

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 686.

BOSTON, SATURDAY JULY 8, 1854.

VOLUME XIV. NO. 1

The Old World in 1854.

(Concluded.)

DISAPPOINTED for the time, it was only to resume the course of encroachments towards this goal, till, in 1829, the Russians arrived at Adrianople, with a conquering army, when a treaty was concluded, in which, though trifling territorial concessions were demanded from Turkey, the Emperor obtained the fortresses on the eastern shore of the Black Sea, the virtual control of the Danube, and other advantages important to his ultimate projects. A Russian statesman writes of this campaign, in 1830: "It depended upon our own armies to march on Constantinople, and to overthrow the Turkish empire; but the Emperor was of opinion that this monarchy, reduced to exist only under the protection of Russia and made to obey no other wishes than hers, suited better our political and commercial interests." Here is a purpose steadily followed up, and, if from time to time deferred, it is only that its final execution may be more certain and complete.

When we look to the history of the world, this steady purpose assumes almost the appearance of a natural law. "In every age," says Gibbon, "the Sythians and Tartars have been renowned for their invincible courage and rapid conquests. The thrones of Asia have been repeatedly overturned by the Shepherds of the north, and their arms have spread terror and devastation over the most fertile and warlike countries of Europe." On the other hand it may be noticed that the wealth and luxury of the south, which has thus become the prize of Northern valor, are the sure means of exhausting the energies which won them, and the conquerors at last have fallen an easy prey into the hands of future invaders. The Turks, as they crouch between the threatening arms of Russia, are thus only about to become victims in their turn to the very law which placed them where they are. While human nature is what it is, we need not be amazed if a people, susceptible only of animal enjoyment should seek, as by instinct, to exchange the frozen marshes of St. Petersburg, for the fertile shores of the Bosphorus.

So far as a loftier ambition, and the lust of power can influence men, never could a people be stimulated by a more tempting prey than that which presents itself to the Russians in the conquest of Turkey. "When Constantinople" says the statesman already quoted, "has been once conquered, terror and the assistance of the schismatic Christians of Turkey, may subject, without much trouble, to the Russian sceptre the Archipelago, the coasts of Asia Minor, and the whole of Greece to the shores of the Adriatic. Then the possession of these lands so much favored by nature and with which no other country in the world can vie in respect to the fertility and richness of the soil, will raise Russia to a height of power surpassing the most fabulous accounts of the greatness of ancient Empires." To say nothing of personal ambition, even patriotism, according to the worlds corrupt estimate of it, forbids any ruler of Russia to be indifferent to such a prospect of national aggrandisement.

Besides the prospect of positive gain and glory in the conquest, we must not overlook the disadvantages of the present geographical limits of the empire, from which the expanding energies of Russia must seek to escape. Recall the facts already stated regarding that position, and then consider a gigantic power so cramped and confined—consider how this grand defect of the Russian empire must cripple her, either in peace or war; and it would be rather mysterious if she were content to sit down satisfied with her place. If she is to remedy it, in what direction can she look save to Turkey? Who else will give her room?

Besides the rich prize which she would find in Turkey itself, the wealth of the Indies invites her avarice and ambition alike. As we have already hinted, a glance at the map will show that she can entertain no project of Indian conquest until Turkey is hers. But the possession

of that country would as once enable her to interrupt and embarrass the whole system of our Eastern commerce, and to disturb the administration of our Eastern affairs; and ultimately it would secure her the possessions which we could no longer profitably occupy or successfully defend.

We have, in all this, made no account of the alleged religious motives of the present movement. The pretence, either of veneration for the holy places or a paternal concern for the security and rights of Christians under Moslem power, is too shallow to merit a discussion. The name of Christianity is never more outraged than when it is invoked by the butchers of mankind, made the watchword of political factions, or the rallying cry of invading armies. The Christianity of Russian manifestoes is a puerile superstition, having less claim to human respect than the austere fanaticism of the Mussulman. But though religion does not enter into the motives of Russia in urging on the crisis, or of Turkey in resisting the invasion, it will exercise great influence on the conflict. The appeal to it will influence the passions of the combatants and the masses of their countrymen. The Russian clergy are already alive to the prospect of extended influence to their church. And one of the greatest perplexities of the Porte is the fact that a large portion of the inhabitants of Turkey in Europe belong to the Greek Church, and may be tempted to join with the invaders against their Moslem rulers. From the time that the Grand Dukes embraced a nominal Christianity, they have used it as a political engine. Latterly the Emperors have relied on it as a means of uniting the races embraced by the Empire, and also of extending their dominions. In the testament of Peter the Great we find the following advice to his successor: "the Greeks (*i. e.* the members of the Greek Church) in Hungary, Turkey, and Southern Poland, now divided into parties, must be rallied around Russia as a central point. Russia must be their support, and, by means of a certain ecclesiastical supremacy, prepare the way for complete sovereignty." The zeal of the Czar to protect Christians in Turkey is but obedience to this charge of his great and sagacious ancestor. Turkey and her protectors well understand his policy, though it is impossible, at present, to tell how far he has succeeded in gaining the confidence of these Christians. It is not improbable that his emissaries have successfully tampered with their loyalty, and that he reckons upon a movement among them in his favor, so soon as his forces are at hand to sustain and improve it.

We might now enquire into the resources of Russia for the prosecution of her design, and the ability of Turkey to resist it. Much has been said and written on these points within the last few months; but it is difficult to arrive at any accurate conclusion. It may safely be said of either, that the grossest corruptions disgrace the administration of government, and that the masses of the governed are debased, benighted, and of course, enslaved. But, after all that is said of the poverty of the Russian exchequer, the discontent of the Russian nobility, and the misery of Russian soldiers, every one remains convinced that Russia is an enormous power, with resources undeveloped. And, after all that has been said of Turkish reforms, every one believes that Turkey is a decaying state—distracted by rival factions and races—worn out by excess, and sinking into a hopeless senility. No one doubts what would be the issue if these two were left to fight their own battle. Defeat will only exercise the former for future achievements. Present victory will only exhaust the latter for future overthrow.

The battle which is to be fought on the Danube is not, in reality, between the Czar and the Sultan. Turkey has long existed only by the protection, and for the purposes, of the Western powers. And the true contest is between Russia and these powers, for the supremacy of the world. We need not dwell upon the large interest which these powers have individually and collectively, in the issue. Only think of the consequences,

if the Russian Empire should cut the old world in two, by extending its unbroken line from the Frozen Ocean along the whole eastern frontier of Europe, the eastern shores of the Mediterranean, and the Red Sea to the Indian Ocean; and should gather, to the support of its brute force, acting from points of such advantage, all the resources of such a region. It is not English losses in the East, or French losses on the Mediterranean, nor here and there the sacrifice of some commercial post and political influence that are to be reckoned—the truth is, that when the Russian Empire is established in Constantinople, civilization lies prostrate beneath barbarian feet, religious and civil liberty are matters of history, and the ancient crowns of Europe become, in fact if not in name, vassals of the Czar. The true greatness of the peril was felt by Napoleon when anticipating its approach, he foretold that if ever France and England were sincerely and closely united it would be to avert this catastrophe.

We can look upon such consequences as these without apprehension, perhaps, when we consider that they depend not on Turkish imbecility, but on the united power and prowess of Europe. And had there been nothing else to calculate but the power of Russia matched against the united forces of the civilized world, few words would have been necessary to conduct us to the grand victory of "the world in 1854." But Russia is not infatuated enough to throw down the gauntlet at a time when the question would be of so simple solution. And reluctance and forbearance on the one side, speak as plainly as arrogance on the other, of less obvious sources of danger than the mere might of a northern army. Gibbon, in his Decline and Fall of the Roman Empire, after having traced the decay and overthrow of the Western Empire, and the deluge of Europe by Northern Barbarians, pauses to inquire whether Europe is still threatened with a repetition of the same calamities which formerly oppressed the arms and institutions of Rome. He finds a comfortable assurance in the thought, that such formidable migrations can no longer issue from the North—that from the Gulf of Finland to the Eastern Ocean, Russia now assumes the form of a powerful and civilized Empire—that Europe is now occupied by powerful and independent States—that the science and arts of war are advanced—and, as a last solace, he cherishes the confidence that modern civilization cannot be obliterated. The considerations he suggests may warrant the assurance that the danger will not assume the same form or prosecute the same course as before. But from beyond the Rhine and the Danube there is an enemy menacing, not Turkey alone, but Europe, with a desolating war, which may after all, be little less terrible than the incursion of Barbarians.

The public press, like our everyday conversation, is very apt to lead us astray as to the actual state of the world, by occupying attention with the latest and most exciting topic. For the past month or two, the Eastern question has overshadowed everything, and the state of European nations has been lost sight of. But the victims of oppression do not cease to groan because no one heeds their cry—the leaders of the popular cause do not cease to plot because the eyes of the world are turned the other way—wrongs are not righted because they are neglected—grievances are not redressed by mere indifference. Italy is not reconciled to degradation and foreign bayonets, because the Sultan has declared war with Russia. The skirmishes on the Danube do not soothe the deep wounds of Hungary, or change German Democracy into loyalty to Austria. It is all there—the fierce hatred engendered by centuries of wrong, and the settled purpose to be free and to be avenged too; it is all nursed in moody silence—embittered by the treachery which stole away the sweet prize of victory, and galled by the rigor of reactionary despotism. The revolution of 1848 remedied no evil, and healed no wound. It taught no salutary lesson to the oppressors, for they escaped from its consequences by falsehood, and only

maintained their fraudulent advantages by the perpetration of greater crimes than ever. It taught the oppressed what they might do if they dared, and it taught them too, what they had to expect from the promises of princes. We conversed sometime ago, with an accomplished man who was a leader in the revolution in the Grand Duchy of Baden—which, in 1848, drove the Duke from his throne. Arguing with him against the fitness of the masses of Europe either to achieve or maintain their liberties, we referred to the utter failure of the recent revolution as proof. He replied with a fierceness which contrasted the more strikingly with his usually amiable and polished manner:—"Yes we failed—many of us are exiles, and those we left behind are ground down by a harsher tyranny than ever—but we failed from a cause that will not defeat us again. We trusted the word and honor of tyrants—but in the next revolution a paper constitution will deceive no man, and the only course that is left us is the extermination of the race, and to treat royal and aristocratic blood as an unpardonable crime, and let it out wherever it flows—in the veins of man, woman, or child."

This, we fear, is the common sentiment of European republicanism. Despotism—false, cruel, unsparring despotism is a black crime; but the spirit which it has awakened against it in the bosoms of those it has trampled on, is not the holy spirit of freedom. And there it is—it bides its time, and the powers of Europe know it, and the ruling classes know what they have to expect.

England, indeed, does not fear a revolution at home—but England had never more to gain by peace, nor so much to hazard in war. She has every reason to dread the threatened disorganization of civilized society. It was a time when the close alliance of England and France seemed impossible. We had reason to suppose that France only waited for an opportunity to retrieve the honors lost on the plains of Waterloo. It seems but yesterday, that the English press was discussing the projected invasion of their Island by Napoleon III.

It may be asked, but now that France and England appear united and in earnest, and when even Austria maintains her independence, why does the Emperor of Russia only assume a bolder attitude, and improve every parley to make fresh displays of arrogance? Does he believe that he can stand alone against the world? No, but he knows, or fancies he knows, what will follow when the arms of the West are fully occupied in the East. He knows what Kossuth and Mazzini and Gavazzi are preparing for Pope, Emperor and Princes. He knows the sullen impatience of the masses, which the counsels of their leaders and the arms of their oppressors scarcely restrain. The probability of an outbreak of revolutionary violence which will shake Europe to its centre, enters most distinctly into his calculations in urging on the crisis, and in the calculations of the Western Powers in striving to avert it.

