if they were already from 20 to 50 feet high, and required space in proportion. This will make your grounds look open and naked at first, which should be remedied by planting, liberally, to be cut away as those designed to remain permanently re… room. In this way you … from the start, have shade … kers; and as time rolls

on, by co… grounding… neglected … planting … F. P., in…

MASONIC

LLIGENCE.

"Are m… men?" is a… ry VI of Eng… cient manuscri… tinguished m… Locke, in the … brary. This m… of great curiosit… to masons. It co… tions and answe… mysteries of mason… hand of King Hen… by one John Leyl… I have quoted one… "Are masons g… men?" The answe… sons are not so virt… her men, but in m… more good than t… they were not mas… that Locke, the s… physician, was so … reading of this ma… sent it to the Ri… Thomas, Earl of P… letter signifying his … to enter the fraternity, if … be admitted, the next ti… ent to London.

Artemus W… S M.

We have been fur… with a speech from Artemus … said to have been delivered at Baldwinsville, Ind., June 24, in the year of grace, 1859. It may be a matter of surprise to our readers that this distinguished showman hath attained to the position indicated by the letters attached to his name above, *which all will readily understand.* The speech is written in the author's best style, but its great length precludes our laying it before our readers at this time. We give the closing portion:

"But I return to the day we celebrate. It is the 24th of June, St. John's day. St. John was one of our Order, and a good showman in the Judee country; and were also a hard-shell Baptist who preached in the woods as we do to-day. He was persecuted for our sakes and driven into the wilderness, where he had nothing to eat but locusts (which is a cimbell of grass-hoppers) and wild honey. The honey was good enough, but it is the speaker's opinion, the grasshoppers were mighty hard feed for a showman. But we have no fear that such evil will befall us; for to all the persecutors of our show, we can raise our brazen fronts and exclaim, in the words of our great national poet—

Hail Columbia! who's afeered,
Look on our cimbells and be skeered.

"But I see by the sign, which we all understand, that our dinner is ready. This is the most important and pleasing event connected with our show, an appeal to the inner man that can never be resisted. We may stand here before an admiring world, and speak like Hanibal or Plutarky of the wonders, and glories, and age, and dominion of our beatic show. We may clothe ourselves in simbells and fantasticals, mount our horses or proudly walk on foot, looking with contempt on all around us, while WE represent the great cimbell of simbells. Yea, we may even spread on our abdomins all the simbolicals of our Order; but a good warm dinner taken innardly, is better than them all. Aye, my fellow-showmen, now I see. I've touched your feelings with a Past Grand Master's hand, and deeply stirred the yearnings of your bowels. And in the full glow of this excitement, I will conclude by giving you the following national and patriotic toast, that may be eat sitting:

"All hail Columbia, and each Columbiana,
And hail the brightest gem, the blushing Indiana."

It is one of the beautiful compensations of this life that no one can sincerely try to help another without at the same time helping himself.

A gentleman the other evening objected to playing cards with a lady, "because," he said, "she had such a winning way about her."

…tting away, you … that choked and … common when … —I.B.

Longest to Remain.

Todd has beautifully said: On the frail little stem in the garden, hangs the opening rose. Go ask why it hang there. "I hang here," says the beautiful flower, "to sweeten the air which man breathes, to adorn my beauties, to kindle emotion in his eyes, to show him the hand of his God, who pencilled each leaf and laid them thus on my bosom. And whether you find me here to greet him every morning, or whether you find me on the lone mountain side, with the bare possibility that he will throw me one passing glance, my end is the same—I live not to myself." Beside yon highway stand an aged tree, solitary and alone. You see no living thing near it, and you say, surely that must stand for itself alone. "No," says the tree. "God never made me for a purpose so small. For more than a hundred years I have stood here. In summer I have spread out my arms and sheltered the panting flocks which hastened to my shade. In my bosom I have protected and concealed the brood of young birds as they lay and rocked in their nest in the storm. I have more than once received the lightning's bolt, which had else destroyed the travelers; the acorns which I have matured from year to year, have been carried far and near, and groves of forest trees can claim me as their parent. I have lived for the eagle, which has perched upon my top; for the hummingbird, that has paused and refreshed its giddy wing ere it danced away again, like a blossom in the air; for insects that have found a home within the folds of my bark; and when I stand no longer, I shall fall by the hand of man, and shall go to strengthen the ship which makes him lord of the ocean, and to his dwelling to warm his hearth and cheer his home. I live not to myself." On yonder mountain, see, comes down the silvery brook, running and leaping, as it dashes joyously and fearlessly down, Go ask the leaper what it is doing.—"I was born," says the brook, "high up the mountain; but there I could do no good; so I hurried down, running where I can, and leaping where I must; but hastening down, to water the sweet valley—where the lark may sing on my margin, and finally plunge into the ocean, to rise again in mist, and perhaps come back again in the clouds to my own native mountain, and live my same life over again. Not a drop of water comes down my channel, in whose face you may not read, "none of us liveth to himself." Speak not to that solitary star that hangs in the far verge of heaven, and ask the bright sparkler what it is doing there. Its voice comes down the path of life and cries: "I am a mighty world. I was stationed here at my creation; I was among the morning stars that sung together, and among the sons of God that shouted for joy at the creation of the world.

Aye, aye, I was there
When the radiant morn of creation broke,
And the world in the smile of God awoke,
And the empty realms of darkness and death
Were moved through their depths by his mighty breath,
And the orbs of beauty and spheres of flame
From the void of abyss by myriads came,
In the joy of youth, as they passed away
Through the widening waste of space to play;
Their silver voices in chorus rung,
And this was the song that the bright ones sung."

And thus God has written upon the flowers that sweeten the air, upon the breeze that rocks the flower upon its stem, upon the rain-drop that swells the mighty river, upon the dew-drop 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 penciled 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 His light—upon all has He written: "None of us liveth to himself." And if you will read this lesson in characters, still more distinct and striking, you will go to the garden of Gethsemane and hear the Redeemer in prayer, while the angel of God strengthens him. You will nail it on the hill of Calvary, [illegible] a voice, that might be the [illegible] voice of God: [illegible] highest, noblest [illegible] finite can do is to do good to others—live not to himself.

Poetry.

If Universalism be True, why Preach it?

BY SARAH DENNEL BECK.

We live in a world of affliction,—
Of sin, disappointment and death;
The sad tones of anguish and sorrow
Float by us on every breath.
We need then a help in our weakness;
A balm for each trouble and care;
A faith all-sufficient to keep us
Above the dark waves of despair.

In error no solace is hidden,
No stay for the soul in distress;
While truth, ever laden with kindness,
Lives only to gladden and bless.
The friends whom we love, and who love us,
Are constantly passing away;
To-morrow the death-damp may gather
O'er forms that are brightest to-day.

We want, in the night of bereavement,
A star that will shine through the gloom,
And show us a world of re-union
Beyond the dim, shaded tomb—
A world where the missing await us,
All living together in love—
All drawn by the Savior of sinners,
To one common Father above.

This hope, like the sunlight from heaven,
Will stream on our pathway below:
And lend us where duty's clear river
O'er pearl beds of happiness flow.
No matter how poor or forsaken,
Or what our condition may be,
It speaks but the language of comfort;
The same to the bond and the free.

It tells us we all are related
Who live on this beautiful ball;
That God, the omnipotent ruler,
Is maker and parent of all.
That He hath ordained in His wisdom,
Each tri-l and ill which we endure;
And that for our good, having promised
A speedy and glorious cure

With such a broad faith to sustain us,
We smile in adversity's hour;
Nor tremble when Death, the dark angel,
Comes near with destroying power.
Then ask not "why preach the glad gladings?"
Till error's last fetter is riven,
And earth's scattered millions are gathered—
One family perfect in heaven.

Useful Rules.

To ascertain the dimensions of a bin to contain a given number of bushels.—Add one-quarter to the number of bushels, and the result will show the number of cubic feet which the bin will contain. Example.—What number of cubic feet will be required in a bin to contain 102 2-5 bushels corn.

102 2-5	
Add one-quarter,	25 3-5
Cubic feet,	128

Two of the dimensions being known, to find the other dimension.—Divide the cubic feet required in the bin by the product of the known dimensions, and the the quotient will be the other dimension. Example.—The length being 8 feet, and the width being 4 feet, what should be the depth of a bin to contain 128 cubic feet? 8x4=32 divided into 128 gives 4 feet as the depth.

A revival preacher lately worked hard at Ironton, Ohio, to get up an interest, preaching day and night; the house was crowded, and the preacher outdid himself, but not a soul rose for prayers, and he sat down completely discouraged. Before the benediction was pronounced, however, and long-faced man got up, and said that the Elder had been working hard, and laboring faithfully with them, and as a token of their appreciation he moved that the congregation give him three cheers. It was done with a heartiness which made the pews tremble.

A Tough Case.

A new Haven revivalist the other night painted the future state of the wicked in gloomy colors, and saying that his father died a very wicked man and had gone to hell, was proceeding, when a young man rose to go out. The preacher at once announced that there was a young man going straight to the same burning region, when the seceder stopped and coolly asked: "Well, elder, don't you want to send some word to your father?"

A Danbury inebriate whipped his wife Saturday night. His wife having no coals of fire to heap upon his head, poured his ear full of pepper-sauce. He appeared to be just as well satisfied.

Some men never lose their presence of mind. In Milwaukee last week a man threw his mother-in-law out of a window in the fifth story of a burning building, and then carried a feather bed down stairs in his arms.

Some one, feeling that actions are better than words, has said: "We hear of the acts of the apostles, but never of their resolutions."

Why was Adam not the first man? Because Eve was the first male.

CARD.

DR. ROBERT HUNTER, formerly of New York, editor of the "Medical Specialist and Journal of Diseases of the Chest, and author of various works on the Nature, Causes, and Cure of Consumption, and all Affections of the Head, Throat, and Chest, is now permanently located in Cincinnati.

Since the opening of his office here, how a little over a year and a half, nearly fifteen hundred cases have applied to him for treatment. In this enormous practice in a class of diseases hitherto considered incurable, less than twenty have died.—The official records of the city attest this fact, as no one can be buried without a certificate from the attending physician.

In this extra number of the Specialist he has not thought it necessary to give the cases of patients. He could fill many such numbers with successful cases; but considered it more important to devote all the space of these columns to the scientific and practical discussion of diseases of the Throat and Lungs.

In connection with the Cincinnati Office he has also established an office at Louisville, for the greater convenience of those who reside in that section, under the special care of his son, Dr. K. B. Hunter, who carries out the same course of treatment in all respects.

Consultations can be had personally, or by letter addressed to

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Osborne Mo., June 25, 1871.

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Presiding Elder M. E. Church, Platteburg District.

UNITED STATES MARINE HOSPITAL,
St. Louis Mo., Oct. 6, 1870.

James A. Jackson & Co.—I have examined the formula for making the "Home Stomach Bitters," and used them in this hospital the last four months. I consider them the most valuable tonic and stimulant now in use. S. H. MELCHER,
Resident Physician in charge U. S. Marine Hospital.

James A. Jackson & Co.—Gentlemen: As you have communicated to the medical profession the recipe of the "Home Bitters," it cannot, therefore be considered as a patent medicine, no patent having been taken for it. We have examined the formula for making the "Home Bitters," and unhesitatingly say the combination is one of rare excellence, all the articles used in its composition are the best of the class to which they belong, being highly Tonic, Stimulant, Stomachic, Carminitive, and slightly Laxative. The mode of preparing them is strictly in accordance with the rules of pharmacy. Having used them in our private practice, we take pleasure in recommending them to all persons desirous of taking Bitters, as being the best Tonic and Stimulant now offered to the public. FRANK G. FORTER,
Prof. Obstetrics and Diseases of Women, College of Physicians, and late member Board of Health.

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Universalist Herald.

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Universalist Herald.

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Extracts from

A SERMON.

BY REV. J. GIFFORD.

"Work out your own salvation with fear and trembling; For it is God who worketh in you both to will and to do of His good pleasure."—Phillippians ii: 12, 13.

* * * Not only upon the extent of salvation is the Christian world at great variance, but also in relation to what it actually *is*; for what purpose it should be sought, and the agencies brought actively into the work of its attainment. Upon so important a subject, it is unfortunate that there is not more harmony of thought and unity of action. That men are to be saved somewhere, by some means, and from evils of some kind, is readily admitted: but then *where* is the work to be done, and who does it? Does God save us, or do we save ourselves, of do we work together *with* God in effecting our salvation? Upon this important subject a variety of opinions prevails. Not a few regard every man's salvation dependent upon himself, wrought out principally through agencies belonging to human nature, and as much the result of human effort as the accomplishment of any work whatever. Those who adopt this view of the subject, very coolly inform us that God has perfected a plan, and completed all the arrangements necessary to save the world from eternal perdition; that by the gift of Jesus, and the instrumentalities of the Gospel, a way is opened to secure a full pardon for all sin, and an entrance into immortal life and happiness in the world to come. And in consequence of these very easy terms of finding acceptance with God, if any neglect their opportunities, and are finally lost, the blame will clearly rest upon themselves, and the throne of God be forever vindicated from all injustice and wrong.

As popular as this theory has become in the world, it is yet but a shade better than practical Atheism, for it ignores the tender relation which the New Testament everywhere represents as existing between God and all His creatures, and pictures him to our minds in the character of some heathen monster of cruelty and revenge, looking unmoved with pity, while seeing countless millions of souls for whose existence he alone is responsible, plunging into the depths of unending woe, thus rendering their existence an endless curse instead of a priceless blessing? It seems to me impossible to present to the mind a more frightful picture than is seen in this view of the subject. It presents God without a particle of sympathy for those millions of immortals whom he has created, while he permits Satan to drag them down to the regions of hopeless despair!—What earthly parent would stand unmoved, with folded arms, and see his children torn in pieces by the jaws of cruel beasts, and not lift a finger to help them, when he had abundant power and means at hand to do so? And will God deliberately immortalize a gigantic system of sin and suffering, which the most cruel of all human beings ought to shudder to contemplate? The thought is shockingly impious and absurd, and ought never to be entertained of that Being who is "good unto all, and whose tender mercies are over all His works."

To say that God has done all that he *will* do for the salvation of the sinful, is to say what is not true; for while we must use our own efforts, and work out our own salvation with fear and trembling, it is still true that it is "God who worketh in us, both to will and to do of His good pleasure."

But, as far from the truth as we certainly consider this view of the subject which we have very briefly noticed, there are others who have gone nearly as far into the opposite extreme, inclining to the view that in the work of salvation God does about *every thing*, leaving very little room for human thought or action. Looking upon this subject from the standpoint of infinite power, grace, and love, they very confidently (and truthfully) affirm that God has purposed the salvation of all souls through Christ, and solemnly passed his word that the work shall finally be done. And whatever man may say, or think, or do, whether he move or stand still, the work will certainly be done, for Christ died for all, and will certainly save all. The queries suggested in this view of the subject, are these: What have *we* to do with it? Why should *we* use any exertion, or put forth any efforts in the work of regeneration? It is God's work; He has promised to do it, and we may not trouble ourselves about a result that was provided and made sure, even before the foundations of the earth were laid. Therefore, why not be at ease? Why not drop the oars, fold our arms, and drop down into an easy, quiet slumber, rather than toil and exert ourselves for the attainment of something we shall certainly possess by and by, if we are only patient enough to wait until the appointed time rolls around? And carrying out the practical consequences of this theory, we find that many *do* sit quietly down, fold their arms, and never move forward a step in the work of spiritual progress. They look upon their salvation as certain to be wrought out *for* them in some way, they know not how, and manifest but little desire to know. All over our land may be found individuals committed to such views as these; with a faith that trusts everything to God, and leaves everything for God to do.

So much faith as this, is a misfortune to any one. Do not misunderstand me upon this point. There is no danger of possessing too much faith in God, nor too strong reliance upon his word, if our faith is a *living* principle in our hearts, leading us to work earnestly for the spiritual improvement of ourselves, and those around us. Too much *living* faith we cannot possess; but the less dead faith our souls are burthened with, the better it is for us, and for the world about us. That view of salvation which leaves everything for God to do, independent of human effort, we believe is as far from the truth as it is to hold that everything depends upon human agency, and far more injurious in its consequences to the interests of society and the world at large. Neither view is correct, nor in accordance with the word of God. It is not true that man is left dependent upon his own feeble efforts for salvation, and that he must work himself into Heaven unaided and alone, or be lost forever; neither is it true that man can do nothing in the attainment of his own deliverance from the power and bondage of sin.

Or, perhaps we should rather say that in this life we can *begin* the work of salvation which we carry forward and complete in the next.—For salvation is not one thing in this world, and something different in the world to come; but of the same nature in all worlds and in all hearts. And if we commence the work of salvation on earth, and now, we shall have its faith, hope, and love to guide, sustain and comfort us during our pilgrimage below. And so while the salvation of all is made sure in the purpose of unerring wisdom, goodness and love, it must not be overlooked that this purpose embraces the *active co-operation of the soul to be saved.* God has not purposed to work out our salvation unaided and alone, any more than he has purposed to do our work for us in our work shops, and on our farms. In this work there is a place for the exercise of human powers. Before a soul can be saved it must bring its own powers actively into the work, for in no other way is salvation possible. It must accept the grace God so bountifully holds forth. It must exercise faith and repentance. And when we say that God will save all, it is not meant that he will use any arbitrary means, or save any one against his will, for that would be impossible; but we mean that finally all will come to realize their need of salvation, and ardently embrace the means for its attainment.

Said the Savior, "Ask, and ye shall receive; seek, and ye shall find." Asking and seeking are the conditions; for if salvation is not worth asking and seeking for, it is surely not worth having. And we cannot be saved until we come to realize our needy, destitute condition, as to earnestly ask and seek for the help we need. Did we not realize the need of food and raiment, we should take no pains to supply ourselves with the necessaries of life.—And so we must first realize that we need that living bread that came down from heaven to be the life of the world, before we shall exert ourselves for its attainment. And all will finally realize that need, for "Thy people shall be willing in the day of Thy power." And if we truly seek we shall be sure to find an abundant supply. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

In the attainment of this spiritual good, we are not left to work alone. In every step, God's presence is with us, to aid and encourage. Paul comprehends the whole truth in the words of the text: "Work out your own salvation. . . . for it is God who worketh in you both to will and to do of his good pleasure." According to this, there is a combination of human and divine agencies that accomplishes the work. God works with man, and man works with God; so that while it is true that man works out his own salvation, it is equally true that God is present throughout the work, performing a very essential part of it.—Thus, salvation is the product of both human and divine agency, each working to the same result.

This co-operation of divine and human agencies is seen illustrated in almost all the pursuits of life. In spring time, the farmer goes forth to the cultivation of his fields. With much labor he prepares the soil to receive the seed from which he hopes to gather a plentiful harvest. He carefully cultivates the growing grain, and in autumn the golden ears reward him for all his anxiety and toil. Now, in the production of that harvest, man has certainly done something, and God has also graciously given his assistance. Man has worked with his implements of husbandry—with his plow and hoe—while God has also worked by *his* means. God has worked through the early and later rains, in the distilling dews and balmy air. And though man boasts of what *he* has done, and gathers pride as he looks out upon his fields ready for the sickle, and barns stored with plenty, yet, in reality, how little has he done after all toward the production of those rich harvests that are to be his future dependence and support. He has cast the seed into the furrow, it is true, but without the aid and blessing of God constantly attending it, it had as well been cast into the depths of the sea. But still, without human instrumentalities in the preparation of the soil, and to bring the seed into contact with the agencies heaven has provided, no harvests would be gathered, and the race would perish of starvation. And should God withdraw from his creatures his ever constant aid, all their toils and strivings would be in vain. So that when Paul calls upon us to work out our own salvation, he does not mean that we can create a single agency in the work, or in the purpose of God make one hair either white or black; but only use the means God has provided; walk in the paths he has made plain, and drink from the cup of life that he presses to our lips.

It is almost discouraging to witness the large numbers in every community who do not seem to be sensible of the value of present salvation, and so do not use any measures to bring themselves into its possession. They are without any living faith and hope, and are satisfied to remain so. They see nothing in the field of Christian endeavor; nothing worthy their attention in the words of Christ calling for laborers in his moral vineyard. They are content to enjoy all the peace, security and blessings Christianity pours daily at their feet, and stand entirely aloof from its labors and duties. Supposing that their ransome is paid, and salvation secured in the councils of heaven, they seem to live as though it were no matter—or a matter of very little consequence—how people get through *this* world, if they are only sure of finding comfortable quarters in the world to come. Instead of making any effort to "work out" their own salvation, they have concluded, it would seem, to sit down, and wait till the time arrives when God will come down and work it for them.—But we are too fond of waiting for our Creator to do the work which we ought to do for ourselves. Just to the extent that we lean upon the idea that it is all just as well whether we move or not, do we wrong our own souls, and throw obstacles in the way of spiritual progress. We believe most firmly in God's ability to do all things both *in* and *out* of man; and we believe just as firmly in men's ability to do *something*, and that it is his duty to do something toward his own regeneration.

Daiel Pratt's new lectures to collegians is entitled "The value of invisible possession in harmony with vocabulary organization."

The principl importance ov a mistery is the mistery itself,—what makes a gost so respecktable karakter is, that noboddy ever saw one.

The married ladies of Hannibal, Mo., have formed a "Come Home Husband Club." It is about four feet long and has a brush on the end of it.

Universalism alone is Christian Hope.

This is the consolation which the Scriptures reveal, alike in regard to our own, and the departure from this life, of all our brethren of humanity: We are all Christ's, by gift from the Father to him—ALL Christ's, by "purchased possession!" While we sojourn here, we are his; and when we die, we "fall asleep" in Jesus; and "them also, which sleep in Jesus, will God bring with him."

This inspired teaching precisely corresponds with what the apostle teaches in 1 Cor. xiv. "As in Adam all die, even so in Christ shall all be made alive." This exhortation to comfort in regard to death, is of course, available only by those who "believe that Jesus died and rose again," and that "them also, which sleep in Jesus, will God bring with him."

It were mockery in Paul, to attempt to offer consolation to any beyond a limited number, if he believed in the salvation of that few only. Nor could he, with either consistency or propriety, presume to offer consolation in respect to all deceased relatives and friends, however dear, even to that limited number! As an intelligent and christian man, he could not so mock the grief of any other intelligent and christian man. Nor could anything he could say, afford the least comfort to any true disciple of Jesus, if the doctrine he had to impart, excluded from all hope and promise any of the near and dear to that disciple. Ay, more; no enlightened disciple of our infinitely affectionate—infinitely benevolent Lord can ever be comforted by any teaching short of the *universal grace and salvation of God.* Any attempt, therefore, to comfort bereaved persons by any dogma akin to either partialism or infidelity, is solemn mockery. Such a preposterous idea of comfort in sorrow, so contradictory both to the letter and the spirit of what our Lord and his apostles teach concerning human destiny, is but a trifling with the Divine Word, and the anguish of mourners!

To call any view of human destiny, exclusive of Universalism, "Christian hope," is but revolting sacrilege!

J. L. C. G.

The Will of God.

A perfect architect always plans and produces perfect work, when it is finished or completed, however imperfect it may be in its progressive stages of development. Hence, the will or purpose of God in the creation of the human race—the end that he has in view and has ever been pursuing—is the gradual development, progress and comparative perfection of all his intelligent, moral offspring.

But this inference is made certain by the revelation to us in the gospel of Christ. Paul was taught by the Lord Jesus that "God will have all men to be saved, and come unto the knowledge of the truth." 1 Tim. ii. 4. "Wherein God hath abounded toward us in all wisdom and prudence, 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 time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 8–10. "God hath highly exalted Jesus and given him a name which is above every name, that in 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 is Lord to the glory of God the Father." Phil. ii. 0–11. We believe these passages clearly prove that God not only desires, but positively and absolutely *wills* the salvation of all souls, as an end or consummation that he constantly pursues, and ever will pursue, by the use of means, until it is accomplished.

In a "book of English Synonyms by George Crabbe," we find the following on the words "will and wish:" "The will is that faculty of the soul which is the prompt and decisive; it immediately impels to action. The wish is but a gentle motion of the soul towards a thing. We can will nothing but what we think we can effect; we may *wish* for many things which lie above our reach. The *wishing* of a thing is not properly the *willing* of it; but imparts no more than an idle, inoperative complacency in and desire of the object."—SOUTH.

The Greek verb, *thelo*, and the noun *thelema*, rendered "will," in these texts, properly signify a determinate will of purpose. Alexander Cruden says in his Concordance, "The will of God is taken—(1) for his absolute will which nothing can withstand. (2) For his purpose and decree. Eph. i. 11.

According to Drs. Buttman and Robinson, "*thelo* signifies *to will*, and expresses an *active volition or purpose.* See Robinson's Greek and English Lexicon of the New Testament. "*Thelo.* To will, to wish, to desire, implying active volition and purpose; and thus differing from *Boulomai.*" According to Buttman, the highest German authority on the meaning of Greek words,—"the distinction between *boulomai* and *theld* is, that the latter expressed *an active volition and purpose*, the former a mere passive desire, propensity, willingness." REV. E. BALLOU, D. D.

"It is the doctrine that God purposes, in his unbounded, fatherly love to *perfect the human soul;* to purify it from all sin; to create it after his image; to fill it with his own spirit; to unfold it forever; to raise it to life and immortality in heaven—that is to communicate to it from himself a life of celestial power, virtue and joy. The elevation of man above the imperfection, temptations, sins and sufferings of the present state to a diviner being—this is the great purpose of God revealed and accomplished by Jesus Christ; this it is that constitutes the religion of Jesus Christ glad tiding to all people, for it is a religion suited to fulfill the wants of every human being."—*Dr. Channing.*

A Physician's Diary of Business.

A pocket diary has been picked up in the street, and now is in the finder's possession, awaiting its owner. From the following extracts, it appears that the loser was a medical man:

"Kase 230. MARY AN PERKINS: Bisnes, washwoman. Siknes in her hed. Fisik sum blue pils a soaperifik; age 52. Ped me one doller, 1 kuarter bogus. Mind get good kuarter and mak her tak mo fisik.

"Kase 231, TUMMES KRINKS, Bisines, Nirishman. Lives with Pady Molouny whot keeps a dray—Siknes, digg in ribs and tow blak eys. Fisik to drink my mixter twist a day of sasiperily bere and jellop, and fish ile, with asifidety to make it taste fisiky. Rubed his face with kart grese liniment, aged 39 years of age. Drinked the mixter and wudnt pay me bekase it tasted nasty, but the mixter'll work his innards, I reckon.

"Kase 232, Old Misses BOGGS.—Aint got no bisnes, but plenty of money. Siknes awl a humbug. Gav her sum of my celebrated "Dipeeflorikon," which she drank like cold tea—which it was too. Must put sumthink in it to mak her feel sik and bad. The Old Woman has got the roks."

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
D. B. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., June 1.

Masonic Address.

The editor will address the brethren of the mystic tie, at Chapel Hill, Fla., June 24th. td

Appointments.

Bros. Spencer Chambers Sr., and Spencer Chambers Jr., will preach at Drum Creek, Marshall Co. Ala., the 5th Sunday in June.

Rev J. C Kendrick.

This brother writes us that during his late trip through South-western Ga., he had very large audiences. Bro. K. is much beloved by the denomination, and has labored faithfully for many years. Let those among whom he labors, see to it that he be properly sustained.

North Alabama.

Bro. Spencer Chambers Sr., writes us that he and Bro. Spencer Chambers Jr., have been preaching in the region around Guntersville, and in Will's Valley, and elicited considerable interest in behalf of Universalism. These brethren are calculated to do our cause great good, and we hope they will persevere in proclaiming the unsearchable riches of Christ.

Tides and Tendencies of Religious Thought.

Such is the title of a neat volume of 308 pages, by Rev. J. L. Dudley, just from the press of Claxton, Remsew & Haffelfinger, Philadelphia. The volume contains twenty sermons by the author, who shows by his polished style and liberal views, that he is calculated to interest and instruct.—His gigantic mind leaps over the narrow boundaries of limited creeds, and roams in the broad field of God's infinite love. We commend the volume most cordially.

The Devil.

It is believed by many, that notwithstanding God is almighty, and desires the ultimate happiness of all his offspring, yet a being called the devil, is possessed of *more* power than omnipotence *itself*. For, while God saves one, the devil destroys one hundred. God would save all if he could—this is his ruling desire, but alas! the enemy with which he has to contend, is more crafty and powerful than omnipotence. The prevalent theology of the day involves this idea, absurd and repugnant as it is. That an omnipotent God can be circumvented by an enemy greater than omnipotence, is the climax of absurdity. According to this theology, our almighty Father is weak and powerless in the hands of the arch aversary of man! God is doing all he can to further the work of salvation, and would do *more*, but the devil prevents him! How such an idea dishonors God, dethrones him—snatches the sceptre from him, and places it in the grasp of the devil;—who is dragging millions to the realms of endless torment, while God is doing all he can to counteract his nefarious designs, but cannot.

Mrs. Edmondson widow of the late J. J. Edmondson, of Wilson Co. N. C., early in the Spring, sent us a letter announcing the death of her husband. We immediately wrote a notice of his death, and handed it to the printer for publication. The notice somehow got lost, which we regret. This was the cause of its non-appearance. We have forgotten the date of Mr. E's death, but it was sometime during the past winter.—He had dropsy of the heart. Mrs. E. in her letter to us, said she never saw any one more cheerful and resigned than was her husband. We have long known him as a genial pleasant gentleman, and regret that we shall no more behold him in the flesh.

Some of our patrons to whom bills were sent, have, like true men and women written us of their inability to pay now, but promise to do so erelong.

Abolition of the Death Penalty.

By many, the death penalty is regarded as contrary to the spirit of the gospel, and inefficient in checking crime. There are so many prevarications and dodges attending the infliction of the death penalty, that the terror which should attach to it, is to a great extent, neutralized. The fears that some have, that should the gallows be abolished crime would increase, are groundless.

Seveal States have abolished the Death Penalty, and in its stead ordained imprisonment for life.—Among them are Rhode Island, Michigan, Iowa, and Wisconsin.—What has been the practical operations of the change, in these States? Hon. G. E. Baker, Comptroller of the District of Columbia, who has given many years to the considertion of the subject, says in a late publication:

"Michigan abolished the Death Penalty in 1840, and for 27 years no execution has taken place in that enlightened community. We have the testimony of the highest authority that murders are less frequent and convictions more speedy and certain than when the gallows flourished in the State. Rhode Island abolished capital punishment 1852, and for 20 years has enjoyed greater tranquility, with more safety of human life, than ever before. The Chief Justice of the State and the Warden of the State Prison concur in this view. The people of Rhode Island, like those of Michigan, are among the wisest our country affords, and they are nearly unanimous in similar sentiment."

Capital Punishment was abolished in Wisconsin, in 1853. Gov. Washburn of that State, in a recent Message, makes the following statement:

"In July next, twenty years will have elapsed since the death penalty was abolished in this State. The experiment met with strong opposition from a large portion of the people of the State, who predicted that a large increase of crime would result from the change. The prediction happily has not been verified, and the facts which I am about to state, conclusively show that *no State in this Union can boast greater of exemption from crime than Wisconsin.* With a population of 1,200,000, representing almost every nationality, and two-fifths of foreign birth, *statistics show that crime, instead of increasing with the growth of the State, has actually diminished.* This is in a great degree due to a high-toned public sentiment, which causes the violated laws to be promptly vindicated."

God our Father.

That God is the father of the spirits of all flesh, is expressly declared in the Scriptures. Hence we are commanded, when we pray, to say "Our Father who art in heaven." All are commanded to use this language, withiut regard to race, color or condition. And well would it be for the human family, could we all realize this grand central truth,—that we all have *one father*—that one God hath created us. A conviction of this truth, would cause us to contemplate God, not as a stern and inflexible judge, but as a kind, loving, and unchanging friend—whose love encircles all the race of Adam, not only in time, but throughout the ever-rolling cycles of eternity, and to whom all the human race can look with assurance and unfaultering trust. And a being every way worthy the confidence and worship of the intelligent creation. Did we all understand, that God is such a being, we would not be so prone to sin against him, for it is hard to sin against a dear friend—bad as the human heart sometimes is, it is not thus inclined to act. Around that sacred word *father*, is a magic charm, which captivates, and subdues the heart, and melts it into contrition and penitence.

Allied to the fatherhood of God, is the equally important truth, that all mankind are *brethren*. A want of the conviction of this truth, makes men selfish, narrow and unfeeling, and inspires them with a feeling of self-righteousness, that is disgusting to behold. This air of self-assumed superiority, which so many manifest, and which seems to blunt all the gentle and tender emotions of the soul, is so directly at variance with the spirit and genius of the gospel, that its manifestations, is a standing refutation of all claims thereto. The truth needs often to be presented to us, that if God is our fathe, *we are all brethren*, and should recognize each other as such, and endeavor to promote each others' welfare. Show us a family of brothers and sisters, who realize this near and endearing relationship, and I will show you those that seek the happiness of each other. This kind and fraternal feeling, which springs from this conviction, cements them together in love, and harmony and kindness prevail. This feeling of sympathy and good will, will become so extended as to embrace all mankind as brethren, when the truth of the fatherhood of God is flashed across our minds, and the kindness which prevails in the family circle, would prevail universally, did we comprehend the great truth that God is our Father, and that therefore, we are all brethren.

Endless Misery.

Of all doctrines ever proclaimed among the children of men, that of endless torment is the most revolting to all the sensibilities of the christian soul—the most God-dishonoring, cruel and revengeful, that could be devised by men or devils. To say that a God of infinite and unchanging love, will torture millions of his own helpless offspring, without mercy and without end, is plainly a libel on the divine character. Were God a being of infinite malice and revenge, he could not do worse to millions of his offspring, than many say he will. To allow an enemy called the devil, to ruin the greater portion of the human race, while the Creator has power to prevent it, is clearly to impeach his goodness. To say that he *cannot* prevent it, is to impeach his power. In either case, God is dishonored without redress.

The *Golden Age*, well says:

The notion that the Almighty Father of Mankind is a cruel, blood-thirsty, and hell-kindling deity, seeking to visit the everlasting flame upon his erring creatures, has corrupted the world to such a degree that this blasphemous portraiture of God is now everywhere current, not only in good men's sermons but in bad men's oaths. Its effect has been to harden men's hearts, to add fuel to the heat of evil passion, to inspire revenge, to invoke malice, and to engender fear of death. Its influence is, and must ever be, (so long as it has any influence at all) to degrade human society rather than uplift it. Its presentation in the pulpit—tricked out, as it often is, with the horrible adornments of the old theology—is not unfrequently accompanied by a sudden and shocking revulsion in the hearer against the whole system of Christianity. It is a doctrine equally impious toward earth and heaven, for it degrades man and insults God.

The Proposition not Answered.

MR. EDITOR: I do you but justice, to say I believe you endeavor to be candid in your replies to propositions presented in your paper.—And usually, when you deal with "orthodox" superstitions, you demolish them. But with Atheistical problems, you cannot grapple so easily. One of Mr. Underwood's propositions you do not meet altogether. Here it is with your remarks; He says—

"Is it wonderful that matter should *be* self-existent, that it should possess power to form suns and planets, and to construct the great ladder of life, that reaches from the lowest forms of the vegetable up to man? How much *more* wonderful that an infinite Being should exist without any cause—a Being who is infinitely more admirable than the universe itself."

The idea here enunciated, is, that it is more reasonable to suppose that inert, senseless matter has produced order and wisdom, than that eternal infinite wisdom has produced matter, and all the developments and evolutions of the same!

To us, it appears far more rational, to say infinite wisdom [illegible] and controls inert matter, than that matter, tho' senseless, is really the source of *all order, harmony, and wisdom.*"

It is not that which "appears more rational," but which is the most rational. That "infinite wisdom" could come into existence without any cause, or that the world—the realm of matter should be self-existent.

This query suggests to me, that the subject is above the comprehension of man. Consequently, how futile and absurd it is, to make the belief in a God a compulsory article of faith, as the Masons, as well as christian denominations do. In some of the States of the Union, a disbelief in a God—the unknowable—disqualifies for office. And *strange* as it may appear, the unqualified belief in a Supreme Being, in many of our institutions, is more insisted on and inquired into, than uprightness of character. Whether a God exists or not, can hardly be a matter of legitimate inquiry—surely not a subject of inquisition. The great humboldt in his Cosmos, entirely ignores the question. It is apparent "The greatest study of mankind is man," the laws of nature, and his relations thereto. We are human beings, and stand in relation solely, to the laws of nature and humanity. Were these facts properly understood, and mankind educated upon this basis, we would not likely have any more persecutions, and there would certainly be less cause for hypocricy and dishonesty. The authority of clashing revelations, which claim to reflect the Divine mind, would no longer sway the world, arraying man against man. The problems of life would be confined to their proper sphere, and things beyond the comprehension of the mind would no longer be held up as an ideal of faith.

"Let the gods attend on things that God must know.
Man greatest care relat s t things below."

A. A. B.

Letter from Georgia.

BRO. B.: This is a bright and beautiful Sabbath morning,—all nature seems to smile with gladness and gratitude to nature's God. My soul swells with gratitude to our Father for his goodness to us, his wayward and disobedient children. On every foot of this bright and sunny land of ours, are visible and unmistakable evidences of God's goodness, to the children of his creation.

Each succeeding season comes, and with it, brings its changes and abundant evidences of God's goodness and tender care for us. We look out to-day on the glad face of nature,—we see no signs of the *pent* up wrath of the eternal Jehovah, that we are told have so long been ready to burst forth in its fury upon our guilty heads. To-day, when we contemplate nature, clothed in her beauty and grandeur, we are made to feel that all Heaven's resources are in requisition to make earth the present home of man; *Hell-threatened, hell-deserving man,*—beautiful and happy.

Nature seems to smile with gladness. The gentle zephyrs fanning the new-born leaves of Spring, seem to join in a song of praise to nature's King. The little busy bees as they flit from flower to floweret, sipping the morning nectar, join in nature's choir, in songs of praise to nature's God. Surely none of God's intelligent creation can look upon and contemplate this grand array of evidences of God's goodness, and conceive in their hearts, that the author of this magnificence and splendor, order and design, sits and looks with cold and stern indifference, upon millions and hundreds of millions of our race, —children of his own propagation, who, flitted into this life, and out again, living here only long enough to commence to discern the beauties of nature, and the goodness of God, their Creator, writhing in a liquid gulf of eternal fire, and their frenzied wails ascending to the portals of high Heaven, and making discord in the music of the Angelic hosts of Paradise!

Bro. B.; My heart sickens in contemplation of such a creed. Such a doctrine cannot be true! All nature declares it false! The Prophets, Christ, nor the Apostles ever taught it. Then it can't be true! The doctrine originated in a disorganized diseased imagination.

I look forward with bright anticipations, to a time when this heinous *delusion* will be dispelled by the light of divine truth and knowledge,—when we will have clear conceptions of God and his holy will.

Then the walls of sectarian prejudice that have so long divided us, will crumble to nothingness, and we will recognize in God a common Father, in Christ a common Savior, and heaven a common home for *all*. Then will man lay down his weapons of warfare, against his fellowman, and join all nature in one common song of praise to our God, the maker and preserver of all things.

So mote it be. Fraternally yours,

I. B. KENDRICK.

Cobb county, Ga.

Ordination Extraordinary.

John Leland, one of the most popular preachers of his day, in Virginia, and one of the most eccentric and singularly pious of men, was at first ordained a minister by the choice of the church, without the imposition of the hands of the Presbytery. He continued for some years afterward to preach and to baptize on the authority of his simple appointment, much to the disturbance of the peace of the association to which he belonged. In fact, on account of his departure from the usages of the churches in Virginia, he was not for a while in good fellowship with any. Whether right or wrong, he openly professed to believe that the imposition of hands by the Apostles, in ancient times, was only to confer miraculous gifts; and that, consequently, such a ceremony in the church now, was in itself worthless, because wholly unauthorized. His brethren urged him most earnestly for the sake of peace, to submit to ordination by the hands of the ministry; and finally, to gratify them, he consented that they might call a Presbytery for the purpose. Knowing all the questions which they would ask on his examination, and resolved in his own mind on the answer which he would give, he felt confident that they would not ordain him.

The Presbytery, consisting of three staunch Calvinists, was called. The day appointed for the ordination arrived and with it came a multitude of people to witness the ceremony.—The work was divided amongst the several Presbyters. One was to ask the usual questions concerning his faith and call; another was to offer up an ordination prayer; and another was to deliver the charge to the pastor and the church. Leland took his seat long before they appeared, and resting his arms on his knees, and burying his face in his hands, awaited their movements. The Presbyter appointed to conduct the examination at length began:

"Brother Leland, it becomes my duty, according to previous arrangement, to ask you a few questions upon the subject of your faith, and in reference to your call to the ministry."

"Well, brother," said Leland, slowly raising his head, "I will tell you all I know," and down went his head into his hand again.

Presbyter. "Brother Leland, do you not believe that God chose his people in Christ before the foundation of the world?"

Leland (looking up). "I know not, brother, what God was doing before he began to make this world."

P. "Brother Leland, but do you not *believe* that God had a people from before the foundation of the world?"

L. "If he had, brother, they were not our kind of folks. Our people were made out of dust, you know, and before the foundation of the world there was no dust to make them out of."

P. "You believe, brother Leland, that all men are totally depraved?"

L. "No, brother; if they were, they could not wax worse and worse, as some of them do. The devil was no worse than totally depraved."

P. "Well, there are other questions that will embrace all these in substance. I will ask, whether you do not believe that sinners are justified by the righteousness of Christ imputed to them?"

L. "Yes, brother, provided they will do right themselves; but I know of no righteousness that will justify a man that won't do right himself."

P. "Brother Leland, I will ask you one more question; do you not believe that all the saints will persevere through grace to glory, and get home to heaven at last?"

L. "I can tell you more about that, my brother, when I get there myself. Some seem to make a very bad start of it here."

The Presbyter seeing that the audience was greatly amused, proposed to his colleagues that that they should retire for a few moments, and consult together. After returning, they remarked to the congregation, that brother Leland had not answered the questions as satisfactorily as they could wish, but they all knew that he had a great many eccentricities, for which they should make every allowance; that they had concluded accordingly to ask him a few questions touching his call to the ministry.

P. "Brother Leland, you believe that God has called you to preach the Gospel?"

L. "I never heard him, brother."

P. "Brother Leland, we do not suppose that you ever heard an audible voice; but you know what we mean."

L. "But wouldn't it be a queer call, brother, if there were no voice and nothing said?"

P (*evidently confused*). "Well, well; brother Leland, you believe, at least, that it is your duty to preach the Gospel to every creature?"

L. "Ah! no, my brother, I do not believe it to be my duty to preach to the Dutch, for instance, for I can't do it. When the Lord sent the Apostle to preach to every nation, he taught them to talk to all sorts of people; but he has never learned me to talk Dutch yet."

P. "But, brother Leland, you feel a great desire for the salvation of sinners, do you not?"

L. "Sometimes I think I do; and then again I don't care if the devil gets the whole of them."

Upon this the Presbytery retired again, and reported as before, much to the surprise of Leland, who was now constrained to submit to ordination. After they had ordained him in due form, he said: "Well, brethren, when Peter put his hands upon the people, and toook them off, they had more sense than they had before; but you have all had your hands on my head, and before God, I am as big a fool now as I was before you put them on." Ex.

It should be the aim of all lovers of liberal principles, to do something to advocate the same.

We invite our ministers and friends generally, to communicate to us any news of interest pertaining to our cause.

Bro. N. B. Outlaw, N. C. We would like to visit your section, and preach the funeral of your revered mother, and will this Fall, if we can make it convenient.

"SHOTS FROM A WELL TRIED GUN."—Such is the title of a new Temperance volume, soon be issued by Rev. W. W. Broom, Cleveland, Ohio, at $1,50. Mr. B. is an English gentleman, and is said to be a forcible and pleasing writer.

We trust his book will have a wide circulation.

Missionary Fund.

Amount previously acknowledged		$3358 60
Mar 29	Parish at Long Ridge, Ct.	7 50
"	Parish at Ireland, Ind.	2 50
"	Parish at Fairfield, "	3 50
"	Parish at Oakland, "	5 25
"	Parish at Brighton, Mass.	12 25
Apr 3	Parish at Shelburne Falls "	5
" 1	Parish at Pawtucket, R. I.	53
" 14	Third Parish at Brooklyn N. Y.	10
"	Parish at Northfield, Vt.	8 25
Jan 7	Parish at Lancing, Mich.	4 25
" 8	Parish at Kenduskeag, Maine.	5 03
" 10	Parish at Quincy, Mass.	8 20
" 11	Parish at Bethel, Vt.	12 25
" 13	Parish at Dexter, Maine.	10
"	Parish at Warren, Mass.	13 80
"	Parish at Nashua, N. H.	25 23
"	Parish at Taunton, Mass.	35 50
"	N. Ipswich, N. H. (personal)	2 50
"	Bangor, Maine, (personal)	5
"	Fordham, N. Y. (personal)	1
Jan 16	Parish at Portland, Congress Square, Me.	50
"	Leydon, Mass.	50

BRO. KENDRICK'S APPOINTMENTS.

Fourth and fifth Sundays in June, Camp Hill, Ala.

First Sunday in July [night] Notasulga.

LOCAL INTELLIGENCE.

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☞ Hale & Co., have fresh drugs which they are offering cheap. Give them a call.

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☞ Mr. A. Sloan Armstrong, who left our town a year and a half ago, for Missouri, has returned to make his home with us. He is looking quite well, but says he could not stand the long cold winters of Mo.

[For the Herald.

Spring.

Who will not join with us in welcoming the pleasant Spring? Oh! thou sweet messenger of love, that drivest away the melancholy requiems of Winter, bringing in thy arms peace, everything calculated to inspire warm, loving hearts with the true, the beautiful, the good.

With what exquisite delight did we mark the first swelling buds on the earliest plants, because it foretold enlivening tidings of the approach of Spring? Now that she is among us with her flowery wands, clothing the desolate form of nature with her gorgeous robes, let us rejoice, "eat, drink, and be merry," with the balmy breezes that fan our cheeks amid the genial climes of the sunny South.

Yea! what a generous influence is caused to permeate the tender emotions of the heart, by simply considering the sublimity, the grandeur, the innocent beauty of hill and dale, attired in their fond array of living green. Even the sweet songsters of the grove, that flit among the delicately trimmed branches, exemplify by their every movement, love, and love only. This being true, we who are endowed with reason and made capable of communing with the Creator, surely have greater capacities for the enjoyment of happiness, than the feathered songster, consequently, our superiority should serve as an auxiliary in facilitating that love which is of heaven-born origin.

Those persons who are most likely to become infatuated by the love of Spring, are the youth and beauty of our land. It is but natural that the maturing heart should shoot out its delicate tendrils, like the tender rine, in order that it may grasp something which will be a support, a joy, and a hope in all after years.

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J. M. PITTMAN.

Liberty Hill, Ark.

Always be true to yourself.

Universalist Herald—Devoted to Religion, and Interesting Miscellan

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KENDRICK'S APPOINTS.
Fourth and fifth Sundays in June,
Mobile, Ala.
Every Sunday in July [night] Na-

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J. M. PITTMAN.
Liberty Hill, Ark.

Always be true to yourself.

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, via. St. Louis, over the Missouri Pacific Railroad, which runs its fine day coaches and Pullman sleepers from St. Louis to principal points in the West, without changes We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from St. Louis to Texas, either over the Missouri, Kansas and Texas R. R., via Sedalia, or over the Atlantic & Pacific R. R. via Vinita. For maps, time-tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, southern passenger agent, Chattanooga, Tenn., or F. A. Ford, general passenger agent, St. Louis, Mo.—Questions will be cheerfully and promptly answered.
may1-1yr

Emigration Turning.

CHEAP FARMS IN SOUTH WEST MISSOURI.

The Atlantic & Pacific Railroad Company offers 1,200,000 acres of land in central and southwest Missouri, at from $2 to $12 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Climate, schools, churches, and law-abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address A. Tuck, Land Commissioner, St. Louis, Mo. may1-1yr

OBITUARY.

DIED—Near Lewisburg, Conway county Ark., May 1, 1873, little Beanie Burruss Burns, aged five mouths and twenty days, infant son of Bro. A. H. Burns.

The bereaved parents have another link that draws their thoughts heavenward. Their darling babe is now a cherub safely folded in the arms of Jesus.

"As the sweet flower which scents the morn,
But withers in the rising day;
Thus lovely seemed the infants dawn,
Thus swiftly fled its life away.

Death of Bro J. L Fanagan.

The Wheeling, (Va.) Church authorizes the publication of these resolutions touching the death of Bro. Fanagan. The Committee of the Church to report them was Mrs. Ann Malden, Wm. M. Rutherford, and Wm. M. Wilkins. We may also add that the funeral of Bro. Fangan was attended by Bros. Van De Mark and Peters, whose presence and words on the occasion, was a source of great comfort to the bereaved society and friends:

Whereas, It has pleased our heavenly Father to remove our Bro. Jas. L. Fanagan from our society here to that of saints above, we would emulate his sterling Christian virtues, his noble character, his generous impulses, and in so doing would ever cherish his memory.

Resolved, That the Church and Sunday School have sustained an irreparable loss in the death of our brother whom we all loved, and our Society a good member, who ever strove to do good, and show a good example to those with whom he held intercourse.

Resolved, That we profit by the good example of our departed brother; that while we mourn his loss, we believe he has entered a new life where we shall all meet when we too are called from earth.

Resolved, That we extend our heart-felt sympathies to the relatives of the deceased, trusting that they too may look forward with joy, to a meeting with him where parting is no more, and that when the summons comes, like him can say; "God's will be done; all is well."

SOUTHERN MUSICAL JOURNAL.—The May number contains the following choice music: "Sunny Days will come again;" song, by Russell. "The Beacon that lights me Home;" song, by J. L. Hatton. "Faust Grand March," by Gounod. "Queen of Beauty," a beautiful Quartette, and two fine tunes for church use.—Over a dollar's worth of music, at a cost of a trifle over eight cents. The Editorial and Literary departments fairly sparkle with good things.

Those not already subscribers should at once send for specimen copies, which will be mailed free. A premium of sheet music to the value of 50 cents is given every new subscriber. Published by
LUDDEN & BATES,
Savannah, Ga.

Calomel at a discount. Defiance to Southern Fevers. Good digestion is to be secured by using SIMMON'S LIVER REGULATOR.

The best boys' and girls' Magazine.—"Demorest's Young America" is always sparkling with entertaining stories. Yearly, $1. Addrss W. Jennings Demorest, 838 Broadway New York.

A Model Parlor Magazine.—This is essentially true of "Demorest's Monthly, which combines literary attractions of a very high order, with the most complete array of Reliable Fashions of any periodical in the country.

Church's Musical Visitor for May is on our table. It contains the usual summary of the principal musical events of the past month, at home and abroad. Price $1,50 per annum. Sample copy free. Address John Church & Co., 66 West Fourth St., Cincinnati, O.

☞ If you have loss of appetite, or general debility, Dr. Prophit's Liver Medicine will cure you. For sale by Ramsey & Simpson.

RECEIPTS.

For Cash Received for this paper since our last Issue.

Persons sending us money, who do not see their names in this list within one month after writing, will please notify us AT ONCE. We cannot rectify errors that are allowed to stand six or twelve months.

		Paid to vol.	no.
D W Blackshear	Fla.	2	8 3
W J Jernigan	Ala.	2	8 3
John Dixon	"	2.	8 3
W S Mudge	"	4	7 5
H Still	"	2	7 15
G W Bachelor	"	2	7 8
A S Armstrong	"	4	7 1
Miss M C Holmes	"	2	8 2
Thos Morris	Ga.	1	6 18
Mrs L C Brake	"	8	8 2
Tim Collins	"	5	3 12
J S Warnell	"	4	7 18
E Lyon	"	2	
for Thos Ellis	"		8 3
E J M Zeigler	"	2,60	7 12
and Key to Universalism.			
N B Outlaw	N. C.	4	6 18
P R Taylor	Miss.	2	3 20
A A Duff	"	2	7 14
Jas Gantt	S. C.	2	7 10

APPOINTMENTS.

EDITOR'S APPOINTMENTS.

FOR JUNE.

June 13, at night, Brewton, Ala.
Third Sunday, Union Church, Escambia county, Ala.
Fourth Sunday and Saturday before, Universalist church in Walton county, Fla.
Fifth Sunday in June, Milton, Fla.
☞ We hope the friends will have the meetings well understood.

REGULAR APPOINTMENTS.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.
Rev. Va Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

LADIES' EMPORIUM
—OF—
Fashion.

Miss N. A. Hutchens
has removed to her NEW STORE, where she has opened a
CHOICE AND SELECT STOCK
of articles in the Millinery Line,—such as the
Latest Style of fresh
DRESS GOODS, SHOES,
FANCY HAIR,
Ladies' Fashionable Hats,
This will be the most artistic and approved fashion, together with a variety of miscellaneous articles usually found in a first-class store. All of which she is determined to sell at
PRICES THAT CANNOT
FAIL TO PLEASE.
She is also from time to time, constantly adding to her stock, to which she invites her friends and the public generally, to call and examine.
Thankful for the liberal patronage heretofore extended, she solicits a continuance of the same. may1tf

$300 REWARD.

The above reward will be paid for the arrest (or any information leading thereto) of J. G. Lewis, who murdered C. C. Say, on the 1st of January 1873, near Pontotoc, Miss., on section 33, T. 9, R. 3 E.
Said Lewis is about 5 feet 8 inches high, fair complexion, light hair, blue eyes, and about 30 years old. He is a native of Ireland, but has been living in Mississippi, Monroe county, Ala., May 15, 1873. Sheriff.

SIMMONS LIVER REGULATOR
For over FORTY YEARS this
Purely Vegetable.
LIVER MEDICINE has proved to be the
Great Unfailing Specific
for Liver Complaint and its painful offspring, DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, CHILLS AND FEVER, &c., &c.
After years of careful experiments, to meet a great and urgent demand, we now produce from our original GENUINE POWDERS
The Prepared.
a Liquid form of SIMMON'S LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in
ONE DOLLAR BOTTLES.
The Powders, (price as before).....$1,00 per package.
Sent by mail.....1,04,
☞ *Caution.* ☜
Buy no Powders or PREPARED SIMMON'S LIVER REGULATOR unless in our engraved wrapper, with Trade mark, stamp and signature unbroken. None other is genuine.
J H ZEILIN & CO.,
MACON GA., and PHILADDLPHIA.
SOLD BY ALL DRUGGISTS.
8 jan 1873 1yr

Cherokee Indian Bitters.
A remedy of great value to all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use the Bitters feel better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe-guards against diseases, especially those that arise from miasma or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver, and spleen, commonly called Ague cake. It will prove a sure protection from these complaints, if taken in time. It has long been successfully used in Female Complaints, and Rheumatism, especially Chronic Rheumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, has made it a favorite remedy in many a household.
MERRY & CO., Wholesale Agents,
NEW GLASGOW, NOVA SCOTIA.
P. S.—Dealers can be supplied with the "Cherokee Indian Bitters" in any quantity, and on the most reasonable terms, also private families or individuals, supplied at short notice. For particulars address
R. H. MCCUTCHEON, Dalton, Ga., or
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Prof. W. Merrick, of Lexington, Ky., wrote April 24, 1869: Without my spectacles I pen you this note, after using the patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a daily newspaper, and all with the unassisted eye.
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MASONIC INTELLIGENCE.

LOUISIANA.—The following decisions, made by Grand Master Todd, are evidently sound:

"ON QUALIFICATIONS.—'The loss of an eye is not a disqualification, the candidate being able to see well with the other eye.'

"ON MEMBERSHIP.—'Every candidate raised to the Third or Master's degree in a lodge, becomes a member of it without further action on the part of the lodge, the newly admitted member should, however, sign the By-Laws of the lodge in order to place his signature on record, but this is not absolutely necessary, as he has previously, in the most solemn manner, agreed to stand to, and abide by them.'

"ON OBJECTIONS AND SECOND BALLOT.—'Although a candidate has passed through the usual ordeal and been duly elected, yet, when he presents himself for initiation, if any brother, member of the lodge, objects to him as being unworthy, he cannot be initiated nor admitted afterward so long as said brother, or any other member of the lodge, continues to object to him, nor until such objection shall have been withdrawn. The lodge cannot by a majority vote, overrule the objection of a member of the lodge to the initiation of a candidate. There is nothing improper in demanding a second ballot on the petition of a candidate who had been declared elected, if any member of the lodge should think it necessary to do so, and a rejection on such second ballot would have the same effect as if done in the first instance.'

"'When a visiting brother objects to a candidate for initiation, the work should stop and not proceeded with until a full and complete investigation of the nature of the objection be made and reported upon to the lodge. If the committee to whom this duty has been intrusted should ascertain that the candidate was not in "good repute" among his fellows, or that his character and antecedents were such as should exclude him from membership in an institution founded, as ours is, upon the principles of Morality and Brotherly Love, they should so report; and then a new ballot would be eminently proper.'

"ON COMMITTEE OF INVESTIGATION.—'Committees appointed to investigate and report upon the character of an applicant, are not compelled to make their report when the same is due; further time should always be given if asked for. Even if a majority of the Committee are ready to report and the minority ask for a delay in the proceedings, it should be given, that the fullest investigation may be had. Each member of the Committee ought to report according to his own convictions, and should not allow himself to be swayed by the majority in opposition to his own well-formed convictions.'

"ON CHARGES.—'All statements made to the W. M. of a lodge, effecting the character of a member, should be duly investigated in the manner prescribed in the By-Laws of the Grand Lodge, whether made by a demitted Mason or even by a profane. In either of these cases, if a trial be deemed necessary and proper, some member of the lodge should be designated to act as accuser, and to draw up the charges in accordance with the averments made by the unaffiliated brother or by one who is not a Mason. Masonry was never intended to screen from punishment any member of the fraternity who has been guilty of any crime or misdemeanor.'

"ON SUMMONS.—'A summons from a lodge must be obeyed personally. A written response mey be received when the brother summoned is unable to obey the summons in person, giving the reason why he is unable to attend at the time and place designated in the summons. A verbal explanation or excuse given by another brother cannot be deemed efficient, if the brother summoned is able to attend in person or write his excuse. The W. M. must decide as to the sufficiency of the excuse given, either in writing or through a brother.'

"TRIALS.—'Any officer of the Grand [illegible] tucky has no right to demand [illegible] Lodge, if [illegible] committe[illegible] and also [illegible] acts in con[illegible] as Warden.

"AFFILI[illegible] brother who [illegible] to affiliate, [illegible] standing. [illegible] tion for affili[illegible] standing, thou[illegible] be a great m[illegible] ings.'"

FARM A[illegible] GARDEN.

The Rocky [illegible]

Mrs. Tupper [illegible] for two years. [illegible] grew and bloss[illegible] till frost. Can[illegible] She considers i[illegible] Its botanical na[illegible] *purea*. Is an [illegible] the ground. I[illegible] amental plant. [illegible] drills and broad[illegible] cess. Borage i[illegible] but becomes a b[illegible]

Can Bee[illegible]ed.

Mr. Homer sa[illegible] bees can be domesticated [illegible] es set by a path that become[illegible] ccustomed to passers that they [illegible] o sting. He believed that they [illegible] ld be familiarized and accustomed to being handled, so that they would be perfectly peaceable.

Dr. Hamlin gave experience with bees placed on a path near a gate that was used and slammed repeatedly during the day, and thought they become accustomed to it and did not mind it.

McFetridge, of Ia., had bees in Huber Leaf Hive, which he set in his porch, which soon became so tame that they bothered no one.

Mr. Moon said that all bees could be irritated, but deal gently with them and they will deal gently with you.

Fruit Preserving in the South.

At a meeting of the New Orleans Fruit Growers' Association, Col. D. Dennet asserted that millions of dollars a year are sent north to buy preserves, while Louisiana ought to make and supply the markets of the North and of the world with jellies, pickles, marmalades, etc., and by this means add to the prosperity of the State.—A few ladies did submit specimens of preserves at the last State Fair, and got a blue ribbon for their trouble, while the young man who shot a pigeon on the wing got a $150 gun, and the fastest gelding got a $500 purse.

This is eqaully true of other parts of the South. In fact, except in a few favored localites, fruit growing beyond the need of the family can be made profitable in no other way than by preserving in some form.

Bees on Every Farm.

Hon. M. L. Dunlap, of Illinois, said that bee-keeping was a delightful and profitable pursuit, as a family recreation and resource; not that thousands of pounds can be raised by every one, but all can have a supply. When we teach all to manage them, and make them interested, we give them something to attract them, something that will keep our boys from the towns and their vices. We find few farms for sale now, because the tastes of the people are becoming elevated, and homes are made more attractive than formerly by the addition of such things as make them pleasant. We have the flowers, but if they are trampled out, they must be raised, protected, and made accessible. It was a success, even in Chicago, the suburbs of which produced abundance of white clover.

Mrs. Tupper, of Iowa, met a farmer and his wife coming out of Des Moines. He had received $12 for four loads of corn, while she had $25, the proceeds of three hives of bees. Women could make it successful, whether men could or not. It will pay in suburban homes, and even on the house-tops of cities.

We learn from the New Orleans *Picayune*, that a Texas meat company has been formed for the purpose of [illegible] meats and [illegible] bullocks are utilized [illegible] for an export trade. [illegible] affecting the price of stock in Texas, since there are about 10,000,000 head of cattle in the State. The annual increase in the country [illegible] supplies more animals than can be utilized profitably by any process heretofore in use for preserving and transporting meat.

The project of a ship canal across the peninsula of Florida is again being agitated in the South. An eminent civil engineer of Mobile has addressed a communication to the Board of Trade of that city favoring the enterprise, and suggesting Tampa Bay, which is a good harbor, as the best terminus for the gulf side.

Walton County, Florida

BY REV. J. L. C. GRIFFIN.

Walton County, West Florida, is named after Col. George Walton, formerly Governor of Florida, having previously been Secretary of State under Gen. Andrew Jackson, when the latter distinguished man was Military Governor of Elorida.

Gov. Walton married the daughter of an eminent lawyer of Georgia, "a lady of brilliant accomplishments and large fortune," himself a millionaire at the time of his marriage.—Born of this union was Octavia Walton Le Vert, now the eminent Madame Le V., of Mobile, who in 1836 married Dr. Henry Le Vert, "noted for professionel skill and mental and moral excellence.

I am indebted to "Elm Orlou" in *Pomeroy's Democrat*, for the reminiscences, of Madame Le Vert contained in this article.

"There is a painting in the palace at Versailles, representing the reception of Rochambeau and his officers by Washington; and on the left may be seen the handsome and imposing figure of Dr. Claude Le Vert, father of Henry Le Vert, who came out to America with Lafayette, as fleet surgeon, under Rochambeau. Mrs. Le V.'s father, Col. Walton, [Governor of Florida aforementioned] was son of General George Walton, one of the signers of the Declaration of Independenc, a member of tne first Congress, Governor of Georgia, and a Judge of the Supreme Court. Gen. W. married the daughter of an English nobleman, to whom the crown had granted large estates in the colony. Letters from Washington, Lafayette, Adams and Jefferson are still preserved, attesting to the high esteem in which General Walton was held."

His son, Col. Walton, afterwards Governor of Florida, located the capital of the same, and committed the naming of it to his daughter Octavia, who called the capital Tallahassee, meaning "Reautiful Land," in gratification of Tallahassee Indians, who had much liking for "the white dove of peace," as they styled Octavia Walton, on account of frequent intercessions.

In Walton County, between Euchee-anna, its county-seat, and Milton, the County-seat of Santa Rosa, is barren of perhaps not less than forty miles. In October last, the writer of this, traveled a space of about thirty miles, encountered neither human habitation nor human face, from a period of early breakfast till near night. This "Walton Waste," however, is not quite equal to the lonesomeness described in the following paragraph from the *Florida Gazetteer*:

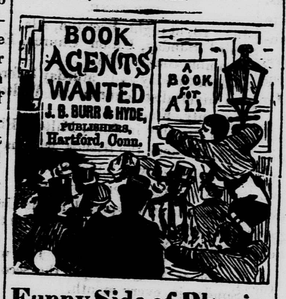
"On the Atlantic coast, *en route* from St. Augustine to Miami is Jupiter Light House. At this point it would be well to look around and get rested, and consider whether to risk a small boat outside for a hundred miles, or to foot it that distance along the beech to Miami. Whichever course you take, you will wish you had taken the other, long before you get there. The family of the light-house keeper, although quite sociable at their own house, very rarely make afternoon call after the manner of town-people. They had not even called upon Mrs. C——, their next door neighbor to the south, although they had lived so near for three years—only a hundred miles; and four creeks and rivers to ford.

