



we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head if any hand be upon him. . . . And she said, According unto your words, so be it. And she sent them away, and they departed; and she bound the scarlet line in the window.

none), was her trust. The token in the window, the scarlet line, told her all within its shelter were safe; and she knew, if her parents trusted in the same God, if they believed what she had believed, then her deliverance was theirs; the same token would preserve them as herself. "Jericho was straightly shut up because of the children of Israel; none went out, and none came in." There was no possibility of escape but that offered by Rahab; and humbled at being obliged to accept such a refuge, yet glad at the offered deliverance, they all took shelter where the scarlet line in the window witnessed that judgment was passed. And so, dear reader, the blood of Jesus Christ tells us sad, humbling truths as regards ourselves, though it tells us joyful news as regards God's mercy and love. It tells us that we are alike condemned as sinners before God, so that the poor degraded harlot is entitled to mercy as much as the most upright, decent, and moral. It tells us that the heart, the whole nature, the whole man—body, soul, and spirit, reason, understanding, all is, in every individual, so corrupt, so stained with sin, that nothing but the precious blood of God's own Son can enable the very best to stand guiltless before him; yea, and even that the very best stands in as much need of it as the most openly abandoned sinner on earth. It brings all down to one sad level of ruin, guilt, and sin. It proves that the fairest, the most lovely, is as unfit for the Divine presence as the wretched harlot, who is abandoned and scorned by all. Do you wish to escape from judgment? Do you want deliverance? You must find it where it is alike open to the vilest and to the most moral—in the blood of Jesus Christ. Your life is forfeited, your inheritance is death and judgment; nothing can avail for your redemption, but seeing this guilt, this ruin, laid upon another.

(To be continued.)

The Advent Herald.

BOSTON, WEDNESDAY, AUGUST 27, 1873.

PEUNIARY PROFIT OF RELIGIOUS PAPERS.

Some of our readers may think it strange that every year there should be a deficiency in our publication department—that the Herald does not pay for itself. Such should endeavor to realize, that we have no income from advertisements as almost every paper in the land has,—that we furnish the paper to ministers almost invariably at half price—one dollar a year,—that a number, supposed to be worthy poor, receive it free,—that many through carelessness, indifference, or dishonesty do not pay promptly and some not at all,—that while the paper is continued at the old price, and that a very low rate, it costs us several hundred dollars a year more for help, &c., than it did a few years ago,—that our weekly is not made up (as many weeklies are) from matter that has already been used in a daily or semi-weekly,—and that very few religious papers, with all their advertising, charges for inserting marriage and obituary notices, &c., are published with profit, as the publishers testify.

THE KINGDOM OF GOD.

In the Herald of July 18th is an article from the Prophetic Times entitled, "In the days of these kings." It is very good as meeting an objection sometimes urged respecting the time of the establishment of the kingdom of God, but I would call attention to a reading which I think more fully meets that objection. It is given by Rollin, in his "Ancient History," Cincinnati edition of 1844, Vol. I., p. 142, "After these kingdoms shall the God of heaven set up a kingdom." Rollin, I presume, followed the Vulgate, which is regarded by many as a good translation. If this is a correct rendering it has an important bearing by way of disproving the idea of the kingdom being set up at any time before earth's kingdoms are removed. The kingdoms of this world will be destroyed and "the sanctuary" (whether the church or earth is meant—though I believe both are intended) will be cleansed before Christ sets up his kingdom.

reading given by Rollin. BARNES says: "The Vulgate renders this, 'In the days of these kingdoms,'" and adds: "The natural and obvious sense of the passage is, that during the continuance of the kingdoms above mentioned, or before they should finally pass away,—that is, before the last one should become established, another kingdom would be established on the earth which would be perpetual. Before the succession of universal monarchies should have passed away, the new kingdom would be set up that would never be destroyed. Such language is not uncommon. 'Thus if we were to speak of anything taking place in the days of British kings, we should not of course understand it as running through all their reigns, but merely as occurring in some one of them.'—Prof. Bush. So it is said in Ruth 1: 1, 'It came to pass in the days when the judges ruled, that there was a famine in the land'; that is, the famine occurred sometime under that general administration, or before it had passed away, evidently not meaning that there was a famine in the reign of each one. So it is said of Jephtha that he was 'buried in the sepulchres of his fathers': that is, in some one of them."—Notes on Dan. 2d.