All parties know that the present relations of the rulers and the governed on the continent of Europe cannot be permanent. Cities cannot be held perpetually in a state of siege. Martial law cannot be established as the habitual condition of a country. The rigor of reactionary despotism cannot be endured, and yet despots do not see how it can be relaxed. The ranking injuries of centuries are only irritated, and the hatred of the masses is only embittered by the measures which maintain the appearance of subordination. Many sympathizers with the oppressed say, "let the hurricane loose! after it will come a clear sky and a smiling landscape." It is easy to invent plausible tropes. But look at the matter of fact. Suppose that the torch of revolution is lighted—that the oppressor and the oppressed have met foot to foot—and that the people have come out of the conflict victorious. Is that all that remains to be accomplished? Are they prepared upon the wreck of thrones, and over the ashes of temples and palaces, to organize, establish and maintain free institutions.

An infuriated mob may be mighty to overthrow every thing that exists, but can they reorganize society from the beginning? What we know of the people and their leaders, and what we have witnessed of their experiments, leave but one answer to these questions. We know what they are, but who can tell what war—above all civil war—and such a civil war as that must be, will make them. It may make one's blood curdle to anticipate its horrors; and can it be supposed that nations steeped in ignorance, degraded by oppression and infuriated against the abused name of religion, will come out of its fierce passions, unbridled license and unsparing butchery, purged and enlightened. "It is no dream of dyspepsia, or threat of a lunatic." It is evident to any one who will open his eyes and look around. There are two fearful alternatives before Europe, equally dark equally terrible to a true man—Anarchy and Despotism.

Waymarks in the Wilderness.

Human Instrumentality.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded from our last.)

We may learn to give God the glory for all the use which he makes of us. Moses by the means of his rod wrought many miracles in Egypt and elsewhere. He stretched out his rod, and the sea was divided. He held it up, and Amalek was discomfited. He smote the rock, and the waters gushed forth. But the rod had nothing to boast of, neither had he who used it. The rod was indeed an interesting object, and more so him who wielded it, but no virtue must be ascribed to the one, or glory to the other. "Power belongeth unto God," not to Moses, nor to his rod. "God led Israel by the right hand of Moses with his glorious arm, to make himself (not Moses) an everlasting name."—Isa. 53:12. Moses sung at the Red Sea, "Sing ye to the Lord, for he hath triumphed gloriously;" and at the end of his life his last words were, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" To teach Moses to ascribe greatness to God, was God's design in all his previous training. He has the same end in view with all his people, even "that no flesh should glory in his presence, but that he that glorieth should glory in the Lord." Paul, Apollos, Cephas, are all nothing. "Christ is all;" "God giveth the increase." Moses and Paul were both educated men, and God intended that their knowledge of earthly sciences should be consecrated to his cause; but he casts them down and empties them before he employs them, and then when they have learned that his strength is made perfect in their weakness, they give him all the glory.

Let us beware of using aught we possess in self-will or self-dependence. It is possible to do this even in God's work. Paul was in danger of thus acting, and a thorn in the flesh was given him to prevent it; Moses actually entered into this temptation, and on account of it was not permitted to go into the land of Canaan. The Lord told him to speak to the rock and bring forth water for the murmuring tribes. Instead of this, with his rod he smote the rock twice, and accompanied the strokes with the angry observation,—"Hear, now, ye rebels, must we fetch water for you out of this rock?"—Num. 20:11. This offence was threefold; he smote the rock instead of speaking to it; he called the people by the name of rebels; he spake as if he, and not Jehovah, could make the rock give water. God was dishonored, Moses seriously punished, and we are solemnly warned. God is jealous of his glory. "He will not let his most favored instruments rob him with impunity. Let us ever lay low, and ascribe unto the Lord the glory due unto his name. This is the way to secure the Lord's presence, help and blessing.

Surveying the history and the lessons we have gleaned from it, let each one consider the question as coming from God to him—"What is that in thine hand?" Does this meet the eye of an unconverted man; sinner, do you take the question home. You have a weapon in your hand, what meaneth it? Alas! you are fighting against God. Have you never read—"Woe unto him that striveth with his Maker?" Cast that weapon on the ground; cease that look of stout defiance, and refrain from those proud words of boasting. Your weapon may, yea must, inflict a deadly wound on your own soul; your high looks and scornful words are sowing seeds for a terrible crop of woe. Behold He stands before you whose mercy you have long despised, and whose authority you have so long defied. What is that in his hand? The olive branch of peace. He extends it to you, and beseeches you to be reconciled to him. He points you to the cross, and says, "There will I meet you, crush your rebellion, and pardon the rebel."

Remember, immortal, responsible man, that a time will come, and come soon, when you must answer the question, and tell what there is in your hand. You may stoutly refuse to answer it now, or you may sullenly say, "May I

not do what I will with mine own?" "Who is lord over me?" "Am I my brother's keeper?"—all this you may say, and much more of a similar kind, and God may keep silence, but ere long he will speak and set all in order before your eyes. You must hold up at the judgment throne what you have held in your hands here. How many will wish then to cast their weapons, their toys and trifles away, and to empty their hands! but no, this cannot be. The themes which employed your thoughts, the objects which engaged your affections, the labors wrought by your hands, must appear with you before the bar of God. You have sown plentifully, a crop has sprung up, you must appear with it at the great harvest day, in order to reap. Oh! you will not appear with rejoicing if you sow to the flesh. Then listen to the voice of mercy—"Cleanse your hands, ye sinners, and purify your hearts, ye doubled-minded; be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of God, and he will lift you up."—Jas. 4:6, 8. Let your heart's response be—"I will lift up my heart with my hands unto God in the heavens;" I will contend no longer against Omnipotence, and trifle no more with eternal things. Anxious sinner, what is that in thine hand? Thou art not at rest; why not? It is of no use to bring tears, vows, hopes, or purposes of amendment. Take the great atonement in the hands of faith, and God will accept you, and fill you with peace and joy in believing.

Believer, once more put the question—Is there anything in your hand which God bids you renounce? Are you keeping back anything for which he calls? Study the conduct of Jesus, the love he displayed, his burning zeal and unbounded compassion—this is the best means to bring about an entire surrender and devoted service. Behold he comes from heaven to earth on his errand of love! What is that in his hand? *the truth!* How sweet, sublime, soothing, sanctifying, is that truth! "Grace is poured into his lips." He goes to the cross; what is that in his hand? the rugged nail, engraven in indelible characters the names of those for whom he died! He rises from the grave; what is that in his hand now? a receipt in full from God the righteous Judge; read it believingly, and sing, "Who shall condemn?" He rises to God's right hand, an intercessor and advocate, and in the face of the great accuser holds up in his hand the trophy of his grace, "a brand plucked from the fire." Rejoice, tempted one; thou shalt be saved by his life. He sits on God's throne, and in his hand is the seven-sealed book which he will open. He will fulfil all God's decrees to his highest glory, the salvation of the Church, and the confusion of his foes. Behold he cometh with clouds! What is there in his hands now? a rod of iron and a crown of glory. His rejecters are bruised and broken, like a potter's vessel; his faithful followers are crowned, and sit down with him upon his throne. "It is done!" judgment is finished, righteousness hath triumphed, and in the once pierced hands of the Mediator is the whole flock, given to him by his Father; and also this world, recovered and renewed, beaming bright with beauty, for ever to remain a monument of his omnipotent love. Believer, study these glories and triumphs of Christ until you feel that his love constrains you to live to him who died for you, and rose again.

One closing thought: *What wonders will be unfolded in the judgment and through eternity, when the history of human instrumentality shall be read over!* Doubtless this will be one of the employments and enjoyments of eternity, to trace the sovereignty, wisdom, power and condescension of God in connection with human instrumentality. God will have all the glory of all that has been done, but much comfort will come to his people from tracing his goodness in the use which he has made of men in building up that spiritual temple which will stand for ever, the brightest monument of divine glory. Let us all labor for God in anticipation of that glorious "world to come," having, like Moses, "respect to the recompence of reward."

"THE REWARD!" how glorious, how expressive of the love of the great Master whom we serve! Behold the laborers in their everlasting home! "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands."

Yes? the hands that wielded the sword of the Spirit, that scattered the seed of truth, that were lifted up in prayer, and stretched forth to relieve and assist the poor and needy; the hands which, though feeble, and at times ready to hang down, yet helped to rear the temple of the Lord,—now grasp the palm branch, and strike the harp of gold. They sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways,

thou King of saints!" There is no glorying in what they have done; they ascribe "salvation to him that sitteth upon the throne, and to the Lamb!" But their services are not forgotten by him for whom they labored, and the very labors over which they shed tears of penitence are crowned with divine approbation. Labor on, then, ye saints of God; "whatsoever your hands find to do, do it with all your might." Do it heartily as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. (Col. 3:23, 24.)

"Feeble and weak our offerings seem,
Drops in the ocean of thy praise;
But mercy, with her genial beam,
Is ripening them to pearly blaze;
To sparkle in his crown above,
Who welcomes here a child's as there an angel's love."

The Great Chinese Movement.

The *New York Observer* thus speaks under this head:

Two opinions prevail here and in China in respect to the great social and political movement in China. We have recently had the pleasure of spending some days with the Rev. Mr. Taylor, just returned from the Celestial Empire, and we are now "fully persuaded in our own mind," as to the nature of the "rebellion." The missionaries themselves are divided in opinion, as to the meaning and end to the mighty movement, but as Mr. Taylor is the only one who has had personal intercourse with the insurgent army, we are disposed to give great respect to his opinions, and entire credence to his facts. It is not denied that the leader of the insurgent party, who have now overrun two-thirds of the Empire, and have fair prospects of upsetting the government, was once a pupil of an American Missionary, a man of whom the *California Courier* gives the following account some months ago:

"To a citizen of our own country belongs the great honor of having trained and disciplined the chief who first set in motion the ball of the revolution. His name is Rev. I. J. Roberts, a native of North Carolina, and now a Baptist missionary on his own account. The chief leader and originator of the revolution is Te-pau-wang who was for a long time a pupil of the Rev. Mr. Roberts. Te-pau-wang, in becoming acquainted with the principles of Christianity, as well as the international relations which existed between the various Christian and civilized states of the world, became convinced that it was his duty to destroy Paganism establish Christianity among the people, and to overthrow the venerable walls of China, as well as to open that country to the world. So strong were these convictions on his mind, and so anxious was he to accomplish these results, that he did not stay in Canton long enough to connect himself with the church under Mr. Roberts, but quietly left the city with a few friends, some tracts, and portions of the Old and New Testaments, to commence the work of revolution in the interior. Neither Mr. Roberts nor any of his friends knew where he had gone, until they heard of his movements several hundred miles from that city.

"He showed himself not only a great teacher, but a great leader, and soon had around him a body of enthusiastic devotees numbering ten thousand. The Tartar Emperor on learning this fact, ordered an army to march to the camp of the insurgents with the view of putting them all to death. The two armies met, and after a hard contest the Emperor's troops were defeated. This was the beginning of the revolution, and now more than two-thirds of China have been conquered and that country may be said to have been under a new civil administration. Te-pau-wang has recently written a letter to the Rev. Mr. Roberts, in which he invites him to the camp of the insurgents as their teacher and chaplain. In this letter he alludes to their former acquaintance, and to the deep impression which still remained upon his mind, from the religious instruction he had received from him. He says nearly all the provinces have come under his control—that myriads of men assembled morning and evening for worship, and to observe the ten heavenly commandments. But he confesses with apparent regret, that few of them are deeply versed in the doctrines of the gospel. He, therefore, urges Mr. R. to come to his camp, which invitation has been accepted, and Mr. R. is now travelling, as chaplain, to the army of the revolutionists.