Along the dreary "Walton Waste," above adverted to, the traveler is regaled by the occurrence of most beauteous flowers. In this region one of our party, making an excursion to the Gulf of Mexico, collected at least twenty varieties of autumnal flowers!

Taking a vessel at Free Port, or at "Boggy Bayou," one may soon reach the Gulf by sailing across Choctwahatchie Bay to Piont Washington, in Washington county, whence the distance to the Gulf is about five miles; or, by sailing across the Bay to East Pass, which is in contiguity with the Santa Rosa Island Landing on Santa Rosa Island, a walk of about three-fourths of a mile will conduct to the beach of the Gulf of Mexico, where the "One Wide Water" may be contemplated in all its aspects of beauty, sublimity or terror, according to the susceptibility or temperament of the beholder.

Who lands at the only residence near the Gulf, viz: Captain Leonard Destin's, the redoubtable Gulf fisherman, will find a museum of curious things in his extenseve fishery. Captain D. fishes at only two seasons viz: the spring and fall, when with huge seines he catches in the waters of the Gulf and of the East Pass barrels of fish at a haul! Almost any variety is caught here, as the red fish, the sheep's head, bonets, shad, brim, trout, mullet, catch-fish, etc.

The romantic seat of the Gulf fisherman in its low "squatty" structure is a study in itself! Its long, low pitch is designated as a defense against the heavy squalls and tempests from and about the Gulf. His tasty walk of gravel or shell from the shore to his residence, with trees in the line of the foot-path—the orange trees about the house—and it the only house for miles and miles, from the Gulf Coast—his vast fishery—all these appearances give an air of romance to the hospitable dwelling like Simon the tanner's by the sea-side.



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Love of Beauty.

BY MISS MOLLIE ROSS.

Love of beauty is one of the purest sentiments. It enriches the heart with all the contributions of flower forest, and landscape, and the glories of nature which is the art of God.—He has made the earth a vast conservatory, blossoming and fragrant with the spirit of loveliness. Has tesselated it with rainbows, curtained it with cloud-draperies, and crowned it with wreaths of stars. He sends the seasons with their ever-changing scenery, and on the sombre backgrounds of winter, paints the glowing Spring as a preparation for still more glowing summer. The great lesson of summer is the worth of beauty. As we merge from bleak, drear winter, and see the upspringing grass, the unfolding leaves, the trees blossoming in bridal splendor, and loveliness, we realize something of the value of this element, and the part it was meant to fill in the soul's experience. Any one who can stand on a hill, and survey the beautiful valley crowded with happy homes and busy marts, interspersed with green fields and blooming orchards, set in a frame of distant hills and woods, and overhung with the soft haze with which Summer suffuses the land-scape, without being filled with a noble joy, might stand unmoved in the "halls of the Seraphim."

Love of the beautiful, is an element of true religion, also, for God is "infinite beauty." What a place beauty must fill in the divine mind, who has made such lavish outlay for it,—flooded creation, and uses so many of the forces of nature in its preparations,—taking the "ethereal pencils of sun light to give the last tint of loveliness to everything from the lichen on the rock, to a mountain land-scape." Yet thousand shut their eyes to the beauty which year after year, springs forth anon, and covers the earth with splendor. They live in a perpetual November, with clouded brows, and "frosty hearts," afraid to love the loveliness of the earth, lest they lose the desire for that of heaven. By this mistake, they rob themselves of the bloom and joy of this world, and wither the power of appreciating the next.

Life at the best, has gloom and sadness enough for all the purposes of moral discipline, without our making an effort to impart any more of it in our experience. Instead of keeping the door and blinds of our hearts closed, as though it were a sin to open them and let the daylight in, we ought to fling them open and look abroad over the boundless landscapes of beauty a good God has painted for our delight, and let the upper sunlight melt all that is cold and dreary in our life. The great lesson which all beauty teaches us, is that God loves the harmonious, and then the cry goes up to the God we worship, because he is love: in the language of the Psalmist "Let the beauty of the Lord our God be upon us." Then comes the question [illegible] in human souls grow beautiful? Whittier's poem of "Our Master," comes floating over the sea of our thoughts—

"Alone, O love ineffable,
Thy saving name is given,
To turn aside from thee is hell—
To walk with thee, is heaven."

Would we see the beautiful in nature, art, or humanity, we must look at it through the atmosphere with which communion with Christ bathes the believing soul. Would we share the beautiful and ourselves, because polished stones in the great living temple of humanity, we must be baptized into the spirit of our Lord Master, Jesus Christ. Then shall we grow beautiful, for we shall be "transformed into his likeness."

Fincastle, Va.

Time's Changes.

This is a world of changes! The places, that know us now, will soon know us no more. Where are, now, brethren and friends, whose faces were so familiar to us—with whom we used to meet in the visible Temple of praise? They have fallen in the journey of this mutable scene, and *we* are "left among the living and visible things of the earth, for a purpose to be fully unfolded hereafter!"

My beloved friend and brother, John Coleman Feaster, has written me a touching letter concerning the decline and decease of his venerable and honored father, the late Jacob Feaster, of Fairfield District, S. C. Bro. J. C. F.'s letter carries me back to years agone, when fathers Jacob and Andrew Feaster and Jonathan Coleman attended old Liberty, or 1st Universalist Church of Fairfield, at Feasterville. The trio of worthies—men of noble integrity and elevated principle—good neighbors, good friends, good brethren—*are gone* from us! They are now, dwellers in the immortal world of holiness and happiness—

"Ascended to the High God on High."

Let us who survive, emulate their uprightness, and so shall we have "the crown of life," like as *they* earned the crown or palm of well spent—honored years!—Peace both to the living and the dead! Let us rejoice in the gospel hope of recognition and reunion in heaven. J. L. C. G.

Religious Excitement.

Who can experience the power of true religion, during a mad and overheated excitement? Who can feel the love of God shed abroad in their hearts, when they are filled with apprehensions of evil, and imagine they are to become the sport of demons? Fear excludes love altogether.—Fear drives reason from the mind, and and renders its victim unfit for true devotion. Who can understand the word of God, and by it have their judgments convinced of the doctrines of Christ, while those around them are moaning and groaning, shrieking and hollowing, falling into fits and extacies, with half a dozen brawling preachers uttering their discordant tones, and tumultuous and loud singing around them? No one. This is the work of heathenism—it is a relic of barbarism! It will do well enough for savages, but among a civilized people it is a shame, and reason and propriety equally forbid it!

TWO FACTS.—Great numbers of the most intelligent Christians have, in all ages, been led by the study of the Bible, to renounce the doctrine of endless misery, and that too against the strong prejudices of their education. This is one fact. Another is, that even those who have retained that doctrine, were not led into it by the Bible. It first entered the church, along with many other superstitions, from the heathen world; and it has ever since continued there, by means of that tradition on which the clergy so much rely, and by the all-powerful influence of education and example.—*Exchange.*

Hear Rev. Asa Shinn's Testimony.

It is known to some of our readers that this gentleman was a Protestant Methodist clergyman, in whom both parties of Methodists—'old and new side'—had great confidence. In an article on Universalism as compared with the common notions of future misery he says—

"Some persons appear to think that the world is to be restrained from sin, and that sinners are to be converted and reformed, by the mere apprehension of misery, no matter from what principle the affliction of it may proceed, or in what result it may terminate. But *punishment* inflicted without principle, is even worse than *lenity* exercised without principle. Bad as a loose and inefficient government may be, it is still less detestable, and less pernicious, than a cruel tyranny. The men who shall affirm that future punishment will be as great as Almighty power can make it, will only affirm, in other words, that our Creator will do exactly that which an Infinite Tyrant would do, if an Infinite Tyrant existed. And if the dread of such a punishment would be the most effectual restraint against sin, it follows, that the process of an infinite Tyranny would be the most efficient promoter of holiness, of any form of government that ever did or can exist.

The advocates of such a system will probably urge that the anticipation of future misery for the wicked must be kept up in the strongest form possible; because any attempt to qualify the subject, will tend to weaken the restraining power of *fear;* and consequently, will militate against sinners. But if no qualification of the subject be admissible, it is plainly assumed that an unqualified tyranny is essential to the good government of mankind. If it be true in eternity, it is also true in time, that tyranical power is the efficient instrument with which to promote the morals of the world;—and of course, the civil government of Rome under Nero, and the ecclesiastical government which prevailed during the famous ages of the Inquisition, were among the most auspicious periods of the earth's duration for promoting the holiness and happiness of the human society. This is a fair and legitimate conclusion, and the history of our race will show the practical application of the argument. The imputation of tyranny to the Supreme Being has been the parent and promoter of tyrannical governments among mankind, since the world began. The power of spiritual thunder in the church, is a power that must not be qualified or limited; but must be held up in the strongest form possible; because if the dread of this spiritual thunder be in any degree weakened, such lenity it is pretended will militate against the morals of society, and the salvation of immortal souls. The doctrine of infinite misery inflicted by the Almighty was the very doctrine which prepared the world for the establishment of the inquisition, and which caused it to be so long continued. The superstitious multitude believed that the priests imbibed the spirit of the Deity, and that they were carrying into effect the essential principles of his eternal government.

"Hence they surrendered with trembling and awful veneration.—The impulse of *fear* was carried to the highest point, and was made to swallow up every other motive by which the human soul can be influenced. But were mankind reformed? Alas, no! corruption abounded through all ranks of society; and this was the natural offspring of the dark theology which put the priesthood into absolute power, and which we are told, even in the nine-teenth century, is the only doctrine that can restrain mankind from sin! I believe it has produced a thousand fold more sin than all the Universalism that now is or ever has been in the world."

Tendency.

It has been common to represent Universalism as in all respects bad and unsafe—as licentious, demoralizing, corrupting—that it is a delusion and a snare, and that believed and lived, it will inevitably consign a man to utter perdition. By this we are left to infer that evangelical systems, so called, are quite the reverse in character and tendency. They are full of saving and redeeming power. Lives are new-born through their instrumentality. They alone are the sources of christian piety, and the path they open to view is the only path to heaven. But those great men who have fallen are not Universalists—they are farthest from it—they are hostile to Universalism—they believe it dangerous. There are Universalists in the Senate and Congress, and in all the departments of the government, and so far no act of corruption has been charged against them—their names are not associated with bribery and fraud. It is very possible, therefore, that Universalism may not be so bad and corrupting as has been represented; and it is very possible, too, that all of saving grace and virtue does not reside in those other systems. The fact is, that whether Universalists, Methodists, Baptists, or Presbyterians, we are all liable to get out of the right way, to make mistakes, to be overcome by strong temptation, and thrust down from the places we occupy. This should teach us charity—it should put an end to boasting—it should squelch all pharasaic pride among us. Every man is warned, be he a professing Christian or not, be his career what it may, be the ground upon which he stands never so firm and safe, to take heed lest he fall. And another thing; we ought to help hold each other up—to strengthen each others hold upon good principles—to aid each other in walking the heavenward path.

RAIDIX.

Where Christ is Ye cannot Come.

There are three or four passages in the Evangelists, referring to the same thing, which are variously and often erroneously quoted, and not seldom strangely mixed up one with another, all supposed by many persons to sustain the idea, that those who die in sin will be forever excluded from the presence and power of the Redeemer. We will give the passages, with the places where they may be found: John vii. 33, 34.—"Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and not find me; and where I am, thither ye can not come." John viii. 21, "Then said Jesus again unto me, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." John xiii. 33, "Little children yet a little 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." Verse 36, "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now; but thou shalt follow me afterward." The passage in Matt. xxiii. 39, belongs to the same class: "For I say unto ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

If the reader will turn to these passages, in the different places where they are found, he will perceive that the first, second and fifth, were addressed to the Jews, and to those who bitterly opposed him in the work of his ministry; and that the third and fourth were addressed to the disciples. The disciples, equally with the hardened, unbelieving and cavilling Jews, would be debarred from following him, whither he was about go. If, therefore, either of the passages is sufficient to prove that certain persons are to be forever excluded from his presence, the third may be quoted to show that the disciples may be forever prevented from going to him.

It will be noticed, again, that Jesus explains, in the fourth passage, that he meant that his disciples could not follow him at that time, but they should follow him at some future time: "Thou canst not follow me now, but thou shalt follow me afterward." There is nothing to show that the Jews could not follow him at some subsequent period. We are only told that they could not follow him *then.*—*Universalist.*

The Deluge Confessed.

It is quite refreshing to find one fact mentioned in the Bible, which the modern men of science are willing to admit is confirmed by the progress of discovery. Mr. George Smith, of the British Museum, makes the subjoined most interesting account of the record of the Deluge, which he has lately deciphered from the Assyrian monuments:

"The cuneiform inscription which I have recently found and translated gives a long and full account of the Deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Ereeh (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly-discovered inscription the account of the Deluge is put as a narrative into the mouth of Xisuthrus or Noah.—He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the Deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus, the Chaldean historian, than to the Biblical history, but it does not differ materially from either. The principal differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, &c. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis."

HOME

The very word home, carries with it a kind of magic—a sacredness. It is a sound charming to the ear as the sound of the plaintive lute borne out on the still evening air. How true did the poet sing the sentiment of the soul soul in his "Sweet, sweet home." He touched a cord which has vibrated in every clime inhabited by man. To the savage and the civilized—the barbarous and the enlightened—to all, is HOME a sacred word. But home does not only exist in imagination—in feeling. It is emphatically the citidel of all the virtues. By home we mean something more than one's house, it is the family that makes home. It is the peculiar abode and dominion of the WIFE—and this one fact proves marriage to be a humane, christian institution.—

Sacred wedlock is the fountain not only of home's pleasures but of its moral excellence. The poorest man, if he has a virtuous, sensible, industrious and affectionate wife, is a man of wealth.

Home is the abode of our children. Here they meet us with their smiles and prattle. He who unfeignedly enjoys a home of this kind—who takes pleasure in it, cannot be altogether corrupt—and the more we can make men enjoy it, the farther we remove them from temptation and harm. Why is it that so many homes are the scenes of discontent, unhappiness, and even domestic strife? O! it is because mankind have wrong views in relation to it and the family community. Men too often look upon home and matrimony as things of mere convenience, instead of considering them, and always striving to make them, the place and true source of happiness and bliss. O that all could view this matter as did the poet, when he exclaimed—

'Domestic happiness, thou only bliss
Of paradise that has survived the fall!
Thou art the nurse of virtue, in thine arms
She smiles, appearing as in fact she is,
Heaven-born, and destined to the skies again.'

The Shameful Life.

In the course of an eloquent sermon lately delivered in New York, on what he appropriately called the Shameful Life, Dr. Chapin said:

"The text, John viii. 10, 11, is a great lesson of charity and mercy, and it is a great lesson of justice also. There is neither justice, honor, nor delicacy in our modern custom, which scarcely frowns upon the guilty man, while pouring out all the vials of wrath upon the guilty woman. It is not just that upon the woman alone should fall the bolt of shame. The refined woman recoils with virtuous scorn from her fallen sister, but often welcomes with brilliant homage him by whom she fell. The mantle of Christian charity is supposed to cover everybody, though perhaps we ought to allow a little for natural skrinkage; but if there be any whom it will not cover, it is the man who trades in woman's affections, drags her down to ruin, leaves her to suffer and die, and goes on smiling boastfully to new conquests. The only use of such men is to make us believe in a devil, or rather that no particular devil is necessary. Some insist that this foul cancer in society can never be eradicated, but we at least ought to insist upon it that the shame be fairly divided—that the sinning man should be branded as deeply as the sinning woman. Suppose every guilty man bore the mask of shame on his face, on Broadway, in the market, or at church—how long would the evil continue? But the meanness of man has thrust the whole shame upon woman. We are connected with this matter by our opinion in regard to the sphere of woman's employment. Better wages must be given to woman. Many women have only one or two dollars to keep off death and the devil with. One poor woman in this city makes caps at two cents apiece. Would her munificent employer be willing to show himself? He would probably need all the caps the poor woman ever made to hide his humble sense of merit. Honorable and pure woman! you have something to do with this matter.—When you dress yourselves in garments cheaply purchased, you may have dressed up a soul for the sacrifice or sewed a thread in a shroud.—Could the veil be lifted, would you not see upon your gay white dresses strange dark spots, and crimson patterns, that you knew not of? mingled in the wreaths of flowers upon your fair heads, would you not see the grass that grows on graves?"

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
B. B. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., June 15.

Masonic Address.

The editor will address the brethren of the mystic tie, at Chapel Hill, Fla., June 24th. td

Appointments.

Bros. Spencer Chambers Sr., and Spencer Chambers Jr., will preach at Drum Creek, Marshal! Co. Ala., the 5th Sunday in June.

Dequincy's Testimony.

Thos. Dequincy, of high literary reputation, who was a member of the Church of England, says:

"*Aeonion* does not mean *eternal*; neither does it mean of limited duration; nor would the unsettling of *aeonion* in its old use, as applied to punishment, to torment, to misery, &c., carry with it any necessary un settling of the idea in its application to the beatitudes of Paradise.

Alabama Conference Female College,

TUSKEGEE, ALABAMA.

We have received the catalogue of this Institution for 1872-73, Rev. H. D. Moore, President. It is well officered with skillful teachers in all its departments, and the well-carned reputation of the President, is a sufficient guarantee that nothing shall be wanting to advance the pupils that may be placed under his charge. We are gratified to learn that the College is flourishing. Number of pupils—174. Examination will begin June 16—Commencement sermon will be delivered Sunday morning, June 22d, by Rev. A. S. Andrews. The exercises will doubtless be interesting. Tuskegee is a pleasant, healthy town, and is accessible by railroad from any point. For further particulars, address the President, Rev. H. D. Moore.

Texas as a Missionary Field.

We learn from Bro. Gardner, that Rev. J. M. Pullman, General Secretary of the United States Convention of Universalists, has written enquiring into the feasibility of establishing missionary operations in the "Lone Star" State. Bro. G. in his letter to us, says: "I have written as encouragingly to Bro. P. as I could. Texas greatly needs help. The enormous imigration that is pouring into Texas —its numerous railroads that are in operation, and building, should make Texas an object of consideration to the General Convention, in sending out missionaries, and planting churches of our faith The wide domain which Texas has in her great quantity of good land, with the help of railroads bringing us building material, will soon make her the empire State of the South West."

There are numbers of scattered Universalists all over the South and South West, that could be vitalized and gathered into churches, if we had ministers to labor among them. The fields are white and ready to harvest all over this sunny land, and to *good, earnest, able* laborers, a cordial welcome will be extended. But we want no drift-wood. Men who cannot succeed at home, will surely not succeed here. Inefficient, prosy. men, are not wanted—they clog the wheels of our triumphal car. We want *live, able*, and *devoted* men—men who will not be intimidated at trifles—and above all, men of sound moral principles. To such, there is a wide and inviting field. If the General Convention can send such men among us, let them come, and commence the work in good earnest.

"We begin, in yonder world," says Dr. Bhapin, "about where we leave off in this world, and progress for the better to all eternity; but, there may be an eternal margin between the man that is 'pure in heart,' in this world, and the man who lived a life of wickedness." "All will be allowed to progress for good; but the righteous will be in advance of those who "*die in their wickedness.*"

REV. DR. CHAPIN.

Discontinued.

The *Southern Evangelist*, a monthly publication devoted to the interest of the Disciple church, heretofore published in Atlanta, Ga., after struggling for existence for six months has been discontinued for want of support. The last issue says:

"With this number, we stop the publication of the *Southern Evangelist*. With the profoundest regret we make this announcement. In sorrow we add one more to the "little graves in newspaperdom." From henceforth the *Southern Evangelist* will be "numbered among the things that were."

What "boots it now to say" what our aims and aspirations may have been, 'tis enough that we made an honest effort to succeed, and that we failed.

We cannot persist in an enterprise that entails such expenses upon us, and that meets with no encouragement from the Brotherhood. We exceedingly regret that we cannot furnish you our paper for one year, but are obliged to discontinue at the end of six months."

We trust the fate of the above Journal, will stimulate the patrons of the *Universalist Herald*, to greater *zeal* and *fidelity*. Will they not try to be more prompt in paying up their dues. With many, we have waited patiently, depending in the main, upon their *honor* to pay us for the paper we have been sending them.—Many perhaps, forget those little matters, and so time passes on, and this neglect, subjects us to many trials and inconveniences. Upon these little sums, we depend, in the publication of the *Herald*. Do not neglect us, brethren, but rally with that determination and promptness, that will assure us, that Universalism has earnest supporters in the South, yet, and that its press, ☞ *must* and SHALL BE SUSTAINED. This can only be done, by prompt payments of dues. Do not, we entreat you, defer this matter, but act promptly and manfully. If need be, it is better to borrow a little from a neighbor, than to allow your denominational Journal to suffer.

"We speak as unto wise men."

Essentials of Christianity.

Wherein consists the heresy of Universalism, our foes themselves being judges? In the disbelief of the divine existence, heliness, and perfection? But we believe all these matters. In questioning the authority, the miracles, the resurrection of Christ? We indulge no such questioning. In denying the power of prayer, the value of holiness, the loathsomeness of sin? But we make no such denial. In gainsaying the resurrection of the dead? But Universalism has no meaning save on the assumption that all humanity will be crowned with immortality.—Wherein then consists our heresy? Why, we deny that the devil is the peer of Christ; we deny that God will compel any soul to serve Satan forever; we allege that Jesus will destroy him that has the power of death, that is, the devil. We aver that where the Apostle says that Jesus will cause to cease all rule and all authority and power, he means that sin and unbelief and indifference, and the devil himself, if personal devil there is, shall give place to universal reverence, obedience and love. The head and the front of our offending is this; and what our brethren brand as heresy is marvelously harmonious with what the Apostle teaches us as sound doctrine. Read indeed the words immediately subsequent to those whereon we have been commenting. "For he must reign, till he hath put all enemies under his feet. . . . But when he saith, All things are put under him; it is manifest that He is excepted who subjected all things to him. And when all things are subjected to him, then shall the Son also himself be subject to Him that put all things under him, that God may be all in all."—*Universalist.*

Bro. Abbott, editor of the *Harbinger*, has had a protracted spell of sickness, but is now able to be up.—We trust the Lord will long spare him to battle for the truth.

Bro. Cook, Columbus, Miss., your paper is regularly mailed. It must be in the Columbus office.

Ability to Repent.

A subscriber in N. C., whose letter we have mislaid, as well as we remember inquired: "Have men of themselves, ability to repent?" We think so, because God would not command men to do that which they have not the *ability to do*. That mankind are called upon in the Scriptures to repent, we presume none will deny. "Repent and be baptized every one of you, is the command. Acts iii. 38. "Repent ye therefore, and be converted, that your sins may be blotted out." Acts iii. 19. "God commandeth all men everywhere to repent." Acts xvii. 30. Other instauces might be cited, but these will suffice. We do not mean however, that men in repenting, require no divine influence—this we think co-operates with the willing, contrite heart. Hence, we are assured, that God will dwell with that man, who is of an humble, contrite heart—that he will revive the spirit of such.

Scotland.

"The Rev. J. U. Mitchell, of Dunfermline, has lately been delivering a series of lectures in the Choral Hall here, in explanation and defence of Universalism. Judging from the increasing attendance at his meetings they seemed to have awakened some interest on the part of a certain section of the community, and Mr. Mitchell, has been induced to extend his series of lectures to twenty. At the close of each, discussion is invited, and Mr. Mitchell gladly gives his views in further elucidation of the subjects taken up." The topic for next Tuesday is, "Where is the unquenchable fire?"

Both Sides

It is said because the goodness of God now admits of sin, it will, therefore, always admit of it. So also because it will not now admit of absolute and unmixed evil, therefore it never will. If it will never be better for man in the future, so also it will never be worse. So, in every view of the question, the argument is fallacious, and proves nothing in support, either of endless sinning or endless punishment.—*Rev. T. Abbott.*

Thoughts on the Eucharist.

At no season can we more appropriately rededicate ourselves to the service of God, than on an occasion of "breaking bread" with co-believers in a universal Savior. When, with hearts of gratitude to kind Heaven for all the privileges and blessings—both spiritual and temporal—bestowed upon us; when, with grateful love to the blessed Savior, whose death and sufferings our hearts should commemorate, we approach the altar of God, we receive a renewal of spiritual strength, and are thus re-invigorated to "fight the good fight" against all the carnal inducements to sin.

Whenever the heart is affected by a grateful sense of divine love, and is thus inclined to be obedient to divine commandment, our Father in heaven blesses such affectionate motives by imparting to the disciple strength and courage faithfully and joyfully to enter upon his blessed service!

A communion season is the proper occasion for penitence in respect to past sins, and for earnest endeavor to live after the divine commandments, and to walk in the divine ways. It must forcibly occur to any one, who deliberately reflects on the event—the momentous event, commemorated in this institution, in connection with the innumerable associations connected therewith of mercies and goodness unspeakable, that the race of man is under infinite obligations of gratitude and love to Him, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Who would not engage in the service of God, who is love?

J. L. C. G.

Rev. M. Gradner, one of our zealous preachers in Texas, says,—"I am well pleased with the *Herald*—every number has something good, and very good. It is my choice among all the papers I have ever seen."

The Church not the Kingdom of God.

Among the many false notions and articles of misbelief, cherished by the numerous progeny of the "Mother of Harlots and abominations of the earth," there is but one more fundamentally wrong and subversive of the Bible teachings from first to last, than that the Kingdom of Heaven promised and prophesied of in the Old, and spoken of in the New Testament Scriptures, is the church.—The church is composed of those men and women who have accepted God's call to eternal life and glory in his Kingdom, which is to be set up in the world at Christ's return, and the resurrection of the saints; his brethren and fellow-heirs to that Kingdom. Now gentle reader, if you would have the quintescence of nonsense mixed up with the truth of God, just substitute the word church for Kingdom in the following quotations.—

"And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the Kingdom.—Matt. iv. 23. "When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one and catcheth that which was sown in his heart. This is he who received seed by the wayside."—Matt. xiii. 19. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory—then shall the King say to them on his right hand, come ye blessed of my Father, inkerit the Kingdom prepared for you from the foundation of the world.—Matt. xxv. 31. 34. "When they believed Philip's preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women.—Acts viii. 12. "And when they had preached (the gospel of the Kingdom) to that city, and had taught many, they returned again to Lystra and Iconium, and to Antioch, confirmiug the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation, enter into the Kingdom of God."—Acts xiv. 21. 22. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ.—Acts xxviii. 30. 31. "Now this I say brethren, that flesh and blood cannot inherit the Kingdom of God.—1 Cor. xv. 50. "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love him?"—Jas. ii. 5.

In my next, I shall briefly notice other superlatively fundamental and erroneous notions or articles of misbelief, which underlie all false religion, and undermine the Bible. Meanwhile, let all examine in the light of the Word, the subject of the Kingdom of God.

THOMAS J. SALLEY.

Jefferson county, Ark.

Discussion in Arkansas.

Cincinnati, Ark., May 23d, 1873.

BRO. BURRUSS:

I wish to say a few words through your valuable paper, for the cause of universal salvation in Ark. When Bro. Darnielle first came here, the cause was very far from flattering: he had the most bitter opposition to contend with, but new light is breaking forth since the discussion between him and Rev. J. O. Woods, in which Bro. D. most nobly vindicated the happiness of all mankind, in an eloquent manner, and which could not be misunderstood. It has been the means of bringing about a reformation in the minds of the people. First, their prejudice and ignorance of the doctrine he advocates. They would not come out to hear him. But this discussion brought them out to hear what he had to say, and the result was, like the leaven that was put in the meal, it has begun to work, and will continue until God's impartial grace will take deep root in the minds of the people. Our cause is onward and upward.—God is with us and none can stay his works.

A HEARER.

Love conquers all things.

Sympathy in Bereavement.

My brother J. C. B.: Let me extend to you and family, the sympathy of a brother, in respect to the dispensation of an all-wise, infinitely benevolent Providence, by which your mother-in-law has departed from this sublunary sphere. Particularly deserving of sympathy, is the venerable consort of her youth down to old age. The loneliness of feeling belonging to such peculiar bereavement can never be understood except experimentally.

The worthy aged Baptist mother-in-law has entered upon the joys of immortal blessedness. We shall all, "in the dispensation of the fulness of time," share with her the beatitude of the incorruptible existence. The universal happiness of the immortal life is most impressively and touchingly described by our Lord in Matt. xxii., Mark xii., and Luke xx., and by his apostle in 1 Cor. xv. Let us heed the exhortation of this apostle in 1 Thes. iv. 13,—"That ye sorrow not, even as others, which have no hope."

J. L. C. G.

Source of the Sun's Heat

Many theories have been put forth to account for the heat of the sun, but none of them is satisfactory.—Mayer supposed that it derives its heat from the incessant fall of meteoric matter upon it; but this has been conclusively refuted. Williams suggested that the sun obtains its fuel from "a hypothetical universal atmosphere, through which the sun and his attendant planets move;"—but this, also, is untenable. Another theory is, that the heat is derived from the condensation of the sun, which is said to be decreasing in size; but there is nothing to sustain this theory. There is no reason to believe that there is any less or any more heat derived from the sun now than at any former period. The earth at one time had certainly a much higher temperature than at present, but that was the result of internal and not of solar heat.

It is a peculiarity of the sun's heat that as we pass upward through the atmosphere toward the sun its rays become less and less powerful, so that at a comparatively slight elevation we reach a region of eternal frost and snow. There is no heat upon the moon, though its surface is exposed to the rays of the sun, as is evident, for the shining of the moon imparts no heat to the earth; on the contrary, so high an authority as Prof. Tyndall considers the rays of the moon to be cold. At the same time we are to remember that the moon has no atmosphere.

Now, let us put several considerations together and see what we have. No source of heat is more certain and invariable than friction. We see the heat-producing results of friction every day, on every hand.—Light flashes with a velocity of 138,000 miles in a second. What an inconceivable degree of rapidity! A flash of light would go quite around the earth seven times in a single second. A ray of light—a quiver, a vibration from the sun—dashes down through the vast fields of ether and enters our atmosphere. What is the result? Intense friction with the atoms of the atmosphere; and when the ray of light reaches the earth it has become heated. The sun is a *luminous* body; we have no reason to believe that it is an intensely *heated* one.

On this simple theory how easily these various phenomena can be understood. If the sun is a hot body, and if its rays are heated when they set out upon their journey to the earth, the temperature should not grow less as we ascend through the air toward the sun; it should remain the same, to say the least, at all accessible heights. But as we ascend through the air the rays of light we encounter have met with less resistance in their flight; especially, they have not been called into conflict with the denser stratum of air near the surface of the earth, and, consequently, they are less heated. The absence of an atmosphere upon the moon will account for the coldness of that satellite; for to say that a hot body will radiate cold rays is the height of absurdity.

Just here, however, the question may occur, why, if heat is derived from the friction of the sun's rays with the atmosphere, does not the friction of the moon's rays with the same atmosphere produce heat?—That question is easily answered; the sun is a self-luminous body, the moon is not. There must be, as there unquestionably is, a very wide constitutional difference between the character of the rays proceeding from the sun and those proceeding from the moon—a difference established by Him who, "in the beginning," made the sun, a self-luminous body, "to rule the day," and the moon, a mere reflective body, "to rule the night."

In the discovery of the spectroscope, however, there may seem to exist an objection to our theory of the source of the sun's heat. The spectroscope is a modern invention. Without going into any description of this instrument or discussion of spectrum analysis, suffice it to say that by means of this ingenious apparatus the existence of iron, magnesium, sodium, hydrogen, and several other elements, in a state of combustion in the sun, have been discovered. But it does not follow that there is necessarily that degree of heat in the sun that philosophers have attributed to it. The luminosity of the sun must depend upon something; why not upon the combustion of hydrogen, iron, etc? It is almost certain, from the facts already discussed, that the warmth of the sun's rays does not depend upon the heat of the sun, but upon their friction with the atoms of the atmosphere. Much of the solar light which illuminates the earth does not come directly from the sun, but it is the result of the dispersion and diffusion of the sun's rays by the reflection of the atmosphere; in like manner the genial heat which we derive from the sun's rays may be attributed indirectly to the vitalizing envelope that surrounds the rolling sphere.

T. J. CHAPMAN

EDITORIAL PARAGRAPHS.

The Womans' Rights Journal,—Boston and Chicago.—Julia Ward Howe, Lucy Stone, editors. $2,50 a year. We have received a copy of this Journal, and commend it to those who are intercested.

Persons may be quite right in their opinions, and yet have no religion at all; and, on the other hand, persons may be truly religious, who hold many wrong opinions.—*John Wesley.*

To *new* subscribers, we will send the *Herald* and Peterson's Ladies' Magazine, a year, for $3. The price of the Magazine, alone, is $2. Let the names be sent in at once.

We call the attention of our readers to the advertisement of Mr. Trimble in another column. Those wanting land, would do well to look at his place.

Bro. Burns, writing from Ark. says,—"I think I will be able to send you more subscribers erelong. All that read the *Herald* are well pleased with it."

HAIL STORM IN VA.—We learn from our Fincastle correspondent, that a terrible hail storm lately visited that place.

Bro. Buck, of the Tuscaloosa, Crystal Fount, is in need of a sober, industrious printer.

It is contrary to our rule to discontinue papers until arrearages are paid.

Henry Ward Beecher, being asked if Unitarians are Christians, replies: "We have only to say it depends on the Unitarians. A man's being a Unitarian or Trinitarian does not make him a Christian. It is of greater consequence that a man act rightly than to believe rightly."

Says the *Universalist*, every church is liable to imposition. Black sheep get into every flock. We have only sympathy for a wronged people, when we note that the Rev. John Hutchinson, an Episcopal minister arrested in Swedeborough, New Jersey, last January, for swindling George Allen of this city out of $1900 in money, was on Thursday, May 1, convicted in the Superior Criminal Court.

LOCAL INTELLIGENCE.

☞ Billy Rape has opened a photographic office on Chewaukla St. Give him a call.

☞ Prophitt's Liver Medicine will cure you. Use no other. For sale by Hale & Co.

☞ John D. Hooper, of Opelika, lately shot and killed Thos. Phillips, of that place. The case is undergoing judicial investigation.

☞ The heavy rains of late, have greatly retarded farming operations. Gen. Grass, at last accounts, was master of the situation.

☞ Home Stomach Bitters—an excellent tonic for feebleness, and general debility, for sale by

Hale & Co.

☞ Miss Nannie Hutchens is still prepared to rig out ladies in the most artistic and fashionable style. Call at her emporium of fashion.

☞ Prophitt's Liver Medicine will regulate the system, and put new life and vigor in you. For sale at Hale & Co.'s.

☞ Mr. Henry Lythgoe has constructed an attachment to his sewing machine, by which he claims that butter can be churned in ten minutes.

☞ Just the thing needed to brace up the system, and give tone to the digestive organs—the Home Stomach Bitters. To be had at the drug store of Hale & Co.

PERSONAL.—We were pleased to meet on our streets, the other day, Dr. M. L. Fielder, of Elmore county, who was on a visit here with his wife, to see relatives. The Dr. was looking quite well, and was as jocund as ever.

☞ Now that the sickly season is setting in upon us, we recommend to our citizens, the free use of lime, scattered under and around their dwellings, in all damp places. Lime is a good disinfectant, and when liberally used, prevents disease.

Poor Rich Men and Rich Poor Men.

My neighbor A. is a poor rich man. He has an abundance of worldly goods—houses, lands and stocks. He can count his quarter of millions of dollars, and is rapidly adding to his store of wealth. Yet with all his riches he is still poor, very poor. None of his tenants feel so poor as he does—not one of them works half so hard. His cares and anxieties keep him in constant excitement and trouble. He cannot be happy by day. His money does not help build the churches, nor found hospitals—it does not build colleges nor relieve the poor. It does not make himself and family comfortable. He is a poor, miserable rich man.

My neighbor B. is a poor man, in things of this world. He has a large family which he supports by the labor of his hands. He gives his children a good education, clothes them respectably, and is training them up to a life of usefulness. His neighbor thinks him very extravagant and foolish to take a half dozen newspapers and magazines, and pay forty dollars a year for a pew in the church. He does not realize that Mr. B. whom he thinks so poor, is rich—yes richer with nothing but his strong hands and generous heart, than himself with all his abundance. Mr. B. is a rich poor man. God bless him and all such, with long life and happiness.—REV. S. A. DAVIS.

"The era of good feeling" has arrived in Foxboro. An Old Folks' Concert, with the accompaniment of an antiquarian supper, was recently gotten up by the joint efforts of the three religious societies in town, Universalist, Baptist and Congregationalist. The net proceeds, some $300, were divided equally among the societies named.

Prayer is the open grate through which the soul goes to God. To speak of a prayerless Christian is a contradiction in terms.

A house uninhabited soon comes to ruin, and a soul uninhabited by the Holy Spirit of God, verges faster and faster to destruction.—*Toplady.*

The worst of heresies is lack of love.—*Cecil.*

TAGAL PAINS COSMOS TABLET CO.

Just here, however, the question may occur, why, if heat is derived from the friction of the sun's rays with the atmosphere, does not the friction of the moon's rays with the same atmosphere produce heat?—That question is easily answered: the sun is a self-luminous body, the moon is not. There must be, as there unquestionably is, a very wide constitutional difference between the character of the rays proceeding from the sun and those proceeding from the moon—a difference established by Him who, "in the beginning," made the sun, a self-luminous body, "to rule the day," and the moon, a mere reflective body, "to rule the night."

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EDITORIAL PARAGRAPHS.

The *Womens' Rights Journal*.—Boston and Chicago.—Julia Ward Howe, Lucy Stone, editors. $2,50 a year. We have received a copy of this Journal, and commend it to those who are interested.

Persons may be quite right in their opinions, and yet have no religion at all; and, on the other hand, persons may be truly religious, who hold many wrong opinions.—*John Wesley.*

To *new* subscribers, we will send the *Herald* and Peterson's Ladies' Magazine, a year, for $3. The price of the Magazine, alone, is $2. Let the names be sent in at once.

We call the attention of our readers to the advertisement of Mr. Trimble in another column. Those wanting land, would do well to look at his place.

Bro. Burns, writing from Ark. says,—"I think I will be able to send you more subscribers erelong. All that read the *Herald* are well pleased with it."

HAIL STORM IN VA.—We learn from our Fincastle correspondent, that a terrible hail storm lately visited that place.

Bro. Buck, of the Tuscaloosa, Crystal Fount, is in need of a sober, industrious printer.

It is contrary to our rule to discontinue papers until arrearages are paid.

Henry Ward Beecher, being asked if Unitarians are Christians, replies: "We have only to say it depends on the Unitarians. A man's being a Unitarian or Trinitarian does not make him a Christian. It is of greater consequence that a man act rightly than to believe rightly."

Says the *Universalist*, every church is liable to imposition. Black sheep get into every flock. We have only sympathy for a wronged people, when we note that the Rev. John Hutchinson, an Episcopal minister arrested in Swedeborough, New Jersey, last January, for swindling George Allen of this city out of $1200 money, was on Thursday, May, 1, convicted in the Superior Criminal Court.

LOCAL INTELLIGENCE.

☞ Billy Rape has opened a photographic office on Chewaukla St. Give him a call.

☞ Prophitt's Liver Medicine will cure you. Use no other. For sale by Hale & Co.

☞ John D. Hooper, of Opelika, lately shot and killed Thos. Phillips, of that place. The case is undergoing judicial investigation.

☞ The heavy rains of late, have greatly retarded farming operations. Gen. Grant, at last accounts, was master of the situation.

☞ Home Stomach Bitters—an excellent tonic for feebleness, and general debility, for sale by
Hale & Co.

☞ Miss Nannie Hutchens is still prepared to rig out ladies in the most artistic and fashionable style. Call at her emporium of fashion.

☞ Prophitt's Liver Medicine will regulate the system, and put new life and vigor in you. For sale at Hale & Co.'s.

☞ Mr. Henry Lythgoe has constructed an attachment to his sewing machine, by which he claims that butter can be churned in ten minutes.

☞ Just the thing needed to brace up the system, and give tone to the digestive organs—the Home Stomach Bitters. To be had at the drug store of Hale & Co.

PERSONAL.—We were pleased to meet on our streets, the other day, Dr. M. L. Fielder, of Elmore county, who was on a visit here with his wife, to see relatives. The Dr. was looking quite well, and was as jocund as ever.

☞ Now that the sickly season is setting in upon us, we recommend to our citizens, the free use of lime, scattered under and around their dwellings, in all damp places. Lime is a good disinfectant, and when liberally used, prevents disease.

Poor Rich Men and Rich Poor Men.

My neighbor A. is a poor rich man. He has an abundance of worldly goods—houses, lands and stocks. He can count his quarter of millions of dollars, and is rapidly adding to his store of wealth. Yet with all his riches he is still poor, very poor. None of his tenants feel so poor as he does—not one of them works half so hard. His cares and anxieties keep him in constant excitement and trouble. He cannot be happy by day. His money does not help build the churches, nor found hospitals—it does not build colleges nor relieve the poor. It does not make himself and family comfortable. He is a poor, miserable rich man.

My neighbor B. is a poor man, in things of this world. He has a large family which he supports by the labor of his hands. He gives his children a good education, clothes them respectably, and is training them up to a life of usefulness. His neighbor thinks him very extravagant and foolish to take a half dozen newspapers and magazines, and pay forty dollars a year for a pew in the church. He does not realize that Mr. B. whom he thinks so poor, is rich—yes richer with nothing but his strong hands and generous heart, than himself with all his abundance. Mr. B. is a rich poor man. God bless him and all such, with long life and happiness.—REV. S. A. DAVIS.

"The era of good feeling" has arrived in Foxboro. An Old Folks' Concert, with the accompaniment of an antiquarian supper, was recently gotten up by the joint efforts of the three religious societies in town, Universalist, Baptist and Congregationalist. The net proceeds, some $300, were divided equally among the societies named.

Prayer is the open grate through which the soul goes to God. To speak of a prayerless Christian is a contradiction in terms.

A house uninhabited soon comes to ruin, and a soul uninhabited by the Holy Spirit of God, verges faster and faster to destruction.—*Toplady.*

The worst of heresies is lack of love.—*Cecil.*

"AN OLD ESTABLISHED FIRM."—

The firm of S. M. Pettingill & Co., commenced their Advertising Agency in the old Journal building, No. 10 State Street, Boston, nearly a quarter of a century ago (February, 1849), where their Agency is still located, carrying on a large and successful business. They established a branch in New York City, May, 1852, which has grown to be larger than the parent house,—increasing steadily, year by year, until now it has the agency of nearly every newspaper in the United States and British Provinces. They have established a reputation for honorable and fair dealing which any firm might envy, and but few have attained to. We congratulate them upon their success. We would recommend all who want advertising done in any part of the country to call upon them. They can point to hundreds of business men who have followed their advice, and trusted to their sagacity, and availed themselves of their facilities, who have made fortunes for themselves, and they are daily assisting others in the same path."—*Boston Journal, May 8th.*
(Free 1te.)

I do not know what comes after death. My own hope is infinite, even for the not good, and I know no reason why there may not be repentance beyond the grave. One thing I am sure of, that without God, all is misery, and hell, and I am certain, as certain as conviction can be, that even torture itself will not be spared, if that would rouse people from the sleep of death, that they might pass into life:
GEO. MCDONALD.

Crawfordville, Ga., March 31, 1870.
Messrs. J. H. Zelin & Co.—GENTS: I am directed by my uncle, Hon. Alex. H. Stevens, to say to you that he is inclined to believe that he has derived some benefit from the use of SIMMONS' LIVER REGULATOR, and that he wishes to give it a further trial. You will therefore please send to his address two more bottles by express, C. O. D.

☞ S. M. PETTIGILL & CO., 37 Park Row, New York, 10 State Street, Boston, and 701 Chestnut Street, Philadelphia, are Agents for our paper in the above cities, and authorized to contract for advertising at our lowest rates. tf.

The death of Theron R. Strong recalls a joke of Lincoln's. Passing up Pennsylvania avenue, with Gen'l. Nye, he pointed to a sign, with the remark, T. R. Strong, but coffee are stronger.

Emigration Turning.

CHEAP FARMS IN SOUTH-WEST MISSOURI.

The Atlantic & Pacific Railroad Company offers 1,200,000 acres of land in central and southwest Missouri, at from $3 to $12 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Climate, schools, churches, and law-abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address A. Tuck, Land Commissioner, at St. Louis, Mo. may1-1yr

"Gently the dews are o'er me stealing," as the man said when he had five due-bills presented to him at one time.

The celebrated Home Stomach Bitters—the best tonic known, can be had at S. Q. Hale, Jr., & Co's drug store.

Our Trip to South Alabama.

We lately had a number of interesting meetings in the extreme southern portion of the state, and much interest seemed to be awakened in behalf of the truth. We have a number of friends in the region alluded to, and with perseverance on their part, our cause will flourish. We have room to add no more at present.

☞ Bro. Strain writes us that on the first Sunday in June he preached the funerals of our aged Bro. Wm. Morgan and his sister, Mrs. Price,—both quite aged, in Harmony church, Coweta county, Ga., to an overwhelming audience. He is receiving calls to preach at various places, but arrangements for compensation, do not always accompany the calls. Pay your preachers, friends—it is simply out of the question for them to travel and preach for nothing.

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, viz. St. Louis, over the Missouri Pacific Railroad, which runs its fine day coaches and Pullman sleepers from St. Louis to principal points in the West, without changes. We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from St. Louis to Texas, either over the Missouri, Kansas and Texas R. R., via Sedalia, or over the Atlantic & Pacific R. R. via Vinita. For maps, time-tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, southern passenger agent, Chattanooga, Tenn., or F. A. Ford, general passenger agent, St. Louis, Mo.—Questions will be cheerfully and promptly answered.
may1-1yr

OBITUARY.

DIED.—At his residence near Danburg, Wilkes Co. Ga., Richard Bradford, aged eighty-three years, and twenty days. His disease was dropsy, which had been steadily increasing upon him for about a year.

Richard Bradford was born in Wake Co. N. C., April 22d 1790, and died, May 10th 1873. His father, with a family of seven children, moved to Georgia in 1804, where he lived till his death. He was always noted for honesty and independence of character, which made him highly esteemed by all who knew him. He was elected four times as a member of the Georgia Legislature, in which capacity he preserved the same honesty and independence, alike refusing to become the servant of party spirit, or sectional animosity.

His religious belief was that of universal salvation. He expressed his faith in a Savior's redemption, about two weeks before he died. He declared himself opposed to all creeds which tended to make Christ a failure. B.

Departed this life on the 13th day of March, 1873, Mrs. Nancy E. Gardner, the wife of my youngest son, J. M. Gardner, in the 22d. year of her age. The deceased was the daughter of Nancy and David Lawhon, Esqr., of Bastrop county. Over two years ago, she joined the Universalist church, and lived a very exemplary christian life. Her serene and pure deportment of life, often made me think of the promise made by our Savior, "Blessed are the pure in heart, for they shall see God."

In heaven above, she now beholds,
Her heavenly Father's smiling face,
And with celestial angels,
Sings Christ's redeeming grace.

M. GARDNER.
McDade, Texas.

RECEIPTS.

For Cash Received for this paper since our last Issue.

Persons sending us money, who do not see their names in this list within one month after writing, will please notify us AT ONCE. We cannot rectify errors that are allowed to stand six or twelve months.

		Paid to	vol.	no.
H W Williams	Ala.	2	8	4
V L Dallas	"	6	7	12
Dr G W Delbridge	"	2	7	12
Judge Bolling	"	4	7	12
Wm P Tuttle	Tex.	4	11	6
M Heldrith	"	2	8	4
J M B Lawhon	"	5	9	2
and Miss A Lawhon	Ga.		8	4
Dr T S Weston	Miss.	2	7	19
D Norton	N. C.	2	5	5
S Venters	"	5	7	20
M A Cawthon	"	0,55	7	2
Hugh Moore	S. C.	1	4	8
Dr J L C Griffin	Fla.	5		
fo R Robinson	"		8	4
and E Presley	"		8	4
Adam McNeely	"	2	8	1
J A Morgan	Ga.	2	7	21
W C Ward	"	7	7	1
Jno C Page, Jr.	Va.	4	8	1

LAND FOR SALE.

THE undersigned is now offering a tract of land containing 200 acres, more or less, for sale, situated in, and near the west line of Chambers Co., Ala. Said land lies on the north prong of Sandy creek. There are 20 or 25 acres of fresh land in a state of cultivation. There are also some 150 acres of open land; leaving 100 acres woodland. These lands are well adapted to the raising of grain and cotton, and are convenient enough to railroad facilities, to churches, mills, a school, and to a good neighborhood.

Those wishing a good home, and a cheap one, would do well to examine, as I will sell a bargain. For further information, apply to the undersigned at Camp Hill, Ala., or to Wm. M. Trimble, and T. J. Ellis, near New Harmony, Ala.
June 14, 1873. tf

The Mystery of Metropolisville.

The sale record (over 30,000 sold since taking [illegible] by Rand, McNally & Co., Chicago, of which 20,000 were sold in [illegible] months. "The Mystery of Metropolisville" is one of the [illegible] ever published. "The Mist of the World," of which 10,000 have already been sold, is another. Price $1,50 each. Sent free of postage. Address RAND, McNALLY & CO., 62 Madison Street, Chicago, or 160 Broadway, New York. F June 15 2m

☞ If you have loss of appetite, or general debility, Dr. Prophitt's Liver Medicine will cure you. For sale by Ramsey & Simpson.

APPOINTMENTS.

EDITOR'S APPOINTMENTS.

FOR JUNE.

June 13, at night, Brewton, Ala.
Third Sunday, Union Church, Escambia county, Ala.
Fourth Sunday and Saturday before, Universalist church in Walton county, Fla.
Fifth Sunday in June, Milton, Fla.

☞ We hope the friends will have the meetings well understood.

BRO. KENDRICK'S APPOINT'S

Fourth and fifth Sundays in June, Camp Hill, Ala.
First Sunday in July [night] Notasulga.

REGULAR APPOINTMENTS.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.
Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

$300 REWARD.

The above reward will be paid for the arrest (or any information leading thereto,) of H. C. Langley, who married C. C. Day, on the 1st of January 1872, near Tuskegee, Macon county, Ala.

Description.

Said Langley is about five feet eight inches high,—fair complexion, light hair, blue eyes, aged about twenty two years, has a down cast look, and stammers in his speech.
Notasulga, Macon county, Ala., May 15, 1873. 2m
J. M. DAY. W. J. DAY.



For over FORTY YEARS this
Purely Vegetable.
LIVER MEDICINE has proved to be the
Great Unfailing Specific
for Liver Complaint and its painful offspring, DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, CHILLS AND FEVER, &c., &c.
After years of careful experiments, to meet a great and urgent demand, we now produce from our original GENUINE POWDERS
The Prepared.
a Liquid form of SIMMON'S LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in
ONE DOLLAR BOTTLES.
The Powders, (price as before).....$1,00 per package.
Sent by mail.....1,00
☞ *Caution.* ☜
Buy no Powders or PREPARED SIMMON'S LIVER REGULATOR Stamp in our engraved wrapper, with Trade mark, stamp and signature unbroken. None other is genuine.
J. H. ZEILIN & CO.,
MACON GA., and PHILADELPHIA.
SOLD BY ALL DRUGGISTS.
F Jan 15 1yr

VA

MTT. HOLYOKE FEMALE INSTITUTE.
Chartered 1861. Reorganized 1868.
STAUNTON, VA.

Rev. B. B. Phillips, A. M., Principal; Rev. J. C. Wheat, Vice-Principal; assisted by full corps of Professors and Teachers. The course of study is comprised in ten schools, viz: English, Mathematics, Natural Sciences, History and English Literature, Languages, Moral Philosophy and Belles Lettres, Instrumental and Vocal Music, Elocution, Drawing and painting, &c., Calisthenics and Physical Education.

☞ The institution is strictly first class, with a very large first-class patronage from all the southern states. For Circulars of forty pages, references, terms, regulations, and full information, address the Principal, or Hon. R. K. Trout, or Col. W. H. Tams, Secretaries, Staunton, Va (C. & H.) may15-1m

New Chromo.

HILL'S NEW CHROMO, "HAPPY HOURS," will be given to each subscriber to ARTHUR, the best Musical Monthly. Subscriptions only $1 per year. Sample copies, 10c. Lee & Walker's Musical Almanac sent to any address on application.

The SABBATH, the most complete tune book for church choirs of all denominations will be ready about July. LEE & WALKER, 922 Chestnut Street, Philadelphia, Pa. F May 15 2mo

WANTED: Agents for the "Contributor," a sixteen-page un-denominational, religious, and family Paper. Rev. A. B. EARLE writes for it. $1a year, and one of the finest premiums ever offered, given to each subscriber. Agents need no large capital to engage. One says, "I only needs a boy to show it—it sells itself." A subscriber sends 100 subscribers, and says, "It only took a little over one day from my work." Large commissions. For terms, samples, etc., address A. H. EARLE, Boston, Mass. F May 15 2mo



BUCKEYE BELL FOUNDRY,
Established in 1837.
Superior Bells for Churches, Schools, etc., of Pure Copper and Tin, fully warranted, and mounted with our Patented Improved Rotary Hangings, the best in use.
Illustrated Catalogue sent free.
VANDUZEN & TIFT,
102 & 104 E. Second St., Cincinnati.
F July 1 1yr

What? What!! What!!! Next? Next!! Next?!!
WONDERFUL! Great Juvenile Exposition.
Chemical reading. Charming pictures. 30 Cards, by first mail. Splendid prizes for clubs. Agents outfit, including Chromo, 25 cents. Specimen, 3 cents. Send at once. John B. Adam, Publisher, Chicago, Ill. F may 15 4m

NUMEROUS TRIPS HAVE PROVED
N. F. Burnham's New Turbine
WATER WHEEL
To be the Best Ever Invented.
Pamphlet Free. Address, York, Pa.
G & H June 15 1mo

$66 a Week and Expenses to Agents. Outfit and terms free. Address P. O. VICKERY, Augusta, Maine. F June 15 1mo

Wanted—Agents to sell Pictures, Books, Charts, &c. Terms liberal. Address, with stamp, Dr. J. C. KELLOGG, Physiologist, Religious and Reform Publisher, 15 Chamberlain St. CLEVELAND, Ohio. F June 15 1mo

$66 A WEEK in your own town. Terms and $5 outfit free. Address H. HALLETT & CO., Portland, Maine. F June 15 1mo

RESTORE YOUR SIGHT



SAVE YOUR EYES,
RESTORE YOUR EYES,
Throw Away Your Spectacles,
OLD EYES NEW.
All diseases of the eye treated by
DR. J. B. CO.
NEW PATENT IMPROVED Ivory Eye Cups.
Read for yourself, and, without Spectacles or Eye Cups.
Spectacles and surgical operations, rendered useless!—
The inestimable blessing is made perpetual by
the use of the New Patent Ivory Eye Cups.
Many of our most eminent physicians, oculists, etc.,
dents and divines, have recently proclaimed their sight restored perma-
for life, and cured of the following diseases:
1. Impaired vision. 2. Amblyopia, or dimness of sight, myopia, or far sighted-
ness, or dimness of vision. 3. Asthenopia, or weak ness, called blurring.
watery eyes. 4. Sore Eyes. 5. Epiphora, running or
Eye Cups, cure guaranteed. 6. Ophthalmia, or inflammation of the eye and its appendages, especially tested with the
or optic nerve. 7. Cataract, or opaque Weakness of the Retina,
effect of inflammation. 8. Amaurosis, or inflammation of the
of light. 9. Overworked eyes. 10. Myopia, or near sighted-
ing specks or floating vision from the
reads, or obscurity of sight. 11. Amaurosis, or Dimness of Vision in
blindness, the loss of sight. 12. Cataracts, partial
Any one can use Eye Cups without the aid
of doctor or medicine, and receive immediate and
beneficial results, or spectacles; or if unsuccessful,
ing now to lay them aside. We guarantee a cure
in every case where directions are followed, or we
will refund the money.
2,309
Cures of Cure
from honest farmers, merchants—some
of them the most distinguished professional men
and women of education—
can be seen at our office. Hon. Horace Greeley, writes;
Under date of [illegible]
or of the New York Ledger, writes; "J. Ball of our
city, is a conscientious, responsible man, who is
incapable of intentional deception and imposition.
Prof. W. Merrick, Washington, Ky., wrote April 24,
1869: Without myself using the patent Ivory Eye Cups thirteen days, and this
morning perused the fine contents of a daily newspaper, and all with the unassisted eye.
Truly am I grateful for your noble invention, may Heaven and bless and preserve you. I have been using spectacles twenty years: I am seventy-one years old.
Truly Yours, Prof. W. MERRICK.
Rev. Joseph Smith, Mt. Eden, Mass., cured of partial blindness, of 18 years standing, in one minute, by the patent Ivory Eye Cups.
R. C. Ellis, late mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: I have tested the patent Ivory Eye Cups, and I am satisfied they are good. I am pleased with them: they are certainly the greatest invention of the age.
Wm. Beatty, M. D., Salvisa, Ky., writes: "Thanks to you for the greatest of all inventions, my sight is fully restored, after being almost entirely blind for 26 years.
Alex. R. Wyeth, M. D., Atchison, Pa., writes; "After total blindness of my left eye for four years, by paralysis of the optic nerve, to my utter astonishment, your Patent Eye Cups restored my eyesight permanently in three minutes.
All persons wishing for full particulars, certificates of cures, prices, &c., will please send your address to DR. J. BALL & CO. P. O. Box 957. No. 91 Liberty Street, New York City, N. Y.
Physiology and Anatomy of the Eyesight, of one hundred pages, free of charge, by return mail. Write to DR. J. BALL & CO. P. O. Box 957. No. 91 Liberty Street, New York City, N. Y.
For the worst cases of Myopia, or near sighted-ness, use of our New Patent Myopic Attachments applied to the Ivory Eye Cups have proved a certain cure for this disease.
Send for pamphlet and certificate free—waste no more money by adjusting huge glasses on your nose and disfiguring your face.
AGENTS WANTED!
Employment For All.
Agents wanted, Gentleman or Ladies, for our New Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalled by any other article. All persons out of employment, or those wishing to improve their circumstances, 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 a week will be guaranteed.
Send your address for full particulars. Sent free of charge to any address. Write immediately to
Dr. J. Ball & Co.,
NO. 91 LIBERTY STREET.
may1 1yr P. O. Box 957. New York City, N. Y.

Cherokee Indian Bitters.

A remedy of great value in all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use the Bitters rest better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe-guards against diseases, especially those that arise from miasma or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver, and spleen, commonly called Ague cake. It will prove a sure protection from these complaints, if taken in time. It has long been successfully used in Female Complaints, and Rheumatism, especially Chronic Rheaumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, had made it a favorite remedy in many a household.
MERRY & CO., Wholesale Agents,
NEW GLASGOW, NOVA SCOTIA.
P. S.—Dealers can be supplied with the "Cherokee Indian Bitters" in any quantity, and on the most reasonable terms, also private families or individuals, supplied at short notice. For particulars address
R. H. MCCUTCHEON & BRO., Marietta, Ga.
Jan1yr R. H. MCCUTCHEON & BRO., Marietta, Ga.

SWAIM'S CELEBRATED PANACEA

Has acquired a very extensive reputation, which its efficacy alone has sustained for more than FIFTY YEARS, as a remedy for Scrofula, Ulcerated Sore Throat, long standing Rheumatic Affections, Diseases of the skin, White Swelling, Diseases of the Bones, Hip-joint disease, and all cases of an ulcerous character.
It is also particularly useful in Chronic Nervous Diseases occurring in debilitated constitutions, Inward Weaknesses, and all cases where the Lungs are affected or the health broken down by the injudicious use of Mercury, Arsenic or Quinine. It is a most useful Spring and Fall purifier of the blood.
Its safety and innocence have been fully tested, so that it may be administered to the most tender infant.
SWAIM'S LABORATORY,
No. 118 south seventh street, Philadelphia.
W. H. SCHIEFFELIN & CO.,
No. 170 William street New York, General agents.
F may15 1yr

The Evacuation of Richmond, Va

By Gen. Lee and his army, Apr. 2, '65.
A new and beautiful Engraving, 14x18 inches in size, [illegible] Capitol, the James river, the city of Richmond on fire, and many other things which make this glorious work of Art one which should hang in the parlor of every Southern home. Sent by mail mounted for $1 each. Address C. G. W. M. BURROW,
Publisher, Bristol, Tenn.
Agents wanted to sell Pictures, Books, Charts, &c. From $3 to $10 per day can easily be made. Send for private terms and extra inducements.
Jmo1 3mo

The Wheeler & Wilson Manufacturing Co. have declared a dividend of 15 per cent. on the capital stock of the company for the year ending April 30th, 1873, payable on demand. Transfer books will be closed from May 15th to June 1st. By order of the Board of Directors.
JAMES M. SMITH, Secretary.
Physicians, Religious and Reform Publishers, 15 Chamberlain St. CLEVELAND, Ohio. F June 15 1mo

$66 A WEEK in your own town. Terms and $5 outfit free. Address H. HALLETT & CO., Portland, Maine. F June 15 1mo

WATERS'
NEW SCALE PIANOS.
Iron Frame.
Overstrung Bass Agraffe Treble.
Are the
BEST PIANOS MANUFACTURED.
Warranted for Six Years.



A Great Offer.
HORACE WATERS & SON,
481 Broadway, New York.
WILL DISPOSE OF
100 Pianos, Melodeons and Organs,
Of first-class makers, including Waters', at EXTREMELY LOW PRICES FOR CASH, during THIS MONTH. New 7-octave first-class PIANOS, modern improvements, for $250 and $275 cash. The Waters' Concerto Parlor Organs are the most beautiful in style and perfect in tone ever made. Prices at bargains, for cash. Monthly instalments received, running from one to two years. Second hand instruments at $30, $40, $50, $60, $75, $100, and up to $150. Illustrated Catalogues mailed for one stamp.
Waters' Concerto Parlor Organs,
are the most beautiful in style, and perfect in tone ever made, and will wear a lifetime. The CONCERTO STOP is the best ever placed in any Organ. It is produced by a third set of reeds peculiarly voiced, the EFFECT of which is most charming and soul-stirring, while its imitation of the human voice is superb. Prices low for cash, or small part cash, and balance in monthly or quarterly payments. Other Organs, $55, $75, and upwards. ORGANS, $100, $110, eight stops, $125, and $150.
WAREROOMS. CATALOGUES mailed for 1 stamp.
HORACE WATERS & SON.
Notices from the Press.
The Waters Pianos are known as among the very best. We are enabled to speak of those instruments with confidence, from personal knowledge.—N. Y. Evangelist.
Horace Waters, No. 481 Broadway, has just introduced a Concerto Parlor Organ, which is attracting much attention. It has a new concerto *stop*, produced by a third set of reeds peculiarly voiced, and the effect is charming.—New York Commercial Advertiser.
HORACE WATERS, 481 Broadway, knows how to please everybody, and a visit to his warerooms, even if the purchaser hasn't as yet quite made up his mind to order a piano or organ, will not be thrown away. He will be certain to hurry back after the first visit with his resolutions to buy, at all hazards.—N. Y. Herald.
Waters' Concerto Parlor Organ supplies a long needed desideratum for home music. The effect, at once charming, soul stirring and closely resembling the human voice, is produced by a third set of reeds, voiced peculiarly for that purpose. Its sound, voluminous and pure, produces the effect of a costly church organ, at a price within the reach of almost any lover of music.—The American Lutheran, York, Pa.
STANTON, VA., March 12th, 1872.—Mr. Jacob Echols: Dear Sir,—My daughter, who is a good judge, says her Pian ("the Waters' ") is a fine one, and has been pronounced so by the German teacher of music, and by the Baltimore Tuner, much superior to the Baltimore Pianos. Mr. Waters is a wealthy Baptist. I put entire confidence in him as a business man. Yours truly,
Ex-President Brown University, R. I. BARNAS SEARS.
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Meat is much better for family use when at least one week old in cold weather. The English method for keeping meat for some time has great merit. Experts say, hang up a quarter of meat with the cut end up, being the reverse of the usual way, by the leg, and the juice will remain in the meat, and not run to the cut and dry up by evaporation. It is worth a trial, and when made will be continued.

Lambs for Market.