Elwell in the chair, and Eld. Gunner Secretary pro tem, it was resolved to report and control of the two missionaries who are to labor under the auspices of the A. E. A. Conference, to the American Millennial Association. F. GUNNER, Acting Sec'y. The meeting proceeded to the election of officers for the ensuing year, as follows:— President, J. Pearson, Jr. Vice Presidents, J. Litch, D. Bosworth, H. Bundy, A. W. Brown, Dr. T. Wardle, S. Prior. Recording Secretary, H. Canfield. Corresponding Secretary, F. Gunner. Treasurer, R. R. Knowles. Auditor, P. L. Hopkins. Directors: L. Osler, T. C. Lowe, A. Pierce, W. L. Hopkinson, W. J. Hurd, D. Elwell, G. W. Burnham, J. M. Orrock, L. R. Gates, W. H. Swartz and D. E. Atwood. At the request of J. C. Emery, himself and wife were dropped from the list of members of this body. The Treasurer's Report was received and accepted, and a vote of thanks tendered to R. R. Knowles for the faithful discharge of his duties. Voted to lay on the table the Resolution of last year relating to separation of the duties of Business Agent and Treasurer. Adjourned to meet at the close of the evening service. CHANGE OF NAME OF THE PAPER. 9 o'clock P. M.—The members of the Association were called to order by the President, and after some informal conversation, the subject of a change of the name of our paper was introduced. Several names were suggested, among which were "Pre-Millennialist," "Millennial Herald," "Herald of the Morning," "Messiah's Herald," "The Herald." After considerable discussion, a vote was taken with the following result:—"Messiah's Herald," 12; "Millennial Herald," 7; "Herald of the Morning," 5; "Advent Herald," 3; "Harbinger," 1. On motion it was ordered to vote on the two highest, with the following result:—"Messiah's Herald," 16. "Millennial Herald," 10. Adjourned. MEETING OF THE BOARD. Saturday, Aug. 9. Meeting of the A. M. A. at 9 o'clock A. M., the President in the chair. Prayer by Eld. Shipman. The following Committees were appointed:— On Finance:—S. Prior, T. C. Lowe, Anthony Pearce. On Publication:—L. Osler, J. Litch, H. Canfield, W. H. Swartz, C. Cunningham. On Colportage:—J. Litch, M. L. Jackson, G. W. Burnham. J. M. Orrock was elected Editor of the Herald for the ensuing year. Voted to publish an edition of "Bliss Chronology," provided the stereotype plates can be found, and the call for it will warrant. The manuscript prepared by Dr. J. Litch, entitled "Last Things," was referred to, and the committee having the same in charge, were ordered to attend to the disposal of it as soon as practicable. On motion, it was voted to pay one-half the travelling expenses of our ministers in coming to the annual meeting. Elders J. Pearson and H. Canfield were appointed a committee to arrange for the time of the next annual meeting—in conjunction with the Conference. Eld. G. W. Burnham was recognized by the Board as missionary, at a salary of \$14 per week, and travelling expenses. The Committee on Missions were authorized to supply other missionaries, if deemed advisable. On motion it was ordered that all subscribers to the Herald owing two years or more be notified of their indebtedness, and unless an immediate and favorable response is received, the paper sent to their address be discontinued, and an effort be made to collect the arrearages. A motion was made to admit advertisements to the columns of the Herald, which was emphatically negatived. On motion, it was voted that a Business Agent be employed in the office, and that Elders Pearson and Orrock be a committee to provide such an agent. It was unanimously voted to allow the editor of the Herald a vacation of six weeks, the matter of supplying a substitute being left with the President of the Association and Editor. Moved that the paper on which the Herald is printed be increased in weight two pounds to the ream. Adjourned. H. CANFIELD, Sec'y. A session of the Board of the A. M. A. was held on Hebron camp-ground, Monday, Aug. 11. The Secretary being absent, A. Pearce was appointed Secretary pro tem. It was voted that Elders Pearson and Orrock be a committee to attend to the execution of a new heading for the Herald, and furnish a motto for the same, such as in their judgment will be appropriate. Adjourned. Attest: A. PEARCE, Sec'y pro tem. The above Report embraces, in as few words as practicable, the results of the deliberations of the Association at its annual convocation at Camp Hebron. The meeting was one of the most satisfactory and encouraging ever held by the Association,—whether viewed from its executive or financial standpoint. We have reason for devout gratitude to Almighty God for the success which has been achieved. It would be interesting to refer more at length to the generous donations

