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Selections.

SOMETIME.

Sometime when all life's lessons have been learned, And sun and stars for evermore have set; The things which our weak judgments here have The things o'er which we grieved with lashes

Will flash before us out of life's dark night, As stars shine most in deeper tints of blue; And we shall see, how all God's plans were right

And how what seemed reproof was love most And we shall see, how while we frown and sigh,

God's plans go on as best for you and me; How, when we called, he heeded not our cry, ause his wisdom to the end could see. And e'en as prudent parents disallow Too much of sweet to craving babyhood, So God, perhaps, is keeping from us now fife's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine, We find the wormwood, and rebel and shrink Be sure a wiser hand than yours or mine Pours out this potion for our lips to drink.

And if some friend we love is lying low Where human kisses cannot reach his face, Oh, do not blame the loving Father so,

And you shall shortly know that lengthened breath Is not the sweetest gift God sends his friend, And that, sometimes the sable pall of death Conceals the fairest boon his love can send. If we could push ajar the gates of life. And stand within and all God's workings see, We could interpret all this doubt and strife, And for each mystery could find a key!

But not to-day. Then be content, poor heart! God's plans like lilies pure and white unfold. We must not tear the close-shut leaves apart, Time will reveal the calyxes of gold. And if, through patient toil we reach the land Where tired feet, with sandals loosed, may rest, When we shall clearly know and understand I think that we will say, "God knew the best!" -Baptist Union.

ASSEMBLING TOGETHER.

"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10: 25.

It has pleased the Lord to connect an especial blessing with the assembling of His people together. We see this even in the case of Israel in the wilderness. Faint, and weary, and thirsty in that dry and barren land, they needed the reviving and invigorating stream; and He and it shall bring forth his water, and thou shalt bring forth to them water out again, "The Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Spring up, O well; sing ye unto it." Num. 21: 16, 17. There we see the Lord engaging to supply the need, when once the people were assembled, and doing more than he had promised, giving them a song as well as refreshment-joy and gladness in addition to the needed draught. And is it not so still with us who are called of Him to journey to a better country, that is, an heavenly? Do we not find the world a wilderness? A dry and thirsty land, where no water is? And is it not a blessed privilege to meet together in His name, of whom the smitpromise is still good, "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18: 20. And the name of Jesus has a charm in it, which may well attract our souls to gather to Him. It is His presence which alone can cheer and animate and strengthen us; His, who was once the richer is the satisfaction of all our smitten for us on the cursed tree; who there sustained the heavy stroke that our transgressions had deserved from the hand of Eternal Justice; His, who now is risen, and ever lives to plead our cause, to sympathize, to lead, to feed, refresh, and guard us on our pilgrim way; His, may be also. It is Jesus who encourages others also know. us to meet together, who by His Spirit promises to be with us in so doing. Surehearken to His word; ourselves—the ob-

liable to faint upon the road, and blessed it is when one lifts up his fellow. Eccles. 4:9, 10. "Exhorting one another; and proaching." The light of the coming day should stir us from our slumbers. Surely its beams are stealing upon the horizon—day of the return of Jesus! day of hope, and joy, and blessedness, and everlasting peace. May we be found in readiness for it—watching—and watching together .- The Testimony.

"MY REDEEMER."

can sound together to himself in the warm any heart, strong or weak, rich or star into the sea, concerning any really oughly everywhere at sight. And how from the victorious sway of sin and temp him in word or deed-would he put him-

As each one of a thousand persons gazing at a rainbow sees an individual rise thou Day-spring of eternity forever arch for himself in the heavens, and no on the admiring vision of our ravished one of them can by any possibility see | hearts! any other than his own, so it is with each man's view of all surrounding things -of earth with all its multifarious conwho knew and met their every want sup- tents, and man in all his multiplied preplied it from the rock, and chose to give sentations, and the great incomprehensiit when they were together. "And the ble God himself over all. It is my own Lord spake unto Moses, saying, Take the view of the universe, and that only, rod, and gather thou the assembly to- that I feel or understand, and to which gether, thou, and Aaron thy brother, and | I shape with more or less logical adaptaspeak ye unto the rock before their eyes; tion both my internal and external life. goodness made to the eye or to any sense of the rock."-Num. 20: 7, 8. And in physical forms, although often great and precious, are feeble indeed compared with those revealed in his inmost soul to the happy conciousness of him who walks with God. And the means of approach to our Maker, with tenders of love and service, which we possess in respect to outward things of any kind, are small | their fellows, and the abiding condemnacompared with the vast scope and sweep of right feeling and pure desire opened before us in the privileges of delighted oneness of heart with Him in all things. Any enjoyments, so called, are, when destitute of the true religious feeling mingled with them, insipid and stale. They do not satisfy the deep longings of the human soul for good; and any one who tries to make himself or others be- all outgrown now by the advanced ideas ten rock was but a type? Surely His lieve that they do, shows to any one of any real moral insight, that he is at heart of necessity sure to be represented by fully aware of the imposition that he is

attempting to practice. The more personal our sense of relationship to God and his canse, and the more definitness of feeling that we have in our approaches of friendship to him, work and worship in his name. Vast are the differences of degree with which various human hearts that are yet all really united by faith of true, loving, and therefore of true, living qualities of God, are bound in principle and affection to his will. They who delight themselves in the who will shortly come again to take us Lord, are they who from that very fact to Himself, that where He is, there we know the real joy of life, which none

"My Redeemer liveth," is a sweet phrase of ancient piety that, once uttered ly, if we love His name, we shall not be in the world, in far off Arabia, has been slow to respond to this-"Not forsaking | ever since felt by all who have heard it the assembling of ourselves"—the ones | with any proper relish of its meaning, to for whom He died—the ones who have be too good to be lost. It will go soundtasted that He is gracious—those who ing down the heart as one of the very are bound by every tie of gratitude to chimes of heaven through every generation that shall yet appear upon the earth. jects of His everlasting love-the pur- But how many have sung these sweet chase of His blood—the future compan- words with organ-swell and heart-swell ions of His glory. "Not forsaking"- too, perchance, who knew as little of not turning away from a privilege of His their sense as those who pour forth all offering. In the coming glory, none will their strength of musical inspiration upon think of it—all will prize the wondrous i melodies couched in the words of a forprivilege then. Can we without loss, eign tongue that they do not understand. neglect it in the wilderness—the place Christ is the offered Redeemer of the where we have the most need? Some, whole world, but the actual Redeemer indeed, adopt another manner; they only of those who, repentent of their have turned aside, in sorrow it may be, sins and believing in his name, really in godly sorrow too, because the privi- cast all their sins and wants and hopes lege has been abused-because the flesh upon him. The determinate blessings of has acted to the grieving of the Holy his mediating love can be appropriated Spirit. A cause of humbling, truly; by no one to himself, except in the way would that our hearts were all more deep- of clearly specified and absolutely need-

one of its intended benefits.

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smitten in his affections and his will. That his Redeemer liveth, and that he has wrought a great work already in his inmost being is a matter of present eviis forecast now in these present manifes-These are the two sweetest words that | mankind, a mere dead Christ, or at most any one, conscious of his great sinfulness, a grand, historic personage, worthy of all admiration, but a living presence rathdepths of his soul. What wonderful er, in all his happy consciousness. He heart-force is shut up in that little word | "knows that he liveth" to beautify eter-"my." There is heat enough in it to nity with the fullness of his glory; because he who makes such exalting assurpoor, refined or vile, with a fresh sense ances of a grand remembrance of his of the worth of life, whenever it falls friends in the unending future, proves anew at any time into the soul, like a himself here to be more and better to them than they could at first have dared valued treasure. My home, my hopes, to dream. "My peace I give unto my property, my family, my all, this is a you," he saith to them all; "not as the kind of universal language needing no world giveth give I unto you;" and that interpreter to any human heart for its | peace he gives-peace from the otherwise full significance, but understood thor- ever-harrowing sense of guilt, peace does each one say and feel when he finds | tation in the soul, peace from the pursuit another misunderstanding and abusing of a violated conscience, peace from the chafing cares of life, and peace from self in my place, he would show a better the overawing fear of death. Blessed spirit, and see things in a different light? | Saviour! in thy light we see light. Thou art the life, the truth, and the way-

How often have the precious words 'I know that my Redeemer liveth,' been carved on tombstones set up as mementoes of those whose lives had not one streak in them of believing, prayer ful consecration to the will and work of Christ. "Nothing but what is good concerning the dead," is a heathen motto often followed in Christendom, and by those quite as frequently as by others who rejoiced to vilify them when living. How different is the Bible rule of feeling toward the dead, and thus significantly expressed; "Blessed are the dead who die in the Lord." All others are cursed here and will be forever, cursed with the unbroken dominion now of evil in their souls, and with their own self-reproach and the moral distrust of tion of God and all the holy above. And cursed will they be forever in their own consciousness and by the penal visitation of God upon them.

Worldly men may amuse themselves, as many skeptical talkers and writers do, with talking about religious duties here and human destinies hereafter—as if the Bible declrations concerning them were of our day, and their empty words were corresponding facts under God's administration of all things. But, like chaff before a devouring flame, all their false speculations will soon disappear to their own utter confusion with them. "There is no name given under heaven whereby men can be saved but the name of Jesus Christ of Nazareth." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." By their fruits shall ye know them." 'Who is he that overcometh the world but he that believeth that Jesus is the Son of God."—Interior.

"IN THEE DO I TRUST."

unto the day is the evil thereof."

not mark it so, but just the contrary. which mutual obligations between the and futurities. Faith lies at anchor in in order to refer to either must also have law must die out that Christ may live in of Israel, that God had divided for them Difficulties there may be, and He well two contracting parties, each offending the midst of the waves, and believes the the feminine form; but instead of this us.—Times of Refreshing. knows them; but the province of a true- sinner and justly offended God, are speciaccomplishment of the promises through it has the neuter form; hence, can not hearted confidence in Him is to surmount | cifically stated, and must be as specifically | all overturning confusions. Upon this | refer to either. Then to what does it them, not to be overwhelmed before accepted, or heaven's divinest instru-God do I live, who is our God forever, refer? We answer, it refers to the senthem, not to be overwhelmed before accepted, or heartest distinction and will be our guide even unto death. timent expressed, viz: Salvation by as necessarily endorsed by the editor. We solve them. "Exhorting one another." them. "Exhorting one another." Each in the solution in his turn has need of exhortation—ble love for man's universal advantage, Methods I lie becamed in His bosom. In the solution of the sol each may be used to give it. Most are must remain utterly inoperative in every As Luther said, in such a case, "I am selves; it is the gift of God. None but of any views which we cherish,—correspond to the said, in such a case, "I am selves; it is the gift of God. None but of any views which we cherish,—correspond to the said, in such a case, "I am selves; it is the gift of God." not much concerned. Let Christ see to God could devise it. It is His free gift If Christ is any one's accepted and so it." "Faithful is He that hath promised, to man. It remains then for us to accept real Redeemer now, he is of such an one's who also will do it." Keep close to God, the gift and be saved in the way God so much the more, as ye see the day ap- own choice his present deliverer from the and then a little of the creature will go has provided.—Baptist Record. power of indwelling sin. The habit and a great way. Maintain secret communlove of sin or self-seeking are fatally ion with God, and you need fear nothing.

VETERANS REWARDED.

From the Bible I take it that the redeemed of earth will somehow get a dence with him. The glorious future of little nearer the great white throne than his promised revelation in glory to him any other inhabitants of that country. It seems to me our relationship is a little tations of his Saviour's presence with his different in the wonderful mercy of God. soul. He is not to him as the rest of I think that the time will come when the redeemed who have been steadfast, and maintained their fealty to God and to the great Captain of their salvation, rising from their dusty graves, and called up into that eternal world, will hear him say to Gabriel, Michael, and all the host of heaven, "Fall back! fall back!" And he that sitteth upon the throne and is King of kings and Lord of lords, will exclaim, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It seems to me we shall get a little nearer -that there will be a kind of relationship which angels will not know anything about; that there will be a feeling of love, gratitude and adoration in the redeemed host, that those who kept their first estate will not feel as we do. How we honor those who have stood up like men when it required men to stand! Some of us older ones can remember having met, in other days, the remnant of the grand old army of '76. I have seen a few of them. Rude, poor, uncultivated men they were; but how we honored them and loved to do them reverence! How even the little bright-eved boys and girls would look slily out of the corners of their eyes amidst their curls when an old Revolutionary soldier passed, and whisper to each other,

> think God likes it. old scattered battered veterans of the cross, who have stood up against sin, that city, the angels will say to each there are human beings from the dusty battle-fields of earth-from that land of sin; there are those who stood up for God-who counted not their lives, fortunes, nor anything else dear to them, that they might win Christ." I think when that time comes, every redeemed soul from earth will be a sort of walking wonder in the golden streets, to be gazed at and admired of all who love the Lord Jesus Christ. Then we shall hear the finale of the whole matter, "Well done!" Brother, did you ever think of what that means when God Almighty speaks it? That "Well done" means heaven, glory, immortality, eternal life! When God says "Well done," there are no more temptations, trials, or dangers after that. And to secure this-blessed be God!—He took not on him the nature of angels, but the seed of Abraham. May God make us partakers of all the blessings that He died to purchase .-Bishop Ames.