When it is desired to fit lambs for early market the ewes should be fed on something to stimulate the production of milk. Rye pasture is the best thing we have tried. Ruta bagas next, and in absence of these, wheat bran, at the rate of a bushel to forty or ewes, will be of considerable service. As soon as the lambs show a disposition to eat, which will be very early, they should have access to a trough from which the old sheep are excluded, and constantly supplied with shorts or bran and corn-meal, mixed in the proportion of two or three parts of the former to one of the latter.—[Planter and Farmer.

Permanent Improvement of the Soil.

Mr. S. Coale, of Gosport, Ala., says: "I have used 'Pacific guano' with good results—have used the 'Langdon' for three years. Taking price and general results into account I prefer the 'Langdon.' I think it the *best fertilizer for the permanent improvement of the soil.* I planted corn last year where the 'Langdon' had been used on cotton the year before, and applied no fertilizer of any kind to the corn. Planted corn in same field on land where no fertilizer had ever been used. I could tell to the last row of corn where the 'Langdon' had been used the year before, the corn was *much better*, had a more healthy appearance and the yeild was much more.

"My opinion is that with the steady use of the 'Langdon' for five years at the rate of three hundred pounds per acre, *any land with a clay subsoil can be made to produce a bale to the acre.*"

Asparagus and Manure.

I have tried all kinds of manure for asparagus plants, and all sorts of treatment. Nothing, however, produced such a rank and thick growth, as fresh cow manure. We have often used horse manure, well rotted, and salt, and various other applications. But the pure cow manure, spread over the be about three inches thick, proved the best. The year before last we had the most wonderful growth, and as we believe, entirely from this cause. We always leave our stalks until they are about one foot high before cutting them; we fancy they are much better, and know we get three times as much vegetable food fit to eat.

This is correct, both in regard to the manure and the cutting; and, we may add, cut just barely below the surface of the bed. The white part is neither ornamental nor useful.

Foreign Grapes in Texas.

A correspondent of the Department of Agriculture, in Austin, Texas, states that since the war the attention of agriculturists in that State has been largely directed to the culture of the grape and other fruits.—For a number of years, he says, experience has shown beyond a doubt that the climate of Texas is very favorable to the culture of the foreign grapes. A number of varieties are under cultivation, and have produced very fine fruit, even in years when the native grape has been killed by late spring frosts.

This is a confirmation of what we said in a previous number in regard to foreign grapes in the open ground. One the best grapes for some (and perhaps many) localities in the South, is the Louisiana, a variety with a native name, but undoubtedly of foreign origin.

Perfection of Bee Culture.

There is no owner of half a dozen colonies of bees that has not had the opportunity to notice that frequently there will be a single colony that will far excel in yield of honey any of the others. They may be all in hives as near a[illegible] possib[illegible] as nea[illegible] how,[illegible] by [illegible] quanti[illegible]

Such a[illegible] or perha[illegible] causes. [illegible] the provinc[illegible] ists.

The fact[illegible] n apiary of one hundred colon[illegible] oduces an an average of one hund[illegible] ounds of honey is of little val[illegible] d teaches nothing unless we ar[illegible] rmed of how it was managed. T[illegible] ne-tenth of the hives produce[illegible] ly an average of ten pounds ea[illegible] nd another tenth produced an av[illegible] of two hundred pounds each, [illegible] d lead us to try and answer the[illegible] tion: "Why do not all produce [illegible] maximum?"

We have inst[illegible] reported where five hundred an[illegible] seven pounds of honey have b[illegible] ecured from a single colony. [illegible] 's possible for one colony to do[illegible] le for all; and until the bee-ke[illegible] ll be able to understand and [illegible] e operations of his bees, tha[illegible] bring all up to the highest st[illegible] productiveness, the science [illegible] ulture will be imperfect. ADAIR.

MASONIC IN[illegible]GENCE.

HOW TWO PE[illegible]N YOUNG MEN TOOK THE [illegible] DEGREE IN MASONRY.—Two [illegible]itive fellows of our town, on T[illegible]y night of last week, were caught [illegible]ve-dropping on the stairway leading to the Masonic Hall, where the fraternity at the time were holding a business meeting. Being caught in this predicament, they were asked if they would like to join the Lodge. This they assented to, and were ushered into the ate-room, where, according to the rules, they would be required to take the first degree in order to enter the Lodge. Having consented, it is said it was taken in a very heroic manner. The first degree in Masonry, especially the one administered upon this occasion, is one not desired by many to be taken upon a cold night—a cold water bath. After taking the preparatory degree, they were told that by the payment of $30 they would be allowed to enter.—Not having this amount convenient, they quickly retired, being cautioned not to reveal any of the secrets of the fraternity.—[*Falmouth* (*Ky.*) *Independent.*

THE MASONRY OF THE MIDDLE AGES.—[From an oration by Rev. J. Halford, England]:—"Speculative Masons of the nineteenth century have good reasons to be proud of the first fathers of Freemasonry.—They point with legitimate pride to those stately and superb edifices, the master-pieces of architectural skill, which amongst the chief ornaments of, not only these islands, but of Continental Europe, the cathedral buildings, which the present century, with all its resources and triumphs over the material world, can never excel in beauty of design, or the skill which embodied and enhanced the grandeur of the architectural idea. These buildings are the work of Freemasons and bear witness to their skill as builders, and the perfect knowledge which they possessed of all the resources of their art, and not only to their professional knowledge but also to those great moral qualities of industry, temperance, mutual help, and trust, to their perfect order and organization, without which, works so stupendous could never have been brought to a successful result.

These virtues and this orgauization are still cherished by the Speculative Masons as their most sacred inheritance; and be it remembered that the result's which they aimed at were the same aimed at by us—the glory of God and the good of men; though the means by which those results were sought, were somewhat different; in one case a material building, in the other a spiritual temple."

A Manufacturing Scene.

One of the greatest sights of the river steamers was that given by the stage at the Louisville landing, during the session of the Grand Lodge of Masons. The time of adjournment, on Tuesday afternoon, arrived, and Grand Master Jones announced that the body would adjourn without the signs, as he had reason to believe that eavesdroppers were behind the scenes. He urged the members to remain, and all retained their seats. The gavel sounded, the bell tinkled, the curtain uprose, and before the astonished Grand Lodge sixty orphans stood—wards of Masonic charity. The effect was electric. The very sight of these fatherless ones, moved strong men to tears, and many eyes unused to tears rendered a tribute to this silent appeal. A welcoming song was sung, the sentiment of which touched every heart, and tears fell down manly cheeks like rain. There were other exercises—speeches, dialogues, songs, etc., all of them was adapted to the occasion, and each in succession intensifying feeling until the pent-up hearts could contain no longer, and sobs were audible all through the vast hall. When the exercises concluded, there was a spontaneous call, long and prolonged, from six hundred brethren in the auditorium to send the girls down for a collection. It was taken, and the treasury of the "Home" was handsomely reinforced. All opposition to this institution was disarmed, and everyone turned away resolved to do something to build up and render permanent an institution whose first fruits were so rich.—*Kentucky Freemason.*

A TALE OF LOVE.

One quiet day in leafy June, when bees and birds were all in tune, two lovers walked beneath the moon.—The night was fair, so was the maid; they walked and talked beneath the shade, with none to harm or make afraid.

Her name was Sal, and his was Jim, and he was fat, and she was slim; he took to her, and she took to him.

Says Jim to Sal, "by all the snakes that squirm among the brush and brakes, I love you better'n buckwheat cakes."

Says she to Jim, "Since you've begun it, and been and done it, I love you next to a new bonnet."

Says Jim to Sal, "My heart you've busted, but I have always gals mistrusted."

Says Sal to Jim, "I will be true; if you love me as I love you, no knife can cut our love in two."

Says Jim to Sal, "Through thick and thin, for your true lover count me in; I'll court no other gal again."

Jim leaned to Sal, Sal leaned to Jim, his nose just touched above her chin; four lips met—went—ahem—ahem! And then—and then—and then. Oh, gals! beware of men in June, and underneath the silvery moon, when frogs and Junebugs are in tune, lest you get your names in the paper soon.

A good story is told of old Johnny McGill, who resided during the war in East Tennessee. Guerrillas representing both parties, kept it so warm in that forsaken region, that it was dangerous to belong to either side. McGill had, in trying to ride both horses, got several blackjackings, first from the rebels and then from the yankees. As guerrillas dressed alike, he made several mistakes in trying to pass for either Union or Southern, as he thought would suit the crowd. At lest he was overtaken by a party whose politics he could not even guess at, and the following dialogue opened:

"Sir, are you a Union man?"

"No, sir," replied McGill.

"Are you a rebel then?"

"No, sir."

"Then what in the devil's name are you?" roared the captain.

"Well, sir," hesitated Mcgill, "to tell the honest truth, I'm—no thing—and but blasted little of that."

ROMANCE AND FACT.—A young couple were sitting together in a [illegible] manner [illegible] with his [illegible] among them, when the following dialogue ensued:

"Say, dear, if the sacrifice of my life would please you, I would gladly [illegible]

"Oh, no, you're too good. But [illegible] just remember one thing, that I would leave off using tobacco."

"Can't think of it. It's habit to which I am wedded."

"Very well, sir, since this is the way you lay down your life for me, and since you are already wedded to tobacco, I'll take good care you are never wedded to me, as it would be bigamy."

Old Joe——was quite an old man, but somewhat too fond of the bottle. When in cups, his ideas tended towards theological matters, which he always avoided in his sober moments. It was Saturday afternoon (Connecticut baking day), and his good wife wanted some wood for the oven.

"Joe, I do wish you would go and split some wood, here it is nearly two o'clock and the fire isn't made."

Joe went to execute his commission, but fearing his physical condition was weak, marched to the neighboring tavern to fortify himself therein. He returned home utterly oblivious of all things save his pet theories. Seating himself on the chair, he said:

"I say (hic) Jane do (hic) think the Lord (hic) means to burn us all (hic) up in fire?"

His venerable spouse, being exceedingly irate, did not answer.—Again he repeated the question.—Still an omnious silence.

"Wife, do you think the Lord means to burn us all up in fire everlasting?"

"No!" said the now thoroughly aroused house-wife; "no, you fool, not if he waits for you to split the wood."

Why is a philanthropist like an old horse? Because he always stops at the sound of woe.



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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 Arkansas Discussion.

DEAR HERALD: I herewith give a synopsis of my late discussion with Elder Woods. Not in systematic order, for his replies were so irregular, disjointed and scattering, that it is impossible to give other than a disconnected epitome of the matter.

WOODS.—If God loves them, then he will save them; if he hates them, he will damn them.

DARNIELLE.—"God is love." 1 John iv. 16 "Love worketh no ill." Rom. xiii. 10. Therefore God will never inflict an endless ill.

W.—Talks of unconditional salvation.

D.—There are many conditions necessary to be complied with on the part of man, but they will all be complied with by every human being, for "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Ps. xxii. 27.

W.—Says "the attributes of God are infinite in *capacity*, but not in *action*."

D.—If God can cease to exercise his love, justice, mercy, &c., he may withhold all his attributes and cease to be God. But if God ever did love us he does yet, for "I am the Lord, I change not." Mal. iii. 6.

W.—Our God is a consuming fire

D.—Fire is an emblem of purification. Gold and silver may be cleansed of impure ingredients by fire. God is the source of all truth. Truth when rightly applied, will consume error and falsehood, as material fire will consume dross and alloy. Thus the fervent fire of God's truth will finally consume the dogma of endless misery, and send the bright light of joy and peace into all souls.

W.—"God desires all men's happiness as much here as he ever will, but all men are not happy now, therefore they never will be.

D.—God does not desire all men to be perfectly holy and happy in this life, but is gradually preparing the world for ultimate happiness. This position destroys the prospect of future happiness for the righteous as well as the wicked. All right eous persons expect to be redeemed from pain, sickness, and all the troubles incident to this life. But as they are all subject to these here, according to our friend's logic, they will be to all eternity. And as they are subject to death here, they will be subject to death in eternity.

W.—Love is not incompatible with present suffering, hence, will not do for all men in the future, what it has failed to do for six thousand years.

D.—Love is not incompatible with present suffering, which must all terminate at death. But as love has not permitted any to suffer from the creation to this time, nor have we the slightest evidence in nature or Revelation, that the temporal suffering of time will extend into eternity, therefore, temporal sufferings will cease, and endless joys will take place.

W.—Christ has failed in his mission. He came to make men honest here, but has failed.

D.—This is the best course in the world to make infidels. If Christ has failed in one part of his mission, he has been disappointed, and if he is disappointed in one thing, he may be in all things. This then declares that either he was not a divine teacher, or some power is sufficient to defeat him in his plans and to overturn his benevolent purposes. In either case he is not a sufficient Savior. Christ did not expect to make all men strictly honest in this life. He knew that situated and constituted as men are, such a thing as absolute honesty in all men in this life was impossible, hence, never designed such things.

W.—Sin is an infinite offense, because committed in violation of an infinite law, hence, deserves an infinite penalty. See Job xxii. 5. This is the language of God.

D.—This is neither the language of God, nor of one whom he approved, they be the words of Eliphas the Temanite. See Job xlii. If sin is infinite, then all sins are equal.—Hence, for a boy of ten years old to steal a pin, would be equal in magnitude, to the sin of a man of forty, who should murder his mother. If the penalty is infinite, we can never be punished for more than one sin, and all others must go unpunished. In his next "rejoinder," he was afraid to say that sin was infinite, and mildly said, "a finite being can commit a sin of—of—immense magnitude."

W.—The purposes of God can be thwarted by man.

D.—If man can defeat God's will in time, and he is a free agent in eternity, he will defeat God's will there. Then if God shall will that he shall suffer forever, he will refuse to do it. And as my friend thinks God will not force them to heaven against their will, why should he force them to endless torment against their will?

W.—God is angry with the wicked every day. Ps.

D.—If God is at any time really *mad*, then he is a changeable being, and can love at one time and hate another. The word anger when applied to God, must be understood in an accommodated sense, viz: to denote his divine disapprobation of sin.—The poverty of our language admits of such terms as anger and hatred. But if understood in a strict literal sense, how shall we harmonize David and Solomon? Solomon says "Anger resteth in the bosom of fools."—Eccl.

W.—Speaks much of the "wrath of God."

D.—The gentleman may imagine our heavenly Father to be the most wrathful being in the universe, but he must still prove that this wrath will exist to all eternity, and torment countless millions in the immortal life. But we will prove that *all* God's wrath is confined to earth. Rev. xv. i., "And I saw another sign in heaven, great and marvelous, seven angels having the seven *last plagues;* for in them is FILLED UP the *wrath* of God." 7th verse, "And one of the four beasts gave unto the seven angels seven golden vials FULL of the *wrath* of God." In the 16th chapter we read that these vials were all poured out upon the *earth*.

W.—If the restitution of all things means all mankind, it proves too much, for it includes the salvation of all the inferior animals.

D.—Dr. Clarke and Dr. Wesley both contend that the inferior animals shall have a resurrection, and an immortal life of happiness in a new earth. If this is *certain* for hogs and cattle, then infinitely better had it been for all mankind to have been hogs or cattle. Then future happiness would have been certain, now we run a desperate risk if our brother is right.

W.—"Ye are of your father, the devil."

D.—From this passage he contended that the human family was divided into two classes, some actually children of God, some as actually children of the devil. What then? Christ says: "Ye are of your father, the devil." Paul says: "Children obey your parents." If I am a child of the devil, if he created and has provided for and sustained me, then he is worthy of my love, gratitude and filial obedience.

W.—Sodom and Gomorrah were destroyed by fire and brimstone, therefore, they must suffer endless misery.

D.—If we can prove that temporal punishments inflicted on the Jews were greater, than the punishments of Sodom, then it is evident that the punishment of Sodom is not endless. "For the punishment of the daughter of my people is *greater* than the punishment of Sodom." Lam.

W.—Why is not the world saved *now*, if Christ is the Savior of the world?

D.—Christ does not intend to do all in a minute, that he designed for all time and eternity. But all who believe in Christ, and love him, and repent of their sins are saved *now*. For "he that believeth on the Son, *hath* everlasting life, and shall not come into condemnation, but *is passed* from death unto life." In other words, they are saved. But mankind will yield obedience to Christ. Wherefore God also hath highly exalted him, and given a name that 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."

W.—Universalism teaches that all shall be saved *any how*.

D.—No, *some how*, Bro. Woods. God's works are all done by a definite some how.

W.—There is no possibility of a preparation for heaven only this side the grave.

D.—The difference between Bro. Woods and I may be reduced to a nut-shell. He believes sin deserves endless punishment, but will not be *certain* to endorse the penalty. The sinner may escape it by repentance before death. I believe limited punishment is the penalty for sin, and will certainly be inflicted. He believes endless punishment can never do any good. I believe limited punishment will "yield the peaceable fruits of righteousness." He believes some sinners will be converted and saved. I believe all sinners will be converted and saved. He limits the time of conversion exclusively to this life. I do not, and the Bible does not. Now for the proof. God says by his evangelical prophet, Isa., "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he *will have mercy* upon him, and to our God, for he will abundantly pardon." No time set, no limitation. In time or in eternity, in this life or in the immortal life, let him return and find acceptance. Again, we learn from 1 Peter iii. 18, 19, that Christ "went and preached unto the spirits in prison." And the object is expressed in the 4th and 6th chapter. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Hence, it is clear that the Savior preached to the spirits of the departed, not to enlighten them for endless perdition, but that they might be judged like men in the flesh, and *live* according to God in the spirit.

W.—Declares there will be enemies in the future state.

D.—May be so, but I demand the proof.

The foregoing is but the merest skeleton of my tilt with Eld. Woods. If the editor of the *Herald* can find room for it, it may lead some seeker for truth into a more extended investigation of the most important inquiry than can engage our attention viz: What shall be the final destiny of man? E. DARNIELLE.

Winter and Spring.

The cold and dreary spell of winter is at last broken. Its icebergs and snow banks are fast melting away before the warm and genial sunshine of April. Yes, winter is gone, and lovely spring, crowded with her diadem of blossoms, glides gently in upon us. How glad we all are to meet her, when the dark and stormy clouds of winter have been dispersed!

Everything puts on a delightful appearance. The forest songsters, whose mouths have long been shut by the icy hand of winter, come forth from their home in the mountains, and fill our vallies with their beguiling songs.

> All creation seems to have new life.
> Nature, as if she'd been in night,
> Awakes from slumbers long and sound;
> While vegetation from the ground,
> Lifts up her smiling face to light.

But let us notice the two great truths we are taught by winter and spring. Winter represents man's forfeited estate, that fair blooming Eden buried in the wilderness of sin; and spring represents its restoration. They represent the two great sides of the picture of life—*mortality* and *immortality*.

The former represents man, as it were, dead in the winter of depravity; the latter shows that "*this* my son, which was dead, is alive again; he was lost and is found."

One represents man as a mortal flower, withered by the frost-king's breath; the other a *fadeless* flower of immortal glory; for, "as we have borne the image of the earthly, we shall also bear the image of the heavenly." Then "let not your heart be troubled," O sorrowing son of man, the long winter of life will soon be over. Soon shall we hear our divine Master's voice calling his wandering children home.

Of death there is one eternal spring dressed in immortal bloom.—There, too, in that spiritual Eden, is the tree of life budding in fadeless beauty.

> Beyond the gloomy shades of death,
> Blooms one eternal spring;
> Far, far from winter's freezing breath,
> Where heavenly songsters sing.

H. A. WESTALL.

Buncombe county, N. C.

A man called to see Mr. Greeley, at Memphis, and asked him if, in his opinion, guano was good to put on potatoes. Mr. Greeley paused a moment, and said, "It may do, my son, for those whose appetites are vitiated with rum and tobacco, but I like gravy the best."

Milton was asked: "How is it, that in some countries a king is allowed to take his place on the throne at 14 years, but may not marry until he is eighteen?" "Because," said the poet, "It is easier to govern a kingdom than a woman.

"The mewl is a larger burd than the guse or the turkey.

"It has 2 legs to walk with, and 2 more to kick with, and it wears its wings on the side of its head.

"It is stubbornly backward about going forward, and in drivin' him a man needs a forkin and a hindkin."

"She Works for a Living."

Commend us to the girl of whom it is sneeringly said, "she works for a living." In her we are sure to find elements of a true woman—a real lady. True we are not prepared to see a mincing step, a haughty lip, a fashionable dress, or hear splendid string of nonsense about balls and young men, or the new and next party. But we are prepared to hear the sound words of common sense, language becoming a woman; a neat dress, a mild brow and witness that would not disgrace an angel. You who are looking for wives and companions, turn from the fashionable, haughty girls, and select one of those who work for a living, and never—our word for it—will regret your choice. You want a substantial friend and not a help eat—a counsellor and not a simpleton. You may not be able to carry a piano into your house, but you can buy a sewing machine, or a set of knitting needles. If you cannot purchase every new novel, you may be able to take some valuable newspaper. Be careful, then, when you look for companions, and when you choose. We know many a foolish man who instead of selecting an industrious and prudent woman for a wife, took one of the fashionable stock, and is now repenting his folly in dust and ashes. He ran into the fire with his eyes wide open, and who but himself is to blame for it? The time was when the ladies went visiting and took their work with them. This is why we had such excellent mothers. How singular would a gay woman look in a fashionable circle darning her father's stockings? Would not her companions sneer at her? And yet such a woman would be a prize to somebody. Blessed is the man who chooses for his wife one from the despised girls "who work for a living."—*N. J. Mechanic.*

Would we walk in the footsteps of Jesus? We may do so without leaving country or even home. We may do it by simply going through life as he went. By copying his example do we, in the highest sense, "follow his footsteps who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously; who his own self bare our sins in his own body on the tree." Self-sacrifice, meekness, truth—these were the great traits of the great Example; these mark the way in which we are to go. Not to Palestine, therefore let us hie, but let each of us find a holy land in our lot in that common life which Jesus sanctified by sharing. He goeth before us here. May our eyes be opened to see him, to follow. Then shall we see in every day of our small beginnings a Bethlehem; in every patient continuance in well doing, unknown of men, a Nazareth; in every instant effort in the Master's service a well of Sychar; in every "still hour," a Mount of Olives; in the drinking of every bitter cup which the Father gives us a Gethsemane; and in every offering up of self for others a Calvary. Here are the footseps of Jesus. Who will walk in them?

"How do you like the looks of the varmint?" asked an Arkansian of a Down-easter, who was gazing, with distended eye, at an alligator with open jaws on the banks of the Mississippi. "Weal," responded the Yankee, "he ain't what you call a han'some critter, but he's a deal of openness when he smiles."

People do not die often in healthy Scotch villages—only once.

RELIGIOUS INTELLIGENCE.

Rev. C. C. Le Fevere is to make a six months' visit to Europe.

Under the ministry of Rev. S. Hull, a church has been organized in Mound City, Mo.

The Society of Dr. Chapin has recently presented him with a purse of ten thousand dollars.

Thirty new members have been added to our church in Biddeford, during the past year.

Rev. J. W. Le Moine recently of the Baptist ministry, seeks the fellowship of our church.

Rev. E. R. Sanborn, late of Bloomington, Ill., has taken charge of our church in Lawrence Kansas.

The parish in Brooklyn, Pa., is erecting a church to cost about $6,000. Rev. H. Boughton is the pastor.

Preaching is wanted at Brantford, Washington Co. Kan. J. H. Ranney, Esq., may be addressed in reference to the matter.

We congratulate our young society in the city of Washington, on securing the labors of Rev. C. H. Fay, of Middletown, for their pastor.

A church of eighteen members has been recognized in Huntington, N. Y. At the next communion season, other members will be received.

The church in Grand Rapids, Mich., is to be renovated. The *Covenant* speaks in strong terms of Dr. Fisk's successful work in that community.

The church in Springfield, Vt., is to be substantially rebuilt, and at a large outlay of money; a vestry, with all the modern improvements, will be added; and a costly organ will be provided.

Mrs. Fannie U. Roberts has been settled as pastor over the Universalist parish in Kittery, Me., beginning April 1st. Mrs. Roberts was formerly Superintendent of the Orthodox Sunday School at Northwood, N. H.

A Church of twenty-six members has been organized at Lapeer, Mich., by Rev. C. W. Knickerbacker. The prospects are favorable for accessions. The ladies have organized a social circle, and other ecclesiastical machinery will be duly instituted.

Rev. A. Willson writes under date of May 6, as follows: "Last Sunday I began my eighth year's work in Brimfield and Kent. Past efforts have been blessed with merited success, and the future is full of promise. Within a few months nineteen persons have been added to the Brimfield church, and twelve to the church in Kent. Both churches are truly alive, and before them is a golden opportunity for successful labor."

Bro. S. Chandler of Hiawatha, Kanas, closes a business letter as follows: "The Methodists and Baptists here both have a good meeting-house, and the Congregationalists and Episcopalians are building each a church edifice to be finished this Summer. The Universalists have preaching every fourth Sunday by Rev. R. M. Bartlett, who is very much liked by all who hear him. We have a church lot, and I hope we shall be able to build a house next year.

There is no safer protection against burglars than to feed your baby before going to bed on green apples. It will begin bellowing before midnight, and is a sure thing it can't be stopped before morning.

If we would build on a sure foundation in friendship, we must love our friends for their sakes rather than for our own.—*Charlotte Bronte.*

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
D. B. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., July 1.

Masonic Address.

The editor will address the brethren of the mystic tie, at Chapel Hill, Fla., June 24th. td

Appointments.

Bros. Spencer Chambers Sr., and Spencer Chambers Jr., will preach at Drum Creek, Marshal Co. Ala., the 5th Sunday in June.

Rev. S. J. McMorris.

We learn that this aged brother is still a great sufferer and in need of assistance. We trust that the friends will not forget to admisister to his necessities. To hlep one another in the day and hour of distress, is the bounden duty of professed Christians.

Fidelity Among Universalists.

The great need of the church, is fidelity on the part of its professed friends. And when we say fidelity, we mean something more than avowing *belief* in a particular form of doctrine. We learn in the New Testament that "the devils believe, and tremble!" A man may give assent to a truth without being influenced or vitalized by that truth. When we are really brought under the influence of any truth, it will manifest in our lives.—For instance,—if we realizingly feel that the religion of Christ is happifying, and calculated to make men better and more hopeful, we will do all we can to spread it among our fellowmen. Lukewarmness, or indifference, will not be seen in our lives, but a steady, lively zeal, which will stimulate us to deeds that will redound to the glory of God, and our own individual good. When a man is *faithful in anything*, he will leave no duty neglected. And a man that is faithful in little things, will be faithful in much. Fidelity to the cause we have espoused, will prompt us to be "always abounding in the work of the Lord," and we are assured that such work will not be in vain.—Would that our Universalist friends would lay this matter more to heart. How can they expect Universalism to flourish as it should, if they fail to sustain the preached word. Some noble souls whose names will go down to posterity, crowned with honors, have done their duty, and they have the happy consciousness of the same; but there are others, and their name is legion, *who really do nothing* to build up that cause which they profess to love, but who on the contrary, look on, while the few noble veterans are bearing the burden and heat of the day, without coming to their assistance, or so much as giving one dollar to sustain the preached word. Such worldly-minded, stinger souls do not seem to remember that "shrouds have no pockets."—That in a very short time, the wealth to which they now cling, will have to be left behind, and that all this worry about it, to the neglect of bounden duty, will poorly atone for that poverty of soul which is now felt, and which will cast its withering shades into the future life. Nothing but the deepest repentance can bring such souls into the enjoyment of God's love. And then again, how many are living as they should in other respects? Do you love sin more than holiness—vice more than virtue, and yet call yourselves by that significant name, Universalists! Be not deceived—God is not mocked—you may deceive men, but God, you cannot, and he will surely hold you to account for the way in which you live. Be wise and live for Christ *now*—live for his truth and kingdom *now*, and thus have the satisfaction of knowing that God approves your course. We are in earnest, and appeal unto all to whom our language may apply. If you have done wrong—if you have failed to do your duty, do so no longer.

We return our thanks to Hon. Geo. Goldthwaitte, for valuable documents.

Universalists—Heretics.

So says the so-called Orthodox, but in doing so, they forget that the Catholics are equally complimentary to them. The Catholics make no hesitation in declaring that we are all, Baptists, Methodists, and Presbyterians—in short all evangelical sects, as they style themselves, in the same category with the Universalists—heirs of God's wrath, and subject to an endless hell. The only difference is, that the Catholics are the most consistent, for they do not pretend to any such thing as religious toleration. They are not at all hypocritical in the matter, and make no professions of allowing to mankind the right of private judgment, or the liberty think for themselves, but are for crushing out free thought, and nipping heresy in the bud. Hence for fear that this great sin may not be punished sufficiently hereafter, they are for punishing it here, and giving heretics a taste of the fire before they depart this life. Hence they light the torch of persecution wherever they have the power, and victims are burned at the statue, by the score, by the thousand, and the tens of thousand. But the Protestants, such as I have named, the Baptists, the Methodists and the Presbyterians, with the professions of kindness on their lips, and religious toleration and freedom of opinion, will condemn the Universalists, or any who dare differ with them, to an endless hell, with as hearty a good will, as the Catholics damn them, and consign them there. At the same time too, these Orthodox sects deny the infallibility of the Pope, or the Rome, which is virtually admitting their own fallibility, or in other words, that they themselves may be in error. Well now, if they are liable to err, may they not be mistaken in supposing the Universalists in error, and if they are thus liable to be mistaken should they not be more modest and humble in their claims and pretensions, and more willing to allow the Universalists a fair chance with them, and to encourage the people to investigate the subject thoroughly, and to read their books and to hear their preachers.

Come brethren stand up to your doctrine—the right of private judgment, fairly and squarely, and let investigation and discussion be the order of the day. Then will Truth have free course and be glorified.

A FRIEND TO TRUTH.

Wetumpka, Ala.

Has the Preaching of Endless Punishment a Moral Tendency?

It is often asserted by the advocates of endless misery, that it is *absolutely* necessary, in order to deter men from the commission of crime, and promote the cause of morality and Christianity, that *flaming* hell, full of the most excruciating torments, should be pictured in such a manner to the imagination, that people would be led to believe that nothing separates them from its yawning gulf, save the brittle thread of life!

The Orthodox minister ascends the pulpit with a solemn, dignified air, as if the world's salvation or damnation rested upon *his* shoulders, and that if he did not "cry aloud and spare not," that he would be accused in the "last great day" of being the principal cause of their eternal ruin. But as a tree is known by its fruit, let us investigate the dogma in question and see if it has a moral tendency.

Endless misery exerts no restraining influence over the lives of those that believe it, and consequently has no tendency to a moral elevation.

From the time that Romanism first threw its dark spell o'er the world, down to the present history of the church, have the people heard that dogma thundered from the sacred desk, and still the world is sitting as it were in the very fall of darkness.

Why, O why has it not been converted, ere now, if endless misery exerts a moral tendency? Why does Paganism still, like a dark cloud, threaten to burst upon the world?—Why are not the people growing better, when they hear the minister on every Lord's day roll hell under his tongue like a delicious morsel?

The answer is very obvious, it has no moral tendency. Such preaching is far more calculated to draw man from his Creator than lead him to Him. The Gospel breathes into our *new* desires and new sympathies for our fellow beings.

We desire the decrease of sin and misery and the increase of holiness and happiness,—in fine, we desire *all* to be brought to the knowledge of the truth as it is in Jesus. When we behold our fellowmen thirsting for the water of life, our love and sympathy are entwined around *all*. But endless misery has a tendency to strip the soul of its highest and noblest desires and cut asunder that cord of sympathetic tenderness that binds together the whole human family.

The preaching of endless misery has a tendency to dethrone reason and multiply the sorrows of life.—Read the statistical report from the various asylums in the United States, and you will find that at least one third of the insane have lost their reason from religious excitement.—Why, O why is this? Evidently because there is no balm of Gilead in the doctrines to heal the woes of humanity, and therefore it has no moral tendency.

Endless misery has a tendency to break the anxious mother's heart, bring down the father's gray hairs with sorrow to the tomb—and drench the world itself in tears. It has never translated a *single* soul from the bondage of sin into the glorious liberty of the children of God, for endless misery is the mother of all darkness and superstition. Go to those heathens who have never heard the joyful sound of the gospel trumpet and you will find that the dogma in question flourishes in all its dark and hideous shapes. Why has it not elevated *them*, if it has a moral tendency? Why are they still as it were "without hope and without God in the world?" Evidently because they are without that true Light which has come down from heaven to illumine the world. It is a fact that no soul, in view of the endless misery of his fellow beings, can "rejoice in hope of glory;" for man, even in this transitory existence, sympathizes with suffering brother of humanity. How then can he be perfectly happy in heaven with the knowledge that some of his own friends will suffer forever?

"But," say our evangelical brethren, "you fall into an error here;—for when a man dies, he lays down all his *natural* affection in the grave." What! are we to understand that man, when he is introduced into the society of angels he is stripped of all his affection for his brother and transformed into a *demon*? In that world of immortal bliss, shall we cease to "love one another?"

If man, when he reaches heaven loses all his love for his fellow beings, what a great scism must exist in its government, for we are expressly told that the angels rejoice of one sinner that repenteth. Could angels possibly be more interested in the welfare of mankind than a redeemed sinner?

Thus we see that the preaching of endless misery has a demoralizing tendendency, for if man shall cease to love his brother in the next life, is he morally bound to love him in this?

Out then with such a dogma from the pulpit: it has no moral tendency. It is the nest of all human depravity, and hatches every ill of life. Why then preach it? It is doing the world no good. *One* whisper from that "still small voice," that breathes on all mankind a spirit of peace and pardon, is worth more than a thousand discourses on endless hell.

H. A WESTALL.

Swannanoa, N. C.

Bro. Staain says his meetings in Jackson are highly interesting.—When he last preached there, one accession was made to the church.

Some communications on hand will appear as we can find time to revise them.

Neither go to a [illegible] christening without invitation.

"Sectarian" Abuse of 1 Tim iv: 10.

The following is quoted from *Manford's Magazine*: "We take the following from the *Gospel Echo:*

'Bro. Garrison:—If you have space and time, will you please explain 1 Tim. iv: 10—last clause. It reads thus: 'The living God, who is the Savior of all men, especially of those who believe.' How is God the Savior of all men?

"Your sister in the hope of the Gospel." MRS. E. Y. WALDO.

Mendota, Ill.

The subjoined "explanation"(!) of "Bro. Garrison"—a very *lucus a non lucendo*,—just as clear as mud, is commented on by Bro. Manford in the terse and lucid manner, appended to it. Says the *Echo*: "God is the 'Savior of all men,' because,—1st 'He giveth to all, life and breath and all things.' In Him the wicked as well as the righteous 'live and move and have their life.'

2d. He has prepared a 'great salvation' for 'all men,' and beseeches them to come and partake of it. He is ready and able and anxious to give to all men this special and great salvation, which the believer alone can enjoy.

Comment of Bro. Manford: "If God is the Savior of all men, because he giveth to all, life, breath and all things, because all live, move and have their being in Him; then, all men have the same salvation, and there is no special salvation. All men, saint and sinner, have those blessing, and if those are intended, it is using words without any meaning to talk about a *special* salvation.—There is no such thing. All men are *now saved*, if that is what is meant, the unbeliever as well as the believer. But evidently, that is not what the Apostle means. Salvation is deliverance from the corruption of this world, and the exaltation of man to God; and it is the purpose of God, that *all men* shall be in the dispensation of the fullness of times, thus saved; but those who believe, are measurably blessed with that salvation, hence they are said to be especially saved."

Editor Garrison's abuse of the Divine word, is so evident to all intelligent and reverent receivers of that word, that it deserves not the patient consideration given to the "Echo" editorial, by Bro. Manford. On Mr. G's exegesis, it may be remarked,—

1. There is a jumbling of the ideas of *Creator* and *Savior*. In the creative and preservative sense, beyond Mr. Garrison's "salvation" does not far extend, that *quasi limiter* of the Holy One of Israel might have written. "In Him the wicked as well as the righteous, the beasts as well as both the righteous and the wicked, 'live and move and have their being!'" There is nothing in Mr. G's perversion of 1 Tim. iv: 10, that savors at all, of christian salvation.

2. What a mockery of overture, or offering, or, as Mr. G. would have it, 'preparation" of a great salvation for 'all men,' when, upon the principle of either Calvin or Arminius, a moiety of "all men" will never be partakers thereof! Can Mr. G. make a dodge between Calvinism and Arminianism, and uphold *his* partialism by another theory than that of *unconditional reprobation*, or "free will?" Can the *Echo*-editor understand how those can possibly be saved, who Divine Omniscience knew, would certainly be damned? What a farce, then, upon the principle of "Campbellite," Calvinistic, Arminian, and any other kind of partialism, to prate about a 'great salvation' for 'all men!!' Besides, can the illogician of the *Echo* conceive the propriety of calling God "the Savior of all men," if all men are never to be saved? The folly of such a designation is exceeded only by the irreverence of saying that God "is ready and able and *anxious* to give to all men this special and great salvation," when it is known to the Divine Mind, that no such salvation shall *ever to all eternity* be given!

As an intelligedt lady, it may be presumed, Mrs. W. was hardly satisfied with the *Echo's* "darkening counsel of words without knowledge"

J. L. C. G.

The Charms of Woman—her true Greatness.

I am not one of those who esteem woman the inferior of man, God and Nature manifestly intended her to be subordinate to man; but subordination does not mean inferiority. Subordination is indespensable to the existence of society: in other words, society cannot exist without authority to govern it, and this authority implies subordination on the part of the governed. It is important to the well-being of society, that the party authorized to govern should excel in those qualities which are necessary to the effective exercise of authority; but it is not at all requisite that the governing party should be on the whole superior to the party governed. Nor is it a fact, that excellence in governmental qualities is of superior value to excellence in those qualities in which the governed may excel. The qualities in which the governed are superior at least as often as otherwise, are sources of equal enjoyment and equal distinction as are the qualities in which the governing excel. They are different from each other; having different purposes, to accomplish, but superiority or inferiority is not necessarily predicable of either one or the other class of qualities. The qualities necessary to governmental ability are power, a measure of intelligence adequate to the questions involved in the administration of government, and a stern and inflexible temper, that permits no consideration of partiality or prejudice to sway that administration from the right, other qualities may mitigate the rigor, may soften the sternness of authority, may smooth away its asperities, and may adorn its strength; but it is believed that only these are strictly necessary to righteous and equitable government; and in these qualities man has been always understood to excel woman.—Qualities like these, have moreover, ever been considered honorable in man. Whereas, in woman, they have had the effect of depreciating her estimation, by incurring the imputation of masculine character, than which few things are more to her disadvantage. Whenever man has been most highly lauded, greatness has been the theme of his eulogium. Woman, when eulogized, is represented as lovely or charming. In order to identify the praiseworthy qualities of the two sexes, the whole tenor of public opinion must be revolutionized, and even the framework of language must be taken to pieces and reconstructed.

The organization of all society, the tenor of literture, whether emanating from male or female genius, all appreciations of worth of character, are incongruous to such identity. The woman who contends to share in masculine estimation and position, displays about equal wisdom with the man who should covet the reputation of feminine softness and delicacy, and a position in the nursery and boudoir. Still, I repeat, though the excellences of man and woman are not identical, and though those of the former, peculiarly qualify him for government, it does not follow that man can boast aggregate superiority to woman. Steel is greatly superior to gold in hardness and susceptibility of a keen edge: is it therefore superior in worth? The lion in magnificence and power, is greatly superior to the horse; yet who does not estimate the horse much higher than the lion?

Woman, by the allotment of infinite wisdom, has her peculiar province and society, and a very important province it is; though to her be assigned either civil or domestic government. And to the province she is fitted by appropriate qualities of person, mind and heart. Within her assigned province she excels man, at least as much as he exels her in that which properly belongs to him. The reason why she does so, is obvious on slight reflection. The qualities with which she was endowed were wisely calculated to produce this result. The province of woman in society, is to be the centre of attraction, to be the main-spring of home influence, to cement, to elevate, to refine, to polish. Without the presence and influence of woman, mankind would be a segregated medley of self-centred Ishmaelites, dashing against each other with all the blind fury and violence of the waves in an obstructed whirlpool.—No home comforts, much less felicities, could exist in her absence. Sordid, rude, course, violent man without her, would be the tenor, the tyrant, the curse of all within his power. She only can call up his sentiments to that which is nobler; she only can tame the savage in his nature; she only can refine from his grossness, and infuse into him the spirit of kindness and generosity.—For all this was she designed by her infinitely wise creator, who produced her as his *chef d'oeuvre*, in terrestrial creation. To accomplish her for all this he endowed her with qualities which would enable her to achieve it. These qualities are the charms of woman. These accurately adapted to the purposes they are intended to accomplish, rarely, if ever fail, when they are judiciously and perseveringly employed. And if, in any case, these ere found inadequate to the task of securing the results contemplated, it is very certain that nothing else human, will secure them. We have said that the qualities or charms with which woman is endowed, to fit her for the province assigned to her in the Order of Providence, are qualities or charms of person, mind and heart.

PHRE. GNOMAN. ANTHROPOSE.

Notasoulga, Ala.

July 1st, 1873.

The Gipsies.

Every one has, no doubt, some time or other come across a tribe of these wanderers. Their advent in small towns are important events to sighing youths and blushing maidens, and also more or less important for the owners of horses and cattle. In order to give our readers an idea of this people we condense the following from an article upon the subject:

The Gipsy Parliament, which meets once every seven years, and consists of delegates from all countries of Europe, is expected to assemble soon near Constatt, in Germany. The king of this nomadic race is one Reinhard, who has reached the venerable age of ninety-eight years.—He has had seven wives and is the father of forty-five children. Our American idea of the Gipsy tribe is rather unfavorable. They are regarded generally as a set of horse and chicken stealers, as few in numbers, and without organization or government. It is with some surprise, therefore, that we find that there are in Spain about 40,000 of these Gipsies; in England more than 18,000, while Austria has 97,000, and Moldavia and Wallachia are the chosen homes of nearly 200,000, more. Their religion has been the subject of much unsatisfactory discussion.—Perhaps the Hindoo saying, "There are seventy-two religions and a half in the world, the half being the religion of the Jhats" (or Gipsies) comes as near to a correct definition as any.

Truthfulness.

It is not what people eat, but what they digest, that makes them strong; it is not what they gain, but what they save, that makes them rich; it is not what they read, but what they remember, that makes them learned; it is not what they profess, but what they practice, that makes them righteous. These are very plain and important truths, too little heeded by gluttons, spendthrifts, bookworms and hypocrites. Truth is the foundation of instruction; an habitual regard for it is absolutely necessary. He who walks by the light of it has the advantage of the mid-day sun; he who would spurn it goes forth amid clouds and darkness.

The Woodhull and Claflin Weekly, is again revived, and Vice is giving Henry Ward Beecher, and other "so called" sinners in high life, a thorough ventilation. The Weekly is published in N. Y., at $3 per annum. Single copy 10 cents.

Go not for every grief to the physician, for every quarrel to the lawyer, nor for every thirst to the pot.

LOCAL INTELLIGENCE.

☞Chicken cholera is playing sad havoc with the feathered tribe in all this region.

☞Miss Nannie Hutchens is almost daily adding to her stock of millinery.

☞D. E. Wade is prepared to repair the *soles* of those who need his skill for such work.

☞Home Stomach Bitters—an excellent tonic for feebleness, and general debility, for sale by Hale & Co.

☞Capt. H. C. Armstrong has returned home from his plantation, and we are glad to find him looking well.

☞Several items which demand our attention, will be attended to when the editor returns from South Alabama and Florida.

☞Prophitt's Liver Medicine will regulate the system, and put new life and vigor in you. For sale at Hale & Co.'s.

☞By the inadvertency of the plow-man, Billy Reynolds had a horse to fall in an old well last week. Billy was absent at the time, but by the immediate aid of citizens generally, the horse was extricated unhurt.

☞If you have loss of appetite, or general debility, Dr. Prophit's Liver Medicine will cure you. For sale by Ramsey & Simpson.

Dr. B. F. Johnson, our oldest practitioner, and who has few superiors both as a physician and gentleman, gives it as his opinion that this year will be ahead of '68 for sickness in Notasulga.

☞Just the thing needed to brace up the system, and give tone to the digestive organs—the Home Stomach Bitters. To be had at the drug store of Hale & Co.

☞Crops around that have been well tilled, are looking as well as could be expected in consequence of the almost incessant rains. Farmers though, generally are very much in the grass and discouraged.

☞A young friend of ours driving a wild mule took us to ride last week, and suggested a new way to save the buggy if the mule took fright, which was to "draw your revolver and shoot him down as he ran.

☞Our clever townsman L. C. Ramsey and family took the cars a few days ago for Hamilton, Ga., to look after a farming interest near that place, and will be absent several weeks. We wish you and yours a pleasant retreat *Louchius*.

☞It is with pleasure we learn that Mr. A. Sloan Armstrong will make Notasulga his future home, and become one of our mercantile population. We greet him and his estimable lady with that cordiality which their conviviality so much deserves.

☞A pleasant time is anticipated by those who expect to attend the union Temperance picnic at Opelika, on the 27th inst. We hope to see Notasulga well represented, and a "fat old bachelor" at our elbow, as well as ourself hopes to see a rich display of female grace and beauty from Notasulga. Let everybody go. Only one fare for round trip ticket.

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, via. St. Louis, over the Missouri Pacific Railroad, which runs its fine day coaches and Pullman sleepers from st. Louis to principal points in the West, without changes We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from st. Louis to Texas, either over the Missouri, Kansas and Texas R. R. via Sedelia, or over the Atlantic & Pacific R. R. via Vinita. For maps, time-tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, southern passenger agent, Chattanooga, Tenn., or E. A. Ford, gesters' passenger agent. st, Louis, Mo.—Questions will be cheerfully and promptly answered.

may1-1yr

Emigration Turning.

CHEAP FARMS IN SOUTH-WEST MISSOURI.

The Atlantic & Pacific Railroad Company offers 1,200,000 acres of land in central and southwest Missouri, at from $3 to $12 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Churches, schools, churches, and law-abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address A. Task, Land Commissioner, st. Louis, Mo. may1-1yr

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...o polish. Without the presence and influence of woman, mankind would be a segregated medley of self-centred Ishmaelites, dashing against each other with all the blind fury and violence of the waves in an obstructed whirlpool.—No home comforts, much less felicities, could exist in her absence. Sordid, rude, course, violent man without her, would be the tenor, the tyrant, the curse of all within his power. She only can call up his sentiments to that which is nobler; she only can tame the savage in his nature; she only can refine from his grossness, and infuse into him the spirit of kindness and generosity.—For all this was she designed by her infinitely wise creator, who produced her as his *chef d'oeuvre*, in terrestrial creation. To accomplish her for all this he endowed her with qualities which would enable her to achieve it. These qualities are the charms of woman. These accurately adapted to the purposes they are intended to accomplish, rarely, if ever fail; when they are judiciously and perseveringly employed. And if, in any case, these ere found inadequate to the task of securing the results contemplated, it is very certain that nothing else human, will secure them. We have said that the qualities or charms with which womau is endowed, to fit her for the province assigned to her in the Order of Providence, are qualities or charms of person, miud and heart:

PIRE. GNOMAN. ANTHROPOSE.
Notasoulga, Ala.
July 1st, 1873.

The Gipsies.

Every one has, no doubt, some time or other come across a tribe of these wanderers. Their advent in small towns are important events to sighing youths and blushing maidens, and also more or less important for the owners of horses and cattle. In order to give our readers an idea of this people we condense the following from an article upon the subject:

The Gipsy Parliament, which meets once every seven years, and consists of delegates from all countries of Europe, is expected to assemble soon near Constatt, in Germany. The king of this nomadic race is one Reinhard, who has reached the venerable age of ninety-eight years.—He has had seven wives and is the father of forty-five children. Our American idea of the Gipsy tribe is rather unfavorable. They are regarded generally as a set of horse and chicken stealers, as few in numbers, and without organization or government. It is with some surprise, therefore, that we find that there are in Spain about 40,000 of these Gipsies; in England more than 18,000, while Austria has 97,000, and Moldavia and Wallachia are the chosen homes of nearly 200,000, more. Their religion has been the subject of much unsatisfactory discussion.—Perhaps the Hindoo saying, "There are seventy-two religions and a half in the world, the half being the religion of the Jhats" (or Gipsies) comes as near to a correct definition as any.

Truthfulness.

It is not what people eat, but what they digest, that makes them strong; it is not what they gain, but what they save, that makes them rich; it is not what they read, but what they remember, that makes them learned; it is not what they profess, but what they practice, that makes them righteous. These are very plain and important truths, too little heeded by gluttons, spendthrifts, bookworms and hypocrites. Truth is the foundation of instruction; an habitual regard for it is absolutely necessary. He who walks by this light of it has the advantage of the mid-day sun; he who would spurn it goes forth amid clouds and darkness.

The Woodhull and Claflin Weekly, is again revived, and Vic is giving Henry Ward Beecher, and other "so called" sinners in high life, a thorough ventilation. The Weekly is published in N. Y., at $3 per ann. Single copy 10 cents.

Go not for every grief to the physician, for every quarrel to the lawyer, nor for every thirst to the pot.

LOCAL INTELLIGENCE.

☞Chicken cholera is playing sad havoc with the feathered tribe in all this region.

☞Miss Nannie Hutchens is almost daily adding to her stock of millinery.

☞D. E. Wade is prepared to repair the *soles* of those who need his skill for such work.

☞ Home Stomach Bitters—an excellent tonic for feebleness, and general debility, for sale by
Hale & Co.

☞Capt. H. C. Armstrong has returned home from his plantation, and we are glad to find him lookiug well.

☞Several items which demand our attention, will be attended to when the editor returns from South Alabama and Florida.

☞ Prophitt's Liver Medicine will regulate the system, and put new life and vigor in you. For sale at Hale & Co.'s.

☞By the inadvertency of the plow-man, Billy Reynolds had a horse to fall in an old well last week. Billy was absent at the time, but by the immediate aid of citizens generally, the horse was extricated unhurt.

☞ If you have loss of appetite, or general debility, Dr. Prophit's Liver Medicine will cure you. For sale by Ramsey & Simpson.

Dr. B. F. Johnson, our oldest practitioner, and who has few superiors both as a physician and gentleman, gives it as his opinion that this year will be ahead of '68 for sickness in Notasulga.

☞Just the thing needed to brace up the system, and give tone to the digestive organs—the Home Stomach Bitters. To be had at the drug store of Hale & Co.

☞Crops around that have been well tilled, are looking as well as could be expected in consequence of the almost incessant rains. Farmers though, generally are very much in the grass and discouraged.

☞A young friend of ours driving a wild mule took us to ride last week, and suggested a new way to save the buggy if the mule took fright, which was to "draw your revolver and shoot him down as he ran.

☞Our clever townsman L. C. Ramsey and family took the cars a few days ago for Hamilton, Ga., to look after a farming interest near that place, and will be absent several weeks. We wish you and yours a pleasant retreat *Louchius.*

☞It is with pleasure we learn that Mr. A. Sloan Armstrong will make Notasulga his future home, and become one of our mercantile population. We greet him and his estimable lady with that cordiality which their conviviality so much deserves.

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may1-1yr

Emigration Turning.

GREAT FARMS IN SOUTH-WEST MISSOURI.

The Atlantic & Pacific Railroad Company offers 1,000,000 acres of land in central and southwest Missouri, at from $2 to $12 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Circulars, containing full and late information in the language, and pamphlets published in Texas, Land Commissioner, St. Louis, Mo. may1-1yr

Wonder of the World.

Is a remedy offered to the public by M. M. Tilton, (not J. C. Tilton), of Pittsburg, Pa., for the cure of the many complaints to which every one is a subject. An esteemed minister mentioned the other day that his daughter had found it to be the best remedy she had used, for almost immediate relief of extreme and painful nervousness in the head and face.—Mr. Tilton proposes to sell his medicine in very much the same way that many of our best and most popular books are sold.

He proposes to allow agents to sell it by going from family to family, and leaving samples, and only asking people to buy after they have tested its merits. The plan is excellent, as it brings to every door a needed and useful remedy, and gives occupation and a means of livelihood to as many as have energy and are willing to work and earn their living. Mr. Tilton gives in his big advertisement, in another part of this paper, the plan on which he intends doing business. Agents and others can with safety make remittances, and at once go to work for Mr. T., he being a reliable man. pd

Politeness of Great Men.

"The greatest men in the world have been noted for their politeness. Indeed, many have owed their greatness mainly to their popular manners, which induced the people whom they pleased to give them an opportunity to show their powers. Many years ago, the errand-boy employed by a publishing house in this city was sent to procure from Edward Everett the proof-sheets of a book which he had been examining. The boy entered in fear and trembling the vast library, lined from floor to ceiling with books: he stood in awe of this famous man, and dreaded to meet him. But Mr. Everett turning from the desk where he was writing, received the lad with reassuring courtesy, bade him sit down, chatted kindly as he looked for the proof-sheets, and asked,—"Shall I put a paper around them for you?" as politely as if his visitor were the President. The boy departed in a very comfortable state of mind; he had been raised in his own esteem by Mr. Everett's kindness, and he has never forgotten the lesson it taught him.

The Southern Cross.

Dear Southern land, thy bleeding form,
Though rent by many a battle-storm,
Sweet peace shall clothe and cheer again,
With all the blessings in her train.

By her command the sun shall rise
To chase the darkness from the skies,
And make, with soft perennial showers,
Thy cross of pain a cross of flowers!

The Library.

Mightiest of the mighty means,
On which the arm of progress leans,
Man's noblest mission to advance;
His works, assuage, his weal enhance,
His rights enforce, his wrongs redress,
Mightiest of the mighty is the Press.

It cannot hurt you. It is purely vegetable. Try SIMMON'S LIVER REGULATOR, if you wish to be well. It acts like a charm without debilitating the system, and without any of the evil effects of Mercury. SIMMON'S LIVER REGULATOR is the safe remedy.

Early rising was once an indication of thrift, but now indicates that a man is dry.

Opinions grounded upon mere prejudice are always sustained with the greatest violence.

MARRIED.

At Cape Canaverell Light, Fla., June 4th, by J. C. C. Feaster, Esq., Mr. Chas. Nauman, to Mrs. Lucy Cotterell, all of Volusia Co., Fla.

OBITUARY.

Departed this life, near Berlin, Chambers county, Ala., June 12th, 1873, Mrs. Mary Hughes, mother of the esteemed Miss Sallie Hughes whose death we chronicled some two years previous. Oh, what a happy greeting of those bright spirits in that land above. May the richest blessings of heaven ever rest upon the three lovely daughters, whom this aged mother has left to mourn their sad bereavement. May those who are left to condole, be gathered at the last day in that Paradise where they can with one accord sing anthems of praise to that Great God who doeth all things well. N. A. H.

Departed this life June 18, 1873, at her residence near Notasulga, Mrs. M. Hill, aged 59 years. For years she had been a consistent member of the Missionary Baptist church, and by her moral integrity, had won the confidence and esteem of all who shared her acquaintance. In the demise of Mrs. Hill, her children have sustained the loss of a kind and affectionate mother, and her acquintances a good friend. Her spirit has taken its everlasting flight to that bright shore beyond the skies, where sorrow will be known no more. May those who are left to mourn her sad loss on earth, be permitted at last, to dwell with her in heaven.

APPOINTMENTS.

EDITOR'S APPOINTMENTS.

Fifth Sunday in June, Milton, Fla.
July 2d, Garland, Ala., (at night) in Masonic Hall.

☞We hope the friends will have the meetings well understood.

BRO. KENDRICK'S APPOINT'S

Fourth and fifth Sundays in June, Camp Hill, Ala.
First Sunday in July [night] Notasulga.

BRO. STRAIN'S APPOINT'S.

FOR JULY IN GA.

1st Sunday, Harmony church Coweta county.
2d Sunday and Saturday before, Alford Chapel.
3d Sunday, Mulberry church, Jackson county.
At night of that day, in school house near Bro. Carter Hill's, Walton co.
Monday 21st, at 2 o'clock p. m., at Windsor, Walton county.
Tuesday 22d, at Corinth (Disciple) church, Walton county, as Bro. J. W. Carter may appoint.
Thursday 24th, Lithonia, Dekalb co.
4th Sunday and Saturday before, Rockbridge, Gwinnette co.
On Monday night following, at Bro. Clayton's shop, Henry county.

REGULAR APPOINTMENTS.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.

Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

$25 A DAY!



on an average, is made with this
WELL AUGER
In good territory. It bores any diameter and depth and ordinary valley at the rate of 150 feet per day. The greatest invention in the world for
PROSPECTING FOR COAL.
The augers are made of cast cast steel and warranted. Each auger is made in three sections, viz: handle, extension and bit, all well auger is GUARANTEED.
Farm, Township and County rights for sale on reasonable terms.
$500 REWARD
will be paid to any one that will inform us of auger borers for operating as little money, as well as the well boring business. We invite the public to come to St. Louis and see the auger work, and if it does not work as represented we will pay their Railroad fare both ways. Send ten cents for Illustrated Catalogue which explains everything.
Address WELL AUGER CO.
Box 2004, St. Louis, Mo.
S & L pd

Something New.

An elegant Album for 28 cents, holding 24 full sized cards, bound in full gilt, cover and sold at the low price of 25 cents, suitable for the pocket or centre table.—Order a sample sent by mail, post paid on receipt of 25 cents. 8 for 50 cents, or 8 for $1. Address
BURROW & CO.
Baltimore, Md.
☞Agents Wanted. Catalogues of Books, Pictures &c., sent free. July 1 2ts

Make Money fast and honorably, $12,50 per day, $75 per week. (By at once applying for a territorial right, (which are given free to agents,) to sell the best, strongest, and most useful and rapid selling Sewing Machine, and Patent Button Hole Worker, ever used or recommended by families. or buy one for your own use; it is only $5. Sent free everywhere by express. Address for particulars,
A. CATELL, Sup't.
F10m Cor. Greenwich and Courtlandt Sts., New-York.

RETAW SEMAT
NUMEROUS TESTS HAVE PROVED
N. F. Burnham's New Turbine
WATER WHEEL.
To be the Best Ever Invented.
Pamphlets Free. Address, York, Pa.
G & H June 15 6ms

$30 a Week and Expenses.
AGENTS who wish to make money, and at the same time do great good, should canvass their town, county for Dr. John Cowan's new book, "THE SCIENCE OF A NEW LIFE." Indorsed by Ministers, Physicians, Religious and Secular Papers. Send for circulars to COWAN & CO., 120 Eighth Street, New York.
I N S June 14 3ms

OFFER EXTRAORDINARY.
To any person sending me the address of 10 or more men who want to make from $3,000 to $5,000 per year sure, (farmer's manag preferred). I will send a Census Book of 1870, and an engraving entitled "The Old and the New," 10x14 1-2 inches. Address J. C. TILTON, Pittsburgh, Pa. July 1 4ts pd

A WATCH FREE worth $20, given away to every live man who will act as our agent. Business light and honorable. Three hundred dollars made in 5 days. Suitable as four. Everybody buys. Don't do without it. Will have it. $5 outfit free, so do wanting. Express & Co., Pittsburgh, Pa. W'm 14 ly

$250 per day! Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments or all the time than at anything else. Particulars free. Address G. Stinson & Co., Portland, Me. F 6m $3 1yr

A FAMILY ARTICLE.

Agents make $12,50 a day, $75 a week.
AN ENTIRELY NEW
Sewing Machine
FOR DOMESTIC USE.
ONLY FIVE DOLLARS.
With the New Patent Button Hole Worker.
Patented June 27th, 1871.
A most wonderful and elegantly constructed Sewing Machine for family work. Complete in all its parts, uses, the straight eye pointed needle, self-threading, direct upright positive motion, new tension, self feed and cloth guider. Operates by wheel and on a table.—Light running. Smooth and noiseless, like all good high priced machines. Has Patent Check to prevent the wheel being turned the wrong way. Uses the thread direct from the spool. Makes the Elastic Lock Stitch, (finest and strongest stitch known), firm, durable, close and rapid. Will do all kinds of work, fine and coarse, from cambric to heavy cloth or leather, and uses all descriptions of thread. This machine is heavily constructed to give it strength; all the parts of each machine being made alike by machinery, and beautifully finished and ornamented. It is very easy to learn. Rapid, smooth and silent in operation. Reliable at all times, and a practical, scientific, mechanical invention, at greatly reduced price.
A good, cheap, family Sewing Machine at last. The first and only success in producing a valuable, substantial and reliable low priced Sewing Machine. Its extreme low price reaches all conditions. Its simplicity and strength adapts it to all capacities, while its many merits make it a universal favorite wherever used, and creates a rapid demand.
IT IS ALL IT IS RECOMMENDED.
"I can cheerfully and confidently recommend its use to those who are wanting a really good Sewing Machine, at a low price."
MRS. J. P. WILSON.
Rutherford, Park, Bergen Co., N. J.
Price of each Machine, "Class A," "One" (warranted for five years by special certificate,) with all the fixtures, and everything complete belonging to it, including self-threading needle, packed in a strong wood box, and delivered to any part of the country, by express, free of further charges, on receipt of price, only five dollars. Safe delivery guaranteed. With each Machine we will send, on receipt of $1 extra, the new
PATENT BUTTON HOLE WORKER,
One of the most important and useful inventions of the age. So simple and certain, that a child can work the finest button hole with regularity and ease. Strong and beautiful.
Special Terms, and extra inducements to Male and Female agents, Store keepers, &c., who will establish agencies through the country and keep our New Machines on exhibition and sale. County Rights given to smart agents free. Agents complete outfit furnished without any extra charge. Samples of sewing, descriptive circulars containing Terms, Testimonials, Engravings, &c., &c., sent free. We also supply
AGRICULTURAL IMPLEMENTS.
Latest Patents and Improvements for the Farm and Garden. Mowers, Reapers, Cultivators, Feed Cutters, Harrows, Farm Mills, Planters, Harvesters, Threshers and all articles needful for Farm work. Rare seeds in large variety. Norway Oats. The wonderful multiplying Egyptian Corn $1 per hundred, &c., &c. All money sent in Post Office Money Orders, Registered Letters, Drafts, or by Express, will be at our risk, and are perfectly secure. Safe delivery of all goods guaranteed.
"An old and responsible firm that sell the best goods at the lowest prices, and can be relied upon by our readers."—Farmer's Journal, New-York
Address orders to A. CATELL, Sup't.
Corner Greenwich and Courtlandt Sts., New-York.
Feb 1 6ms

Cherokee Indian Bitters.

A remedy of great value in all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use the Bitters feel better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe-guards against diseases, especially those that arise from miasma or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver, and spleen, commonly called Ague Cake. It will prove a sure protection from these complaints, if taken in time. It has long been successfully used for Female Complaints, and Rheumatism, especially Chronic Rheumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, has made it a favorite remedy in many a household.
MERRY & CO., Wholesale Agents,
NEW GLASGOW, NOVA SCOTIA.
P. S.—Dealers can be supplied with the "Cherokee Indian Bitters" in any quantity, and on the most reasonable terms, by private families or individuals, supplied at short notice. For particulars address
R. H. McCUTCHEON, Dalton, Ga., or
Janly1r R. H. McCUTCHEON & BRO., Marietta, Ga.

SWAIM'S
CELEBRATED
PANACEA

Has long at reated the confidence of the most eminent physicians, by its great efficacy in curing what were considered incurable cases of diseases, where the patients have been almost de troyed by Scrofula, &c., and Professor Valentine Mott, of the New York University, Professors Gibson, Dewees and Chapman, of Philadelphia; and many other physicians of celebrity, gave over their own signatures, in the certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The laboratory is under the direction of Dr. Franklin Stewart, who has devoted his attention and skill in its preparation during the past 35 years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most delicate and debilitated, and in all cases where the blood is not pure it should be used freely.
Prepared only at SWAIM'S LABORATORY,
No. 113 south Seventh street, Philadelphia.
W. H. SCHIEFFELIN & Co.,
No. 170 William street New York, General agents.
F may16 13ts

The Evacuation of Richmond, Va.

By Gen. Lee and his army, Apr. 2, '65.

A new and beautiful Engraving, 14x18 inches in size. Gen. Lee's army crossing the James river, the city of Richmond on fire, and many other things which make this picture a gem of Art, one which should hang in the parlor of every Southern home. Sent by mail mounted on a roller and post-paid, on receipt of 30 cents, or 2 for 50 cents. Address
J. C. & W. M. BURROW,
Publishers, Bristol, Tenn.
Agents wanted to sell Pictures, Books, Charts, &c., &c. From $5 to $15 per day can easily be made. Send for private terms and catalogue. Jun4 2ms

The Mystery of
Metropolisville.