made by the friends of the cause—to the harmony and candor which prevailed—and especially to the Christian spirit which enabled individuals to yield their own cherished plans for the sake of others. Especially was this noticeable in the result of the discussion relative to the change of name of the Herald. It was very manifest that individuals had strong preferences for their favorite name; and it was equally manifest that to relinquish such preference for the sake of harmony would be a great sacrifice; but the love for the precious cause was stronger than the desire for self-gratification; and though there were those who felt deeply disappointed, yet the kindly, fraternal spirit manifested, gave evidence of a deep under-current which had not been disturbed. May God grant that the same result may obtain among all the readers of our excellent paper. H. CANFIELD, Sec'y. No. Attleboro, Aug. 14, 1873. RECEIPTS. To the Standing Committee of the A. M. Association the Treasurer respectfully presents the following quarterly report for the quarter ending July 1, 1873:— RECEIPTS. Sub. to Herald as pr. qtr. Rep. \$842.98 Books and Tracts sold 84.69 Donations in cash 112.96 \$1040.65 Cash on hand April 1, 1873, 126.31 \$1166.96 Bal. cr. on acct April 1, '73, 1576.64 \$373.70 EXPENDITURES. Editor 125.00 Compositors 126.00 Press Work 140.00 Boston Journal 2.30 Expressage 4.69 Rent of office 3 quarters 37.50 Chairs, &c. for office 6.10 Putting in coal 2.90 Mail 1.50 Interest 6 mo. on a note 17.50 Quarterly Postage 20.45 Postage stamps 15.20 Clark & Co. for Paper 327.40 T. L. Tom 9.00 Printing 25.00 Carting Papers to Post Office 7.20 Phelps & Dalton's bill 6.72 Mearns, Tuttle and Peabody 4.50 Wrapping Paper 2.97 Telegrams 60.00 Springs, Benning, &c. 13.20 Gas bill 13.00 \$1032.98 Books and Tracts 32.97 Cash on hand July 1, 73, 1114.91 1147.88 Bal. cr. on acct July 1, 73, 1551.59 \$373.70 R. R. KNOWLES, Treas. ANNUAL REPORT. To the A. M. Association assembled at Camp Hebron Aug. 1, 1873, the Treasurer most respectfully submits the following report for the year ending July 1, 1873:— RECEIPTS. Sub. to