"Mr. Roberts is an original, and we may say a remarkable man. We knew him in boyhood, before he left for that great theatre on which he is now acting so distinguished and extraordinary a part. On making a profession of religion in Mississippi, where he was a large planter, he suddenly emancipated his slaves, leased out his plantation, and offered himself to the Baptist Board, in Boston, as a missionary to China. His proposition came so unexpectedly, and he

being so little known, that body of Christians declined to receive him. Nothing daunted by this refusal, he packed up his trunks, and left for China, as a missionary on his own account. Since he has been there, he has been in the service of the Northern and Southern Baptist Board of Missions; but never obeyed their orders only when it suited him."

Mr. Taylor tells us that while at Shanghai he determined to make an excursion up the river to the camp of the insurgents, to penetrate into the midst of them, have a personal interview with their leader, and learn, if possible, his real designs, and the spirit by which he was impelled. He succeeded, after great exposures, in reaching the city of Dhin-kiang-foo, which was then their head-quarters. He threw himself at once upon the mercy of the insurgents, who demanded of him the object of his visit. This he refused to disclose till he was conducted into the presence of the chief. "On my way," he says, "as I passed along, I frequently heard the sound of people chanting; and inquiring of my attendants what was the meaning of these sounds, I was told that the people were worshipping God, and that it was the hour of morning worship. I saw idols thrown down in all directions as I passed through the streets, and I was frequently saluted by the term 'brother.' This was perfectly new, for at Canton the appellation is 'foreign devil;' and while walking in the suburbs of Canton, you will hear this perhaps a hundred times. I at last arrived at the head-quarters, and, after passing through a number of gateways, on either side of which were curtains of yellow silk, and a great deal of embroidered drapery of various kinds, for a distance of upwards of 300 or 400 yards from the street, I came at last to the inner recess, and there I was requested to sit. Again I was interrogated as to my object, but I said I must communicate with the chief. In order to remove my doubts, he took his seat in the middle of the hall, and his attendants arrayed him in his robes. And when I was persuaded he was the man, I opened my carpet-bag, spread before him the Gospels, the Acts, and the Tracts, and told him the object of my visit, which was to give him a complete knowledge of the doctrines of Christianity. He seemed grateful for the books, and entertained me hospitably. The hour of breakfast was approaching, and they had morning prayer before breakfast. He and his attendants were seated in this large hall on cushioned chairs; one individual read a portion of Scriptures and then they chanted some hymns, which the leader probably had composed. At the close of these hymns, I noticed that they chanted a literal translation of the Doxology. After this they all took their cushions, placed them on the pavement, knelt on them closing their eyes, and lifting up their faces towards heaven, while the secretary of the chief, (I think it was), read a prayer. At the close of this we proceeded to breakfast in the adjoining hall. As a guest it would have been etiquette to have commenced with my 'chop sticks' first; but I waited, thinking they would ask a blessing. This I told them; when they informed me it was their custom, but it had been included in the previous prayer. I explained to them that it was not exactly our course, and asked to be allowed to do so; which they requested me to do, and I did it accordingly in Chinese."

Mr. Taylor became fully acquainted with the military resources and ability of the insurgent army, and entertains a strong conviction of their ultimate success. He says:

"I ascertained that these people were sincere worshippers of the one true God; that they had sworn the extermination of idolatry in every form; that they were exceedingly friendly to foreigners, and expressed themselves desirous of becoming more instructed in Christianity, only the difficulties at present were so great, that they thought I had better wait for some months. This movement has for its object the overthrow of the Tartar dynasty, and the establishment of the old Chinese Government. Therefore, it is strictly a patriotic movement; and we are in the habit, in China, rather of calling them 'patriots' than 'insurgents.'"

It should be borne in mind that China has one-third of the human race! A struggle is therefore going on in China at this moment, that promises to work a more sudden and tremendous change, than the arms of England and France in Turkey. These Chinese rebels are the sworn enemies of idolatry. The people elsewhere receive them, and yield their gods to destruction; Great ignorance may prevail, and much error be mingled with the faith of these warrior preachers, but there is no denying that they are crusaders, and will batter down Paganism wherever they triumph.

(For the Herald.)

God's Will on Earth.

"Thy kingdom come. Thy will be done in earth as it is in heaven."

It will perhaps make but little difference with the suggestion, which I propose to make, whether

we understand that the phrase, "as in heaven," modifies both clauses which stand before it, or only the latter. My opinion is, however, that "Thy kingdom come," and "Thy will be done," are to be regarded as relating to one fact, of which co-relative parts are briefly presented. If so, both clauses are modified by the adverbial phrase—What is the object of this petition of our Lord's Prayer? If we know how the will of God is done in heaven, we may be able to know the meaning of this request, which we do or should daily make to our "Father in heaven." And if we know but little about the glories of the heavenly world, yet, since we know that God is there, and that perfectly holy beings worship in his presence, we may have the highest conception of perfection or of a blissful state, of which we are capable. In heaven God manifests himself to adoring saints and angels. There the redeemed are present with the Lord. In heaven the worshippers are all free from sin, from sorrow and sighing. In heaven God's will is obeyed perfectly, and all of his willing servants delight in doing his will.

The Lord has taught us to pray that the same, and more than can be described, be on earth. Yes; he has taught us to pray, not that heaven may be transferred to earth, but that the glories of heaven may be extended to earth, so that there may be the same purity, the same holiness, the same joy and blessedness here that is there. Let it be remembered that the petition is not that there may be a state of things somewhat resembling heaven, but that the full blessedness of the heavenly state may be realized on earth. The accomplishment would involve the existence on earth of beings as pure and holy as the angels, and equal to them in dignity and might.

Is it wrong or absurd to believe that this daily prayer of the whole church will be answered? I might argue that it would be somewhat after this manner. This form of prayer was given by Christ and is therefore perfect. Acceptable prayer is offered in faith, and there can be no true faith without the revelation of the Divine word. We could not therefore suppose that Christ has taught us to pray daily for that which he has said shall never be accomplished, or respecting which he has made no promise. But I do not intend to argue this point here. I only wish to call attention to the fact that every Christian who offers the Lord's Prayer sincerely and truly, most evidently desires that all that Millenarians assert will be realized. Yes; notwithstanding we are opposed, those who oppose us, in form pray that our doctrine may prove true. And if they love Christ they love our doctrine, and contemplate the fact which it embraces with inexpressible satisfaction and delight, and God is pleased with their sighing for its accomplishment. Since, therefore, the warmest affections of all Christians are with us, may we not hope that all will, at some future time, see eye to eye. It is in manner a thing to be wondered at, that Christians should take great satisfaction in singing the following stanza, yet I have been surprised that so few think of its import.

"Waft, waft, ye winds, his story,
And you ye waters roll,
Till like a sea of glory
It spreads from pole to pole.
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
Returns in bliss to reign.

Do You Pray?

DAVID did. His circumstances indeed were unfavorable. A crown was upon his head. The cares of a kingdom pressed him. He might have said—"I have no time." But he prayed. He prayed much. It was one of his most influential habits. What proofs and illustrations abound in those wonderful compositions, the Psalms. How touching, earnest, sublime often were his cries unto God. How have his spiritual exercises been an incitement and pattern of devotion in every succeeding age.

Daniel did. He was indeed a statesman and courtier. He lived in the midst of idolators. To them his religion was offensive. The king bade him not to pray unto Jehovah. If he did, it was a mortal peril. The men of Babylon conspired to make this very thing the means of his ruin. Still he prayed. He did it, not ostentatiously, but without concealment. His religious principle was stronger than his fear of men. "Three times a day he kneeled and prayed and gave thanks before his God, as aforetime."

Paul did. It was the first pulse and expression of his new life in Christ. "Behold he prayeth!" said the Spirit. The fact was, the surprising but the conclusive proof of his spiritual change and transition. From being Paul the persecutor, it was thus shown he had become Paul the saint—however, after that event, was his life one of prayer, as well as heroic labor—of prayer for himself—for his countrymen, for the Gentile world—for the blood-bought Church.

Holier, intenser, sublimer aspirations probably never ascended from a soul this side of heaven.

The Saviour did. It is a most impressive truth. It ought to be pondered by all who do not pray. The Saviour was perfect. He was divine. He sustained no such relations of dependence as we sustain. He had no sins to be forgiven. There were in him no lusts to be restrained and purified. He was subject to no temptations he could not resist. He was assailed by no enemies he could not conquer. He had life in himself. He had executive power. He had infinite merit but he prayed. He prayed in earnest, and with his disciples.

"Cold mountains and the midnight air,
Witnessed the fervor of his prayer."

Yes—David, Daniel, Paul, all prayed. They were men of prayer.

Do you pray? Presbyterian.

For the Herald.

The Worldling's Prayer.

O GIVE me the world, for its hopes they are mine,
For its skies wear a dazzling hue:
Its wisdom, my happiness it shall divine,
Its knowledge my pathway to rest shall define.
For its precepts I have to pursue.

O give me the world, for its hopes they are mine;
Let its prospects unfold to my view;
To its god and its fortunes myself I consign,
To its sources of bliss will my portion confine:
For its promises are they not true?

O give me the world, for its joys they are mine;
Let its flowers my pathway bestrew;
To love and to serve it I always design—
To pay my devotions and bow at its shrine:
For its glories with rapture I view.

O give me the world, for its joys they are mine,
All the joys that ever I knew;
Let me feast on its dainties, its food and its wine;
Give me robes rich with diamonds, and equipage fine,
That shall sparkle as morning's bright dew.

O give me the world, for its joys they are mine;
Its happiness let me prove true:
For its garnish and tinsel enchantingly shine:
Its pleasures and charms I can never decline,
Till the mourner my couch shall bedew.

O give me the world, for its joys they are mine;
Let me trace its meanderings through;
Let the Christian in sadness and sorrow repine,
I ask not his joys, will not bow at his shrine:
For I wish all his prospects untrue.

O give me the world, for its hopes they are mine;
Let the future be hid from my view;
All mercy and goodness the Being Divine,
Only peace and true bliss unto me will assign:
Though the world I may love to pursue.

O then give me the world, since its hopes they are mine,
And all others I ever eschew;
For its wealth and its pleasure all else I resign;
Let its garlands and laurels around my brow twine:
For its ways I rejoice to pursue.

THE CHRISTIAN'S PROTEST.

I WILL not love the world, for its hopes are not mine,
Though its skies wear a dazzling hue:
For its wisdom, true happiness cannot divine;
Its knowledge no pathway to rest can define,
And its precepts I will not pursue.

I will not love the world, for its hopes are not mine;
Not its prospects enrapture my view;
To its god all my fortunes I will not consign;
To its sources of bliss I will never confine;
For its promises all are untrue.

I will not love the world, for its joys are not mine,
Though its flowers my pathway bestrew;
To love or to serve it I never design—
To pay my devotions or bow at its shrine:
For its glories all wear a false view.

I will not love the world, will not call its joys mine—
Such joys as worldling's e'er know;
Care not for its dainties, its rich food and wine;
Nor its robes set with diamonds and equipage fine:
Tho' they sparkle as morning's bright dew.

I will not love the world, for its joys are not mine;
Its happiness will not prove true:
For its garnish and tinsel deceitfully shine;
Its pleasures and charms if you do not decline,
Your couch oft with tears shall bedew.

I will not love the world, will not call its joys mine—
Will not trace its meanderings through;

Though oftentimes the Christian in sorrow may pine:

O give me his joys, let me bow at his shrine,
For all his bright prospects are true.

I will not love the world, for its hopes are not mine—

Shall not veil my bright future from view;
In mercy and justice the Being Divine,
Will peace and true bliss to the Christian assign,
Who will not love the world to pursue.

I will not love the world, since its hopes are not mine;

Richer hopes I will never eschew;
Its charms, wealth and pleasures will gladly resign,
For the bright crown of glory that shall his brow twine,
Who rejoices his Lord to pursue.

J. W. D.

Longing for the Conversion of Sinners.