The new story (over 10,000 ordered before publication) by EDWARD EGGLESTON, author of "The Hoosier School-Master," of which 24 000 have already been published. "The End of the World," of which 15 000 have already been published, etc. Finely illustrated. Price, post-paid, $1.50. ORANGE JUDD & Co., 245 Broadway, New York. F June 15 2ts

New Chromo.

HILL'S NEW CHROMO, "HAPPY HOURS," will be given to each subscriber to ARTHUR'S, the best Musical Monthly. Subscriptions only $1 per year. Sample copies, 10c. Lee & Walker's Musical Almanac sent to any address on application.
The SABBATH, the most complete tune book for church choirs of all denominations will be ready about July. Lee & WALKER, 923 Chestnut Street, Philadelphia, Pa. F may 15 2ms

WANTED: Agents for the "Contributor," a sixteen page unsectarian, religious, and family Paper, edited by Rev. A. B. EARLE assisted by Rev. ——— Beecher. Agents most marvelous success. One says, "it only needs to show it—it sells itself." A subscriber sends 106 subscribers, and says, "It only took a little over one day from my work." Large commissions. For terms, samples, etc., address J. B. RAND, Boston, Mass. F may 15 2ms

Best Old Chalice Family Medicine.
Sanford's Liver Invigorator—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Manufactured at Middletown, Conn. sep 1 1yr (ALL)

Warranted a Speedy Cure



For Headach... Toothache, Earache, Neuralgia in the Face, Head and Neck, Sprai... Bruises, Flesh Wounds, Bunions, Burns, Corns, Spinal ...matory Rheum... Inflammation of the Kidneys, Phthisic, Colic, Inflam... Cramping Pains, Cholera Morbus, Flux and Diarrhea. Colds, Bro... Affections, Catarrh, and especially Rheumatism.
It cures alm... tantly, is pleasant, acting directly upon the nervous system, causing a sudden buoyancy of the mind. In short, the wonderful effects of ... remedy cannot be explained in written language.
This remedy I... TEST IT AT OUR EXPENSE.
ry bottle. ... WONDER OF THE WORLD.
tunes. It need ... exclusively upon its own merits. I have sold many thousand gross, warranting every—has been, and still is my motto, and thus far not a single bottle has been returned unsatisfactory, that it needs only to be tested to be appreciated. This Circular is designed to ... who are now struggling, but men who having a small amount of money, or can give good security, ... their own efforts, to make money in a light, honorable and paying business, and one that will give ... action to all with whom they deal. To such parties I offer great inducements, and not a single ... failed to make money, who has ordered goods enough to justify his giving the attention to it the... ess man must have to make it a success. Some agents travel from house to house and sell direct, ... as $5 to $10 per day. Others stop at villages and towns, put up bills, and large ponies, for the purpose, from time to time, and then wholesale to dealers at a large profit. While some, after peddling circulars in a town, and properly advertising this remedy, take a stand at some hotel, or a corner, and sell to everybody. The "WONDER OF THE WORLD" cures Head ache, Ear ache, Tooth ache, and even Neuralgia and Rheumatism of short standing by a single application ... and Cramping Pains; and should make a few cures in the start, which he can readily do, in order to get up an excitement, ... can sell very rapidly.
Some agents have made as high as $500 worth in ten days. After selling in this way, you can approach any dealer with confidence, showing him what you have sold, and how you have advertised it. Of course there will be a demand for this remedy, and then you can make a good arrangement for a sub agent to take a large lot. After which you can go to the next town and do the same; always before leaving the county visit every town in it. When once you have canvassed a county in this or any other manner, you can retrace your steps, going over the same territory, and ascertain of selling twice or three times as much in half the time required in the first. You will soon locate the proper plan. The first thing to be done is to satisfy yourself of the merits of this remedy, and its capacity to sell. To enable you to do this, I will send you a sample for below the cost to manufacture it. Once satisfied upon these points, order your goods and secure your territory. You can then start out, selling as you go from house to house; or after properly advertising in a town, indicate some place where you will wait upon customers. Or you can apply to a dealer, and say to him, if he will give you an order for a gross you may select, which is not already taken, and will sell to no other party in your county, except such agents as you may appoint, and at your request I will furnish you with cards, large posters and circulars, free of charge.

HOW TO CONDUCT THE BUSINESS.

Many, relying upon my experience, ask me the best method of making the most money. My answer is, there are several methods, as I have before indicated, all of which work well. One will succeed by one method, and another by another; and as every man is supposed to know just where his strength lies, he should be governed by that knowledge, adopting such a course as his judgment dictates, and then be guided by experience, which will soon indic

FARM AND GARDEN.

Poultry.

As a rule, poultry kept on farms, where they are allowed perfect liberty, do not suffer from serious diseases. This is undoubtedly owing to their absolute freedom. They wander pretty much at will, being excluded only from the garden while the plants are young and tender,. The principal lack is the want of warm roosting and nesting places. With these added, the farm is a hen's paradise.—These buildings need not necessarily be expensive structures, but they should be warm and at the same time well ventilated, particular care being taken that there be a full circulation of air in summer, for there is no portion of the animal creation which suffers from confinement in a foul atmosphere so much as the feathered tribes of whatever species they may be, and it is of the first importance to the poultry breeder. An inattention to this prime want will seriously diminish, if it does not entirely destroy the profits, for the flock first becomes enfeebled and tender, and thence are liable to every contagion or epidemic that may be floating in the air, especially roup and cholera.

In building the poultry house or shed, however, care must be taken to avoid irregular draughts through small openings, for fowls will roost in the open air and remain healthy, although at the expense of the food they eat, and yet are quite as susceptible to thorough draughts of local currents in their roosting quarters as any other animal. And even if the poultry house be kept clean, these local draughts do not produce ventilation, and if overcrowding be practiced it must necessarily result in a vitiated atmosphere that will sooner or later tell on the flock.

When fowls are put up for fattening the case is different. They will fatten in crowded apartments, but here again attention must be paid to the admission of fresh air. The fattening process does not extend over two or three weeks, and the fattening pens may be placed under cover, with one side slated, and only deep enough so that the fowls may stand together, with their heads towards the open side, the closeness and consequent warmth assisting the fattening process.

To induce laying in winter absolute warmth is also necessary, and the selection of the earliest chickens of the preceding spring is also essential, since late broods will not attain sufficient age for laying until later, though any fowls may be stimulated thereto by isolation from the rest of the flock and special feeding; but their quantum of eggs having been laid, they should again be given their liberty and freedom to roam at will to recuperate.

The breeding of poultry for eggs and chickens is too much neglected, and might be made an additional source to the farmer. Their care is the natural province of the children, who soon acquire a fondness for the occupation if they have proper instruction and some pecuniary interest in the profits. Try it and see

Cheese-Making in Texas.

A Mr. Brown emigrated from the cheese-making counties of New York to Erath county, Texas, and started the business in 1869. He made 1,000 pounds of cheese the first year and lost 700 pounds of it by not understanding the climate. The next year he made 2,000 pounds and lost about 300 pounds. Last year he procured Bavaria prepared runnete, and profiting by two years' experience he did not lose over ten pounds. He finds that a Texas cow will make 100 pounds of cheese in a year, worth $35, and raise a calf, which, if sired by a male of dairy stock, will greatly improve the breed for dairy purposes.—[N. Y. World.

One hundred pounds of cheese at $35 is equal to 35 cents per pound, of course—pretty steep for cheese.—And 100 pounds of cheese in a year would be no yield at all for a single cow in the North. Better try it again on some subject with which you are more familiar.

A Fla., gardener has realized $300 an acre fr... his turnip crop this season.

MASONIC [illegible] INTELLIGENCE.

Masonic Flag.

The Supreme [illegible]ncil of France adopted, in 184[illegible] so-called following decree, in regard to the Masonic Flag:—"[illegible]ual Council [illegible] to see the plan universally adopted [illegible]larity.

Every captain [illegible]vessel, who is a Mason, is authorized [illegible]to carry at his mast head, in case of danger, a Masonic Flag. It shall be a square, with the design [illegible]d be a square, on a white ground. Two [illegible] raised and crossed in sign of distress, with the cross above.

The flag above described covers everything on board, and demands assistance for the whole, from every brother that sees it; [illegible] not to respond to and obey it; [illegible] to be recreant to the Fraternity [illegible]d Masonic honor.

Ignorance in [illegible]ry.

The candidate for [illegible]reat [illegible]on is supposed to present himself [illegible]icient not only as physically helpless, [illegible]thing intellectually ignorant. He [illegible]aste [illegible]ch is for knowledge—the kno[illegible] this [illegible]of truth. He is said hitherto to [illegible]rch o[illegible]wandered in error, and he come[illegible] have [illegible] door of the Lodge that that [illegible]re burly be removed by the instruc[illegible]re, by which initiation supplies. It [illegible]housan[illegible] in the Ancient Mysteries, [illegible]as I [illegible]ncepyte was taught new truth[illegible]ich hitherto he had not known, and when he had received them he was said to be illuminated. Thus it was that a sect of Macons in Germany called themselves Illuminati, or the Illuminated Brethren, because they claimed the possession of knowledge which had not been imparted to the profane or to Masons of inferior degrees, and all Masons of the present day call themselves, on the same principle, "Enlightened." Ignorance is, therefore, symbolized in Masonry by darkness, and knowledge by light. To be in darkness is to be in ignorance of Masonic truth; to receive light, is to acquire a knowledge of that truth.—*Mackey's National Freemason.*

A Veritable Masonic Fact.

In the year 1813, a New York brother, on his way from Lisbon to Charleston, as master of a vessel, was boarded by a French frigate, with orders to burn the vessel. The officer was requested to step into the cabin, and there the master with proper approaches, hailed him as Mason. He examined the ship's papers, smiled, and said he would return to his own vessel, and that when the master saw the ensign lowered, he might sail without further hindrance. In ten minutes after the boat reached the frigate *the flag came down*, and the brother sailed on his way rejoicing! It was scarcely a year afterwards, however, before the same individual was captured by a British vessel and sent a prisoner to Halifax. The sailors rifled his trunk and left him penniless; but he signalled the doctor of the privateer, and discovering him to be a brother, made known his wants. The doctor informed him that the captain and both lieutenants belonged to the fraternity, and bade him be of good cheer. The next day the sailors' dunnage was overhauled and our friend's effects all returned to him; he was then set ashore at Portland and allowed to go home.

Long May it Wave.

A young mother was in the habit of airing the baby's clothes at the window; her husband didn't like it, and believing that if she saw her practice as others saw it, she would desist, he so directed their afternoon walk as to bring the nursery window into full view from the central part of the town. Stopping abruptly, he pointed to the offending linen flapping unconsciously in the breeze, and asked sarcastically: "My dear, what is that displayed in our window?"

"Why," she replied, "that is the flag of our union."

Conquered by this pungent retort, he saluted the flag by a swing of his hat, and pressing his wife's arm closer within his own, said, as they walked homeward: "And long may it wave."

Dr. Ball's patent eye cups are highly recommended. Try them, and *see*.

Poetry.

The Laughing Philosopher.

I know a funny little boy,
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan;
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks,
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes,
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

He's plump and round—he once was slim;
I have not told you half;
I soon expect to hear of him
Exploding in a laugh!

Science.

Fair Science bright, from realms of light,
We yield thee homage ever:
We are gathered here, a band sincere,
To ask thy smiles forever.

We've joined to raise for ardent gaze
The veil that hides thy glory,
And joyous pore o'er ancient lore
And famed heroic story.

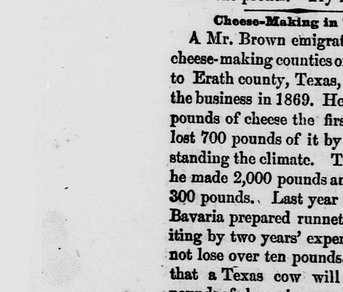
We've sought to trace through endless space
The path of world's bright gleaming;
And hand in hand thy pages scanned
While heav'nly truth is beaming.

And now we'll bear thy mandates fair
To all who cluster round us;
And grateful raise glad songs of praise
For blessings that surround us.

Sound Teeth.

Mushes, gruels, puddings and soups may be made hygienically.—But they should also be eaten hygienically. They must be chewed, not bolted. The nursing infant masticates its mother's milk, for which purpose it takes it slowly, drop by drop. Mastication is for the purpose of insalivation. Unless food is properly insalivated, it cannot be well digested. The teeth are the finest, densest structure of the body, and this means that they are intended for hard work.

Eat solid food at every meal; and when you take semi-liquid, or very soft food of any kind, eat very slowly, and take a bit of hard bread, cracker, a green apple, or something similar, with it. Then will your stomach please and be pleased, and your teeth, like your eyes and nose, and fingers and toes, will remain to bless and comfort you to the last.—If all persons, after being weaned, would only chew their food enough, we should hear very little of aching and rotting teeth, and dentists would be nowhere—*Science of Health.*



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Spectacles and surgical operation rendered useless!—The inestimable blessing of sight is made perpetual by the use of the New Patent Improved Ivory Eye Cups.

Many of our most eminent physicians, oculists, students and divines, have had their sight restored permanently for life, and cured of the following diseases:

1. Impaired vision. 2. Presbyopia, or far sightedness, or dimness of vision, commonly called blurring. 3. Asthenopia, or weak eyes. 4. Epiphora, running or watery eyes. 5. Sore eyes, specially treated with the Eye Cups, cure guaranteed. 6. Weakness of the Retina, or optic nerve. 7. Ophthalmia, or inflammation of the eye and its appendages, or imperfect vision from the effect of inflammation. 8. Photophobia, or intolerance of light. 9. Overworked eyes. 10. Mydesopsia, moving specks or floating bodies before the eyes. 11. Amaurosis, or obscurity of vision. 12. Cataracts, partial blindness, the loss of sight.

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 any case where the directions are followed, or we will refund the money.

2,309 Certificates of Cure

from honest farmers, mechanics and merchants—some of them the most eminent leading and professional men and women of education and refinement in our country, can be seen at our office.

Under date of March 29th, Hon. Horace Greely, 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.

Prof. W. Merrick, of Lexington, Ky., wrote April 24, 1869: Without my spectacles I pen you this note, after using the patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a daily newspaper, and all with the unassisted eye.

Truly am I grateful for your noble invention, may Heaven and bless and preserve you. I have been using spectacles twenty years: I am seventy-one years old.

Truly Yours, Prof. W. MERRICK.

Rev. Joseph Smith, M. Dien, Mass., cured of partial blindness, of 18 years standing, in one minute, by the patent Ivory Eye Cups.

E. C. Ellis, late mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: I have tested the patent Ivory Eye Cups, and I am satisfied they are good. I am pleased with them: they are certainly the greatest invention of the age.

Wm. Beatty, M. D., Salvisa, Ky., writes: "Thanks to you for the greatest of all inventions, my sight is fully restored, after being almost entirely blind for 26 years.

Alex. R. Wyeth, M. D., Atchison, Pa., writes: "After total blindness of my left eye for four years, by paralysis of the optic nerve, to my utter astonishment, your Patent Eye Cups restored my eyesight permanently in three minutes.

All persons wishing for full particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our pamphlet on the Illustrated Physiology and Anatomy of the Eye-sight, of one hundred pages, free of charge, by return mail. Write to DR. J. BALL & CO., P. O. Box 957. No. 91 Liberty Street, New York City, N. Y.

For the worst cases of Myopia, or near sightedness use of our New Patent Myopic Attachments applied to the Ivory Eye Cups have proved a certain cure for this disease.

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$7,50 in value, for $2,50.

It is a long time since anything has appeared in Christian art so lovely and so exquisite in design and execution as this large and elegant line and stipple steel engraving, "THE CHRISTIAN GRACES," size 21 by 27 inches. The grouping of the figures is graceful beyond conception, and the faces of such rare and heavenly beauty, that it seems as if the artist must have seen them in a vision. Every subscriber to "ARTHUR'S ILLUSTRATED HOME MAGAZINE," for 1873 will receive a copy of this splendid five dollar picture FREE. Price of Home Magazine, $2,50 a year. Specimen copy of Magazine 15 cents.

☞ We will send Arthur's Magazine, and the Herald to NEW subscribers, and this beautiful picture, all, for only four dollars. tf

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THE undersigned is now offering a tract of land containing 300 acres, more or less, for sale, situated in, and near the west line of Chambers Co., Ala. Said land lies on the north prong of Sandy creek. There are 20 or 25 acres of fresh land in a state of cultivation. There are also some 150 acres of open land; leaving 100 acres woodland. These lands are well adapted to the raising of grain and cotton, and are conveniently enough to railroad facilities, to churches, mills, a school, and in a good neighborhood.

Those wishing a good home, and a cheap one, would do well to examine, as I will sell a bargain. For further information, apply to the undersigned at Camp Hill, Ala., or to Wm. M. Trimble, and J. J. High, near New Harmony, Ala. M. A. TRIMBLE.

June 15, 1873.

$300 REWARD.

The above reward will be paid for the arrest (or any information leading thereto,) of H. C. Langley, who murdered C. C. Day, on the 1st of January 1872, near Tuskegee, Macon county, Ala.

Description.

Said Langley is about five feet, eight inches high,—fair complexion, light hair, blue eyes, aged about twenty-two years, has a down cast look, and stammers in his speech. J. M. DAY, W. J. DAY,
Notasulga, Macon county, Ala., May 15, 1873. 2m

Pierce and Burruss' Discussion.

This is a debate on the doctrine of the Trinity, between Rev. Livock 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 50 cents. For sale at this office.

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For Fever and Ague Intermittents, Biliousness and all disorders arising from Malarious causes. They are highly recommended as an ANTI-DYSPEPTIC, and in cases of INDIGESTION are INVALUABLE. As an APPETIZER and RECUPERANT, and in cases of GENERAL DEBILITY they have never in a single instance failed in producing the most happy results. They are particularly

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Rev. Wm. R. Babcock, the eldest Methodist minister in St. Louis, says the Home Bitters were most grateful in contributing in the restoration of my strength, and an increase of appetite.

Geneva Mo., June 25, 1872.

Persons greatly debilitated, as I have been, and who require a tonic or STIMULANT, need seek for nothing better than the Home Bitters. S. W. COPE,
Presiding Elder M. E. Church, Plattsburg District.

UNITED STATES MARINE HOSPITAL,
St. Louis Mo., Oct. 8, 1870.

JAMES A. JACKSON & Co.—I have examined the formula for making the "Home Stomach Bitters," and used them in the hospital the last four months. I consider them the most palatable tonic and stimulant now in use. S. H. MELCHER,
Resident Physician in charge U. S. Marine Hospital.

JAMES A. JACKSON & Co.—Gentlemen: As you have communicated to the medical profession the receipt of the "Home Bitters," it cannot, therefore be considered as a patent medicine, no patent having been taken for it. We have examined the formula for making the "Home Bitters," and unhesitatingly say the combination is one of rare excellence, all the articles used in its composition are the best of the class to which they belong, being highly Tonic, Stimulant, Stomachic, Carminitive, an slightly Laxative. The mode of preparing them is strictly in accordance with the rules of pharmacy. Having used them in our private practice, we take pleasure in recommending them to all persons desirous of taking Bitters, as being the best Tonic and Stimulant now offered to the public. FRANK G. PORTER,
Prof. Obstetrics and Diseases of Women, College of Physicians, and late member Board of Health, St. Louis.

L. C. BOISLINIERE Prof. of Obstetrics and Diseases of Women, St. Louis Med. College.
DEANE McDOWELL, M. D.,
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PUBLISHED AT

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John C. Burruss,

Editor and Proprietor.

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Universalist Herald.

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Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r

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Hell, its Origin, Locality, nature, Inhabitants, Changes and Destiny.

REV. G. S. WEAVER.

It is well known to be the prevalent opinion that the future or spirit world is divided into two great apartments, realms, or worlds; one of inexpressible and eternal beauty, glory and happiness, the other of interminable darkness and wretchedness; and that the human race is to be divided at some future day, when one portion will be invited to endless joy in the realms of glory, while the other will be doomed to eternal pain and anguish in the black regions of ceaseless ruin and wailing woe. This latter place is the subject of our remarks now; it has been named hell. This may be called its christian name; for every heathen country has a different name for it. You will of course not be surprised, to learn that this idea of a world of woe is not exclusively the property of christians. Every heathen tribe and nation that the sun has shone upon for the last three thousand years, has had its world of woe beyond the valley of death. No exclusive property have christians in this universal sentiment of the heathen world. Indeed, I know of no other doctrine among the heathen, in which there is such a unanimity of opinion, as concerning this future world of endless torment. The whole heathen world is agreed upon it; though they differ about who shall occupy it. But upon this last question they all agree in the opinion that all christians shall inherit it.—The general idea among the heathen, is that everbody but the particular nation, tribe, party, or clan, to which they belong, will be the doomed victims of this stygian world of torment. The whole spirit, aim and scope of every system of heathen religion is to save its devotees from this nether region of woe. This is the vitalizing spark of all their barbarian rites and practices. This is the quickening power of all their inhuman religious cruelties. It is to escape this that the altars of the heathen world steam with the fresh, warm blood of human victims. It is to escape this that thousands of Hindo religionists have voluntarily bowed before the ponderous wheels of the car of their idol juggernaut, and been crushed to death, and as many Hindo mothers cast their darling babes, smiling in rosy innocence and beauty, from their cherishing bosoms into the waiting jaws of the Gangean monsters. Cruel practices; deluded victims of a false religion! we involuntarily exclaim. But before we call them deluded, should we not remove their delusions from our creeds? They perform their religious rites to escape the world of woe. And do not many christians perform their religious ceremonies from the same motive? Is it not the fear of hell that gives point and unction to a great many christian prayers, and to the outward performance of a great many christian duties? Am I wrong in this? If so, what means that objection to the doctrine that "God will have all men to be saved," which we hear ringing in every quarter of Christendom, that if there is no future eternal hell, what is the use of preaching?" Does not this objection mean that the main object of preaching is to make secure our passage by the mouth of this gulf of woe? Take away this fear, and would it not rob a great many ministers of all their holy unction, and a great many christians of the major part of their religion? Think seriously a moment before you answer these questions, and compare this general fear that pervades the hearts of christian people with the sentiment of the Savior, that "it is the love of God that leadeth thee to repentance." If, then, christians have a fear of hell so strong and powerful, why should they complain of the heathen for being moved by the same fear? The difference is not in the principle, but in the outward mode of expressing it. Heathen mothers cast their babes sometimes to the monsters of the deep; christian ministers frighten their hearers sometimes into madness. Pray tell me which is the most cruel practice? The last is the most refined, and truly awful species of cruelty known in the history of human experience. Read the records of your lunatic asylums all over the country, and you will be astonished at the number sent there by religious apprehension. It is one of the most fruitful causes of the dethronement of reason in christian countries. Listen to the closet prayers, and sighs in almost every christian family, and enquire into their depth and anguish, and your hearts will be pained at what you will learn. It is not a sorrow for sin that occasions it, so much as a fear of future torment, either for themselves or their beloved ones. I speak not of these things to wound the feelings of any one, but in the greatest kindness, to show that this fear of future, endless woe, has as many human sacrifices in christian as in heathen countries. We are shocked at the thought of human victims being sacrificed upon heathen altars; but why is it worse than to have them sacrificed upon christian altars? Human sacrifices and sufferings, are more severe in christian than heathen countries because of the greater refinement of feeling, and the deeper intensities of our cultivated natures. This doctrine of a world of endless torment, had its origin in the darkened recesses of the heathen mind, and I have no doubt, that all the fear and torment it occasions, are essentially heathen in their nature, and belong not to the christian category of religious influences. We can trace this doctrine back through the records of history, to about twelve hundred years before Christ, where a knowledge of the past is lost in heathen ignorance. At about this time there arose a teacher of religion called in Greek, Zoroaster, the first. He believed in two Gods, one the author of light and all good, the other of darkness and all evil, and in two worlds beyond death the proper homes of these two Gods. His religion flourished for many ages; but at length came into disrepute, when Sabianism, the doctrine of many Gods became prevalent among the heathen. There at length arose another man by the same name, supposed to have been a Jew by birth, who went to Babylon, the capital of the Medes and Persians, and became famous as a religious teacher. He revived and revised his namesake's religion, which shortly after became the prevailing religion of that great empire. I will not detain you with the details of its history, but give you an extract from Dean Prideaux, as quoted by Rollin in his ancient history of the Medes and Persians, giving a brief outline of Zoroaster's reformed religion. He says, "in sum, his doctrine as to the particular was, that there was one Supreme Being independent and self-existent from all eternity. That under him there were two angels, one the angel of light who is the author and director of all good, and the other the angel of darkness, who is the author and director of all evil; and that these two out of a mixture of light and darkness, made all things that are; that they are in a perpetual struggle with each other, and that when the angel of light prevails there is most good, and when the angel of darkness prevails, there is most of evil; that this struggle shall continue to the end of the world; that then there shall be a general resurrection, and a day of judgment wherein just retribution shall be rendered to all according to their works; after which the angel of darkness and his disciples shall go into a world of their own where they shall suffer in everlasting darkness the punishment of their evil deeds; and the angel of light and his disciples shall also go into a world of their own where they shall receive in everlasting light, the reward due unto their good deeds; and that after this they shall remain separated forever, and light and darkness shall be no more mixed together to all eternity. And all of this the remainder of that which is now in Persia and India, do, without any variation, after so many ages, still hold even to this day." All this my hearers will understand is solid heathenism which we can trace in heathen records about twelve hundred years anterior to Christ. Although the heathen have generally fallen away from Zoroaster's doctrine of two Gods, and gone over to Sabianism, the doctrine of many Gods, they still, without much variation, retain the sentiment with all its force of fear and horror, of a world of unutterable torments beyond the grave for the eternal incarceration of a great portion of the human race. In every part of the world, in Asia, Africa, the islands of the sea, where the light of christianity has never shone, this doctrine bears rule in human minds with a fearful and paralyzing authority. It is the great feeder of barbarianism, cruelty and bitterness, the stygian pit into which with malicious hatred, they can hurl their enemies, and glut their vengeance in the satisfying thought that they will be privileged forever to look down from the seats of Elysian glory upon their victim's anguish, and mock their dolorous groans.

But my hearers are ready to ask, if this is a heathen sentiment, how came christians to believe it? This is very readily explained. The early christian converts were a great majority of them heathen before their conversion. They had been reared in heathenism. Its doctrines had grown into their very beings. They had drawn it from their mother's breasts. It had nourished all their hopes and fears. It had vitalized their moral and religious natures. It had imbued, moulded, shaped their philosophy. It had given directions to their thoughts, and color to their feelings. It had founded their governments, and given existence and power to all their institutions. Thus imbued with heathenism were the early converts to christianity. It could not well have been otherwise than that they should bring along with them the relics of their heathen philosophy. Everything in heathenism that they could engraft upon the christian tree, they were disposed to do, and did do. The Jewish converts were perpetually wringing in Judaism; the heathen converts were as perpetually wringing in heathenism, to establish it upon the christian foundation and make it a part of the great christian structure. The epistles of the New Testament were nearly all written to prevent this very thing. They are arguments against Judaism and heathenism. Christ assured his disciples that there would soon be a falling away from their primitive purity of doctrine. And the apostles often foresaw this same event. For the first four or five hundred years the christian converts were almost wholly made from among the heathen, and christian churches were formed, and christian believers lived in the very midst of heathen sentiments, power and influence. And at that time nearly all the learning of the world was connected with heathen schools and libraries. It was during this time that the night of the dark ages began to set in. It was at this period, the year 553, that the doctrine of universal salvation, was rejected by vote as unchristian, at a general council of bishops. For upwards of two hundred years the christian believers, most strongly imbued with heathen philosophy, had been warring against this sentiment. They had been yearly gaining strength, as their converts from heathenism accumulated, and they descended down the stream of time, and away from the fount of christian light. It was during this period that the great system of popery was concocted and nursed into being, which was a blending of christianity and heathenism, composed by far the most largely of the heathenish element, which reigned over the world with the iron rule of absolutism for a period of a thousand years, or until Luther's reformation opened in the fifteenth century. Thus it was that the heathen doctrine of hell and its eternal torments became incorporated into the christian system. Every one acquainted with the progress of Luther's reformation, knows very well, with what a fearful power this doctrine ruled the iron hearts of that great struggle on both sides. They hurled each other into the yawning pit of damnation with a perfect relish. Blood ran in steaming streams on both sides, and hell-gate as they both believed, was opened wide to receive their slaughtered victims, by thousands. Read the history of those terrible struggles, the "Crusades" and "Holy Wars," and you will learn with what a fearful potency this doctrine nursed the vengeance of those maddened religionists.

It was from such a period of darkness, and such a struggle as this that christianity had to emerge. It came out from the night, and struggle, with a hardened brow and a frozen heart. For the first hundred years after the reformation, it assumed and retained the rocky form of Calvinism, consigning the great majority of the human race to endless perdition, by the absolute, voluntary and irrevocable decree, of the arbitrary and Almighter dictator of the universe. The doctrines of arbitrary "election and reprobation," were the frozen fruit that congealed on the iron tree of the reformation. But the sceptre of the Pope was broken. So much good was gained. Then with Wesley, the Quakers, and other cotemporary reformers, arose Arminianism, or a chance for the salvation of the whole world. Now christianity began again to shine, and put on her beautiful garments. Though the doctrine of hell is still retained in modified form, the sceptre of Calvinism is broken, the eternal decree of reprobation is banished, and men begin to breathe a little more freely. The rigors of hell are passing away, before the mild beams, and spirit of christian truth and love. The fear of hell is not so potent now as it was. It is not so much relied upon to work repentance and secure salvation, as in former times. It is found that love and duty work more salutary results. Although too many yet believe that christian salvation means escape from hell, there are millions in christendom who understand it to be salvation from sin, unbelief and present misery, and not from a future hell. Millions more are beginning honestly to doubt the existence of such a place in the future world. And vast numbers whose names are yet attached to creeds which contain this doctrine as an article of faith, have lost confidence in both its truthfulness and utility, while many who yet believe in it as an abstract truth; have learned that it does no good to preach it, that it has no reforming tendency, is not calculated to make men love God or each other any better. Hence we find that the pulpit preaching of our day, is a very different thing from the preaching of those who professed the same creed one hundred years ago. Compare the preaching of John Knox, of Scotland, the leading spirit of the Presbyterian Church of his age, with the preaching of Henry Ward Beecher, a leading spirit of the same Church in this age, and lo, what a change! It makes one feel that the millennium is coming, that Christianity, is returning to primitive power and loveliness, to breathe the spirit of love upon the rocky hearts of mortals, and melt them down into the image of Christ. Compare Baxter's call, perhaps the most powerful and popular work written in the reign of Calvinism, with the assertion of Dr Beecher, that the number in hell will not be greater in comparison with the whole race, than the number in a State Penitentiary, to the whole number of the people outside, and you will see how fast the size of the world of torment is diminishing in the minds of its believers. Compare, again, Boston's fourfold state, one of the most popular and awfully fearful descriptions of the gulf of endless woe that has ever been written, with Magoon's Republican Christianity, a popular and powerful work by Rev. Mr. Magoon, of N. Y., a Baptist clergyman, which you may read through, without hardly being able to believe that it was written by any other than a Universalist. So compare the entire body of orthodox literature of two hundred years ago, with the orthodox literature of to-day, and a similar change will everywhere be seen. The change is gratifying to every Christian philanthropist, and assures us that the doctrine of a future hell, and its torments, is losing its hold upon the Christian mind as Christianity advances from heathenism, in the polluted embraces of which she rested for a thousand years.

Thus, my hearers, you who are at all acquained with the history of the Christian Church, can see how it was that Christians came to believe in the heathen doctrine of a future, endless hell, and how that doctrine, with all its kindred doctrines was foisted upon Christianity during the age of its corruptions.

Let us attend, now for a few moments, to the opinions men have entertained concerning the nature and character of the world of woe. Zoroaster's idea was, that it was a world of darkness, into which not one ray of light ever did, or ever would penetrate. Blackness of darkness reigned in profound horror throughout its vast realm of woe, and so would reign through the lapse of eternal ages. This remained the permanent idea of that world, for many hundred years, and does still among the descendents of the Zoroastrian Magian religion. When the sentiment came to be transplanted to Roman soil, for reasons which were satisfactory to them, that world became lit up with the living horrors of eternal fire.—They believed it an enormous chaldron of fire, boiling and seething in indescribable fury, on the surges of which the doomed occupants would rise to be plunged down, down for ages into its liquid abyss, to be brought up again by the slow revolving of centuries, for another circuit through its molten bowels of eternal fire. They called it Tartarus. The idea of the Greeks was very similar to that of the Romans. These two opinions have always been the prevalent ones in the heathen world. As Christians have drawn their ideas from these heathen notions, they have had a mingling of the two without much definiteness. In Christians books, we find it sometimes described as a world of blackness, sometimes as a world of fire, and sometimes the two are strangely mingled, as a world of blackness and fire.—How darkness and fire could exist together we cannot well conceive.

But in their industry to mingle this world with all horrors, they have sometimes lost sight of scientific consistency. When the revelator described a general scene of ruin, as coming upon the wickedness of men, and their wicked institutions, he used the highly significant figure of a "lake of fire and brimstone," as the most efficient and offensive destroying agent within the scope of human knowledge. Christians, laying hold of this figure, and applying it to the heathen world of torment, have found no difficulty in agreeing in the opinion, that hell is a vast world of fire, and that that fire is fed and supported by inconceivable quantities of brimstone. Hence, in yerrs gone by, to deny that hell was a vast lake of fire and brimstone, burning and boiling on a scale of amazing grandeur, was rankest heresy. All the old theological books are full of descriptions of this world of fiery torment. But as soon as the great struggle of the reformation was over, and the strings cut that bound us to the heathen corruptions of christianity, men began to have doubts of the correctness of this heathen fable of a world of fire, and began soon to assume a more spiritual attitude, and to regard fire only as an emblem of the punishment which the wicked should suffer in consequence of being cast away from the presence of God. The enligtened of all sects, who believe in a future hell, now reject the old notion of a world of fire, and believe that the sufferings of hell consist altogether in remorse of conscience and banishment from God. Now if the old notion was ever correct, it is now. And if the old hell is giving way to a new one, of a character altogether different, in men's minds, it would not take the son of a prophet to predict an entire destruction of a future hell from the minds of enlighted christians. No enlightened christian now believes in a literal hell. Thus the character of hell has changed as much in the minds of men, as the number of its victims.

It may not be improper to say a few words upon the locality of hell. It has been understood to be a literal place, and to have a real locality in space. The Greeks and Romans thought it was under the earth. They knew not the globular form of the earth. And as many places in the earth were warm, and as some hot springs were found, and some mountains belched forth great jets of flame and fire at times, they, not very illogically concluded that Tartarus was not far below the surface of the earth. And the Christians dating

(CONTINUED ON NEXT PAGE.)

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the dark ages, true to their heathen instincts, drank in the idea as a good Christian sentiment, and retained it till sometime after the reformation, even till scientific discoveries proved its absurdity. Then they began to look about them for a place for hell. It was fairly turned out of doors by scientific discoveries. True, science was denounced as infidel for a while, but it proved too powerful for this heathen superstition, and drove it from its hiding place below the earth. Where now should it be placed?—Some thought it was in the sun, some in the moon, some in the distant planets, some in the fixed stars, and others a little outside of the universe, in a place by itself. But the great majority ventured no opinion. But among the most enlightened, even of the orthodox, the locality of hell has passed from their minds. It is no longer a place with them, but a condition of mind, a state of the soul in unreconciliation to God. Thus another most important modification has been made with respect to this subject.

With respect to the inhabitants of hell, both heathen and Christian have agreed that it had one great arch king scarcely inferior to God, and that he had many satellites about him who delight in making miserable human creatures. This great king the Romans called Pluto, the Egyptians Osiris, the Christians Devil. The only use Christians have put him to, in their system, is to assist God in punishing wicked men. I have queried, if the Devil is at enmity with God as he is said to be, whether he would be willing to be God's executioner and punish his sinners. One of three things is true according to popular theology; either God does not punish sinners, or the Devil does not punish them, or else they are in company in the work of punishment. Sadly at fault we believe any doctrine is which is so changing and poorly defined as the common doctrine of hell and its miseries. From its present rate of change, there can be but little doubt but it will entirely pass from the minds of every enlightened Christian community, in the course of the next hundred years. Then happy will it be for poor deluded mortals when they will no more be tormented with the phantoms of its diabolical horrors; and when its foul images of depravity will no longer form a part of the vile and pestiferous language of bar room vengeance and brothel obscenity. The common ideas of hell give the vulgar and the base, more pictures of depravity, and more words expressive of the slime and filth, in the mud pools of the moral world, than they get elsewhere. The wicked and awfully disgusting language of profanity owes not a little of its force and prevalence to the too common views upon this subject. It is time men should come to themselves and learn to be rational; to have higher views of God's economy, and their own destiny. Let us ask in deep earnestness, what good the common views upon this subject have done the Christian world? Have they reformed, elevated, saved a single soul? Have they prevented the actual commission of any vice, restrained the wicked in any degree? Have they made any purer, better, more charitable, kind, forgiving, dutiful and spiritually pious? Do they awaken love, in human hearts, towards God and mankind? Do you say the fear of hell keeps the wicked in abeyance? It has not in heathen lands; for lo, how vile and low are the deluded victims of this sentiment. It has not in the realms of the Pope; for what Catholic dare stand up and proclaim the low, ignorant masses of the Pope's people as models of morality? It has not in Protestant Christendom; for what good Protestant does not blush in shame at the thought of the wicked about us, who are believers in a regular protestant hell.

Do you ask me to look at the difference between Heathen and Christian countries, and see in that difference what this sentiment has done? I acknowledge the difference is great, gloriously great; but I cannot believe that it is owing to this doctrine of hell, because the heathen have had as good a hell before their eyes as we have. This difference is occasioned by the beautiful and redeeming sentiments of Christ's gospel, the sentiments of the divine fatherhood, human brotherhood, human accountability, love, duty, virtue, and religion, which he gave to the world as a legacy of inestimable value. These have adorned millions of christian souls with the crowns of spiritual life. The love of God has led millions to a sincere and inward repentance, which made their lives radiant with Christian deeds. The love of Christ has constrained countless thousands to walk joyfully in his golden footsteps. But I have yet to learn that the fear of hell ever converted one sinner. I know it has made a vast army of hypocrites. But who has it made a Christian in truth and deed? I have no hesitancy in saying that I believe the common views of hell are evil, and only evil, and that continually. I say this in all deference and kindness for those who entertain such views. I believe they have a tendency to imbue Christian hearts with arrogance, selfishness, bigotry and intolerance, and to inspire them with unchristian motives and feelings; and to fill the minds of the wicked with direful images of depravity. The fear of hell does not operate upon the wicked for good; because they know they can repent just in time, and escape its fires after all. The fear of punishment in order to be salutary must be positive and certain. There must be no way of escape.

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
D. B. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., July 15.

Alabama Convention

OF UNIVERSALISTS.

Applications for the meeting of this body, must be made without delay, to the undersigned, or the editor of the *Herald*.

JEPTHA BLACKSHEAR, *Pres.*
Lewis' Station, Ala.

Georgia Convention.

OF UNIVERSALISTS.

Churches or individuals desirous of having the Universalist Convention of Ga., held at any particular point or place, will please address me at Mulberry P. O., Jackson Co. Ga. When the place of meeting has been agreed upon, due notice will be given in the *Universalist Herald*.

ROBT. WHITE, *President.*

Rev. J. C. Kendrick.

We were much gratified to receive a visit last week, from this aged veteran in the cause of Universalism, who is still zealously engaged in proclaiming the same. He preached twice in the Universalist church in this place, and though seventy-three years of age, his general health is good, and he still loves to labor in the vineyard of his Master. We commend brother K. to the kindly consideration of the brethren scattered abroad, and trust that they will compensate him suitably for his labors wherever he may go. He has preached long and faithfully in behalf of the great salvation, and now that old age is upon him, let him not be neglected.

E. Burford, Md. We have no books on hand except the Key to Universalism and our Debate with Dr. Pierce on the Trinity.

We acknowledge the reception of a complimentary ticket, sent by the Secretary, Mr. E. R. Quillen, to the annual Fair of the Clayton Fruit and Floral Association, to be held in Clayton, Ala., July 22–24.

Some to whom bills have been sent, tell us they sent us money six or twelve months back; while our books show that it was not received. We say again, when money is sent, if it is not acknowledged within one month, notify us without delay.

Trip to Florida.

According to previous arrangements, we left home on the cars, June 13the, for the land of flowers. Our first appointment was at Brewton, where we preached. Here we left the R. R., and were kindly met with conveyance by Mr. Saml. McGowen, who conveyed us twenty miles through Escambia Co., where we preached June 14th, in Damascus church, to a good audience. The next day, (Sunday,) we preached in Union Church, some five miles distant, to a full house, and where our venerable friend, Rev. J. L. Moore, of the Methodist church participated in the services, which we trust, resulted in good to our cause. While in this section, we shared the hospitalities of brethren Jacob McGowen, Jeptha Blackshear, Jas. McGowen, Sr. and Jas. McGowen, Jr. We would have gladly called upon other friends, but did not have time. There are a number of friends of universal grace in this vicinity, and if they will contribute according to their means, (as we hope they will,) to sustain our cause, it can be made to abundantly flourish in their midst. In this vicinity, we were met by Bro. "Bully" Cawthon, of Walton Co. Fla., who conveyed us to his home—a distance of fifty miles, where we were rejoiced to meet his kind family—Br. Murray Cawthon, our old friend, Rev. J. L. C. Griffin, who is teaching and preaching in this region. Our friends are fortunate in having his services, both as teacher and preacher. Bro. G is devoted to the cause, and with his other labors, superintends the Sunday School, which is doing well. We delivered three sermons in this region—two at the Universalist church, and one at Bro. "Bully" Cawthon's residence.

ACCESSIONS TO THE CHURCH.

On Sunday, eleven accessions were made to the church, and the tears of joy that were seen, testified the interest that was felt on the occasion. We dedicated a child of Bro. J. W. S. Cawthon, and at the request of the brethren, addressed the Sunday School. The venerable Wm. Cawthon, deceased, in his day, did much for the spread of liberal principle, and we believe all his children now grown, rejoice in the doctrine of the glorious restitution. Some of them bear the names of Murray, Winchester, Ballou, Shehane, Williamson, names familiar to the Universalist household.

In company with Bro. Cawthon, we visited an aged friend name Williams, who has nearly reached his ninetieth year. He still retains his mental faculties, and rejoices in the hope of a universal deliverance from sin. Near his house is a bold mill stream, which flows under a *natural bridge* more than a hundred yards wide. It is a curiosity, well calculated to arrest the attention of the traveller.

SAINT JOHN'S DAY.

June 24th is revered by Masons in commemoration of the birth of John the Baptist. It had been previously announced that a large barbecue would be given on this day near McDade's pond, or lake, (which is three miles long, and more than a mile wide in some places) and that the editor of the *Herald* would deliver a masonic address. The day was ushered in by a clear genial sun, and at an early hour, men and women poured in from all the region round about, and some from a distance of fifty miles. It was supposed by some that not less than one thousand were present. We think the number could not have been less than *eight hundred*. At the appointed hour prayer was offered by Rev. Mr. Garrison of the Methodist church, after which we addressed the brethren of the ancient and honorable Order of Free Masons, and judging from the general polite attention given, we think a favorable impression for masonry was made. The address being over, the officers of the Lodge were installed, by State Senator, Hon. A. N. Worthy, assisted by Bro. J. M. Williams, W. M., after which, the bountiful dinner which had been prepared, was spread, and all invited to partake—the ladies being served first. There was enough and to spare, for all that were present. The exercises were under a beautiful grove, near which was a well of cool water. We were pleased to meet here, Dr. Colquitt, from Bullock, A. M. Jordan and Col. Laird of Elba, and others, whom we had known in years that are passed. In the cool of the evening, in company with Bro. Griffin and other friends, we returned to Bro. Cawthon's, but learned that the young folks repaired to the *Alhambra*, near the lake, where they "tripped the light fantastic toe," the entire night.

We always enjoy our visits to this portion of Fla. We have a few earnest friends who ever seem to appreciate the great and good cause in which we are engaged. As proof of this, Bros. Hosea and John Cawthon and their families, traveled *forty miles* by their own private conveyances to attend our meeting, in which Bro. Griffin rendered important assistance. Sister Sallie Cawthon, a devoted Universalist, also traveled forty miles, as also did our friend Dr. Colquitt. It revived our heart greatly to meet these dear friends, as it likewise did, to share the kindness of Bros. Bully and and Murray Cawthon's families, and also to enjoy the society of Br. Green and his excellent lady, Bro. Allen Hart and all his family. By especial request we preached at the house of the latter, and had a profitable meeting.

The Waltonians know how to do up things in a proper manner. Br. "Bully," who is called "the king bee," is determined to "improve each shining hour." He arranged with a Mr. Chance to convey us to Milton, Fla., fifty miles off, which we reached in due time, and were kindly cared for by our friends W. Johnson and David Blackshear. We were also indebted to Mr. L. G. Mayo, and S. Leonard, for courtesies extended. In Milton, we delivered three discourses to good audiences, and we trust to good effect. With a little perseverance, our cause could be made to flourish here. The people are becoming tired of the prevailing absurdities of the day. To our friend Johnson and his kind lady, we are indebted for substantial acts of kindness—also to D. Blackshear, and W. D. Collins.

Milton is a lively, bustling place, and the trade that is carried on there is enormous. Here we took the Steamer Ingalls, Capt. Rushing, master, (who carried us free of charge) for Pensacola. We had a delightful sail over the bay, and felt much refreshed by the bracing seabreezes. Pensacola has a considerable marine trade, and is delightfully healthy, but has not improved very much since the war. Here we took the train for Garland, where we preached in Masonic Hall, and tarried a night with Br. Arms and his good lady, and then pushed on home, where we now write.

Support the Ministry.

The duty of sustaining the preached word, we fear, is not sufficiently appreciated by many of our people. It ought to be evident to every reflecting mind, that ministers cannot travel and preach—lose their time, and to some extent neglect their business at home, unless they are sustained. The ancient Israelites gave one-tenth of their yearly income for religious purposes. We think we have greater light than they had, and yet many do almost nothing to sustain that which gives them so much comfort. Some seem to think that others *elsewhere*, will pay the preacher if they do not, and judging from the experience of Southern preachers, this feeling is very common. Others, again, seem to have an idea that unless the preacher is in abject poverty, or takes especial pains to talk of his poverty, they ought not to pay him, though they hear him preach.

This is all wrong. If a man does the work, that is enough—those who have his services should compeneate him. It is none of their business to conclude that unless he is a candidate for the poor house, they ought not to pay him. Men do not feel this way in other matters. When they have the services of a lawyer or a doctor, they expect to pay for those services. It is to be feared that some of our preachers have *lowered the dignity of their calling*, by presenting their claims for compensation, because of their poverty. We want them to quit this. For one, we do not care to belong to a class of men who are considered mendicants. If people desire us to preach to them, it is nothing but right that they should sustain us, not as a supposed act of charity, but simple justice. If Universalists love their religion, they should willingly support it. When they do not, their love for it cannot be very strong, whatever they may profess. We urge and entreat the Universalists of the South to consider well these things, and not allow our sacrificing ministers to be driven from the field for the want of support. Let some active brother in every neighborhood attend to this matter, promptly—let him call upon the liberal minded, and there will not be much trouble in raising the needed funds.

Universalists not Heretics.

Universalists neither infidels nor heretics, but Christians, and as such entitled to be honored and respected by other denominations of professed Christians.

A heretic has been defined to be one who is guilty of a fundamental error in religion. Well now, who is to be the judge in such matters, is what I would like very much to know, especially among the protest ant sects; seeing that they deny the doctrine of the infallibility of the church of Rome, and by so doing admit their own falibility, or liability to go into error. Not only so, but they claim to themselves the right of private judgment—the inestimable right of freemon—the right to read the Bible, and to interpret the Scriptures for themselves, unawed and uncontrolled by the dictation and authority of any man, or set of men. And yet if in the exercise of this right, dear to freemen, and formidable to tyrants only, or to such as desire to domineer over the religious opinions of other men, a man shall dare to interpret the Scriptures different from what the popular sects do, he is denounced for a heretic, and an infidel, and sentenced to never ending woe merely for his opinions. Nor do they stop at this, but for fear that he may not go where they want him to go when he dies, they endeavor to keep reproach upon him, and to put him down, and to keep him there. And this they call religious liberty—"Oh consistency, thou art a jewel," but one seldom found among the orthodox, falsely so called. But there is one consolation for the Universalists, and that is, if reproach is heaped upon them on account of their religious opinions, they are found in good company, namely, in company with Christ and his apostles, for Paul says "Therefore we both labor and suffer reproach because we trust in the living God who is the Savior of all men." What does all men mean here, but the world of mankind universally? Paul then, together with the rest of the apostles, and their great leader, Christ, must have been Universalists, and for being such they suffered reproach, and were persecuted, and finally put to death, or at least the most of them, for their religious opinions.

But with what sense or show of propriety Universalists ever could be called infidels, I never could see or understand, and especially with the definition usually given to the term infidel, for it is generally explained to be an unbeliever. Very well. Are Universalists unbelievers? Far from it. As far as the East is from the West, or the North from the South. They believe all that the orthodox (as they style themselves) do, and more too, viz: they believe all that is good which the orthodox do, only leaving out the bad, and that is the only difference between them. They believe in the same God, the same Bible, and the same Lord Jesus Christ. But the Universalists go farther than the orthodox, for the Universalists believe that Christ will accomplish the object of his mission, which he himself says was to save the world—the whole world, without any limitation or exception. Hence,

"No pent up Utica colt acts our powers,
For the whole boundless continent is ours."

Yes, we claim the universe of mankind, as included in the terms of salvation, and the promis of God, for we are positively told that Christ came to seek and to save that which was lost, and therefore, as all were lost, all will be saved. He died for all, yea, for all our Lord was crucified. "He tasted death for every man." "He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world." Such is the testimony of Holy Writ, and if the whole world is not saved, then Christ died in vain for thousands and milliods of the human race. In addition to the above testimony, I will quote what the apostle John, the beloved disciple says: "We have seen and do testify that the Father sent the Son to be the Savior of the world." Ah, indeed! the Father sent the Son to be the Savior of the world, and yet the world will never be saved. The great majority of mankind will be lost, and roll in liquid flames of fire throughout the wasteless ages of all eternity, and still those who deny such an absurd conclusion, and believe what the Scriptures declare, are called infidels, while those who believe that the object of Christ's mission, which was to save the world, will prove a failure in the main, are called orthodox, and are exalted into respectability as such. The orthodox believe that the object of Christ's mission will only be partially accomplished, while the Universalists believe it will be wholly and fully accomplished, and thus a ransomed universe be the glorious result. The orthodox believe that God's plans and purposes will be frustrated by the devil, while the Universalists believe that the devil and all his will be destroyed, and God permitted to reign supreme with all his children with him, ascribing blessing and honor and glory to him. We conclude therefore that our position is fully established,—that Universalists are not infidels or heretics, but Christians, and entitled to be honored and respected as such.

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Wetumpka, Ala.

Isolated Universalists.

There are many scattered all over the South, many of whom are noble men and women, who are standing firm in the faith of a world's redemption. But they are not organized. Why are they not organized? Because no preachers pass that way. Why do they not travel that way, and preach? Because they cannot afford the expense and loss of time, without some assurance of reasonable compensation. Many do not seem to think of this important matter.—Will they not make an effort to build up our beautiful faith. They can if they will only make up their minds to do so, and with persevering efforts, their labors will be blessed.

When I see or hear of a man isolated and surrounded by opposition, who in the midst of bigotry bears the reproach that comes upon him for an honest avowing of his faith, I know full well there is true moral intellectual and spiritual worth in him! We have hundreds of such all over the State! But they are not working with us, for the reason that they are not organized. We need their help and they need ours. Every member of the body needs every other member. We must organize every friend into systematic service. An army to be successful must be well organized, well drilled and then must fight. We must be well organized, drilled for service and work faithfully for the truth committed to us. One united, persevering and determined move will prove a great success.

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Ministerial Convert.

The Lombard St. Church, Philadelphia, has lately had several accessions to it. The *Christian Leader*, says:

Among those coming forward to be received as members was the Rev. Dr. Wm. Taylor, formerly of the Bible Christian Church of this city; and he was called upon by the pastor to give his testimony, and to speak for his fellow-members on the occasion. The attempt was made, but the feelings of the speaker were too great for utterance. In broken accents he poured forth his surcharged heart, thanking God for the truth,—the broad, all comprehensive love and truth he had found in our, and now his church.

A Profitable Business Guaranteed.

How shall I make a living? Dull times have thrown me out of employment and I am suffering for something to do. Many and many a time do we hear something like the above from young and old out of employment and out of money.—Mr. M. M. Tilton offers a new system for selling and old and well-tried family medicine, called the Wonder of the World, loaded with testimonials of its healing qualities. His plan is to give, without charge, exclusive right for certain territory, in which the person in such shall have entire right and privilege to sell the Wonder of the World. He also offers a plan by which any person in such territory can have and use the Wonder of the World free, and thus test this great remedy without price, and see and know for themselves that it is all that is claimed for it. Mr. Tilton is thoroughly honest and reliable. Write to him, get terms, and go to work, and do yourself and all others a lasting benefit and blessing. See his big advertisement in this paper. pd 1t

RECEIPTS.

For Cash Received for this paper since our last Issue.

Persons sending us money, who do not see their names in this list within one month after writing, will please notify us AT ONCE. We cannot rectify errors that are allowed to stand six or twelve months.

		Paid to	vol.	no.
H Mancil	Ala.	$4	9	7
Dr. J W Blow	"	2	7	18
A C Tippin	"	2	7	4
Dr. W B Colquitt	"	5	8	2
Rev J C Kendrick		2		
for Wm Trimble	"		9	1
Mrs I X Gantt	"	4	7	21
Rev E B Arms		2		
for B J Griffin	"		8	8
Rev S J McMorris		2		
for A Nunnery	"		8	5
W D J Collins	Fla.	4	7	19
A B Dixon	"	4	7	5
Wm Johnson	"	5	13	1
Murray Cawthon	"	3	8	14
Miss sallie Hart	"	2	7	19
Jas M Williams	"	5	6	7
Hutch Cawthon	"	2	8	8
Jas A Bishop	"	2	8	6
J C C Feaster		3		
for W Morrow	"		8	6
and Peterson's Magazine		(ordered)		
A W Webb	N Y.	0,50	6	6
J W Wyers	Miss.	1	7	18
Miss Maria Word		2		
for Thos Word	"		8	1
Mrs Jacob Giles	"	5	11	12
W B Obanion	"	2	8	6
John Ross	Va.	2		
for Br. McMorris				
J H B Dinwiddie	Tex	5	8	1
M H Hand	N C	5	5	20
Isaac Turner	"	1	7	10
Wm G Stroud	"	1	7	19
Rev D B Clayton		5		
for J A Meriman	"		8	18
Hon R White	Ga	2		
for A A Hill	"		8	5
Rev J C Kendrick	"	1		
for Mrs M West	"		8	8
E Gaskins	S.C.	5	8	1

The following are the officers elect of Sycamore Lodge, No. 328, of Garland, Alabama.

E. B. Arms, *W. M.*
M. A. Ray, *S. W.*
S. D. Sawyer, *J. W.*
J. W. Darby, *Sec'y.*
J. Chancellor, *Treasurer.*
J. A. Baldwin, *S. D.*
Wm. Benson, *J. D.*
W. L. Robinson, *Tyler.*

MARRIED.—At Mt. Carmel church, near Garland, Ala., June 25th, by Rev. E. B. Arms, Mr. S. D. Sawyer, to Mrs. P. R. Martin, all of Butler county, Alabama.

The effect of SIMMON'S REGULATOR on the stomach, liver and kidneys is prompt and effectual.

APPOINTMENTS.

BRO. STRAIN'S APPOINT'S.

FOR JULY IN GA.

2d Sunday and Saturday before, Alford Chapel.
3d Sunday, Mulberry church, Jackson county.
At night of that day, in school house near Bro. Carter Hill's, Walton co.
Monday 21st, at 2 o'clock p. m., at Windsor, Walton county.
Tuesday 22d, at Corinth (Disciple) church, Walton county, as Bro. J. W. Carter may appoint.
Thursday 24th, Lithonia, Dekalb co.
4th Sunday and Saturday before, Rockbridge, Gwinnette co.
On Monday night following, at Bro. Clayton's shop, Henry county.

BRO KENDRICK'S APPOINT'S

3d. Sunday in July, Wade's Academy, Webster Co., Ga.

FOR SEPTEMBER.

2nd. Sunday, Gum Creek Academy, Dooly Co., funeral of Mr. and Mrs Lee's child.
3d. Sunday, at J. M. Morgal's, Sumpter Co.

BRO. ARMS' APPOINTMENTS.

2d Sunday in July, Parker's.
3d " Garland.
4th " Tomlinson's old mill.
1st Sunday in August South Butler.
5th " Monroeville.

Regular Appointments.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.

Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

AN EXQUISITE CHROMO,
[Size 14x20 inches in 18 colors]
"THE STRAWBERRY GIRL,"
For Every Subscriber to
HEARTH and HOME
FOR 1873.
ORANGE JUDD & CO., Publishers,
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A Most Beautiful CHROMO,
A perfect copy of an original $400 painting, by B. F. Reinhart, entitled
"MISCHIEF BREWING,"
[Size 11x13, in 16 colors.]
PRESENTED
To every subscriber to the American Agriculturist for 1873.
A Splendid Ornament for Home.
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DR. CROOK'S WINE OF TAR!



Ten Years of a public test has proved Dr. Crook's Wine of Tar to have more merit than any similar preparation ever offered to the public. It is rich in the medicinal qualities of Tar, and unequaled for diseases of the Throat & Lungs, performing the most remarkable cures. It effectually cures all Coughs and Colds. It has cured so many cases of Asthma and Bronchitis, that it has been pronounced a specific for these complaints. For Pains in the Breast, Back, or Bowels, Gravel or Kidney disease, diseases of the Urinary Organs, Jaundice, or any Liver Complaint it has no equal.

It is also a superior Tonic, Restores the Appetite, Strengthens the System, Restores the Weak and Debilitated, Causes the Food to Digest, Removes Dyspepsia and Indigestion, Prevents Malarious Fevers, Gives tone to your System.

TUTT'S PILLS

That Pale, Yellow, Sickly-Looking Skin is changed to one of healthy appearance, and health. Those Diseases of the Skin, Eruptions, Pustules, Blotches and Eruptions are removed. Scrofula, Scrofulous Diseases of the Eyes, White Swellings, Ulcers, Old Sores or any kind of Humor rapidly dwindle and disappear under its influence. In fact it will do you more good, and cure you more speedily than any and all other preparations combined. What is it? It is nature's own restorer! A soluble oxyd of iron combined with the medicinal properties of Poke Root divested of all disagreeable qualities. It will cure any Chronic or Long-standing Disease whose real or direct cause is bad blood. Rheumatism, Pains in Limbs or Bones, Constitutions Broken down by Mercurial or other poisons, are all cured by it. For Syphilis, or Syphilitic taint, there is nothing equal to it. A trial will prove it. ASK FOR DR. TUTT'S COMPOUND SYRUP OF POKE ROOT.

July 15 tf

$30 a Week and Expenses. AGENTS, who wish to make MONEY, and at the same time do great good, should canvass Tuttle's New County for Dr. John Cowan's new book, "Sunny Memories of a New Life." Indorsed by Ministers of all Denominations, Physicians, Religious and Secular Papers. Send for circulars to COWAN & CO., 139 Eighth Street, New York. 1 M 3 June 14 3mo

OFFER EXTRAORDINARY.

To any person sending me the address of 10 or more men who want to make from $3,000 to $5,000 per year, (farmers or men preferred). I will send a copy free of TEN, and no engraving entitled "The Old and the New," 16x24 1-2 inches. Address J. C. TILTON, Pittsburgh, Pa. July 1 4tc pd

AGENTS WANTED for our 4th, great quarto illustrated and historical work, "Pictorial Field Book of the Revolution." Unsurpassed for beauty and thrilling interest. Sells rapidly. Agents are making from $10 to $20 per day. Subscribers get their books at half price. Circulars free. Address, J. B. Ford & Co., 539 Broadway, New York; or Chicago, Ill. Or Cincinnati, O. Or St. Louis, Mo. Or Atlanta, Ga. Or Boston, Mass. Or Hartford, Conn. Or Cleveland, O. Or Pittsburgh, Pa. Mch 18 1y

A FAMILY ARTICLE.

Agents make $12,50 a day, $75 a week.

AN ENTIRELY NEW

Sewing Machine

FOR DOMESTIC USE.

ONLY FIVE DOLLARS.

With the New Patent Button Hole Worker.

Patented June 27th, 1871.

A most wonderful and elegantly constructed Sewing Machine for family work. Complete in all its parts, uses the straight eye pointed needle, self-threading, direct upright positive motion, new tension, self feed and cloth guider. Operates by wheel and on a table.—Light running. Smooth and noiseless, like all good high priced machines. Has Patent Check to prevent the wheel being turned the wrong way. Uses the thread direct from the spool. Makes the Elastic Lock Stitch, (finest and strongest stitch known;) firm, durable, close and rapid. Will do all kinds of work, fine and coarse, from cambric to heavy cloth or leather, and uses all descriptions of thread. This machine is heavily constructed to give it strength; all the parts of each machine being made alike by machinery, and beautifully finished and ornamented. It is very easy to learn.—Rapid, smooth and silent in operation. Reliable at all times, and a practical, scientific, mechanical invention, at greatly reduced price.

A good, cheap, family Sewing Machine at last. The first and only success in producing a valuable, substantial and reliable low priced Sewing Machine. Its extreme low price reaches all conditions. Its simplicity and strength adapts it to all capacities, while its many merits make it a universal favorite wherever used, and creates a rapid demand.

IT IS ALL IT IS RECOMMENDED.

"I can cheerfully and confidently recommend its use to those who are wanting a really good Sewing Machine, at a low price." Mrs. J. F. Wilkos.

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Price of each Machine. "Class A." "One" (warranted for five years by special certificate,) with all the fixtures, and everything complete belonging to it, including self-threading needle, packed in a strong wood en box, and delivered to any part of the country, by express, free of further charges, on receipt of price, only five dollars. Safe delivery guaranteed. With each Machine we will send, on receipt of $1 extra, the new

PATENT BUTTON HOLE WORKER,

One of the most important and useful inventions of the age. So simple and certain, that a child can work the finest button hole with regularity and ease. Strong and beautiful.

Special Terms, and extra inducements to Male and Female agents, Store keepers, &c., who will establish agencies through the country and keep our New Machines on exhibition and for sale. County Rights given to smart agents free. Agents complete outfit furnished without any extra charge. Samples of sewing, descriptive circulars containing Terms, Testimonials, Engravings, &c., &c., sent free. We also supply

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Latest Patents and Improvements for the Farm and Garden. Mowers, Reapers, Cultivators, Feed Cutters, Harrows, Farm Mills, Planters, Harvesters, Threshers and all articles needed for Farm work. Rare seeds in large variety. Norway Oats. The wonderful multiplying Egyptian Rice $1 per hundred, &c., &c. All money sent in Post Office Money Orders, Registered Letters, Drafts, or by Express, will be at our risk, and are perfectly secure. Safe delivery of all goods guaranteed.

"An old and responsible firm that sell the best goods at the lowest price, and can be relied upon by our readers."—*American Journal, New York.*

Address orders to A. CATELL, Sup't.,
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Feb 1 6ms

Cherokee Indian Bitters.

A remedy of great value in all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use the Bitters rest better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe guards against diseases, especially those that arise from miasma or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver, and spleen, commonly called Ague cake. It will prove a sure protection from these complaints, if taken in time. It has long been successfully used in Female Complaints, and Rheumatism, especially Chronic Rheumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, has made it a favorite remedy in many a household.

MERRY & CO., Wholesale Agents,
New Glasgow, Nova Scotia.

