

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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HOLINESS UNTO THE LORD.

WRITE on your garnered treasures,
 Write on your choicest pleasures,
 Upon things new and old,
 The precious stone and gold;
 On outward riches, write—
 On bosomed riches, write—
 Wife, husband, children, friends,
 On all that goodness lends:
 On altars where you kneel,
 Where Mercy doth reveal
 Herself—on your good name,
 Upon every cherished fame:
 On every pleasant thing;
 On stores that heaven doth fling
 Into your basket—write!
 Upon the smile of God,
 Upon the scourging rod;
 Write on your inmost heart—
 Write upon every part
 Of thy mysterious frame;
 To him from whom it came—
 To him who claims the whole,
 Time, talents, body, soul—
 To whom small birds belong,
 And words that wheel in song—
 Ocean and little rills,
 The everlasting hills;
 Whose showing wings, as well
 For heaven as the broad hell:
 Who moves the planets dance,
 Who marks the blade's advance;
 Whose coming stirs the dead;
 Write! for it shall be read,
 When finally expire
 Suns on their funeral pyre:
 Upon his footstool write!
 Upon his throne go write,
 HOLINESS UNTO THE LORD!

Our Advocate.

BY THE REV. JOHN CUMMING, D.D.

(Concluded from our last.)

But the second division is, "the propitiation for our sins." This advocacy is so precious, because based upon a previous fact, namely, his propitiation. "We have an advocate with the Father," who is the propitiation. The advocacy within the veil is contingent, and based upon the propitiation without the gate. You remember the high-priest first made atonement outside; then he brought some of the blood into the holy place; and amid much incense he interceded for the tribes of Israel. Our High-Priest suffered, says the apostle, without the gate: he then passed into the true holy of holies, and there his advocacy is what John, in the Book of Revelation, called "much incense" in the golden censer of the angel, or the Angel Lord, the Great High-Priest. "Another angel came and stood at the altar, having a golden censer, and there was given unto him much incense,"—that is, the advocacy rising from the atonement on Calvary, as the incense ascended from the sacrifice in the ancient economy, that he might offer it in this golden censer; the high-priest alone having a golden censer, the other priests having silver ones. That incense, or advocacy, he offers with the prayers of all saints—that is Christians—giving its perfume, its fragrance, its value, its acceptance, to every prayer that every Christian offers either in heaven or upon earth. Our High-Priest, having suffered upon the altar, now stands with the golden censer. Having been our Atonement, he is now our Advocate with the Father. Because he is our Atonement, therefore the expression occurs, "Jesus Christ the righteous." Why righteous—why is this alluded to? Because it is in virtue of his being the Righteous One,—the Lord our Righteousness—that he stands before the altar, and advocates our cause, and pleads for us. The word "propitiation" is not a very common word in the Bible, although analogous words are so. The word itself occurs in our English version in three parts:—Romans 3:25, "Whom God hath set forth to be a propitiation through faith in his blood;" again, in 1 John 4:10, "He loved us, and sent his Son to be the propitiation for our sins;" and also in our text, "He is the propitiation for our sins." It is *ἰλαστήριον*, the word usually applied to the mercy-seat in the Temple and the Tabernacle of old; and it means, that just as that mercy-seat covered

the two tables of the Law that were below it, muffling their thunders, and satisfying their exactions; and, secondly, as upon that mercy-seat there was an unearthly glory that was first kindled from heaven, and from which the fire on every altar, and the light in every lamp was kindled,—so is Christ to us. How remarkable, that all the lights and fires of the Temple of Israel were kindled from the celestial flame that was in the pillar of cloud by day, and the pillar of fire by night, and that afterwards settled between the cherubim on the mercy-seat. Christ is our mercy-seat, to which we go. The veil that kept Israel off from it is now rent. When Christ died, the veil of the temple was rent in twain; and now every Christian, being a priest, has access to the holy of holies, where Christ, our Advocate, is.

This propitiation was his atonement, or his sacrifice for our sins. What he did upon the Cross on Calvary is the propitiation—what he does now in heaven is the advocacy that is built upon it. And I may explain still further, by stating that the Hebrew word applied to "atonement," occurs, I should think, some hundred times in the Old Testament Scripture, corresponding to the Greek word here translated "propitiation." That Hebrew word is *Kaphar*, and what is very singular, it is one of those Hebrew words which occurs in our language. We use the word "cover," which is derived from the Hebrew word *Kaphar*. Throughout the Levitical economy, and in the Book of Leviticus, it is the word constantly used for atonement—propitiation. It is employed by the Psalmist, when he says, "Blessed is the man whose iniquities are covered,"—that is, atoned for, expiated; and the idea evidently designed to be conveyed is this:—that just as a robe laid over an object conceals it from the outward gaze, so God will deal with them that believe on Jesus, as if all their sins were covered over with the spotless robes of his righteousness, and, in the language that he himself sanctions, he will see no iniquity in Jacob, and no perverseness in Israel. What a beautiful thought, that our sins are covered by the robe of the Redeemer's righteousness; so that a Christian shall stand before the judgment-seat, and be holy and happy, because he has washed his robes and made them white in the blood of the Lamb; and thus serves him day and night without ceasing!

Because Christ is our advocate with the Father, therefore the propitiation has been completed. You remember that the high-priest only passed into the holy place to advocate, after he had offered up the victim without; and it was a law, that, whilst the high-priest was in the holy of holies pleading, no atonement of any sort must, or dare, be offered up without. What an extinguisher is this to the view of the Tractarians and Romanists with respect to the Lords Supper—that it is a propitiatory sacrifice! Our Advocate is in the holy place pleading; and it is a law of his appointment that no sacrifice must be going on without—that is upon earth. Then what have we to do? Not to make a sacrifice, but to plead one already made; not to offer an atonement, but to say, "We are satisfied with that atonement that God has given us." What is involved in the awful notion of offering up Christ upon the altar, as it is called, in the terrible thought that Christ is not enough for us; we must make another sacrifice of our own as well. My dear friends, we have a Sacrifice that needs not to be repeated; it was completed when Jesus cried, "It is finished!" and on the force of that he now offers up a ceaseless advocacy beside the throne.

"He is the propitiation for our sins; and not for ours only, but for the sins of the whole world." I think those that try to explain this by the supposition that this means, not for the Jews only, but for the Gentiles, utterly misunderstanding its meaning. Whatever the meaning be that cannot be it. First, John was not writing to Jews, but to Christians; after the Jewish economy had ceased, when the Temple had gone, and all its glory had passed away. And, therefore, this is not the explanation of it. My idea is, that John wrote it to rebuke

the particularism—if I may so phrase it—the bigotry, the exclusiveness of existing Christian churches, who believed, that they had taken the place of the Jews, and that those within their own narrow limits alone could be saved. We believe, that this propitiation is available to the greatest savage as well as to the most civilized. We do not assert that it is a propitiation accepted by all—this is a very different thing—nor a propitiation that all will accept, nor a propitiation that all will be forgiven by; but, we do assert that it is a propitiation available to every man, of every degree, and of every stamp; of every country, and every kindred, and every place upon the earth: and if any man does not accept it, it is either because he does not know it, or because he will not accept of it when it is offered to him. We do not believe, as I have said before, that there is any decree driving men to hell. We do not believe in any man being driven to eternal misery in spite of himself. Nay, I do not believe any man is going to perdition without his knowing it well enough. If I address any that are rejecters of this gospel, they know quite well that they are so—they know that it costs them the greatest trouble to keep down the remonstrances of conscience; and I am persuaded that it gives a man a great deal more trouble and agony in order to go down to hell, than it ever cost a saint to get to glory. How many sermons have you to quench, what reflections have you to keep out, what pangs of conscience have you to get rid of; what pleasures, what dissipations have you to follow, in order to kill time, that would otherwise be insufferable!