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," it is said, that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and in preaching." Bunyan said, "In my preaching, I could not be satisfied, unless some fruits did appear in my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work." Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor but die for it with pleasure."

Similar is the death-bed testimony of the sainted Brown, of Haddington: "Now after near forty years' preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for an opportunity of publishing the Gospel on the Sabbath, than, without such a privilege, to enjoy the richest possessions on earth." "O labor, labor," said he to his sons, "to win souls to Christ."

Rutherford "could assure his flock that they were the objects of his tears, cares, fears, and daily prayers; that he labored among them early and late." "And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." Fleming, in his "Fulfillment of Scripture," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, 'I have the souls of three thousand to answer for, while I know not how it is with many of them.'" Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things; and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God." Scottish Guardian.

THE IMPERIAL CANAL OF CHINA.—One of the most extraordinary works of art in the world is the Imperial Canal of China. This wonderful structure, which was built by the Mongol Emperor, Kublai Khan, extends from the vicinity of Peking, at which city the same emperor fixed the seat of government, to the Yangtse Kiang river, a distance of more than six hundred miles to the southward. The canal is in some places tunneled through heights, and at others it is carried through lakes, and over marshes and low grounds by means of stupendous embankments. Rivers feed it, and goodly ships sail on its waters. It is used not only as a great commercial highway, but as an irrigator and drain to the country through which it flows, and renders available much land that would otherwise be useless. The canal exhibits sound practical skill, and even genius, on the part of its constructors, and as a work of labor it is gigantic. It is one of the greatest of those great works which are to be met with in China on a larger scale than in any other country in the world.

MARIOLATRY.—The French correspondent of the Independent quotes a passage from the last charge of Bishop of Nantes, which furnishes another instance of the blasphemous homage paid to the Virgin Mary, in the Church of Rome. "Before Mary was," says the Bishop, "God

complained that he had nobody to stop the course of justice. He has given us that Mother of Mercy. Where the patience of Jesus Christ has been tried out, when in him the Judge must take the place of the Saviour, there remains for us the resource of Mary's maternal patience, and nothing is equal to it!" The same writer communicates a piece of news, which, he says, "is going the rounds of our Roman Catholic papers:" "On the twenty-third of March last, the Queen of Spain went, in great state, to the Church of Atocha, to decorate the statue of the Virgin with the collar of the Golden Fleece, and the great cordon of the order of Charles." A few years ago, he tells us further, the Virgin was named Commander-in-Chief of the Spanish armies. When will the Dark Ages end?

Foreign News.

NEW YORK, June 30.—The Europa, Captain Shannon, from Liverpool 17th inst., arrived this evening about 6 o'clock.

She brings little or no news. The Europa brings 76 passengers. Passe, 18th, off Kinsale, steamer City of Manchester from Philadelphia for Liverpool. 29th, 6 p.m. passed steamship Arabia, bound east.

The Franklin arrived at Southampton on the 15th.

Silistria held out to the latest dates, the 14th. It is announced that Austria and Prussia have jointly framed a reply overruling the objections of the smaller German States.

Col. Mantueffal is about to go to St. Petersburg with a message from Prussia, recommending the Czar to accept Austria's recall summons; it is, however, rumored that the Czar has already refused it.

The Baltic fleet was at Boreund, twenty miles from Helsingfors.

Nothing later from Asia, Greece, or Black Sea. The Allies are still proceeding to Varna.

Redchid Pasha retires from the Turkish Ministry, and is succeeded by Chechib Effendi.

A bill, giving Canada an elective Senate, passed to a second reading in the House of Lords.

Very wet weather in France excites fears for the crops.

Prince Paskiewitch has been severely wounded.

BERLIN, Friday.—The Austrian and Prussian note in reply to the Hamburg coalition, was despatched to-day.

On the 13th of May, three British steamers destroyed the ships, dockyards, and stores at Brahestadt, in the north of the Gulf of Bothnia—350,000 roubles damage was done. On the 31st, a steamer captured several vessels off Uleaborg, and on the 1st of June, four steamers destroyed the ships, dockyards, and stores at Uleaborg—400,000 roubles damage done.

ATHENS, June 7.—Complete concord now exists amongst Ministers. The three dismissed Generals made their submission.

Hadji Petro still holds out in Thessaly.

LONDON.—The Europa, cavalry transport, was burned to the water's edge while on her passage to Gibraltar with troops. Twenty-one lives were lost, including Col. Moore, commander of the troops, and fifteen soldiers. The remainder on board, sixty-six in number, saved themselves in boats.

VIENNA, June 16.—The Russians made another unsuccessful attempt on Silistria on the 10th. Marshal Paskiewitch received a very severe contusion in the right leg, and was obliged to delegate the command to General Gortschakoff, and be removed to Jassy.

A Turkish attack on the Island of Mokan was repulsed.

The Emperor Nicholas is shortly expected at Kiev.

It is stated that the Porte signified its acceptance of the Convention proposed by Austria, with reference to the eventual evacuation of the Principalities.

ST. PETERSBURG, June 8.—The news of the adhesion of Greece to the ultimatum of the Western Powers, caused great surprise, Russia reckoning on diversions contrived at great expense in the Southern provinces of Turkey.

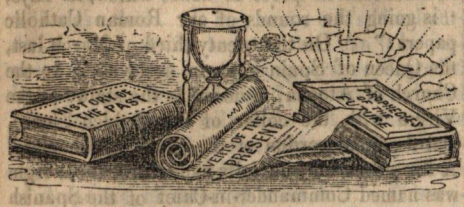
The Paris Moniteur, in alluding to the arrest of Mr. Dillion, the French Consul at San Francisco, says the Minister of France at Washington hastened to bring this infraction of consular privileges under notice of the United States Government, and the language of the American Government does not permit of doubt of its being disposed to do justice to just complaints.

The Pays says that the question between France and the United States, arising out of the arrest of Mr. Dillion, is settled. Nothing remaining for arrangement but the form of compensation to be given.

Lord John Russell has been unanimously re-elected to his seat in Parliament, by the City of London. He addressed the citizens in very decisive terms as to the war.

A telegraphic despatch, dated Gothland, 11th,

says the French and English fleets were at Bore-sund, twenty miles from Sveaborg, and it was expected that they would attack the latter place on or soon after the 13th. There were sixteen Russian ships in Sveaborg, and they have blocked the harbor by sinking a ship loaded with rock.



The Advent Herald.

BOSTON, JULY 8, 1854.

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

THE PROPHECY OF ISAIAH. CHAPTER XLIII.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—v. 2.

To pass through fire, and through water, were proverbial expressions for encountering straits and difficulties, of any kind,—for which they are put by substitution. Thus in Psa. 66:12, "We went through fire and through water: but thou broughtest us out into a wealthy place."

God's presence on such occasions implies his aid; and the declarations that the rivers shall not "overflow," the fire "burn," nor the flame "kindle upon" them, are put by substitution for promises of God's protection and watchful care respecting them. Psa. 91:2-7—"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

The preservation of Noah and his family in the ark, from the waters of the flood, (Gen. 7 and 8,) the passage of Israel through the Red Sea, (Exod. 14,) and through Jordan, (Josh. 3:16,) the crossing of Jordan by Elijah and Elisha, (2 Kings 19: 8, 14,) and the preservation of the three worthies in the fiery furnace, (Dan. 3:25, 27,) are instances of a literal fulfilment of these promises; and though the children of God will be thus preserved at the final conflagration, yet a more general promise of Divine protection, is doubtless here intended.

The next verse contains the reasons why God thus promises protection.

For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.—v. 3.

The Lord is the God of those who serve him, as Baal is of those who serve him. Rom. 6:16—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" The righteous not only regard Jehovah as the true God, but as *their* God—their constant refuge and Friend. Being such, he will protect and defend. Prov. 11:8—"The righteous is delivered out of trouble, and the wicked cometh in his stead; (21:18.) "The wicked shall be a ransom for the righteous, and the transgressor for the upright."

As evidence of God's favor, the giving of Egypt, Ethiopia and Seba for them, is instanced. The reference is somewhat obscure, for the want of historical light: and though the application has been objected to, nothing better harmonizes with it, than the supposition that reference is made to the siege of Jerusalem by Sennacherib. (See note on 37:8.) While warring against Egypt, he was deterred from prosecuting that enterprise, by the rumor that "Tirhakah king of Ethiopia," was "come forth to make war" against him. This caused him to hasten his attack on Jerusalem, when his army was destroyed by an angel of the Lord.

Layard, in his *Nineveh and Babylon*, says of Esarhaddon, the son and successor of Shalmaneser, that, "Like his father he was a great warrior, and he styles himself in his inscriptions, 'King of Egypt, and conqueror of Ethiopia.'"—p. 621. It is not unlikely that Esarhaddon was revenged

on Ethiopia, situated on the upper waters of the Nile, for the assistance rendered Egypt against his father, whose defeat at Jerusalem was thereby hastened.

"Seba" was a son of Cush, (Gen. 10:7,) which is the word here rendered "Ethiopia." It might, therefore, be a province of, or closely connected with, that country. Josephus says of "Saba," that it "was a royal city of Ethiopia, which Cambyses afterwards named 'Meroc,' after the name of his own sister."—*Ant.* 2. 10. If this was the "Seba" here spoken of, it was an island city in the River Nile, and doubtless suffered with Ethiopia and Egypt,—their being given as a ransom, implying that they were given to slaughter, in the place of Israel.

Since thou wast precious in my sight, Thou hast been honorable, and I have loved thee: Therefore will I give men for thee, and people for thy life.—v. 4.

"Life," in the margin, is "person;" in the Hebrew it is "soul." For their sake, God did not hesitate to cause others to perish—as in v. 14—"Thus saith the Lord, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." For his children, also, (Rom. 8:32,) "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: Bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: For I have created him for my glory, I have formed him; yea, I have made him.—vs. 5-7.

There is a metaphor in the denomination of the successors of Israel as "seed;" and by the same figure, distant countries are called the "ends" of the earth.

The "seed" of Israel, here specified, appears not to be limited to the *descendants* of Jacob, but includes all who are called by the name of God,—all who have been created for his glory. Psa. 100:3—"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Said the Saviour, (John 10:16,) "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." 2 Cor. 5: 16, 17—"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Eph. 2:10—"For we are his workmanship, created in Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 1:10—"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Luke 13: 29, 30—"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last."

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled:

Who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: Or let them hear, and say, It is truth.—vs. 8, 9.

The "blind" and "deaf" are put by substitution for those who were morally stupid and disregarding of God's dealings and requirements,—referring probably to those whose stupidity had led them to worship idols. Psa. 115:4-8—"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." Their inability to declare the events of the future, is evidence of their impotence. The same challenge is made in 41:21, 22. If they cannot foretell the future, God demands an acknowledgment of his truth.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: That ye may know and believe me, and understand that I am he: Before me there was no God formed, neither shall there be after me.—v. 10.

This is an apostrophe to God's chosen seed. God's children are always able to testify to the truth of his words; nor are they unmindful of the fulfilment of his predictions. Evidence of the fulfilment of prophecy, is one of the most potent weapons which the Christian can wield in favor of the truth of revelation.

"My servant," is supposed, by Wm. Lowth and

others, to be the one brought to view in 42:1,— "My Servant whom I uphold, mine Elect in whom, my soul delighteth"—the Messiah; who also is a witness for the truth of God. 55:4—"Behold, I have given him for a witness to the people, a leader and commander to the people." Rev. 1:5—"Jesus Christ is the faithful witness." 1 John 5:9, 10—"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son."

"Before me there was no God formed," is an allusion to the *making* of idols. There was no creation of such anterior to the existence of Jehovah, who never was not, and will never cease to be.

I, even I, am the Lord; and beside me there is no Saviour. I have declared, and have saved, and I have showed, When there was no strange god among you; Therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; And there is none that can deliver out of my hand: I will work, and who shall let it?—vs. 11-13.