P. S.—Dealers can be supplied with the "Cherokee Indian Bitters" in any quantity, and on the most reasonable terms, also private families or individuals, supplied at short notice. For particulars address

R. H. McCUTCHEON, Bitts, Ga., or
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SWAIM'S CELEBRATED PANACEA

Has long attracted the notice of the most eminent physicians, by its great efficacy in curing what were considered incurable cases of diseases, where the patients have been almost destroyed by scrofula, &c., and Prof. Valentine Mott, of the New York University, Professors Gibson, Dewers and Chapman, of Philadelphia; and many other physicians of celebrity, gave over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families commend and use it. The laboratory is under the direction of Dr. Franklin Stewart, who has devoted his attention and skill in its preparation during the past 35 years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the blood is not pure it should be used freely.

Prepared only at SWAIM'S LABORATORY,
No. 113 south seventh street, Philadelphia.
W. H. SCHIEFFELIN & Co.,
No. 170 William street New York, General agents.
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The Evacuation of Richmond, Va.

By Gen. Lee and his army, Apr. 2, '65.

A new and beautiful Engraving, 14x18 inches in size. Gen. Lee's army crossing the James river the city of Richmond on fire, and many other things which make this picture a gem of Art, one which should hang in the parlor of every Southern home. Sent by mail mounted on a roller and post-paid, on receipt of 20 cents, or 3 for 50 cents. Address J. C. & W. M. BURROW,
Publishers, Bridgeport, Conn.

Agents wanted to sell Pictures, Books, Charts, &c., &c. From $3 to $15 per day can easily be made. Send for private terms and catalogue. June1 2ms

Something New.

An elegant Album for 25 cents, holding 24 full sized cards, bound in full gilt cover and sold at the low price of 25 cents, suitable for the pocket or centre table.—Order a sample sent by mail, post paid on receipt of 25 cents. 3 for 60 cents, or 6 for $1. Address

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Agents Wanted. Catalogues of Books, Pictures &c., sent free. July 1 2ts

Make Money fast and honorably. $12,50 per day, $75 per week, by at once applying for a territorial right, (which we give to agents,) to sell the best, strongest, and most useful and rapid selling Sewing Machine, and Patent Button Hole Worker, ever used or recommended by families, or any one for your own use; it is only $5. Sent free everywhere by express. Address for particulars, A. CATELL, Sup't.
Fl6m Cor. Greenwich and Courtlandt Sts., New York.

NEW STEAM WATER WHEEL

NUMEROUS TRIALS HAVE PROVED
N. F. Burnham's New Turbine
WATER WHEEL.
To be the Best Ever Invented.
Pamphlets Free. Address, York, Pa.
G & H June 15 3mo

What Next? What Next?! What Next?!!

WONDERFUL! Great Juvenile Exhibition. Children's readings. Quarrelling pieces. 20 Comic songs, by first rate singers. Splendid pictures to illustrate songs, including Chromos, 20 cents. Programme, 5 cents. Send at once. John B. Alden, Publisher, Chicago, Ill. 2 may 10 4 mo ad

AGENTS WANTED for the Life, Public Services and Writings of Vice President Elect HENRY WILSON. The only complete work published. Contains a fine steel portrait and 400 pages. Sells at sight. Agents are making from $10 to $20 per day. Send for circulars and see our extra terms. Address H. S. GOODSPEED & CO., Publishers, New York. Feb 15 3m



Warranted a Speedy Cure

For Headache, Toothache, Earache, Neuralgia in the Face, Head and Neck, Sprains, Bruises, Flesh Wounds, Bunions, Burns, Corns, Spinal Affections, Asthma, Inflammation of the Kidneys, Phthisic, Colic, Inflammatory Rheumatism, Cramping Pains, Cholera Morbus, Flux and Diarrhea.

Colds, Bronchial Affections, Catarrh, and especially Rheumatism.

It cures almost instantaneously, is pleasant, acting directly upon the nervous system, causing a sudden buoyancy of the mind. In short, the wonderful effects of this Remedy cannot be explained in written language.

TRY IT AT OUR EXPENSE.

THE WONDER OF THE WORLD.

This remedy I am selling on its own merits. I have sold many thousand gross, warranting every bottle, and still is my motto, and thus far not a single bottle has been returned. It renders such universal satisfaction that it needs only to be tested to be appreciated. This Circular is designed to obtain agents in all parts of the country, who can give good security, desire by the use of this remedy to establish a permanent and profitable business for themselves, that will give perfect satisfaction to all that any business or profession can be. Many are not making as much as they could in any business, and will gladly embrace the opportunity of engaging in one that will not only afford them a good living, but will soon make them rich. Others are doing well, but not making as much as they could by selling this remedy, and will not object to increasing their profits. Some agents travel from house to house, and sell direct, making from $5 to $10 per day. Others stop at villages and towns, put up bills and large posters free of charge, and then retail or wholesale to dealers at a large profit. While some, after posting bills and circulars in a town, and properly advertising this remedy, take a stand at the principal hotel, or even street corner, and sell to everybody. The "WONDER OF THE WORLD" cures Headache, Toothache, Earache, Sprains and Neuralgia and Rheumatism of short standing by a few applications. Make a few cures in the start, which he can readily do, in order to get your name before the people, and you will soon sell from $200 worth in ten days. After selling in this way, you can approach anyone with confidence, and tell what you have sold, and how you have advertised it. Of course those will be a demand for this remedy. Then you can make a good arrangement for a sub agent to take a large lot. After which you can go to other towns and do likewise; always before leaving the county visit every town in it. When once you get a county in this or any other manner, you can retrace your steps, and go over the same territory, and be certain of selling twice or three times as much in half the time required at first.

To those desiring to investigate this business, I send samples and goods upon terms that will be found at the close of this circular. Any one can send for a sample, or a small order of goods, and you have fully tested the merits and capacity to sell, you are desirous of co-operating with me in its introduction and sale, I will, upon the receipt of an order for at least one gross of the "WONDER," give you the exclusive control of any county you may select, where it is not already taken, and will not sell to any other party in your county, except such agents as you may appoint, and at your request I will furnish you with cards, large posters and circulars, free of charge.

HOW TO CONDUCT THE BUSINESS.

Many, relying upon my experience, ask me the best method of making money. My answer is, there are several methods, as I have before indigated, all of which work well. One will succeed by one method, and another by another; and as every man is supposed to know just where his strength lies, he should be governed by that knowledge, adopting such a course as his judgment dictates, and then be guided by experience, which will soon indicate the proper plan. The first thing to be done is to satisfy yourself of the merits of this remedy, and its capacity to sell. To enable you to do this, I will send you a sample far below the cost to manufacture it. Once satisfied upon three points, order your goods and secure your territory. You can then start out, selling as you go from house to house; or after properly advertising in a town, indicate some place where you will wait upon customers. Or you can apply to a dealer, and say to him, if he will give you an order for a gross of large "WONDER" at $96, or a gross of the small at $36, that he shall have the sole agency for the remedy in the place; if in a large town, you may require him to buy more than a gross. Should you fail to make as large a sale in this way as suits you, you can sell to several dealers without stipulating for the right to control the sale in the town. In some cases my agents take orders and send them to me to fill, which I do, collecting the full amount, and pay the difference to the agent when I collect. To make this plan: should you agree with a dealer that if he will take a gross at $96 you will give him an agency for the town, you send the contract to me, duly signed (I furnish blanks for the purpose), and I will fill the order promptly, and remit to you the difference between that and your charge. In this way you avoid waiting for the goods to reach you by express, and one can keep constantly at work. The first efforts of the agent should be to get this remedy into the hands of as many persons as possible, who will test it; for in this way can be most successfully advertise it, and make a demand. This accomplished, all else will be easy and simple; for when once known, this article will be as staple as flour, by groceries, and sell itself. It possesses great merits and in just what the people need and will buy. It is purely vegetable, and will in no case injure even the tenderest infant.

This business is worthy the attention of good men, and I want none else. If you can do the work, and are the right man in the right place, send me your order for a single gross, and secure your county, and commence work at once, before your choice of counties is taken by some one else.

Bear in mind I charge nothing for territory, only ask that you take a sufficient amount of "WONDER" to insure your making an effort to introduce in the territory assigned. You can sell your gross in a few days, without a doubt, as you can sell at retail or wholesale. Sell to sub-agents or commission to druggists, merchants and dealers generally. Should you make but reasonable wages—say $100 per month, for the first three months (many make more), you would nevertheless be establishing a business that would pay you handsomely in the end, for this remedy once thoroughly introduced into your county will bring you a large revenue for years to come. The Wonder is put up in 50 cent and $1 bottles. I sell the former to druggists at $5, the latter at $9 per dozen. (To agents much less). You may warrant every bottle of the Wonder; and every bottle for which you are called upon to refund the money, in case it does not give satisfaction, I will make up in your next order.

HOW TO MAKE A LARGE AMOUNT OF MONEY.

Make a special arrangement for as much territory as you can obtain, be it one county or more, then have the Wonder left on trial, as follows: Leave a package—which I furnish, put up in neat little cases, with two small bottles and a large one—with each family, allowing them to open one of the small bottles and use half, with the privilege of returning it, without charge; or keep the package and pay $2 for it when the agent calls again.—This method has been fully tested, and I know it gives satisfaction; not one in fifty will return a package without buying it, after having tested it. I never knew a failure, where the party ordered goods enough at the start to test it fairly. Permit me to call your attention to my

PACKAGE SYSTEM.

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Below will be found a few of the many thousands of Certificates that we from time to time receive.

Singer's Glen, Va.

M. M Tilton—Dear Sir: This is to certify that I was afflicted with rheumatism for fifteen years, during which time I consulted many popular physicians, and tried thoroughly several popular remedies—for instance, I used 26 bottles of Dr. Jayne's Alterative, and 24 bottles of Dr. Ayer's Sarsaparilla. Three bottles of the Wonder have done me more good than all the medical advice and medicine I have ever taken; and I cheerfully recommend it to all similarly afflicted. MARY E. SIPE.

M. M. Tilton—Dear Sir: Plese send me one gross "Wonder of the World," small bottles. Heretofore I have ordered only for my own use; but through the importunity of my neighbors I have concluded to send for a small quantity to supply the local demand in my own immediate neighborhood. My business is such that I can give it no personal attention, but believe, if it were to be distributed through this country and its merits generally made known, that hundreds of dollars' worth could be sold every year. We have used it now for about five years, and find there is no family medicine like it. I send P. O. Order for $30. Please send by freight, and advise me of shipment by mail.

JOHN F. HAMLIN.

Cairo, Ill., Dec. 20, 1872.

M. M. Tilton—Dear Sir: I have been using Dr. Ashbaugh's "Wonder of the World" in my practice, and find it a good medicines for diseases it is intended to cure. I have compounded a good many remedies of my own, but I think Ashbaugh's Wonder of the World is a little the best, and I would like to use it my private practice. Can I get it in bulk at wholesale rates? If so, I will substitute it for my own. I have practiced medicine 27 years. Answer by return mail. J. B. CAMPBELL, M. D.

98 Laurel St., Cincinnati, O.

Industry, McDonough Co. Ill.

Dear Sir—Capt. McClelland, of this place was afflicted with a severe pain in his back: after using many remedies he sent for me and wanted to know if the Wonder of the World would cure him. I informed that I did not like to undertake to cure him, as the physicians had given *him up*, and his case was critical indeed. He told me that if the Wonder failed, no one should know it. I consented to take his case, and used it as directed in spinal complaints, and in less than one week had him out of the house and attending to his business. The Wonder has cured many bad cases. I want you to send me a lot of it, as it sells better than any other.

REV. G. S. CAMP.

M. M. Tilton—Dear Sir: I take pleasure in commending your very valuable remedy, "Wonder of the World," to all afflicted with asthma. I have suffered with it for years, being unable to lie down for weeks at a time, and have never found anything to afford me permanent relief until I tried your medicine. To try it for this disease is to be convinced of its virtues. JNO. R. FOX, Rome, Me.

We have a certificate from a gentleman in this place, stating that by the use of the Wonder of the World he has been cured of rheumatism of three years' standing. Rev. W. Ellis, Dawson's Station, Pa.

I feel disposed to assist you in introducing your invaluable remedy. I mean the Wonder of the World. It has done me more good than all the medicines I have used in the last 8 months. It has removed a neuralgic or rheumatic pain in my side which was very painful indeed. I really believe the spreading of your medicine is an act of humanity.

Rev J. T. Bliss, Chili, Ill.

TERMS: On the receipt of $6, I will send six of each of the 50 cent and $1,00 bottles on an assorted lot, and $12 on each special parcel to agents. Our retail price for the complete parcel amounts to $25, and if I could sell at retail I would get it. But men who having a small amount of money, or can give good security, desire to make money in a light, honorable and paying business, and one with whom they deal. To such parties I offer great inducements, and will make money for them. Now is the time to commence. Don't delay a day, but send on your orders at once, and you can start out. Remember, I will furnish you with cards, large posters and circulars, free of charge, and you may appoint, and at your request I will furnish you with cards, large posters and circulars, free of charge.

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Poetry.

Stars.

O gleaming [illegible] of night!
Like spirits pure and bright,
Ye guide the world of ours;
Watching while others sleep,
Ye mighty vigil keep,
And cheer the dusky hours.

Ye sang at Nature's birth—
Sang o'er the infant Earth
An anthem, glorious choir,
And still ye sing the same,
Harping Jehovah's name,
And with the self-same lyre.

In many bosom lone,
Whence lingering hope has flown,
Ye light the smouldering fire;
Speaking of faith and love,
Ye point the soul above,
And holy thoughts inspire.

Ah, stars that never sleep!
Methinks ye sometimes weep;
Veiling your tearful eyes,
'Tis little wonder though,
For many a tale of woe
Ascends to yonder skies.

Ye pitying stars of night,
From your sweet home of light,
Look down with tender love;
These earthly shadows part,
And lift my sinful heart
To holy things above.

P. G. A.

Bad Tempers.

If you wish to know who is the ruler of a family, not to say its tyrant, you need not inquire what member of it possesses the most knowledge, or the best intellect, or the warmest heart. Inquire simply who has the worst temper. No one of the household opposes the person who has an unbridled temper. Even the little children learn almost by instinct to shun him, and young and old are alike incompatible in his presence.

The merest trifle serves an ill-tempered person with an excuse for a ranting fit of sulks. Has an involuntary mistake been made? So far as he is concerned you might as well have committed a crime. Is breakfast too late? has a servant blunder? a child misunderstood a command? The whole house is in a turmoil, every body is unhappy, and one by one they retire and get out of sight and hearing of this predominent temper. The little ones, who soon discover when there is anything wrong, sit in a mute wonderment as to what the trouble is all about. Under such a headship as this no bright memories glid the backward time of youth.—Children will always remember their father's morose temper, his disagreeable ways, and fits of passion and injustice, his rough speech and rough acts. The father's good qualities and virtues are covered up by the superabundance of his evil temper. Neither his generosity or kindness to the poor, nor his loyalty to his kindred or friends, nor his independent spirit toward his superiors, nor, indeed, any virtue that he may possess, can take the sting out of that one overshadowing fault—his selfish temper. When under its influence, he is, for the time being, a maniac, or, at least, the most unreasoning of mortals. No one can estimate properly the amount of sorrow and mischief which such indulgences bring into a household.

But if the tyranny of man's bad temper is unbearable, that of a woman is more so. The one gives moments of relief to the household when he is absent, because few men stay at home all day; but a woman is nearly always in the house, and the minutiæ of its economy are as the breath of life to feminine nostrils.—Neither are man's domestic functions so universal; and thus his temper, though it may be even worse than a woman's, is still not so continual or wearing. The house is the woman's natural kingdom, and if she elects to rule with nettles instead of lilies, her choice is free and her subjects are bound. A sullen brooding over wrongs that never existed, the finding of flaws where any one else would see beauties, are signs of the "martyr" beating herself to pieces against bars forged by her own ill-temper. [illegible] saving herself as much pain as [illegible] riots on others.

If bad [illegible] indulgence [illegible] the possessor happy, it might [illegible] endured by the victim with [illegible] degree of patience;—but to inf[illegible] suffer by the infliction is such [illegible] Christ[illegible] plicasting of curses as is not [illegible] pleasant to think of, much less [illegible].

If a man [illegible], but man cares only for power and [illegible] at all for love, the thing to cultivate is a bad temper, because the [illegible] amount of subservance is [illegible] through fear and not affection. You have only to etablish a reputation for ungovernable temper to have as many slaves as there are housemates and dependents.—Never mind the silent tears that are shed when you are not by, the groans that are uttered [illegible] silent, the evil words that are [illegible] in a whisper, and the still more [illegible] thoughts of retaliation that are [illegible] shed by all with whom you have [illegible] Christ to. You must be satisfied with [illegible] no account with power, and leave [illegible] like a whipped school-boy, shut [illegible], and crying by the roadside.

This is a sad kind of the terrible effects of an ev[illegible] view[illegible], yet a true one. Your frie[illegible] to [illegible] your virtues—virtues m[illegible] arrow of a theoretic kind—but lame[illegible] intole[illegible] temper., and even in a man's [illegible] h u[illegible] rs a troubled kind of feeling wi[illegible] and [illegible] hoy his watchers, a feeling made up of pity, sorrow relief. Your tyranny of temper has worn out love, and perhaps respect; so that there are none who do not breathe more freely when you are gone. Probably there would be more patience in the sufferers if it were not true that there is no temper so bad that it cannot be restrained, and even entirely controlled.—*Philadelphia Record.*

Ornamental Climbers.

Spring is the time to set out ornamental climbing plants. They can be procured from any nurseryman; and in order that those not familiar with their character may know how to select, a list and brief description of some of the most popular varieties is appended.

Wistaria fruitescens can be trained as a dwarf-weeping tree, as a climber, or for the purpose of covering lattice work, etc.

Chinese and Japan honeysuckles present a very beautiful appearance when trained upon short posts. They grow to massy, evergreen, weeping bushes, with blossoms, and delightful fragrance. They are also suitable for covering arbors, verandas, lattice frame work, etc.

The golden-leaved honeysuckle, with its yellow marbled foliage, is a desirable low climber.

The coral, yellow and monthly honeysuckles can also be made deciduous shrubs, or, if desired, can be trained as common climbers. They can be kept in flower for several months by removing fading blooms, so as to prevent the maturing of seeds.

The sweet-scented hardy jassamine can be made a shrub or trained as a climber. It blooms for two months.

The sweet-scented clematis is of delightful fragrance, and can be trained to grow as a bush or climber, as desired. It blooms for two months. There are various other kinds of the blooming clematis, with blooms of several colors, and some of them largely variegated. Having slender stems they can only be grown as climbers.—*Rural World.*

Uses of Camphor.

When the mucous membrane of the nose, frontal sinuses, etc., are affected by catarrh, a strong solution of camphor frequently and for some hours snuffed up the nose, and five or six drops taken internally on a lump of sugar, at first or every ten minutes, then every hour, will usually put a stop to the effection. Ordinary cold and even influenza if treated in this manner at the very beginning of the attack, are generally controlled by the same treatment. Attacks of incessant sneezing and profuse running of the eyes and nose will generally yield to a strong solution of camphor dilligently sniffed up the nose.

A Humorous View of the Impending Strikes.

The Boston *Commercial Bulletin* is responsible for the following:

A labor strike is impending. The carpenters say they don't get enough to pay their board.

Shoemakers say that it takes their awl to keep them at work and their sole dependence is often on their last job.

Painters complain that they have become literally hue-ers of wood.

Upholsters complain that hanging has gone out of fashion.

Boiler makers aver that Congress has kept the country in hot water to such a degree that they have no chance.

Blacksmiths complain that all the forging is done on Wall Street and there is no chance.

Tailors say they mean to give customers fits.

The hatters keep ahead.

The gas fitters go in for light work.

Printers say they are tired and can't "set up" any longer. They are going to make a final struggle, make a ¶ and put a . to their work.

Bakers say they knead more and don't like to see so many loafers.

Butchers complain of being asked to work at killing prices.

Candle makers urge that their wicked work ought to be well paid for.

Wheelrights say that all the spokesmen in Congress need more pay before retireing, and they expect to do as their felloes.

The paper makers say their business is such that it brings them to rags.

And finally, the plumbers propose to have their customers do the work and charge double prices for superintending it themselves. Each superintendent will have three tenders, one to fill his pipe, another to hold his hat, and a third to act as substitute while he goes out to "see a man."

Success.

Fight your own battle. Hoe your own row. Ask no favors of any one and you will succeed five thousand times better than one who is always beseeching some one's patronage.—No one will help you as you will help yourself, because no one will be heartily interested in your affairs.—The first step will not be such a long one perhaps; but, carving your way up the mountain you make each step lead to another, and stand firm in that while you chop still another out. Men who made fortunes are not those who had five thousand dollars given them to start with, but started fair with a well earned dollar or two.—Men who by their exertions acquired fame, have been thrust into popularity by puffs paid for or given in friendly spirit. They have outstretched their hands, and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who had induced his affectionate grandmother to speak a good word for him. Whether you work for money, or anything else, work with your hands, heart and brain. Say "I will," and some day you will conquer. Never let any man have it to say "I have dragged you up." Too many friends hurt a man more than any at all.—*Greenwood.*

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, via. St. Louis, over the Missouri Pacific Railroad, which runs its fine day coaches and Pullman sleepers from St. Louis to principal points in the West, without changes We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from St. Louis to Texas, either over the Missouri, Kansas and Texas R. R. via Sedalia, or over the Atlantic & Pacific R. R. via Vinita. For maps, time-tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, southern passenger agent, Chattanooga, Tenn., or E. A. Ford, general passenger agent, St. Louis, Mo.—Questions will be cheerfully and promptly answered.

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Prof. W. Merrick, of Lexington, Ky., wrote April 24, 1869: Without one spectacle I can join this note, after using the pair I ivory Eye Cups thirteen days, and this morning pencil all the entire contents of a daily newspaper, and all with the unassisted eye.

Truly am I grateful for your noble invention, may Heaven and these and pure eyes reward you. I have been using spectacles twenty years: I am now sixty-one years old.

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June 15, 1872.

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This is a debate on the doctrine of the Trinity, between Rev. Livock Pierce, D. D., of the Georgia Methodist Confession, and the editor of the Universalist Herald. Trinitarianism and Unitarianism are here strikingly contrasted. Sent by mail to any address for 50 cents. For sale at this office.

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Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r

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The Rock of Ages.

BY MISS MOLLIE ROSS.

"Behold," said Israel's greatest prophets, "a king shall reign in righteousness; and he shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in dry places; as the shadow of a great rock in a weary land." Think how much that must have meant to the dwellers in those hot valleys between the desert and the sea. Or we can imagine the fisher upon the surging sea tossed by the foamy billows, yet lifting his eyes with the sublime faith of his father's, to him who is a hiding place from the wind and a covert from the tempest. We cannot wonder at the avidity with which the Jewish mind seized upon those promises, and resting in their letter, built up its splendid dreams of a temporal deliverer. We can hardly wonder that they turned away from the poor Nazarene, or that even his followers were slow to see that his kingdom was not of this world. The shadow of a rock, in the bosom of that promise, is borne the history of the kingdom of God. We think of the great multitudes who have reposed beneath it, and found hope and comfort: of the great army of saints and heroes whose march was through a weary land, yet who never failed in their triumphant tread. And lastly, of all the despairing fears and bleeding wounds that have been hushed and healed in the blessed shadow of that "Rock"—and we join our praises not only with David, but of those great clouds of witnesses that God hat given us in himself a refuge from the winds and tempests of this world—a fountain and a shade in the desert of life. "Remember thy Creator," says the wise men, "while the evil days come not. As a God of comfort we may well exalt him; but if we go orphaned of his presence until affliction drives us to his feet, the loss and the sin are ours. "This ought ye to have done," says the apostle, "and not to have left the others undone." The secret of all sainship is in the surrender of the will to God in grateful recognition of his providential hand in all things. He who has achieved it, is abiding in the shadow of the "Rock of Ages." For the surges will rise in the desert that we must traverse. Sooner or later the spirit is overwhelmed, and we hear the cry of the Psalmist,—"Lead me to the rock that is higher than I:" or the despairing conclusion of the preacher, "all is vanity." Come unto me all ye that labor, is a world-wide invitation. The burden of a common sorrow deepens the significance and touches with sadness the rejoicings of that song which has fallen from the lips of believers in all ages, "God is the refuge of his people." Blessed is he who has found solace ere the evil days draw near; who when overtaken by the dark or the storm, has not to feel out as a stranger after God, but clasps only the more closely the hand that has led him all the way. Who when the sands grow hot to his feet, does not find himself on a trackless waste, but keeps the path by the Rock's-shadow, and the rivers of water,"—that lead through the desert of this life to the better country beyond. "Exceedingly precious promises," freighted with the consolations of four thousand years; shall we be slow to accept such a heritage? Is there a day or an hour in which we can afford to be unmindful of such blessings? He is not a God of emergencies, but the "same yesterday today and forever." Such is the "Rock of Ages" in whose shadow his saints have a constant abode.

"If through unruffled seas,
Toward heaven we calmly sail;
With grateful hearts, O God, to thee,
We'll own the favoring gale"

Fincastle, Va.

Reward and Punishments.

The subject of reward and punishments has been the principal theme of controversy in all ages and dispensations of the world, and still nothing definite has as yet been settled in regard to it, and probably never will, so long as the world stands and human nature remains the same as it is, and men love to domineer over other men's consciences, and to dictate to them what they shall believe, and what they shall not beleive. It is very foolish for men to imagine that they can carry things by storm, and frighten or force people into measures of this kind, for the more that force is resorted to, the more they will not believe, for man is so constituted, that he cannot believe by compulsion. He must be won over by the still voice of reason, or the kind gentle soothing language of persuasion and love, unless he has been educated into his belief, and then it is almost impossible to change his faith, for it is very difficult indeed to eradicate first impressions. Hence the effort to beat the idea of hell, or eternal unmerciful punishment into the minds of children, while very young, and to prejudice them against all such persons that do not believe in the same. And hence the meaning of the words of our Savior, "Except ye be converted and become as little children, ye can in no wise enter into the kingdom of heaven." Little children have no opinions of their own. Their minds are like wax, ready to receive any impression which may be made upon them. Such were the characters on which Christ could operate; but where opinions were formed and prejudices enlisted against him, even he though mighty in speech, accompanied by the power to work miracles, could effect, comparatively speaking, nothing. Hence, the Scribes and Pharisees could not, and would not believe on him, but the common people who had hitherto not troubled themselves much about the subject of religion, heard him gladly, and the publicans and sinners hung with rapture on his life-giving word.

As to the idea of endless punishment, endless excruciating misery for the sins, and short-comings, and imperfections of this short life, to be administered at the hand of a *good being*, it is too preposterous,—entirely too absurd to be entertained by sensible people, it would appear to me, for a moment, yet it has been entertained by men renowned for talent and learning, and it is the generally received opinion of this day, but this as already intimated, is to be ascribed to the *force* of *education*. Free men from the prejudice of education, and they would shake off the shackles of ignorance, error and superstition, as easily as the lion, the monarch of the forrest, would shake the dewdrop from his mane. That our heavenly Father, whose nature is love, should torture the creatures he has made throughout the wasteless ages of eternity, for no object, and no purpose, and no use, is simply impossible, because contrary to reason, and everything, we know of the eternal principles of right and justice. The idea of endless rewards, is equally absurd with that of endless punishment, because it is plain and obvious, that there is no man who deserves or can merit an eternal reward for the little good he can do while here on earth, especially when it is remembered that in doing right he is only consulting his own best interests and happiness. Shall a man be paid for being honest, paid for telling the truth, paid for loving his wife and children and friends, and being kind to them? The answer is in every man's mouth—*no!* He is sufficiently blessed *in* the deed. The practice of virtue carries its own reward with it, and will buoy him up when everything else fails. Thus the idea of endless rewards falls to the ground, and the idea of endless punishment must go with it, for the two are indissobly connected, and must stand or fall together.

S. J. McMORRIS.

Wetumpka, Ala.

Arkansas Correspondence.

DEAR HERALD: Fearing that you may not feel fully sensible of the happy influence which you wield among a number of occupants of this our "Wildwood" clime, I would certainly do injustice to your valuable columns, to longer forbear apprising you of this fact, notwithstanding your regular, frequent and cheering visits to our rural district, besides I must give you a statement of the strenuous opposition hitherto met by the consoling faith which you advocate, together with the favorable and cheering impression wrought upon my own mind by your joyful aid.

Not unfrequently have I listened with disgust to some of the day's popular theology pulpit occupants; as they would hurl their scourging anathemas at the inflexible and happyfying truths advocated by your heaven-born faith; making too, as they would, the sacred desk their fortification. Still, your proud banner floats in all its magnificent grandeur, unfurled as it is to heaven's broad breezes, and fanned by its gentle gales. Aye! I think I see this rash and biased system which has been so instrumental in hindering free thought and the exercise of private judgment, becoming more reflective and considerate, as the iron wheel of truth rolls deliberately through its midst. Nay, with little difficulty I conclude it is becoming clearly apparent that this creed of prejudiced partialists, who have often apparently willingly engaged in misrepresentating your life-giving faith, is fast being succeeded by that of a more generous and philosophical character,—by one which requires our thorough and indispensible investigation and reflection, before uniting with any creed.

Oh! I have some dear friends who from false representations, and the rigid mandates and rules of either ignorant and prejudiced partialists, close without any apparent consideration, both heart and ear against those joyful, hopeful and happyfying truths, which not only are proven by every species of creation, and with which your inestimable columns beam, but which unmistakably deck the sacred and golden pages of Holy Writ. It is indeed to be lamented that too many alas! through a want of proper knowledge of the inimitable attributes of Deity, and the true object of human life and religion, live lives of great uneasiness and dread. The number however, is by no means diminutive of those who, even away mid this "Wildwood" of birds, buds and blossoms, may frequently be heard to sincerely sanction and express much regard for your inimitable truths. "Truth is mighty, and will prevail." Such is a quaint adage which is being fully demonstrated, as science with her gigantic strides marches triumphantly on.

Though I have so far been reluctant to fully and devotedly unite with those partial creeds, which I could but deem as ungrounded, because too of an insufficient investigation of a doctrine, claiming as it does to possess those logical and biblical sweets,—cherishing, moreover, without the least doubt, those joys and hopes not found among those christian (so-called) dogmas whose main pillar consists of so much horror and gloom—still I truly hope it cannot be said that I am totally debarred from any christian faith, nor wholly without the least religious tendency.

Nay, while the most wholsome logic and divine inspiration forbid that I indorse or embrace a doctrine which implies an omnipotent, just and merciful Father to be passionate and revengeful,—teaching as it does the existence of a hideous monster, claimed amid the dark and dismal regions of eternal night, and at the same time, "going about as a roaring lion, seeking whom he may devour;" for such is too ridiculous to receive the intelligent sanction of this enlightened age, and will eventually vanish with the memories of ghosts and goblins—having too been taught and labored to believe and embrace these same principles upon which nine-tenths of the great human family cannot escape the "liquid flames of Tophet." I am proud to say that I still feel conscious of being entirely freed from the repugnant principles of infidelity, atheism or deism, at least as much so as my partialist brother. It gives me pleasure moreover, to inform you that few are the objections which I find to the cheering faith which adorns your delectable columns. Aye! With what exquisite delight do I sanction the great consoling hope which is the grand cornerstone of your most glorious faith, that when all things shall have been gathered together in Christ,—that when every knee shall have bowed, and every tongue confessed, and that when tears shall have been wiped from off all faces; O! what a glorious hope, that we can then meet every loved one in a brighter clime. O! what a hope does such a faith impart to the bereaved orphan, as he takes the last long earthly look upon the pallid features of a departed father or mother, as they are lain quietly away in the cold and silent tomb. What a comfort is thus given to the parental bosom, as they lisp the last earthly farewell to the death-stilled form of their offspring. Nay, a still greater pang when the fond husband or wife stands with a bleeding heart beside the cold corpse of a loved companion, and gazes steadfastly upon the hushed lips, closed eyes, and folded hands, then how sweet the faith that insures a meeting in Heaven.

T. S. PITTMAN.

Liberty Hill, Ark.

Atheism Vs. Orthodoxy.

By a Writer in Westminster Review.

We see it very generally stated by Orthodox writers, that there is no logical resting-place for the mind between a belief in Revelation on the one hand and atheism or pantheism on the other. "Deism," writes Dr. Rigg, "grants too much to the christian." And what he calls "the via media or deisti," has been ridiculed by an able writer, Mr. Henry Rogers, in his popular work, "The Eclipse of Faith." Granting for the sake of argument that this is so, though we by no means admit the fact, the inference sought to be drawn is obvious. "There being no other choice open to us but a 'heart-withering negation,' a system which denies, or at least ignores, the existence of a God, and the immortality of the soul, and the glorious and inspiring promises of Revelation, is it not clearly to the interest of everybody that the latter system should prove true?"

The philosopher will not be very much struck with an argument in favor of a theological creed which is founded on people's supposed interests. But, accepting this ground, we unhesitatingly reply (while begging on my own account to repudiate all sympathy with atheistical or pantheistical views) that it would be greatly to the general interest that atheism should prove to be true, rather than the theological system preached among us should prove to be true. And we consider this not to be a mere statement of opinion, but one capable of the most rigid demonstration.

For, what do creeds teach us? That we are lost, degraded, ruined creatures, born into the world and living in the world under a divine curse. As the grave is the ultimate receptacle destined for the human body, so a place of endless and unspeakable torment is the natural receptacle destined for the human soul. We are not disputing the truth of this dogma. What we affirm, however, is that, if it be indeed true, then the wildest imaginings of the most savage creeds are as sunlight compared with the horrors of our actual situation. Yet a gleam of light (it is but a gleam) is suffered to penetrate to this our dreary prison, in which we are penned up like so many cattle waiting for the shambles. In virtue of a mysterious transaction, to which we need not further allude, a certain number of persons will be "saved;" that is to say, will not only be rescued from the general fate, but will exchange it for a condition of endless happiness. Scripture, we think, lays it down very clearly that the number of the saved will be small, and to the same effect is the preaching current among ourselves; yet we will waive this point and concede that it may be very large. Still, the fact remains that a very considerable number of us are destined by the Creator of men to a fate at which imagination stands aghast. And then we are quitetly told that we have an immense interest in the existence of such a Creator being proved, or, however, rendered highly probable; and that if an opposite conclusion could be arrived at, it should be promulgated only as "the utterance of an agonized heart, unable to suppress the language of its misery!"

We should like, then, this subject to be handled by one of the lecturers in the coming series. (The lecturers here referred to, are the lecturers before the "Christian Evidence Society, London.) We should like one to try and show that the balance of advantage to the human race would be in favor of his system, according to which say x persons are to be made endlessly happy and y eternally miserable, as against one which leaves the fate of x plus y altogether uncertain, the most probable inference being that they would all fall into the peaceful and painless sleep of death. We should also like him to try and show us that a person who was himself conscious of being selected for future happiness, ought not as a philanthropist to hope that the latter system might be the true one. And if any gentleman should condescend to act upon our suggestion, we must really be excused if after a perusal of these volumes and some slight acquaintance with the works of theologians, we ask him to be so good as to stick to his point. It will not do tell us that every one is offered a chance of going to heaven, and that it will be his own fault if he goes to hell. This really does not touch the question. The fact, as we are told, is that a great number of persons will be sent to hell; and from whatever cause this may arise, whether from their own fault or not, we say we *hope* it is not true—in other words, that a system which teaches it as a fact is not true. We are quite sure that universal oblivion is a much brighter prospect for the race than this. We are inclined to exclaim with Pliny: "Quæ (malum) ista dementia est, iterari vitam morte? . . . Perdit profecto ista dulcedo, credulitasque præcipuum naturæ bonum, mortem; aduplicat obitus, si dolore etiam post futuri æstimatione evenit." [Hist. Nat., vii. 55.] Again, we shall not be satisfied by the lecturer pointing out that Christianity has always borne the title of "good tidings." To be sure it has, and rightly, too, on the supposition that without it we were all doomed to endless perdition. But then this statement, for which no shadow of foundation can be deduced from any other source, is part of the system of Revelation, and stands or falls with it.

Far in the depths of yonder heavens there may be, there probably are, worlds in existence bearing on their surface intelligent beings. Judging from analogy, we are led to suppose that such beings, if they exist, undergo a process resembling death.—Who, if he casts his thoughts in that direction, will not indulge in the hope that with them death means sleep for all, rather than the wakening of some to endless happiness and others to endless misery? We are not aware that there would be anything impious, even in the view of theologians, in the indulgence of such a hope, provided it were carefully confined to regions many millions of miles away from the earth.—Yet who does not see that the expression of it is an immediate *reductio ad absurdum* of the consoling and inspiriting character which they claim for their Revelation?

This consideration does not indeed touch the truth or falsehood of Revelation. It may be very bad news indeed, and yet be perfectly true.—Still, we are in favor of things bearing their right names, and we altogether object to the term "good tidings" being applied to this system as a whole. Moreover, that theologians have never chosen to consider (for we will not charge them with wilfully misrepresenting) the character of their creed, is to us a singular and suggestive circumstance. And although, as we said before, people ought not to found their belief on their interests, yet such is the weakness of humanity that they will often do so; and it is at any rate better to base one's belief upon a true than a false view of one's interest. Now, it is not for the advantage of mankind that the Scriptures should turn out to be literally inspired, for they teach that the greater part of mankind will be damned everlastingly. And it is certainly not to the advantage of mankind generally, that the greater part of them should be damned everlastingly.

A man who is not able to make a bow to his own conscience every morning, is hardly in a condition to respectfully salute the world at any other time of the day.

The rose has its thorns, the diamonds its specks, and the best man his failings.

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
D. B. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., Aug. 1

Dastardly Misrepresentation.

In the weekly *Advertiser and Mail*, Montgomery, Ala., for July 3d, the editor has felt it his duty to misrepresent Universalists, by asserting that they teach "immunity for all earthly crimes, by a plain denial of the existence of hell!" A more glaring misrepresentation, in the same space, it would be difficult to make. Now, the editor either did or did not understand the teachings of Universalists. If he did, he has misrepresented them with his eyes open: if he did not, he should not have written as though he did. It is one thing to deny the popular understanding of hell, and quite another thing to deny hell *per se*. It is one thing to deny *endless* punishment, and quite another, to deny a just retribution. Men may pander to the prejudices of the misguided multitude, by seeking to disparage the religious teachings of Universalists, but such things will inspire a feeling of disgust in the minds of the impartial of every name and creed.

We say to our Universalist friends in the South, and there are many, if they wish to have their religious views sneered at, and glaringly misrepresented, by all means take the Montgomery *Advertiser and Mail*.

Paradise.

BRO. BURRUSS:—I wish to ask a few questions for information. I have heard some new doctrine advocated lately; that is, it is new to me. 1st. Is paradise in Luke xxiii: 43—"this day thou shalt be with me in paradise," derived from the original Greek word *hades!* or is it some other? I heard an intelligent minister say it is *hades* in the Greek.

REPLY.

The minister alluded to is greatly mistaken. Paradise in the Greek, is *paradeiso*, and not *hades*. A reference to the Greek Testament will confirm what we here say.

Ministers greatly mislead the people when they presume to know that about which they are ignorant.

2d. Can the position be successfully maintained, that Adam would have died a natural death, the day he transgressed, had not Christ agreed to die 4000 years thereafter, to save Adam's life?

REPLY.

We answer emphatically, *no*.—Adam was told that in the day he transgressed, he should *surely die*.—Did the Lord tell the truth? Most assuredly. Adam died a spiritual death—a death in transgression and sin—lost that purity of character which up to that time he had enjoyed. The idea that Christ died to save Adam or any one else from natural death, is too absurd for criticism.

3rd. Can the position be successfully maintained, that the dead in Christ, or the Christians, will be raised from the dead while sinners remain both soul and body in hell, until Christ shall have reigned personally here on earth a thousand years; at the end of which time said sinners will be brought forth and judged, and banished from the glory of God's power?

J. A. SELF.

Madison Co., Ala.

REPLY.

The Scriptures give support to no such doctrine. To keep the wicked in hell for a *thousand years* and then take them out to be "judged," is to charge God with injustice, or folly, or both. Punish a thousand years, and then "judge" the poor sufferers to find out what they deserve!! The judgment is progressive—is going on now, and will continue in the future, until the resurrection, at which time Christ will put down (not take up) all rule and authority, and deliver up the reconciled kingdom to God, that he "may be *all* IN ALL. See 15 ch. 1. Cor.

Resignation under Affliction.

Bro. Calvin Herring, writing to us of the death of his son Curtis, says:

"Our faith sustains us in our affliction. Nothing else could! Curtis was a good boy; he was honest, industrious, systematic in everything, and never told a lie.

We are very much pained, but submit to the rulings of an all-wise Providence.

Your brother in the faith,

CALVIN HERRING.

Hellfire Not Wanted in Japan.

The *Christian Union*, contains a brief address of a Japanese student on the subject of missionaries for Japan. Hear him:

"Get our countrymen become Christians; according to their own sincere convictions," says he, "but not under any influence of intimidation or enticement. *Let the Christianity which will bless Japan be that of love, but not that of hell-fire.* Perhaps you may use hell-fire, but I am sure it will not work very well in Japan, for hell-fire has been preached by Budhist priests for more than a thousand years."

Go Forward.

Other denominations are nobly sustaining their papers and churches. They do not give up for trifles, but as difficulties arise, they seem more *determined* to sustain their cause.—Cannot Universalists do as much for their great and soul-cheering doctrine? Surely they *can* and *will*.—Do not give up, brethren, but let us *all* put our shoulders to the wheel, and push on the great truths of the gospel. Let ministers be sustained, let the *Herald* have your constant sympathy, and by all means, where churches are organized, maintain regular worship. We hope our Southern brethren will do their whole duty.

About Melchisidec.

Rev. E. C. Williams, of Madison county, Ala., in a letter to us, says:

"I am requested by a friend to have you explain who Melchisidec was,—his origin, &c. The reason of the friend in making the request, is this: a number of Baptist divines have had the subject under consideration for some time, and have given it up—saying it cannot be explained."

ANSWER.—The references to Melchisidec are found in Hebrews vii. 1–3, and read as follows: "For this Melchisidec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him. To whom Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that king also of Salem, which is king of peace. Without father, without mother, without descent, having neither beginning of days nor ending of life; but made like unto the Son of God; abideth a priest continually!"

It should be borne in mind, that under the Aaronic priesthood, priests succeeded each other by geneological descent, and were not eligible to office until they were thirty years old, and the duration of their priesthood was limited to a certain particular period. Melchisidec was made priest irrespective of these regulations that had prevailed among the Jews. He had no priestly lineage or descent, by virtue of which to enter upon the priesthood—nor was the prerequisite as to age, reqired of him, nor was there an *end* specified as to the duration of his priesthood. In the light of these truths, we understand the expressions without (priestly) father—without mother—without (lineal) descent, having neither beginning of days, (no particular age required when he should begin his priesthood, and the end of his priestly life not named.) Very little is known of the genealogy of Melchisidec, but the fact that the common usages of the Jews were ignored in making him priest, is evidence that he was a great and good man.

REV. B. F. STRAIN.—This zealous brother writes us that he has very large audiences in Pike and Meriwether counties, Ga.

Br. J. H. Weed,—We will try and visit your section this Fall or Winter,

Horace Greely's Faith.

Hon. Horace Greely, long known as the able editor of the New York Tribune, and who was among the first to go on ex-president Davis' bond, thus speaks:

"I am not wise enough, even in my own conceit, to assume to say where and when the deliverance of our race from evil and sufferering shall be consummated. Perceiving that many leave this stage of being depraved and impenitent, I cannot believe that they will be transformed into angels of purity by the intervention of a circumstance so purely physical and involuntary as death. Holding that the government of God is everywhere and always perfect, (however inadequate may be our comprehension of it,) I infer that, alike in all worlds, men will be chastised whenever they shall need to be, and that neither by suicide nor any other device can a single individual escape the penalty of his evil-doing. If man is punished because he needs to be—because that is best for him—why should such discipline be restricted to this span of life? While I know that the words translated hell, eternal, &c., in our version of the Bible, bear various meanings which the translators have befogged—giving hell, the grave, the pit, &c., as equivalents of the one Hebrew term which signifies the unseen home of departed souls—and while I am sure that the luxuriant metaphors whereby a state of anguish and suffering are depicted were not meant to be taken literally, I yet realize that human iniquity is often so flagrant and enormous that its punishment to be just and efficient, must be severe and protracted. How or where it will be inflicted are matters of incident and circumstance, not of principle or of primary consequence. Enough that it will be administered by One who "Doth not willingly [that is, wantonly] afflict nor grieve the children of men," but because their own highest good demands it and would be prejudiced by His withholding it."

EDITORIAL PARAGRAPHS.

Dr. Ball's eye cups are highly endorsed. Try them, and restore your sight.

Some of our exchanges are advertising for Dromgoole & Co *A cold trail.*

Many people have not the independence to stand up for their honest convictions, if they are not popular. These are the most crouching kind of cowards.

GOOD INDUCEMENT.—Our friend, E. W. B. Bayzer, of the Wetumpka *Republican*, among other inducements named why people should take his paper, says it is published where the *State Prison* is located. This argument ought to be sufficient to bring in patronage.

The Scriptures nowhere command us to believe in *endless* punishment. Some people cling to it as though they were obeying a command, but they are not. Christ says, "Ye believe in God: believe also in me;" but he nowhere commands us to believe in the endless suffering of any soul. Think of this.

Bro. Strain in a late letter to us says: "I think I could organize two or three churches, if the friends would sustain preaching, but I am so sure they would not, that I have not encouraged them to organize." Better urge them to sustain preaching,—get them to do this, and then organize.

We have received the catalogue of the students of Smithson College, Ind., for 1872–73. The college seems to be well officered, and occupying as it does a high rank in the literary world, it should be liberally supported by the Universalist denomination. For particulars, address the president, Rev. P. R. Kendall, Logansport, Ind.

Our subscribers who receive their papers in an envelope with their name written thereon, may know by this that their's is the only copy taken at that office. Will not such friends endeavor to send us at least one subscriber apiece, and then their copy of the paper will have company in traveling. Try it, friends, and let us hear from you.

THE SANITARIAN, for August, is received. A. N. Bell, M. D., editor. Published in New Yort at $3 per annum. Every family ought to have it.

The mystry of the Goodrich murder has been solved, Kate Stoddard has been arrested, and confesses to having murdered Goodrich because he was about to drive her off.

Missionary Labors in Ark.

DEAR HERALD: We feel it a duty to lay before the readers of our paper, reports of missionary operations. Our friends especially who read papers, but hear not the word preached, are anxious to learn of the progress of the cause they love. For the past three weeks we have been itinerating through Crawford Co. Ark., and some account of our labors there, we herein furnish. Preached three discourses at Dripping Springs according to previous appointment, to small but very attentive and appreciative audiences. While there, we learned that a Rev. Mr. Roach of Ozark, Cumberland Presbyterian, who is present pastor of said church at the Springs, had been making it a business to throw clubs at any imaginary something which his fancy created and called Universalism.

Learning also that he was considered a great man by his denomination, we very kindly sent him a few lines inviting him to a discussion of the following propositions:

1. Is there sufficient evidence to believe in the final purity and happiness of all mankind?

2. Is there sufficient evidence to believe that any part of mankind will suffer endless misery.

Up to this date we have received no reply. We went thence to Bro. Marzoll's, six miles below Vanburen, in the Arkansas river bottom, and preached one sermon at night. The weather was extremely warm, the farmers in great haste to clean their corn and cotton, consequently we saw no chance for successful preaching on week-day evenings.—The 5th Sunday in June, we gave two discourses in Bro. Killgore's vicinity, five miles above Vanburen. Congregations large, and all seemed deeply interested. But few had ever heard a gospel sermon as we understand it, before. Remained at Dripping Springs during the following week with our noble Bro., Dr. Deffebaugh, and his amiable family, and on the first Sunday in July, and Monday evening following, preached in Vanburen, County Seat of Crawford county, and the great commercial gate way of the State.

We went there with no letters of recommendation, nor personal acquaintance with a single soul in the place. Went to the *Press* office and requested Mr. Dunham, its gentlemanly editor, to insert our notice for preaching. He did so in his next issue, and on the day we were first in town, met with Bro. Killgore, who gave us an introduction to sister A. M. Fuller, daughter of Hon. Wm. Hamilton, deceased, whose funeral sermon we preached last winter. Thus we found a kind friend in sister F., and a warm welcome on our return to fill appointment. Our meetings were held in the Court-house. Preached three sermons on Sunday, and one on Monday night. Congregations large at every meeting, and more earnest, honest longing hearers we never addressed. And though they were the first Universalist sermons ever given in the place, on Monday the town seemed to be alive with Universalist preachers. Nearly all the doctors, lawyers, merchants, teachers, and in short, the thinkers of the town were out in full force. We found very willing hearers, plenty as blackberries, and the wish for regular preaching deep and earnest. Our visit to the place was purely experimental, but the result for good, far exceeded our most sanguine expectations. Expect to give another series of discourses there in September. To mention the kindly greeting and warm welcome of a few only, would do injustice to the many. But we must in justice to a generous hospitality, mention Bro. Zack Williams and his good little wife, Dr. Bourland, whose unbounded happiness gave no uncertain expression of welcome, and sister Fuller, and Bro. Noble, who entertained our horse, all deserve special mention. We gave sister Fuller an agency for the *Herald*, and hope she will be as successful as she is worthy in ciaculating the paper.—On our return we preached to a good audience on Lee's creek, at the residence of Bro. C. Deffebaugh, a son of the doctor. The discourse was one of our happiest efforts, and told powerfully on the hearers.

Calls for preaching in various directions are plenty, more than twice as many as we can fill. But times are very dull indeed, in respect to money matters. However, the crops are splendid, and our friends give us good strong promises to do their duty, as soon as they can utilize their present crops.

We greatly fear that our Rev. friend Roach will think it much easier to fight a battle with men of straw, than meet a generous opponent. He has probably been advised that "discretion is the better part of valor," and that

He who fights and runs away,
May live to fight another day.

E. DARNIELLE.

Official Notice!

GENERAL CONVENTION.

The regular annual session of the General Convention of Universalists will be held at Washington D. C., commencing Tuesday September 16, at 10 A. M. Delegates are elected under the following rules:

1. The Convention shall be composed of the Presidents (or, in their absence, the Vice-Presidents) and Secretaries of the several State Conventions in its fellowship, of clerical and lay delegates from each of these Conventions, and one delegate from the District of Columbia and each Territory, as hereinafter provided.

2. Each State Convention shall be entitled to one clerical and two lay delegates. If there be organized Universalist Parishes in any state or Territory which has no Convention, they may unite to choose one delegate, who shall be entitled to full membership. If there be but one such Parish in any unorganized State or Territory, it shall likewise be entitled to one delegate.

3. Each State Convention, having in its fellowship an aggregate of fifty parishes and clergymen, shall be entitled to two clerical and four lay delegates; and for every additional fifty parishes and clergymen, to one clerical and two lay delegates: *It being provided* that, to be counted in this basis of representation, every parish must maintain its legal existence and support a public worship, and every clergyman must be actively engaged in the work of the ministry, unless disabled by years or sickness. The Reports of State Secretaries will be used as the basis of representation.

Notice of arrangements made for the transportation and accommodation of visitors will be given due time.

J. M. PULLMAN
Perm't Secretary.

Missionary Boxes.

The day of opportunity is once more at hand, and the time accepted will not fail of its reward, for "God loveth a cheerful giver." The regular July opening of the Boxes being due should now be made, and the contents properly forwarded. We have relied upon the Missionary Army in the past, and part of the members have shown its possibilities. Who will now fall in with our regular and tried forces? Open boxes, and remit promptly to

J. M. PULLMAN
Box 3870, N. Y.

The work of redemption does not stop at death. Jesus is as much the Savior of the souls which have gone from this world, as of those that remain. His work is a progressive one, and goes steadily on, both in this world and the world of departed souls, towards the ultimate end, the purification and redemption of all, to the love and obedience of the Father. It will not fail. Not one shall be lost; but the last wanderer will be brought into the heavenly fold.—This was the "Old Universalism." Thank God, it is also the "New."

REV. G. BAILEY.

That New Buggy.

BRO. B.: At the suggestion of Bro. A. A. Hill, of the Jackson Co. church, the following subscription was gotten up.

"The undersigned members of Jackson county Universalist church, feeling that they have been benefitted in time past by the pastoral labors of the Rev. B. F. Strain, and desiring their continuance for the ensuing year, have it in contemplation to furnish him with a suitable vehicle for traveling purposes; all who are like minded will please contribute.

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Senoia, Ga.

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"It is not to be wondered that in his intense recoil from the crudities of the Universalist fathers who preceded him, he himself fell into others quite as unreasonable and unscriptural. His decided and persistent rejection of the idea of any unhappy consequences to follow a sinful life into the eternal world, is now generally regarded by Universalists as quite as great an error, as any of those pertaining to the imperfectly developed systems of Relly, Murray and Winchester. The pendulum, in receding from one extreme, oscilated to another quite as far from the perpendicular, where alone it can rest."

"Stand up for Jesus."

Stand up for Jesus—in your daily walk and conversation, in your intercourse with the world, in your love for truth, for justice and right. Stand up for Jesus, in walking humbly, and dealing justly with all men, in maintaining your faith—honestly and fearlessly—at all suitable times and on all suitable occasions, in sustaining virtue, in setting your face against every form of vice and immorality, in obeying God's laws and avoiding every appearance of evil.—Stand up for Jesus, in regularly and cheerfully attending on all the means of grace, the Church, Sabbath School and stated meetings of prayer; in speaking for Jesus—when opportunity offers—in love for the brethren, in all good works and ways, be diligent, faithful, and what you pretend to be, in being a *man*, a Christian, a Universalist-Christian.—*Banner.*

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[For the Herald.

Reflections.

One Summer evening since the war, I went on board a steam-boat, at a city on the Alabama river, for the purpose of going to a point some fifty miles below. Soon after the boat had left the wharf, and started fairly on her way, a shower of rain came up, which cooled the air, and after the rain was over, the western sky was left overcast with a cloud, which completely shut out the rays of the sun, and rendered the evening one of the most lovely I have ever seen. The passengers soon all collected on the forward part of the deck, where they might inhale the pure breeze, and enjoy the loveliness of the scenery.

Being seated upon comfortable chairs, all were soon engaged in an animated conversation. I noticed apart from the main group, two young ladies, who were dressed almost precisely alike, but whose forms and features were very dissimilar.—Each was graceful in manners and pleasing in appearance. They conversed with each other alone, and earnestly. I soon learned that they were school-mates, who had completed their studies at one of our Southern Female Colleges, and were returning to their homes. One was destined to a point on the river not far below, while the home of the other was in an adjoining State, some two hundred miles away. Late in the evening, after passing several landings, the boat's whistle sounded, and I saw at once that we were near the point at which the first young lady was to leave the boat.

They embraced each other most tenderly, and when the bell rang and the boat had touched the wharf, after one long embrace and one parting kiss, she tripped lightly down the stairs, and was soon ascending the steps which led up the high bank from the river. After reaching the top, which was some fifty feet higher than the deck, she, regardless of the crowd of friends that surrounded her, turned, and excitedly waved a last adieu, which was returned by her friend on board the boat. While viewing this scene, thoughts and emotions crowded thick fast upon my mind. Their school-girl days were over; those days which had been to them sources of so much innocent pleasure, and in which this strong friendship had been formed, were now at an end. Each having gone through the usual course of preparation, was now launching forth upon the untried sea of life. The heart of each was no doubt beating high with hopes and anticipations of the future. What in the common course of events is to be the result? The fleeting period of youth will soon be spent. Life in its stern reality will gradually unfold before them. Sorrows and troubles, the invariable attendants of human existence, will soon surround them. This friendship now so sincere, will remain warm for awhile, but long separation and the force of surrounding circumstances, will cool it by degrees, until at last, possibly, it will only be remembered as a thing of the past. Like two ships launching from the same port, they are to sail upon different seas—though destined to anchor, as I believe, in the same harbor.

That impressive parting, on that delightful Summer evening, on the banks of that beautiful river, may be their last earthly association.—But beyond the "River of Styx" on an immortal shore, they will surely meet, and this sacred friendship will there be renewed. This is a cheering thought; a solace of real consolation in all the trying scenes of life; and one, too, which can only be fully indulged in, by those who believe in the final reconciliation of all things to God. One of the most glorious hopes of happiness in a future life, is based upon the fact that all our loves, our friendships, and everything sacred and holy attending us here, will there be renewed in higher and nobler perfection. All the nobler qualities, the more God-like attributes of men together with the pleasures and affections that grow out of them here, will be restored to him in that immortal life, to which all are tending. What higher conception of the love and mercy of God is necessary to fill us with reverence for him. B.

The Dogma of Endless Wrath Vs. Natural Affection.

The only good that can be effected by partialist Foreign missions, is the inculcation to the heathen, of the tender compassions of their and our Heavenly Father. Not the least good, but only "evil, and that continually," can proceed from proclamation to the Heathens, of the Heathenish dogma of endless wrath and cruelty. It may be readily seen how a fanatical *puritus* to inculcate foreign crimes with the fanatical fable of endless misery, may sear the natural affections. An instance illustrative of this tendency, is presented in the remarks of a missionary to India, at a "Missionary Love-Feast" held in the Halsey Street M E Church, Newark, N. J. In allusion to his missionary residence in India the Rev. S. A. Spencer said that the greatest trial of his life, greater, even, than that of leaving family and kindred and home—was to leave his work in India!

The apostle speaks of rejectors in his day of the Gospel, as being without natural affections." Such is the tendency of every ism opposed to the Grace and truth come by Jesus Christ." The instance above noted, is a striking evidence of the contrast between the hardening nature of that partial *ism*, "limiting the Holy One of Israel," and that blessed spirit of tender affection, drawing the heart in love to God, and in obedience to the law of the natural affections which is inseparable from that Universal *ism* that induces piety at home, as a speciality of this universal affection pertaining to the Blessed Gospel of the Blessed God.

Christianity inculcates natural affection: it teaches us to first regard the loved ones at home,—afterwards those that are afar off.

J. L. C. G.

A Rare Chance.

Prof. Churchill, the artist who has been here for several months and who has pleased all who have patronized him, with the accurateness of the portraits and the oil photographs which he has painted, has a number of paintings which he proposes to dispose of by raffle, or drawing.—These consist of oil photographs and portraits of distinguished personages, and landscapes. Among the latter is a fine view of our river scenery, above and below, from the most prominent standpoint of our magnificent bluff. This picture, from its local attractions, is exceeding desirable, and will, of itself we think, insure the success of the scheme. There are ten of these paintings, and the plan proposes the sale of tickset at fifty cents each, either of which, if the successful number, will draw a prize worth not less than five dollars. This is a rare chance to secure the finest work of art comparatively for nothing. For full particulars, call on Prof. Churchill at his studio.—*Eufaula paper.*

The friends and acquaintances of Col. J. F. Rhodes will be pained to learn of his sudden death, which occurred on Thursday morning, July 3d, about eight o'clock, at the City Hotel. He had been up all the morning, apparently in good health. He died of heart disease with which, he had been afflicted for some time, and thought his death was sudden, it was not altogether unexpected, from the character of the disease.—We doubt if any man ever lived to so great an age as Col. Rhodes, and died with as few enemies.—*Troy Messenger.*

Salem Church, Ga.

We are requested to state, that there will be a Sabbath School picnic given by the friends of this church, on Friday before the first Sunday in September, in the afternoon;—also a concert at night. On the next day the annual church meeting will be held. On Sunday morning, the ordinance of baptism will probably be administered—preaching the same day, by the pastor, Rev. J. A. Rhyne.

Agent Wanted.

We direct attention to the advertisement of Professor Churchill, for an agent and pianist also. He proposes to make a tour through this section of country, for the purpose of giving a series of entertainments, consisting of readings, recitations and vocal and instrumental music. From the highly flattering notices of the papers of Richmond, Charleston, Augusta, Macon, and Atlanta and others cities, which we have seen, of his performances heretofore in that line, we feel assured that the Professor will always please his audiences, and give them full value for price of their admission. We believe it will really be a popular entertainment, and those disposed to entertain his proposition, either as business agents or pianists, will do well to consult him.

A man who married a widow has invented a device to cure her of 'eternally' praising her former husband. Whenever she begins to descant on his noble qualities, this ingenious No. 2 merely says: "Poor dear man! How I wish he hadn't died!" and the lady immediately thinks of something else to talk about.

RELIGIOUS INTELLIGENCE.

The Pingree Association, met at Oakland Church, Crittenden Co. Ky., June 13, and continued in session over Saturday and Sunday.

Rev. A. Miller preaches one half the time at Millersville. Our cause seems to be firmly established there. An effort will soon be made to purchase an organ for their new church.

Rev. G. W. Powell is making Baltimore, Md., 'blossom as a rose.' There are many "waste places" where we need such a zealous man as this brother.

Hon. J. R Buchtel, of endowing fame, has presented to the Universalist Society of Akron, Ohio, a lot valued now at $8 000 on condition that a church be erected on it within three years

Bro. William H. Dearborn, just graduated from Tufts Divinity School, accepts a call from the Parish in Jamaca Plain, Mass.

Rev. D. C. White was ordained on the 7th at Williamsville, Vt.

Rev. T. E. Ballard, a student at Smithson College, Logansport, Ind., has been preaching to good acceptance at points accessible from Logansport. He is reported to be a young man of fine culture and excellent worth.

The Committee of Fellowship, Ordination and Discipline, of the Rhode Island Convention of Universalists, have granted a "Letter of License" to Mr. George R Spink of Pawtcket.

Four persons received the Right Hand of Fellowship from the pastor, as members of the church, in Reading, Pa., on Pentecost day, the first Sunday in June.

We learn that the Universalists of Jackson, Mich., are all united in sustaining Rev. C. I. Doyo, of the Christian church, who is in sympathy with our doctrines, and who ministers to the true Christian liberals of Jackson.

OBITUARY.

DIED.—At Elm Grove Farm, near New Berne, N. C. July 6th, 1873, Curtis Herring, son of Calvin and Martha A. Herring, after a very painful illness of ten days, aged 12 years, 8 months, and 19 days.

Yet, again, we hope to meet thee,
When the dream of life life is fled;
Then, in heaven, we'll joy to greet thee,
Where no farewell tear is shed.

DIED.—At his residence, in Jasper, Walker county Ala., June 17th 1873, Mr. Levi Sides, a native of Anson county N. C. in the 84th year of his age. He removed to Walker county Ala., in 1818, where he resided till his death. For fifty years he served as Justice of the Peace.—In religion he was a Universalist, and conversed eloquently on the subject a short time before his death; and died rejoicing in the faith which had so long cheered him. He leaves a large circle of friends to mourn his death.

Henry Ward [illegible] is out at last in a manly [illegible] forward card. He denounces [illegible] slanderers of his fame, and pr[illegible]ces each and every assertion th[illegible]ects upon him as an unmitigated [illegible] In relation to the letter which [illegible]ven tried to obtain from Mrs. W[illegible]hull for publication, he says that [illegible]is willing that every letter that ev[illegible]he has written, now in the posse[illegible] of Mrs. Woodhull, "or any othe[illegible]an," shall be published. We lik[illegible]he ring of this card.—*News.*

MARRIAGE.

MARRIED.—In Winston Co. Miss. at the residence of the bride's father, June 1st., 1873, by G. R. Coleman, Mr. W. A. Nixon, to Miss Annie Schooler

"The wor[illegible]sad, the garden was a wild,
And ma[illegible]hermit sighed, till woman smiled."

RECEIPTS.

Far [illegible] Received for this paper since [illegible]st Issue..

Pe[illegible]ending us money, who do not s[illegible]r names in this list within one n[illegible] after writing, will please notif[illegible]T ONCE. We cannot rectify [illegible] that are allowed to stand six [illegible]ve months.

		Paid to	vol.	no.
J H [illegible]	Ala.		2	8 7
J R [illegible]y	"		2	7 15
E P Chapman for Br McMorris.	"		1	
J Blackshear for C J Floyd	"		2	7 15
Rev S J McMorris	"		1	
for Mrs F Hill	Ga.			8 7
Mrs M Dunson	"		2	8 1
Jesse Partridge	"		2	7 12
G R Coleman Miss. for Mrs F Johnson	"		2	8 7
T Matthews for M C Butler	N. C. "		4	6 8
Maj C Herring	"		2	8 18

APPOINTMENTS.

EDITOR'S APPOINTMENTS.

First Sunday in August, Harmony church, Coweta Co. Ga.

Monday and Tuesday nights, 4th, and 5th, in Senoia.

Wednesday and Thursday nights, 6th and 7th, in Griffin.

Second Sunday in August, morning and night, Alford Chapel, Meriwether Co.

BRO. STRAIN'S APPOINT'S.