My dear friends, there is a Propitiation, the efficacy of which is sufficient for all—the offer of which is made to all. Why should any man reject it? Is it something terrible to be a Christian—is it something sepulchral to be a child of God? I believe that a true Christian can listen to sweet music with greater ecstasy, can gaze upon the beautiful panoramas of the world with greater delight, can go forth and enjoy the bright morning sun, and retire at evening twilight with greater pleasure, than the man who is living without God, and without Christ, and without hope in the world. If to be a Christian meant to be a nun or a monk, I could understand people refusing to accept it; this would be natural; but we do not ask you to renounce the world, but to be in it, and to have your hearts above it. We may depend upon it that Christianity will make every relationship more beautiful; it will make every duty more lightsome; because when there is within a heart at peace with God, all nature without will reflect peace and satisfaction on you.

The Preparation of the Church for the Coming of the Lord.—The Translation.

To the Editor of the Advent Herald.—DEAR SIR:—In my last letter, we considered the nature of the translation, especially as involving a victory over death, and thus, over "him that hath the power of death, that is, the devil." And we saw that such victory can be won only by those who shall have grace given them to enter into the full privileges obtained for them through the victory of Christ, and who shall walk in his steps. It only remains briefly to trace the connection between sin and death, and between holiness and life, as taught by the Lord and his apostles, and to consider the two examples of translation given us in the Old Testament.

When a man sick of the palsy was brought to Jesus, he said to him, "Son, be of good cheer, thy sins be forgiven thee." The scribes complaining that these words were blasphemous, he adds, "is it easier to say, Thy sins be forgiven thee, or to say arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, [then saith he to the sick of the palsy,] Arise take up thy bed and go unto thine house." Here we are taught that to

forgive sins, involved the healing of the body, and conversely the healing of the body involved the forgiveness of sins. He healed the sick man of his diseases, that thus the scribes might know that he had power on earth to forgive sins. The removal of the evils in the body indicated the removal of its cause in the spirit. And in all his works of healing, did the Lord demand faith as a pre-requisite, and without it, his power could not be put forth. From the very constitution of man, in the union of matter and spirit, the work of healing must begin in the spirit. And hence our Lord says to the impotent man whom he had healed, "Behold thou art made whole, sin no more, lest a worse thing happen unto thee." In the healing of his body, his past sins had been forgiven him. Fresh sin should bring with it fresh disease.

But it was not until Christ had risen from the dead, and thus triumphed over the prince of this world in the body, as he had already triumphed over him in the spirit, that the full connexion between sin and death, and between holiness and life, could be manifested. By his assumption, he had become the author of life and was "exalted to be a prince and a Saviour," "I am he that liveth and was dead, and behold I am alive forevermore, Amen, and have the keys of hell and of death." All who are made members of him, through the forgiveness of their sins, and the gift of the Spirit, become members of the living one.

Hence the apostles always speak of union to Christ as involving a participation in the fullness of his life. Those who were in him, and had received of his spirit, were no more in bondage to the god of this world, who had the power of death. They were set free from his dominion, both in body and in spirit. What deep meaning is there in the words of Paul, when he speaks of the deliverance from sin and its consequences, which was the privilege of those who were baptised into Christ, "buried with him by baptism into death." "How shall we that are dead to sin, live any longer therein." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead, is freed from sin." And this freedom from sin, is ascribed to our union with him who was dead and is alive. "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God: for sin shall not have dominion over you." He afterwards speaks of Christians, as those who "walked not after the flesh, but after the Spirit," and whom the "law of the spirit of life, hath made free from the law of sin and death." He elsewhere addresses the Ephesians, as those who had "been quickened together with Christ and raised up to sit with him in heavenly places." And to the Colossians he writes as those who were "dead, and whose life was laid with Christ in God."

Without quoting the abundant like passages, we see that the apostolic idea of the church, is that of a body of persons, who by the Holy Spirit are made members of the risen Christ, and partakers of his life, and through their union to Him, set free from the bondage of the devil, in body, soul and spirit. "He being raised from the dead, dieth no more,—death hath no more dominion over him." And those in him, were to "yield themselves unto God, as those alive from the dead." The Church is the Living Body of the Living Head. Within her holy enclosure, he that had the power of death, had no right to enter, not sin and death but holiness and life, should there be found. She

should be the witness unto the world that Christ is alive forevermore, and has the keys of death and hell.

That the redemptive work of Christ embraced the body, is abundantly evident both from the express words of the apostles and from the ordinance of healing, established by them in the early churches. James says, "Is any sick among you, let him call for the elders of the church and let him pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." Here was an ordinance to be used by all the sick in all the churches. It was the divinely-appointed means for preserving the saints alive unto the coming of the Lord. But its efficacy depended on the faith of the church. It must pray, as Elias prayed, the prayer of faith, the fervent effectual prayer of the righteous man. But how soon did this prayer cease to be offered: death on all sides began to invade the church, yet Christians had not then given themselves up in passive submission to his rule. They still discerned the connexion between sin and death. When some died among the Thessalonians they were filled with surprise and fear. They thought that death had come upon them as a special judgment, and that the dead should not be partakers with the living, in the blessedness of the kingdom. The apostle exhorts them not to give way to their sorrow, and comforts them with the assurance that "those who sleep in Jesus, will God bring with him." And he encourages them to look continually for the appearing of the Lord, as an event that might happen in their own life-time, and "prays God that their whole spirit and soul and body, be preserved blameless unto his coming." He would not that any should die, but that all should live.

In the epistles of Paul to the Romans and to the Corinthians, we find plain proofs that the redemptive work of Christ is to be regarded as embracing the body. Speaking of the conflict going on in himself between the flesh and the spirit, he cries out "Oh! wretched man that I am, who shall deliver me from the body of this death;" but he exalts in the thought that the creature itself, the material world so far as affected by the fall, "shall be delivered from the bondage of corruption with the glorious liberty of the children of God"—"And not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, viz: the redemption of the body." Thus did Paul seek deliverance, the redemption of the body is to the dead at the resurrection and to the living at the translation. And it is of the latter that Paul here especially speaks, as is apparent from his words to the Corinthians, "For in our earthly house of this tabernacle we groan, earnestly desiring to be clothed upon, with our house which is from heaven, if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life." To be clothed upon is the special object of apostolic longing. Paul groaned for the redemption of the body, not through the resurrection, but through the translation, that mortality might be swallowed up of life. Afterward, when the faith of the church grew weak and the hope of the translation was fading away, he began to speak of the resurrection from the dead. This was now his hope.

Such were the teachings of the Lord and the apostles, respecting the redemption of the body, and the translation. Let us now turn to the translation found in the Old Testament, that we may thus learn what kind of persons they are who shall escape death.

The fullest account of Enoch is given us in Hebrews, "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." In Genesis it is said, "and Enoch walked with God, and he was not, for God took him." By walking with God, all commentators understand that the closest communion is expressed. Enoch pleased God, and this was his testimony before his translation. The language here used, aside from the fact of his translation, leads us to believe that he was not only eminently a man of faith and holiness, but that he surpassed all men of his generation, and therefore was thus blessed and honored.

Elijah was a prophet, and a worker of miracles, mighty both in word and in deed. The greatness of his faith appears from his works. To him James refers as our example, when he speaks of the prayers offered up for the healing of the sick. His was the fervent effectual prayer of the righteous man. It is evident from the allusions to Elijah in the New Testament, especially from the comparison which is made between him and John the Baptist, that he must

be placed at the head of the prophets of the old dispensation.

Such were the two who have escaped death by translation, both chief men among the servants of God. And must not those who shall yet escape death, be like them? Must they not be those who like Enoch, shall walk with God, and have the testimony that they please God? Must they not be those who shall serve him in the spirit and power of Elijah? In them, we have examples, what manner of persons they shall be, whom God will thus honor and bless.

It is now easy for us to discern the nature of the preparation to be made for the translation. To escape death, involves the closest union with Christ and the fullest participation of his life. It involves such measures of obedience, love, faith, and holiness as can be found only in those who give themselves up wholly to God, to be filled with his fulness, and who permit the Holy Spirit to work in them his perfect work. In a word, the Church of the translation must be what it is, the Body of Christ, the habitation of God, and each member be in reality, as in name, a follower of his Lord. When it shall be true that Christians are like Enoch and Elijah in their faith and works, we may know that the day of redemption is at hand. When it can be said of them, as of the one hundred and forty and four thousand, that "in their mouth is found no guile, for they are without fault before the throne of God," the preparation is made, the marriage is come.