WHAT DOES IT MEAN?

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God." What is it that is not of ourselves, but is the gift of God? Some have said that it was grace; others that It is hard to keep the helm up against it was faith. We say in this passage it so many cross-winds as we meet withal is neither. Understand me. We do upon this troubled sea of life. I there- not say that grace is not the gift of fore cast all my concerns on the Lord. God; neither do we say that faith in a In the midst of painful events, I say with certain sense is not. Faith is not a direct. myself, Is this an affair in which God supernatural gift, it is not sent down out will not choose for me? or is it an affair of heaven, but its existence depends in which He will choose otherwise than upon certain indispensible conditionswell? Can infinite wisdom be mistaken? there must be a revelation of the facts Can perfect goodness intend me evil? to be believed—there must be testimony Have I left my eternal interests with that the revelation is divine—there must God, and can I not trust Him with those be mental and moral activity before faith of time? I find that while faith is can be possessed; in a word, God gives steady, nothing can disquiet me; and faith in the same way that he gives when faith totters, nothing can establish everything else—in the use of the preme. If I stay myself on God, and leave scribed means. To expect faith, or pray Him to work in His own way and time, for it, and not study the gospel and seek I am at rest, and can sit down and sleep to know the truth, is as useless as it is to in a promise, even when a thousand trou- expect or pray for a crop of corn and bles rise up against me; therefore, my not plough the ground nor plant the way is not to plan beforehand, but to go seed. We have said that the passage

is not the path of faith. The Spirit does | sented are those of an exact contract, in time to puzzle myself with peradventures | the feminine form, and of course "that," | gospel fills us with Christ. Hence, the thing. Rahab had heard of the people

GATHERED FRAGMENTS.

MEDITATION.—Those who would be in health do not sit still in their houses to breathe such air as may come to them, and elevated spots that they may inhale ing and salvation to the world. the invigorating breezes; and thus those godly souls who would be in a vigorous spiritual state, do not merely think upon such holy doctrines as may come into

thing far richer and better.

FREQUENTLY at the great Roman the citizens of Rome, would cause sweet I imagine when Christ calls home his huge vessels of perfume! Yes, but Jericho. It hung over the city, notwithlong as the jars are sealed, but let the hell and the devil, and wicked men- vases be opened, and the vessels be pourstood as the anvil to the stroke-when ed out, and let the drops of perfumed God lets them through the gates into rain begin to descend, and every one is refreshed and gratified thereby. Such other, "Look! there is the travail of his is the love of God. There is a richness soul; there is the purchase of his blood; and a fulness in it, but it is not perceived till the Spirit of God pours it out like the rain of fragrance over the heads and hearts of all the living children of God. See, then, the need of having the love of God shed abroad in the heart by the Holy Ghost!

and stature. Now this (I say) may be up" (2 Pet. 3: 10). spoken to our shame, and I wish it might through the lines, and consider not what there" (Josh. 2: 1). they advise you.—Leighton.

ACROSS THE JORDAN-MOSES DEAD.

on with God day by day. "Sufficient before us does not affirm that either lead us into the knowledge of what Christ say, "The Lord your God, He is God in 5). Here, you see, it is the ungodly, the grace or faith is the gift of God. By is for us and to us, and this is just the heaven above, and in earth beneath." It sinner, who has the blessing. I find so much to do continually in my reference to the original you will see difference between the two. The law was this belief, this faith, that saved her. But Rahab wanted also a token. "And

Communications.

Articles not dissented from will not be understood

THE SCARLET LINE

Bro. Orrock: This is one of the best lished in the Herald, I should be pleased to see it inserted, for I believe it would do much good. I hope the A. M. Asso ciation will republish it in tract from and that she believed a tale of distant wonbut they walk abroad and seek out rural scatter it widely, as a message of warn- ders wrought for a people of whom she J. B. KNIGHT.

San Francisco, Cal.

JOSHUA II. & VI. CHAPTERS.

their minds in the ordinary course of and populous city in the land of Canaan. them as the messengers of God. thought, but they give time to medita- It was inhabited by people who had fortion, they walk abroad in the fields of gotten God, and cared only for the riches God is sent to you, in the midst of this truth, and endeavor to climb the heights and pleasures of this life. We are not ruined world : on the one hand, telling of gospel promises. It is said that told that they were openly filthy and you that judgment now hangs over this Enoch walked with God: here is not an immoral in their lives, like the people of doomed earth; for "the day of the Lord idle but an active communion. The road Sodom and Gomorrah; but they lived at so cometh as a thief in the night. For to bodily health is said to be a foot-path, ease; the world was pleasant to them; when they shall say, Peace and safety; and the way to spiritual health is to ex- all things prospered; and though out- then sudden destruction cometh upon ercise one's self in holy contemplation. - ward decency and morality were perhaps them as travail upon a woman with kept up, yet "God was not in all their child; and they shall not escape" A BANKRUPT merchant gathered to- thoughts." They were, in fact, much (1 Thess. 5: 2, 3). On the other hand gether the fragments of his fortune and like the rest of the world, striving how to the message is, that "He who believeth went to California. He put all that he get on in it, careless about God; and if on the Son hath everlasting life." No had into a mill on the bank of a stream. a thought of judgment came across their condemnation awaits such a one; he is Just when the mill was finished there minds, they put off the unpleasant delivered from all the wrath that shall came a great freshet and swept it away. thoughts by persuading themselves, "The be poured out upon this earth. Washed When the waters had subsided the man world will last our time; " "God is mer-clean in the blood, and accepted in Christ walked out with heavy heart to look at ciful;" "We are not worse than our as his righteousness, he will be a partakthe ruins. As he walked along the bank neighbors;" or some such notion. Such er of the happiness and glory of God, he saw something gleaming in the rock. was Jericho; but, as such, God had sen- when the heavens shall depart "as a He looked and found gold. The floods tenced it to destruction. All, indeed, scroll when it is rolled together; and which swept away his mill laid bare a looked fair and prosperous; the well- every mountain and island shall be mine of wealth. Such was the first dis- watered plain was green and fertile as moved." But let us proceed with the history of covery of gold in California. So God ever; the river Jordan gently overflowoften sends floods to sweep away some- ing its banks, made the meadows most Rahab. After telling the two men she thing we love that he may reveal some- productive; the men of the city were knew the Lord had given them the land, strong, healthy, and active; all that they she proceeds, "Now therefore, I pray turned their hands to seemed to prosper; you, swear unto me by the Lord, since there was no feebleness, no decay; and have showed you kindness, that ye will games, the emperor, in order to gratify their city was so strongly built, and so also shew kindness unto my father's ably defended, that it could defy any house, and give me a true token: and I like that; I think it is right, and I through the awning which covered the army of the enemy, and no human pow-

> judgment slumbered not. passed. You are living in a world that her safety: "Our life for yours." They At any moment judgment may come; their captain, whether they might spare THE SCRIPTURES are a deep that few certain it is, it will come when men least her life; no, they can pledge themselves, can wade far into, and none can wade expect it. "The day of the Lord will knowing assuredly the mind of their through (as those waters, Ezek. 47:5,) come as a thief in the night; in the captain; and as surely as they knew they but yet all may come to the brook and which the heavens shall pass away with should triumph over the city, so certain refresh themselves with drinking of the a great noise, and the elements shall melt were they that Rahab and her house streams of its living water, and go in a with fervent heat, the earth also, and the would be spared. Blessed confidence! little way, according to their strength works that are therein shall be burned Two poor spies in the midst of an ene-

shame you to amendment, that so many Joshua sent "two men to spy secretly, of you either use not the Scriptures at saying, Go view the land, even Jericho.

which they had heard, had indeed taken sage and pledge of the gospel which I hold of all the inhabitants of the land, can now give to you. In the midst of but it was a terror soon forgotten; and an evil world that hates the Lord Jesus, THE Lord took Moses away, and put so far were the people of Jericho from with sin and Satan contending in every Joshua in the lead of His people before taking warning from what they had way, with every delusion, against the they entered the promised land. That heard, that their king wished to have the truth; yet in the name of Him who is is one of the things He always does with two men delivered up, that he might kill the Captain of our salvation I can pledge every one of His children in bringing them; and had it not been for the faith to you full, free, eternal deliverance from them into rest. Moses must die. He and kindness of Rahab, they might have all the guilt of sin, from all the condemrepresents the law. Joshua must be put perished at his hands. And so it is now nation of this world, from all the power in his place. He represents grace. The with this world: warning after warning of Satan and of death, if you only bename Joshua is identical with Jesus, and has God been sending before the fearful lieve God's word about Jesus. No doubtmeans Saviour. The law is no Saviour. destruction comes; but who believes the ful message, no uncertain deliverance is It shows us our need of salvation, but report? who flees from the wrath to this which is freely presented to you of never bestows it upon us. It can bring come? Almost all mock at it; some are God. Were I to put an if to it, were I us to the brink of the Jordan, but it angry at being disturbed by it; others to offer it upon conditions, were I to tell cannot take us over into the land. It exclaim against such uncharitable doc- you only to hope for salvation, I should can take us up to the top of Mount trine, as if God were really going to be a false messenger—a lying ambassa-Nebo, and show us the goodly land of judge the earth, as if men were really as dor. No; full, free, everlasting redempmilk and honey, oil and wine, with its bad as such preachers would make them tion you need. Salvation, about which vine-clad hills and valleys of green; but out to be. But there was one woman, there cannot be a shadow of doubt, alone there it must die, and God must bury it. even in Jericho, who believed God's will satisfy the desires of your soul; and Grace alone can open the waters before word, and received the spies with peace such is the gracious provision of God in us, and lead us over, and put us in pos- -Rahab, a harlot, perhaps the worst Christ for every sinner that really feels session of the unspeakable things God woman in the city, despised and spurned his need: "Whosoever will, let him take has in store for us. The law can make by all; yet she boldly says, "I know the water of life freely" (Rev. 22: 17). us feel as deeply as the man under the that the Lord hath given you the land." Here, you see, the offer is free to every law in the seventh of Romans, what we She had not, indeed, any better means of one that willeth. "He that believeth ought to be and what we ought to do, knowing it than others; she had only hath everlasting life" (John 3: 36). and what we ought not to be and ought heard the same report as they had, but Here, you see, the gift is everlasting. not to do. But the gospel alone can she believed it to be true; for she could "God justifieth the wegodly" (Rom. 4: ly humbled at it! But the path of these ful conditions. The terms formally pre- calling and in my heart, that I have no that "grace" and "faith" are both in fixes our thoughts on ourselves; the To believe is, you see, a very simple the men said unto her, ... Behold, when

the waters of the Red Sea; she had heard how he had destroyed their ene-

mies on the other side of Jordan, and she believed it all. She had, indeed, never seen these wonderful people about whom she had heard so much; and when the spies, who were two of them, came being responsible for the sentiments they advance. to ask a lodging at her house, they seemed but poor, wearied, way-worn men; but what she had heard had sunk deep into her heart; she had believed that God who thus protected the Israelites tracts of warning and entreaty to the sinner in view of the Lord's coming that was the true God, and therefore she re-I ever saw. If it has never been pub ceived the spies gladly; she preserved and sheltered them at her own risk. Here was faith and its fruits-faith, so

knew nothing except by report, and by a God of whom before she had been ignorant-faith which, when two of these people presented themselves at her door, The city of Jericho was a very rich made her receive them joyfully, and own And now, dear reader, a message from

amphitheatre. Behold the vases, the er could prevail against it. And yet the my mother, and my brethren, and my sentence had been passed by God upon sisters, and all that they have, and destanding its seeming prosperity. God answered her, Our life for yours, if ye saw that their iniquity was full, and their utter not this our business. And it shall be, when the Lord hath given us the Now look around you on the world. land, that we will deal kindly and truly It has been, as Jericho was, sentenced of with thee." So certain is Rahab that God to destruction. Jesus, before his destruction is coming on Jericho, that erucifixion, said, "Now is the judgment she must have an oath and a token from of this world." True, there are no out- the spies for her safety before she lets ward signs of it which your eye can see; them go. She will take no denial; and seasons return, day follows night, all they are ready to give all that she degoes on as ever, and yet the sentence is sires. Upon their own lives they stake is under judgment. Fearful thought! had no need to go back and ask Joshua, my's city, in peril of their lives, and far But before Jericho was destroyed, from their own army, can pledge their lives to a poor harlot, that she and her house shall be safe: fully assured that all, or, in using, do not use them; you And they went, and came into an har- the land would be theirs on the one hand, turn over the leaves, and, it may be, run lot's house, named Rahab, and lodged and that they have power to proclaim deliverance to Rahab on the other.