FOR JULY IN GA.

4th Sunday and Saturday before, Rockbridge, Gwinnette co.

On Monday night following, at Bro. Clayton's shop, Henry county.

BRO KENDRICK'S APPOINT'S

FOR SEPTEMBER.

2nd. Sunday, Gum Creek Academy, Dooly Co., funeral of Mr. and Mrs. Lee's child.

3d. Sunday, at J. M. Morgan's, Sumpter Co.

BRO. ARMS' APPOINTMENTS.

1st Sunday in August South Butler.
5th " Monroeville.

REGULAR APPOINTMENTS.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.

Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, via. St. Louis, over the Missouri Pacific Railroad, which runs its fine day coaches and Pullman sleepers from St. Louis to principal points in the West, without changes We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first-class all-rail route from St. Loui. to Texas, either over the Missouri, Kansas and Texas R. R., via Sedelia, or over the Atlantic & Pacific R. R. via Vinita. For maps, time-tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, southern passenger agent, Chattanooga, Tenn., or E. A. Ford, general passenger agent, St. Louis, Mo.—Questions will be cheerfully and promptly answered.
may1-1yr

WHO WANTS THIS?

320 ACRES OF LAND

Lying on the eastern prong of Mulberry creek, in Baker county Ala., and within three miles of the North and South rail road. 60 or 70 acres open land, which produces well, easily cultivated, well timbered, abounds with the best of spring water, and is altogether healthy. There is also on the place, one of the best mill sites in the State, on a never-failing stream, and is a splendid locality for a mill or other machinery, which can be put in operation cheaper than on any place I ever saw. I will sell the whole premises for much less than the value of this water power.

Corn, fodder, mules, cattle, hogs, bees, &c., will be sold with the land, if desired by the purchaser. For further information, come and see, or write to me at once. You can get a bargain on easy terms. Address

2ta IRA CAMPBELL.
Jimison, Baker county, Ala.

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for Liver Complaint and its painful offspring, DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, CHILLS AND FEVER, &c., &c.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original GENUINE POWDERS

The Prepared.

a Liquid form of SIMMON'S LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE DOLLAR BOTTLES.

The Powders, (price as before).....$1,00 per package.
Sent by mail.....1,04,

☞ *Caution.* ☜

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MACON GA., and PHILADELPHIA.
SOLD BY ALL DRUGGISTS.
Z Jan 15 1yr

Cherokee Indian Bitters.

A remedy of great value in all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use the Bitters rest better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe-guards against diseases, especially those that arise from miasma or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver, and spleen, commonly called Ague cake. It will prove a sure protection from these complaints, if taken in time. It has long been successfully used in Female Complaints, and Rheumatism, especially Chronic Rheumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, has made it a favorite remedy in many a household.

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Jan1yr R. H. McCUTCHEON & BRO., Marietta, Ga.

SWAIM'S CELEBRATED PANACEA

Has long attracted the notice of the most eminent physicians, by its great efficacy in curing what were considered incurable cases of diseases, where the patients have been almost destroyed by Scrofula, &c., and Prof. Valentine Mott, of the New York University, Professors Gibson, Dewees and Chapman, of Philadelphia; and many other physicians of celebrity, gave over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The laboratory is under the direction of Dr. Franklin Stewart, who has devoted his attention and skill in its preparation during the past 33 years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the blood is not pure it should be used freely.

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NUMEROUS TESTS HAVE PROVED
N. F. Burnham's New Turbine
WATER WHEEL.
To be the Best Ever Invented.
Pamphlets Free. Address, York, Pa.
G & H June 15 5ms

BETAW LEBEW

Pierce and Burruss' Discussion.

This is a debate on the doctrine of the Trinity, between Rev. Livsey 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 50 cents. For sale at this office.

Don't delay

$30 a Week and Expenses.

AGENTS who wish to make money, and at the same time do great good, should canvass their town or county for Dr. John Cowan's new book, "TEN SCENES OF A NEW LIFE." Indorsed by Ministers, Physicians, Religious and Secular Papers. Send 6 for circulars to COWAN & CO., 129 Eighth Street, New York. I N S June 14 3ms

OFFER EXTRAORDINARY.

To any person sending me the address of 10 or more men who want to make from $3,000 to $5,000 per year sure, (farmer's names preferred). I will send a Centennial Book of 1870, and an engraving entitled "The Old and the New," 10x14 1-2 inches. Address J. C. TILTON, Pittsburgh, Pa. July 1 4ts pd

A WATCH FREE worth $20, given gratis to every live man who will act as our agent. Business light and honorable. Three hundred dollars made in 5 days. Saleable as flour. Everybody buys it. Can't do without it. Must have it. No gift enterprise, no humbug. KENNEDY & Co., Pittsburgh, Pa. WJu 14 1y

Wanted.

A business man, to act as agent for a popular entertainment. He must provide himself with horse and buggy for traveling. Also a pianist, lady or gentleman. Address Prof. J. EDWIN CHURCHILL, Eufaula, Ala. tf

Drawings of Oil Paintings.

TEN prizes, consisting of Landscapes and Portraits, for five dollars. Call at Prof. Churchill's studio, Eufaula, Ala., and see for yourself. tf

Emigration Turning.

CHEAP FARMS IN SOUTH-WEST MISSOURI.

The Atlantic & Pacific Railroad Company offers 1,200,000 acres of land in central and southwest Missouri, at, from $3 to $12 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Climate, schools, churches, and law abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address Gen. Land Commissioner, St. Louis, Mo.

The Universalist Herald---Devoted to Religion, and Interesting Miscellany.

Poetry.

Innocence.

She rose from her untroubled sleep
And put away her soft brown hair,
And, in a tone as low and deep
As love's first whisper, breathed a prayer;
Her snow-white hands together pressed,
Her blue eyes sheltered in the lid,
The folded linen on her breast
Just swelling with the charms it hid:
And from her long and flowing dress
Escaped a bare and slender foot,
Whose shape upon the earth did press
Like a new snow-flake, white and mute;
And there, from slumber pure and sweet,
Like a young spirit fresh from heaven,
She bowed her slight and graceful form,
And humbly prayed to be forgiven!

O God, if souls unsoiled as these
Need daily mercy from thy throne—
If she, upon her bended knees—
Our loveliest and our purest one—
She, with her face so clear and bright,
We deem her some stray child of light—
If she, with those soft eyes in tears,
Day after day in her first years,
Must kneel and pray for grace rrom thee—
What far, far deeper need have we!
How hardly, if she win not heaven,
Will our wild errors be forgiven!

The Nose.

'Tis very odd that poets should suppose
There is no poetry about a nose,
When plain as is the pose upon your face.
A noseless face would lack poetic grace,
Noses have sympathy; a lovor knows
Noses are always touched when lips are kissing,
And who would care to kiss where nose was missing?
Why, what would be the fragrance of a oose
And where would be our mortal means of telling
Whether a vile or wholesome odor flows
Around us, if we owned no sense of smelling?
I know a nose, a nose no other knows,
'Neath starry eyes, o'er ruby lips it grows;
Beauty in its form, and music in its blows.

Is Alcohol a Poison?

Every writer on toxicology has classified alcohol as a narcotic or a narcotic-acrid poison. If a large dose be taken, no antidote is known to its effects. But you may inquire—What is a poison? The most comprehensive definition which has been suggested, is this: A poison is a substance which is *capable* of destroying life, without acting mechanically on the system. A small quantity of pure alcohol injected into the veins of an animal causes immediate death. The poison having been absorbed, carried to the heart, and propelled to the brain, the nervous center become paralyzed, and the heart ceases to beat.—*Munro; M. D., F. L. S.*

How to stop Drunkenness.

If all intoxicating drinks could be done away with, crime would be reduced to a fourth of its present amount. It is the mightiest of all the forces that clog progress of good. In vain every engine that philanthropy can devise, when those whom we seek to benefit are habitually destroying the faculties of reason and will. If a statesman would do the utmost possible good to his native land, he should study the means by which this worst of plagues could be stayed.

STATISTICS show that 600,000 lives are annually destroyed by intemperance in the United States; 100,000 men and women are yearly sent to prison in consequence of strong drink; 200,000 children are sent to the poor-house; 300 murders are committed; 400 suicides; 200,000 orphans are bequeathed to private and public charity. The army of 600,000 drunkards would make a procession of nearly one-half the circumference of the globe.

TOBACCO.—Here are five reasons why you should not use it:

1. It will injure your health.
2. It will injure your mind.
3. It will waste your property.
4. It is a filthy and offensive habit.
5. It is a poison, creating an immoderate thirst, and may lead to drunkenness.

Cost of Abusing Milch Cows

Harris Lewis, the eminent dairyman of Herkimer Co. N. Y., said lately, in an address to the Board of Agriculture, that he had known a cow which uniformly gave eighteen per cent of cream to her milk, to decrease her yield to six per cent. in the short space of twelve hous, merely from the excitement caused by bad treatment of a brutal milker. It was not guess work, he used graduated glasses to test the matter. This shows pretty conclusively that it does not pay dairymen to allow their cows to be ill treated. And in ill treatment it is to be included anything that will alarm or excite them—fast driving to and from pastures, worrying by dogs, yelling at them and threatening demonstrations by boys, etc. Civility and good nature pays, even when bestowed on cows.

Section ... Saving Health

This subject has ... much written upon, much di... d, and much thought of, but ho... sustain do we see now of true religion ... religion of Christ, the pure and ... oy ...table religion which should be ... tilled into every heart, practiced ... lie every day business, and held as ... m true light and guide of our ever... ought and action? I repeat, ho... tle of this true religion do we see ... ticed?—We have *forms* of relig... LY which are practiced in almost ... country; preached in the popular churches, proclaimed by false teachers, and exhibited to the minds of the ignorant through a mysterious veil of darkness, calculated to weaken, rather than strengthen the minds of those beguiled. And to-day, we must say, with a feeling of reluct... e, that this bad spirit, on accou... of the ignorance of the many, an... e enlightenment of a few, still ... gress-es; but we sincerely hop... t the day will come when we m... fir... and know ourselves aright. ... all deceivers will no longer s... bee... their people proclaiming th... ceptive theologies. When we ... turn to the true light, take up ... oss and follow Christ.

What do we understand ... the word religion? Should w... l a man religious because he be... to the church, or I should have said, has his name written upon the church record? We answer no! For how often are we deceived by those long-faced good (?) people! How often do we hear of their seductive principles, of their inclination to gain, even if by depriving the wailing widow of the last dime. Away with the thought of such false religion.

Okalumka, Fla.

Everlasting Fence Posts

A correspondent of the *Western Rural* makes the following rather hard-to-believe, but possibly correct statements:

"I discovered many years ago that wood could be made to last longer than iron in the ground, but thought the process so simple and inexpensive that it was not worth while making any stir about it. I would as soon have poplar, or basswood or quaiking ash as any other kinds of timber for fence posts. I have taken out basswood posts after having been set seven years, that were as sound when taken up as when first put in the ground. Time and weather seemed to have no effect on them. The posts can be prepared for less than two cents apiece.

For the benefit of others, I will give the recipe: Take boiled linseed oil and stir in it pulverized charcoal to the consistency of paint. Put a coat of this over the timber, and there is not a man that will live to see it rotten."

Fireproof Roofs.

A wash, composed of lime, salt, and fine sand or wood ashes, put on in the ordinary way of whitewash, is said to render shingles fifty-fold more safe against taking fire from falling cinders, or otherwise, in case of fire in the vicinity. It pays the expenses a hundred fold in its preserving influence against the effect of the weather. The older and more weather-beaten the shingles, the more benefit derived. Such shingles are generally more or less warped, rough, and cracked. The application of the wash, by wetting the upper surface, restores them to their original or first form, thereby closing the spaces between the shingles; and the lime and sand, by filling up the cracks prevents the warping.—[Farmer's Journal.

A Beautiful Thought

When engineers would bridge a stream, they often carry over at first but a single thread. With that they stretch a wire across. Then strand is added to strand, until a foundation is laid for planks, and now the bold engineer finds safe footway, and walks from side to side. So God takes from us some golden-threaded pleasure, and he stretches it hence into Heaven. Then he takes a child, and then a friend. Thus he bridges death and teaches the thoughts of the most timid to find their way hither and thither between the two spheres.

Making People Happy.

A poetical writer has said, that some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one, far and near, that can listen. Some men fill the air with their strength and sweetness, as the orchards in October days fiill the air with ripe fruit. Some women cling to their own houses, like the honey-suckle over the door, yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and blessing is it so to hold the royal gifts of the soul that they shall be music to some, fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joys, to fill the atmosphere which they must stand in, with a brightness which they cannot create for themselves.

Caring for Pear Orchards.

The Vineland, N. J., "Weekly" says the peargrowers of Western New York and Northern New Jersey fertilize their trees very highly and cultivate thoroughly. They say that this system produces the largest net results in proportion to the expenses. The most successful pear-grower near Newark, N. J., after fertilizing and cultivating in the spring, mulches his entire orchard. It is more profitable to thoroughly cultivate and fertilize ten trees than to allow 100 to take care of themselves. There is many a man who, if, instead of planting out 2,000 trees and neglecting them, would plant out 200 and attend to them, would have a full pocket instead of an empty one. He would get more fruit and save a great expense.

Standard of Charity.

Men measure their charities by a peculiar standard. A man who has but a dollar in his pocket would give a penny for almost any purpose. If he had a hundred dollars he might give one; carry it higher and there comes a falling off. One hundred would be considered too large a sum for him who has ten thousand, while a present of one thousand would be deemed miraculous from a man worth one hundred thousand, yet the proposition is the same thoughout, and the poor man's penny, the widowd's mite, is more than the rich man's high-sounding and widely-trumpeted benefaction.

Young Men, Don't Do It!

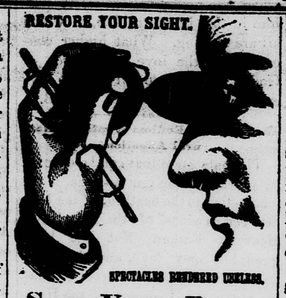
No, young men, don't do it! Don't marry dimples, nor ankles, nor mouth, nor hair, nor necks, nor teeth, nor chins, nor simpers. These bits and scraps of feminity are very poor things to tie to. Marry the true things—look after congeniality, kindred sympathies, disposition, education, and if these be joined with social position, or even filthy lucre, why don't let them stand in your way.—Get a woman—not one of those parlor automatons that sit down just so, thump on a piano, and dote on a whisper. Living statues are poor things to call into consultation. The poor little mind that can scarcely fathom the depth of a dress trimming, can't be a helpmate of any account. Don't throw your time away on such trifling things.—*Intelligencer.*

"Charles," said a young lady to her lover, "there is nothing interesting in the paper to-day, is there, dear?" "No, love, but I hope there will be one day, when we both shall be interested." The lady blushed, and said, of course, "For shame Charles."

A doctor, like everybody else at this season, went out for a day's sport, and complained of having killed nothing. "That's the consequence of having neglected your business," exclaimed his wife.

The Farmer's "Home Journal" very appropriately says: "The day is coming when a lady will be more ashamed to confess the ignorance of flowers than of music. We are glad to know the study of plant life, for its own sake, is on the increase, and that there is an evident desire evinced by nearly every one who owns a home to beautify its surroundings."

RESTORE YOUR SIGHT.



SPECTACLES RENDERED USELESS.

SAVE YOUR EYES,
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OLD EYES MADE NEW.

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NEW PATENT IMPROVED IVORY EYE CUPS.

Read for yourself, and restore your sight. Spectacles and surgical operation rendered useless!—The inestimable blessing of sight is made perpetual by the use of the New Patent Improved Ivory Eye Cups.

Many of our most eminent physicians, oculist., students and divines, have had their sight restored permanently for life, and cured of the following diseases: 1. Impaired vision. 2. Presbyopia, or far-sightedness, or dimness of vision, commonly called blurring. 3. Asthenopia, or weak eyes. 4. Epiphora, running or watery eyes. 5. Sore eyes, specially treated with the Eye Cups, cure guaranteed. 6. Weakness of the Retina, or optic nerve. 7. Ophthalmia, or inflammation of the eye and its appendages, or imperfect vision from the effect of inflammation. 8. Photophobia, or intolerance of light. 9. Overworked eyes. 10. Mydeopsia, moving specks or floating bodies befor the eyes. 11. Amaurosis, or obscurity of vision. 12. Cataracts, partial blindness, the loss of sight.

Any one can use the Ivory Eye Cups wit out the aid of doctor or medicine, so as to receive immediate and beneficial results, and never wear spectacles; or if using, how 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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from honest farmers, mechanics and merchants—some of them the most eminent leading and professional men and women of education and refinement in our country, can be seen at our office.

Under date of March 29th, Hon. Horace Greely, 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.

Prof. W. Merrick, of Lexington, Ky., wrote April 24, 1869: Without my spectacles I perform this note after using the patent Ivory Eye Cups thirteen days, and this morning I read the entire contents of a daily newspaper, and all with the unassisted eye.

Truly am I grateful for your noble invention, may Heaven and bless and preserve you. I have been using spectacles twenty years: I am seventy-one years old.

Truly Yours, Prof. W. MERRICK.

Rev. Joseph Smith, M. Hen, Mass., cured of partial blindness, of 18 years standing, in one minute, by the patent Ivory Eye Cups.

E. C. Ellis, late mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: I have to sell the patent Ivory Eye Cups, and I am satisfied they are good. I am pleased with them: they are certainly the greatest invention of the age.

Wm. Beatty, M. D., Salvisa, Ky., writes: "Thanks to you for the greatest of all inventions, my sight is fully restored, after being almost entirely blind for 26 years.

Alex. R. Wyeth, M. D., Atkinson, Pa., writes: "After total blindness of my left eye for four years, by paralysis of the optic nerve, to my utter astonishment your Patent Eye Cups restored my eyesight permanently in three minutes.

All persons wishing for full particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our pamphlet on the Illustrated Physiology and Anatomy of the Eye, full of one hundred pages, free of charge by return mail. Write to DR. J. BALL & CO., P. O. Box 957. No. 91 Liberty Street, New York City, N. Y.

For the worst cases of Myopia, or near sightedness use of our New Patent Myopic Attachments applied to the Ivory Eye Cups have proved a certain cure for this disease.

Send for pamphlet and certificate free—waste no more money by adjusting huge glasses on your nose and disfiguring your face.

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Employment For All.

Agents wanted, Gentleman or Ladies, for our New Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalled by any other article. All persons out of employment, or those wishing to improve their circumstances, can make a respectable living at this light and easy employment. Hundreds of agents are making from $5 to $20 a day! Testimonials $20 a week will be guaranteed.

Send your address for full particulars. Sent free of charge to any address. Write immediately to

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Those wishing a good home, and a cheap one, would do well to examine, as I will sell a bargain. For further information, apply to the undersigned at Camp Hill, Ala., or to Wm. M. Trimble, and J. J. Rich, near New Harmony Ala. M. A. TRIMBLE.
June 16, 1873.

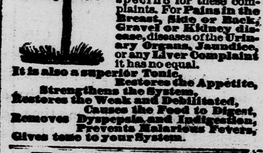
DR. CROOK'S WINE OF TAR!



Ten Years of a public test has proved Dr. Crook's Wine of Tar to have more merit than any similar preparation ever offered to the public. It is rich in the medicinal qualities of Tar, and unequaled for diseases of the Throat & Lungs, performing the most remarkable cures. It effectually cures all Coughs and Colds. It has cured so many cases of Asthma and Bronchitis, that it has been pronounced a specific for these complaints. For Pains in the Breast, Side or Back, Gravel or Kidney disease, diseases of the Urinary Organs, Jaundice, or any Liver Complaint it has no equal.

It is also a superior Tonic.

Restores the Appetite, Strengthens the System, Restores the Weak and Debilitated, Causes the Food to Digest, Removes Dyspepsia and Indigestion, Prevents Malarious Fevers, Gives tone to your System.



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That Pale, Yellow, Sickly-looking Skin is changed to one of freshness and health. Those Diseases of the Skin, Pimples, Pustules, Blotches, and Eruptions are removed. Scrofula, Scrofulous Diseases of the Eyes, White Swellings, Ulcers, Old Sores or any kind of Humor rapidly dwindle and disappear under its influence. In fact it will do you more good, and cure you more speedily than any and all other preparations combined. What is it? It is nature's own restorer! A soluble cryst of iron combined with the medicinal properties of Poke Root divested of all disagreeable qualities. It will cure any disease or any thing else but endless life, whose real or direct cause is bad blood. Rheumatism, Fever Sores, Boils or Blood, Constitutional Sore Eyes, Sores by Mercurial or other poisons, are all cured by it. For Syphilis, or Mercurial Mike taint, there is nothing equal to it. Tried with proven it. Dike Poke Root. DR. CROOK'S COMPOUND SYRUP OF POKE ROOT.

July 15 tf

$5 to $20 per day! Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all time, than at anything else. Particulars free—Address G. Stinson & Co., Portland, Me. R Sep16 1yr

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You that have Liver Complaint
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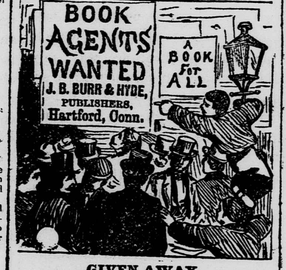

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VOL. XVIII. { NEW SERIES, VOL. VII. } NOTASULGA, ALA., SEPT. 1, 1873. { NEW SERIES NO. 10. } NO. 14.

Universalist Herald.

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The Devil in Texas—A Rich Story.

Some years ago while I was holding a discussion with Dr. Kendrick of Texas, on endless punishment, while speaking, I noticed a fine looking man, tall and elderly, entirely gray, 76 years old. He drew my attention, for when I would seem to be pressing my opponent hardest, the stranger would seem to be highly pleased: his intelligent, earnest, pleasing appearance seemed to cheer me up. The first opportunity, I found out who he was. He was a member of Dr. Kendrick's church, a native of Pennsylvania, and embraced the doctrine of Universalism under the preaching of the great Elhanan Winchester, in the city of Philadelphia. He said that the largest congregation that he had ever seen gathered to hear one man preach, was the one he saw father Winchester preaching to in Philadelphia.—The stranger's name was Steel. The discussion being over, he staid with me two or three days, and among the many interesting anecdotes that he related, was the following:

In the fall of '65 near the Brazos river, a small man, about 45 or 50 years of age, got to preaching to the negroes in an old out-house, built camp fashion, by posts being set in the ground and weatherboarded, with split clap-boards. The preacher gave notice that on a certain night he would preach on the history, origin and appearance of the devil.—The appointed time came, and the negroes came from all quarters, and filled the large old shanty to a perfect cram. The preacher opened the service with much solemnity, taking for a text, the words, "Be sober and vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour.' The history and description of his satanic majesty commenced. The fun-loving portion of the community, had fixed them up a real devil, by getting a man that was at least six feet and three inches high, and weighing over two hundred and fifty pounds. They dressed him up in wolf skins, coon skins, red flannel, and everything that would make him ugly and frightful. The preacher was standing with his back close to a window, and just as our preacher was giving a vivid description of the devil, our devil put his head slightly into the window, punched the preacher lightly on the back, and then stepped one side in the dark.—The preacher looked round, but saw nothing, but the most of the congregation got a tolerable glimpse of the roaring lion, and were in a perfect stare. The preacher continued the description, when our devil appeared again in full view. The women screamed, the preacher looked round—our devil opened his mouth, ran out his tongue, and made a motion as though he would swallow the preacher. The preacher screamed, every negro in the house bolted, some out at the doors and windows, others burst through the weatherboarding. Rarely a seat in the house was right side up. The big negroes ran over the little ones,—some got crippled, but not so bad as to prevent their getting away without help. The preacher ran to a house over a half mile off, but was so exhausted and frightened, that he could not tell a word about the matter for near an hour.

I have no account that he ever reassembled his congregation and finished his description of the devil.

M. GARDNER.

McDade, Texas.

P. S.—Scarcely a single negro wore his hat away. Even the preacher left his hat, hymn book and Bible, in the possession of the devil. In short, our good old brother Steel said the scene really beggared all description. M. G.

"Help him up!"

BY MISS MOLLIE ROSS.

"Help him up!" It was but the exclamation of a child—a little fellow had been fighting, and overpowed by superior strength, had fallen in the mud. Others stood and saw the sport with laughter. But his tones indignant, his brave, whole-hearted manner seemed to bring the others to reason, and more than one hand was held out to extricate the fallen.

Oh! that the spirit that animated that boy were in constant exercise among men. What a golden world would ours be? If each one of us in little matters in the narrow round of home, laying aside the selfishness and grossness of our nature, would strive to help those who were fallen, to aid those who were suffering, to lighten the cares of the toil-worn; bounding hearts, happy faces, good deeds, would whiten the field of our soul with thick harvests. The spirit that though it may not exult in the downfall of another, yet looks on with an unsympathizing eye, and hands shut so closely that the knuckles stand out like iron, that says, "Let him help himself—I have to help myself."—But this seems to be almost universally the verdict of mankind. It is seen not only in homes but in society; in the circle of business. Yes, it even invades the sacred precincts of Christ's church, where sometimes an unfortunate brother is shut up with bars more obdurate than those of a stone prison.

But Christ provided liberally for these unfortunates. He left a mighty bequest in the treasury of His Word,—gave it to us to keep and distribute when he said "Do ye even so to them." It seems such hard work to comprehend the height and depth; the exceeding beauty of that golden rule. Men crawl round it, and jump over it, do everything but take it up and make hearts glad with its priceless gold; do everything but warm one and feed another. "But we helped him once, twice, yes the third time, and see he is down again." Forgive seventy and seven times, said Christ. If ye love your friends what recompense have ye? "Love your enemies." So if you wish your well-to-do brother good speed because he has need neither of the help of your pocket or your brains, what merits have you? We have known persons who refused to say a good word for a sufferer because he had a long way back said some unpalatable word that they never could get out of their narrow-necked-minds that like a cork had been bobbing there for years. Was the spirit of Christ in that satisfaction with which they paid up the old score? "Help him up" take the words with you to your shops your homes and your churches.

Let your impulses go out like living tendrils, and not cling like moss withered and dead to the closed doors of your hearts. Open your soul to the sunshine of charity—let the dews of heavenly pity drop within and wash away the black dust of selfishness, and earn a right to that inheritance which fadeth not away.

Pincastle, Va.

Universalism not on the Decline.

It was unfortunately the case, when I can first remember, that our beloved faith was violently assailed, opposed, and misrepresented by other sects of professed christians; but I had hoped that the days of persecution had passed away, and that people had become more tolerant. It seems however in this pleasing anticipation of the manifestation of more Christian love and good feeling, I have been doomed to disappointment. With both pain and surprize I discovered the other day in the *Examiner and Chronicle*, a Baptist paper published in New York, an article against Universalism, that for misrepresentation and abuse, heads anything I have seen lately, and I propose to animadvert on it a little.

It is hard, it seems, for bigotry to die, or to relax its hold. It has been eloquently and truly said by a great man, that "Bigotry has no eyes to see, no ears to hear, no heart to feel, no head to understand: when she moves it is in wrath, when she pauses it is amid ruins—her prayers are curses, her communion is death, her decalogue is written in the blood of the saints." No wonder then that she has accomplished so much mischief in the world, spreading desolation and ruin in her path.

The object of the writer of the article which I am about to consider, appears to be to show that Universalism instead of being in a flourishing condition, is on the decline in the United States, and rapidly tending to dissolution. A more gross misrepresentation than which was never put upon paper. But this is always the case. When Uuniversalism is to be assailed, it is represented to be dying out, and almost ready to give up the ghost—Then why not let it *die* of its own accord. According to the statement of its opposers, it is dying fast enough.—Then why hurry the poor thing off the stage of action before its time? But for fear that it will not die soon enough, they must every once in a while give it a fresh blow. Though down and gasping for breath, they must give it a dastardly kick, where it cannot be resented or returned—But I would inform the writer that truth is immortal and cannot die—that "Though crushed to earth it will rise again, for the eternal years of God are hers: while error wounded writhes in pain, and dies amid her worshippers." It is useless to say that Universalism is dying out, when churches are springing up every where throughout the North and North West, so rapidly that they cannot get preachers fast enough to supply the demand, though our colleges and schools are turning out hundreds every year, and the benign and heavenly doctrine it proclaims, is permeating every other creed to such an extent, that the tone of orthodoxy (so-called) is not half so harsh, not hell half so hot as it formerly was. People are becoming ashamed of what they once preached for truth, and utterly repudiate many things which they once advocated with all the ardor that was in them. Infant damnation, for instance—Oh, how they abominate that idea now! and how they writhe under the charge of once having preached it. And what is it but Universalism that has brought about this wonderful change? Though neither a prophet nor the son of a prophet, I predict that the time will come when they will be as much ashamed of the damnation of adults, as they now are of infant damnation!

The writer in question concludes his article with the sage remark, which doubtless he considers wonderfully smart, that "If Universalism be true, it would hurt nobody to reject it, and if it be false, it would benefit nobody to receive it." This he terms an unanswerable argument against the doctrine—I can not see it so. Universalism teaches that the Gospel of Christ is the truth, and a glorious truth it is.—Now if the Gospel of Christ be the truth, as we assume it is, does it make no difference whether men receive or reject it? For my part, I imagine that it makes a vast difference, for in the exact proportion as they receive or reject the Gospel, will mankind be happy or miserable. This point is strongly illustrated in the case of the Jews once the chosen and favorite people of God. The blessed Gospel of our Savior which contains the very essence of truth, was first offered to them, but they rejected it with scorn and indignation, (as men now reject Universalism) and crucified the bearer of the good news, saying, "his blood be upon us and our children." What was the consequence? For doing so, they were cast down to hell, by which I mean, as the Scriptures teach, the lowest state of degredation and misery, and now, instead of being looked up to for light, are in darkness themselves, and for stubbornly continuing to resist the truth and to reject it, are rejected of God—a scattered and a peeled people. Thus the logic of our opponent, which he considers able and unanswerable, turns out to be no logic at all. The objection he here urges against Universalism, applies with much greater force against his own doctrine, if I understand the Baptist doctrine aright, which is Calvinism, than it does against Universalism, for according to Calvinism, the elect will be saved *any how*, do as they will, while the non-elect cannot possibly be saved under any circumstances. But Universalists do not understand salvation to mean salvation from hell or future punishment, as the Calvinists do, *but salvation from sin*, which is brought about by a belief and practice of the truth.

S. J. McMORRIS.

"They shall be my People, and I Will be their God." Ezek. xi: 20.

Corresponding to the conditions of happiness and peace, under the Old Dispensation, are those of true felicity, under the New Institution: conditioned on obedience was the peace of Israel, before the advent, and subsequently under the Christian Dispensation, rational happiness has been, and is, "according to the proportion of faith" and consequent obedience.

There were seers and diviners in the days of Ezekiel, who vainly pretended "The Lord saith it," albeit, God had not spoken: they were disposed to daub with untempered mortar—to cry "Peace! Peace!" when there was no peace. Hence the Holy Spirit said unto Ezekiel: "Son of man, these are the men that devise mischief, and give wicked counsel." In reference to impending judgments of Heaven, these wicked counsellors would say: "It (the retribution) is not near; let us build houses: this city (Jerusalem) is the caldron, and we be the flesh." This I understand to mean that these false prophets or sooth-sayers would impress upon Israel that the threatened divine judgment would be confined mostly, if not entirely, to the city. This is inferible from what is said in the 11th verse: "This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel." It seems that the diviners would have the Jewish people believe that the judgment to fall on their iniquity, would be confined to the city—so partial, as that many, if not all, might escape. The context is so expressive, that it may be profitable to transcribe into this connection, a part thereof:

2. Then said He (the Holy Spirit) unto me, son of man, these are the men that devise mischief, and give wicked counsel in this city;

3. Which say it is not near; let us build houses: this city is the caldron, and we be the flesh.

4. Therefore, prophecy against them, prophesy, O son of man.

5. And the Spirit of the Lord fell upon me, and said unto me, speak; thus saith the Lord, Thus have ye said, O house of Israel; for I know the things that come into your mind, every one of them.

6. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7. Therefore, thus saith the Lord God, your slain whom you have laid in the midst of it, they are the flesh, and this city is the caldron; but, I will bring you forth out of the midst of it.

8. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10. Ye shall fall by the sword: I will judge you in the border of Israel; and ye shall know that I am the Lord."

The menaced judgment came to pass, even in accordance with the prophecy; for, says the prophet, in verse 13th,—"And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died." This Pelatiah was one of the princes of the people; him and Jaszaniah, the son of Azur, the prophet, in vision saw among the five and twenty men at the door of the east gate of the Lord's house. These men and such as those pretended to prophesy; the daughters of Israel also took up the employment of divination: Of the latter, then it is said by the Holy Spirit: "Because with lies ye have made the heart of tha righteous sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: There ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I am the Lord." (Ezek. xiii. 22, 23.)

The New Testament teaching is coincident with this strain of certain, instant punishment,—not postponed,—not prolonged as to the utterance thereof. Among the Jews in O. T. times, there were those who prophesied of the times far off. In reference to them we have this record in Ezek. xii. 26,-7,-8: "Again the Word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, the vision that he seeth, is for many days to come, and he prophesieth of the times that are far off. Therefore, say unto them, thus saith the Lord God, there shall none of my words be prolonged any more; but the word which I have spoken, shall be done, saith the Lord God."

Our Lord, in his sermon on the Mount, teaches the certain, present reward of goodness and uprightness, and *a converso* is implied the certain—instant punishment of wickedness. See the beatitudes. (Matt. v. 3, 12.) In harmony with our Savior's teaching, is the doctrine of his Servant and Apostle, James; (vid. James i. 25.) The door of the work of righteousness is blessed in his deed! Then the Apostolic and Christian doctrine quadrates with the prophetic inspiration; and alike Christ, Apostles and prophets taught the salutary doctrine, that the righteous or obedient, are characteristically the people of God: "They shall be my people, and I will be their God."

Thus the conditional salvation, is the present, or special salvation of faith and obedience (see 1 Tim. iv. 10); the counterparts of which is condemnation, punishment or unhappiness. If there is a denomination of christians that more earnestly and persistently than does the Universalist church, proclaim the certain, present rewards of righteousness, as well as the certain, instant recompense of sin, the writer hereof, is entirely ignorant both of doctrines and denominations. All who are at all familiar with Universalist preaching, know that they do not make the heart of the righteous sad by postponing their reward; and that they do not "strengthen the hands of the wicked," by prolonging the Divine Word of sure and instant retribution.

J. L. C. G.

A Good School.

The Lord has a universal school which began in Heaven, continued on earth, and will continue to all eternity. God teaches by means and instrumentalities. Isa says, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Then if the Lord teaches a universal school, why will men complain of such a school? Christ says in Mark x. 14, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." Probably he meant his school, and if so, it was a universal school, and includes not only the children, but the parents.

S. M. T.

Serving by Suffering.

To some it is appointed that they shall serve the Master through weakness and pain. The very inactivity which seems to prevent their usefulness is of the highest use. How the presence of an invalid sometimes lifts the family into the heights of gentleness, patience, and purity as no other experience could have done. How the very walls seem to absorb tenderness and everything partakes of the spirit of usefulness. The little ones learn early the joy of ministering to others, and the early recipient returns in grateful love a hundredfold for all that is bestowed. I have a friend who, after years of suffering, has a brow as smooth as an infant's, and whose face is radiant with smiles as if naught but joy and comfort had ever been her portion. When the evil hand of an agonizing disease was laid upon her she found that the mirror in her room reflected a distorted face, and she determined to give her living attendants no such ill reward, but to keep herself so cheerfully resigned that her face should tell of sunniness of heart and not of distress of body.

Importance of Reading.

No matter how obscure the position in life of an individual, if he can read, he may at will put himself in the best society the world has ever seen. He may converse with the greatest heroes of the past; with all the writers in prose and poetry. He may learn how to live, how to avoid the errors of his predecessors, and to secure blessings, present and future, to himself. He may reside in a desert, far away from the habitations of man; in solitude, where no human eye looks upon him with affection or interest, where no human voice cheers him with the animating tones, if he has books to read he can never be alone. He may choose his company, and the subject of conversation, and thus become contented and happy intelligent, wise and good.

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
D. B. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., Sept. 1

Trip to Georgia.

In accordance with our previously announced programme, on the first of August we stepped aboard the cars, and pushed on to Ga., and arrived at Newnan about 3 o'clock P. M. Learned there would be no train for Senoia, until 1. o'clock, P. M. next day. Time hangs heavily, when we have to *wait for it*. It waits for no man, but we often have to wait for *it*. As we were acquainted with no one in Newnan, we enquired for a genteel boarding house, and were directed to Dr. Henry's, where we put up. The Methodist pastor, Rev. Mr. Thigpen is a boarder at this house. With him we held pleasant converse, and found him to be a high-toned, genial gentleman. With Dr. Henry and family, we were also well pleased.

WE VISIT THE MINERAL SPRING.

The spring is on the suburbs of Newnan, near which, is a nice summer house with seats, where visitors can recline and rest, while quaffing the sanitary fluid. We know not the medical properties of the spring, but it is said to be especially good for kidney diseases. A few years ago, it was a place of great resort, and would be now, if necessary preparations were made for the accommodation of guests. A live Yankee would see a fortune in that spring, and *realize it*.

THE NEWNAN CEMETERY.

We visited this place, where the sheeted dead repose. Some of the monuments were imposing and expensive, but many of the graves showed indications of neglect. This should not be—the memories of the departed should be kept fresh and fragrant in our hearts. When this is the case, their graves will not be neglected,—As we strolled along we came to a neat marble shaft, on which was carved a wreath of evergreens, with this inscription.

Maj. M. Kendrick,
Fell at Kenesaw Mountain,
June 14, 1864, aged 30 years.

On the opposite side, was his sword, ingeniously carved; beneath which, were the impressive and pathetic words

"MY HUSBAND."

Maj. Kendrick, was the son of our venerable brother, Rev. J. C. Kendrick, who is doing valiant service in the Master's cause.

A little east of this Cemetery, are the graves of Confederate Soldiers, occupying a separate enclosure. The graves of these noble braves are shockingly neglected—briars and bushes grow wantonly over them, while the sacred spots themselves, are fast being obliterated by the leveling hand of time. That the people of Newnan should allow such a state of things to continue, is a burning shame!

Over the gateway which leads to this Cemetery, are painted in glaring capitals, the words, "THE LOST CAUSE."

What feelings of humiliation and sadness cluster around these words. And yet, according to the teachings of many, Christ undertook to save the world, and will FAIL—so that in truth, this sad sentence might be inscribed over heaven's portals to all eternity—"*The Lost Cause.*" Devils might shout at this, but pure angels would weep, while Christ could not "see the travail of his soul and be satisfied."

SERVICES AT THE METHODIST CHURCH.

We attended service at this church, and heard a sermon on "hope," by Mr. Stacy, Presbyterian. He had a good deal to say *about* hope, but somehow entirely neglected to *define what hope is.* This, we thought, was an unfortunate omission, which detracted much from the value of the sermon which contained some wholesome thoughts. The next day, we took the train for

SENOIA,

Where we were met by our faithful Bro. Rev. B. F. Strain, who was on the *qui vive* for us, and with whom and his pleasant family, we tarried during our stay. The next day, Sunday, we preached in Harmony Universalist church, three miles off, to a good audience. In this settlement are a number of good substantial Universalist families, who have for years, rejoiced in the great hope of *universal restitution.* Returning to Senoia, we delivered our message to deeply interested, and increasing audiences. At our last meeting here, sister M. E. Urquheart, who resides twelve miles off, was present. How does such zeal put to blush the laziness of some, who for trivial excuses, keep away from the sanctuary. We visited Mrs. Morgan, Capt. Linch, E. O. Linch, and others. Our friends in Senoia, are determined to build a church, and to this end, the lumber for its construction is now being placed on the lot. Bro. Morgan and E. O. Linch are the leaders in the movement, and though some of the contrary part, have predicted, that a Universalist church cannot be built in Senoia, our friends will show that such are *false prophets.*

Our work for the present in Senoia being over, Bro. Strain kindly conveyed us in his new buggy (a donation from friends) to

GRIFFIN, GA,

Where we preached in George's Hall to a respectable audience. During our stay we were taken care of by Capt. Doe, who has long resided in the place. Here, as in Senoia, we extended the circulation of the *Herald.* There is a liberal element in Griffin, sufficiently strong to sustain monthly preaching, which Br. Strain would supply, if our friends there would make the effort to *sustain him.* This can easily be done, without burdening any, if some one will lead the way. Let the trial be made. Leaving Griffin, we passed on with Bro. Strain, who assisted in all our meetings, to

ALFORD CHAPEL,

Meriwether Co., where we have an organized church, to whom Bro. S. ministers statedly. Here Bro. S. and the editor had meetings Saturday and Sunday—the latter day being communion day. We always enjoy our visits among the friends in this region. They are kind and cordial, and have through sunshine and storm kept the banner of universal grace steadily floating to the breeze. And though they have had, as all churches have, discouragements, we know them too well to suppose they will allow such discouragements to overcome them. The names of Corley, John F. and J. J. Alford, Allen Brown, Willis Brassell, Mrs. C. B. Reams, and the wives of the good brethren named, ought to be a sufficient guarantee, that they *mean business.* Let union and perseverance be their watchword. Father Corley, has for years, at different times, preached to this church, and done, we are sure, much good. Latterly, through the infirmities of age, or other causes, his labors have been less frequent. Bidding our friends a reluctant adieu, in company with Bro. S. we started for the vicinity of Mt. Olive, where on the night of the 2d Sunday in August, he preached a strong doctrinal sermon. Returning with him to the R. R. we pushed on home where we now write. All along our route, the crops were fine and promising. Large fields of luxuriant corn and cotton greeted us. We heard no complaint about the cotton worm.

The Myrtle.

Owing to frequent absence of late, we have forgotten to acknowledge the reception of a neatly bound volume of the *Myrtle* for 1872 from the Universalist Publishing House, Boston. The *Myrtle* is a charming Universalist Sunday School paper, beautifully illustrated, published weekly in Boston, 75 cts. per annum. Every Universalist family, where there are children, should have it.

☞ Bro. C. H. Peacock, writing from Schley county Ga., says the crops are fine in all that region,

North Carolina.

Bro. O. R. Hollinsworth, of New Hanover Co., desires our preachers to pass that way. Cannot Bro. Clayton give him a call?

Simmons' Liver Regulator.

This celebrated medicine has acquired a reputation almost world-wide, and the demand for it is constantly increasing. See advertisement in another column, and govern yourselves accordingly.

Significant.

Rev. Florence McCarty, pastor of the Union Park, Baptist church, Chicago, Ill., among the subjects named as unprofitable, on which much time should not be consumed, embraces the subject of "eternal punishment." Even a straw sometimes shows which way the wind blows.

Expected Debate in N. C.

We learn from Bro. C. C. Fordham, of Jones county N. C., that a Rev. Mr. Wilson, (Disciple) has agreed to hold an oral discussion with Bro. Clayton, but the time is not stated. We hope the discussion will come off, for Universalism always shines brighter when contrasted with error.

New Church in Arkansas.

Bro. E. Darnielle, in a late letter to us says: "Next Sunday, we intend organizing a church in Cincinnati, Washington county. We shall likely have about 30 members:—will give you an account of the proceedings before long." Bro. D. is an able, active minister, and is doing valiant service to the cause of truth Let the friends properly sustain him, and they will abundantly prosper.

Sunday School Anniversary in N. C.

Our zealous and indomitable sister, Mrs. Julia E. Outlaw, of Duplin Co. N. C., writes, that the fourth anniversary of her Sunday School was recently celebrated in Antioch church, which was crowded to its utmost capacity. The children acquitted themselves handsomely, and everything passed off not only creditably, but highly encouragingly. We hope the friends in sister O.'s vicinity, will give her all needed encouragement in her laudable undertaking. This they can do by sending their children to her school, and attending themselves on all possible occasions. We believe sister Outlaw's was the first Universalist Sunday School ever established in the old North State. It is gratifying to know that under the superintendence of our sister, it has steadily prospered all the time. Her name will go down to posterity as one of the standard bearers of our faith.

Death of Children.

Bro. P. A. Wicker, of Lowndes county, Miss., has lately been called to mourn the death of two lovely grand children in the same week, that he had partly raised. Little Charley Morehead died on the 4th of August—aged two years, and little Ida Wicker on the 8th of August—aged four years. Thus have two sweet buds of humanity been transplanted from the chilling winds of earth, to bloom in immortal beauty in the paradise of God. Said the blessed Savior: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"I take these little lambs, said he,
And fold them to my breast;
Protection they shall find in me,—
In me be ever blest."

We tender the bereaved relatives our sincere sympathies, and trust their thoughts will be drawn heavenward, as they think of their darlings.

☞ The friends in North Carolina are talking of holding a Convention this Fall. The labors of Bro. Clayton in the Old North State, seem to be giving our cause a new impetus there. Let all do their whole duty, and Universalism in the South, will soon bud and blossom as the rose.

☞ The want of sympathy which many manifest towards the doctrine of Universal Restoration, is a sad commentary on the cruelty and selfishness of the human heart.

Short Criticism on Sin.

The editor of the *Leader*, in reply to one of his correspondents, thus speaks:

If we correctly understand "Observer's" theory of human conduct, it is this: The spirit is here a prisoner of the flesh, struggling with more or less fruitlessness to keep the individual in the path of rectitude. It is itself upright and unsullied, and invariably exerts all the influence it is capable of, "on the side of the right." But the flesh encumbers it with such a burden of "earthly weights and clogs" that it is able only partially to preserve the moral equilibrium of "the living soul;" and hence arise excesses and evil. But when death comes, the prisoner is set free and "soars away to its native realm," while the "clogs and weights "return to their native element," also.

On this theory it is difficult to understand where the responsiblity for human conduct lies. It cannot rest with the spirit, for that invariably does the best it can under the circumstances. It is absurd to affix it to the body; and the "living soul," considered as an entity, is a myth. The order of beings known and described as men, are therefore held to no accountability whatever. Of course, a theory which involves such a conclusion is radically defective.

A Swedenborgian on Punishment.

The following, from the *New Jerusalem Messenger*, shows how the "tidal wave" of thought is flowing:

Christians are coming more and more to regard the Lord as a being of love, in reality as well as in name, and to see that it is contrary to all rational ideas of the nature of love to punish eternally for acts committed, in ignorance often, but always within the space of a few years. Every parent knows that he could not do that; his parental affection would not allow it. From this knowledge of the nature and power of love in ourselves, it is difficult to believe that the Lord, whose love is infinite, could do it. We have in our own natures a constant and powerful advocate, placed there by the Lord himself, against the arbitrary, vindictive, and endless punishment of human beings, for sins committed in this life. It is the protest of a more cultivated and humane nature against the doctrine which has prevailed in the Christian world, and which has been set forth with great power.

The Universalists and the Evangelical Christians seem to be approximating upon this subject, and destined to meet on the common ground of the restoration of the sinner in the other life.

A New Clerical Convert.

I am now pastor of the Stringtown Universalist church in Ripley county Ind., and having but recently joined this denomination, I write this to give an intimation to the public of my reasons. I was first united in fellowship with the Free Will Baptists and remained with them for thirty years, and preached for that denomination twenty-eight years.—This is a noble denomination; but like all Orthodox Churches, holds to the endless punishment theory. This I have not believed for the last twenty-eight years. And of course this presented disharmony to some extent, but not to open charges, my standing always good, but my sermons not acceptable to all. I changed my standing to th eMethodist Protestant church, thinking here I might do more good, but still the same difficulty remained. Most of the ministers were willing I should entertain my notions of the final restoration of all men to holiness and happiness, and even agreed with me in this in private, but were most all unwilling that I should preach this doctrine.—Yet I did preach it, and that positively, too. And although they would comment on my sermons privately, did not dare do so publicly, or at least did not do so. I came to the decision to take my place where a perfect agreement existed, and joined your denomination on the first Sabbath in January last.

A. ADKINSON.

☞ Are not all God's punishments reformatory, and designed to issue in *good?* If so, then what *good* comes of the punishments visited upon the man who lives in sin, and dies unrepentant?

Dr. Ball's eye cups are in demand all over the country. They are endorsed by some of the best men in the country.

Queries from Arkans.

BRO. BURRUSS:—I wish some information relative to the status of the blacks in your county (Macon), which will, I presume, serve to show their general condition throughout the State.

1. Are they generally idle, and inclined to drink, gamble and muster their earnings in riotous living?

2. Do they seem to desire to buy small pieces of land for homes?

3. Are they rapidly tending to the South part of the State, leaving the North part of the Gulf States free from them?

4. Will the whites be compelled to give up the South portion of the Gulf to States them?

5. Are they improving in literary culture, or going down to barbarism?

6. Are there any instances of whites and blacks marrying?

7. Are the black women there as here, 95 per cent prostitutes?

8. Are any of them educated so as to engage successfully in any enterprise requiring good mathematical acquirements? Our notion is that negroes as a class cannot learn mathmatics to any considerable extent.

9. Is there a deep and almost deadly conflict between the races, which will end in a war of extermination of either whites or blacks?

10. As negro mer, will nearly all pilfer, is it no tmearly impossible for an industrious man either white or black to secure even a fair share of their earnings?

11. How can the whites bear long to pay all the taxes, and vagabond negroes levy them?

At your convenience, please answer these questions. I want the truth of the matter, and can confidently rely on your statements. It was very dry here for over five weeks. But last Saturday morning we had a glorious rain, and though our corn crops will be short, our wheat and oats were extra good. The fruit crop which is generally a great source of money for farmers here, is a total failure of peaches, and nearly so of apples.

Truly yours in F. H. & C.
E. DARNIELLE.

Demorest's Monthly Magazine for September is rich in literary novelties, and also gives a fine display of the new Fall Fashions. Demorest seems to outbid all his cotemporaries in the value of Premiums to his subscribers; he announces an astounding offer for 1874, of the large and celebrated chromo, "The Old Oaken Bucket," after Jerome Thompson, and several other equally large and valuable chromos, "The Captive Child," "Home, Sweet Home," and "After the Storm," for the ensuing three years worth $15 each. This is certainly unparalleled, and we wonder how it can be done. Send for circular. Address W. Jennings Demorest, 838 Broadway, N. Y.

A father is under obligation to do all for his child which his gifts of intellect and of affection make necessary, and grant him every aid which may be needed to develop his higher nature, and grant him that knowledge which is the appropriate food for his soul. The child is under obligation to render obedience and to make a proper use of his gifts, and to grow constantly in the more exact image and likeness of the father.

Discussion Desired.

We learn that some of Dr. Henry's friends desire that he and the editor of the *Herald*, hold a public discussion. To this, we have no objection. We will discuss the following questions:

1st. The Scriptures teach the final purity and happiness of all mankind. Burruss affirms—Henry denies.

2d. The Scriptures teach the endless punishment of some portion of the human family. Henry affirms—Burruss denies.

The discussion to hold four days, and to be governed by the rules laid down in Hedge's logic. Time and place to be agreed upon hereafter.

Dr. Henry is of the Disciple church, and his friends have great confidence in his ability. Shall we hear from him, or his friends?

RELIGIOUS INTELLIGENCE.

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Very interesting services were held in the church in Auburn, Me., on Sunday, July 27th. In the morning a special service was held for the children. The sermon was addressed directly to them. In the afternoon the Communoin Service was observed. This had been postponed from the first of the month, on account of the illness of the pastor. Three persons were baptized and received into the church.

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ICE-CREAM PARTY.—As we go to press a little in advance of date, we will state that our Methodist friends expect to give an Ice-cream Supper in the Masonic Academy, on Thursday night, August 28th, for the benefit of the new Methodist church. Admittance, 50 cents. Children under twelve years old, 25 cents. A full house will doubtless greet the occasion.

RAILROAD SURVEY.—The Tallassee Manufacturing Company, with characteristic energy, have we learn, had a rail-road survey made between this place and Tallassee, and the expectation is, that we shall have a rail-road from that point to this place. Such a road is a desideratim which cannot fail to commend itself to the judgment of the enterprising public. We hope to hear soon that the road will be pushed rapidly to completion.

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☞ Mr. T. Hunter, of Montgomery, has opened an English and Classical school in the Masonic Academy, and if thorough qualifications, patience and energy deserve success, we predict for him a bright future. We bespeak for him the hearty co-operation of the citizens of Notasulga and vicinity.

☞ Our fellow townsman, Wm. Duke, Jr., having become tired of the lonely life of a widower, wooed and won one of Georgia's fair daughters, last week was married near Barnesville, Ga., to Miss Kate Crosby. The happy couple will make Notasulga their home, and we hope all their troubles may be "little ones."

ICE-CREAM PARTY.—As we go to press a little in advance of date, we will state that our Methodist friends expect to give an Ice-cream Supper in the Masonic Academy, on Thursday night, August 28th, for the benefit of the new Methodist church. Admittance, 50 cents. Children under twelve years old, 25 cents. A full house will doubtless greet the occasion.

RAILROAD SURVEY.—The Tallassee Manufacturing Company, with characteristic energy, have we learn, had a rail-road survey made between this place and Tallassee, and the expectation is, that we shall have a rail-road from that point to this place. Such a road is a desideratim which cannot fail to commend itself to the judgment of the enterprising public. We hope to hear soon that the road will be pushed rapidly to completion.

☞ Money orders can be sent us on the Tuskegee office.

☞ B. W. Walker who killed Clark at Cowles' Station, has been acquitted.

☞ We caution the public against Jerome Hudson, and A. Cately, of N. Y. They are swindlers.

☞ Capt. H. Clay Armstrong is disposing of a great deal of Paris Green, as a cotton worm destroyer.

☞ Do not fail to go to the Ice-cream Party at Masonic Hall. All can afford a few dimes for the occasion.

☞ The frequent rains have caused the peach crop to rot—much to the regret of the lovers of that delicious fruit.

☞ We call especial attention to the official notice of the Georgia Convention of Universalists, which appears in another column.

☞ The supply of family groceries in our town is exceedingly small, and of an inferior grade. Fill up gentlemen, and give us something *good* to eat.

☞ Paris Green is being used considerably for the destruction of the cotton worms. It is mixed with rosin and cheap flour, and sprinkled on the cotton while the dew is on.

☞ We learn that Dr. Johnson, L. C. Ramsey, and R. J. Plant, lately made interesting temperance speeches before the Lodge at Salem church. We are glad to know that the temperance cause is doing well there.

☞ We beg to direct attention to the advertisement of Burnham's New Turbine Water Wheels. One of these celebrated Turbine Wheels now drives an engine in the Patent Office in Washington, and they have also come into general use all over the U. S. The recent tests at Lowell, Mass., proved the superiority of this particular wheel. Pamphlets containing full information can be had free by addressing the Patentee and Manufacturer, N. F. Burnham, York, Pa. Sep 1 1te G & H

In the active pursuit of pleasure or gain, the inestimable blessing of health is too often forgotten, until disease is firmly seated, and the fact only realized by great bodily and mental suffering. The Liver is the vulnerable point in most persons, and the disarrangement of the organ involves almost the whole system: hence the reason why under Liver disease there is enumerated such a number of afflictions, and we claim the SIMMONS' LIVER REGULATOR to be a remedy for them all.

I. O. G. T.—The following named persons were installed last week, by Lodge Deputy, J. C. Burruss, as officers for the present quarter, of Macon Lodge, No. 43:

W. C. Cox,	W. C. T.
Mrs A Ford,	W V T.
L C Ramsey,	P W C T.
J C Burruss,	W Chap.
G C Burruss,	Sec'y.
Miss Jennie Perry,	Ass't Sec.
S W Malone,	F Sec.
W S Ford,	Treas'r.
B Rush Johnson,	Mar'l.
Miss Ione Crowder,	D Mar'l.
John P Cox,	I G.
J B McDaniel, Sr.,	Sentinel.
J C Burruss, re-commissioned L. D.	

KANSAS.—Rev. Joy Bishop is doing good in Solomon Valley. The new church at Delphos will be ready to dedicate during the coming autumn.—A Sunday School has been organized at New Chillicothe, Dukenson Co., with Joseph Wilson as Superintendent.—At the last session of the last session of the State Convention, the Executive Committee reported that at Seneca and Haiwatha the Church and Sunday School are in good condition, Bro. R. M. Bartlett preaching three Sundays in each month at Seneca, and one at Haiwatha. New Churches have been formed at Delphos and Junction City, with fair prospects of permanent success. There is Universalist preaching at Beloit, Plum Creek and Delphos, at which Bro. Joy Bishop is regularly engaged.

Heavy on Lawyers

The Devil came up to the earth one day,
And into a Court-house wended his way,
Just as an Attorney with a very grave face
Was proceeding to argue the points of a case.

Now a Lawyer his Majesty never had seen,
For to his region none never had been,
And he felt very anxious the reason to know
Why none had been sent to the regions below.

'Twas the fault of his agent his Majesty thought
That none of these Lawyers had ever been caught
And for his own pleasure he felt a desire
To come to the earth and the reason inquire.

Well, the Lawyer who rose with the vision so grave,
Made out his opponent a consumate knave,
And the Devil was really greatly amused
To hear the Attorney so greatly abused.

But soon as the Speaker came to a close,
The counsel opposing then fiercely arose,
And he heaped such on the head of the first
That made him a villain, of all men the worst.

Thus they quarrelled, contended and argued so long
Twas hard to determine which one was wrong,
And concluding he'd heard quite enough of the fuss,
Old Nick turned away and soliloquised thus—

If all they have said of each other be true,
The Devil has surely been robbed of his due;
But I am satisfied now it's all very well,
For these Lawyears would ruin the morals of Hell!

They puzzle the courts with their villainous cavil
And I am free to confess they have puzzled the devil,
My angels are right to let Lawyers alone
If I had them they'd swindle me out of my home!

T. W. G.

DENOMINATIONAL.

Rev. J. M. Day will spend his vacation in Kansas.

Rev. W. N. Van de Mark has accepted a call from the newly organized Society in San Francisco, California.

The Baltimore Church will expend a thousand dollars in refrescoing and other improvements during the present month.

Bro.——Squires, a young brother in the ministry is doing a good work for the people of East Bloomfield, New York.

A new church at Mt. Carmel, Ind., was dedicated Aug, 10th, on the occasion of the meeting of the "White Water Association."

Bro O. A. Rounds, a member of the recent graduating class at Canton, assumed charge of the Society at Bridgton, Me., last Sunday.

The movement to erect a new Universalist Church at Rockland is going forward with the prospect of speedy success. The total subscription of about $10,000 has been obtained.

MISCELLANY.

In what does Queen Victoria take her pills? In order.

The Spanish proverb says, "A little breakfast is enough; enough dinner is but little; a little supper is too much."

An old lady, recently, in a Massachusetts Court, before which she was brought as a witness, when asked to take off her bonnet, obstinately refused to do so, saying:

"Her's no law compelling a woman to take off her bonnet."

"Oh!" impudently replied one the judges, "you know the law do you? Perhaps you would like to come up and sit here, and teach us?"

"No, I thank you sir," said the woman, tartly, "there are old women enough there now."

Demorest's Young America is as full of novelties as an egg is full of meat. The September No. of this entertaining Juvenile Monthly will be a valuable accession to any family of children. An announcement is made that hereafter it will be furnished at $1 per year, with a valuable premium. Girls and boys will please note this. Address W. Jennings Demorest, 838 Broadway, N. Y.

HEARTH AND HOME.—We are in the regular receipt of this first class family paper, with splendid engravings, published in New York, by Orange, Judd, & Co., at $3 per annum.

Rags Wanted.

The highest market price paid for clean cotton, linen, hemp or wollen rags, at the *Herald* office. Bring them in large or small quantities. tf.

Key to Universalism.

A few copies of this work, by C. F. R. Shehane, for sale at the *Herald* office. Price by mail, 60 cts. tf.

Discretion is the perfection of all reasoning.—*Addison.*

$200 per month can easily be made by energetic persons of either sex by securing an Agency of us.—Business honorable and pleasant. Particulars free.—Address at once the AMERICAN SAFETY COMPANY, Merchant's Building, Chicago, Ill. P aug 15 5t

SUCCESS IN SOCIETY.—The secret of success in society is a certain heartiness and sympathy. A man who is not happy in company cannot find any word in his memory that will fit the occasion: all his information is a little impertinent. A man who is happy there finds in every turn of the conversation equally lucky occasions for the introduction of what he has to say. The favorites of society, and what it calls "white souls," are able men, and more spirit than wit, who have not uncomfortable egotism; but who exactly fill the hour and the company, contented and contenting.

MARRIED.—At the residence of her father, in Conecuh county, Ala., Sunday morning, August 3d., by Rev. E. B. Arms, Mr. W. H. Bell and Miss Scythuia A. Ball. No cards.

OBITUARY.

"Make her no monument of mouldering stone,
Tweare wiser far, to rear a tomb to time,—
Her epitaph should be her NAME alone,
No monument so lasting, no language so sublime."

DIED:—On the 16th of Aug., 1873, of Chlorosis, Miss Maggie J. Smith, of Tallapoosa Co., in the 32 year of her age. In recording the death of this patient sufferer, we can truthfully say—"blessed are the dead who die in the Lord." The writer knew her a number of years, and bears willing testimony to her shining virtues, as can the neighbors in whose midst she lived. Her sickness was of short duration, and when the angel of death came, she leaned her head on the bosom of Christ, and calmly feel asleep. We trustfully look forward to the time, when we shall

"See truth love and mercy in triumph descending,
And nature all glowing in Eden's first bloom;
On the pale cheek of death smile and roses are blending
And beauty immortal awake from the tomb."

The deceased was the daughter of Capt. John Smith, and for a number of years, had been the public teacher, and of her it may be said—"she allured to heaven, and led the way."—To the bereaved family, we tender our sympathies, and hope they will emulate the example of our departed friend.

W. F. S.

RECEIPTS.

Far Cash Received for this paper since our last Issue..

Persons sending us money, who do not see their names in this list within one month after writing, will please notify us AT ONCE. We cannot rectify errors that are allowed to stand six or twelve months.

		Paid to vol.	no.
W Stanfield	Ala.	$1	7 14
E T Summers	"	3	6 12
Dr W F Smith	"	4	7 13
J L Day	"	2	adv
Miss N A Hutchens	"	4	adv
J J McCullar	Ga.	2	8 9
Mrs M Urquheart	"	2	8 9
C S Wilson	"	2	8 9
E O Linch	"	5	9 16
J M Henderson	"	0,50	8 9
Jno T T Snipes	"	5	8 16
Jno F Alford	"	3	9 3
Willis Brassell	"	5	9 21
Ailen Brown	"	4	6 19
and H J Brown	"		7 8
J M Brooks	"	10	7 16
and Miss R Brooks	"		7 4
Dr Bell	"	2	ex. paps.
C C Fordham N. C.		2	
for S H Philips	"		8 9
Mrs A J Murrill	"	3	8 8
O R Hollinsworth	"	2	
for Chas Johnson	"		8 9
Mrs M A Feaster	Fla	2	8 8
Jas Gauntt	S. C.	1	7 21
Henry Riley	"	2	8 1
P A Wicker	Miss.	6	
for Wm Motly	"		7 15
and J N Boykin	"		8 9
A H Biscoe	"	4	7 11
J P Quattlebaum	"	4	8 5
J H Zeilin	Pa.	10	adv
Abbott & Co	N. Y.	2,25	adv

APPOINTMENTS.

BRO. STRAIN'S APPOINT'S.

Salem Church Cherokee county, Ga., 1st Sunday in September.

Friendship Church, Dawson county, 2nd Sunday in September.

BRO KENDRICK'S APPOINT'S FOR SEPTEMBER.

2nd. Sunday, Gum Creek Academy, Dooly Co., funeral of Mr. and Mrs Lee's child.

3d. Sunday, at J. M. Morgal's, Sumpter Co.

REGULAR APPOINTMENTS.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.

Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

TAKE SIMMONS' LIVER REGULATOR

For over FORTY YEARS this

Purely Vegetable.

LIVER MEDICINE has proved to be the

Great Unfailing Specific

for Liver Complaint and its painful offspring, DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, CHILLS AND FEVER, &c., &c.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original GENUINE POWDERS

The Prepared.

a Liquid form of ... containing all its ... offer it in ... SIMMON'S LIVER REGULATOR, ... ful and valuable properties, and ...

ONE DOLLAR BOTTLES.