There still remains to be considered the manner in which this preparation is to be effected. I am your brother in the Lord, S. J. A.

"Every one of You."

To show the unfettered freeness of the gospel invitation, Bunyan has the following impressive passage, which, for graphic power, is, perhaps, unequalled in the English tongue:

"But we will return to the first sermon that was preached to those Jerusalem sinners, by which will be manifest more than great grace, if it be duly considered. For after that Peter, and the rest of the apostles had, in their exhortation, persuaded these wretches to believe that they had killed the Prince of life, and after they had duly fallen under the guilt of their murder, saying—'Men and brethren, what shall we do?' he replies, by a universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done, and would be baptised for the remission of their sins in his name, they should receive the gift of the Holy Ghost." This he said to them all, though he knew they were such sinners. Yes, he said it without the least stick or stop, or pause of spirit, as to whether he had best say so or no. Nay, so far off was Peter from making an objection against one of them, that by a peculiar clause in his exhortation, he endeavors that not one of them may escape the salvation offered. 'Repent and be baptised, every one of you. I shut out never a one of you, for I am commanded by my Lord to deal with you, as it were, one by one, by the word of his salvation.' But why speaks he so particularly? Oh! there were reasons for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, so they had their various acts of villainy in the guilt thereof, now lying upon their consciences. And the guilt of these their various and particular acts of wickedness, could not, perhaps, be reached to a removal thereof, but by this particular application. Repent, every one of you; be baptised every one of you, in His name, for the remission of sins, and you shall, every one of you, receive the gift of the Holy Ghost.

"Objection.—'But I was one of them that had plotted to take away his life. May I be saved by him?'"

"Peter.—'Every one of you.'"

"O.—'But I was one of them that cried out, Crucify Him! and desired that Barrabas, the murderer, might live rather than he. What will become of me, think you?'"

"P.—'I am to preach repentance and remission of sins to every one of you,' says Peter.

"O.—'But I was one of them that did spit in his face when he stood before his accusers. I was also one that mocked him, when in anguish he hanged bleeding on the tree. Is there room for me?'"

"P.—'For every one of you,' says Peter.

"O.—'But I was one of them that in his extremity said, give him gall and vinegar to drink. Why may not I expect the same when guilt and anguish is upon me?'"

"P.—'Repent of these your wickednesses, and here is remission of sins for every one of you.'"

"O.—'But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others. Can there be hope for me?'"

"P.—'There is for every one of you. Repent and be baptised, every one of you, in the

name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

"Oh! what a blessed 'every one of you,' is here! How willing was Peter, and the Lord Jesus, by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God! How unwilling, I say, was he, that any of these should escape the hand of mercy! Yea, what an amazing wonder it is to think, that above all the world, and everybody in it, these should have the first offer of mercy! 'Beginning at Jerusalem.'"

John Rogers, the Martyr.

"The righteous shall be in everlasting remembrance."

Who has not heard of John Rogers, Minister of the Gospel in London, who was burnt at Smithfield February, 1555—three hundred years ago—the first martyr in the reign of Queen Mary? That was the commencement of those fearful persecutions of Protestants in England, which have covered with indelible infamy the memory of that bloody woman. The scene that was enacted on that occasion at Smithfield, in London, is thus described by an English writer:

"Early in the morning Bonner, Bishop of London, 'shook off dull sloth and early rose,' that he might make him ready to offer up a very different sacrifice from that which pious Bishop Ken was thinking of, when he challenged his own soul to be wakeful. From his palace at St. Paul's, Bonner stepped over to Newgate, where a company of heretics had been kept in waiting all night to be degraded. Hooper, bishop of Gloucester, had been brought with Rogers, from Clink, in Southward, after dark, quietly, with no candles in the streets, that the inhabitants might not be tempted to make a rescue. Lawrence Saunders, Minister of All Hallows, Bread Street, and Dr. Rowland Taylor, parson of Hadleigh, Suffolk, made up the party. The inquisitorial ceremony of degradation began the business of the day, his lordship of London tearing off the robes, cutting off the hair, and rasping off the finger-nails of those four venerable men. Harpsfield, his chaplain, that cold-blooded gaoler, who could hold the hands or feet of heretics in the flames without wincing at their groans, was happily present, to restrain the choleric bishop from beating Dr. Taylor with his crozier, and receiving, as he certainly would have received, a heavier castigation in his own dear person. From Newgate, Rogers is taken to Smithfield, sometime in the forenoon, as we suppose."

"The sheriffs of London walk briskly, dragging this prebendary of St. Paul's between them. Members of the Queen Counsel give authority royal to the perpetration of the murder. Men-at-arms guard the company to keep off the citizens, if haply there should be courage enough left within the walls of London to do summary justice on their Lordships. Shaven pates in great number are seen around the spot,—the *quemadero*, shall we say?—where a strong stake of oak with a heavy chain rises erect over a large heap of faggots.—Men stand ready with flaming torches, and one woman, wife of the martyr, with an infant on her breast, and nine children grouped around her, dares to take her station close by, like as another woman, mother of Him who became the first great sacrifice, dared to take hers outside the gate of Jerusalem. But Mrs. Rogers may not approach her husband. She can only stand there to pray and weep. The priest appointed offers him a written pardon, and his life, but not his wife and his children, if he will give his conscience in exchange, deny Christ, repudiate her, and cast off them; but that he cannot. They strip him to the shirt, therefore, hoist him on the pile, chain him to the stake, and light the faggots. As the first flame burst up, he spreads out his arms to catch it, as if he would embrace the fiery messenger that comes to release him from a weary world. God strengthens the widow and the fatherless to give their blessings, willing to die with him, and his undaunted spirit ascends to join the martyred host, who still cry, 'How long, O Lord, how long?' This triumph of pure faith and truth made that one day memorable, and we will not advance beyond it."

The Third Point.

The latest advices from Vienna give information that the Conference of the several Powers, having agreed upon the first and second points, had passed over the third, while waiting instructions from their governments at home. The Third point has respect to the power of Russia in the Black Sea. England and France would desire to secure from Russia, as a condition of peace, a pledge to reduce her fleet, and to dismantle the fortress of Sebastopol. Russia has consented to any reasonable terms, which do not bring into question her sovereignty on her

own territory, but to destroy her own forts at the dictation of her enemies, and so to cripple her own means of defence and offence, is a degradation to which Russia will not consent. Indeed it seems absurd for the Allies to demand that Russia should do to herself, what they have most signally and disastrously failed to accomplish during a whole campaign. But for the Allies to make peace without carrying this point, and thereby admitting that they are unable to cripple Russia, in the field or in the cabinet, will be in the highest degree disgraceful to them, and would doubtless meet the general condemnation of the people of England and France.

Some of the foreign papers, and one or two of our own, have rumors of peace as immediately at hand. We confess it is hard to find any justification for such expectations in progress of negotiations, or in the events transpiring in the Crimea. Indeed affairs look more like coming to a *deadlock*, than like making progress toward peace. In the meantime, an immense Russian army is on its way to the Crimea. The Holy Synod of St. Petersburg has issued an appeal to the people, urging upon them to devote themselves body and soul to sustain the Emperor in the great struggle to maintain the glory of the crown, and the integrity of the empire. We make a single extract from this appeal:

"Inhabitants of the country and of hamlets, you who arm for the defence of the church, of the throne, and of the natal soil, oppose to impious legion your powerful Russian breasts, in which beat hearts devoted to the faith of your ancestors and to the orthodox autocrat! But in preparing yourselves for the combat, place, above all things, your confidence in God, who gives invincible strength to those who execute his will, and remember that that which most terrifies your enemies is your holy religion, your pure conscience, your obedience to supreme authority as to God himself—to your masters and to your chiefs as to your parents. It is in the obedience which is agreeable to God, that dwells all the strength of the Russian empire.

"Fathers and mothers! you have before your eyes a sublime example in the imperial family; the Grand Dukes, blessed by their august parents, will hasten to the field of battle for your personal defence; is it for you now to hesitate to send your children there, at the request of the Czar? Say to them:—Children, take there your place, for the defence of our common mother, the divine church, and of the mother that nursed us—the Russian soil; your earthly parents bless you, and the church will pray for you."