Alarm at the judgments of God, of And this, dear reader, is like the mes-

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." Here was the token for Rahab that she and all within her house were safe—the scarlet line of thread in the window.

And you also want a token. God has given an all-sufficient one to the poor sinner—the blood of the Lord Jesus. and you are safe: you need fear no judgment then; for the blood tells of judgment already passed upon another, and borne by him. Do you fear the wrath of God on account of sin? Behold, the blood of Jesus tells us that wrath has been visited upon him to the uttermost, on account of the sin of others, which he bore. Do you feel the uncleanness and pollution that sin defiles you with, making you unfit for God's holy presence? The testimony of God is, that "the blood of Jesus Christ his Son cleanseth from all sin" (1 John 1: 7). The word of God alone is that upon which the sinner has to rest; and that word points to the blood, and tells of cleansing, entire forgiveness, of the sinner who believes. But perhaps you may say, "How am I

to look upon the blood? How do I know that I have any right to the precious blood of Jesus? I want to know that it is mine, that it has been shed for me." Dear reader, if such are your thoughts, there is one simple answer to them all. Do not distress yourself as to whether or not the blood has been shed for you: only believe that God looks upon it; that God is satisfied with it as a full answer for sin: that God esteems it precious; that it is the witness to Him of judgment passed-of holiness and right-

eousness and justice satisfied. The scarlet line in the window of Rahab was to be the token, not to her only, but to the Israelites, that her house was safe. The blood of Jesus is the token, not to the sinner only, but to God, that the sinner trusting in it is safe. God, who is the Judge of all, says, that the blood of his Son has been "shed for many, for the remission of sins" (Matt. 26: 28); and he sends this message to you, and if you believe it, you are saved. And as to who has a right to the precious blood, why, of course they are welcome to it who feel their need of it. Such a Lamb needed not to have been slain, if the case of sinners had not been desperate. The Son of God did not leave the bright glory of his Father, and come down into this world of death in search of righteous people. Had he been in search of the holy, the good, or the pure, he would not have left heaven. He came to find sinners, to call sinners, to seek and save the lost; and therefore he came into this earth, where there are none but ruined, lost sinners-where there are none good, none righteous, no, not one (Rom. 3: 10). Dear reader, the poor harlot, Rahab, had no righteousness to boast of, no goodness to depend upon. What had her life been? One of notorious profligacy; yet Jericho perished, and she was saved. What could she do? If people are to be saved because they are good, there could be no hope for her. She trusted in one that is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. 34: 6, 7). Yet she felt she had no time to lose; she did not delay, but immediately she bound the scarlet line in the window. Neither have you time to spare. "Now is the accepted time, now is the day of salvation" (2 Cor. 11: 7). Now let the blood be the token of your safety. Flee to it for your life. Judgment is nigh, even at your doors. THERE IS SAFETY ONLY IN THE BLOOD. But time rolled on; the two spies had

returned to Joshua, and the people of Jericho went on again undisturbed with their business, their cares, or their pleasures, till, behold the army of the Israelites came and encamped against Jericho. And when Rahab, from her window in the wall, looked out and saw the hosts of Israel marshalling on the plain, what must have been her thoughts? She must have shuddered, for judgment was near; but no, the scarlet line, bound firmly in the window, told her that she was safe. But her parents, her brethren, her sisters! what would become of them? She goes and intreats them to take refuge with her, where the scarlet line is the true token of safety. What! they enter the house of a tainted harlot? they go under the roof of one who had been the cause to them of such shame-who had disgraced their family? And could she dare to talk of safety with her? Was it I think more fully meets that objection. likely that God would select the house of a harlot as the only place of deliverance in the city, when there were so good and respectable people in it-people who had never thus disgraced themselves-people whose lives had been moral, and decent, and upright? Oh, how earnestly must Rahab, the poor outcast one, have pleaded, and yet with earth's kingdoms are removed. The vote unbiased by any monied considerawhat confidence must she have pointed kingdoms of this world will be destroyed tion. - ED. to her house as the only one to be spared, and "the sanctuary" (whether the 4 o'clock P. M. After the reading of executive or financial standpoint. We the only one that had the scarlet line! True, she had been an abandoned profligate; true, she had no goodness to rely on; therefore she relied on God. In his mercy, not on her merits (for she had

lieved, then her deliverance was theirs; kingdoms above mentioned, or before can Millennial Association. the same token would preserve them as they should finally pass away, -that is, herself. "Jericho was straightly shut before the last one should become exup because of the children of Israel: tinct, another kingdom would be estab- of officers for the ensuing year, as folnone went out, and none came in." There was no possibility of escape but that of- petual. Before the succession of univerfered by Rahab; and humbled at being sal monarchies should have passed away, at the offered deliverance, they all took would never be destroyed. Such lanshelter where the scarlet line in the win-

sus Christ tells us sad, humbling truths not of course understand it as running as regards ourselves, though it tells us through all their reigns, but merely as joyful news as regards God's mercy and occurring in some one of them.'-Prof. Pierce, W. L. Hopkinson, W. J. Hurd, love. It tells us that we are alike condemned as sinners before God, so that came to pass in the days when the judges rock, I. R. Gates, W. H. Swartz and D. Look to it as your shelter from wrath, the poor degraded harlot is entitled to ruled, that there was a famine in the E. Atwood. mercy as much as the most upright, de- land'; that is, the famine occurred At the request of J. C. Emery, himcent, and moral. It tells us that the sometime under that general administra- self and wife were dropped from the list heart, the whole nature, the whole man tion, or before it had passed away, evi- of members of this body. -body, soul, and spirit, reason, under dently not meaning that there was a famstanding,—all is, in every individual, so inc in the reign of each one. So it is and accepted, and a vote of thanks tencorrupt, so stained with sin, that nothing said of Jephtha that he was buried in dered to R. R. Knowles for the faithful but the precious blood of God's own Son the sepulchres of his fathers: that is, in discharge of his duties. can enable the very best to stand guilt- some one of them."—Notes on Dan. 2d. Voted to lay on the table the Resoluless before him; yea, and even that the very best stands in as much need of it as the most openly abandoned sinner on not to pass away and give place to anoth- urer. 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 scorned by all. Do you wish to escape the blood as the token of the entire 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 Berald.

Boston, Wednesday, August 27, 1873.

PECUNIARY PROFIT OF RELIGIOUS PAPERS.

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 priceone 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, serting marriage and obituary notices, &c., are published with profit, as the property. publishers testify.

The Christian Advocate, for example, says that "only two out of the nine or ten official Advocates exhibit a pecuniary profit; the others are published at a loss, and some of them at a heavy loss."

"The truth is," says the Cincinnati Christian Standard, "that religious newspapers are published at too low a price. The cheapness of secular weeklies made up from dailies has led to a reduction of price in religious weekliesmade up at far greater cost—to such an extent that most of them, even with large subscription lists, are losing concerns. The capital invested in them and the labor employed on them bring no profit. The subscription price should be

We do not however propose to increase the subscription price of the Herald, nor to materially change our mode of action except it be with reference to delinquents. We rely, under God, on the friends of the cause everywhere to do what they can to increase the subscription list, and to make up by donations whatever deficiency may exist. The generous donations made at Hebron this year (as the reports given in this issue show), as well as what has been done in there are those who feel in their pocket as well as in their heart for the welfare of our publication department. The Lord will take care of the work so long as it is carried on in a way to glorify him. We aim to do more than we have yet done, and that friends will be raised up to help us we have no doubt.

THE KINGDOM OF GOD.

In the Herald of July 16th 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 al persons, the meeting adjourned. It is given by Rollin, in his "Ancient History," Cincinnati edition of 1844, ent, that Elder D. Bosworth offered, on Vol. I., p. 142, "After these kingdoms shall the God of heaven set up a kingdom." Rollin, I presume, followed the another year, to meet whatever deficien-Vulgate, which is regarded by many as cy might accrue from its publication a good translation. If this is a correct during that time. At a subsequent meetrendering it has an important bearing by ing both these brethren withdrew their annual convocation at Camp Hebron. dom being set up at any time before propositions, that all might be free to The meeting was one of the most satischurch or earth is meant—though I believe both are intended) will be cleansed before Christ sets up his kingdom. C. R. WHITE.

Louisiana, Mo.

none), was her trust. The token in the reading given by Rollin. BARNES says: Elwell in the chair, and Eld. Gunner lished on the earth which would be per- lows :obliged to accept such a refuge, yet glad the new kingdom would be set up that guage is not uncommon. 'Thus if we dow witnessed that judgment was passed. Were to speak of anything taking place And so, dear reader, the blood of Je- in the days of British kings, we should

er universal kingdom before the kingdom of God is established, is the simple meaning of the passage. Rome was "divided" nearly fourteen centuries ago, and wretched harlot, who is abandoned and remains in a fragmentary condition today. It will thus continue till Christ shall come as the nobleman from the far country (Luke 19: 11-27; 2 Tim. 4: 1) and establish his kingdom. Barnes understands that the kingdom of God was set up at the first advent of Christ, and has therefore been cotemporary with "Messiah's Herald," "The Herald." "the fourth kingdom" all these centuries. We believe it is yet to come; and when we pray, "Thy kingdom come,' here and to "advance" aggressively. 'The visible setting up of the kingdom of glory on earth by the God of heaven s plainly here meant," says Fausset, sult :-"not the unobserved setting up of the kingdom of grace. That kingdom of glory is only to come at Christ's second Some of our readers may think it advent." So we teach.

ANNUAL MEETING OF THE AMERI-CAN MILLENNIAL ASSOCIATION.

Knowing the deep interest that is felt n our Association we give here the Secetary and Treasurer's Reports. They call for devout gratitude, renewed labor, Anthony Pearce. prompt action and the exercise of every Christian grace.

Thursday, Aug. 7, 1873.—The Association was called to order at 4 o'clock P. M., by the President, Rev. J. Pearson, and prayer was offered by Elder D. Bosworth, of Bristol, Vt.

STOCK IN THE BOSTON ADVENT ASSOCIA-

dispose of the property of the Associa- it will warrant. tion, situated in Boston, and stated that th all their advertising, charges for in- transfer of the same. A vote was passed ferred to, and the committee having the ordering the Directors not to sell the same in charge, were ordered to attend

A GENEROUS DONATION. A statement being made in relation to that \$4,000 was greatly needed, S. Prior, isters in coming to the annual meeting. of Trenton, N. J., proposed to pay \$1,000 of that indebtedness, provided the re-

like proposition. of the generous donors will appear in the Treasurer's Report.]

A COMMITTEE OF SISTERS Was appointed to superintend the furnishing of the Minister's Cottage—consisting of Sisters Brown and Case of Providence, Emerson and Nichols of Boston, Prior and Elwell of Trenton, Pearson, Ballou and Wheeler of Newburyport, Gates of Philadelphia, and Swartz and Yoder of fort be made to collect the arrearages.

Friday, Aug. 8.—The Association convened in the chapel, the President in the chair. The following brethren were added to the camp-meeting committee :- S. Prior, D. Bosworth, Dr. Wardle and T.

The following committee on nomina-

MISSIONARY WORK.