Herald as pr. qtr. Rep. 4135.14 Youth's Visitor 23.60 Books and Tracts sold 342.13 Donations in cash 4705.54 "B. A. Association 50.00 Stock, as per qtr. Rep. 50.00 6266.41 By bal. cr. on acct July 1, '72, 1681.62 4584.79 EXPENDITURES. For Sunday Exp. pr. qtr. Rep. 5838.00 Books and Tracts 136.44 "Stock in B. A. Association 50.00 6024.44 Cash on hand July 1, '73, 111.94 6136.58 Bal. cr. on acct July 1, '73, 1551.59 4584.79 R. R. KNOWLES, Treas. PROVIDENCE, July 1, 1873. DONATIONS FOR HERALD OFFICE MADE AT HEBRON CAMP, AUGUST, 1873:— S. Prior \$1000 A. W. Brown, ch'd, 500 J. Pearson, Jr. 100 W. Burnham, ch'd, 50 H. A. Brown, ch'd, 50 Rev. Osler 25 Dr. F. Gunner 35 J. Litch, paid, 5 G. W. Burnham, paid, 5 Jas. Kelsey " 5 J. Orrock " 5 C. Benn " 5 L. G. Ford " 5 S. N. Nichols " 5 D. M. Babcock " 5 C. Daniels " 5 Rev. H. Canfield 20 P. L. Hopkins 25 W. H. Swartz " 5 H. Brown " 5 Thos. Howe " 5 J. Thatcher " 5 J. L. Bliss " 5 E. H. Blackman " 5 M. A. Doud " 5 U. A. Town " 5 S. B. Doyle " 5 O. Furnam " 11 S. Prior " 11 Willard Ide " 50 A friend " 1 H. Cornell " 25 Thos. Howe " 25 Mrs. J. Emerson, Life Member, paid, 25 Cash Donations, paid, 14 80 Collection 12 20 \$2060 The above donors, who have not already paid, will please send their subscription to our Editor, J. M. Orrock, Boston, Mass. R. R. KNOWLES, Treas. DONATIONS FOR HEBRON CAMP GROUND MADE AUGUST, 1873. R. R. Knowles, paid, \$1036 E. S. Cress 50 A. H. Knowles 5 Eld D Bosworth 55 Miss Lena Bosworth 25 D E Atwood 10 D E Atwood 10 A Pearce 26 Rev W B Kinney 26 M L Jackson 10 Dr Thos Wardell 50 Wm Marks 15 Rev W B Heath 5 " F R Gates 5 " Mrs I R Gates 5 Geo Phelps, paid, 5 S A Coburn 3 L D Wheeler 3 A friend, paid, 2 50 " " " 2 50 Mrs J Pearson, Jr. 2 " A Kelsey, paid, 2 " L A Draper 2 C Banning, ch'd, 5 C Gabriel 5 Dr C Town 50 C Benn 50 J Pearson, Jr. 50 Willard Ide 50 A W Brown, ch'd, 25 Mrs S Prior 25 J L Bliss (86 paid) 25 " Putnam 10 D Hotchkiss, paid, 15 A W Brown, ch'd, 25 S Heath 5 B W Remington 50 A W Brown 15 S Cogswell, paid, 1 W B Brown 1 Bro Babcock 1 Bro Hershey 1 Sis. L Ford 1 Wm Cobbett 2 Sis. Thayer 2