With such a spirit as this animating the Russian Empire, it is plainly impossible for the new Czar to humble himself before the Allies, especially when as yet they have made no progress in compelling him to terms.

Benny.

AMONG the lesser profanities of this bad world, (of which, let us say in passing, there are not a few,) we have always thought it was atrocity to find stuff for ridicule in the broken language of children. A very common newspaper currency is joking upon baby-talk, as echoed by mothers and nurses. There is, at the present time, in the infantine mind—its thoughts and language—rich stores of poetry; and it is with real delight that we find an instance of its true recognition and transfer into the verse that properly embalms it. The following, which appeared some time since in the *N. O. Delta*, seems to us exquisitely touching and beautiful.—*Fred. Recorder.*

I had told him, Christmas morning,

As he sat upon my knee,
Holding fast his little stockings,
Stuffed as full as full could be,
And attentive listening to me,
With a face demure and mild,
That old Santa Claus, who filled them,
Did not love a naughty child.

"But we'll be good, won't we, mother?"

And from off my lap he slid,
Digging deep among the goodies
In his crimson stockings hid;
While I turned me to my table,
Where a tempting goblet stood,
Brimming high with dainty egg-nog,
Sent me by a neighbor good.

But the kitten there before me,

With his white paw nothing loth,
Sat by way of entertainment,
Lapping off the shining froth;
And in not the gentlest humor
At the loss of such a treat,
I confess I rather rudely
Thrust him out into the street.

Then, how Benny's blue eyes kindled!

Gathering up the precious store
He had busily been pouring
In his tiny pinafore;
With a generous look that shamed me,
Sprang he from the carpet bright,

Showing by his mien indignant,
All a baby's sense of right.
"Come back, Harney!" called he loudly,
As he held his apron white,—
"You shall have my candy wabbit!"
But the door was fastened tight;
So he stood, abashed and silent,
In the centre of the floor,
With defeated look alternate
Bent on me and on the door.

Then, as by some sudden impulse,
Quickly ran he to the fire,
And while eagerly his bright eyes
Watched the flames go high and higher,
In a brave, clear key he shouted,
Like some lordly little elf,
"Santa Kaus, come down the chimney,
Make my mother have herself!"

"I will be a good girl, Benny,"
Said I, feeling the reproof;
And straightway recalled poor Harney,
Mewing on the gallery roof.
Soon the anger was forgotten,
Laughter chased away the frown,
And they gambled 'neath the live oaks,
Till the dusky night came down.

In my dim fire-lighted chamber,
Harney purred beneath my chair,
And my play-worn boy beside me
Knelt to say his evening prayer;
"God bless fader,—God bless moder,
God bless sister,"—then a pause,
And the sweet young lips devoutly
Murmured, "God bless Santa Kaus!"

He is sleeping,—brown and silken
Lie the lashes long and meek,
Like caressing, clinging shadows,
On his plump and peachy cheek;
And I bend above him weeping
Thankful tears—Oh, undefiled!
For a woman's crown of glory,
For the blessing of a child.

The Lord's Prayer.

A CURIOUS POEM.

THE following is a curious piece of poetry. The initial letters spell, "My boast is in the glorious cross of Christ." Read the following words in italics downwards with those on the left, and upwards with those on the right, and you have the Lord's prayer.

Make known thy Gospel truths, *our* heavenly King,

Yield us thy grace, dear *Father*, from above;
Bless us with heart *which* feelingly can sing
Our life thou *art* for ever, God of love.
Assuage our griefs *in* love for Christ, we pray,
Since the bright Prince of *heaven* and *glory* died,

Took all our shame and *hallowed* the display,
In first *be* ing man, and then being crucified.
Stupendous God! *thy* grace and *power* make known,

In *Jesus' name* let all the world rejoice:
New labors in *thy* heavenly kingdom own,
That blessed *kingdom* for thy saints the choice.
How vile to *come* to thee is all our cry,
Enemies to *thy* self and all that's *thine*;
Graceless our *will*, our lives for vanity,
Loathing thy truths *be* ing *evil* in design.
O God, thy will be *done* from earth to heaven;
Reclining on thy Gospel let us live;
In *earth* from sins *deliver* ed and forgiven,
O, as thyself *but* teach us to forgive,
Unless *it's* power *temptation* doth destroy,
Sure *is* our fall *into* the depth of woe;
Carnal *in* mind we've *not* a glimpse of joy;
Raised against *heaven* in us no hope can flow;
O *give* us grace and *lead* us on the way;
Shine on *us* with thy love, and give us peace;
Self and *this* sin which rise *against* us slay;
O! grant *each* day our *trespass* es may cease,
Forgive our *evil* deeds *that* oft we do,
Convince us *daily* of *them* to our shame;
Help us with heavenly *bread*, *forgive* us too
Recurrent lusts; and *we* adore thy name,
In *thy* *forgiveness* we *as* saints can die,
Since *for* us and our *trespasses* so high,
Thy son *our* Saviour, bled on Calvary.

The Russian Secret Police.

THE secret police of Russia is apparently organized to detect plots against the sovereign, but through its agency a most terrific system of espionage is established in all circles. A sub-delegate of the grand master, without any other than the livery of the secret police, if he present himself on the darkest night before a fortress of the frontier, or the palace of a prince, governor or noble, must be admitted—the nuptial chamber, or the bed of death, are not exempt from his visits. He can arrest any one without assigning the least reason. The family and friends of the delinquent are obliged to keep strict silence on the subject, and when he

returns, if he does return, they say, "he has been absent on business in the country." Often he is himself ignorant of the cause of his banishment, as the following case will illustrate: A lady, still living, was stepping out of her carriage in her ball dress, when she was arrested; her destination was Siberia. When she arrived there, she was lodged in a hut, which contained two separate rooms, each leading to a court some feet square, surrounded by a wall which admitted only the light from the sky. A sentinel stood always on guard without; her jailer laid down her food without speaking. When she had been two years thus immured, the court door opened, and a second prisoner was thrust in. He was a noble-looking Pole, who had long inhabited a neighboring cell, and whom they displaced to make room for another. In this chamber, or rather den, she remained twelve years, with her unhappy companion. One morning her door was opened, and a voice called her number, which was the usual mode of accosting on the few occasions when she was spoken to. She went out; the door was shut before she could take leave of her companion. She was led to a vessel which was in readiness, made again a pilgrimage of many months, and one night found herself at St. Petersburg, in the bureau of the grand master of police. From a little closet was taken the ball dress of which the functionaries had dismantled her, on the night of her exile. The ornaments were gone, but, except these, nothing was missing—not a ribbon, nor a flower. They even restored her withered bouquet, in which successive generations of spiders had lived and died. She was then set at liberty; but never learned the cause of her punishment, or her pardon. When asked if she had not sought to enlighten herself on the subject, she replied, "I have not been so long in Siberia without having learned discretion." "And what said they to your appearance?" "Nothing."

The Jews in Jerusalem.

THE following sketch of the condition of the Jews in Jerusalem, was recently forwarded to Dr. Philipsohn, by whom it was made public. It is a sad state of things, which places on the the poor-list 2,800 persons out of 3,600. The writer says:

"The Jewish population of Jerusalem consists of 5,500 souls, which is divided into two principal congregations, the Sephardim and Ashkenazim. The former number 3,600 souls, 2,800 of which are on the poor-list. They follow the Spanish rite, and derive their origin from the Turkish provinces of Roumelia, Asia Minor, and Egypt, also from Persia and India, further, from Tunis, Tripolis, Algiers and Morocco. They are governed by a perfectly organized hierarchy of 'Chacanim,' (Sages,) with the Chacam Bashaw Rabbenu Abulafy at their head, who has several assistants, the principal of whom is Rabbi Abraham, Ashkenasi.