The repetition of "I," makes it emphatic. No being is entitled to the name of Jehovah, but the God of the Bible; and none but him can save from temporal ills or eternal death. He says, (Hosea 13:14,) "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction."

Strange gods, are those which he knows not as gods. Deut. 32:16, 17—"They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." But those who are acknowledged by God as his children, have no intercourse with such deities. Psa. 81:9—"There shall no strange god be in thee; neither shalt thou worship any strange god."

"Before the day," is evidently before the first day—the beginning of time. Psa. 90:2—"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." John 8:58—"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." He was the Creator and originator of all things; and no inferior intelligences, whose existence has been of a limited period, can frustrate any of his purposes.

"Let," here, has its ancient meaning of hinderance; or as it is in the margin, "turn it back." The same word in the original occurs in Job 9:12—"Behold, he taketh away, who can hinder him? who will say unto him, What does thou?" Also, in Isa. 14:27—"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, And the Chaldeans, whose cry is in the ships. I am the Lord, your Holy One, the Creator of Israel, your King.—vs. 14, 15.

This is almost, if not quite, universally regarded as a prophecy of the downfall of Babylon—the past being used for the future tense.

The bringing down of their "nobles," as from a higher to a lower place, is put by substitution for their humiliation. This was done because of God's regard for his elect.

Babylon was advantageously situated for commerce; and in the height of its glory, had doubtless, many ships. Semiramis, who greatly beautified it, is said to have had a fleet of three thousand gallees. A canal connected the Euphrates with the Tigris, near Babylon, which gave that city great facilities for trade on both rivers.

The word "cry," denotes a rejoicing or exultation. The idea seems to be that they boasted of their ships and congratulated themselves on their commercial and naval resources. But these should not avail anything; God would effectually humble them, and for the reason that he was God.

The emphasis, here appears to be on the words "your." God says to his chosen ones, I am "your Holy One," "your King;" and this intimate relation to them explains his watchful care over them, and the manifestations of his grace and mercy on their account.

IDOLATRY, DIVINATION &c.

Such gods, with various demons,—with which they peopled the atmosphere, and desolate places, to which they attributed the control of the elements and the power of working miracles, and which they supposed lurked in idols, and gave utterance to their oracles—were the deities of those who departed from the service of Jehovah. And it was

against the worship of such, and against divining by their aid, when Moses said to the Jews:

"When thou art come unto the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."—Deut. 18:9-12.

It was by the practice of such things that those nations had so defiled themselves, that the Lord would no longer suffer them in his presence. Their iniquity had come to the full. They had filled the cup of their transgressions.

They thought to oppose Moloch, and their other deities, by the sacrifice of their children. Said Moses (Deut. 12:31), "Even their sons and their daughters they have burnt in the fire to their gods." And the Psalmist affirmed (106:37), that "they sacrificed their sons and their daughters unto devils." "They sacrificed unto devils, not to God; to gods whom they know not, to new gods that came newly up whom your fathers feared not."—Deut. 32:17.

To reject God, and to recognize others as gods, was a direct insult to Jehovah; and therefore God said (Lev. 18:21) "Thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God." And he commanded (Lev. 20:2), that "whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch, he shall surely be put to death."

The wicked king Ahab "made his son to pass through the fire, according to the abominations of the heathen whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree." (2 Kings 16:3, 4.) Manasseh, also, "made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger."—2 Kings 21:6.

To divine, was to reveal, by means which God had prohibited, what was hidden. "The secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children forever." (Deut. 29:29.) God has made a revelation of his will and plans respecting the future, as full and as fast as he designed that man should know respecting them. The diviners sought to reveal things which God had seen fit to conceal, and by means which he had prohibited. In so doing, they virtually questioned the wisdom, goodness, and justice of the Divine Providence, and directly insulted Jehovah.

Those who used divination sought information or help, in various ways, from their gods. When Balak sent for Balaam to invoke curses on Israel, he "brought him into the high places of Baal"—to the tops of the mountains where Baal was worshipped, and from whence they could "see the uttermost part of the people;" and there be offered burnt sacrifices—hoping to obtain a curse from the Lord. But Balaam was forced to confess, "Surely there is no enchantment against Jacob, neither is there any divination against Israel."—Num. 23:23.

In the time of Elijah the prophets of Baal, prayed to him, in a direct and audible manner—addressing, probably the sun—the supposed tabernacle of Baal. Whether Belzebub or Jehovah was the true God, was to be decided by an answer by fire—consuming the offered sacrifice. On Mount Carmel, a lofty promontory that extends into the Mediterranean Sea, Elijah challenged Ahab to meet him with all Israel, and the prophets of Baal, and there to test the question whether Jehovah or Baal was the true God. In the presence of the people and of Baal's prophets, Elijah said to erring Israel, (1 Kings 18:21-24,) "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

Then came the trial. The prophets of Baal, (v. 26,) "took the bullock which was given them,

and they dressed it, and called on the name of Baal from morning even unto noon, saying, O Baal hear us." But that bright luminary disregarded of their prayers, and deaf to all their entreaties rolled on in his course until he had reached his meridian splendor; and "there was no voice, nor any that answered. And they leaped upon the altar which was made." The intense heat of the mid-day sun, would seem almost sufficient of itself to consume the sacrifice; and his worshippers evidently expected it.

"And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." (v. 27.) Thus driven to desperation, (vs. 28, 29,) "they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." And thus they did till the heat of the day was passed. Their god was fast descending towards the western horizon, and their sacrifice was unconsumed. Then came Elijah's turn. He repaired the altar of the Lord that was broken down, and prepared his sacrifice; and to make the result the more decisive he poured 12 barrels of water upon it and upon the wood, and filled the trench that he had made about the altar. (vs. 36-40.) "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

Diviners sometimes drew their auspices from the direction of the wind, or of the clouds, by noticing the flights of birds, by observing the entrails of animals, and of human victims offered in their sacrifices—particularly of their children sacrificed to Moloch; by consulting the stars; by the appearance of clefts in the earth, by marks in the hand, &c. They made says Rollin, "the most important affairs of state depend upon a bird's happening to sing upon the right or left hand; upon the greediness of chickens in pecking their grain; the inspection of the entrails of beasts; the liver's being entire and in good condition, which, according to them, did sometimes entirely disappear, without leaving any trace or mark of its having ever subsisted! To these superstitious observances may be added, accidental rencounters, words spoken by chance, and afterwards turned into good or bad presages; forebodings, monsters, eclipses, comets; every extraordinary phenomenon, every unforeseen accident, with an infinity of chimeras of the like nature."

All such divination God rebuked, when he said to the Babylonians, (Isa. 47:13,) "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee."

Sometimes they wrapped themselves in the fresh skins of their sacrificed victims, and sleeping in them they regarded their dreams as revelations from the gods they worshipped. They used also, (Isa. 65:4,) to "remain among the graves and edge in the monuments," where they sought communications from the departed, to whom they consecrated and there ate "swine's flesh, and broth of abominable things, in their vessels."

When Nebuchadnezzar was at a loss whether to make war on Judah or on the Amorites first, we read that "the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort."—Ezk. 21:21, 22.

In divining by arrows, Jerome states that "they wrote on several arrows the names of the cities they intended to assault; and then putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn: and that city

whose name was writ on the arrow first drawn, was the city they first made war upon."

When the king of Babylon "looked in the liver," he examined that of the victims sacrificed to the gods, whose counsel he solicited.

A very common mode of divination was by what they called "a voice from heaven;"—taking for such the first words which they should hear spoken, on going in a given direction; and by this they determined the subject of inquiry.

At a later period the heathen divined by the writings of Virgil. Placing their finger on a passage at random, they received it as a message from their gods. Some, called Christians, now divine by the text of scripture that their eye first rests on.

The diviners were variously denominated. When Pharaoh would know the import of his dreams, he "called for all the magicians of Egypt, and all the wise men thereof." (Gen. 41:8.) When Moses and Aaron performed their wonders in the presence of Pharaoh, the king "called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantment." (Ex. 7:11.) And when "Nebuchadnezzar dreamed dreams," the "king commanded to call the magicians, and the astrologers, and the sorcerers and the Chaldeans, for to show the king his dreams." (Dan. 2:2.) The ability of Daniel in "interpreting of dreams, and showing of hard sentence, and dissolving of doubts," was attributed by the king's mother to the "spirit of the holy gods;" for which she esteemed him as the "master of the magicians, astrologers, Chaldeans and soothsayers." (Dan. 5:11, 12.)

In the observance of times, they regarded some as lucky, and others as unlucky days for the commencement of any work—supposing their divinities to be more propitious at some times, than at others; and attributing to them a control in the direction of human affairs incompatible with the sovereignty of Jehovah. They judged of future events, by the position of the planets, the direction of the clouds, &c. The regard which some have for Friday, and for their position when they first recognize the new moon, is a remnant of this pagan superstition. But God says, (Jer. 10:2, 3,) "Learn not the ways of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them."

Those called enchanters, thought to induce prosperity, or a happy termination of any event, by superstitious observances, by the repetition of certain phrases, or the wearing of charms. God said to Babylon, (Isa. 47:12,) "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail." In early times some Christians were rebuked by Chrysostom, "for contemning the cross of Christ, and calling in old drunken women, with their salt, ashes and soot, to free those that were bewitched." Of those who used "charms, and things hung about the neck, to cure agues," he says: "They got a worse disease in their souls, and wounded their consciences."

Women, who used magical arts to gain the assistance of evil spirits in effecting desired results were denominated witches. The fumes of certain plants, plucked when the planets were in a given position accompanied by a prescribed form of words and actions, were supposed to be so pleasing to the gods that they would, for the sake of them, do whatever was desired. Thus they thought to make a league with spirits, to thwart God, by perverting his works; to make them serve ends which He never designed, by devices of their own. So abhorrent were such practices, that God said, "Thou shalt not suffer a witch to live."—Ex. 22:18.

Those called charmers practiced spells, and used strange words that had no signification—supposing there was a power in the pronunciation of them. Thus they thought to exercise control over the brute creation, and to make poisonous serpents harmless in their bite.

"Consulters with familiar spirits," were "mediums," by whom it was pretended that spirits communicated. The manner of their communication is seen in Isa. 29:4, when the prophet said, "Thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust." The "mediums" uttered the communications which they pretended to receive—doling them out, syllable by syllable, sometimes muttering in a low tone, and sometimes peeping like a chicken. Sometimes the voice appeared to come from the ground, and sometimes from the body of the medium.

Wizards, were cunning men who pretended to tell what was lost, or what fortune people would have. They would fall into extacies, and pretend to foretell things to come by intelligence received

from some demon. They also used charms, incantations, adjurations, &c.

A "necromancer," was "one who seeks to, or inquires of the dead,"—who seeks "for the living to the dead." Said Isaiah, (8:19, 20,) "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that pæp, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and testimony: if they speak not according to that word, it is because there is no light in them."

A majority of the heathen divinities were the ghosts of the departed, and of the Greek and Latin deities, nearly all, if not the whole, were supposed to have migrated to the gods from among the children of men. All who, in their lifetime, excelled others, in strength, power, or wisdom, were reckoned among the gods when they were dead. And those who talked with the dead claimed the power of bringing any of them up to converse with the living. Thus Saul said to the woman of Endor, "Divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." And the "medium" said, "Whom shall I bring up unto thee? And he said, Bring me up Samuel." And "Samuel said, Why hast thou disquieted me, to bring me up? . . . to-morrow shalt thou and thy sons be with me."