L C Walker 1 Geo Phelps, paid, 1 H Ballou 1 Mrs D Richardson 1 S N Burrough 1 Mrs J B Mathewson 1 " Brown, 1 Miss Emma Osler, paid, 1 C A Hiscox " 1 A blind girl " 1 Mrs Bamford " 1 " Harding " 1 " Dunt " 1 " Bartol " 1 Mrs H Canfield, paid, 1 A J Williams " 1 A Thayer " 1 D M Babcock " 1 Rev W H Swartz " 1 Mrs E Liscomb " 2 Mrs J Litch " 2 Miss H B Watt " 2 G L " 25 \$1916 60 The above donors will please send their subscription to the Treasurer, R. R. Knowles, Providence, R. I. R. R. KNOWLES, Treas. We notice a discrepancy between the Treasurer's report of the pledges and payments made and the sum proposed to be raised,—an error must have been made in the reckoning at the time, as it was reported the full amount had been made up. Cannot one or more of our friends who were not at the meeting at the time give \$25.00 which will more than cover the deficiency? We wait a reply. MONEY FOR GOD'S TREASURY. Bro. R. R. Knowles wishes us to say that since sending the above reports he has received the following note from Elder M. L. Jackson:— Morrisville, Pa., Aug. 10th. Dear Bro.—I herewith send a money order for \$16.25, being ten dollars I subscribed toward the four thousand proposed to be raised at Camp Hebron, and six and a quarter that belonged to my departed daughter. I wish it to go into God's treasury, and hence send it to the A. M. Association: Credit to Flora A. (deceased). Praying that you may enjoy prosperity from the Lord, I am yours in Christ. M. L. J. DR. DUFF'S ADDRESS. THE REV. ALEXANDER DUFF, D. D., Professor of Evangelistic Theology in the Free Church College, Edinburgh, was elected Moderator at the late meeting of the General Assembly of the Free Church of Scotland, and delivered a remarkable address. The Montreal Witness says of it:— "It formed about twenty-one columns of an ordinary newspaper. A third part of it, which alone he was able to read, occupied two hours in the delivery. In spirit as well as in length it reminds one of the able orations of the celebrated Edward Irving. Indeed it is open to criticism chiefly on the score of giving too gloomy a view of England, India and the church and world at large. Still the words of warning coming from such a man sound almost like the 'burden' of a prophet. As might have been expected he counsels peace and unity within the church to which he belongs, on the ground that the Divine and Divinely-ordained Scriptural way of dealing with all differences of judgment on all disputed points whatsoever, except the grand fundamental doctrines essential to salvation, or such as necessarily include or involve these doctrines, is to be found in the exercise of mutual, friendly, brotherly forbearance. He seems to exhaust the capabilities of the English language in denouncing infidelity, avarice, licentiousness, and especially the national vice of drunkenness." Dr. Duff is "one of the greatest living authorities on Foreign Missions, having spent nearly forty years in the work of the Lord in Calcutta." The publishers of the London Christian deemed the address of "so weighty and important a character" that they printed it entire in an "extra number." We intend to lay part of it before our readers,—commencing with the present issue. The picture he draws is indeed very dark, yet not more so than the prophetic outlines of 9 Tim. 3: 1-5. For a "purged and purified" world however he looks, but the "ways of mercy and judgment" by which it will be introduced, are to him "inscrutable" at present. In our view the brightness of our Lord's last advent will be needed to dissipate the darkness which rests on "this sin-laden and sin-distracted world."