The Powders, (... bottle.).....$1,00 per package. Sent by mail.. 1,04,

Buy no Powder unless ... mark, stamp ... genuine. ☞ ...itution. ☜

PREPARED SIMMON'S LIVER REGULATOR engraved wrapper, with Trade ...ture unbroken. None other is

SOLD BY J H ZEILIN & CO., MACON GA., and PHILADELPHIA. ALL DRUGGISTS.

Z Jan 15 1yr

NOTASULGA

Masonic Academy.

THE subscriber having determined to locate permanently at Notasulga, Ala., for the express design of opening a High School for Young Ladies, Girls, Young Men and Boys,

Commencing October 1st 1873.

for the fiscal year, solicits the patronage of the public. My intention is to make the school First Class in every particular, as every branch will be thoroughly taught. After the school is properly arranged, and permanency established, I purpose to have Chemical Apparatus, Maps, Charts, and everything requisite to elucidate the branches of learning in a clear and comprehensive way; observing strict discipline and regulation.

RATES OF TUITION.

Primary Branches, per quarter	$3 00
Higher English Branches "	9 00
Languages, Book Keeping, and Commercial Law	15 00

T. HUNTER.

P. S.—Bills will be rendered at the end of each quarter. After pupils are entered, no deduction will be allowed, except in cases of severe illness. A lecture will be given every Friday evening by the Principal, on Chemistry, Philosophy and Geology. T. H.

Notasulga, Ala., Sept 1st, 1873.

☞ Board can be obtained in Notasulga for from $12 to $15 per month.

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, via. St. Louis, over the Missouri Pacific Railroad, which runs its fine day coaches and Pullman sleepers from St. Louis to principal points in the West, without changes. We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from St. Louis, to Texas, either over the Missouri, Kansas and Texas R. R. via Sedelia, or over the Atlantic & Pacific R. R. via Vinita. For maps, time-tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, southern passenger agent, Chattanooga, Tenn., or E. A. Ford, general passenger agent, St. Louis, Mo.—Questions will be cheerfully and promptly answered.

may1-1yr

WHO WANTS THIS?

320 ACRES OF LAND

Lying on the eastern prong of Mulberry creek, in Baker county Ala., and within three miles of the North and South rail road. 60 or 70 acres open land, which produces well, easily cultivated, well timbered, abounds with the best of spring water, and is altogether healthy. There is also on the place, one of the best mill sites in the State, on a never failing stream, and in a splendid locality for a mill or other machinery, which can be put in operation cheaper than on any place I ever saw. I will sell the whole premises for much less than the value of this water power.

Corn, fodder, mules, cattle, hogs, bees, &c., will be sold with the land, if desired by the purchaser. For further information, come and see, or write to me at once. You can get a bargain on easy terms. Address

IRA CAMPBELL.

2ts Jimison, Baker county Ala.

Emigration Turning.

CHEAP FARMS IN SOUTH-WEST MISSOURI.

The Atlantic & Pacific Railroad Company offers 1,200,000 acres of land in central and southwest Missouri, at from $3 to $12 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Climate, schools, churches, and law-abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address J. Tuck, Land Commissioner, St. Louis, Mo. may1-1yr

ROCHESTEB [Established COMMERCIAL 1830] NURSERIES.

TREES ETC. If you wish to plant send for our New Price list per doz. 100, or 1000. Autumn, 1873—and save all commissions. Try it! address

W. S. LITTLE, Rochester, N. Y.

P Sep. 1 1m.

The Household Panacea and Family Liniment

is the best remedy in the world for the following complaints, viz: Cramp in the Limbs and Stomach. Pain in the Stomach, Bowels or Side, Rheumatism in all its forms, Bilious Colic, Neuralgia, Cholera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever. Purely Vegetable and All healing. For Internal and External use. Prepared by CURTIS & BROWN, No. 215 Fulton Street, New York, and for sale by all druggists. 2

Best and Oldest Family Medicine—SANFORD'S LIVER INVIGORATOR—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Billious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. BEWARE OF IMITATIONS. apr 1 1yr (alt) R

Georgia Convention of Universalists.

The Georgia State Convention of Universalists will be held at Center Hill, Jackson county, commencing on Friday before the second Sunday in October, the 10th.

Center Hill is situated twenty miles from Monroe, Walton county, nine-teen miles from Lawrenceville, Gwinnette county, eleven miles from Jefferson, Jackson county, four miles from Jug Tavern, and between Mulberry and White's Factory, one mile from each place.

It is hoped that the brethren wherever scattered abroad, both Clerical and Lay, will take advantage of this opportunity for social intercourse, and the progress of our Zion. Come then from the mountain and seaboard, all who feel an interest in the Great Salvation. Visiting brethren will be cordially received at the residence of C. P. Hill. A. A. Hill, M House, I. Y. Bradberry and Bobt. White. ROBERT WHITE, Pres't.

Mulbury, Ga., Jackson county.

DR. BALL'S MEDICINE.

We Guarantee it will Cure the Following Diseases:

Three to five bottles are warranted to cure the worst case of Scrofula.

Two to three bottles are warranted to cure Salt Rheum.

Three to five bottles are warranted to cure Erysipelas.

Three to five bottles are warranted to cure Corrupt and Running Ulcers.

Five bottles are warranted to cure Scaly Eruptions of the skin.

Two bottles are warranted to cure Running of the Eyes and Blotches in the Hair.

One to two bottles are warranted to clear the system of Boils.

One to two bottles are warranted to cure the worst kind of Pimples on the Face.

Two to three bottles are warranted to cure the worst kind Ringworm.

One bottle is warranted to cure Nursing Sore mouth.

One bottle will cure all Humor or Inflammation in the Eye.

One to three bottles are warranted to cure any kind of Dyspepsia, or the worst Canker in the Stomach or Mouth; also Flatulency, or Wind on the Stomach or Bowels.

One to two bottles are warranted to cure Sick Headache.

One bottle is warranted to cure Female Weakness and Obstructions.

One bottle is warranted to cure Nervous and General Debility of the system, Loss of Appetite, Languor and Dizziness.

One to two bottles are warranted to cure Fever and Ague, Bilious Fever, Chills and Fever, Dumb Ague, Intermittent and Remittent Fevers, Jaundice, &c., &c.

Three to five bottles are warranted to cure King's Evil, Scald Head, and Scurvy.

One bottle is warranted to cure any ordinary Cough or Cold.

One to two bottles are warranted to cure the most desperate case of Rheumatism or Neuralgia.

One to three bottles are warranted to regulate a Costive State of the Bowels.

One to two bottles are warranted to regulate all Derangement of the Kidneys, and cure any inflammation.

Two to five bottles will cure the worst case of Dropsy, and Dropsical Swellings.

Three to five bottles are warranted to eradicate Mercury and Poisonous Minerals from the system.

Two to three bottles are warranted to regulate and cure any Disease of the Liver

One to five bottles are warranted to cure any Disease originating from an imperfect state of the Blood or Poisonous Humors in the Blood.

Benefit is always derived from the first day's use of the quantity is taken, or money refunded.

No change of diet is necessary; eat at regular times and stomach in good working order.

PRICES.

Scrofeuro Medicine, retail price, per pint bottle. $3
Consumpeuro or Pulmonic Wild Cherry Pectoral, retail price, per pint bottle.....$3
Zo Zo Catarrh Snuff, retail price, per box.....$1
Zo Zo Tonic Medicine, " per pint bottle....$3
Pure old Jamaica Rum Sarsaparilla Bitters, retail price, per pint bottle $2
Zo Zo Hair Dresser and Renewer, retail price, per pint bottle.....$1

MRS. SARAH R. MILNER,
Notasulga, Ala.,
SOLE AGENT FOR ALABAMA.
aug 15 1y

Cherokee Indian Bitters.

A remedy of great value in all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use the Bitters feel better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe-guards against diseases, especially those that arise from miasma or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver, and spleen; commonly called Ague cake. It will prove a safe protection from these complaints, if taken in time. It has long been successfully used in Female Complaints, and Rheumatism, especially Chronic Rheumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, has made it a favorite remedy in many a household.

MILNER & CO., Wholesale Agents,
NEW GLASGOW, NOVA SCOTIA.

P. S.—Dealers can be supplied with the "Cherokee Indian Bitters" in any quantity, and on the most reasonable terms, also private families or individuals; supplied at short notice. For particulars address

R. H. MCCUTCHEON, Dalton, Ga., or
Janlyr R. H. MCCUTCHEON & BRO., Marietta, Ga.

SWAIM'S CELEBRATED PANACEA

Has long attracted the attention of the most eminent physicians, by its great efficacy in curing what were considered incurable cases of diseases, where the patients have been almost de troyed by Scrofula, &c., and Prof. Valentine Mott, of the New York University, Professors Gibson, Dewers and Chapman, of Philadelphia; and many other physicians of celebrity, gave over their own signatures, before certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The laboratory is under the direction of Dr. Franklin Stewart, who has devoted his attention and skill in its preparation during the past 35 years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the blood is not sure it should be used freely.

Prepared only at SWAIM'S LABORATORY,
No. 113 south seventh street, Philadelphia.
W. H. SCHIEFFELIN & CO.,
No. 170 William street New York, General Agents.
F may15 13te

A MAN OF A THOUSAND.
A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery, whereby Dr. H. James cured his only child with a preparation of CARBAGE INDIGO. He now gives recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race Street, Philadelphia, Pa., giving name of the Universalist Herald. A pd aug 15 13ts

WATER WHEEL

N. F. BURNHAM'S NEW TURBINE.

Has been Tested at YORK, PA., by
D. M. ETTINGER, C. E.
and at Holyoke, Mass., by
JAS. EMERSON, H. E.

For Pamphlet and Test Rebort, address N. F. BURNHAM, York, Pa. sep 1 4ms G & H

Pierce and Burruss' Discussion.

This is a debate on the doctrine of the Trinity, between Rev. Livock 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 50 cents. For sale at this office.

AGENTS WANTED $30 a Week and Expenses. who wish to make money, and at the same time do great good, should canvass their town or county for Dr. John Cowan's new book, "THE SCIENCE OF A NEW LIFE." Indorsed by Ministers, Physicians, Religious and Secular Papers. Send for circulars to COWAN & CO., 139 Eighth Street, New York. 1 N S June 14 3ms Dest Daily

OFFER EXTRAORDINARY

To any person sending me the address of 10 or more men who want to make from $3,000 to $5,000 per year sure, (farmer's names preferred), I will send a Census Book of 1870, and an engraving entitled "The Old and the New," 10x14 1-2 inches. Address J. C. TILTON, Pittsburgh, Pa. July 1 6ts pd

A WATCH FREE worth $20, given gratis to every live man who will act as our agent. Business light and honorable. Three hundred dollars made in 5 days. Saleable as flour. Everybody buys it. Can't do without it. Must have it. No gift enterprise, no humbug. KENNEDY & CO., Pittsburgh, Pa. Wlu 14 1y

Wanted.

A business man, to act as agent for a popular entertainment. He must provide himself with horse and buggy for traveling. Also a pianist lady or gentleman. Address Prof. J. EDWIN CHURCHILL, Eufaula, Ala. tf

Drawings of Oil Paintings.

TEN prizes, consisting of Landscapes and Portraits, for five dollars. Call at Prof. Churchill's studio, Eufaula, Ala., and see for yourself. tf

Universalist Herald---Devoted to Religion, and Interesting Miscllany.

Poetry.

I know Thy Heart Remembers Me.

I know thy heart remembers me
In all its pain and pleasure—
And oft my own goes back to thee,
Its last and dearest treasure;
'Tis thine to gaze on stormy seas,
And view its wreck of glory there,
And thine to feel life's morning breeze
Unmixed with all its chill despair.

I sometimes call the world my home,
The world which has bereft me;
And dream awhile that joys will come
As bright as those that left me!
And then some wounded bird would stray
From memory's track of withered flowers,
To flutter o'er my future way,
And sting the dirge of holier hours.

The day that died on yonder height
Shall live again to-morrow—
But when the hearts goes down in night
It finds no more from sorrow;
The frown of night, the smile of dawn,
Will vainly bloom to gild the sky
'Tis always night when thou art gone,
'Tis always day when thou art nigh.

Thou may'st not feel that I have loved
A man no more may love thee—
Until the vows of men have proved,
Vain as the clouds above thee;
But down the burial vale of years
My words will rise with mem'ries rife,
Like grave-stones wet with useless tears,
Which cannot call the dead to life.

The Dispersion of the Jews.

The *Allgemeine Zeitung* gives some interesting particulars as to the dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former number. They are now most numerous in the Northern part of Africa, between Morocco and Egypt (where, especially in the Barbary States, they form the chief element of the population), and in that strip of Europe which extends from the lower Danube to the Baltic. In the latter region there are about 4,000,000 Jews, most of whom are of the middle class, among the Slavonic nationalities, while in the whole of Western Europe there are not 100,000 of them. In consequence of European migrations, descendants of these Jews have settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread further to the South. Timbuctoo has, since 1858, been inhabited by a Jewish colony of traders. The other Jews in Africa are the Falaschas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedschran, in Western Arabia.

It has long been known that there are Jews in Persia and the countries on the Euphrates; in the Turcoman countries they inhabit the four fortresses of Scherisebs, Kitab, Schamatan, and Urta Kurgan, and thirty small villages, residing in a separate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jews in China, and in Cochin China there are both white and black Jews. The white Jews have a tradition, according to which in the year 70 A. D., their ancestors were 10,000 Jews who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem. The Jews remained at Cranganore until 1565, when they were driven into the interior by the Portugues.—The black settlers are supposed to be native proselytes, and have a special synagogue of their own.

A lady of a truly manly spirit, accompanied by a small poodle, is said to have sadly failed the other day in an attempted reformatory movement. She entered the smoking car of a Western train and solemnly refused to go into another car, observing that her presence would keep the occupants from smoking.—One stony wretch, however, insensible to the claims of refinement and reform, began to enjoy his accustomed cigar, which was suddenly snatched from his lips, with the remark, in high treble, "If there is anything I do hate, it is tobacco smoke!" For a time the offender was silent and motionless, then gravely rising, and amid the plaudits of the assembled smokers, he took that little poodle dog and gently threw him out of the window, sighing, "If there is anything I *do* hate, it is a poodle!" No mortal pen could describe the feelings of that reformer.

Independence.

People who have been bolstered up all their lives are worthless good for anything in a crisis. When misfortune comes they look around for somebody to cling to or lean upon. If the prop is not there down they go. Once down they are as helpless as a capsized turtle, and they cannot find their feet again without assistance. Such persons no more resemble men who have fought their way to position, making difficulties their stepping stones and deriving determination from their defeat, than vines resemble oaks, or spluttering rush lights the stars of heaven. Efforts persisted into achievements, train a man to self-reliance; and when he has proven to the world that he can trust himself, the world will trust him. One of the best [illegible]ons a father can give his son is the [illegible] Work; strengthen your moral [illegible] mental faculties as you would strengthen your muscles by vigorous exercise. Learn to conquer circumstances;—you are then independent of fortune. The men of athletic mind who left their mark on the years in which they lived, were all trained in the rough school. They did not move to their high position by the help of lever-age; they leaped the chasm, grappled with the opposing rocks, avoided avalanches, and when the goal was reached, felt that, but for the toil that had strengthened them as they strove, it never could have been obtained.

A Good Woman.—A good woman never grows old. Years may go over her head, but if benevolence and virtue dwell in her heart, she is as cheerful as when spring of life first opened to her view. When we look upon a good woman, we never think of her age—she looks as charming as when the rose of youth first bloomed upon her cheek. The rose has not faded yet: it will never fade.—In her neighborhood, she is the friend and benefactor, in the church the devout worshiper and exemplary christian. Who does not love and respect the woman who has passed her days in acts of kindness and mercy—who has been the friend of man and God—whose whole life has been a scene of kindness and love, a devotion of love and religion? We repeat, such a woman cannot grow old. She will always be fresh and bouyant in spirits, and active in humble deeds of mercy and benevolence. If the young lady desires to retain the bloom and beauty of youth, let her not yield to the sway of fashion and folly; let her love truth and virtue; and to the close of life she will retain those feelings which now make life appear a garden of sweet ever-fresh and ever new.

A Dog Not for Sale.—Among the section men who were "snowed in" by the late fearful snow storm, was one who lived several miles from St. James. He was unable to reach home, and his wife became alarmed for his safety, and he was uneasy about his family. On Thursday a shepherd dog, belonging to him, came bounding into St. James with a little leather bag attached to his collar, in which was a letter from his wife, containing the joyful intelligence that they were "all well at home," and asking for news of her husband. A letter was written informing the wife that the husband was safe and would return home as soon as he could reach there. This letter was placed in the leather bag, and the faithful animal told to "go home." Away started the almost human animal through the fearful storm and snow drifts, and arrived safely home with the precious news so anxiously looked for by the waiting wife and mother. That dog is not for sale.

Adversity exasperates fools, dejects cowards, draws out the faculties of the wise, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious. Much may be said in favor of adversity, but the worst of it is, it has no friends.

Integrity is necessary to success.

MISCELLANEOUS.

A young man from the country slapped a big copper cent under the nose of a stamp clerk at the Troy postoffice, the other day, saying: "I guess I'll take one them'eer pastoreal cards, Mister!"

A lady asked her doctor if he did not think the small bonnets the ladies wore had a tendeney to produce congestion of the brain. "Oh! no," replied the doctor, "women who have brains don't wear them."

The following concise and comprehensive note was sent to an Illinois merchant by a neighboring farmer, the other day: "Send me a trace-chain and two hinges. Jane had a baby last night—also two pad locks."

A Dutchman getting excited over on account of an elopement of a married woman, gave his opinion thus: "If my vife runs away mit anoder man's vife, I shake him out of his preeches, if she be mine fadder, mine Got."

Douglas Jerrold said, one day, he would make a pun upon anything his friends would put to him. A friend asked if he could pun upon the signs of the zodiac, to which he promptly replied: By Gemmini, I Cancer.

A young man becoming a little dissatisfied with the coquettish actions of his young lady while shopping, on Saturday, retired to another part of the store, and resting his elbow on the dummy figure of a woman, gave himself up to gloomy reflections, from which he was rudely aroused by a sharp push, while the dummy received a vigorous slap over the head from an indignant lady's parasol. There is hardly enough of the English language to do justice to the scene that followed.

Josh Billings says: The ants have no holidays, no eight hour system, nor never strike for enny higher wages. They have no malice, nor back door to their hearts. You never see two ants arguing some foolish question that neither of them don't understand. They don't care if Jupiter is thirty or thirty-five miles up in the air so long as it don't lob over their corn-crib and spill their barley. They are simple little bizzy ants full ov faith, living prudently, committing no sin, praising God by minding their own bisness, and dying when their time comes, to make room for the next crop of ants. They are a reproach to the lazy, an encouragement to the industrious, a rebuke to the vicious, and a study to the christian.

A Cure for the Chills.—A new cure for ague is given. The writer says to those afflicted with ague, "crawl down stairs head foremost.—Laugh at the idea if you please, but do your crawling first, and then you can afford to laugh. Just as the chill is coming on, start on the top of a long flight of stairs, and crawl down on your hands and feet head foremost. You never did harder work in your life, and when you arrive at the bottom, instead of shaking, you will find yourself red and puffing in the face, and perspiring freely from the strong exertions made in the effort to support yourself. Try it. It won't cost you near as much as quinine and patent medicine, and if it fails it will only do what they do every day."

One of the most touching cases of generosity with which we are familiar, was that of our friend Crumm of Indiana. His wife secured a divorce from him, and announced her intention of marrying again. About six weeks before the wedding, Crumm accidently shot himself in the leg, and the doctors were compelled to amputate the limb to save his life.—As soon as Crumm got around again, he extracted the bone from the excised member, and had it worked up into handles for a dozen fine table-knives, which he gave to the late Mrs. Crumm for a bridal present, and the remainder was turned into two gross of double-eyed suspender buttons, which were enclosed, with a congratulatory note the groom.—These instances of unselfish devotion are as rare as they are beautiful.

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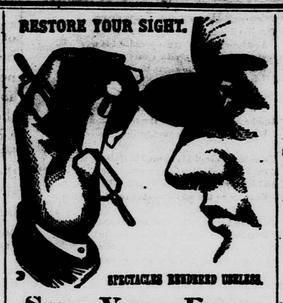

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Many of our most eminent physicians, oculists, students and divines, have had their sight restored permanently for life, and cured of the following diseases:

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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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from housekeepers, farmers, mechanics and merchants—some of them the most eminent leading and professional men and women of education and refinement in our country, can be seen at our office.

Under date of March 20th, Hon. Horace Greely, 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.

Prof. W. Merrick, of Lexington, Ky., wrote April 24, 1869: Will you my eyesight is fully restored by your Patent Ivory Eye Cups thirteen days, and this morning I could read the fine contents of a daily newspaper, and all with the unassisted eye.

Truly am I grateful for your noble invention, may Heaven and bless and preserve you. I have been using spectacles twenty years: I am seventy-one years old.

Truly Yours, Prof. W. Merrick.

Rev. Joseph Smith, Hebron, Mass., cured of partial blindness, of 18 years standing, in one minute, by the patent Ivory Eye Cups.

R. C. Ellis, late mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: I have tried the patent Ivory Eye Cups, and I am satisfied they are good. I am pleased with them: they are certainly the greatest invention of the age.

Wm. Beatty, M. D., Salsbia, Ky., writes: "Thanks to you for the greatest of all inventions, my sight is fully restored, after being almost entirely blind for 26 years.

Alex. R. Wyeth, M. D., Atchison, Pa., writes: "After total blindness of my left eye for four years, by paralysis of the optic nerve, to my utter astonishment your Patent Eye Cups restored my eyesight permanently in three minutes.

All persons wishing for full particulars, certificates, prices, &c., will please send your address to us, and we will send our pamphlet on the Eye, containing Physiology and Anatomy of the Eye, sight of one hundred pages, free of charge, by return mail. Write to DR. J. BALL & CO. P. O. Box 957. No. 91 Liberty Street, New York City, N. Y.

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June 15, 1873.

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Restores the Appetite,
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Removes Dyspepsia and Indigestion,
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That Pale, Yellow, Sickly-Looking Skin is changed to one of freshness and health. Those Diseases of the Skin, Pimples, Pustules, Blotches and Eruptions are removed. Scrofula, Scorbutic Diseases of the Eyes, White Swellings, Ulcers, Old Sores or any kind of Humor rapidly dwindle and disappear under its influence. In fact it will do you more good, and cure you more speedily than any and all other preparations combined. What is it? It is Nature's own restorer! A soluble oxyd of iron combined with the medicinal properties of Poke Root divested of all disagreeable qualities. It will cure any Chronic or Long-Standing Disease whose real or direct cause is bad blood. Rheumatism, Pains in Limbs or Bones, Constitutions broken down by Mercurial or other poisons, are all cured by it. For Dyspepsia, or Sick Little Gains, there is nothing equal to it. A trial will prove it. Ask for Dr. CROOK'S COMPOUND SYRUP OF POKE ROOT.

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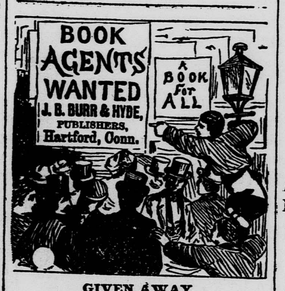

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Universalist Herald.

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

VOL. XVIII. { NEW SERIES, VOL. VII. } NOTASULGA, ALA., SEPT. 15., 1873. { NEW SERIES NO. 11. } NO. 14.

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JOHN C. BURRUSS, Editor & Prop'r

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ADDRESS

OF

REV. DR. V. CORLEY,

To the Students of Alford Academy, Georgia, Delivered Aug. 7th, 1873.

I have come, my young friends, to have a talk with you on the subject of education. By the term education, I do not mean going to school or college alone, studying this or that branch of the sciences: that you might do, and still be poorly educated. You might commit to memory volumes, but if you did not understand the subjects treated of, you would be little the gainer. The wise man said, "Get knowledge, and with knowledge, get understanding." This is to be done by an earnest and persistent study of the subjects to be learned. By reading good books, written on select subjects, you will not only acquire a literary taste, but the chaste and appropriate phraseology of the authors, will become as familiar to you, as household words.

I knew a young man in Carolina, who had never studied Grammar, yet, in his writings or conversation, you would rarely detect a single grammatical error. This knowledge he acquired by a close observation of authors read after, and association with intelligent and refined society.

When we look around us, we see no want of care and painstaking, nor even of time, and money liberally spent, to adorn and beautify the body. This, in itself, is well enough, if our care, painstaking, time, and money lavished, do not stop here, but extend to the mind also. The body is only the casket in which is placed a precious jewel, and as such, should be cared for. The body is of the dust, and must die and return to dust, but the jewel it contains, is mind or intellect, and is immortal, and must return to God who gave it. Then if you neglect to improve your opportunities, and waste your time in frivolous and unworthy pursuits, you will have blighted and dwarfed your intellect, and clipped the soaring wings of your immortal being, by which it would have mounted up higher and higher, to more exalted themes and fairer fields of thought, and God will hold you accountable for your follies, in the waste of time and unimproved opportunities.

There is scarcely any comparison between body and mind; the one is wasting with decay, journeying to the tomb, but God has stamped the mind of man with the law of progress, to enlarge itself with all that is useful, pure and good, to grow brighter and brighter to the perfect day, when death shall be swallowed up, and our spirits shall be emancipated from this earthly casket, shall ascend and shine around the throne of its giver.

It is the mind that makes the man or woman. Silks and satin, and fine jewelry never made a fine woman, nor do broad cloth and boots or fast horses and fine equipage make the man, or one worthy to bear the name. The mind alone separates and distinguishes us from the brute creation, and according to its culture and grasp of knowledge, goes and ennobling; have we refined sensibilities, character and fame.

You might dress a goose and hang about her all the finery and gayeties you can think of, and deck her with gold and jewelry, but she would be a goose still. Let me say to you my young friends, if you would shine in society, if you would be loved and honored, have name and place, let the decking be that of the mind, enlarged by just conception of all that is pure and good, honorable and noble, filling the soul with gems of thought, and all the beauty and enjoyment that refinement and knowledge can give you.

The nine-teenth century has exceeded all other ages of the world in its useful, mechanical and scientific discoveries. It has been an age of literary, scholastic and scientific development. The former, superficial, showy tinsel culture of mind, will not pass at par in this day of solid and useful attainments. No, not with either of the sexes. Some of the female high schools at the North, whose instructions were confined principally to the graces and gayeties of uppertendom, have been ignored, and a more *solid* course of instruction adopted. It has been satisfactorily shown by much experience, that females with the same instruction and course of study, are equal both mentally and physically to the other sex, in the attainment of the higher branches of science and literary lore, nor can there be a good reason assigned, why they should not equally share in opportunities for scholarly attainments.

Too long has female intellect been underrated. Her perceptive faculties are sharper than those of men—her replies under circumstances however pressing or important, are always ready and pertinent. Too long has the sphere of her usefulness been thought to be house-hold drudgery, and nursing and rearing children, with perhaps taking the degree of mistress of the dairy and chicken coop! Although these things may be of the first importance in the family, yet that they might be properly managed and efficiently executed, she must have culture.

It is highly important that they be capable of making such impressions on the minds of their children, as the advance in the various branches of science require. And, under this ennobling influence, can you think or estimate the vast improvement in the coming generation?—Nurtured and instructed by intelligent mothers, they would occupy a position far in advance of any past age of the w[illegible].

May God speed the time when woman shall be released from the shackles which a false estimate of her intellect and influence has thrown around her, that she may vie with man in the pursuit of all that is grand, useful and noble, and be his peer in thought, and in the deep and sublime things of nature, and nature's God; and may the brightness and the nobleness of her deportment be as a halo, shining around her other graces, add new lustre to the charms for which she has ever been so conspicuous.

Dr. Bellows, an eminent divine, had heretofore been opposed to the co-education of the sexes, but having recently attended Vassar college at the time of commencement, says that the practicability and usefulness is obvious, that he was converted by the testimony of his senses, to the knowledge that womanly delicacy, girlish modesty, and winning attractiveness, could be accompanied by scholastic learning, and the solid scientific drills which colleges gave to young men. I am not surprised at his conversion, for on that occasion 47 females graduated with the highest honors and most satisfactory attainments. The fact is the North is far ahead of the South in the thoroughness of her educational training. Her free schools give a choice to all classes, and the boon is almost universally accepted. And many of the poorer class in society, become shining lights and bright ornaments in the literary world. Their colleges are thrown open to both sexes, and the struggle is, who shall win? Many of them have graduated in divinity, in physic, and in the law, and the trial of them in those professions has proved a success.

We will now turn our thoughts to the possibility of success, with limited means, and poor opportunities.—If your dictionary has such a word as *can't* in it, *mark it out*, and then turn a leaf at the words *will* and *try*, and let *try* be your talismanic word, to carry you through in every struggle to victory. Every one should have a fixed purpose in life, and that purpose should be to *be a man*, not a mouse. You may expect to meet trials, difficulties and disappointments, but let the hoped for prize, stimulate you to earnest effort, and when you start on your cruise upon the ocean of thought, spread your canvass to the breeze, nail your color to the mast, and never think of giving up the ship! Your humble speaker has had some experience right here. He never learned to read at school, but a thirst for knowledge prompted him to continuous effort, but having no drill-master to teach the use of arms, or how to wage the contest, his triumphs have been few, and his conquests poor and meagre, but though seventy-three years have passed since he launched forth on the sea of life, his cry is still for more light. It may be true, that the ignorant are passively happy or contented, but knowledge is a feast of fat things, filling the soul with the highest possible enjoyment, and I would rejoice much, had my efforts been more successful, that I might to-day, with strong argument, and the power of eloquence, arouse you to a sense of the importance of a devoted and earnest spirit, and an understanding mind.

In the pursuit of instruction, it is necessary that your course be governed by your means and opportunities. Yet there are many branches of learning open to you, under the most limited circumstances. You might begin with history: it is divided into four parts, as sacred and profane, ancient and modern. Sacred, is the Bible record of the early history of the world. From it, we learn all about the creation, both of the heavens and the earth, with its multitude of living creatures, the transgression of man, the promise of the Law-Giver, that all the nations, families, and kindreds of the earth should be blessed, and reinstated in their spiritual kingdom again. The deluge of waters that destroyed man and beast from off the face of the earth, except those in the Ark.—The driving out of Abram from the midst of the idolatrous influences by which he was surrounded.—The seven years famine, that drove the family of promise down to Egypt for sustenance, where they sojourned four hundred and thirty years, when they were driven out by the many miracles wrought and released from Egyptian bondage,—journeying in the wilderness for the space of forty years, under the leadership of Moses. Where on Mt. Sinai, was given to them the moral law, with lightnings and thunderings in the especial presence of the great I Am. The idolatrous nations were driven out before them, that they might possess the promised land, the earthly Canaan, flowing with milk and honey. The rebellion of the Jews against the moral government of the great Lawgiver. The destruction of their city and temple, and seventy years captivity to the Babylonians. Then the rebuilding of their city and temple, their release from captivity, and restoration to Jerusalem and Judea by Cyrus King of Persia. Their many wars and conflicts with surrounding nations, and the chastisement sent upon them for their idolatries. Their change in government, from patriarchal to Judges and then to Kingly, and then the prophetic age,—God revealing to them, though his prophets and the ordinances and observances introduce, not only their moral obligations, but also a better time to come, when the promised Messiah should make his advent into the world, and set up his everlasting kingdom, that should not pass away. This occurred more than 1800 years ago. He proclaimed the governing law of his kingdom to be love and righteousness, and the reward, peace and joy in the belief of the truth.—He sealed the covenant of promised blessedness, by yielding to the martyrdom of crucifixion,—was laid in the tomb, but his resurrection the third day, was a triumph over death and the grave, and brought to light life and immortality beyond the tomb, leading captivity captive, ascended to the Father of us all, ever to appear before him as the mediator of a new and better covenant than that of old. This is a faint sketch of the sacred record of early or Bible history.

Next, we would recommend a thorough study of Geography, by which you will learn the natural divisions of the earth into continents, islands, lakes, seas and oceans. Its subdivisions into States, Kingdoms and Territories. Their laws and government, civilization and religion, manners and customs, towns and cities, trade and commerce, schools and colleges, arts and sciences, mountains and rivers, soil and production. So that when you read history, or events transpiring in any part of the world, the places where they occurred may be familiar to you, that you may read understandingly and profitably.

Next, we would cite you to the study of Geology, which treats of the structure of the earth, the changes that have taken place durirg the lapse of past ages, the formation of rocks, coal and other bituminous substances, oceanic currents and other phenomena, taking place in and around it, fossil remains of man, with other animals, small and great, which are not now known to exist, and also a great variety of all other animals, birds, fish, trees, shrubs and plants innumerable. The cause of springs, Tertiary formations, and many other things, affording the most substantial proof of the Mosaic record. These branches of science and many others, you may study under all circumstances, with a teacher, or without one, to great profit and enjoyment.

And now we will call your attention to the study of natural philosophy, which, though it may take more time and deeper thought, you may learn with but little instruction, and will pay you richly for the time spent, and you have a teacher capable and willing to impart needed instruction.

Philosophy is a term of Greek origin, and formerly was understood to mean the love of knowledge. But now, as defined by Webster is an investigation of the causes of all phenomena, both of mind and matter. When applied to any particular department of knowledge, it denotes the collection of general laws or principles, under all the phenomenate phenomena, or facts relating to that subject, and are comprehended thus: That branch of philosophy which treats of God, &c., is called theology; that which treats of nature, is called physics, including philosophy and natural history; that which treats of man, is called logic and ethics, or moral philosophy, and that which treats of the mind, is called intellectual or mental philosophy, or metaphysics.

There are two problems in philosophy that have never yet been solved,—the essence of mind and matter. There are many things beyond the reach of our limited understanding, but what is attainable, should be sought for. So as we commend to you the study of natural philosophy alone, we hope that you will not think to draw back, and say that ugly sentence, "*we can't do it.*" Remember when you first studied the alphabet, you did not know a letter, and their names and places were a perfect puzzle to you. That as the dropping of water will wear a stone, so persistent effort and close application, will accomplish almost anything.

When you go up stairs, it is step after step, till you reach the summit, and so it is in the study of the sciences, or our progress in all departments of learning. It does not come to us with advancing years; with rain or sunshine, but is the result of *earnest application.*

Were you to learn a single fact per day, you would have stored your mind with 300 and sixty-five facts in a year, and in ten years, 3,650, and should you live to an advanced age, you will have accumulated such treasures of useful knowledge, as will brighten and cheer you in advancing years, and make the evening of your days, the happiest of your life.

Natural philosophy is divided into twelve compartments, or branches, and though we might not be able to grasp the whole, yet every part learned, will be useful to us. Philosophical knowledge enlarges our conception of God and his works.—We see in the heavens, the sun, the center of our planetary system of worlds, one of which we inhabit, all revolving around him. We also learn the attractive power of gravitation, by which they and all others are held in their orbits, and perform their revolutions around their common centers. We see also in the vast fields of space, innumerable fixed stars, though such an immense distance from us, that it would take thousands of years for their light to reach the earth; still they do shine upon us, consequently their light is innate, and not borrowed or reflected. Each of these fixed stars are believed to be suns, shining upon their respective systems of planetary worlds, as our sun does upon the worlds revolving around it.

And would it be a too hypothetical or irreverent a thought, to suppose that our sun with his train of worlds, and his innumerable other suns and their systems, revolve around the common center of all created things? So the Architect of the universe sheds his light and glory upon all. We would pause here and think, how immense are the works of creation. Who can limit its extent, or say where its center is, nor can we contemplate these things without awe, reverence and adoration? Truly "the undevout Philosopher is mad."

Now, as natural philosophy consists of a knowledge of nature applied to practical and useful purposes, it necessarily consists of physics, or matter and its properties. Matter is a general term for everything that has length, breadth and thickness.

Dynamics are the laws of motion. Without motive power, all matter would be at rest, and universal inertness would reign. Mechanical powers are simple engines, founded upon the laws of motion.

Hydrodynamics relates to the phenomena of water, and other fluids, either at rest or in motion. It is usually divided into two branches, Hydrostatics and Hydraulics. Hydrostatics relates to the pressure, gravity, equilibrium and cohesion of fluids. The science of Hydraulics teaches how to estimate the velocity and force of fluids in motion. Upon the principles of this science, all machinery worked by water is constructed.

Pneumatics treats of the active properties of the atmosphere, and all elastic, æriform fluids, their weight, pressure, density, elasticity and compressibility.

Accoustics treats of the nature and laws of the sense of sound: it is extended to musical, concord and harmony.

Optics, or the laws of light and vision, and also the sciences of electricity, galvanism, magnetism and astronomy, are branches of natural philosophy.

We have merely named its different branches; our time and space not admitting a more extended notice of them, severally and separately, all of which may be treated and explained to be satisfactory and profitably understood, and learned in a small volume, that can be studied in a few months, by an earnest and industrious boy or girl, and then what a fund of useful knowledge they would be possessed of—philosophical gems, brighter, richer, and more precious than fine gold or dazzling rubies!

Youthful philosophers, how exalted in the scale of intelligence, capable of imparting to friends, the great truths of nature, and to the coming generation, the wisdom and harmony of the laws by which God governs the universe, the wise adaptedness of the several parts of creation, so as to harmonize with all the governing law of Jehovah's kingdom, so that you could not strike out the least of all the things established by Omnipotence, without destroying the harmony of parts and powers, and the equilibrium of bearings, so that utter derangement and confusion would instanteneously ensue throughout the universe.

If you strike out heat or caloric from the world, all nature would become a waste, and every fluid congeal to the hardness of a rock.

Destroy light, and every plant would dwindle and die,—the earth would be shrowded in darkness—its beauties lost, nor could you look on the face of a friend.

If the water and vapor were all gone, the earth would ignite as a peice of spunk touched by the spark, and be wrapped in consuming flames.

Destroy the property of cohesion, and all solids would tumble to peices,—the rocks would be as finest dust.

Destroy the law of gravity, or attraction, and either all motion would cease forever, or the planets would run wild in their spheres without law or influence to direct them in their course, would like as not come in collision one with another, or peradventure drive off into the sun and explode, and be lost forever.

Thus we see that in all God's works, there is design and unity of purpose, and that less than all could not meet the design, and constitute that harmony and equipoise of parts, that exists and pervades all, and governs as an eternal law through-

[CONCLUDED ON NEXT PAGE.]

[*Continued from First Page.*

out immensity, in every department of Jehovah's kingdom.

And now, in conclusion, my young friends, I would say, let truth and dignity be your polar star, and unwearied application be your daily business, and your progress will be onward and upward, till the garland of wisdom and refinement shall encircle your brows. Your days shall be days of peace, honor and enjoyment, and when you come to look into the tomb, you shall hail it as the door-way to life immortal, and joy eternal.

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN,	Florida.
M. GARDNER,	Texas.
E. DARNIELLE,	Arkansas.
D. B. CLAYTON	South Carolina.
B. F. STRAIN,	Georgia

Notasulga, Macon Co. Ala., Sept., 15

Weary not in Well-Doing.

This language was addressed to the early Christians. The apostle well knew that many things would transpire, to tempt his brethren to falter in the path of the duty. Difficulties would arise—discouragements would confront them, by reason of which, there was danger that the love of many would wax cold.—In addition to these things, pride, avarice, and worldly-mindedness generally, would, if not checked, draw them away from their fealty to Christ. It was therefore, highly proper that the apostle should seek to fortify their minds against the seductive influences and allurements of these things, as well as against the difficulties and trials that they must necessarily endure, consequent upon an open profession of faith in the Son of God. Hence the injunction, "Let us weary not in well doing." Why? "Because," he adds, "in due time we shall reap if we faint not." Would that these words were indelibly inscribed on the hearts of all Universalists, many of whom seem to be too easy to give up, and "weary in well-doing."—Like the indolent man mentioned by Solomon, they are all the time supposing "there is a lion in the way." Hence they too often take counsel of their fears, and fail to put forth the energies that God has given them—which, were they to do, they could either overcome difficulties, real or supposed, or else greatly curtail their influence. Difficulties, however unwelcome they may be, are often the stepping stones to success—they stimulate and energize the dormant faculties of our natures, which otherwise perhaps would never be called into exercise.

O! This faint-hearted, cowardly disposition, which causes us to give up, and say "*I can't,*" is unworthy of us. But are there not many professed Universalists, who show by their actions, or rather *want* of action, that they *have* become weary in well-doing—have laid their armor by, and ingloriously quit the field of conflict with error, crouch down and say "*we can't.*" But why do such say so? Because in most instances the love of the world has usurped the supremacy over the love of the truth. A *grasping* avaricious spirit has gained the ascendency, and the love which they once professed for the truth, diminishes until it expires on the altar of sordid and selfish hearts. Such men turn their backs upon truth, and if they pay anything for religious instructions, it is to such churches as they believe to be in error, but they sometimes pay, not that they have any interest in the doctrine preached, but to enhance their own selfish ends, by

"Bending the suppliant knee,
That thrift may follow fawning."

All over this broad land there are just such persons,—who say by their actions, we care not for the love of truth, we sacrifice it for the love of popularity. Could we whisper in the ears of such, we would entreat them to pause and reflect, to retrace their steps, and resolve to stand by, and support the truth at all hazards, whether popular or unpopular. The cross was unpopular in the days of Christ—it is so now, and the probability is, it will continue to be, so long as selfishness and cruelty reign in the human heart. We say then to the friends of Universalism all over the South—persevere, and do not give up for trifles. In the end, truth must triumph—the word of God is pledged for it. Then what matters it that we are in the minority—that we are called to labor and suffer reproach because we trust in the living God, who is the Savior of all men, especially of those that believe. 1 Tim. iv. 10. The early Christians endured the same.

In conclusion then, we say to the lovers of Liberal Christianity in the South, to stand fast—support the truth with your influence—with the means that God has given you. Sustain your Southern Journal—pay for it promptly, and induce others to do the same. Encourage the preacher, not only by words, but by paying him for his services, and attending upon the preached word, and above all, by *living* the doctrine you profess, and thus show to the world that you are in earnest—that you are determined not to weary in well-doing, being assured that you shall reap if you faint not. And then when called to lay your armor by at the threshhold of the tomb, you shall hear the Master say, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Progress of our Cause in N. C.

NEW PREACHERS ENTERING THE FIELD.

Bro H. A Westall, of Buncombe Co., a young lawyer of fine education and talents, has determined to devote himself to the Universalist ministry. Rev. Mr. Bowman of the same county, has embraced Universalism, and is preaching the same. Both these brethren are said to be good and true, and we bid them God speed.

Rev. J. A. Inman, of Haywood county N. C., in a late letter to us, says:—"Universalism is gaining ground in this part of our Lord's vineyard. Bro. Henry A. Westall has commenced preaching in Buncombe county. Bro. W. is a young man of twenty years only: he is well educated, has good talents, and bids fair to make a useful man. He preached two sermons for us in July, and will preach for us again the second Sunday in October. Bro. Westall writes that Rev. Mr. Bowman has embraced Universalism.—Mr. B. is one of the best men our State affords.

Yours all the time,
J. A. INMAN.

Sunday School Books Desired.

Sister S. E. Ford, of Duplin Co. N. C., about six or eight months ago, moved by that zeal which stimulated her to do all she could for the cause of truth, organized a Sunday School, and has been superintending it ever since. It numbers twenty-five scholars, and is doing well. But our sister needs more books, and as the responsibility of the whole school devolves upon her, we, in her behalf, appeal to the friends East, to assist her in the way of books. She needs half a dozen of the Manuel and Harp, and such other books as are used in our Sunday Schools.—Books can be sent to her by express, to LaGrange, N. C. Will our denominational exchanges publish the substance of this request?

New Liturgy.

We acknowledge the reception of a New Liturgy for Sunday schools, by Rev. G. L. Demorest, published by the Universalist Publishing House Boston. Service forms are arranged for every Sunday in the year, and the work will no doubt be generally adopted in our schools. The price is not given—it is, we suppose, about 40 cts.

New Music.

We have received from the publisher, F. W. Helmick, Cincinnati, the champion Schottisch, which cannot fail to please our lady readers.—Send to the publisher and get it.

We receive the Ladies' Repository regularly. Published by the Universalist Publishing Company, Boston, $2,50 per annum.

EDITOR'S APPOINTMENTS.

FOR OCTOBER IN GA.

First Sunday, Harmony church, Coweta county—forenoon—at night, in Senoia, and the Saturday night before.

Then on with Bro. Strain to his appointments as published.

BILLS TO SUBSCRIBERS.

We are sending out bills to our subscribers, and we ask them to respond promptly. We badly need every dollar due us, to enable us to publish the *Herald*. Let us hear from you brethren without delay.—The sums due from each one, are small, but in the aggregate, they amount to a good deal. Pay up, and thus sustain the Universalist press.

We learn that Dr. Andrews is about starting another paper, a monthly religious magazine. But it is to be hoped that the Universalists of the South have not so soon forgotten the fate of the late *Crucible*, and that they will not again lead their names and money only to be turned over in a few months to some *Northern paper*.

GEORGIAN.

The Universalists of the South, will, we trust, not encourage another spasmodic, mushroom effort, that is sure to result in failure as did the *Crucible*, whose inglorious fate should be a life-long warning to Universalists, for the editor of those ephemeral sheets, is *successful in nothing* so much as in *failure*. The subscribers to the *Crucible*, after having lost their slaves, were *themselves "sold" to Northern men.*

At the last meeting of Bro. Strain, in Jackson Co. Ga., three accessions were made to the church, and the ordinance of baptism administered by Bro. S. He appears to be doing a good work in all that region. Increasing interest is manifested among the people in behalf of our glorious cause.

Church's Musical Visitor, for September, is on our table, and is fully up to the times. Published monthly by John Church & Co. Cincinnati, at $1,50 per annum.

Bro. Cockrill. When we visit Miss., again, we will try to take you in our route.

[For the HERALD.

The Soul that Sinneth, it Shall die.

EZEKIEL XVIII. 4.

Believing the above declaration of Scripture to be misunderstood and misapplied, I take the liberty of saying that the prevailing idea of its meaning, is a little far-fetched. If I am not very much deceived, some hold that the soul is the immortal principle, or spirit of man, and the death of the soul implies never-ending misery beyond the grave. Is it a fact, "never-ending misery for a dead soul, or what is still worse, a *dead* spirit? What is implied by eternal suffering? eternal life," is it not? Where there is no life, there is no pain or pleasure.

Am I not justified in saying that the most learned in this, or any age, have held, and do hold, that nothing is lost,—that the essence of all things continues, and that for good. When a man dies, his body returns to dust as it was, and his spirit to God who gave it. All gratitude to him in whom we live, move and have our being.

"The soul that sinneth, it shall die." All have sinned, and come short of the glory of God.—Rom. iii. 23. No limitation, all have sinned. The same all must suffer eternally, if the above view be correct. But thanks to God, such is not the case. To be carnally minded is death, but to be spiritually minded is life and peace; and all in this world. He that believeth on the Son, hath everlasting life, and shall not come into condemnation, but is past from death unto life. Now we see that the soul that was dead, is alive. Having been changed from unbelief, sin and death, to life and peace, or to truth and holiness.—Rom. viii. 6.

Sin reigneth unto death, but righteousness unto eternal life, by Jesus Christ. God is the Savior of all men, and the especial Savior of those that believe. He that believeth on the Son, is not to come into condemnation, but is past from death unto life. Perhaps the objector might say, where is the proof that the soul is not the immortal principle. We claim that it is virtually denied by Paul in 1 Thes. v. 23. He divides man into three parts: 1st. Spirit, then soul, and lastly body, defined as follows, no doubt: "Spirit," the immaterial and immortal, or intellectual part of man. God is a spirit.—John iv. 2. "Soul," vital principal of the body; animal life, carnal, sensual, unregenerate state of the mind.—Rom. viii. 6. "Body," the frame of an animal, the material organized substance of man.

The above definition I believe to be substantiated by the Word of God. "What would it profit a man to gain the whole world, and lose his own soul, or what would *he* give in exchange for *his* soul?" I have heard many tedious discourses on the above quotation, to prove the endless death of the immortal spirit beyond time. Lose *his own* soul! What is implied in this case? The owner of a soul is it not? Now if the soul is the immortal man, about to be lost, the question would be, what would the man give in exchange for himself? What a delusion! The immortal principle is the man proper.—What would it profit a man to gain the whole world, and lose his life? or what would he give in exchange for his life? In this case, we can see and realize the propriety of asking the above questions, because man is the owner of life so long as he lives, and not the owner of his immortal being. Immortality belongeth to God.

Punishment is doubtless a necessary evil, inflicted for the good of the offender, and the panacea by which the malady of sin is healed. Divine punishments are designed to secure obedience to divine laws, and thereby uphold the moral government of the world.

It is only the fruit of the spirit that will have a life beyond the grave. He that sinneth wrongeth his own soul, for "The soul that sinneth it shall die."

A. J. FORDHAM.
Jones County, N. C.

Organization.

It may surprise some to see this emanating from my pen, so soon after the announcement in the paper of my bad health, but the fact is, I write for the sake of employment, and to pass off time, as well as for the good of the cause,—that cause which I have advocated so long. I have the same anxiety for its advancement that I ever had, and therefore now when I can do nothing else, being confined to the house by protracted illness, I feel that I must write for it, so long as I can hold up my head, or wield a pen; and for the present article to write upon, I have chosen the subject of *Organization*, as I know of none that would be more profitable to the people, if they would act upon it, for that is what we need now more than anything else, to advance our cause.—The editor, I see, has set this matter forth in a proper light in a late number of his paper, and I would second the move, by urging it upon our people, wherever they may be scattered abroad, to organize, for it is one of the main steps necessary to our preservation, as a denomination of people, as well as to our advancement, that we organize, for without organization, nothing can ever be accomplished. The Methodist denomination is one of the youngest of the sects, or it is the very youngest known among us, * and yet it now out-numbers any of the rest, and all this has been done by organization. Wesley had but few followers at first, but by organizing them into bands, and setting them zealously to work, he kept the subject before the people, and built up his cause, until the Methodists, in the course of a hundred years, have grown to be a mighty people.

The Universalists of this, our day, must expect to meet and to contend against hosts of opposition, and in order that they may contend successfully, they must organize. Wherever there are even only two or three [illegible] Universalists in a neighborhood, they should meet together frequently, and converse upon this subject, and lay plans for the spread of the doctrine. They should send for preachers and papers and pamphlets.—These papers and pamphlets they should industriously circulate among the people, for this is the way in which the people may get light on the subject of religion, which is all they need, to enable them to cast off the shackles of ignorance and superstition, and become the children of light, rejoicing in the truth. Christ says that if the truth shall make you free, you shall be free indeed—and hence the poet says: "He is the free man, whom the truth makes free, and all slaves besides." They are the slaves of their errors, and are liable to be carried away by their vices, to the destruction of their best interests—their peace and their happiness. How important then that men should know the truth, and yet there are hundreds of people who will tell you, "No matter what mankind believe, *provided* they act right." Ah! Yes, but how will they know *what is right*, unless they are taught the truth, and made to know and understand what is right? Every man has a duty to perform, and he should perform it with dilligence and care. He should labor to set the truth before the people. He should spare neither pains nor expense to do so. He should by no means be indifferent on a matter of such vast importance. "Awake thou that sleepest," and arouse to action, for I repeat it, every man has a duty to perform, to his neighbor, to himself, and his family, and his God, and he should be up and about it. If Christ sacrificed himself for us, ought we not to do something for one another? Why slumber over our duty? As one of the apostles says; "No man liveth to himself."

Every man should live for the good of others, as well as himself.—Every man should be enabled to say, and rejoice that he is enabled to say it,

"I live for those that love me,
For those that know me true—
For the stars that shine above me,
And await my coming too.

For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that I can do."

But some men are so careless and indifferent in regard to the subject of religion, that they are ready to say that they never trouble themselves about their neighbor's belief, or their children's notions on this subject,—This is all right so far as their liberties are concerned. We should not force our opinions on anybody,—not even upon our children; but then we must let the world know what our faith is, and the reasons for that faith, for if we do not implant right opinions into the minds of our children, others will implant erroneous ones, to their ruin and disgrace, [illegible] have known many children [illegible] parents, ruined by the neglect of their morals,—Better, a thousand times better, that we should send forth our offspring into the world with good morals, than much money. Instil right principles into them, for this is the matter of the greatest importance in life. *Organize*, then, for the purpose of letting your children grow up in the knowledge of the truth, and letting them know that you feel an interest in the matter.

S. J. MCMORRIS.

Universalism.

Rev. Mr. Crosley addressed the Sunday school children in Washington, D. C., lately from the word UNIVERSALISM, which he thus lettered and divided:

U–NITY.	S–OVEREIGNTY.
N–ATURE.	A–LMIGHTY.
I–MMORTAL.	L–OVE.
V–ERACITY.	I–MMUTABLE.
E–TERNAL,	S–ALVATION.
R–ECONCILIATION.	M–ERCY.

A good text.

Rev. Dr. Fisk spends his vacation in Colorado. He preached in the Methodist church at Greeley, to a large audience.

Rev. J. C Kendrick in Affliction.

Smithville, Lee Co., Ga.
Aug. 19th 1873.

MR. BURRUSS:—It is with sad heart and trembling hand that I have to communicate to you the death of my only sister, of Typhoid fever, 24 ult., leaving seven children, the youngest only three weeks old. Her whole desire was to see father, and thanks to a kind Providence her wish was granted. She put her arms around him, but nature was so nearly exhausted, that she could not talk any with him. Death comes in many forms, and plucks our brightest stars, we grieve and sadly miss them, but how much more would we mourn if it was not for that cheering faith that dries our tears and bids us look up and away through our troubles, to where our flowers are transplanted, to bloom on and await our coming, where death has no entrance Such was her joyful faith, and never lived a truer or more devoted a believer than Malissa A. Harper. It was ever her greatest pleasure to go with her husband and children to church, to hear the doctrine of Universalism proclaimed. I think sometimes it will crush my heart to feel I have no sister, that she will visit me no more, never to enjoy her sweet company again on earth; but then the thought of her motherless children, and desolate husband comes up, and I can but say to my soul,

"Mourn not for the silent dead,
But for the living mourn."

It is a pleasant thought to me to feel that these troubles all have an end, and what are a few short years of trouble, compared to a blissful eternity, and an everlastiug day. There is yet much for me to live for,—I have four little one, and my sister's little infant to care for. The dear little charge is ever before me to keep her in my mind; yet I would not be without it. May God assist me to take care of it, or make me willing to let it go if he sees best for it to be an angel. Father and mother have lived to bury all but three of us, and bid fair to live a good while yet.—God comfort their grieved hearts, and make them strong in declining years.

I have been wanting to write to you for some time, but have been away from home. Your paper comes regularly to me, and is ever a comfort and pleasure in our home. May it long stand and prosper. I hope you will write to father soon. We would be so happy for you to visit us. I was hurt when you come so near me last Spring and I could not see you or hear your preach.

Very truly,
M. R. WEST.

Influence of Universalism.

The Universalist now maintains, as he has always maintained, that the doctrine in which he believes, so far from exerting an injurious influence, is, in fact of all doctrine advocated by Christians the most pure and holy—exciting the sweetest and most generous sentiments in the human heart; and he goes farther, and declares, that wherein and so far as any doctrine is really opposed to the doctrine of Universalism, it must exert a paralyzing influence on the benevolent affections of the human soul. There is nothing in any creed under heaven to make men love God and one another, but that is found in the sublime and heavenly doctrine of universal grace. This fact has not received the attention which its importance merits. It is the grace and love of God which excites gratitude in what creed soever they may be enforced, and it is gratitude which excites love and obedience; and no person would be so unwise, as say that there is less love and grace manifested in the doctrine of Universalism than in other doctrines. It is a fact, and we assert it without fear of being contradicted by any person who will stop and reason before he decides, that if generous sentiments are excited in the human heart, by the consideration of favor and mercy bestowed upon us, there is no doctrine known among men favorable to their promotion as that of universal love in the divine Being [illegible]

LOCAL INTELLIGENCE.

☞ A baker is still needed here.

☞ Our P. M. has plenty of postal cards.

☞ We barely have room to announce that Mrs. Ward, widow of the late Maj. Ward, died on the 10th instant.

☞ Billy Duke, will extend his present store thirty feet, to make room for groceries.

☞ Prophitt's Liver Medicine will regulate the system, and put new life and vigor in you. For sale at Hale & Co.'s.

☞ Sore and inflamed eyes, are quite prevalent. What is the cause? Prophitt's Liver *Medicine*, will give you a healthy vigorous liver, as many can testify. For sale by
Hale & Co.

☞ The first week in September was decidedly the *hottest* this season. It is more pleasant now.

☞ The first bale of cotton was brought to town the 9th inst. by Mr. B. Barrow, and sold to H. H. Armstrong, at 17½ cents.

☞ Rev. C. S. Burks is expected to return from Texas in few days. He does not like that country.

☞ Just the thing needed to brace up the system, and give tone to the digestive organs—the Home Stomach Bitters. To be had at the drug store of Hale & Co.

☞ Mr. Chesson, from the prairies, has rented the residence of Thos. Shaw, who will remove near the Academy.

SAVE HAY.

All who have meadows, would do well to save plenty of hay. It is better than fodder

☞ The new store erecting on the old *Herald* office lot, Euphaupee St., is nearly completed, and presents a neat appearance.

☞ Mr. Hunter's school is under successful headway, and he is devoting his best energies to the advancement of his pupils.

☞ The Methodists will begin a protracted meeting, on Friday before the fourth Sunday in this month.—Several ministers from abroad, are expected.

☞ Several animals around have died as was supposed, from Paris green. We fear that honey, the coming year, will be poisoned with it. Look out.

☞ The meetings at the Baptist church, lasted four days. Mr. Roby, the pastor, had no clerical help. Two accessions we learn, were made to the church.

☞ The camp meeting drew two or three thousand people together.—Some thirty odd accessions we believe were made. People who go to meeting should behave—some, we understand, acted quite rudely.

☞ During the late meeting at colored Zion church, we learn that Mrs Huff lost thirteen turkies.—Every negro is "sound" on the hell question, and yet theft is as common as blackberries among them. *Principle*, and not *fear*, is the lever to reform the world.

SACRILIGIOUS THEFT.

During the progress of the protracted meeting at the Baptist church, which has just closed—the doors of the church being left open at night, some diabolical thief entered and stole the Bible and hymn book from the pulpit. The hymn book was subsequently found under the church, where it had been thrown, and the Bible was discovered in a deep ditch, ruined. Could the perpetrator of such a diabolical act be caught, a residence in the penitentiary would no doubt be salutary. We hope he may yet be found out.

OUR CEMETERY.

Mr. L. C. Ramsey has called our attention to an article in the Hamilton (Ga.) *Visitor*, in reference to the cemetery of that place, which is so applicable to the condition of our own graveyard, we condense it for our columns.

"What is more sad and touching to our feelings than to think that when we are dead and laid in the silent tomb, off from our dear

Universalist Herald—Devoted to Religion, and Entertaining Miscllany.

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"What is more sad and touching to our feelings than to think that when we are dead and laid in the silent tomb, off from our dear old homes and the deeper ones who once gathered around us in the happy family circle, enjoying life's happiest blessings—to think we shall be abandoned, neglected and forgotten after a few short months?—*as we have done our dead.* Look at the wretched condition of our graveyard! Do you not feel ashamed? Have you not failed, yea, even refused to visit the grave of your dear mother, father, sister, brother, wife, husband and children, because of the shameful condition of their graves? When you deposited their loved forms in their last resting place, did you not register a vow in heaven, God being your helper, that you would never cease to love and cherish their fond memories—would often visit that sacred spot, and water their graves with your tears—would plant flowers, train a vine, and keep that grave so it would be always inviting, and a pleasant place of resort for you and the stranger—there you would go and pour out your burdened soul of angush to Him who hears silent prayer? Have you kept that vow? Do you not feel guilty of a crime before your maker? Have you not forfeited your vow to the *once* dear ones, but now almost forgotten, neglected, and left to moulder and decay—overrun with weeds and briars—cattle and hogs going at will over that mound of earth which you promised to look after, attend, and make such marks around it as would tell of dear ones laid there, many years after you had followed them to their long homes?

Oh! for shame! citizens of Hamilton. Will you longer let this odium of neglect rest upon your fair escutcheon of love for dear departed ones? Arise in your might and purity of character, and redeem yourselves. Meet, and take some decided, energetic and live action. Let the Hamilton graveyard have your earliest attention. Go there at some appointed time, prepared and determined to work until the wilderness of rubbish is removed, and our yard looks like we *did* care something for those who are buried there."

While our pen is moving on this subject, we will also call the attention of our citizens to the shameful neglect of the Confederate dead, whose remains lie smouldering near this place, without the least enclosure to protect them from the rude approach of hogs and cattle. Positively, we are worse than heathens in our neglect of the dead.

Sound Theology.

Alford Domett, the hero of Robert Browning's "Waring," and author of "In the Solemn Midnigh, Centuries Ago," after an exile of more than thirty years in the South Sea Islands, has produced a poem of eighteen thousand verses. If the poetry is as good as the theology, it will rank high. Here is a specimen of it:

Once, when a zealous teacher from the North
The terrors of his creed had thundered forth,—
Unfolding with keen zest, and fond desire
To save his hearers from so sad a fate,
His pleasant faith in everlasting fire,
And painted all the pangs the damned await,—
While horror blanched the cheeks of half the crowd,
Old Tangi roared with laughter long and loud:
That Hell of theirs, he said, might be a place
Wholesome and fitting for the white man's race;
No Maori was half bad enough to be
Doomed to so horrible a destiny.
. . . He for his part would have nought to do
With any ATUA, whether false or true,
Who could delight his direst foe to see
The victim of such monstrous cruelty.
And when he learnt what adverse sects prevailed,
And how the others' doctrines they assailed,
He held his hand out, with the fingers spread—
"So many ways to heaven you teach," he said:
"When you have fixed the right one and none doubt it,
'Twill then be time for me to think about it."

CROUP CURE.—As croup is a disease that requires prompt relief, it will be well to bear the following remedy in mind. Take the white of an egg, stir it thoroughly into a quantity of well sweetened water, and give it in repeated doses until cure is affected. If one egg is not sufficient, a second, or even a third one should be used.

☞ One of our exchanges has the following:

A Portland clergyman startled his whole flock Sunday evening, by telling them that "Hell was not half so full of men and women, as men and women were *full of hell.*

I shall ever consider SIMMONS' LIVER REGULATOR as the preserver of the life of my little son, who is now in blooming health.

MRS. ELLEN MEACHEM.

Chattahoochee, Fla.

O LOVE! so hallowing every soul
That gives thy sweet flowers room,
Wherever nursed by ease or toil,
The human heart takes bloom.

Whittier.

RELIGIOUS INTELLIGENCE.

Rev. E. A. Drew, our pastor in Notasulga, recently supplied the pulpit of the Methodist Church in that city.

Rev. [illegible] Sanborn has moved from Bloomington to Lawrence, Kan. and taken charge of our church in that place.

Rev. Emmons Partridge, of Walpole, a noble servant of God, passed away on Friday, August 8th, at the age of 74.

A new church at Mt. Carmel, Ind., was dedicated August 10th, on the occasion of the meeting of the "White Water Association."

The church of the 1st Universalist Society of Lynn is to be dedicated on Thursday Sept. 11th, dedication sermon by Rev. E. G. Brooks D. D.

Bro. O. A. Rounds, a member of the recent graduating class at Canton, assumed charge of the Society at Bridgeton, Me., on Sunday, the 10th.

Rev. J. Harsh has just organized a Sunday school at Clyde, Iowa, which promises to take a live interest in the important object for which it was organized.

Excavation for the basement and walls of the new Universalist church in Franklin, Mass., is now going on. The Style of architecture will be Gothic, and more than ordinarily elaborate.

The new church in Lodi, Wisconsin, is now used for meetings, although not altogether completed.—Two members were received into the church at Prairie du Sac, July 6th, by baptism.

Rev. J. Davis, of Avon, Ill., has been spending some time in Kansas, and has been busily engaged in presenting and defending the faith. At Oswego he was challenged by Rev. Mr. Orwig, a Methodist, to hold a discussion.

At Girard, Penn., our friends held a union picnic on the shore of Lake Erie; the Presbyterian, Methodist and Universalist Sunday schools all uniting. It was a joyous occasion. There were on the grounds over six hundred people.

Rev. Fanny W. Roberts, pastor of our parish in Kittery, Me., has been given authority by the Governor and Council to solemnize marriages in Maine, the first instance of the kind in which a lady was ever given such authority in that State.