Men sometimes during their lifetime aspired to a position among the gods when they should die. Alexander was deified before his death. And in predicting the death of the king of Babylon, Isaiah thus apostrophises him, (14:12-15,) "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

The Grecians fastened instruments to the tops of oaks, and the noise made by them when shaken by the wind, was interpreted by the priests, as a revelation from the gods. The oaks thus used were called "vocal oaks." They also interpreted the noises made by doves, by resounding basins of brass, and they had speaking priests and priestesses—or speaking mediums.

Greece also had its oracles. That of Trophonius was in great reputation. After being washed, offering sacrifices, and drinking a water called Lethe from the effect it had in making those who drank it forgetful of what transpired, the votary, taking in the hand a composition of honey, descended by ladders into a cave, and lay down with his feet placed in the narrow opening of another smaller cave leading from the first. As soon as the votary found himself in this position, he fancied himself borne into the little cave with great velocity, and what purported to be the future was there revealed to him. Some saw, others heard wonders, and returned quite stupefied. Tacitus says of the oracle of Apollo at Clearos, that a man, chosen out of certain families acted as priest. It was sufficient to give him the number and names of those who wished to consult him, when he would retire into a cave, and having drank from a spring within it, he delivered in verse answers upon what those inquiring had in their thoughts,—though often ignorant, and unable at other times to compose in measure. The most famous Grecian oracle was that of Apollo at Delphi, who was worshipped under the name of the Pythian, a name derived from the serpent Python. It was said that from a cavity on the top of Mount Parnassus there issued an exhalation which intoxicated the brain of the goats which came near it, and caused them to skip and dance. A shepherd approaching it, being similarly affected and caused to utter words of doubtful meaning, others made the experiment, and soon it was not approached without reverence—the exhalation being supposed to be divine afflatus. A priestess was soon appointed to receive its effects, and was seated on a tripod placed over the aperture. Her responses became so noted that the city of Delphi arose around that locality and a magnificent temple was erected in honor of the supposed god. There the devotees were multiplied. Two priestesses mounted the tripod alternately, and a third was appointed to succeed in case of the death or disability of either of those officiating. The demands of inquirers were answered by the priestess by word of mouth, or in writing; but she could not prophesy till intoxicated by the vapor, which caused her hair to stand erect, gave her a wild and frightful look, made her foam at the mouth and tremble violently. When excited to frenzy, she uttered at intervals almost inarticulate words, which were arranged by the attendants into order and connection, and sometimes turned

into verse. The answers of the oracle were often equivocal, and might be variously interpreted; but many of them were strikingly fulfilled by subsequent events. Many frauds and impositions were there detected; but the striking agreement of some answers with things unknown to the priestess, has left it a question among Christian historians, whether the oracles should be ascribed to the operation of demons, or to the wickedness and imposture of men.

The frenzied appearance of the priestess when divining, is illustrated by Isa. 44:25, where it is said that God "frustrated the tokens of liars and maketh diviners mad;" and the dark and secret places where they divine, by Isa. 45:19, where God says, "I have not spoken in secret, in a dark place of the earth."

Such have been the results to which the wisest and most polished nations have arrived, when left to the exercise of their own imaginations. In thus attempting to improve upon the ordinances instituted by Jehovah, they have demonstrated the folly of human wisdom.

An Inquiry.

BRO. HIMES:—If Christ was crucified on Friday and rose on the first day of the week, "while it was yet dark," how can it be said that the sign of Jonas the prophet was fulfilled? Yours truly,
Akron, (O.), June, 22d, 1854. J. M. H.

His rising "while it was yet dark," on Sunday, would leave it none the less the third day on which he arose; for the Jewish day began at sunset. The Jews reckoned any part of a day as a day; so that the parts of Friday and Sunday with the whole of Saturday, would make three days of their reckoning, and still place the resurrection on the third day—leaving true all the references in the Scriptures respecting the period of his death. That the crucifixion was on Friday, and the resurrection on Sunday, is a question respecting which there is no dispute among the learned. All scholars argue that that point is incontrovertibly settled. It is only a want of acquaintance with the usage of the Hebrew idiom, which is translated "three days and three nights," but which the Jews used for any portions of three diurnal revolutions of the earth, which has puzzled those who have not turned their attention particularly to that branch of study.—Ed.

SPECIAL NOTICES.

CAMP AND GROVE MEETINGS—to be attended by Elders Himes and Osler.

Grove meeting, New Haven, Vt., to be held on the land of Charles Bisby, between the Town Hill and River Road. Commence Friday, July 14, and continue over the Sabbath. Preaching at 10 o'clock A.M., and 2 P.M. Friends in all that region are invited to attend.

Camp meeting, at Champlain, N. Y., to commence July 21, and continue to the 27th. We call attention to the following notice from Elder Taylor:

CAMP MEETING

The believers in the soon coming of the Lord contemplate holding a camp meeting in the town of Champlain N. Y., between the 21st and 27th of July. A general gathering of the brethren is earnestly desired having for our object the promotion of Christian unity, the promulgation of truth, and the salvation of souls. We trust if possible to secure arrangements for conveyance to and from the meeting, over the Central, Rutland, and Ogdensburg Railroads at half fare, and hope to see brethren with tents from Messina, Chataugay, Ellenburg, and other places west, from Caldwell's Manor and all convenient places in Canada, also Swanton, Fairfield, Essex, Waterbury, Bristol, Addison, and adjacent places in Vermont. We also hope that our brethren in Champlain and vicinity will erect a good number of tents so that there shall be no lack of room. Come one and all to this camp of the saints, come with warm hearts and prepared to labor. Come expecting God's blessing. Lay aside for one week your overcharging cares, sacrifice your time and money to the cause of our coming King, and let us in His strength have such a meeting as Champlain never witnessed before.

A committee has been appointed who will give in the Herald full particulars of the meeting next week. Elders Himes and Osler are expected to be present.
D. T. TAYLOR.

Rouse's Point Village, June 23d, 1854.

ELDER HIMES will preach in Waterbury, Sunday July 9th.

THE CHAPEL.—We are now going ahead with this work, and hope, by the leave of Providence to occupy it by October next. In order to do this, we shall need the help of those who design to aid us, by taking shares. Many have assured us of help in this way, who we doubt not will send in their names and subscriptions soon.

J. V. HIMES.

CORRESPONDENCE.



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

CANADA EAST AND VERMONT CONFERENCE.

(Concluded.)

Head of the Bay.—Isaac Blake said, There is a general state of harmony; while some are stronger on time than others, yet we want to live and let live. If a person comes to us presenting the evidence on specific time, we listen to him as we would to the news that a near friend is about to come and see us,—we hope it may be so and try to examine for ourselves. There is a large number of spiritual worshippers in this region. I have preached in the Tisus' neighborhood one quarter of the time for a year past, where we have a flourishing Sabbath school. The harvest truly is great, but the laborers are few.

Shipton.—Bro. Porter said, It is about twelve years since I came to a knowledge of the gospel of the kingdom of God. Though I was a professor of religion for nearly twenty-two years before, and part of the time a teacher, I confess that I did not understand the gospel of the kingdom, and what is meant by "the powers of the world to come." And I am happily astonished to hear the reports to-day from so many that are still waiting for the kingdom, for we have passed through storms that would have wrecked the best ship in the ocean, figuratively speaking. But God has been with us through storms and calms, prosperity and adversity. I moved from Waterloo to Shipton about three years ago, where I found a company of believers raised up under the labors of Elder Shipman and others. The church now numbers about thirty-five members, and others are waiting for baptism. We are a well united people and stand upon the foundation of prophets and apostles, calling no man master,—a people that love the appearing of Christ. We are a poor people as to this world, yet with the help of other churches, we have erected a house of worship, 32 feet by 40, and finished it, which is the first Advent chapel erected in Eastern Canada. The church in S— is careful to keep up the character of its pastor, for when a church wishes to break up itself, only let it circulate whispers about its pastor, and then the work is done. There is a prospect of an in-gathering of souls among us, and we are not troubled with any distracting influences.

Bro. Bangs said, It requires no great effort among us to keep up the character of our pastor, for he does that himself. The members of the church are so scattered that we have no Sabbath school.

Outlet.—Bro. Orrock said, Since our last conference I have visited various places in the U. States and Canada, but have spent the greater part of my time in *Stanstead, Outlet, Waterloo and Melbourne*. I am not able to speak very encouragingly respecting the state of the cause at the *Outlet*. We organized some time ago, but the church is small. There are some who do not put down their names with us, who still claim to be Adventists. I preach there monthly and they have meetings every Sabbath, with or without preaching. We have also a Sabbath school. In *Melbourne* a meeting house has been erected within a year, but it is not finished; yet it is in such a state that meetings have been held in it for some months past. The brethren have no stated preaching, but hold meetings every Sabbath. They have no Sabbath school. Though the church is not in a very flourishing condition, yet it has a "a little strength." And we hope a people will be found there, in the day of Christ's revelation, prepared to give him a royal salutation.

Eaton.—Bro. Labaree said, We are but few in number and doing but little. We should be glad of more preaching.

Bro. Sornberger remarked that he had preached some in *Eaton*, and that there are still a few who are looking and waiting for the Son of God from heaven.

At the close of the reports from the different churches, Bro. Himes said he wished to make a few remarks about tracts, before the congregation was dismissed. He said, Tracts and books have always been a profitable operation for the Advent cause. Without them we should lack many efficient agencies. They always make us feel bolder

in the advancement of truth. I was not long since forcibly struck with a fact that occurred in China. A young man came to the Missionaries and solicited a tract. Shortly afterwards he returned with a desire to be baptized. But he had made such advancement in the knowledge of the truth, and related his experience so scientifically (if I may be allowed the expression), that they thought him a deceiver and refused to baptize him. That man is now at the head of the great reformation movement in China! We do not know how much good we are doing when we scatter tracts and books. I have been much interested in the tracts of Bro. Orrock and Hutchinson, and have distributed them myself in the States. As far as the distribution of tracts is concerned, I hope the brethren will take hold of the matter in earnest.

Some interesting remarks were also made respecting the works of Elliott, Cumming, and Bonar, and their circulation in this country, after which the services of the afternoon ended.

In the evening Elder J. V. Himes gave an instructive discourse founded on Heb. 4:9—"There remaineth therefore a rest to the people of God."

THIRD DAY—SATURDAY.

MORNING.—At 9 o'clock A.M., after singing and prayer, Bro. Hutchinson introduced the following resolutions:

Whereas, Elder S. W. Thurber, of Cabot, Vt., has arranged to remove to this province, therefore,

Resolved, That we are highly gratified with this arrangement, and cordially welcome him to the churches in this field of labor. We commend him as an evangelist, to travel among our churches and hold protracted meetings. Also to visit new places that may be opened, for the introduction of the Advent faith. We also recommend that the friends of the cause should see that he is liberally sustained in this good work.

This resolution passed, after which brother Orrock read the following article on CHURCH ORDER:

We are glad to see the interest manifested on the subject of Church Order, among the congregations within the bounds of this Conference, and hope the time will not be long before "the things that are wanting" in every congregation will be "set in order," in accordance with the New Testament.

Brother Thurber said he was in favor of Gospel order. Some are so afraid of going to Babylon that they go to the North Pole. He did not believe in disorder, nor monarchy. He was willing to call any Christian his brother, and would, if necessary, write down his name with him on the plastering of his house, or on a guide-board, or anywhere, for he was not ashamed to have his name associated with those of like precious faith.

Brother Thurber was followed by remarks from brethren Hurd, Himes, and Porter, after which the article was adopted.

The following resolution respecting the *Advent Herald*, was introduced.

Resolved, That we still commend the *Advent Herald* as worthy of the support of the churches. Also the *Youth's Guide*, and earnestly hope that ministers and brethren will make efforts to cause their circulation among us.

Brother Thurber said he had formerly taken other papers beside the *Herald*, but for some time past had taken only those named in the resolution. Some articles in the *Herald* he liked much, and others he did not like. He felt persuaded that if we should have a paper to suit every one, then each one would have to be his own editor.