"The Ashkenasin, about 1,800 in number, follow the German rite, and derive their origin from Europe. They are divided into Perushim and Chasidim. The former, coming from Lithuania, has 950 individuals on the poor-list, and its affairs are administered by a Beth Din, at whose head stands the chief Rabbi, Jesai Bordaki. The Chasidim, deriving their origin from Volynia (Russia), Poland, and Gallicia, with 550 names on the poor list, has its own administration under Rabbi Nisim Back. There is also a small congregation, consisting of 10 families of German origin, with 57 individuals on the poor-list, who, however, stand under the Beth Din of the Perushim.

"Sir Moses Montefiore generally transmits the funds collected for the poor of the Holy Land to the heads of the respective congregations, who distribute the money equally among the poor, sending the receipts signed by each recipient to that gentleman, who then collates them with the list of the poor in his hand, and which list is modified according to the changes taking place among the poor. In other respects, the whole Jewish population of Jerusalem may be divided into Chacanim, (Talmudical scholars,) and tradespeople. Half of this population consists of Chacanim, who have no other occupation save study at the 'Yeshiboth,' (Talmudical academies)."

The St. Louis Church, Buffalo.

THE controversy between the Trustees of this Church and Bishop Timon, of which we gave a brief history some time since, originated, it will be remembered, in the claim of the latter to the exclusive ownership and control of the property of said church, and in a demand that the title to the same be surrendered to him. This the Trustees refused to do. Failing to secure their obedience, and finding himself unsupported by the Catholic laity generally, the bishop endeavored to get out of the difficulty by denying, in a letter addressed to the Buffalo Commercial

Advertiser, that he ever claimed any such surrender of title. The trustees, in their reply, expose his Jesuitism, and charge him with misrepresenting facts, and grossly perverting the truth. The following is a paragraph of their reply:

On the 18th of August, 1850, after more than twelve unsuccessful conferences and meetings on the subject, Bishop Timon in person, read from the pulpit of St. Louis Church, a pastoral letter, requiring the congregation to surrender the administration of the temporalities into his hands, and proceeded to take a vote of the congregation on this question. But six or eight members of the whole number voted. The bishop then closed the meeting, and withheld his benediction, because, as he said, "the Lord was not with us!" Subsequently, Bishop Timon published from the pulpit another pastoral letter, in which he sought to expel from office the regularly elected Trustees, and to appoint five others to act in their place, declaring that the "Trustees appointed by the bishop were from above, while Trustees elected by the congregation were from below!" In the same letter he also said: "We declare that henceforth the so-called Trustees have no right in the church. The property is invested in us for your use. If they wish to be Trustees, let them find a church in which to exercise their functions." The bishop has continually importuned us to destroy our charter—in his own words to "burn it up"—alleging that it was abhorrent to the spirit of the Catholic Church.

A Fearful Tragedy.

THE London Times lays before its readers the particulars of a horrible affair which recently occurred near the Dutch settlement of Transvaal, at the Cape of Good Hope, and which we think can only be paralleled in atrocity, among the achievements of modern times by the exploit of Marshal St. Arnaud in Algiers, when he smoked and burned to death, thousands of his barbarian opponents who had sought refuge in a deep and spacious cave. In the case at the Cape of Good Hope, the Caffre Indians had murdered, in October last, under circumstances of great barbarity, ten or twelve men and women of the Dutch settlement. Immediately Gen. Pretorius raised an army of five hundred men, and, accompanied by Commander General Potgieter, proceeded on an expedition to revenge the blood of the victims. After an absence of several weeks, they reached some remarkable subterranean caverns, half a mile in length, and from three to five hundred feet in width, where the Caffres had entrenched themselves. Upon his arrival at this spot, General Pretorius attempted to blast the rocks above the caverns, and thus crush the savages beneath the ruins. The peculiar character of the stone, however, rendered this scheme impracticable, and he then stationed his men around the mouths of the caves, and built up walls in front of them. After a few days many of the women and children were driven by hunger and thirst from their hiding places, and were allowed to escape; but every man who came forth was shot dead with their rifles. On the 17th of November, at the close of a siege of three weeks, the besiegers, seeing no signs of life, entered the caverns, and the silence within, together with the horrible odor arising from the bodies of the dead, told how effectually their object had been accomplished. More than nine hundred Caffres had been shot down at the mouths of the caverns, and a much greater number had perished by slow degrees, suffering all the horrors of starvation in the gloomy recesses within.

The Solar System.

OUR solar system occupies a spot or situation near the centre of the vast bed of stars, called the Milky Way, and as performing a revolution around the star Alcyone, one of the brightest in the Pleiades, the single journey occupying 18,200,000 years, moving at the amazing velocity of 400,000 miles a day. The bulk or magnitude of that sun around which it revolves is no less than 117,400,000 times that of our sun. There are stars, in all probability, of that amazing magnitude, that if any one of them were placed where our sun is, it would not only fill out the entire planetary system,—the whole orbit of Neptune—but extend far beyond! Light passing from Alcyone to the earth occupies 537 years, travelling 200,000 miles in a second; therefore, this star cannot be at a less distance than 3,389,286,240,000,000 miles from our earth. A cannon ball travelling at the rate of 500 miles an hour, would consume or require 773,280 of years in passing from it to us. Lord Rosse's gigantic telescope, has revealed stars to us so distant, that the light passing from them to us would consume not less than 30,000,000 of years—travelling at the rapid rate already mentioned. These stars cannot be at a less distance than 189,345,600,000,

000,000,000 of miles from us. A cannon ball moving at the aforesaid velocity, would consume 43,200,000,000 years in travelling from them to us. Wonderful and astonishing as these magnitudes and distances are, they are but mere insignificant points or atoms in comparison with the boundless universe, which can call into requisition all the energies of a Newton or a Herschel, and which the great Sovereign of the whole, controls with perfect ease.

Reading and Speaking Sermons.

READING is peculiar to this nation, and is endured in no other. It has indeed made that our sermons are more exact, and so it has produced to us many volumes of the best that are extant, but after all, though some few read so happily, pronounce so truly, and enter so entirely into those affections which they recommend, that in them we see both the correctness of reading, and the seriousness of speaking sermons, yet every one is not so happy. Some, by handing their heads perpetually over their notes, by blundering as they read, and by a cursory running over them, do so lessen the matter of their sermons, that as they are read with very little life or affection, so they are heard with as little regard or esteem. Those who read, ought certainly to be at a little more pains, than for the most part they are, to read true, to pronounce with an emphasis, and to raise their heads, and direct their eyes to their hearers. And if they practised more alone the just way of reading, they might deliver their sermons with much more advantage. Man is a low sort of creature; he does not, nay, nor the greater part cannot, consider things in themselves, without those little reasonings, that must recommend them to their affections. That a discourse be heard with any life, it must be spoken with some; and the looks and motions of the eye do carry in them such additions to what is said, that where these do not all concur, it has not all the force upon them, that otherwise it might have. Besides that, the people, who are too apt to censure the clergy, are easily carried into an obvious reflection on reading, that it is an effect of laziness. —Bishop Burnet.

A Wife's Piety.

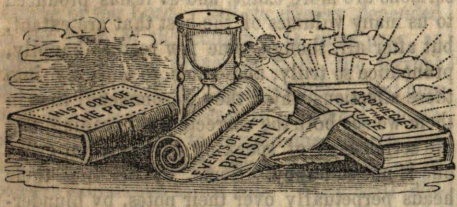
SOME years ago, says a London City Missionary, God was pleased to bless my labors to a weaver, whose married daughter came with her father and mother to the meetings. Her husband was much opposed to her coming, and he has come himself with the intention to disturb us. He succeeded in getting her away by removing a great distance from the neighborhood; but although he had gained his point in one way, he did not in another, for she still continued to pray to Him who is ever willing to hear at all times and in all places. As they had but one room, she was compelled to kneel before him. This sight raised his passion, and he ill-treated her in a dreadful manner, and made her work on the Lord's day. At length, he went so far with his brutal treatment, that she was driven to seek refuge once more under her parents' roof. Hearing of her being with her father and mother, I called, and found her hard at work to support herself and child. Her mother informed me, that she was not like the same person. She appeared to feel her own lost condition, and was resting on the mercy of God, through the blood of Jesus. She has since offered herself as a teacher in our school, and has cast in her lot with the flock of Christ.