Voted to employ Dr. J. Litch and Geo. W. Burnham as missionaries. [Dr. Litch subsequently declined to serve, feeling unable to engage in the arduous duties of such a position.]

A Missionary Committee was appointed, consisting of Revs. J. Pearson, L Osler and C. Cunningham.

The question of changing the name of the Herald came up for discussion, and S. Prior proposed to assume all the deficiency in the support of the paper, if they would change the name to Messiah's Herald. After remarks from sever-

[We were not at the above meeting] but learned from some who were prescondition the name was not changed for

the previous records the following com- have reason for devout gratitude to Almunication was received from the A. E. A. Conference :-

"Friday P. M., Aug. 8, 1873.—At a

window, the scarlet line, told her all within its shelter were safe; and she of these kingdoms," and adds: "The variable of these kingdoms," and adds: "The properties of these kingdoms," and adds: "The port and control of these kingdoms," and adds: "The port and control of the second c knew, if her parents trusted in the same natural and obvious sense of the passage who are to labor under the auspices of God, if they believed what she had be- is, that during the continuance of the the A. E. A. Conference, to the Ameri-

> F. GUNNER, Acting Sec'y. The meeting proceeded to the election

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. Bush. So it is said in Ruth 1: 1, 'It D. Elwell, G. W. Burnham, J. M. Or-

That the fourth or Roman kingdom, tion of last year relating to separation of in its united and "divided" forms, is the duties of Business Agent and Treas-

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,"

After considerable discussion, a vote was taken with the following result:-"Messiah's Herald." 12: "Millennial we mean come, and not that it is already 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 re-

"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

On Finance: S. Prior, T. C. Lowe, On Publication :- L. Osler, J. Litch,

H. Canfield, W. H. Swartz, C. Cunning-On Colportage: -J. Litch, M. L. Jack

son, 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 The President alluded to the effort to plates can be found, and the call for

The manuscript prepared by Dr. J. the committee had not succeeded in a Litch, entitled "Last Things," was reto the disposal of it as soon as practica-

On motion, it was voted to pay onethe indebtedness of the Association, and half the travelling expenses of our min-

Elders J. Pearson and H. Canfield were appointed a committee to arrange maining \$3,000 should be raised. R. R. for the time of the next annual meeting Knowles, of Providence, R. I., made a _in conjunction with the Conference.

Eld. G. W. Burnham was recognized [The day following the remaining by the Board as missionary, at a salary \$2,000 was promptly raised—the names 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 ef-

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 tion of officers of the Association were weeks, the matter of supplying a substiyears past, are sufficient evidence that appointed:—D. Bosworth and H. Can-tute 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 appro-

Adjourned. 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 Association, -whether viewed from its mighty God for the success which has been achieved.

It would be interesting to refer more We know of no authority for the meeting of the A. E. A. Conference, Eld. at length to the generous donations Sis. Thaye

made by the friends of the cause—to the L C Walker harmony and candor which prevailedand especially to the Christian spirit Mrs D Richardson 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 control of the discussion relative to the control of the discussion relative to the control of th the change of name of the Herald. It Mrs Bamford was very manifest that individuals had strong preferences for their favorite name; and it was equally manifest that Mrs H Canfield, to relinquish such preference for the sake A J Williams of harmony would be a great sacrifice; A Thayer but the love for the precious cause was Rev W H Swartz stronger than the desire for self-gratifi- Mrs E Lisco Mrs J Litch cation; and though there were those Miss H B Watt who felt deeply disappointed, yet the GL 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.

TREASURER'S REPORT.

M. Association the Treasurer respect-REPORT for the quarter ending July

\$1040.63 162.31	
1202.94 1576.64	\$373.70
\$125.00	
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\$1032.98 Books and Tracts......32.97 Cash on hand July 1, '73,111.94.....144.91 Bal. cr. on ac. 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. qr. Rep 4135.14 "Youth's Visitor" "	
" Youth's Visitor " "26.60	
Books and Tracts sold " "342.13	
Donations in cash " "1709.54 " B. A. Association	
Stock, as per qr. Rep50.00	
6266 41	
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	4584.7
EXPENDITURES.	
For Sundry Exp. pr. gr. Rep5838.00	

Books and Tracts " "..... Stock in B. A. Association. ash on hand July 1, '73 ...

6136.38 ..1551.59 4584.79 R. R. KNOWLES, Treas. Providence, July 1, 1873. DONATIONS FOR HERALD OFFICE MADE AT HE-

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1	S. Prior do and ville of bento	\$1000
1	A. W. Brown, ch'd,	500
1	I Pearson, Jr.	100
1	W. Burnham, ch'd,	50
	H. A. Brown, ch'd,	50
	Rev. L. Osler	95
1	J. L. Litch, paid,	5
8	G. W. Burnham, paid,	5
	La Valsor 66	5
8	J. M. Orrock	
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8	L. G. Ford	5 5
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	D. M. Babcock "	5
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	Rev. H. Canfield "	20
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	I hos. Howe	25
	Mrs. J. Emerson, Life Member, paid,	14
	Cash Donations, paid,	14

The above donors, who have not already baid, will please send their subscription to our 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
	R S Case
	A H Knowles "
	Eld D Bosworth
	Miss Lena Bosworth 25
	D E Atwood
	DE Atwood A Pearce 100 HIERT WI 25
	D W D W
	" M. L. Jackson
	Dr Thos Wardell 50
	" M L Jackson 10 Dr Thos Wardell 50 Wm Marks 15
	Rev W B Heath 5
	Rev W B Heath 5 "IR Gates 5
	" Mrs I R Gates 5
	Geo Phelps, paid,
	S A Coburn
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	Bro Hersey "
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	Wm Cobbett "
100	Sis. Thaver "

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\$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 To the Standing Committee of the A. made in the reckoning at the time, as it was reported the full amount had been fully presents the following QUARTERLY 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

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 El- minds of the people. der M. L. Jackson

Morrisville, Pa., Aug. 19th. 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

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 abler 'orations' of the celebrated Edward Irving. Indeed it is open to criticism chiefly on the score of giving too gloomy a view of England, In dia 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, rotherly forbearance.' He seeems 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 readerscommencing with the present issue. The picture he draws is indeed very dark, vet not more so than the prophetic outlines of 2 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 spake 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.

the sixth of Romans, spoke of the neces- during camp-meeting a year ago, and an-"Let your light shine" (Matt. 5: 16,) ately introduced, added greatly to the adding, "Thank God for that little word, interest of the meeting. The testimony 'let'! We have not to make it shine, of a little girl was very sweetly given :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 prepara- A desire was expressed for prayer for one tion had not been in vain. About twen- who had lost faith in the atoning sacrity took part. Words of greeting were fice of Christ. Elder Orrock spoke of spoken, and earnest words of desire and the verse, "He that hath this hope in purpose to spend the coming days in the Him purifieth himself" (1 John 3: 3). service of the Master.

Next morning the camp-meeting commenced, and the social meetings were one possessing the hope. This meeting

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 peacefulmust 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 nay be taken as specimens of the others.

Friday morning, Aug. 1st, the meetng seemed to be filled with testimonies to the joy arising from the Advent faith. "That blessed hope" seemed to fill the 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 wa ter 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 oreach "the Advent faith" thirty years ago in Vermont, and a Congregationalist prother who first attended these meetngs last year, and had been striving to iphold 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 vere proffered, and several rose to exress their desire that prayer might be offered for them, among whom were some who that night found peace in be-

Monday afternoon, Mr. Canfield preached, and after the sermon the meeting was continued by remarks suggested by he 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

In opening the meeting Thursday

hour with unabated interest.

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, Wednesday evening, July 30th, the for one more than the sixty participated camp-meeting services were very happily in the exercises. One who had just arintroduced, by the last of a series of rived spoke of the effect of coming from prayer meetings which have been con- the busy scenes of the world into such ducted by Elder Osler, on the Wednes- a gathering. "It was like coming sudday evening of each week, since the first denly from a dark room: one's eyes were of July. This meeting was led by El- dazzled so that he could not see clearly der Canfield, who, after reading from at first." One who had found Christ sity that the little company present other who was baptized at that time, should be prepared, by a baptism of the spoke very feelingly. Singing, "The Holy Spirit, for the coming week;—that gates ajar," "I'm at the fountain drinkthey might be willing to be nothing ing," "Sweeping through the gates of themselves, but to let God work through the New Jerusalem," "Jesus paid it all," them. He also spoke of the words, and pieces of a similar nature, appropri-

> "Jesus loves me, this I know, For the Bible tells me so; Little ones to Him belong, They are weak, but HE is strong."

showing very clearly that the word "Him" refers to Christ, and not to the

victories were won for Christ. Sabbath morning, Aug. 10th, the first service was held at nine, with Elder Osler in the chair. Quietly and steadily the meeting went on,-about fifty having an opportunity to speak; -none trespassing on the time alloted, many who would gladly have spoken giving way to others. In this meeting we were particularly impressed with the power of the songs of Zion, when well chosen and well sung by those whose hearts respond to the words. A sister, whose voice grew tremulous with emotion, as she spoke of loved ones out of Christ, did not lack sympathy, as we followed the leader of the meeting in those sweet words, "Did Christ o'er sinners weep."

My hope is built on nothing less Than Jesus' blood and righteous

was a confession of faith from many a heart whose voice was silent except as it spoke in song. Many words were spoken which we would like to record, but space fails. One of our blind sisters spoke of the time when she by faith saw Christ agonizing on the cross, and joyfully of the time when she should see him in his glory. Surely, "the Lord openeth the eyes of the blind." A loving testimony, to the love of a praying mother, stirred all hearts. Many requests for prayers were presented, the answers to which we may know in the coming kingdom; for we do not believe that such prayers will be in vain. In closing the meeting Elder Osler, in a few well chosen words, urged the necessity of a quiet, earnest devotion, that the services of the day might not lead to mere excitement; of guarding against fruitless discussions and criticisms, and of keeping the mind steadily to one idea -"the glory of God in the salvation of souls." That the words were not lost was shown in the quiet which prevailed through the day.

At half past one the seats in the grove were filled and Mr. William Marks of Toronto, P. Q., Canada, started the meeting by making a few remarks, which were followed by Elder Gates "lining out" a hymn in the old style of the Pu- fee and ice. ritan fathers, when hymn books were not plenty.

Leaving that, an attempt to get into the chapel was found to be useless, but the scene presented a picture which will not soon be forgotten. Around the chapel people were moving quietly, talking in subdued tones, while within a group filled the space near the door, behind the seats, listening eagerly to catch the words of the speakers. Standing by the desk was Elder Canfield leading the meeting, while on either side of him were two of the brethren, ready, like Aaron and Hur, to hold up his hands should they fall down.

"Precious name, O how sweet,"

sang the leader, and a few clear, sweet voices took up the accompanying chords; and perhaps some felt then for the first time, the sweetness of that name at which "every knee shall bow."

The services of the evening were folthe cottages, where hearts bowed for the are taught to read. first time in submission to God, and were led by words of Christian sympathy nearer to Him.

And so the meetings ended. May we all meet again, where prayer shall end in

Obituary.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shal be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.'

Died July 23, 1873, in Pike County, Mo., of consumption, after a lingering illness of nearly two years, Charles H.

He was born in Louisville, Ky., January 23, 1848. He united with the Baptist Church in 1867, and embraced the Second Advent doctrine soon after. To this he was fully committed, and was ever ready to bear testimony to the "blessed hope." Previous to his illness he was a young man of great promise, esteemed by all who knew him of every denomination for his Christian deportment, intelligence and active zeal in the cause of religion. The Bible was his main study, and he was regular in his attendance at the Sunday.school and prayer-meetings, where he took an an active part. "The blood of Christ cleanseth from all sin, and that blood availed for me," were nearly the last words he uttered with regard to his hope. Just as the family were gobedside, "I am going home"—and holding out his hand, shook hands with them. He then called for all the family, each member by name, and shaking hands bade them farewell. With a smile on his death-like countenance he exhorted all to prepare to meet him in glory. From that time till he died (some four hours afterwas perfectly calm and composed until he breathed his last. All present remarked, it was the calmest, easiest death they ever witnessed.

Thus my son, my earthly hope and pride, who had just bloomed into manhood, has been cut down like the flower of the morning! But, thanks be to God, I sorrow not as those who have no

Louisiana, Mo. C. R. WHITE.