Brother Himes remarked, I hope the brethren, ministry, and laity, will write and make the paper as interesting as they can. I have no object in view, but to feed the flock. There is in the press a great power for evil or good. No farmer can sow cockle and thistles in his field, and reap good things from them. Should you hire a man to sow your field for you, and he should sow both good and bad seed in it, the fault would not be that he did not sow enough, but that he did not sow all good. And if I should publish every thing that comes along, it would cause distraction. In regard to the present movements in the East, I publish everything that is reliable, but will not publish things for excitement that are not true and good. A man that lives in excitement, must have it every day,—earthquakes and revolutions all the time,—or he cannot live. But we need good, sound, sober, edifying reading. I might publish many exciting and unwholesome things, but will not. I wish to live and die an honest man.

Remarks were also made by brethren Hurd and Orrock and the resolution adopted.

At half-past 10 A.M. Elder B. Webb preached from Psa. 126:6—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

After sermon, in accordance with a resolution passed the day before, a collection was made for the distribution of tracts in destitute places,

of number one—"The Hope of the Church"—remained unsold, they were given to those who desired to receive them, to be scattered in various places as opportunities might present themselves. By the aid thus received, the committee on tracts was placed out of debt, as far as the first three numbers of our Series of Tracts are concerned, amounting to \$12.32. As several hundred copies and nearly all of 7000 copies have been scattered by us. Number four—"The Return of the Jews"—is now being sold.

AFTERNOON.—In view of the ordination of bro. A. B. Hopkins, Elder Himes delivered an appropriate and impressive discourse founded on Ezek. 33:7-10, a mere outline of which cannot be given, and yet do justice to the subject. At the close of the discourse the "Faithful Sentinel" was sung by the choir. Prayer was offered Elder J. Warren; the right hand of fellowship given by Elder Thurber, the charge by Elder J. Porter, and thus Augustine B. Hopkins, of Cabot, Vt., was set apart to the work of the Gospel ministry. We hope that he will, in his youthful days, study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth, and that God will give him many souls as the seal of his ministry.

EVENING.—Meeting commenced about 5 P.M., when brother Orrock read the following article respecting OUR POSITION ON THE TIME.

We are more than ever convinced of the nearness of the Lord's advent. The evidences on which we predicate our faith are numerous. We have the historical prophecies, among which is Dan. 2, all of which we believe has been fulfilled, except the action of "the stone" in smiting the image, which is to introduce the kingdom of God.—v. 44. Also, the seven trumpets, six of which we understand have been sounded, consequently "the second woe" is now past, and "the third woe cometh quickly."—Rev. 11:14. Signs in the sun, moon, and stars, have appeared, whereby we know that the kingdom of God is at hand, even at the doors. The signs of the times also as exhibited in the religious and moral condition of the world indicate that we live in the time of real expectancy, when we may look with confidence for the coming of the Son of man, who says—"Nevertheless when the Son of man cometh, shall he find faith on the earth?" "Behold I come as a thief, blessed is he that watcheth and keepeth his garments."

The political state of society, with wars and tumults among the nations, is ominous of the approaching crisis, which will terminate in the ascension of Prince Immanuel to the throne of David. The next event before us being the advent of our Saviour to reign forever over the nations of the redeemed earth, the Church should be in an attitude of constant watchfulness and readiness, that when the King of kings comes, we may be accounted worthy to exchange the night of weeping, for the morning of joy; and a state of trial and perplexity, for a quiet home in the land promised to Abraham and his seed forever.

Brother Porter said, I have one objection to this article, that is, that all professors of religion do not see the truth of it. I thank God that so many are upon the foundation to-day. Had the Lord come fifteen years ago, how few would have been prepared for him! Now I believe there is a company prepared to give the King the royal salutation—ready to receive him—saying, "O King, live for ever!" who are glad that he did not come before, for they were not then ready for him. I am glad the Advent people do not lose sight of the nearness of the Advent. If they do, I am afraid God will lose sight of them. Had it not been for prophecy I should now have been asleep, or an infidel. May God help us that we may be full of faith and of the Holy Ghost, and ready for the revelation of the Son of God. Our hope was the hope of the Church in its purest and happiest state. When the kingdom of God comes, embracing a King, (as all kingdoms do,) a territory, a capitol and subjects, all the saints will be satisfied with it. The cause of the everlasting Gospel of the kingdom will last till the kingdom comes.

Brother Himes said, There are two positions with regard to the future. First, an absolute certainty. Second, a constitutional hope.

I am glad that God has placed the hope of the near coming of the kingdom of God on a certainty. "When ye see all these things come to pass," said Christ, "then know that the kingdom of God is nigh, even at the doors." There can be but two views of the text which I have just quoted. One is that it refers to the destruction of Jerusalem, but this cannot be correct; and the other that it refers to the future. The chronological prophecies, the signs in heaven above and on the earth beneath, show that the great day is at hand. If in this time—denoted by the Revelator as a time when Christ will come "quickly"—we fix on some

particular point of time in that season of *quickly*, we may be mistaken. A calculation on definite time cannot give us the evidence and assurance that we can have in the words of our Saviour, that the time is "nigh, even at the doors." We can all agree on the nearness of the advent, but not on a definite point of time. That the event is *near* is the great practical question. If a man says that he cannot *live* without time, that is a sorry confession. But again, it is not evidence of the truth of a theory of time that it gives happy feelings, or produces an excitement, for this has been done when the views of time were not true. The Advent cause should, and does, rest on something that is sure—something that we know.

We are not alone in these times. What say the whole Church? Why, that the prophecies are at their close, and that the millennium is right here. There is no difference between us and the rest of the church as to *time*. The difference is in the *thing*. We have got the time then with *their* sanction and *our* own. I have no fears about the time, all I am anxious about is to do quickly what I have to do. It was for this I left a sick room to come here. We have no time to waste in useless discussion. May God help us to *work* while time remains.

Brother Hutchinson said, I feel great pleasure in giving my voice in favor of the sentiment expressed in the article which has been read. While looking over the congregation, and seeing so many who are waiting for the kingdom of God, I cannot but exclaim, "What hath God wrought?" The cause has passed through very fiery trials. There are many here who have been with us from the beginning, and when I see others joining in the proclamation of the Lord at hand, I rejoice, yea, and will rejoice. For several years I have not been permitted to labor much in this work, but I have sympathized with the cause in its trials and triumphs. May God bless his servants with a double portion of his spirit, and enable them to go forward in the proclamation of the coming Saviour until he comes. The Lord may come to-day, he will come soon.

Brother Thurber said, There has not been a year since the notable year 1843, in which I have not seen additional evidence of the near coming of Christ. I would not promise any one another day for the world. We *may* have it, but the Saviour says of the present time, emphatically, "Behold, I come quickly."

Brother Warren said, I rejoice that the Lord is near, and feel like saying of those advocating this view, This people shall be my people. I mean to go forth and work for God as though I never had done anything, for we have but little time to work.

Bro. Sornberger said, I have sometimes thought we were losing sight of the nearness of the advent, and preaching other things too much. The kingdom of God has been our text for twelve years. I believe God has designed this truth for the present generation, in order to make ready a people prepared for the Lord. When we work hard, we not only require strong meat, but we sometimes use a girdle to strengthen us. In course of time it will become slack, then we need to draw it tighter. Therefore, brethren, "gird up the loins of your mind, be sober, and hope to the end for the grace which shall be brought unto you at the revelation of Jesus Christ."

Remarks were also made by others, and the article unanimously received.

The following preamble and resolutions being read and remarks made upon them by J. V. Himes and R. Hutchinson, a vote was given in favor of the objects expressed in the article.

THE AMERICAN SECOND ADVENT MISSIONARY SOCIETY.

Whereas, a general Missionary Society has been formed by the Adventists attending the late General Conference at Providence, R. I., May 18th, the object of which is to extend and diffuse the faith of the Lord's near coming and kingdom, with its kindred doctrines, so far as practicable throughout the world. Therefore,

Resolved, 1st. That we fully approve the objects of the society, and will give it our cordial support.

Resolved, 2d. That we recommend that both pastors and churches, should take an active interest in its support, by becoming members, and aiding in raising funds to sustain one or more efficient missionaries, to be placed in the field as soon as practicable.

The following resolution was received.

Resolved, That we recognize the ordination of brother Benjamin Webb, who was set apart to the work of the gospel ministry in Champlain, N. Y., Sept. 17th, 1851, by the laying on of the hands of the Presbytery.

The next General Conference was appointed to be holden if the Lord will, in Hatley, C. E., to commence on the second Wednesday in June 1855. Conference adjourned.

Thus closed our fifth annual Conference. The attendance was good throughout. A spirit of love and unity prevailed. God was with us of a truth,

Contents of this No.

MISCELLANEOUS. The Prophecy of Isaiah..... 212
The Old World in 1854..... 209
Human Instrumentality..... 210
The Great Chinese Movement..... 210
God's Will on Earth..... 210
Do you Pray..... 211
Poetry..... 211
The Conversion of Sinners..... 211
Foreign News..... 211
EDITORIAL. The Prophecy of Isaiah..... 212
Idolatry, Divination, &c..... 212
Foreign News..... 216
CORRESPONDENCE. Canada East and Vermont Conference..... 214
Letter from A. Penfield..... 215
OBITUARIES. I. Fickett..... 215
E. E. Winchester..... 215

ADVENT HERALD.

BOSTON, JULY 8, 1854.

THE A. S. A. MISSION SOCIETY.

Rec'd. and Cr. to A. Pearce, Treasurer,
S. H. Withington..... \$1 00.
Dr. M. Helm..... \$1 00.
P. B. Morgan..... \$1 00.
Total..... \$3 00.

OFFICIAL NOTICE

CHAMPLAIN CAMP MEETING will be held in a grove a few rods south of the Perry Depot on the Ogdensburg Railroad about seven miles west of Rouses Point, and about half a mile south of Perry's Mills village, on land owned by Lucas Perry, Esq., who very kindly offers us the use of the ground. Arrangements have been made with the superintendent of the Ogdensburg Railroad to carry the friends to and from the meeting for half fare. Arrangements have also been made with the proprietors of the land to erect as many board tents as may be wanted for the low rent of one dollar and fifty cents each tent. If any one should prefer to build their own tents they can have the privilege. Pasture for horses can be had adjoining the grove.

We expect that those who are loving and waiting for the appearing of Jesus Christ will not require an earnest appeal to induce them to attend, but will be on the ground at an early hour; but we do earnestly solicit those who have not fully examined the reason of our hope, to attend and listen to those reasons.

The meeting will commence Friday, July 21st, and continue as long as may be judged best. Brethren Himes and Osler will attend.

In behalf of the Committee, E. S. LOOMIS.

On our return home, we shall hold meetings in Merideth Neck, N. H., Saturday and Sunday, July 29, 30. General invitation is extended to all in that region. J. V. HIMES. L. OSLER.

My health is quite recovered. I go to Waterbury, Vt., to-day, July 5th. J. V. H.

BILLS.—We sent bills last week to those who are indebted for the Herald. It is a gentle hint which we regret being obliged to extend to any; but we hope it will be made to none in vain. The reception of the money due, will be a hint to us to cancel the indebtedness thus indicated.

Book Notice.

NEW TRACTS.—Prophetic view of the condition of the nations which is immediately to precede the Second Advent. By N. N. Whitney. This tract will be issued now in a few days from this office. 32 pages, without covers. Price \$2.50 per 100. 4 cents single copy.

"THE CHURCH NOT IN DARKNESS, OR THE DUTIES OF THE TIMES: By H. L. Hastings." For sale at this office. 26 pages, in paper covers. Price 6 cts.