Correspondence.

"Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." SOCIAL MEETINGS AT CAMP HEBRON. BY A LADY. Wednesday evening, July 30th, the camp-meeting services were very happily introduced, by the last of a series of prayer meetings which have been conducted by Elder Osler, on the Wednesday evening of each week, since the first of July. This meeting was led by Elder Canfield, who, after reading from the sixth of Romans, spoke of the necessity that the little company present should be prepared by a baptism of the Holy Spirit, for the coming week,—that they might be willing to be nothing themselves, but to let God work through them. He also spoke of the words, "Let your light shine" (Matt. 5: 16), adding "Thank God for that little word, 'let!' We have not to make it shine, only to let it shine; and putting away that bewildered, doubtful Christianity, so often expressed, unite in the testimony of praise." The remarks which followed showed that the seasons of preparation had not been in vain. About twenty took part. Words of greeting were spoken, and earnest words of desire and purpose to spend the coming days in the service of the Master. Next morning the camp-meeting commenced, and the social meetings were held regularly at the hours of six and nine, A. M. The six o'clock meetings were delightful seasons of preparation for the services which followed. From fifty to a hundred were generally present, and most of the time was spent in prayer and praise. To those who believe in the power of prayer, those little gatherings in the fresh, early morning—when everything was so quiet and peaceful—must be very pleasant reminiscences. The meetings at nine were more especially occupied in giving individual testimonies. The chapel was generally filled, and the greatest interest manifested. The first early meeting was led by Elder Stokely, and at nine the few who had arrived met at the Pennsylvania cottage, and were led to a recital of individual experience by Elder Osler. And so the meetings followed each other, led by different ones, among whom were Elders Canfield, Bundy, Dr. Wardell, Shipman, Stockman, Bosworth and Litch, until we came to the last Sabbath—the great day of the feast—when it needed a strong hand to hold in check the almost resistless current of feeling, and to prevent undue excitement. Some, who were not able to be present, may be interested in a detailed account of a few of these meetings, which may be taken as specimens of the others. Friday morning, Aug. 1st, the meeting seemed to be filled with testimonies to the joy arising from the Advent faith. "That blessed hope" seemed to fill the minds of the people. Sunday morning, Dr. Litch led the services of the love-feast, by reading Eph. 3rd and explaining the meaning of the name given to the meeting. The ceremony of passing the bread and water was not considered necessary; communion by words of love for God and his people, which should unite the hearts of those present, in closer Christian sympathy, being all sufficient. Deacon Knowles said, that as they "could not have a strawberry festival without strawberries, so a love-feast could not be where there was no love." Elder Bundy spoke of his having to make a choice between visiting a son whom he had not seen for three years, and coming to these meetings, and related the incident (illustrative of the fact that the call of duty may be stronger than natural affection) of a father who saw a train of cars pass over his infant child, rather than neglect his duty and endanger the lives of those on the train. The child escaped unhurt. "It is safe," said he, "to do your duty and trust in God." A sister spoke of the necessity of choosing as well as desiring. Short testimonies—such as, "I know that my Redeemer liveth," followed by another, "Because he lives I shall live also"—came in rapid succession. One who had heard Elder Shipman preach "the Advent faith" thirty years ago in Vermont, and a Congregationalist brother who first attended these meetings last year, and had been striving to uphold the faith among his people since then spoke words of especial interest. Between thirty and forty spoke and the hour of closing came all too soon. The influence of this meeting was felt in the evening services, which were very solemn and impressive. A hush seemed to fall over the whole assembly, and God seemed to be speaking by his "still small voice" to the hearts of those present. Requests for prayer for absent friends were proffered, and several rose to express their desire that prayer might be offered for them, among whom were some who that night found peace in believing. Monday afternoon, Mr. Canfield preached, and after the sermon the meeting was continued by remarks suggested by the sermon. The interest manifested was such, that when the time was spent, the meeting adjourned to two of the cottages, and was continued for another hour with unabated interest. In opening the meeting Thursday morning, Elder Bundy expressed a desire for short pointed remarks, and wished that sixty might take part in the meeting. Suddenly a strong, impressive voice was heard, saying: "There is power in action," and Elder Edwin Burnham arose and continued,—"Two vessels were sailing side by side. One was short of water, and those on board hailing the other said, 'Have you any water?' 'Yes.' 'Will you give us some?' 'No.' 'Why?' 'Dip it up,'—they were in the mouth of the Amazon, with fresh water flowing all around them, but they did not know it! So God's grace surrounds you; 'dip it up.' When he sat down the meeting seemed to have received a new impetus, and the leader realized his wish, for one more than the sixty participated in the exercises. One who had just arrived spoke of the effect of coming from the busy scenes of the world into such a gathering. "It was like coming suddenly from a dark room: one's eyes were dazzled so that he could not see clearly at first." One who had found Christ during camp-meeting a year ago, and another who was baptized at that time, spoke very feelingly. Singing, "The gates ajar," "I'm at the fountain drinking," "Sweeping through the gates of the New Jerusalem," "Jesus paid it all," and pieces of a similar nature, appropriately introduced, added greatly to the interest of the meeting. The testimony of a little girl was very sweetly given:— "Jesus loves me, this I know, For the Bible tells me so; Little ones to Him belong, They are weak, but He is strong." A desire was expressed for prayer for one who had lost faith in the atoning sacrifice of Christ. Elder Orrock spoke of the verse, "He that hath this hope in Him purifieth himself" (1 John 3: 3), showing very clearly that the word "Him" refers to Christ, and not to the one possessing the hope. This meeting