Died, of consumption, in Montgomery. Vt., July 19th, Ellen Janes, daughter of Ira and Priscilla Janes, aged 22 years

ion last winter, and united with the Methodist church just before being taken sick. She was given up to the will of the Lord to live or to die, though her choice was to go home to glory. She used to exclaim in her suffering, "Blessed Jesus! Blessed Jesus!" She had bright views of the heavenly world and longed to be there. She leaves a father and mother, two brothers and a sister to mourn her loss. B. S. REYNOLDS.

General Intelligence.

RELIGIOUS SUMMARY.

On July 25th the Pope appointed twenty-two new bishops, and delivered the allocution, which has been looked forward to with so much anxiety and interest. The new bishops are for sees in France, Italy, Hungary, Ireland. Australia, the Antilles, the Argentine Republic. and "infidel countries." The allocution contains the usual tangled mass of verbiage in denunciation of the action of the Italian Government in despoiling the religious orders.

The collection "for the Holy Father," in the Catholic churches of New York, on Sunday, June 8th, amounted to \$27,-

It is said that the entire Persian mission, with forty missionaries and sixty teachers now under the care of the Presbyterian Board, costs less annually than the current expenses of some city church-

The editorial correspondent of the Bal-

timore American attended the American chapel at Vienna one Sunday in July, and noted the fact that while there must have been over a thousand Americans in the city, there were but eleven persons present when the minister came to the pulpit, which number was increased by five more at the time the sermon commenced. As a contrast to this, he found at least a hundred of his countrymen present at a band concert in the afternoon, sipping their cof-

Since MacMahon's elevation to the Presidency of France, a decree has been issued prohibiting the interment, after six o'clock in the morning, of any person not holding either the Catholic, Lutheran, Calvinistic or Jewish faiths.

The Society of Biblical Archæology announce their intention to publish a series of translations of all the important Assyrian and Egyptian texts which exist in the various collections of England and the Continent, and thus place before the English student the remains of undoubtedly the oldest and most authentic literature in the world, the foundation of all history, archæology, and Biblical exposition, the contemporaneous records of the nations and writers of

As to education in China, only about one in eight are able to read the writings of Confucius. None of the women can. lowed by precious seasons in some of read. All Christian converts, however,

> A delegation, representing forty thousand Mennonites living near the Black Sea, has been in this country some time searching for suitable homes through various Western States. A colony of five thousand will come out in May, though the place for settling has not yet fully been decided upon.

Dr. Leonard Woods' valuable historic manuscripts, said to have been burned recently, are still "extant." They are stereotyped, and besides they were not in the fire at all, though some others of less

REV. GARDINER SPRING, D. D., died at his residence in New York, Aug 18th, in the 89th year of his age, after a memorable pastorate of 63 years in the Brick (Presbyterian) Church. Dr. Spring was a native of Massachusetts, having been born at Newburyport, in February, 1785. He was the son of Rev. Dr. Samuel Spring, who was a chaplain in the continental army, and went with Arnold's memorable expedition to Canada. He graduated at Yale in 1805, and after teaching for a time studied law, and practiced for more than a year. He was strongly inclined to the ministry however, and soon forsook the law for the pursuit of theological studies. After a few months at Andover, he received and accepted a call to the Brick Church, New York. This was in 1810, and his pastorate has continued without interruption to the present time. Such an instance of mutual attachment ing to supper he remarked to those at his | between pastor and people, extending over the long period of sixty-three years, is almost without a parallel. Dr. Spring possessed eminent abilities as a preacher and theologian, and was the author of a number of religious books. He was at different times elected President of the Dartmouth and Hamilton Colleges, but nothwards) he retained his consciousness and | ing could tempt him to leave his chosen work in the pulpit, or to abandon his muchloved pursuits.

The Norwich Advertiser says: "A \$150,000 church in this city, a \$60,000 church at Willimantic, a \$20,000 church at Dayville, a \$40,000 nunnery at Putnam, and a \$25,000 convent at Baltic, are the Catholic enterprises in this neighborhood."

paid a cent for it. The other day the

faith is terribly shaken in regard to the be presented first and foremost to the accuracy of the information. as the theme of his lectures for the next of the Lord's Day, and the knowledge

It is said that Gerald Massey proposes season, the question, "Why doesn't God of the Scriptures, of which even nominal kill the devil?" We suggest another query as worthy of our prior attention Why doesn't God at once kill off every artful, scoffing, tempting, incorrigibly wicked man? There is scarcely more difficulty in the one "conundrum" than in the other. - Christian Secretary.

THE POLARIS AND THE POLE.

The London Nature (the organ of English scientists) reviews, through some five columns, the voyage of the Polaris, and estimates its results considerable higher than American opinion has seemed to place them.

It not only sees in the yet imperfect record "one of those thrilling narratives which will be the delight of the boyhood of all generations," but "invincible" arguments for the advocates of Arctic exploration by way of Smith's Sound, and one of the most "wonderful and successful Arctic cruises on record." giving "the strongest ground for hope of the completion of the eight degrees that yet remain before the North Pole shall be brought within the sphere of the known."

The Polaris went beyond the eightyecond degree. It approached the Pole nearer than any former attempt. Nature says it has done "enough to show that the way to the North Pole is clear and practicable," and it recommends the example, and the finishing of the remaining exploration, to the joint committee the gigantic crisis to which I fain would, of the Royal and Geographical Societies now considering the subject of an Arctic expedition from England.

The Polaris has settled what had become the most interesting question—popular one at least-respecting those regions of wonder. It has dispelled all our marvelous fancies about the "open polar sea." How many poetical dreams thus perish? Who has not constructed a new world of wonders from the intimations of Kane and Hayes about that mysterious hidden sea! What islands might there not be in it, what creatures, what men upon them! But alas for our romance, the Polaris not only reached, but passed through it, and went miles beyond it, through Robeson Channel, toward the Pole, and still was more than five hundred miles short of the Pole when she turned backward. The bay named by Captain Hall after our friend, Dr. Newman, is north of the muchdreamed-of "open sea." The highest point attained on land by the brave adventurers is some miles north of it. The supposed sea is, in fact, but a sound, an enlargement of Kennedy Channel, trending westward in Lady Franklin's Bay, and southeastward in Southern Fjord. Passing over this enlargement, the Polaris continued her route in Robeson Channel, which is, in fact, but the continuance of Kennedy Channel, after the widening that Kane and Haves supposed to be the open polar sea.

Further explorations are of course desirable, for we should compass the Pole, and there are some scientific data still to be gathered, but there is hardly any remaining Arctic mystery to prompt adventure. There can be little doubt that the regions more immediately about the Pole are about the same in all important respects as those observed by the Polaris after passing through the supposed open sea. Arctic voyaging will, we predict, soon cease to interest the world.-The

SAD STATE OF HAYTI.

Bishop Coxe, in the account of his recent Episcopal visit to Hayti, writes that for the past six years Mr. Holly, the chief agent of the American Episcopal mission in that island, has devoted his energies principally to work, not for the Englishspeaking people, but for the evangelization of the poor natives of the island, 500,000 of whom are virtually heathen, though the religion of the country is igious condition is that of barbarism. ncantations which they use one against the other. The cannibalism of religious superstition is still very prevalent in Episcopal and Wesleyan missionaries great Creator, than from no fall at all. although it has made the attempt. Bishvisited in the island of Jamaica. "I did there, and it was for that reason I am

people of these islands are: the necessity of Christian marriage, sanctification Christians of the island seem very igno-

Miscellaneous.

THE PRESENT CRISIS OF THE CHRIS-TIAN CHURCH.

BY REV. DR. DUFF OF SCOTLAND.

Fathers and Brethren,-Let us not forget that our own Church, large as it may look in the eves of its fond adherents is but a comparatively small section of the Church Universal; lest, by forgetfulness of this, we should have our minds so exclusively absorbed by the generating causes and possible consequents of our own crisis, as unduly to magnify or exaggerate alike its relative and substantive importance, and thereby unduly to overlook the transcendently greater and more momentous crisis with which all of us have or ought to have, to do-a crisis of such vastness of magnitude, as regards both its extent and intrinsic importance. that our own is no more worthy of being compared to it than one of the many smaller gyrating eddies on the outer edge or rim of the once-renowned and terror-striking whirlpool of old Charybdis, or the still huger Maelstrom of the Norwegian main, to the mighty inner vortex which, in a moment, could suck down the stateliest vessel, or even whole navies, to the depths below. This, this is if I could, direct for a little the minds of all present here this day, and that too, I frankly own it, with a specific object and design. For surely in gravely contemplating the world-wide crisis in which not only our own Church and its peculiar questions, but all Churches, year and all nations, together with all questions concerning the works of creation, providence, and grace-aye, and concernng the very existence of a Creator, Moral Governor, and Redeemer of the world-are all of them involved; surely, methinks, after such a survey, however cursory, all ought to be prepared to return to a consideration of our own diminutive crisis-on whose merits or demerits I now pronounce no judgment, but Thus was brought on a general crisis simply allude to it as a fact—with a throughout the then known world, which calmness of mind, a candor of spirit, and a dispassionateness and command of temper which would soon bring it to a settlement on some mutually satisfactory basis. Then might all of us be enabled to direct our whole undistracted and undivided energies to the grander and nobler

GOD'S ETERNAL PURPOSE.

task of surveying the graver elements,

with a view to direct or control the more

complex and tumultuary movements of

that mightier crisis which now threatens

to issue in a more terrible catastrophe

than any that has ever been recorded in

the annals of time since the day that

For the sake of dramatic unity (if I may be allowed to use the expression), and ture of the mighty crisis in which the world is now involved—its preparatory antecedents, its position and relative bearings on the grand chart of providence and of grace—it must be clear to any reflective mind that we ought to begin with God's eternal purpose in relation to the economy of redemption, note its real purpose and design, trace its gradual developement, and mark the principal stages in its eventful history for nearly six thousand years. Plainly, however to attempt on the present occasion to furnish the meagre sketch or outline of even the leading incidents of so stupendous a theme, is altogether out of the question. I can only, therefore, in the oriefest and most cursory way, advert, by way of memento, to a few of the chief points in the past, and then come

Let me, then, simply remind you how, according to the grand old theology of nominally Romish. The condition of the Bible, this universe was created for most of the blacks is very like that of the manifestations of God's glory; how, natives in the heart of Africa. Their re- for this very end, man, originally created in a state of holiness, was permitted, in They worship the spirit of evil, although the exercise of his own free will, to fall they take their children to the Romish into a state of sin and misery, in order priests for baptism as a charm against the that, by the wonders of electing love and redeeming grace, in rescuing a 'great multitude which no man could number" from the wreck and ruin of so many parts of Hayti. Children are pre- grievous a fall, through the incarnation, pared for the rite by first giving them a obedience, and atoning death of his own root or bark which stupefies them. eternal Son, a vastly greater revenue of Then they are fattened for the sacrifice, glory might, in spite of its many and inafter which the worshippers feed upon expressibly lamentable results, redound, their bodies. This sacrifice their super- in the eyes of an admiring and adoring stition demands once a year, and both universe, through eternal ages, to the

at once to a consideration of the present.

pear testimony to its existence, asserting | In order to the clear manifestation and that the practice is systematic, and not appreciation of all this, it was necessary occasional. The government has not suf- that sin, the disease, should be allowed ficient strength to suppress the practice, to exhibit itself in its true character of op Coxe recalls a conversation held with erate tendency to grow from bad to worse, the exiled President Gefrard, whom he and from worse to worst, together with my best," said the President, "to put dients of mere human wisdom and skill. they thus sacrificed children to their hea- and full scope for its developing itself

regards true religion and true morals. Hence, from man's ever-increasing degeneracy, the first great crisis, in which the Almighty interposed for the deliverance of righteous Noah, and the destruction of a hopelessly wicked world, by the avenging waters of the Deluge. Hence, again, under the renewed action of

THE DOWNWARD LAW OF DEGENERACY,

the next great crisis, when true religion becoming well-nigh extinct amid "the falsities and lies" wherewith the blinded nations were