AN ARTLESS ARGUMENT.—Naimbanna, a black prince, arrived in England from the neighborhood of Sierra Leone, in 1791. The gentlemen to whose care he was intrusted, took great pains to convince him that the Bible is the Word of God, and he received it as such with real reverence and simplicity. When he was asked what it was that satisfied him on this subject, he replied: "When I found all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men call it, the Word of God."

JESTS UPON SCRIPTURE.—It is very common with some persons, says the Christian Messenger, to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, a pun; at other times a blunder; and not seldom, a downright impurity. Whatever be its form, even when lightest, it is no venial offence, leading as it does to profane contempt of God's word. Those who practise this, have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case; and the dull-

est persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than appear at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy.



The Advent Herald.

BOSTON, APRIL 28, 1855.

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

THE PROPHECY OF ISAIAH.

CHAPTER LX.

The sun shall be no more thy light by day; Neither for brightness shall the moon give light unto thee: But the Lord shall be unto thee an everlasting light, and thy God thy glory.—v. 19.

The light of the sun and moon, are evidently contrasted with the favor and protection of the Almighty, who, by a metaphor, is denominated "their everlasting light," to illustrate that his genial influence will evermore cheer and solace the just, and be their greatest joy. It is not asserted that the sun and moon will then have ceased to exist. On the contrary, (Isa. 30:26,) "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth up the stroke of their wound." God has based the perpetuity of his love for his Israel, on the perpetuity of those heavenly orbs. Jer. 31:35, 36—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." The idea then is, that the light of the sun and moon will be small blessings in comparison with the distinguished privileges which the Lord will bestow on his redeemed. Thus John saw, (Rev. 21:23,) "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." *Is. 22:5*—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—*Zech. 14:6, 7*—"And it shall come to pass in that day, that the light shall not be clear, nor dark: but, it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."

Thy sun shall be no more go down; neither shall thy moon withdraw itself: For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.—v. 20.

The constant shining of the sun and moon, are put by substitution, for the perpetual duration of the blessings which will be bestowed on the just; and by a metaphor, the Lord is again denominated their "light," to illustrate that he is the source and giver of all their enjoyments. Pope, in his "Messiah," has the following lines on this scripture:

"See heaven its sparkling portals wide display,
And break upon them in a flood of day!
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze,
O'erflows thy courts; the light himself shall shine
Revealed, and God's eternal day be thine;
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving power remains;
Thy realm for ever lasts, thy own Messiah reigns."

Thy people also shall be all righteous: they shall inherit the land for ever,
The branch of my planting, the work of my hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation:
I the Lord will hasten it in his time.—vs. 21, 22.

These characteristics can be predicated only of

the New Jerusalem state, and not of a probationary one. During the gospel dispensation, the tares and the wheat are to grow together till the harvest, which is the end of the world, (Matt. 13:24-30; 36-43,) when "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." The Psalmist said, (37:11, 22,) "The meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Said Isaiah (52:1), "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." And it is written in Rev. 21:27, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Thus, as in Dan. 7:18, "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

By a metaphor, the righteous are denominated the "branch of my planting," to illustrate that they have been created and made holy by God, which he does for his own honor and glory. The salvation of men is the result solely of God's grace and goodness, and thus they are his workmanship, or production—"hands," the instrument, being put by metonymy for Him who made them.

A little one becoming a thousand, and a small one a strong nation, illustrate by substitution, the growth of the church from small beginnings, so that at the close of the gospel dispensation, the aggregate of all the saved will constitute an immense multitude. Said Daniel to Nebuchadnezzar, (Dan. 2:34, 35,) "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet which were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

To hasten it in his time, is to consummate it at the epoch designated in the purposes of the Almighty. Man may mistake respecting the era of the event; but when the appointed moment shall have arrived, then will be terminated the conflict of ages, (Rev. 11:15, 18,) "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

ΚΟΣΜΟΣ, KOSMOS.

"The promise that Abraham should be the heir of the world, was not to him, or his seed through the law, but through the righteousness of faith."—Rom. 4:13.

Some time since, Elder D. T. Taylor requested of us an article on the *usus loquendi* of the word rendered *world*, in the above passage. We can comply with his request no better, than to give the connection of the word in all places, in which it occurs in the New Testament.

Matt. 4:8. him all the kingdoms of the world,
5:14. Ye are the light of the world.
13:35. from the foundation of the world.
38. The field is the world;
16:26. if he shall gain the whole world,
18: 7. Woe unto the world because of
24:21. not since the beginning of the world
25:34. from the foundation of the world:
26:13. preached in the whole world,

Mark 8:36. shall gain the whole world,
14:9. throughout the whole world,
16:15. Go ye into all the world,
Luke 9:25. if he gain the whole world,
11:50. from the foundation of the world,
12:30. do the nations of the world seek

John 1: 9. every man that cometh into the world.
10. He was in the world, and the world made by him, and the world knew him not.
29. taketh away the sin of the world.
3:16. For God so loved the world;
17. God sent not his Son into the world to condemn the world; but that the world through him might
19. light is come into the world,
4:42. the Saviour of the world.
6:14. that should come into the world.

31. and giveth life unto the world.
51. give for the life of the world.
7:4. shew thyself to the world.
7. the world cannot hate you:
8:12. I am the light of the world:
23. ye are of this world: I am not of this world.
26. I speak to the world those things
9:5. As long as I am in the world, I am the light of the world.
39. I am come into this world, that
10:36. sanctified, and sent into the world,
11:9. he seeth the light of this world.
27. which should come into the world.
12:19. behold, the world is gone after him.
25. that hateth his life in this world
31. Now is the judgment of this world; now shall the prince of this world be cast out.
12:46. I am come a light into the world,
47. I came not to judge the world, but to save the world.
13:1. he should depart out of this world—his own which were in the world,
14:17. whom the world cannot receive,
19. and the world seeth me no more;
22. and not unto the world!
27. not as the world giveth,
30. the prince of this world cometh,
31. But that the world may know
15:18. If the world hate you,
19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you,
16:8. he will reprove the world of sin,
11. the prince of this world is judged.
20. but the world shall rejoice:
21. that a man is born into the world.
28. and am come into the world: again, I leave the world, and go
33. In the world ye shall have—I have overcome the world.
17:5. which I had with thee before the world
6. which thou gavest me out of the world:
9. I pray not for the world,
11. I am no more in the world, but these are in the world,
12. I was with them in the world,
13. and these things I speak in the world,
14. and the world hath hated them, because they are not of the world, even as I am not of the world.
15. I pray not . . . take them out of the world,
16. They are not of the world, even as I am not of the world.
18. As thou hast sent me into the world, even so have I also sent them into the world.
21. that the world may believe that thou
23. that the world may know that thou
24. before the foundation of the world.
25. the world hath not known thee:
18:20. I spake openly to the world;
36. My kingdom is not of this world: if my kingdom were of this world, I should have fought with the world, for this cause came I into the world,
21:25. I suppose that even the world itself
Acts 17:24. God that made the world and all things
Rom. 1: 8. spoken of throughout the whole world.
20. from the creation of the world
3:6. how shall God judge the world?
19. all the world may become guilty
4:13. that he should be the heir of the world,
5:12. sin entered into the world,
13. until the law sin was in the world:
11:12. (be) the riches of the world,
15. (be) the reconciling of the world,
1 Cor. 1:20. made foolish the wisdom of this world?
21. the world by wisdom knew not God,
27. the foolish things of the world—the weak things of the world
28. the base things of the world
2:12. not the spirit of the world,
3:19. For the wisdom of this world
22. or the world, or life, or death,
4:9. a spectacle unto the world,
13. as the filth of the world,
5:10. with the fornicators of this world,—must ye needs go out of the world.
6:2. the saints shall judge the world? and if the world shall be judged by you,
7:31. And they that use this world,—for the fashion of this world passeth
33. careth for the things that are of the world, how he may please (his) wife.
34. careth for the things of the world, how she may please (her) husband.
8:4. that an idol (is) nothing in the world,
11:32. not be condemned with the world,
14:10. many kinds of voices in the world,
2 Cor. 1:12. our conversation in the world,
5:19. reconciling the world unto himself,
7:10. but the sorrow of the world worketh death.
Gal. 4: 3. under the elements of the world:
6:14. by whom the world is crucified unto me, and I unto the world.
Eph. 1: 4. before the foundation of the world,
2:2. according to the course of this world,
12. without God in the world:
Phil. 2:15. ye shine as lights in the world:
Col. 1: 6. as (it is) in all the world;
2:8. after the rudiments of the world,
20. from the rudiments of the world, why, as though living in the world,
1 Tim. 1:15. came into the world to save sinners;
3:16. believed on in the world,
6:7. brought nothing into (this) world,
Heb. 4: 3. from the foundation of the world:
9:26. since the foundation of the world:
10:5. when he cometh into the world,
11:7. by the which he condemned the world,
38. Of whom the world was not worthy:
Jas. 1: 27. to keep himself unspotted from the world.
2:5. the poor of this world rich in faith,