"A REVIEW OF THE ARGUMENT ADDUCED TO PROVE THAT 'THE 1260, 1290 AND 1335 DAYS, IS GIVEN BY DANIEL AND JOHN,' began in A.D. 519. By T. M. Preble. Boston: No. 8 Chardon-street. 1854." Price \$2.50 per 100, 4 cts. single.

This is a very clear argumentative expose of the means by which the events of history are so placed and interpreted as incorrectly to appear to give authority for making 519 an epoch from which to date the prophetic periods.

This is an important work for all those who wish to see both sides of the argument. Prove all things and hold fast that which is good.

English Maps of the Seat of War.

WE have just received from London a series of New Pocket Maps, illustrative of the localities now of interest as the seat of war in the East. They are far superior to anything that has as yet been produced in this country, viz:

- 1. "Collins' New Map of the Baltic Sea, showing all the Fortifications, &c., on an extended scale." Price, 38 cents.
2. "Collins' New Map of the Black Sea, showing all the Fortifications, &c." Price, 38 cents.
3. "Collins' New Map of the Danube; five feet

long, or six miles to an inch." Price, 38 cents.

4. "Collins' complete Map of Russia and Turkey, showing the Baltic, North, Black and Mediterranean Seas." Price, 38 cents.

5. "Rutledge's Map of Russia and Turkey." Price, 38 cents.

9. "Lambert's Map of Europe, showing the Baltic, and the Seat of War on the Danube and in Asia." Price, 75 cents.

To any who wish, we will send either one or all of the above maps by mail without any additional charge for postage.

MONTHLY REPORT OF NEW SUBSCRIBERS.

Table with 2 columns: Item, Amount.
New subscribers in June..... 33
Stoppages..... 50
Net loss..... 17
Total new subscribers since Jan. 1st..... 308
Total stoppages..... 295
Total net gain..... 13

Of the fifty stops the last month, twenty of them were stopped at the close of the volume, in accordance with orders that had been given during the preceding six months. A large number of the stops during the present year have been caused by disaffection growing out of the time movement because the Herald would not advocate as certain, what its conductors believed to be entirely unsustained by evidence or argument; and we suppose the number of these will be much increased. We therefore hope the friends of the Herald will make corresponding exertions to add to our numbers new subscribers, so that at the close of the present month, we may recover what we have lost the last.

Madame Guyon.

BRO. HIMES:—I have read and re-read, with great interest and profit the memoir of this remarkable Christian and highly gifted authoress, and remember the passage, quoted in a late Herald, which, it seems, was understood as disparaging the doctrine of the personal coming of Christ. But I never so understood it, and I think when it is remembered that she lived two hundred years ago; that all her labors were among Roman Catholics, who knew only an historical Christ without having any faith in his dwelling spiritually in their hearts; and that she sought to have them cease regarding so much the crosses at the road-side, and the crucifixes on their bosoms, and have the cross and Christ spiritually within them; not forgetting however that he would at some time be manifest personally in the clouds of heaven;—when these things, I say are considered, the language of the extract referred to, should, I think, be understood as a qualification in favor of the glorious doctrine of the last advent of the Saviour rather than against it.

I should regret to have any one disinclined to the reading of the biography of this eminent saint and reformer which has been within a few years rewritten and published in this country, and circulated to some extent among Adventists, and is replete with the most interesting and useful lessons of piety and reform. Yours in "that Blessed Hope." ADDISON MERRILL. Montgomery, Vi.

FOREIGN NEWS.



THE great interest of the war centres upon the siege of Silistria, which, as has been stated, holds out right stoutly. The report that its commander, Moussa Pasha, had been killed, was false. All accounts concur that the Russians, in the sallies of the besieged, and in the blowing up of the mines of the besiegers, have suffered severely. We have no formal accounts of these bloody encounters, but the losses are computed by thousands. We copy from an English paper:

"The following is a summary of what has occurred during the last three weeks at Silistria: Up to the 16th of May nothing of any importance had taken place; but in the morning of that day the Russians had completed their bridge across to the smaller Danubian island, and before night set in, the two banks of the river were connected. On the 17th, some 18,000 Russians crossed to the right bank of the river, and a battering train followed. From the 19th up to the 21st, the fire of the Russian artillery was directed against the out-works of Arab-Tabiassi, and it is supposed that the Turkish mine, of which Mussa Pasha speaks in the bulletin forwarded the day before yesterday, had been formed near that spot. On the 21st and 24th, three attempts were made to take the out-works on the north-east side of the fortress by

storm. On the 28th and 30th May, six attacks were made, but in spite of the eloquence of Prince Paskiewitch, who continually reminded the men of the high reputation which the Russian army had always maintained, the unfortunate victims of ambition were each time repulsed with prodigious loss. There was a most fearful carnage on the nights of 28th and 30th, when the garrison made sallies on their already discouraged enemies. The fortress is now also invested on the south side (Shumla) and west side (Turkuta). The operations of the Russians are principally directed against the fort Abdul Medjid, which is behind, that is, to the south of the town and fortress. The trenches are opened in the usual way, but the men are assisted in their labors by the effects of those small mines, called by the French fougasse, whose chambers are but six or eight feet below the surface of the earth.

"Omar Pasha's army, which has recently been reinforced by 26,000 regular troops from Widdin, is now estimated at 106,000 infantry, 14,000 cavalry, and 140 guns. It is satisfactory to learn that the Turkish commander at present has no intention of descending into the plain to give the Russians battle. The guns of Silistria and the pestilent exhalations from the low lands near the Danube, may be safely left to do the work of death for some time to come.

"By the last accounts the Anglo-French troops were rapidly concentrating in Bulgaria. A Turkish force was advancing on the left of the Danube, from Kalafat, into Wallachia; but the Russians were believed to be retreating towards the Pruth, the Commander-in-Chief, Prince Paskiewitch having been wounded by a Turkish bullet in the side or leg, and removed to Jassy, which had become the head-quarters of his army. Prince Gortschakoff had taken temporary command of all the forces.

"Private letters from Kalarasch disclose, in a guarded manner, the demoralization which the retreat from Little Wallachia, the want of success not only before Silistria, but generally in engagements with the Turks, the full hospitals, and the losses in actual warfare, have produced in the Russian army, and among the officers as well as men. The religious stimulus is resorted to more than ever. Holy Sergius is carried about incessantly, and the priests promise eternal bliss to every man who falls in fight with the pagans.

Extreme importance is attached to the removal of the Russian head-quarters to Jassy, it being looked on as a convincing proof that Prince Paskiewitch considers it necessary to keep a watchful eye on the movements of the army in Transylvania. From the moment that the Russian Cabinet had reason to fear that Austria 'could by any possibility actively interfere in the Oriental question,' it became necessary either to evacuate the Principalities or to place a powerful army in Moldavia. The first step to a retrograde movement, and the prevalent opinion is, that the attention of the world will soon be called from the line of the Danube further north. The Austrian Lloyd says: 'The removal of the Russian head-quarters admits of but two explanations—the one, the approaching evacuation of the Principalities; the other, the defence of Moldavia against any Austrian army which the force of circumstances may induce to enter that province.'

"The London Times says: 'The next movements of the Russian army on the Danube and the fate of Silistria, upon the arrival of the allied troops at Varna, will determine whether Prince Gortschakoff or Marshal St. Arnaud is to assume the offensive. If the Russians are actually prepared to advance upon Bulgaria, which does not appear to be the case, the primary object of the campaign is the destruction of the army of invasion; but if, as last accounts would lead us to believe, the demonstration of Austria is already compelling Prince Paskiewitch to fall back on the Sereth and the Pruth, then the most effectual blow that can be aimed at Russia, and the most powerful diversion in favor of our several allies, is that which should crown the present campaign by the fall of Sebastopol, and we trust that no time will be lost in undertaking an expedition which would be so useful to our policy and so glorious to our arms.'"

A letter from Constantinople of June 5th says: "Admiral Lyons and the combined fleets were at Baltchik in a position to give effectual aid to any operation which may be undertaken; and there will probably be little difficulty in supplying temporary garrison of marines for Varna, should it be thought desirable to move all the available Ottoman forces into the interior. The two armies will soon be complete, and, it is said will turn the flank of the Russians by the Danube, supported by the fleets. The fleets are near Varna. The division that was to have sailed for Anapa has

not left. Schamyl has joined the Circassians in the plains."

Appointments, &c.

Providence permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22d—as bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; Hatley West, the 27th—as bro. Griffin may appoint; Head of the Bay, 29th and 30th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richford, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as bro. French may appoint, the 14th; Waterbury, Sabbath, 16th; Odletown, C. E., Thursday, 20th, and remain over the following Sabbath—will bro. Daniel Smith call for me at the depot in Vergennes, on the arrival of the second train from Burlington, as above appointed? at Bristol, August the 3d, and remain over the following Sabbath. Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best. N. BILLINGS.

B. S. REYNOLDS, and J. M. ORROCK, will hold a meeting in North Troy, Vt., to commence Thursday, July 6th, at 5 o'clock P.M., and hold over the following Sabbath. J. M. O

T. M. PREBLE will preach at the School House near the West Meeting House, in Hill, N. H., Sunday, July 23d.

I. H. SHIPMAN will preach at North Springfield, Vt., Sabbath, July 9th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. M. Wootan—We Cr'd you \$2. in April, to No. 711.
R. Jackson—They were Cr'd in the last Herald.
J. P. Cowles—It was detained in the office at Albany. It is now sent as you direct, to W. Shandaken.
J. E. Hurd—Sent you Books care of S. Foster, by Cheney & Co., 29th

MEDICAL NOTICE.

BRO. HIMES:—With your permission, I will say through the Herald, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c. I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with fits and St. Vitus' dance, consumptive complaints, &c., on account of their being as a general thing, considered so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of nervous complaints generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals. J. LITCH. Philadelphia, May 5th, 1854.

TO AGENTS AND CORRESPONDENTS.

- 1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.
Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY AT NO. 8 CHARDON STREET, BOSTON (Nearly opposite the Revere House.) BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-six numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

H. J. Pierce, 701; A. Keyes, 659; J. Holden, 711; O. A. Scott, 703; L. Inuse, 711; W. Preston, 685; T. D. Bailey, 685; S. H. Withington, 711; N. T. Withington, 720; W. W. Conner, 742; M. Hare, 716; J. Wheaton, 685; J. Blythe, 690; B. F. Brownell, 722, and \$1. for 2 G's to 108; J. F. Bean, 711; L. Campbell, 737; A. D. White-more, 685; J. A. Trowbridge, 711; A. Larned, 686; J. B. Morgan, 697; E. Dow, 711; T. Roberts, 703; E. More, 716; D. C. Hanson, from 699 to 725; J. Barnes, 716; C. H. V. Davis, 685; J. Austin, 715 and G; J. Locke, 685; J. Drew, 711; J. Morrill (Pittsfield), 716; S. D. Morse, 711; L. Conkey, 722; Mrs. P. M. Perkins, 711—O. Smith, 685; D. Pinckham, 685—each \$1.
E. Hoyt, 737. J. Spaulding, 711; W. O. Parsons, 685; S. French, 716; J. S. Davis, (N. S. ?); W. M. Palmer, 716; J. Danforth, 716 and G; S. I. Hamlen, 711; F. A. Collier, 685; S. K. Baldwin, 716; D. Jennings, 737—it was Cr. to you; G. W. Chisman, 790; W. Baird, 685; L. Clark, 711; M. M. Barrett, 737; R. R. Hill, 737; J. Morse, 711; M. A. Wilkins, 763; J. Clifford, 690; J. H. Osgood, 683—\$1 81 due; M. B. Corbey, 711; M. P. Pattee 716; Jos. Howland, 711; J. Lamb, 711—each \$2.
J. Learned, 736 and G; J. A. McClure, 772—each \$3.
G. Locke, (8 copies) 700—\$4.
M. M. George, on acct—\$1 25; J. C. Downing, for tracts and G.—\$1 75.