"Corrupted to forsake God, their Creator— And devils to adore for deities,"

the Almighty interposed in calling out and segregating Abraham from the seethng mass of idolatrous corruptions by which he was surrounded, and constituting him and his descendants the favored depositories and custodians of God's successive revelations through all coming ages. But finding it impossible to recount even leading events, I can only remind you how, even among the chosen ace of Abraham, under the fatal influence of the downward law of degeneracy, crisis continued to succeed crisis, after longer or shorter intervals, for the prolonged period of two thousand years each increasing in extent of area and intensity of virulence, until it reached a point which, in order to avert irrecoveraole decay, demanded the special interposition of the Almighty. As to the Gentile nations at large, they were freely allowed to pursue their own several ways, and develop all the power and faculties of their natures, according to their own good pleasure. With what result? Only with the result of proving that under the sorcery spell of the downward law of degeneracy their condition, morally and religiously, was, despite the apparent exception of Greece at one stage of its remarkable career, constantly becoming worse and worse. So that about the end of four thousand years, or the period emphatically designated in Scripture, "the fullness of time," the state both of Judaism and Gentilism had become, so far as depended on any internal resources or recuperative energies of their own, absolutely hopeless and incu-GOD MANIFESTED IN THE FLESH,-

PENTECOST.

more loudly than ever demanded the special intervention of the Almighty to save mankind from final and irretrievable ruin. But, praised be God, wonderful though the crisis was in magnitude and desperate in character, still more wonderful was the divine interpoon the stage of time our adored Immanuel-God manifest in the flesh-that by his life of spotless obedience and atoning sacrifice on the cross of Calvary—to the eye of sense, the darkest, but to the eye of faith the most luminous point in the universe of God-he might make an end rubbish of human devices, and works of merit, and ritualistic formalisms, and ascetic severities, and rags of righteousness! and let the giant deed stand forth alone, in its transcendent greatness, its resplendent lustre !- and let the song of the redeemed on earth respond to the song of the glorified in heaven, saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!" Soon followed in quick succession the resurrection from the dead—the glorious ascension into heaven, and the first act of mediatorial sovereignty, in sending forth the Holy Spirit, the Comforter, who came down in a shower-or rather from its amplitude and overflowing fullness, a cataract -of grace, that looked as if the very heavens had been rent asunder, and the sluices and floodgates of the river that maketh glad the city of our God had been thrown wide open over the favored dwellers within the towers and bulwarks, the temple and the palaces, of the earthly city of the great King! Under such an extraordinary outpour-

ing of the Spirit as that of the Pentean onward, continuous, and outspreading flow of spiritual growth and prosperity. But, alas! scarcely had the men begun to recover from the mighty, overpowering effects of that miraculous effusion. when the innate depravity of the heart also began to manifest itself in new and hateful forms. Under the general law of degeneracy, the progress of error in doctrine and corruption in practice soon became fearfully accelerated. From the inherent malignancy, as well as its invet- early rise and spread of the Gnostic speculative dreamings, with their blended Rabbinisms and fragments of Orienits absolute incurableness by any expe- tal philosophy; from the sucessive heresies about the person of the Son down this cursed Vaudou worship." In order, again, to render this clear be- and the divinity of the Holy Spirit; vation once delivered to the saints. But The Bishop asked if it were possible that | youd all debate, ample time, with free | from the amphibological, philosophizing, allegorizing, and other strange modes of then god. "Alas!" was his answer, "I in all its possible forms, and under ev- Scripture interpretation pursued by ter; their blood was shed in such torrents was obliged to shoot eight men for can- ery conceivable variety of condition and many of the fathers, all within the that in the infallible judgment of inspinibalism to strike terror into those whom | circumstance, must be afforded. And Church; from the envenomed intellect- ration Rome had become "drunk with I could not reach. Cannibalism is strong hence the chief and most characteristic ual onslaughts of the educated heathen, phenomena in the prolonged history of together with the reiterated physical here an exile, because I made war upon four thousand years! Man's nature, once force assaults of the civil authorities, pal mistress of Christendom felt herself A Baptist paper in Ohio was sent for it." In this land marriage is an exceptinfected with the disease of sin, or morting from the Roman Emperor downwards— warranted in proclaiming aloud to the nine years to a subscriber who never tional institution; so much so that one alevil, immediately came under the fell in a word, from pestilent corruptions in whole world that her work of silencing

witnesses had become so reduced that the chief actors in these terrible scenes firmly believed that their avowed object had been successfully accomplished. In their hour of exultation they actually struck a memorial of their fancied triumph, which still remains, bearing the ominous inscription-"The name of Christians being extinguished."

CONSTANTINE. -MOHAMMED.

Thus was brought on throughout the

whole bounds of the Roman Empire a crisis of a nature so desperate that noth ing-nothing short of the interposition of the Almighty could avail to prevent it from being turned into a fatal and fi nal catastrophe. But enough! As has ever happened, the hour of man's extremity is ever that of God's opportunity. Suddenly, and in a way most unexpected, deliverance came. He who can turn the hearts of men like the rivers of water disposed the heart of Constantine, the master of the world, to embrace the Christian faith. After such a long dark night of storms, a great and blessed calm, with the sunshine of a cloudless day, immediately ensued. No wonder that, in commemoration of an event so marvellous, medals of Constantine should have been struck, with the head of the Emperor on one side and this inscription

on the other, "Beata tranquillitas"-Blessed tranquillity. But, alas! alas! this blessed season of tranquillity and repose had not long been enjoyed when the downward law of degeneracy inherent in the very nature of sinful man, under all imaginable conditions and circumstances, came into active operation. In the eastern division of the Roman Empire, errors in doctrine and corruptions in practice began to increase and multiply so rapidly that within a few centuries little remained of Christianity but the name; and that name remained in close association with so much of downright paganism as only in more aggravated forms, to profane and vilify the sacred name of its Divine Author. Thus in the eastern world arose a crisis in the seventh century of a nature so desperate as to demand either imme diate and total reform under some mighty providential visitation, or, as in the days before the Flood, immediate and total, or all but total extermination. The latter was what in righteousness the Sovereign Judge had decreed, only instead of a deluge of water it was now, under the trenchant sword of Mohammed, to be a deluge of blood!

THE PAPAL ANTICHRIST.

Turning now to the western division of the Roman Empire, there, scarcely had the Pagan Antichrist been slain when the Papal Antichrist began rapidsition for deliverance. For then appeared | ly to develop itself, and corruptions of every conceivable kind, with idolatrous and superstitious rites and ceremonies profacely baptized with Christian names. began to multiply and superabound The rise and growth of all these multitudinous evils was greatly facilitated by the profound ignorance that succeeded the and bring in everlasting righteousness. barbarians. The tornado of the Cru-Who can tell what seas of iniquity were sades about the beginning of the twelfth in order to understand aright the real na- then dried up, what mountains of appar- century, having at length somewhat ent impossibility were levelled in that aroused men from mental torpor and dark hour of suffering and of horror? lethargy, fragments of the Saracenic, Away, then, away forever, with the whole | Arabic, or Mohammedan learning and philosophy were introduced, and originated that strange compound of inquiry. doubt, rationalism, scepticism, and unbelief known under the name of Scholasticism. That again, mixing itself up with the prevailing theology, tended additionally to disturb its scriptural features and corrupt its scriptural purity. Then followed, about the beginning of the fifteenth century, what is commonly known as the revival of ancient classical literature, more especially in Italy; the earnest and enthusiastic study of which, while leading to artistic and other material improvements, had the effect of still further corrupting the Christian faith by the large influx and admixture with it of ideas and tastes and usages borrowed from the heathen mythology. Accordingly, numbers, more particularly among the educated and literary classes, and even of the clergy, were smitten with religious indifference or secret unbelief. Hence the melancholy fact that while the erroneous dogmatic teaching and Pagan or semi-Paganized ritual of the Church were enjoined and maintained more vigorously than ever, nearly all real faith and sincerity of profession, on costal effusion one would naturally an- the part of even many of the prelates ticipate that there could be nought but and other dignataries, were well-nigh extinguished.

But amid all these evil tendencies and frightful corruptions of every kind and degree, which went on increasing in number and aggravated iniquity for a thousand years, there was throughout the whole of that period a faithful remnant in almost every land who alone had the true apostolic succession of grace and truth; and who continued amid obloquy, reproach, and suffering unto death, to bear noble, though latterly, from the external pressure laid upon them, mostly passive testimony to all the offices of the Divine Redeemer as Prophet, Priest, and King, with all the cardinal truths of salby degrees the persecution of these faithful witnesses waxed hotter and hotthe blood of the saints and of the martvrs of Jesus." So that at last this Paof the missionaries, laboring in the influence of its ever-downward tendency doctrine and practice within the Chris- the witnesses of the truth was complenewspaper was returned to the patient mountains, reported with beaming eyes -a tendency so strongly marked, and so tian fold, vital apostolic Christianity, by ted by their destruction. In the year and long-suffering publisher with the af- as an improvement on the former state invariable, that it may well be designated the beginning of the fourth century, had 1513, at the Council of Lateran, the orafecting pencil note on its margin: "Gone of things that during six years he had the law, the inflexible, downward law, been well nigh obliterated; while, by in- tor of the session, under the inspiration a and I rischia Janes, aged 22 years recting pench note on its margin: "Gone of things that during six years he had the taw, the inflexible, downward taw, been well nigh obliterated; while, by index to a better world." The editor is a very celebrated six marriages. The three of degeneracy, ending if not arrested, in points which the Bishop thinks ought to hopeless decay, corruption, and death, as out, the number of the true Christian and exultingly exclaimed—"There is an out, the number of the true Christian out, the num

end of resistance to the Papal rule and religion !-- opposers there exist no more ! The whole body of Christianity is now seen to be subject to its rightful head, the Pope."

(To be continued.)

Business Department.

LETTERS RECEIVED.

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORROCK, 46 Ineeland Street, Boston, Mass.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not find the proper credit given on their pa-per or wrapper the week following this acknowledgment should inform us imme-

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he has paid: thus "Jul. 73" means that the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year a subscriber can thus tell at any time how his account stands. The letter 'f" indicates that the paper is sent free. John Campbell 10.00; Rev. Wm. D.

Henry 3.10—will be pleased to hear from you again; J A Dudley 2.00; Ella Reidy; Maria S. Bliss (it was received); Laura R. Gilman 2.00; Alvah Bean 1.00; H. P. Cutter .50; Rev. John Cox; Linus Buell 2.00,—he owes from May 1, 1873; T. M. Preble; R. R. Knowles 6. 25; Geo. Birkett; Isaiah Hildabrant 1.00; Benj. E. Smith 1.00; James B. Truscott 4.50; Emily J. P. Sax (will write you); I. R. Gates; Edwin Tem-ple 1.00; D. T. Taylor; Duncan Williams; Sarah J. Adamson 2.00; I. C. Wellcome; David Barber, M. D. 1.00; Wm. Mock 2.00.

NOTES TO CORRESPONDENTS.

A. Bridge.—Elder F. Gunner's address at present is Newburyport, Mass.

BOOKS, TRACTS, &C., SENT During the week ending Wednesday, Aug. 27.

By Mail.—John Campbell (we send what we have of them); Rev. W. D. Henry.

DONATIONS.

TO THE A. M. ASSOCIATION.

A. Bridge, Mrs. D. I. Robinson, "Index

Flora A. Jackson (deceased)



ST. ARMAND CAMPMEETING.

In accordance with a resolution passed the annual Conference in Richford t., arrangements have been made to a campmeeting at Chapel Corner, St. Armand, P. Q., commencing Tuesday, September 9th, and holding, at least of sin, make a reconciliation for iniquity, devastating inuudations of the northern over the following Lord's day. It wil be conducted strictly on campmeeting principles, and those who come must gov ern themselves accordingly. The convenhave 4 dwelling-houses (the most distant within eighty rods of the chapel), with cellars, butteries, wells, wood, &c. which can be used. In this way we can accommodate a hundred people on the campmeeting plan. Pasture for horses or stabling for them, is very handy, and will be furnished free. If hay is needed it can be obtained at a reasonable rate.

Those coming to the meeting by rail road from the east, south, or west, will at St. Albans, Vt., take a ticket for Moor's Station, St. Armand, P. Q. which place is only three miles from Chapel Corner. There will be teams there a part of the time (at the first of the meeting) to convey passengers to the meeting. Elders Osler and Litch will attend, if the Lord will, to preach the word; and we cordially invite all other brethren, in the ministry and out of it, to meet with us. In behalf of the Jonas Sornberger.

N. B. Elder Osler is expected to be at Moor's Station, St. Armand, P. Friday, Sept. 5th, where I will meet him. QUARTERLY BOARD MEETING.