and heirs of
3:6. a fire, a world of iniquity:
4:4. the friendship of the world is enmity—will be a friend of the world is the enemy of God.
1 Pet. 1:20. before the foundation of the world,
3:3. Whose adorning let it not be
5:9. your brethren that are in the world.
2 Pet. 1:4. the corruption that is in the world
2:5. And spared not the old world,—flood upon the world of the ungodly;
20. escaped the pollutions of the world
3:6. Whereby the world that then was,
1 John 2:2. for (the sins of) the whole world.
15. Love not the world, neither the things (that are) in the world. If any man love the world, the love
16. For all that (is) in the world, the lust—is not of the Father, but is of the world.
17. And the world passeth away,
3:1. therefore the world knoweth
13. if the world hate you.
17. whoso hath this world's good,
4:1. are gone out of the world.
3. now already is it in the world.
4. than he that is in the world.
5. They are of the world: therefore speak they of the world, and the world heareth
9. only begotten Son into the world,
14. the Saviour of the world.
17. so are we in this world.
5:4. overcometh the world: and this is the victory that overcometh the world,
5. that overcometh the world,
19. and the whole world lieth
2 John 7. are entered into the world,
Rev. 11:15. The kingdoms of this world
13:8. from the foundation of the world.
17:8. from the foundation of the world,

MY JOURNAL.

I was introduced to Rev. O. S. Wheeler also, who was the former pastor of the Baptist church here, and the first Baptist minister who came out to raise a church in San Francisco. His nervous system is now quite prostrated, and he is unable to preach. So he has turned his hand to the cultivation of a nursery and garden, by which he sustains himself. He showed me much kindness, and invited me to partake of his hospitalities, on my return.

He showed me peach trees in blossom, that he planted from the seed, less than two years ago! and apples and other kinds of trees, which were coming forward with unexampled growth and maturity. The vegetables—ah! beets of *sixty pounds'* weight! and other vegetables in proportion! It is very clearly settled now, with the people here, that the soil of California, will produce the largest and best crops, of the best produce in the world. But of this, more at another time.

It has been decided at last, that the Capitol should be located here. A large County House has been built, which at present accommodates the Legislature. This body are now in session. I made visits to both branches of the House. They were composed of a fine looking set of men, and what I heard of their deliberations exhibited business talent, and good common sense, both of which are essential to good legislation. The order of the day, when I was in, was retrenchment in the expenses of the State, which is very much needed.

Wednesday, Feb. 21st.—Bidding adieu to my kind friends, Mr. and Mrs. Cloutman, I took stage for Coloma. The first fifteen miles was over a level road in the valley of the Sacramento and American rivers. The soil is black, and very rich and productive. The country now is well settled. The farms, and the houses and barns upon them, would do credit to an older settled country. We next came to a hilly country, abounding in creeks. The soil is red, with a mixture of clay and sand, and somewhat stony. Soon after an entrance upon this kind of soil, we discovered the miners at work. The gold is found chiefly in the creeks. For thirty miles, we passed through a mining country of this description, until we arrived at Coloma, about 4 P. M.

Here I was received in the most cordial manner, by my old and particular friends, Bro. and Sister Nichols, formerly of my society in Boston, Mass. I had come out mainly at their invitation, and shall be their guest for the present.

Coloma is located in the valley of the South Fork of the American River, fifty miles from Sacramento. It is surrounded with high hills. The river passes through it, but in so crooked a channel, that the village is shut in on all sides, so that we cannot see in any direction more than one mile. We can only look up from the village upon the slopes of the hills on all points. The hills are dressed in verdure in midwinter.

Thursday, Feb. 22d.—This day I have devoted partly to rest, and partly to visiting mines and miners. I have visited the old "Sutter mill," where the *first piece of gold was discovered*, out of which discovery, the great gold excitement in California originated, and from which such immense

results have followed. The first piece was picked up in the race, which was being dug out for the mill floor, by a Mr. Marshall, who still resides here, and in poverty! It is seven years last May since the discovery. In that time, a mighty revolution has taken place in this part of the continent. To understand this fully, persons have to visit the country. They must see what it was, and what it now is. Then, there were a few indolent Mexicans and natives, scattered over portions of the country. Now there are between one and two hundred thousand enterprising inhabitants. Large cities and towns have been built up, ranches are cultivated in the rich valleys, that will vie with any farms in the Atlantic States.

The climate of California is varied. But the greater portion of the State has a temperate and beautiful climate. The southern part enjoys eternal summer. The winters in the northern part are very mild, and there is little cold weather, save in the mountains, so that the fields are green the year round, and cattle live in the fields, generally without feeding. The soil is more productive than any in the Atlantic States, though it was once thought to be a "sterile and barren land, only valuable for its mineral productions." This state is capable of raising sufficient wheat, potatoes, and other productions, for millions of people. As it now is, with but few farmers, they can export flour, potatoes, barley, and other products, as well as gold. The farmers are suffering this year, for the want of a market for their produce!

The size of this State has not been realized by most in the Atlantic States. But few have thought of the fact that California is as large as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Maryland! yet it has more square miles than all the above States together.

Its mineral region, as marked out on our maps, is based upon early surveys, and embraces but a small part of it. It is known to extend more than five hundred miles in length, and one hundred and fifty in width. The mines are inexhaustible. Patient, industrious men can make from five to ten dollars per day, on good claims, in most of the mines now discovered. And there is much gold territory yet to be prospected.

In visiting the mines, with my friend, Mr. Nichols, one of the oldest residents of Coloma, I became acquainted with many of the miners. I had known some of them at home. In this way I have a good opportunity to observe the manner of digging, washing, &c. The mines here are located on the south part of the American River. The gold is found on the bars of the river, and on the banks either side. They dig from seven to fifteen feet, to the bed rock. The gold mostly lies scattered on the rock, and is mingled also with the sand and gravel throughout. This is shoveled up into the sluice, for washing. The water they use, is drawn from large ditches, which are turned from the main river, by companies, who sell it to the miners, for fifty cents a square inch, per day. Some are eight, and some sixteen inches, and they make well at this; for those that I visited average from ten to seventeen dollars per day, having good claims to work. Let none, however, be deceived with this statement. All depends upon a "good claim." A "claim" is one hundred feet square. This is to be dug over entirely, in order to test its value. The gold runs in veins. Half or three quarters of a claim may be dug over, before they come to a vein that will pay: and in many cases fail entirely to strike a rich vein. But even in this case they make a living, but not a pile. The few make their "pile," and the many make a living, and decent wages. But to return: the sand, gravel, and stones are all shoveled into the sluice, which is about one foot wide, and eight inches deep. As the water, which runs very swiftly, carries off the dirt and sand, the stones are thrown out with a six-tined fork, and this operation is continued by some for several days, before they take up the box. I was present, when they took up the sluice box, in the bottom of the sluice, to see what amount of gold they had. The gold had settled and lodged in the sand, under the sluice box. This was all taken up together in a pan, and washed out, leaving the gold entire. There was, in this case, about three ounces. Sometimes they get four and five.

They can work here the year round, and not fail of making from five to ten dollars per day, on their yielding claim. There are yet remaining within the village and the vicinity of three miles, worked mines, that will yield more than ten millions of gold; but they have been left mostly for the richer diggings; although those who leave do not always find them.