Dr. Abel Stevens, the eminent Methodist preacher, in his work on *The Preaching Required by the Times*, set the following words in italics:—"Self-possession, based upon a sufficient preparation, is the whole secret of success in extemporaneous speaking."

How true it is of too many preachers, that which Sidney Smith says of Dr. Rural, "that he is too apt to put on the appearance of a holy bully, as if he could carry his point against infidelity by big words and strong abuse, and kick and cuff men into Christianity."

An illiterate person, who always volunteered to "go round with the hat," overhearing once a hint to that effect, replied: "Other men puts down what they thinks proper, and so do I. Charity's a private concern, and what I give is *nothing to nobody.*" —*Hood.*

The Fairfield *Chronicle* of last week announces that the Universalists of Kendalls Mills, (Fairfield) have invited Rev. Mr. Church, recent student at the Canton Divinity school, to become their pastor at a salary of $1,200, and that he has accepted.

Rev. G. H. Chase of the Methodist church, and President of the Louisville Female College, was visiting at Mt. Carmel, Ind., at the time of the dedication of our church there, and preached an excellent sermon. He also took a part in the dedicatory ceremonies.

Rev. James Shrigley, of Philadelphia, while on a recent visit to Columbus, Ohio, participated in the religious services of a meeting of the Dunker Brethren. We have always heard that the Dunkers were a very charitable and good people, and this is further evidence of their liberality.

☞ We are pleased to learn that Prof. T. Hunter intends to remain in Notasulga, and establish a first-class Male and Female school.

The Professor is a thorough graduate, and as a linguist there are few superior; as it is as easy for him to converse in the different languages, as English. If he receives proper encouragement, he will procure the necessary apparatus to demonstrate every branch of education taught in his Academy. We say to all, now is the time to avail themselves of this opportunity, as perhaps they may never have such an advantage again as the present. AMICUS.

Key to Universalism.

A few copies of this work, by C. F. R. Shehane, for sale at the *Herald* office. Price by mail, 60 cts. tf.

RECEIPTS.

Far Cash Received for this paper since our last Issue.

Persons sending us money, who do not see their names in this list within one month after writing, will please notify us AT ONCE. We cannot rectify errors that are allowed to stand six or twelve months.

			Paid to vol.	no.
E Conner	Ga.	$1		
for Jno L Mathews	"		7	20
G W Wright	"	0,50	7	16
Dr W L Cleaveland	"	2	8	1
B T Cockrill	Ala.	2	8	9
Mrs N S Cockrill	"	4	7	18
B R Ramey	"	1	7	22
B F Crittenden	"	7	8	1
and adv.				
John H Powell	Va.	2	6	22
Rev J A Inman	N C.	2		
for T N Long	"		6	24
P M Walling	Tex.	5	8	8
Henry Wells	Tenn.	4	4	19

APPOINTMENTS.

BRO KENDRICK'S APPOINT'S
FOR SEPTEMBER.

3d. Sunday, at J. M. Morgan's, Sumpter Co.

BRO. STRAIN'S APPOINT'S
IN GEORGIA.

Oct. 6th, Monday night, Mrs. Dodson's, Henry Co.

" 7th, Tuesday night, Conyer's Rockdale Co.

" 8th, Wednesday night, Cornith Church, Walton Co., or as Br. J. W. Carter may appoint.

" 10th, Friday night at the Convention, Jackson Co.

☞ The editor will accompany Bro. Strain.

BRO KENDRICK'S APPOINT'S
FOR OCTOBER.

1st Sunday, Harmony, Coweta Co., Georgia.

2nd Sunday, at the Convention in Jackson Co.

3rd Sunday, Alford Chapel, Meriwether Co.

REGULAR APPOINTMENTS.

The editor will preach in the Universalist church at Notasulga, on the 3rd Sunday in every month.

Rev. V. Corley, M. D., will preach at Alford Chapel the second Sunday in every month.

Notasulga Masonic Academy.

THE subscriber having determined to locate permanently at Notasulga, Ala., for the express design of opening a

HIGH SCHOOL
FOR YOUNG LADIES, GIRLS, YOUNG MEN AND BOYS,
Commencing October 1st. 1873,

For the fiscal year, solicits the patronage of the public.

It is my intention to make the school FIRST-CLASS in every particular, as every branch will be thoroughly taught. After the school is properly arranged, and permanency established, I purpose to have *Chemical Apparatus, Maps, Charts,* and everything requisite to elucidate the branches in a clear and comprehensive way; observing strict discipline and regulations.

RATES OF TUITION.

Primary Branches, per quarter	$6 00
Higher English Branches "	9 00
Languages, Book Keeping, and Commercial Law	15 00

T. HUNTER.

P. S.—Bills will be rendered at the end of each quarter. After pupils are entered, no deduction will be allowed, except in case of severe illness. A Lecture will be given every Friday evening, by the Principal, on Chemistry, Philosophy and Geology.

T. H.

Notasulga, Ala., Sept. 1st 1873.

☞ Board can be had in Notasulga, for $12 or $15 per month.

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, via St. Louis, over the Missouri Pacific Railroad, which runs its fine day coaches and Pullman sleepers from St. Louis to principal points in the West, without change. We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from St. Louis to Texas, either over the Missouri Kansas and Texas R. R., via Sedalia, or over the Atlantic & Pacific R. R. via Vinita. For maps, time-tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, southern passenger agent, Chattanooga, Tenn., or E. A. Ford, general passenger agent, St. Louis, Mo.—Questions will be cheerfully and promptly answered.

may1-1yr

Georgia Convention of Universalists.

The Georgia State Convention of Universalists will be held at Center Hill, Jackson county, commencing on Friday before the second Sunday in October, the 10th:

Center Hill is situated twenty miles from Monroe, Walton county, nine-teen miles from Lawrenceville, Gwinnett county, eleven miles from Jefferson, Jackson county, [illegible] miles from Jug Tavern, and between Vulberry and [illegible]'s Factory, one mile from each place.

It is hoped that the brethren wherever scattered abroad, [illegible]erical and Lay, will take advantage of this opportunity for social intercourse, and the progress of our [illegible]ome them from the mountain and seaboard, and feel an interest in the Great Salvation.

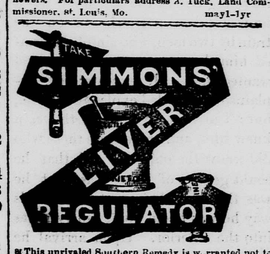
Visiting brethren will be cordially received at the residence of [illegible] Hill, A. A. Hill, M. House, L. Y. Bradberry and [illegible]. White. ROBERT WHITE, Pres't.

Mulberry, Jackson county.

Immigration Turning.

CHEAP LANDS IN SOUTH WEST MISSOURI.

The A[illegible]c & Pacific Railroad Company offers 1,200,000 acres of land in central and southwest Missouri, at $3 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Climate, schools, churches, and law-abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address A. Tuck, Land Commissioner, St. Louis, Mo. may1-1yr



This unrivaled Southern Remedy is warranted not to contain a single particle of MERCURY or any injurious mineral substance but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs, which an all wise Providence has placed in countries where Liver Diseases most prevails. IT WILL CURE ALL DISEASES CAUSED BY A DERANGEMENT OF THE LIVER.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; Pain in the Back, Sides or Joints, often mistaken for Rheumatism; SOUR STOMACH; Loss of Appetite; Bowels alternately co-tive and lax; Headache; Loss of memory, with a painful sensation of having failed to do something which ought to have been done; DEBILITY, LOW SPIRITS, a thick yellow appearance of the Skin and Eyes, a dry Cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few: but the LIVER, the largest organ in the body, is generally the seat of the disease, and if not Regulated in time, great suffering, wretchedness and DEATH will ensue.

This Great Unfailing SPECIFIC will not be found the least Unpleasant.

For DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, &c., &c.,

Simmons' Liver Regulator, or MEDICINE.

Is the Cheapest, Purest and Best Family Medicine in the World!

MANUFACTURED ONLY BY

J. H. ZEILIN & CO.,
MACON GA., and PHILADELPHIA.

PRICE, $1.00. Sold by all Druggists.

WANTED—

20,000 AGENTS

To make up clubs for the

Cincinnati Weekly and Semi-Weekly Gazette.

The GAZETTE is the leading Republican newspaper of the West, and has the

Largest Aggregate Circulation

of any paper West of New York. It is the paper for the FARMER, MECHANIC, COUNTING HOUSE, and FAMILY CIRCLE. Send for terms to agents.

F sep 15 3m CINCINNATI GAZETTE COMPANY.

VALUABLE MEDICINES.
Mrs. SARAH R MILNER,
Notasulga, Ala.,

Has just received a fresh stock of Medicines from Dr. J. Ball & Co., of New York City.

They are warranted to be the best Medicines manufactured in the world—guaranteed to cure all the diseases that flesh is heir to.

To honest, responsible people. One Week's trial of the Medicines will be allowed. Benefit is to be derived from the use of the Medicines in this time or half pay.

What drug store, in our state, will allow their medicines to go out on such favorable terms? Not one of them—they dare not risk their medicines on their merits

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Call immediately. See and inspect for yourself. No charge for information, advice or circulars. sep 15 1y

ROCHESTER [Established
COMMERCIAL 1830.]
NURSERIES.

TREES ETC. If you wish to plant, send for our New Price List per doz. 100, or 1000, Autumn, 1873—and save all commissions. Try it! Address

W. S. LITTLE, Rochester, N. Y.

P Sep. 1 1m.

What? What? What? Next? Next? Next?

WONDERFUL! Great Juvenile Magazine.—Choicest reading. Glorious pictures. **50 Cents a year.** A magnificent **$1 00 CHROMO FREE,** by first mail. Splendid premium to clubs. Agents outfit, including Chromo, 25 cents. Specimen, 3 cents. Send at once. John B. Alden, Publisher, Chicago, Ill.

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PEAR-TREES FOR THE MILLION.

Largest stock in the West; fine assortment; extra quality; packed to go safely any distance. Satisfaction guaranteed. Prices low by hundred or thousand. A full assortment of other trees, shrubs, plants, etc. Illustrated Catalogue mailed free to applicants. R. G. HANFORD, Columbus Nursery, Columbus, Ohio.

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FIRST WOOD TYPE FACTORY.

VANDERBURGH, WELLS & CO., (Established 1827.)—Printers' Furnishing Depot, cor. of Fulton & Dutch Sts., N. Y. A large stock of Presses & Types, both new and used. Boxwood, etc., for Engravers.

sept. 15. 3m. M.

Drawings of Oil Paintings.

THE price, consisting of Landscapes and Portraits, to be taken, Call at Prof. Churchill's Studio, Eufaula, Ala., and pay for yourself. tf.

Beyond the Mississippi.

Thousands have already gone, and thousands more are turning their eyes towards new homes in the fertile West. To those going to Missouri, Kansas, Nebraska, Colorado, Utah, Wyoming, Nevada, Oregon or California, we recommend a cheap, safe, quick and direct route, via St. Louis, over the Missouri Pacific Railroad, which runs its fine day coaches and Pullman sleepers from St. Louis to principal points in the West, without change. We believe that the Missouri Pacific Railroad has the best track and the finest and safest equipment of any line west of the Mississippi, and its connections with roads further west are prompt and reliable. The Texas connection of this road is now completed, and passengers are offered a first class all-rail route from St. Louis to Texas, either over the Missouri Kansas and Texas R. R., via Sedalia, or over the Atlantic & Pacific R. R. via Vinita. For maps, time-tables, information as to rates, routes, &c., we refer our readers to J. F. Thompson, southern passenger agent, Chattanooga, Tenn., or E. A. Ford, general passenger agent, St. Louis, Mo.—Questions will be cheerfully and promptly answered.

may1-1yr

Georgia Convention of Universalists.

The Georgia State Convention of Universalists will be held at Center Hill, Jackson county, commencing on Friday before the second Sunday in October, the 10th:

Center Hill is situated twenty miles from Monroe, Walton county, nine-teen miles from Lawrenceville, Gwinnett county, eleven miles from Jefferson, Jackson county, [illegible] miles from Jug Tavern, and between Vulberry and [illegible]'s Factory, one mile from each place.

It is hoped that the brethren wherever scattered abroad, [illegible]erical and Lay, will take advantage of this opportunity for social intercourse, and the progress of our [illegible]ome them from the mountain and seaboard, and feel an interest in the Great Salvation.

Visiting brethren will be cordially received at the residence of [illegible] Hill, A. A. Hill, M. House, L. Y. Bradberry and [illegible]. White. ROBERT WHITE, Pres't.

Mulberry, Jackson county.

Immigration Turning.

CHEAP LANDS IN SOUTH WEST MISSOURI.

The A[illegible]c & Pacific Railroad Company offers 1,200,000 acres of land in central and southwest Missouri, at $3 per acre, on seven years time, with free transportation from St. Louis to all purchasers. Climate, schools, churches, and law-abiding society invite emigrants from all points to this land of fruits and flowers. For particulars address A. Tuck, Land Commissioner, St. Louis, Mo. may1-1yr

This unrivaled Southern Remedy is warranted not to contain a single particle of MERCURY or any injurious mineral substance but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs, which an all wise Providence has placed in countries where Liver Diseases most prevails. IT WILL CURE ALL DISEASES CAUSED BY A DERANGEMENT OF THE LIVER.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; Pain in the Back, Sides or Joints, often mistaken for Rheumatism; SOUR STOMACH; Loss of Appetite; Bowels alternately co-tive and lax; Headache; Loss of memory, with a painful sensation of having failed to do something which ought to have been done; DEBILITY, LOW SPIRITS, a thick yellow appearance of the Skin and Eyes, a dry Cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few: but the LIVER, the largest organ in the body, is generally the seat of the disease, and if not Regulated in time, great suffering, wretchedness and DEATH will ensue.

This Great Unfailing SPECIFIC will not be found the least Unpleasant.

For DYSPEPSIA, CONSTIPATION, Jaundice, Bilious attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heart Burn, &c., &c.,

Simmons' Liver Regulator, or MEDICINE.

Is the Cheapest, Purest and Best Family Medicine in the World!

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DR. BALL'S MEDICINE,
We Guarantee it will Cure the Following Disease!

This [illegible] of the worst cases of Scrofula!

Two to three bottles are warranted to cure Salt Rheum.

Three to five bottles are warranted to cure Erysipelas.

Three to five bottles are warranted to cure Corrupt and Running Ulcers.

Five bottles are warranted to cure Scaly Eruptions of the skin.

Two bottles are warranted to cure Running of the Eyes and Blotches in the Hair.

One to two bottles are warranted to clear the system of Boils.

One to two bottles are warranted to cure the worst kind of Pimples on the Face.

Two to three bottles are warranted to cure the worst kind Ringworm.

One bottle is warranted to cure Nursing Sore mouth.

One bottle will cure all Humor or Inflammation in the Eye.

One to three bottles are warranted to cure any kind of Dyspepsia, or the worst Canker in the Stomach or Mouth; also Flatulency, or Wind on the Stomach or Bowels.

One to two bottles are warranted to cure Sick Head-Ache.

One bottle is warranted to cure Female Weakness and Obstructions.

One bottle is warranted to cure Nervous and General Debility of the system, Loss of Appetite, Languor and Dizziness.

One to two bottles are warranted to cure Fever and Ague, Bilious Fever, Chills and Fever, Dumb Ague, Intermittent and Remittent Fevers, Jaundice, &c., &c.

Three to five bottles are warranted to cure King's Evil, Scald Head, and Scurvy.

One bottle is warranted to cure any ordinary Cough or Cold.

One to two bottles are warranted to cure the most desperate case of Rheumatism or Neuralgia.

One to three bottles are warranted to regulate a Costive State of the Bowels.

One to two bottles are warranted to regulate all Derangement of the Kidneys, and cure any Inflammation.

Two to five bottles will cure the worst case of Dropsy, and Dropsical Swellings.

Three to five bottles are warranted to eradicate Mercury and Poisonous Minerals from the system.

Two to three bottles are warranted to regulate and cure any Disease of the Liver.

One to five bottles are warranted to cure any Disease originating from an imperfect state of the Blood or Poisonous Humors in the Blood.

Ball-B[illegible] is always derived from the first day's use of the quantity is taken, or money refunded.

No change of diet is necessary; eat at regular times and stomach in good working order.

PRICES.

Scrofcuro Medicine, retail price, per pint bottle, $2

Consumpcuro or Pulmonic Wild Cherry Pectoral, retail price, per pint bottle.....$2

Zo Zo Catarrh Snuff, retail price, per box.....$1

Zo Zo Tonic Medicine, " per pint bottle....$3

Pure old Jamaica Rum Sarsaparilla Bitters, retail price, per pint bottle.....$2

Zo Zo Hair Dresser and Renewer, retail price, per pint bottle.....$1

MRS. SARAH R. MILNER,
Notasulga, Ala.,
SOLE AGENT FOR ALABAMA.

aug-15 1y

Cherokee Indian Bitters.

A remedy of great value in all cases of bodily weakness, or general debility. It will strengthen the stomach, produce a good appetite, and invigorate the whole system. Persons who use The Bitters rest better, and increase in strength and flesh daily. A full course of it never fails to benefit the afflicted, while its occasional use is one of the best safe guards against diseases, especially those that arise from miasma or effluvia in the atmosphere, so common in low, wet, marshy districts; such as Ague and Fever, or Chills Fever, Neuralgia, Enlargement of the Liver, and spleen, commonly called Ague cake. It will prove a sure protection from these complaints, if taken in time. It has long been successfully used in Female Complaints, and Rheumatism, especially Chronic Rheumatism. These properties, together with its specific action on the Kidneys, Bladder and Urinary organs, has made it a favorite remedy in many a household.

MERRY & CO., Wholesale Agents,
NEW GLASGOW, NOVA SCOTIA.

P. S.—Dealers can be supplied with the "Cherokee Indian Bitters" in any quantity, and on the most reasonable terms, also private families or individuals, supplied at short notice. For particulars address

R. H. MCCUTCHEON, Dalton, Ga., or
Jan1y R. H. MCCUTCHEON & BRO., Marietta, Ga.

SWAIM'S CELEBRATED PANACEA

Has long attracted the notice of the most eminent physicians, by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost de-troyed by Scrofula, &c., and Prof. Valentine Mott, of the New York University, Professors Gibson, Dewees and Chapman, of Philadelphia; and many other physicians of celebrity, gave over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The laboratory is under the direction of Dr. Franklin Stewart, who has devoted his attention and skill in its preparation during the past 35 years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the blood is impure it should be used freely.

Prepared only at SWAIM'S LABORATORY,
No. 113 south seventh street, Philadelphia.
W. H. SCHIEFFELIN & Co.,
No. 170 William street New York, General Agents.
F may15 13ts

A MAN OF A THOUSAND.
A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery, whereby Dr. H. James cured his only child with a preparation of CANNABIS INDICA. He now gives recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not dissipate—Night sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the stomach, Inaction of the Bowels, and, Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race st., Philadelphia, Pa., giving name of the Universalist Herald.

A pd aug 15 13te

Children often look Pale and Sick

from no other cause than having worms in the stomach.

BROWN'S VERMIFUGE COMFITS

will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors,
No. 215 Fulton street, New York.

Sold by Druggists and Chemists, and dealers in Medicines at TWENTY FIVE CENTS A BOX. 3.

WATER WHEEL

N. P. BURNHAM'S NEW TURBINE,

Has been tested at YORK, PA., by D. M. ETTINGER, C. E. *and at Holyoke, Mass., by* JAS. EMERSON, H. E.

For Pamphlet and Test Report, address N. P. BURNHAM, York, Pa. sep 1 4ma G & H.

Pierce and Burruss' Discussion.

This is a debate on the doctrine of the Trinity, between Rev. Livock 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 50 cents. *For sale at this office.*

$30 a Week and Expenses.

AGENTS who wish to make money, and at the same time to great good, should canvass their town or county for Dr. John Cowan's new book, being THE SCIENCE OF A NEW LIFE. Indorsed by thousands of Physicians, Religious and Secular Papers. Send for circulars to COWAN & CO., 120 Eighth Street, New York.

I N S June 14, 3m.

A WATCH FREE worth $20, given gratis to every live man who will act as our agent. Business light and honorable. Three hundred dollars made in 3 days. Reliable at home. Everybody says so. Don't do without it. Must have it. No gift enterprise, no humbug. ELLERY & Co., Pittsburgh, Pa. may 24 1y

Wanted.

A business man, to act as agent for a popular entertainment. He must give bonds, have good horse and buggy for traveling. Also a pianist, boy or gentleman. Address Prof. J. EDWIN CHURCHILL, Eufaula, Ala. tf

Christian Herald and Family Journal, Religious, and Literary Miscellany.

Poetry.

The Angry word.

BY B. S.

In the sunny, autumn morn,
R'was but a hasty word;
While a proud lip curled in scorn,
And a heart with wrath was stirred,
Flashed with fire the answering eyes;
And the cheek with passion burned:
Swiftly as an echo flies
Was the angry word returned.
Both were proud: the day went by,
Bright and fair as day might be;
But the cloud across their sky
Swept the sunshine from the lea.

In the quiet, autumn eve,
Icy hand and frozen cheek;
Pallid lips that seem to grieve
Over pain they might not speak.
"Oh!" she murmured, "could I live,
If the angel would but wait,
Till I only said, 'Forgive,'
I could go: but it is too late!"
Sighed the watcher, worn and white,
As he bent over the dead,
"If I only stood to-night,
With that bitter word unsaid!"

'Tis True.

'Tis true, lies beyond a land unseen,
Where flowers unceasing bloom, and waters gleam;
Where song-birds never cease with tuneful throats
To cheer and gladden with their joyous notes.
'Tis true that spring time with her perfumed breath,
Will come after a time of chill and death.
But there are sure that cannot long survive
Moved from the spot where they were wont to thrive.

'Tis true that after darkness comes the day,
As fades the mist from mountain top away;
But nights sometimes are wearisome and long,
And sobs will choke the utterance of song.
'Tis true, 'tis better far to laugh than sigh,
But bird with broken wing, how can it fly
Without some pitying hand should offer aid,
To upraise what life's storms had withering laid.

When sorrows lie in ambush around the heart,
'Tis true they cause the tears sometimes to start
Up from their hiding place—the inner soul—
And down the cheek in quick succession roll,
Had we no showers, no rain-bow tints would be
To cheer us in the hour's futurity,
Where memory-beds are ever wide awake,
From joy's bright fountain freely to partake.

'Tis true the bitter mingled with the sweet,
Doth make our lives below far more complete:
Some nature ever toward the sunlight turn
And when the shadow falls cease not to yearn,
Though sighs and moans are known to be in vain,
There thus escapes and overplus of pain.
How sweet to know beyond this world of graves
There is a home for which our spirit craves.

Renovations of Worn-out Soils.

A correspondent throws out some suggestions as to the renovation of worn-out soils, more particularly those of the South, that may be acted upon to advantage by many of our Southern readers.

"The renovation," he says, "of our worn-out and tired lands is a matter of no little importance to farmers in this section of the country (Tennessee.) We all have lands, not worn out, but tired down by continual cropping, and we all have lands that may be said to be worn out, since they are no longer productive. We now want the best and cheapest plan of renovating these lands, so as to grow remunerative crops. To do this we must have our lands charged with a good supply of vegetable matter to make the land lively and productive. This can only be done by the turning under of green crops, and afterwards a judicious rotation of crops; in doing this we can only cultivate what lands we can manure well, or such as have not been exhausted. So long as we continue to cultivate broad acres of poor land, we shall have such to cultivate and none other. Let us take the worn lands in the fall; break thoroughly and subsoil; in the spring plow again and sow to peas about the first of June and harrow them in. Turn under the peas in September and sow to rye, and pasture through the winter with sheep; the second spring turn under the rye at proper time, and again sow to peas, these in turn to be plowed in September then in October by sowing one bushel of wheat and thirty bushels of cotton seed per acre, and harrowing in well with clover seed; lightly harrowed in the spring, you are ready for a judicious system of rotation of crops, say cotton, corn, wheat, and clover. If lime can be procured at reasonable prices, it should be used where green crops are turned under."

TEMPTATION.—It is far easier to to avoid than resist temptation.—Self-esteem, however, often prompts us to adopt the latter, and when too late we discover our error.

It is only great souls that know how much glory there is in being good.

Our friends praise our virtues, and that stimulates us to do good: our enemies censure our vices, and that stimulates us to cease evil: so it is a question, which does us the most good through life our enemies or our friends.—P.

An Unspotted Character.

Money is a good thing, especially in these hard times, but there is something a thousand fold more valuable. It is character—the consciousness of a pure and honorable life. This it should be a man's first aim to preserve at any cost. In times of commercial distress, while some are proved and found wanting, others come forth tried as by fire. Here and there one comes out of the furnance far more of a man than before. Amid the wreck of his fortune he stands erect—a noble specimen of manhood. We have occasionally witnessed an example of courage in such a crisis, of moral intrepidity, that deserved all honor. Let it be the aim of every business man above all things else, to keep his purity unstained. This is the best possession—this is a capital which never be taken from him—the richest inheritance which he can leave to his children.

Saved Through Masonry.

We clip the following from the Portland *Argus:*

A young Maine man, who was engaged in the "commercial traveling" business for a Chicago house, was traveling out in the far West, when he was taken possession of on the train by two men, who simply informed him that they were officers and wanted him. He expostulated, explained, demanded explanations, &c., but all in vain. No one on the train knew him, and there were those who did know the officers. All that he could get out of them was that he was the man they wanted. In this way he was taken some ninety miles into the interior. Upon arrival he had no longer to remain in ignorance of his supposed offense, the whole village being out to welcome him with such cries as "Here's a d—d horse thief, caught at last. Let's string string him up."

The officers made some show of resistance, but the excited mob took possession of their victim and marched him into town, near the centre of which a noose was already strung over the limb of a tree. Our friend thought it was all up with him sure. Expostulation was received with derision. Everybody recognized him as a notorious horse-thief, whose depredations had been continued and extensive. A horse-thief in that section is looked upon as something worse than an average murderer.—There was not a pitying eye in the crowd and the universal howl was "Lynch him!" He tried to pray, but the commercial traveling business had ruined him for praying!—While waiting under the noose a happy thought struck him! His Masonry! He is a Royal Arch Mason!

In all that crowd there must be Masons. He gave the grand hailing signal of distress. We are not at liberty to explain how it was done, for several reasons, the chief of which is, we don't know. But he gave it, and in an instant one of the foremost citizens of the town sprang to his side and gave some more Masonic signals, and the prisoner was quickly surrounded by twenty or thirty determined men, who held the crowd at bay with drawn pistols. Our friend explained to the leading man who he was. They organized a committee of investigation, telegraphed to Cairo and verified all his statements, and the brutal mob slunk away heartily ashamed. Our friend was made as comfortable as possible by his Masonic friends, but he says he never experienced such intense anxiety as he did when he stood under the noose.

Kind words are the bright flowers of earth's existence; use them, and especially around the fireside circle. They are jewels beyond price, and powerful to heal the wounded heart and make the weighted-down spirit glad.

Our homes are like instruments of music—the strings that give melody or discord are the members—if each one is rightly attuned, they will all vibrate in harmony; but if one discordant string jars through the instrument and destroys its sweetness.

If I Possessed

If I possessed the most valuable things in the world, and were about to will them away, the following would be my plan of distribution:—

I would will the whole world—truth and friendship, (which are very) scarce!)

I would give to physicians—skill and learning.

To clergymen—zeal and distinguished piety.

To servants—obedience and honesty.

To masters—humanity.

To farmers—punctuality and sobriety.

To schoolmasters—faithful attention, and ability to teach what they profess.

To our colleges—the ablest professors, without regard to birth, place, or sect.

To mechanics—punctuality and improvement.

To the wealthy—charity, humility, politeness and exercise.

To the poor—contentment.

To politicians—plain, honest and candid dealing.

To Judges—knowledge and impartiality.

To the charitable—little parade and home benefactions.

To school-boys—hard study, and politeness to superiors.

To school-girls—adornment of the brain, simple dress and more work.

To old bachelors—a love of virtue, children and wives.

To old maids—good temper, little talk, and suitable husbands.

To dandies—little or no cash, good sense, and honorable employment.

To young ladies—less flummery, more common sense, large waists, and natural feet.

Flowers.

We publish the following extracts from an essay, written by Miss Maggie Reed, of Fayetteville, Ark., and read on the night of the close of Prof. Looney's school.

The mission of flowers is the mission of beauty. They redeem the rugged face of nature, and in their presence the thistle shrinks and the jungle smiles.

They pass into the heart of man and leave their impress there forever.

They become part and parcel of his being, softening the heart, tempering the affections and coloring the thought.

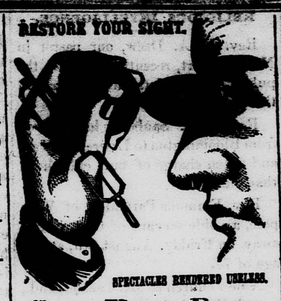
They give the hue to the realms of soft ideal, and poetry itself is born of flowers. A figure on the crest of a truth is but a flower in the garden of thought. So bright visions bloom, and are woven into a dream of beauty, as flowers are twined in the sweet bouquet.

So the spirit-forces of the glowing soul are marshalled on the plains of eloquence and song. So the vice of the orator is turned to a music sweeter than that of Orpheus on the green banks of olden time; and vast multitudes are spell-bound beneath the floral showers that fall from the lips of him in whose being the flowers of thought have bloomed into a garden of roses. So the poet tunes his magic lyre, and on its trembling strings sheds a string of flowery tones whose soft ecstatic thrill wakes the great heart of the world to a responsive echo, and to a long applause.

Lost wealth may be restored by industry, the wreck of health may be regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by patience and virtue; but who ever again looked upon his vanished hours? Who ever recalled his slighted years, stamped them with wisdom, or erased from heaven's record the fearful blot of wasted time.

A GOOD RESOLVE.—"I resolve," said a pious and well-meaning man, "never to speak of a man's virtues before his face, nor of his faults behind his back." If every one would not only adopt such a resolution, but carry it into effect, the dawn of millennial glory would soon illumine the broad earth.

RESTORE YOUR SIGHT.



SPECTACLES RENDERED USELESS.

SAVE YOUR EYES,
RESTORE YOUR SIGHT,
Throw Away Your Spectacles,
OLD EYES MADE NEW.

All diseases of the eye successfully treated by
DR. J. BALL & CO'S
NEW PATENT IMPROVED IVORY EYE CUPS.

Read for yourself and restore your sight.
Spectacles and surgical operation rendered useless!—The inestimable blessing of sight is made perpetual by the use of the New Patent Improved Ivory Eye Cups.

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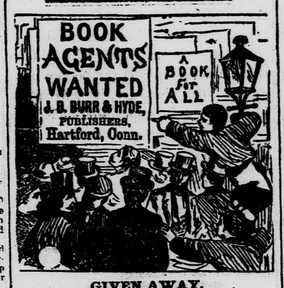

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VOL. XVIII. { NEW SERIES, VOL. VII. } NOTASULGA, ALA., OCT. 15, 1873. { NEW SERIES NO. 12 } NO. 14.

Universalist Herald.

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PREFACE

To the Last Discourse by Rev. Elijah Linch, as he Dictated it on his Death-Bed.

(Republished by Request.)

"It is sown in dishonour, it is raised in GLORY—it is sown in weakness, it is raised in POWER."—1 Cor. xv. 43.

Rev. Elijah Linch, of Newberry District, South Carolina, died on Wednesday morning the 10th of August, 1842, aged about 67 years and 7 months.

The subject of this notice was no ordinary man. At an early period of his life, he embraced the doctrine of Universal Grace, under the preaching of Rev. Giles Chapman, of Newbery, and commenced the work of the ministry of reconciliation, in the year 1709, having for 43 years opened his mouth publicly in defence of the glorious Gospel of the blessed God. With boldness of spirit, yet with the unassuming meekness of the humble disciple of Christ, did this venerable man for that long period, raise his voice in behalf of the truth, for much of the time being the only Herald of unlimited salvation in the whole South. Fifty years ago, he married a niece of Rev. Giles Chapman, with whom he lived 49 years on the same place, and had a family of 12 children, 6 of whom survive. The last discourse he preached, was on the 4th Sunday of June, 1842, at Fredonia Meeting House. During his last illness, he dictated to his son, what may be considered his dying testimony to the truth, from the passage in 1 Thess. ii. 19: "For what is our HOPE," in which he has given evidence how sustaining was the HOPE which he possessed, on the near approach of death, and effectually rebuked the slanderous report, already circulated, that he had renounced his faith, and burnt his books! His remains were committed to the tomb on Thursday, the 11th August, in the burial ground where stood the church in which he received his first religious impressions of Universal Love, and where repose the remains of the venerated Chapman, from whose lips these impressions were received. Peace to his ashes! Sacred be his memory!—"Let *me* die the death of the righteous, and let *my* last end be like his." The funeral services were conducted by Rev. L. F. W. Andrews, and a discourse preached at the grave from Psalm lxviii. 20: "He that is our God is the God of salvation, and unto God the Lord belongeth the issues from death."

DISCOURSE.

"The Christian hope," says Dr. Cruden, "is a firm unwavering confidence in receiving promised good things, as far as they may be for God's glory and our good, but especially salvation and happiness in heaven." The Scriptures afford many instances of the Christian's hope. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively *hope*, by resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."—(1 Pet. i. 3, 4.) "Which *hope* we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail."—(Heb. vi. 19.) "But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the *hope*, firm unto the end."—(Heb. iii. 6.)

Having thus given some of the Divine testimony on the subject of the *hope* of the gospel, it now behooves me to show the foundation of MY *hope*—to show upon what my hope of salvation for myself and the whole human family, is grounded. First, I hope there is a God, one who created all things, both which are in heaven, and which are on earth—He who said, "let there be light, and there was light." It is my earnest hope, that "God so loved the world, that he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life;" for "God sent not his Son into the world to condemn the world, but that the world through Him might be saved." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," who is the "image of the invisible God, the first born of every creature."

The sacred record informs us, that "God created man in his own image, in the image of God created he him; male and female created he them."—"And God saw every thing that he had made, and behold it was very good." *Man*, the image of God, was among these good things. It must ever remain good, or it will not be like God. If it is like God, it is immortal. If it is not immortal, it is not like Him. If it is immortal, it can neither perish, die, nor corrupt. After God had *created* man in his own image and likeness, we are informed that there was *not a man* to till the ground. Thus *created*, man was *spirit;* it was like unto God, for God is a spirit, and therefore could not be a cultivator of the ground.—Then we are informed that "the Lord God *formed* (not created) man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Here we find two distinct natures in man—the *formed* and the *created*, or spirit and flesh, the heavenly and earthy. Here too, we have evidence of good and evil, for the 'flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other, so that ye cannot do the things that ye would." This formed man is the creature, which, St. Paul says, is "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." This fleshy or carnal man, getting the victory over the heavenly or spiritual man, is what is meant by Adam's eating the forbidden fruit—and hence the necessity for a Redeemer.

And we have the glorious promise in the word of Divine truth, that "the Father sent the Son to be the Savior of the world." Christ says, "I came down from heaven, not to do my will, but the will of Him that sent me;" and "this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day."—And the Lord, by the mouth of the prophet Isaish, hath said, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison house." Here we have the glorious promise, that Christ will deliver those that are in prison, and those that are in darkness, he will bring to light.

We have account in Scripture, of this old and new man. The old man, here spoken of, I think to be the fleshy or earthy nature. This is the grasshopper, which becomes a burden. This is the prison-house, out of which we are to be delivered. The new man, I understand to be the "law of the spirit of life in Christ Jesus," and which St. Paul says, is "renewed in knowledge after the image of Him that created him." This new or spiritual man, being raised to a new life in Christ Jesus, is what is meant by being born again—by being brought from darkness to light, and from the power of Satan unto God. Then the carnal mind is overcome. The flesh is brought under subjection to the spiritual man.—Here we find the difference between the good and the bad man. The one lives after the spirit, whose fruits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." The other led by the fleshy or carnal mind, the works of which are "adultery, fornication, uncleanness, lasciviousness, idolatry," &c. These are the works of the flesh, which perish with the bony, and we are informed that "flesh and blood cannot inherit the kingdom of God." As the works must perish with the body, it is evident *they* cannot inherit the kingdom of God.

Here we clearly discover the works of the flesh, and the fruits of the spirit, which we will further illustrate by the figure of the good and bad tree. Christ says, "by their fruits ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This good tree in man cannot bring forth evil fruit. It always brings forth good fruit. It is that which says, when you are reviled, revile not again; when you are injured, resent not injury. It says, do unto all men as you would that men should do unto you. I ask, if this tree was ever known to bring forth corrupt fruit? If it can, it can sin; and if it can sin, it can die.—And if this immortal part in man can either sin or die, the Christian hope is a vain one. Upon this I build my hope—it is the foundation of the Christian religion. This good tree or spirit is immortal, and never did sin. It was good at the beginning, it is good yet, and will be good when it leaves the body. And I hope the Scripture will be fulfilled, which says, that "the dust shall return unto the earth, as it was, and the spirit, (this good tree,) unto God who gave it." This, I *hope*, will be my final destiny. I ask no more.—I have nothing to boast of, nor recommend myself for, but *rest upon the free grace of Jesus Christ.* With this, I am content. I was placed here by the good-will of an all-wise and gracious Providence, and by his good will I shall be taken away. I do not think he will deal any worse with me hereafter, than he has dealt with me here. He has been a kind, gracious and heavenly Father to me here, and my *hope* is, that he will be a God of *love*, hereafter.

The corrupt, fleshy nature, which never did bring forth good fruit, I understand to mean carnal mindedness. This is the roaring lion that goes to and fro in the earth, and walks up and down in it. This is the tree which is to be plucked up by the roots, hewn down and cast into the *fire.* This is the same purifying fire that is to burn up all the wood, hay and stubble, but the "wheat is to be gathered into the garner." The axe with which these corrupt trees are to be hewn down, is the executive power of the law, and when the glorious era shall arrive that all corrupt trees shall be cut down and cast into the fire, then will all evil cease, for the cause thereof will be destroyed.

I *hope* for *immortality* beyond the grave.—Christ Jesus hath declared himself to be the "resurrection and the life,"—I *hope* he will reign until "he hath put down all rule and all authority and power." In him alone, I hope for salvation. "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not.—For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. 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 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.*** So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.—Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."

What a glorious doctrine, that teaches that we shall not pass away and be no more forever, but proclaims the truth that we shall survive the dissolution of the body, and live beyond the grave—which teaches us that we shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven—which teaches us that Christ will reign until he hath put all enemies under his feet, and that the last enemy, which is *death*, shall be destroyed.

I *hope* that Christ will reign until he shall "finish transgression and make an end to sin;" and that he will "deliver the whole creation from under the bondage of corruption into the glorious liberty of the children of God." I *hope* "we shall not all sleep, but shall all be changed—in a moment, in a twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." We must all be changed. We must have our natural body changed for a spiritual body.—We must all be raised, and we are assured that "in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven." "For this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.—Oh, death, where is thy sting? Oh, grave, where is thy victory? But thanks be unto God, who giveth us the victory through our Lord Jesus Christ."—(1 Cor. xv. 58.) With St. Paul, I have *hope* toward God, that there shall be a resurrection of the dead, both of the just and unjust; and herein do I exercise myself always to have a conscience void of offence towards God and towards man.—(Acts. xxiv. 15, 16)

In reviewing the ground over which we have passed, we see that man is endowed with an immortal principle: this is our HOPE for ourselves and for our children—our HOPE for our enemies and HOPE for our friends—for the Jew and Greek—the bond and free—the idiot and infant—for every son and daughter of our race. Amen! E. L.

Newberry District, S. C. 1842.

Dean Stanley has contributed to *MacMillan's Magazine* a new and remarkably true and beautiful translation of the world-famous Latin hymn, "*Veni Sancta Spiritus.*" As the Latin version is accessible to all our readers for purposes of comparison, we will only quote a few stanzas of Dean Stanley's rendering:

"Come, Holy Spirit, from above,
And from the realms of light and love
Thine own bright rays impart.
Come, Father of the fatherless,
Come, Giver of all happiness,
Come, Lamp of every heart.

"O Thou, of comforters the best,
O Thou, the soul's most welcome guest,
O Thou, our sweet repose,
Our resting place from life's long care,
Our shadow from the world's fierce glare,
Our solace in all woes.

"O Light divine, all light excelling,
Fill with thyself the inmost dwelling
Of souls sincere and lowly;
Without thy pure divinity,
Nothing in all humanity,
Nothing is strong or holy.

"Wash out each dark and sordid stain,
Water each dry and arid plain,
Raise up the bruised reed.
Enkindle what is cold and chill,
Relax the stiff and stubborn will,
Guide those that goodness need."

Ready Obedience.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

When father calls, though pleasant be
The play you are pursuing,
Do not say, "I'll come when I
Have finished what I'm doing."

A married monster says he once had a most delightful dream, in which he imagined he had an angel by his side, and on waking up found it was only his wife.

What is the Difference?

We have within a few years, heard and read a great deal of what we have to fear from the spread of the doctrines of the Romish Church.—Orthodoxy has everywhere arrayed itself against it, forgetting apparently, in its zeal to conquer and crush, that God has commanded us to honor our parents.

But is orthodoxy a child of Romanism? If likeness is any evidence of paternity, it is as legitimately hers as any child is the offspring of its mother. They both believe in endless punishment—they both believe in the devil—they both believe in the vicarious suffering of Christ.—They have drawn their lines alike, and all that go over them, are threatened with the pains of hell forever. Alike, they tell us, that man, by the fall of Adam, lost communion with his Maker, and was made liable to death temporal, death spiritual and death eternal. If catholicism has murdered and mangled its thousands, has not orthodoxy killed in England, imprisoned and hung in America, and more recently, has it not been filling our Insane Hospitals and houses of correction with the insane?

Now, though we dislike orthodoxy as much as orthodoxy dislikes catholicism, and catholicism as much as catholicism dislikes orthodoxy, we see no reason why the child, who is comparatively of few days, should speak in such an irreverent manner of its mother. We usually say of such children, that no good end awaits them, and it is in fact no good indication of the benevolence that ought to bind parent and child together.—*Balm of Gilead.*

HOW TO PRAY.—Do not think it is necessary to pronounce many words. To pray is to say let thy will be done; it is to form a good purpose; it is to raise your heart to God; it is to lament your weakness; it is to sigh at the recollection of your frequent disobedience. This prayer demands neither method, nor science, nor reasoning; it is not necessary to quit one's employment; it is a simple movement of the heart towards its Creator, and a desire that whatever you are doing, you may do it to his glory. The best of all prayers is to act with a pure intention, and with a continual reference to the will of God.

HOW TO "GO IT."—Go it strong in the praise of the absent. Some of it will be sure to get around.

Go it strong when you make love to a pretty widow. More people have erred by too little than too much in this particular. Go it strong when taking up contributions for a charitable purpose. It will pay. Go it strong when you make a public speech. Nine people out of ten never take any allusion unless it cuts like a short-handled whip, or a rhinoceros cowhide. *Go it strong when you advertise*—business is like architecture—its best supporters are full columns.

GO WITHOUT PUSHING.—I was showing my little daughter Carrie a picture representing mothers pushing their children toward Jesus, when he held one of their number in his arms.

"I would not be pushed to Jesus, mamma," she said, with earnestness.

"That is the way I would have done with you, Carrie, if I had been there," said I.

"I would not want to be pushed; I'd go without pushing," she replied.

A Danbury man, who is rather unfortunately married, being requested by his wife to have the ice man stop there, said it was cold enough at the house now to suit him, and then dodged.

Universalist Herald.

JOHN C. BURRUSS, Editor & Prop'r.

Special Contributors.

—(o)—

J. L. C. GRIFFIN, Florida.
M. GARDNER, Texas.
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D. B. CLAYTON, South Carolina.
B. F. STRAIN, Georgia

Notasulga, Coosa Co. Ala., Oct. 15.

Agricultural College, Auburn, Ala.

Next session begins Oct. 1st. Two cadets from each county, as well as sons of all ministers of the gospel, received free of tuition fees. For catalogue, and full information, address J. T. GLENN, Treas.

Death of Mrs. Taft.

From the Burlington (Vt.) *Free Press*, we learn that the estimable wife of Lieut. Gov. Taft, died Sept. 23rd. She was a woman of excellent sense, much beloved and respected by her friends, and though an invalid for many years bore her sufferings to the last with Christian fortitude.

The funeral of the wife of Lieut. Gov. Taft was attended from his residence on Union street by a large number of sympathizing friends.—The day was charming, and her remains borne by the pall-bearers, Messrs. Warren Gibbs, H. H. Talcott, A. C. Tuttle and R. B. Stearns, to the grave, which was in a beautiful lot in Lake View Cemetery. The services at the house were conducted by Rev. L. G. Ware of the Unitarian Church, and at the cemetery by Bishop Bissell.

Universalists and Retribution.

Rev. Enoch Pond, D. D., is alarmed at the disposition in many "so called" evangelical churches to fellowship Universalists. In a late number of the *Congregationalist*, he thus speaks:

"I regret to witness a disposition in some places—more in England, perhaps, than in this country—to fraternize with Universalists. Some advocate an exchange of pulpits with them, the receiving of them to our churches, and even their ordination to the ministry. This is a new phase in our religious history, introduced probably from Germany; for the eternity of future punishment is commonly denied there, and is held very loosely even by Evangelical ministers.

I feel no hostility to Univerialistss, and have no prejudices against them. I think they have decidedly improved, as a denomination, within the last twenty years. Having renounced the Hosea Ballou method of getting all men to heaven, and become believers in the reality of future punishment, though not in its eternity, they have become more serious, earnest men, and treat the Bible with greater respect."

For the HERALD.

Letter from Bro. Clayton.

BRO. BURRUSS:

On the 2d Sunday in September, I preached at Chapin's mill, not far from the line of Lexington and Newberry counties, to a fair congregation as to numbers, though not so large as I usually have there, owing to the unpropitious appearance of the weather on the morning of that day.

The audience were very attentive to the word preached, with a few exceptions, appearing desirous of being benefitted thereby. There are in that neighborhood, a few "lewd fellows of the baser sort," who, I am told, entertain the idea that Universalist preaching and praying do not come under the head of religious worship; and hence feel justified in treating our religious exercises with *indifference*, to put it in the mildest terms. I am further told that some of the preachers thereabouts, do not take much trouble to undeceive their deluded brethren on this point.—Well, it so happened that a couple of the young bloods of this deluded class, took it into their heads to get up a little amusement on private account, that would be more congenial to their pious taste than listening to the words of the heretical preacher, wherewith to while away the time devoted by said preacher to the instruction of such as wished to be instructed. To this end they retired to the distance of about 75 yards from where the preacher stood, and there, behind the sheltering form of a pile of plank, detected themselves to a diligent study of "the history of the four kings." But they were not hidden from the observation of some of the audience, and some ladies aver that they then and there went through all the manipulations and movements of a couple of experienced card players. It is but an act of justice to these young men, both of whom are, as I learn, members of the Lutheran church in that vicinity, to state that they both stoutly denied the next day, that they did play cards. But whether such denial will enhance their reputation for veracity, or not, I do not undertake to say; for the ladies are certain, in their own minds, that they were doing just that identical thing. At any rate, they refused, when questioned on that point, by the ladies, to say what their employment was, and they would not deny that one of the party had a deck of cards in his possession. Suppose now, Bro. B., that your son, or mine, or the son of any other Universalist, had behaved thus at a limitarian place of worship, how long would it be till we should hear the last of it? But our sons would not thus behave at a place of worship, having been differently trained. I trust said young men will not again be guilty of such conduct. But if they cannot attend my ministrations without thus behaving, I would count their absence from the place of preaching a favor.

But I have something of a more pleasant character to dwell upon, which is to tell you of another glorious meeting at old Woodington, in Lenoir county, N. C. I preached there on the 3d Saturday and Sunday in September. My audience on Saturday was not large, but it was appreciative. But on Sunday it was both large and attentive. By 9½ o'clock on Sunday morning, the people began to pour in from all directions, and by 11 o'clock there was collected there one of the largest congregations ever seen at that place.—It was estimated that there were 300 vehicles there, of the various kinds to be found in that country, from the unpretentious one-horse cart, up, through every gradation, to the elegant two horse carriage. The day was one of the most lovely I ever saw—as fair as it could be; the sun shining as lovely as it ever shines in the mildest of the early autumn days of our "Sunny South;" the temperature just all that could have been desired by the feeblest invalid, and now and then a gentle breeze, just enough to stir the leaves of the surrounding forest, causing them to seem to the ear of one so unimaginative as your correspondent, to murmur forth the praises of that Creator whose name, and whose nature is LOVE. The surroundings could not have been more favorable to the inspiration of devout feelings than they were. For once, the speaker drank in the inspiration of the scene; and for two hours was it his delight to dwell upon the theme of the "great salvation," himself enjoying all the rapturous feelings inseparable from a theme so glorious; and, as he verily believes, enkindling by that day's labor, a flame of love and gratitude upon the altar of more than one human heart, which shall cause "hymns of thanksgiving, with harmonious sweetness," to flow from those hearts in praise of God's grace and love "for his unspeakable gift" to our sin-stricken world, when the tongue that endeavored so earnestly on that occasion to utter the glorious truths of "the gospel of God's dear Son" shall be forever stilled in the silence of the grave.

Oh! Bro. B., what a blessed privilege it is to be permitted to stand up as the advocate of God's impartial grace. I sometimes feel that I do not appreciate it as I should. May our Heavenly Father help us all to drink deeply of that spirit with which our great high priest was baptized, when he said: "My meat and drink is to do the will of him that sent me."

I baptized with water on that occasion eight persons, I believe that was the number, whom I pray the divine Master to baptize into the spirit of which the water baptism is only emblematic.

From Woodington I was conveyed by our friend Gray of Kinston, to that place, where I delivered my message on Sunday night, to a court house full of willing hearers, among whom were a large number of the most worthy citizens of that town. Here a litte episode occurred in the shape of an interruption of the speaker by a member of the audience, who was supposed from the air of importance he assumed, to be probably one of the resident clergymen of the place; and was accordingly treated with the degree of consideration supposed to be his due. No one could inform me that night who he was; but I was informed next morning, that it was a no less personage than a travelling cigar dealer. Had I been aware who he was at the time of the interruption, I should probably have said something like "shoemaker stick to your last," for while I supposed him to be a clergyman, I regarded the interruption as being very ill-timed, and I should certainly have let him know that I so regarded it, had I but known my customer. I shall be sharper another time, should a similar thing occur. I would take as much pains and pleasure in explaining our faith to a cigar dealer, under proper circumstances, as to the Emperor of all Russias; but there is, in human affairs, that which is denominated the "fitness of things," and it is no harm to endeavor to maintain a due observance thereof.

From Kinston I took the train for home, where I arrived in due time, without accident or delay, and found my loved ones in the enjoyment of fair health, for which I desire to feel duly grateful. D. B. CLAYTON.

LETOHATCHIE, ALA.,
SEPT. 25TH., 1873.

MR. J. C. BURRUSS:

Dear Sir—This from me may surprise you, but having heard from the pulpit what I did Sunday night at the Methodist church, here at Letohatchie, I feel that it is right that you should be asked to publish an article on the difference between Atheism and Universalism.

I attended church Sunday night, and the minister who preached, opened by mingling Universalism with Atheism. He said that Atheism was a disbelief in the existence of a God, and that Universalism was as flimsy a belief, and very little better if any—that they said that God would have all saved, and so he would.—(This he uttered in the most mocking tone I ever heard.) This was one Professor Moss, who resides at Fort DePosite, and preaches here occasionally. I have heard from other ministers most absurd language against Universalism; language they knew was both absurd and false, and such as I think shows an evil spirit, and is not either the mark of a christian or a gentleman. It seems that it is done, and this I believe is the case because we are friends to Universalists. Mr. Norton, the pastor of this church, I believe to be a good man, and he never abuses any denomination. He says there are good in all, and it is not the church a person belongs to that makes them a good person.

In asking you to separate Universalism from Atheism, I think there is a chance for Professor Moss' friends to see it, as they *will borrow* our paper, the *Herald*

The health of the people just in this neighborhood is very good, and there has been but very little sickness just here, but off six and ten miles, there has been a good deal—mostly amongst children, and has been very fatal. Yellow disease is very prevalent in this country.

Crops are sorry, not half a crop of either corn or cotton. We will be glad to have you stop with us when passing, as it always makes us feel refreshed after meeting an old friend.

Our best wishes for yourself and family. Very respectfully,

M. J. BAKER.

☞ Just the thing needed to brace up the system, and give tone to the digestive organs—the Home Stomach Bitters. To be had at the drug store of Hale & Co.

For the HERALD.

Arkansas Correspondence.

"God that made the world and all things therein seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshipped with men's hands as though he needed anything, seeing he giveth all life, and breath, and all things."—Acts xvii. 24. 25.

That Being who formed this earth and all it contains, upon which we move, live and have our being, out of chaos and confusion, is too frequently contemplated by poor, finite man, as a personage far inferior to what he is in reality. He who so does, never permits his mind to expand and grasp the infinitude of space which he fills. Persons thus limited in their views of an Almighty God, are devoid of those high enthusiastic emotions of reverential love, which permeates the heart of that man whose christian hope is unbounded.

Our God "dwelleth not in temples made with hands," nor any particular tenet set forth by mortal man.—His dwelling place is as unlimited as space itself. He is omnipotent, omniscient and omnipresent, filling the vast universe with his own beneficent influence, as exemplified by the perfect order and harmony prevailing throughout the entire system of created things.

Well may we exclaim oh! Demon of direct opposite infinity, to that of our "Lord of heaven and earth," where art thy dwelling place? since two infinite beings of opposite attributes cannot exist in the same space?

"He is not worshipped with men's hands as though he needed anything." This is proof sufficient that he is perfect in and of himself, and does not stand in need of the praise and service of man to contribute to his happiness. Worship is a debt of gratitude, which we owe our Heavenly Father, in the payment of which, "His spirit beareth witness with our spirit, that we are his children." Yea, in so doing we feel his love shed abroad in our hearts, thus ameliorating our lives. He created us with upright statues, in his own image, "breathed into our nostrils the breath of life," and gave us an immortal soul, that we might enjoy him forever. Every day he pours upon us his rich blessings, and does not withhold by night. His vigilance and care are continually around us. His fostering arms are stretched forth ready to embrace us, and yet "he is not worshipped with men's hands as though he needed anything." They are so finite compared with his perfection, that their adoration and worship only redounds to give peace, innocence and tranquility to their probatory lives.

I often wonder can I possibly be wrong when I say *religion never was designed to make our pleasures less*, inasmuch as sin, in whatever form it appears, and wearing whatever cloak it may, hath torment. In contradiction to this however, I see enlightened minds totally sold to certain forms of religious discipline debarring themselves many inn cent amusements of life, worshipping God as though he were needful of their homage.

"He giveth to all life and breath, and all things," for no other purpose than that we may be properly conducting ourselves, lead lives "brimfull" of one continual scene of joy. To raise our lives to the acme of mortal bliss, he hath implanted in our bosoms, by his blessed word, the hope, that after this mortal shall have put on immortality, and this corruption incorruption, we will all in one happy family, meet together in that "house not made with hands eternal in the heavens," there to forever "bask in the sunshine of God's eternal blessedness."

With what a noble commendation might we worshippers of the Heavenly King raise to Thee appropriate panegyrics inculcating the charming sentiment contained in the following beautiful lines:

"What blessings thy free bounty gives,
Let me not cast away;
For God is paid when man receives,"
To enjoy is to obey.

IND. M. PITTMAN.

A Word on Reconciliation.

Paul says we were reconciled to God by the death of his Son, while we were enemies.—Rom. v. 10. In what state is man the enemy of God? Is it not in the flesh? We are all imperfect in the flesh, for what the law could not do in that, it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned *sin* in the flesh.

We are reconciled to God by the death of the Son of God, and the blood of Jesus Christ cleanseth us from all sin.—1 John i. 7. By this time, no doubt, some one would like to know where we get our punishment. We answer, every duty brings its reward, every denial a just compensation; every thought its recompense—pay goes with performance—as effect with cause. Meanness overrides itself; vice vitiates whoever indulges in it. Generosity greatens; charity exalts; holiness is heaven.

God does not require us to live on credit,—he is able to pay us for our labor as we perform it, good or evil—heaven or hell, according to our choice. However, we believe that Spiritual deeds never die, but stand as requisites to happiness in the world to come. A well-balanced symmetrical character is built up out of industrial acts of duty. Drops make the ocean, grains the earth.—The longest chain is made of separate links—the longest journey is a succession of steps, and the swiftest traveler can take but one at a time.

As a man thinks, so is he. Our thoughts, if pure and good, will do something to make the man whole, just as the grain of sand is needed to build the shore. Nothing good will be lost to the infinite eye. Every act of duty will stand to heighten our glory in the world to come, and beam as a jewel in our immortal crown. A. J. FORDHAM.

Jones County, N. C.

Easy Religion.

Carlyle—the man of great thoughts and unfashionable words—in speaking in his "Heroes" of Mahomet's religion, utters some good things.—"It did not," he says, 'succeed by being an easy religion.' As if indeed any religion, or cause holding of religion, could succeed by that!—It is a calumny on men to say that they roused to heroic action by ease, hope or pleasure, recompense—sugar plums of any kind, in this world or the next! In the meanest mortal there lies something nobler. It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's Heaven as a god-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day-drudge kindles into a hero.—They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death and the *allurements* that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns up all lower considerations.—Not by flattering our appetites; no, by awakening the Heroic that slumbers in every heart, can any religion gain followers."

It is good to read such ideas of man in this age of depreciation.—Christian ideas are they, for did not our Lord when taught on the Mount appeal directly to the Heroic in man? Did he pronounce any blessing upon ease—moral sluggishness? He presented duties which must ever enlist active energy, and which can never be truly performed but by the self denial, martyr spirit!

Christianity—*our idea of Christianity*, presents no easy religion. It demands all that we can unfold of mental force and moral power. It bids us look within and around us, and then upon Christ and what he came to realize. O where is the Heroism that promises to do the work of Regeneration? Where are the Pauls and the Luthers which the times demand? The earth groans for "a manifestation of the sons of God!" An easy religion will never produce the answer. No, never!—*Gospel Messenger.*

See a number of new advertisements in this issue.

Sectional Hate.

Such articles as that in *Manford's Magazine* for July 1873, entitled "Beall, the Lake Erie Pirate," are calculated to foment sectional strife, The Virginian is no Virginion, who, unmoved, can trudge through such reading; nor can an editor, having a taste for thus exacerbating feeling between South and North, expect from Southrons, who are Southrons, any decided relish for such rehash of slanderous animositier. Still, *chacun a son goût*—every one to his own taste; though it is to be hoped that no other Universalist journal will follow the example of publishing anything so nearer akin to *Diatribe*, than to calm, unimpassioned history.

The idea of John Yates Beall being a Pirate (!) is disgustingly absurd: If his "expedition among the islands of Lake Erie"—"an expedition which ended in disaster and death" to the party seeking in that way, to co-operate with co-belligerents, be called "piratical;" if the "excitement" caused by the "pirate" (?!) along the Lake Shore, and so unpleasantly stared by Buffalo, Cleveland and Detroit, is to be deemed *so atrocious*,—what can we NOT say—what will civilized posterity NOT say—about Sherman's "March to the Sea," and his criminal devastation of Georgia and South Carolina? If Capt. Beall is to be considered a "pirate," what are all just and veracious men to think of Sherman, after the wanton, because perfectly unnecessary burning of Columbia—the work of vindictive spite and unmanly malice—even after that brave (?) and honorable (?) commander had pledged the citizens of Columbia, that no outrage should be committed? Will not calm, impartial history, surviving all sectional bitterness, pronounce such conduct perjurd faithlessness?

Says the article in *Manford:*—"One item in the news paper accounts of the day, is worthy of note. During the whole of the long proceedings before the execution, the young man kept his eyes steadfastly fixed upon the Southern horizon, as if looking toward the very heart of the country, for which he was giving up his life."

Such devotion to country, in this gallant young Virginian, can no more be called "piracy," than the broken promise of "the late lamented," to extend clemency to the noble Beall, can be called truth or honor.

J. L. C. G.

A BOOK FOR THE MILLION.

THE UNDEVELOPED WEST

or Five Years In The Territories. Being a discription of that vast region between the Mississippi and Pacific; its resources, climate, inhabitants, natural curiosities, etc., etc.

Life and Adventure on Prairies, Mountains, and the Pacific Coast. With 244 fine illustrations, from original sketches and photographic views of the scenery, cities, lands, mines, people and curiosities of the great West. [The description of Texas, its climate, products, resources, &c., is especially interesting.] By J. H. BEADLE, issued by the National Publishing House, Atlanta Ga.

We have received advance sheets of this work, which will be of thrilling interest to the reader.

Rags Wanted.

The highest market price paid for clean cotton, linen, hemp or woolen rags, at the *Herald* office. Bring them in large or small quantities. tf.

Nothing is more worthy of a great and brave man than clemency.

Key to Universalism.

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Prophitt's Liver Medicine, will give you a healthy vigorous liver, as many can testify. For sale by Hale & Co.

The errors which we commit of one day, should teach us to conduct ourselves more wisely on those which follow.

It is the faculty of fools, to discern the faults of others while they forget their own.

LOCAL INTELLIGENCE.

☞ Mr. J. Y. Trammell has removed his family to Opelika.

☞ Thanks to our Post Master, for several weather reports last week.

☞ Jack Frost made his appearance on the 7th inst., and was also with us on the 8th.

☞ During a late revival at Armstrong Chapel (Methodist church) 45 converts were made.

☞ For several days one of our printers has been sick, and that coupled with the absence of the editor, has delayed us from appearing as early as usual.

☞ Our good-natured young friend W. D. Armstrong, and his pleasant lady, have just begun "keeping house" at the Ramsey place.—Mr. Ramsey has moved to his father-in-law's.

☞ There are yet a few—we like to have said wooden heads, who persist in streaming their obnoxious tobacco juice on our church floors, to the disgust of the discriminate observer. We think all can do without one hour, and why not try?

☞ This is the way a Western editor fixes it up: "OAmiG to *the* eXorbitaut prices deMaanded by our printEr, we are oOmpe*l*d to DO our o*w*n work. Although our first attempt, we cannot see any peculiar mYstery aqout tqe bUsIness.

☞ Our accommodating Post-Master has petitioned to the Post Office Department preparatory to establishing a Money Order office at this place. This is good move, "parson," and if arrangements are perfected, will greatly add to your heretofore accommodating facilities to our business men.

☞ On Monday, the 6th inst. Mr. Gordon, Deputy, made a speech in behalf of Granges, at the Baptist church. At the close of his address, he organized a Grange with the following officers:—A. G. Simpson, Master—H. H. Howell, Overseer—R. J. Plant, Lecturer—S. H. Toney, Steward—A. McKee, Ass't Steward—J. N. Wright, Treasurer—J. Y. Trammell, Secretary—T. J. May, Gate Keeper—Mrs. A. W. Simpson, Ceres—Mrs. N. E. Cone, Pomona—Mrs. J. Dickson, Flora—Mrs. M. May, Ass't Steward.

The Grange was entitled "Simpson," in honor of its chief officer.

Divine and Human Forgiveness.

BY EDWARD ILLSLEY GALVIN.

Do we realize what we are praying for when we ask God to forgive us as we forgive others? Do we desire no other spirit and larger measure of forgiveness than we manifest towards those who have trespassed against us? Here is a matter which may well give us pause; there, too, is a word of momentous import Alas, I fear that there are far too many, not only in the great world without, but even within the church itself, who often fail to comprehend its divine significance. What is greatly needed is a larger exercise of charity and brotherly kindness. It is what we might well call the over-soul. It is the awakening of that finer and broader sense of justice which is so tempered with love and good will that it will never be content and never feel that its spirit is truly born of God if, when a fellow-being has done him any wrong, he stands in cold reserve and exacts from his brother the utmost amends and humiliation before he grants him forgiveness. It is a source of inexpressible satisfaction and a means of helpfulness to regard the character and life of Jesus in respect to this subject. What he preached he lived. Would that our own practice came nearer our high theories of life. The world has not begun to appreciate the grand faith-spirit and love which is in Jesus. He [illegible] the prayer, "forgive us as we forgive," gave it as one [illegible] continue to quicken [illegible] ces and make their [illegible] right and true. And [illegible] to question whether [illegible] self manifested this [illegible] spirit, the testimony [illegible]