A quarterly Board Meeting of the Millennial Missionary Society of Canada and Vermont will be held at Chapel Corner in connection with the above camp J. Litch, Pres. W. B. Kinney, Sec'y

STERLING RUN CAMP-MEETING.

This meeting will commence Thurslay, August 28th and continue one week more. Ample arrangements for boarding and lodging on the ground are made. Sterling Run, Pa., is on the Penn. and Erie railroad, 89 miles west from Williamsport, and 159 miles east from Erie. Reduction of fare will be noticed in the

Elders H. Canfield, W. H. Swartz, L. Osler, and others are expected to be present to minister in word and doctrine. Campmeetings have been held in this section for the past fifteen years, and on the present spot five or six years. Precious seasons have been enjoyed in the tented grove as the waiting ones have assembled for worship; but the coming meeting is looked forward to with unusual interest, and an especial blessing is not only prayed for but expected. Virgins of the coming Bridegroom, lay aside your worldly cares and business and meet us in the feast of tabernacles n a week's service for the Lord. Brethren in the ministry, arouse your

flocks to the importance of this meeting. PHILIP SMITH, for the Committee

WORKS OF DR. SEISS.

We have for sale a few copies of the following pamphlets by the Rev. J. A. Seiss, D. D., of the Lutheran church, Philadelphia, Pa. Without accepting every idea advanced in them the reader will find much that is Scriptural, earnest and timely on the coming and kingdom

" Sing unto the Lord, O ye saints of His." I HEARD a little bird,

Upon a leafy spray, Pour such a gush of song, as if 'Twould sing its life away. No fear of prowling hawk, No dread of coming wrong, No prudent, anxious, manlike cares Could spoil that joyous song. Learn from this happy bird A lesson, downcast soul; For ceaseless mercies let the stream Of ceaseless praises roll. Sing when thy strength is firm, And sing when it decays: For both give equal praise. From God's unchanging love They both alike proceed; His perfect wisdom fits them all

And practise now to praise;

Thy thankful raptures raise.

THE SILENT DEACON'S OPINION.

Deacon Lee was not a native of W-

-British Evangelist.

In joy and sorrow, storm and calm.

When comforts come, or comforts go; Exactly to thy need. No creature of His hand He loveth more than thee: Let no one sing its tribute song With heart more glad and free. Then sing His countless gifts, And sing for sins forgiven; Sing that the HIGHEST calls thee son And sealeth thee for heaven. And even at the Cross, Where Jesus bought thee dear. Oh! let the tend'rest notes of praise Pour forth thy heart's deep cheer. He traineth thee for song, For the "new song" above, To lead heaven's burning seraph choirs In ecstacies of love. Then learn thy lesson well,

The deacon was not ready to give his care for his widow and fatherless little answered, "No, I don't."

Yonder, in the square pew, sits Deacon Lee; you would know he was a deacon the work before them ?" if we had not told you. Some men are

"No, I don't."

born deacons—what a pity that some

should enter that holy office who are not! izes the solemnity of his work?"

"No. I don't."

but went there to fill a farm left him by A twinkle was seen in the eye of this freely forgive you. But my children who an aged relative some twenty years ago troubler in Zion, and taking courage, he entered deeply into their father's anguish, words." And then turning to my moth-

ing a sad void in the church and the parsonage—for he was a pillar in Zion, and a dinary man?"

strong arm to his pastor. After seeking

long to fill his place, the minds of the "Do you think his sermon on 'Their church settled on the new-comer, who, by eyes were holden' anything wonderfully in my ears from that coffin and from that passage was quite familiar to her, but it his solemnity, piety and zeal, seemed cre- great?" ated for the place. He was a man of few

words, rarely ever talking, so that the boys Making bold after all this encouragecalled him at first "a glum old man." ment in monosyllables, he asked, "Then These words followed me till I fully real- arrow of truth had struck home, and bid- rendering it impossible for him to assist But they soon changed their opinion; for don't you think we had better dismiss this he set apart a tree of summer-sweetings man and 'hire' another?'

fit, as they went to and from school, and sur-an arrow, and in a tone far louder than ermore for his sake, even if they are not bid me get her large bible and find the you in my own way. Trust me, and I

dict of that and of each succeeding gen"you agree with me in all I have said, ed my pastor, even if he is not a 'very ing to herself, "how strange it should he bore her to the shore, where they knelt eration of boys was, that although the don't you?'

deacon never talked, he was a kind and "No, I don't."

ry boy for twenty years back, has been his guest, not a little abashed, "that no one shepherd, his watchman, or his assistant can find out what you do mean."

his horse on Sunday, or to drive his ma- old man, rising to his feet, "for six praynure-crop on Monday; and all because ing Christians. Thirty years ago I got scheme that brought you here: and more they saw, through the thick veil of re- my heart humbled and my tongue bri- over, if I hear another word of this from serve, that love burned and glowed in his dled, and ever since that I've walked your lips, I shall ask my brethren to deal softly before God. I then made vows with you as with them who cause divis-Deacon Lee's minister trusted in him, solemn as eternity; and don't you tempt ions. I would give all I own to recall and the church felt her temporal affairs me to break them!

There was a serpent in Eden, and a Ju- man, and asked, "What happened to you you.'

das in that thrice-blessed band who walked thirty years ago?" and talked with our Redeemer on earth, "Well, sir, I'll tell you. I was drawn and who saw His glory mingled with His into a scheme just like this of yours, to humanity; why, then, need we wonder uproot one of God's servants from the that one man, subtle and treacherous, hid field in which he had planted him. In himself in the calm verdure of W-, my blindness I fancied it a little thing to crawling out only to deceive God's people remove one of the 'stars' which Jesus with a kiss, till ready to spring upon them holds in his right hand, if thereby my ear with his poisoned fangs? Upright, faith- could be tickled by more flowery words, ful and earnest as were the people, they and the pews filled with those who turned were not proof against flattery and de- away from the simplicity of the gospel. ception. There came among them one I and the men that led me-I admit that "of seeing them make some stir in the thought we were doing God service when world." We know from God's Word that we drove that holy man from his pulpit "one sinner destroyeth much good," and and his work, and said we considered his yet we are often annoyed at the wide re- labors ended in B-, where I then sult of one man's evil work in the church. lived. We greated because there was no

clared that the Millennium could never his dear, rejected servant. Our own dawn till all Christians were as one-by hearts were broken and our wayward chilwhich he meant that, for the sake of union, dren converted, and I resolved at a conright must yield to wrong—as if he were venient season to visit my former pastor of the number who loved and longed for and contess my sin, and thank him for his the appearing of Christ! He began faithfulness to my wayward sons, which, stealthily to sow his seeds among the like long buried seed, had now sprung up. younger and weaker of the flock, and But God denied me that relief, that he when he saw the first token of their tak- might teach me a lesson every child of preaching in the neighborhood around, ing root he grew bold, and began to cast his ought to learn, that he who toucheth and he gave out, that there would be them in on the strong, high hills. But one of his servants toucheth the apple of here he found resistance; the soil which his eye. I heard my old pastor was ill. had borne such rich harvests of grace re- and taking my oldest son with me, set out pelled his seed from its bosom; and he on a twenty-five miles' ride to see him. came to the mad resolve to assail the dea- It was evening when I arrived, and his con, and try how he would receive it. If wife, with the spirit which any woman he, with his piety, zeal and influence, ought to exhibit toward one who had so opened his heart to it, the end was easily wronged her husband, denied me admit-

one bullet would settle him forever.

valiant reformer rode up and fastened his consoled my spirit in a terrible bereavehorse before the unpretending dwelling ment, and who had, till designing men of Deacon Lee. Ushered into the neat had alienated us, been to me as a brother "pray sit down." "keeping-room" to await his coming from | —that this man could not die in peace the harvest field, his restless spirit was alwith my face before him? 'God pity few casual remarks, "your son has told with a temptation to commit a great sin. most awed by the silence which reigned me!' I cried, 'what have I done?' I me how much you suffer from the fear You bring a green log and a candle tothere. The tall clock in the corner, with confessed my sin to that meek woman, of death." its ever-sailing ship, ticked painfully loud; and implored her for Christ's sake to let the panes annoyed him. He suffered much ceive his forgiveness. What did I care thought of its revival. the same oppression as do those who wait then, whether the pews by the door were long, in a silent, darkened room, the com- rented or not? I would gladly have ing of a minister to a funeral. He wished taken his whole family to my home forever for, and then dreaded the good man, be as my own flesh and blood, but no such ing not quite sure of a warm reception. happiness was before me. He had just decided on a clandestine flight, "As I entered the room of the blessed tered, as calm and neat as if toil had limbs, he opened his languid eyes, and never ruffled his spirits nor soiled his gar- said, 'Brother Lee!' I dead, awful pause, the visitor began tor! my pastor!' Then, raising his white people in every trial. think of the wiles of Satan-by lament- hand, he said in a deep, impressive voice, revival for three or four years! What him, told him I had come to confess my not strike you as unwise, to grieve over cared he for God's set time to visit Zion? sin, and bring some of his fruit to him, He was far more deeply interested in the calling my son to tell him how he found opening of a new stage-road to the sum- Christ. But he was unconscious of all mit, and in getting up stock in the pro- around; the sight of my face had brought jected hotel there.

"Now, what do you think is the cause of things being dull here? Do you know?" he had been to me; I craved his pardon he persisted in asking.

the last pang of earth to his spirit.

her days; but like a heroine she said, 'I

ized the esteem in which Christ holds

what I did thirty years ago. Stop where

This decided reply put an end to the

new comer's efforts to get a minister who

harm!

opinion, and after a little thought frankly ones; but his only reply, murmured as if

"Do you think the church are alive to mine anointed, and do my prophets no

-about the time Deacon Bell died, leav- asked:

"Do you think Mr. B. a very extraor- memory as to take anything from those

"No, I don't."

and one of bell-pears for their express bene- The old deacon started as if shot with for his sake, and I vowed to love them evprised them by a fine swing, which he hung his wont, shouted, "No, I don't." perfect. And since that day, sir, I have

talked less than before, and have supportfor them in his walnut-grove. So the ver- "Why," cried the amazed visitor.

safe in his hands, and the world honored The troubler was startled at the ear- you are, and pray God, if perchance the nestness of the hitherto silent, immovable thought of your heart may be forgiven

lay out roads and build hotels. There is often great power in the little word "no," but sometimes it requires not a little courage to speak it as resolutely as did the silent deacon .- Examiner and MY MOTHER'S FEAR. My mother is a Scotch woman, but we quite unused to their unostentatious way I was a dupe and a tool-flattered our- have resided many years at the village of serving God and ambitious, as, he said, selves that we were conscientious. We of --- in England. She is a true Christian without doubt; but she had till lately one peculiarity in her character, which kept her from being a happy Christian: it was the fear of death; not the fear of being cast away at the last, but the dread of having to lie on a sick-bed, and One may sow tares which a hundred can-revival, while we were gossiping about to feel that death must soon lay his hand not pluck out; and therefore it becomes and criticising, and crushing instead of upon her. Her nature recoiled at the God's children to stay the enemy in his upholding by our efforts and prayers the very thought of it, and kept her for instrument at whose hand we harshly de- many years from that happiness and He who aimed at the life of the gospel manded the blessings. Well, sir, he peace which should be the attendant of church in W- was "dead, while he could not drag on the chariot of salva- a forgiven sinner. had a name to live." He scorned many tion, with half a dozen of us taunting him She was in communion at the Lord's taof the humble ones whose crown is waiting for his weakness, while we hung on as a ble, and her Christian friends often tried them on high. He hated the humbling dead weight to the wheels; he had not to convince my dear mother, that, as doctrines of the Cross, and desired to see the power of the Spirit, and could not sure as God was true, so would her man glorified and exalted; he rebelled convert men; so we hunted him like a strength be equal to that day of death, as much as ever it was to any trial of against the "iron bars," which he chose deer till, worn and bleeding, he fled into her life. But it was all of no use; she to call the bonds of love which separate a covert to die. Scarcely had he gone, knew God could be nothing else but God's chosen and obedient ones from the when God came among us by his Spirit to world that lieth in wickedness. He de- show that he had blessed the labors of

faithful; but still her dread was the same, and kept her constantly unhappy. Others also tried to console her, and to draw her mind off the dreaded moment but at length they all gave it up; it was useless. She used to stop them short with "I tell you it will be dreadful, I know it will." Well, there came to our village one week-day, a gentleman who had been preaching under the old oak by the way

are so readily put out of the way if they do not yield to ungodliness. If he proved a dead sentinel, he would not molest him; if alive and jealous of his Master's honor in the sight of your face bedying, and the sight of your face would come then, and as we went along blessings to us. Let them not therefore unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom them, for we may find there what will prove occasion for future and the sight of your face unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom the sight of your face unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom the sight of your face unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom the sight of your face unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom the sight of your face unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom the sight of your face unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom the sight of your face unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom the sight of your face unduly alarm us, nor let us shrink from one gallon; when blood warm, add 3 pounds of honey and 3 pints of best brandom the sight of your face unduly alarm us, nor let us shrink from the sight of your face unduly alarm us, nor let us shrink from the sight of your face unduly alarm us, nor let us shrink from the sight of your face unduly alarm us, nor let us shrink from the sight of your face unduly ala Christ, brought me into his fold, whose er knew where I had gone to, and as we praise.— In pursuance of his deep-laid plan, our hands had buried me in baptism, who had entered, I said, "Mother, here is the gentleman I have been to hear, come to see

"Glad to see you, sir," said mother,

hope of eternal life." when the door opened and the deacon en- warrior, whose armor was falling from his two, and I was wondering what he is no great harm in this," "no great peril ments. After the usual greetings, and a bent over him, and sobbed out, 'My pas-fulness, and his promise to be with his log is burned. "Watch and pray that ye

He broke silence and said, "Well, my ing the low state of religion, asking the Touch not mine anointed, and do my good sister, I know you cannot always good man why this church had enjoyed no prophets no harm!' I spoke tenderly to control your own feelings, but does it

the judgment. It must come! It must ever yet heard unmoved:

"I kissed his brow, and told how dear enquired the stranger. for my unfaithfulness, and promised to

"Most truly," said my mother.

in a troubled dream, was, 'Touch not himself shall descend from heaven with thing for man to attain to. After years a shout, with the voice of the archangel, of effort to be deep even to unfathomableand with the trump of God: and the "I staid by him all night, and at day- dead in Christ shall rise first: then we come to acknowledge and long for such "Do you think the minister fully real- break I closed his eyes. I offered his which are alive and remain shall be widow a house to live in the remainder of caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these -S. S. Times. shall never see me so regardless of his er, he said, "Are you sure you will not be who caused it. He has left us all with when Jesus comes? If not, you are not a sea-bath, when a receding wave drew his covenant God, and he will care for us.' "Well, sir, those dying words sounded

My mother was struck dumb! The grave. When I slept, Christ stood before never occurred to her that she might me in my dream, saying: 'Touch not mine possibly be one of those who will be anointed, and do my prophets no harm.' alive at that day. Our visitor saw the husband's neck, her struggles meanwhile ding us farewell he left, promising to her or save himself. those anointed ones who have given up all call again the next time he came our "My dear," said he, "this will never

passage, and she sat and read it as one will assuredly do so." In a moment she spell-bound. At last she said, as if talkextraordinary man.' My tongue shall follow with the words, 'Comfort one ancleave to the roof of my mouth and my other with these words." And then she genial man, and a lover of children. Eve- "You talk so little sir," replied the right hand forget her cunning, before I repeated the passage, "Watch therefore, dare to put asunder what God has joined for ye know not at what hour your Lord together. When a minister's work is doth come." "Grieving over what may

work was done; the simple truth had, threaten to overwhelm you. under God's blessing, brought forth fruit, and my mother dreads no more the fearful death, but keeps her eyes on the life, and earnestly joins in the prayer, "Come Lord Jesus, come quickly."-Selected by Mrs. D. I. Robinson.

SUGGESTIVE PARAGRAPHS.

THE peculiar wealth of thought in could make more stir, and left him free to God's word, and the necessity for the mouth fangs raised to strike, it lay beclosest study of it, has been frequently reiterated. A recent German writer says "The Bible is a book full of pictures which, oftentimes, unfold their beauties slowly but surely to the spiritual eve. How often we read a passage, verse o chapter, in which beauties appear we never before perceived! How often, while meditating upon the word of God. beauties are discerned which illumine and refresh the soul as never before! These are facts which are often specially developed in a well conducted teacher's

"THY" AND "Us." The two divisions of the Lord's Prayer—the former relating to the glory of God, the latter to the wants of man -appear very evident on a slight transposition of the personal pronouns:

Thy name be hallowed. Thy kingdom come. Thy will be done, etc.

Us give this day our daily bread. Us forgive our debts, etc. Us lead not into temptation.

Us deliver from evil.

egarded as a philosophical discourse. me think of Jones' watch," was the reply. "He wasn't satisfied with it as it was when it came into his hands; so, to Christianity.

ry to his hearers, and while I listened, sions. Like the disciples Peter, James, the thought struck me that the good and John at the Transfiguration, we man might be made useful to my mother. "fear as we enter juto the cloud." But of tamarack bark which has been taken As soon as he had done, I went and as these fears proved groundless, as out from the tree without rossing, spikenard asked him if he would come and see my of the cloud came a comfort to them, an root 1-2 pound;—dandelion root, 1-4 attained. The minister was not worthy tance to his chamber. She said, and her mother, who was then an invalid, and inspiring assurance, so out of these pound, hops 2 ounces. Boil these suffi-

"Behind a frowning Providence

LITTLE TEMPTATIONS.

John Newton says, Satan seldom comes "My good woman," said he, after a to a Christian with great temptations, or me how much you suffer from the fear of death."

You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks thought of its revival."

"It is good and wholesome if unbelievers have a dread of death," said our visitor, "but I trust you are a true believer."

"Through God's grace, I rejoice in of death."

Wol. I. begins with Creation and extends to Solomon's reign. It contains forty-nine lessons,—each having a series of historical and practical questions.

To Soften Old Putty.—In removing old broken panes from a window, it is generally very difficult to get off the hard, dry putty that sticks round the glass and its trame. Dip a small brush in a little nitric or muriatic acid—to be obtained at the druggist's—and go over the putty with it. Let it rest awhile, and it will with it. Let it rest awhile, and it will of zero, postage 4 cents; or \$1.90 per dozen, postage included. "Through God's grace, I rejoice in of committing a great sin, and so the devil brings you a little temptation, and Our visitor sat thinking a moment or leaves you to indulge yourself. "There would say next, for I had often heard in that; " and so by these little chips we others go over the ground of God's faith- first easily light up, and at last the green enter not into temptation."

"AS LITTLE CHILDREN."

When the late Dr. Guthrie lay on his death-bed, he said to those about him, in "Never happen, man!" said my moth- his own touching language, "Give me a er, "what do you mean? In this life we bairn's hymn." And they sang for him are certain of nothing but death, and that little hymn which few hearts have

"There is a happy land." "You believe God's word, madam?" Christ knew when he set a little child in the midst of the people as a type of Christian life, that though so simple that a man "Then listen to me," and he turned to might at first scorn it, yet was this very 1 Thess. 4: 16-18, and read, "The Lord simplicity of childhood the most difficult easy, unaffected trust as a child can give. That which is simple enough for babes and fools is also deep enough for the wise.

LETTING GO.

A gentleman and his wife were taking them from the shore and suddenly plunged them into deep water. The gentleman could swim, but his wife could not, and she instinctively threw her arms about her

do. In this way we must both go down. As soon as he had gone, my mother Unclasp your hold, and allow me to save to thank God for such a signal deliverance from sudden death.

Fearful soul, struggling amid the waves of doubt and temptation, cease all trust farmer; teeling it a high honor to hitch "I talked enough once," replied the done in a place, I believe God will show never happen! and all these years!" in your own doings. Jesus is with you. it to him. I will not join you, sir, in the "Comfort one another with these words." Trust in him, and his strong arms shall Our visitor called again, but found his bear you through the deep waters which

"AT THE LAST IT BITETH LIKE A SERPENT."

There was a wonderful truth taught in the goblet which the genius of a heathen fashioned. Having made a model of a serpent he fixed it in the bottom of the cup. Coiling for the spring, a pair of gleaming eyes in its head, and in its open neath the ruby wine. He who raised the cup to his lips to quench his thirst and quaff the wine, could not see what lay beneath, till, as he reached the dregs, that dreadful head rose up and glistened before his eyes. So when life's cup is nearly emptied, and sin's last pleasure quaffed, and the bitter dregs are being drained. shall rise the ghastly terrors of remorse, and death, and judgment upon the despairing soul. Be assured, a serpent lurks at the bottom of guilt's sweetest

Farm, Kouse and Garden.

To PRESERVE GREEN CORN.-J. P Stelle, the Agricultural Editor of the Mobile Register, gives the following in reply to the question, "Can you tell us of any good way of preparing green corn for winter use? He says: "Shave the corn from the cob and pack it away in a common stone jar, with salt in alternate layers. A layer of corn one inch thick. then a layer of salt sufficient to cover it, A young minister preached what he then another layer of corn, and so on until the jar is filled. Then cut pieces of One of the hearers asked another what boards to fit into the jar, lay them upon he thought of the discourse. "It made the corn, and put on a weight to hold it down; for a pickle will soon rise, and all the corn must be held beneath the surface improve it, as he said, he worked at it of the pickle. A cloth or paper must till he got the mainspring out; and that next be tied over the mouth of the jar to did not improve it much." The preacher keep out dust and flies, and that is all had left the atonement and intercession there is of it. When you desire to use of Christ out of his discourse. He your corn, commence operations by taking taught that penitence was all that was it from your jar and dropping it directly necessary to the forgiveness of sin. into a kettle of boiling water-don't fail Thus he took the mainspring out of to have the water boiling when the corn strikes it. This cooks the milk in the There are clouds of sickness, disap-grain at once, rendering it insoluble, after side, at the corner of the road to -. I pointment, bereavement, and various which you may soak through as many went, and was much struck by the sim- sorrows, and when they overshadow us waters as you desire without impairing plicity with which he told the gospel sto- we are filled with tremulous apprehen- the flavor or virtue of the corn in the least. Syrup for Consumption. Take a peck

of consideration in the matter-ministers words were arrows to my soul, "He may could not leave her house; he said he gloomy clouds there may come spiritual ciently to get the strength in two or three

Dose; drink freely of it three times a day, before meals, at least a gill, or more, according to the strength and age of the cording to the strength and age of the cordinate and should fall on the ear and heart of every way-worn child of God. patient. This has raised many a person patient. This has raised many a person from an almost certain death bed and sent Price 60 cents, postage 8 cents.

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and even the buzzing of the few flies on me kneel before his dying servant and resoon become so soft that you can remove

WARTS AND CORNS .- An old lady residing on Choptank street desires everybody to know, who may be suffering with warts or corns, that the bark of a willow tree, burnt to ashes, mixed with strong vinegar and applied to the parts, will remove all excresences on any part of the

FOR BURNS OR SCALDS.—Kerosene is

one of the best antidotes for a severe burn or scald. Immerse the injured part in cold water for a moment; dry it with a soft Hairn: What it is, and what it does. cloth, taking care not to rub at all. Then The theme is well illustrated by interesting in bathe in kerosene, and the terrible pain dents. ceases. We know of a little child who A CALL TO PRAYER. By Rev. J. C. Ryle, B. A Price 8 cts., including postage. put his foot and leg into a pail of nearly boiling water. The above remedy was applied, and in a few minutes the child's screams ceased. We know not of the philosophy of the matter, but we do know that it is the most efficacious remedy for No. 1. severe burns or scalds in materia medica. To KEEP QUINCES .- Put them in a

stone jar, cover with cold water, changing it every week, and they will keep a year. Boils .- A good way to hasten suppu-

ration, or to bring these troublesome "risings" to a head, is to keep them covered with a piece of plaster, spread with molasses and flour. Honey is one of the ingredients preferred by those who think that 'honey is very healing." But the object is to make a simple protective covering that will keep the inflamed parts soft and moist. Apart from this, there is no special virtue in either the honey or the molasses. Here then, we have another useful principle, which will prevent a great deal of useless bother and trouble in consulting a whole neighborhood as to the best remedy for "biles." The only objection to the application recommended is that, like almost everything else, it is rather painful to these very sensitive tumors. In that case, a bread-and-milk poultice, or a very soft pad of cloth or linen wet in warm water and covered with oil-cloth, is

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