The Chinese dig after the American miners, and work the earth over a second time. They make two and three dollars a day. As they live

on rice, and have but few expenses, they can do well at this rate, and pay a tax to the State of four dollars per month, which has been imposed upon them. The English government impose a tax upon all, without exception, who work in the Australian mines, of seven dollars and fifty cents per month. But our government impose no tax, save on the Chinese. There are large numbers of them in the country, and, as they do not design to become citizens, but live in clans by themselves, are deprived of some privileges that other foreigners enjoy, who design to become useful citizens.

Wednesday, Feb. 2d.—I have spent the forenoon in reading and writing. And in the p. m. I took a walk among the miners. I found one gentleman from Boston. He has taken up a claim here, and built a shanty, for his family, on one part of it, and thinks to remain several years. It will take him four years to dig out his claim. He is making from six to ten dollars a day. I called upon his family, whom I found happy and contented, yet, they think of home; and the hope of going back with a competence, is the support of their minds, in these privations. Neither of them have professed religion. I reminded them of the better treasure, "more precious than gold." They are moral and upright, but still they lack the "one thing needful." May God give them "new hearts."

I went with him to his diggings, and worked a few hours for exercise, and washed out a dollar's worth of gold, which I offered to pay him for, but he declined to receive any pay, and told me to send it to Mrs. H., as the fruit of my toil.

Having appointed a meeting for the Sabbath, (Feb. 25th,) I notified the miners and others. I met a colored man, of about sixty, on my way home, and thought I would speak to him, and tell him of the meeting.

"How do you do, my friend?"

"Pretty well, massa, how do you do?"

"Very well, sir."

"Well, you come to get gold, I s'pose."

"Oh, no. I came out to see my friends, and do what good I could among the people. I shall preach at the Court house next Sabbath. Will you come and hear me?"

"Oh! you are a minister!"

"Yes, I preach sometimes."

"Well, I used to preach, when I was in the States."

"Where did you come from?"

"O, lordy, I comes from ole Virginny."

"And were you a slave?"

"Yes, I came here a slave, but am free now.—

[I learn by a friend, that he is now worth \$5000.]

What 'nomination is you of?"

"I am an Adventist."

"An Adventist! Well, dat can't come till de judgment-day and de resurrection."

"Oh, no. But that day is near."

"Ah, de Bible say, no man knows the day or hour."

"Oh, yes, I know it says that; you are quite right; but then it also says, 'when ye see these things come to pass, then know that it is nigh, even at the door.'"

"Ah! I think you has got me now. I remember dat passage. I s'pose de scripture is fulfilling, and dat de Lord will come 'fore long. But we do n't know de day."

"No, we do not. But we know it is nigh, and must watch, and be ready. Will you come and hear me on the Sabbath?"

"Well, I'll see. I must tell you, dat when I first come here, six years ago, I 'tended all de meetings. I do my part to help. But a man came to preach, and he preach good—but O lordy, ha, ha, ha, he cheat me! He borrow \$300, and promise to pay 5 per cent. a month, and now he is gone, and de money gone, too—poor old man dat I am—work hard, and get it honest, and den lose it by de minister! I no been to meeting since."

"Well, come and hear me. I will try to do you good. Good day."

"Good day, massa."

In regard to ministers, who have come to California, I find that most of them have had a hard time of it. Those who came for the "unrighteous mammon," God has disappointed, in many cases, and set them at work in his vineyard again for souls. While others, of a worldly and unprincipled character, have been left to go into other professions, and live in apostacy. The "minister," to whom the colored man referred, after borrowing thousands, and becoming bankrupt, has now quit the gospel for the profession of law.

To-day we have had a great excitement in this village. The banking houses of Adams & Co., and Wells, Fargo & Co., have closed their offices. Since the failure of Page, Bacon & Co., a constant run has been made upon these offices by the miners,

which has led them to suspend, at least for a time.

These banking establishments have been a great convenience to the miners. They buy the dust of them, and pay them fair prices for it. Many of the miners, not having use for their money, have let it lay on deposit in these banks, taking only sight drafts for their money. By this means the banks have been flush, and have been able to expend large sums in real estate, and to speculate in stocks, thinking all would be safe. But in an evil hour they have been overtaken, and have no means of paying the honest miners, who have deposited their all with them. It made my heart ache to see the miners flock to these offices, on the announcement of their failure, full of sadness and sorrow, fearing that their all was lost. Some were mad and raving, others were grieved and sad, and others yet, more hopeful, tried to keep in good mood, and hope for the best. One of these said to me, on leaving the office: "Well, here's for two more years in California," and off he went to the mines again.

The cause of this crash is well expressed in the following extract:

"Lloyd Jones, the famous London Banker, said that the history of monetary affairs runs in a cycle. A prosperous condition of trade naturally begets speculation; speculation begets extravagance; extravagance begets ruin; then comes a panic; next we have returning confidence; then prosperity in business; and so on. Thus it has been in California, and we have reached the panic period in the history of our monetary affairs. Some two years ago, bankers were doing a safe and profitable business; confidence in their ability to pay induced the making of large deposits; the spirit of speculation crazed them; the enormous rates of interest which they obtained, proved to be a temptation too strong for resistance, and they proceeded to withdraw money from their legitimate business, and invest it in irregular channels of trade. The magnificent enterprises which were undertaken by our monied men, the mortgages, speculations in stock, and accommodations for the East, absorbed not only the profits of their legitimate banking business, but also absorbed the deposits and capital of the bank. Who was afraid? The money might as well be put in brick buildings, State, city and county stock, canal companies, go to New York, or what not, as lie idle in the vault. Speculation was then at its zenith, when, lo and behold! the news arrives of the failure of one of the largest banking establishments in the East—the intelligence is that Page & Bacon have failed, owing to speculations in railroad stock. It suddenly strikes the people of California that perhaps their bankers also have been trading too heavily. Then the 'silent run' commences; the run quickens into a noisier step; until at length the bank finds itself unable to meet the demand for cash. The bankers open their mortgage deeds, spread out their scrip, point to their brick and stone structures, and prove that they have ample assets to meet their liabilities; but with what avail? In the hour of a panic, the people want bullion, and must have it, if it is to be obtained."

Sunday, Feb. 25th.—This is my second Sabbath in California. It is a pleasant day. It was expected that the Methodist preacher would fill an appointment here, in the a. m., but he did not come, and we were disappointed. In the p. m., I gave a discourse, to a large and attentive audience, on the true inheritance of the saints. There has been a general expression of interest since, on the subject, and I shall preach again next Sabbath, and shall then give a more extended view of the question.

The Sabbath in Coloma has, in time past, been the day in which the miners came in to make their purchases, and to enjoy their recreation. More business, therefore, was done on this day, than on all the other days in the week. Gambling was carried on in the open streets and shops, on the Sabbath. But since a number of sober and respectable families have taken up their residence here, a change has taken place. Now, nearly all the stores are closed on the Sabbath. And a corresponding change, in other respects, has taken place.

Hitherto they have had Methodist preaching here half of the time. But they have not accomplished much, in respect to building up a society. A few devoted souls have kept up a Sunday school. The Episcopalians are building a chapel, with the hope of a regular and permanent meeting. Bishop Kip lately made them a visit, and gave them assurance of help.

Coloma is the county seat of El Dorado. There is a good court house, and other offices for county purposes, and a new jail is now building. A spirited weekly paper is published here, entitled the

Empire County Argus. The village is being built up, gradually but permanently.

Tuesday, Feb. 27th.—What is called the "rainy season," has failed this year. The farmers and miners are suffering, for the want of water. But a heavy rain has fallen to-day, cheering the hearts of all.

NEW WORKS.

"A BRIEF AND INTELLIGIBLE VIEW of the Nature, Origin, and Cure of Tubercular or Scrofulous disease. Illustrated by numerous cases, which prove the curability of Tubercular Consumption.—Enlargement of the Heart,—Bronchitis,—White Swelling,—Curvature of the Spine,—Tubercular Dyspepsia,—Neuralgia,—Consumption of the Bowels,—Tubercular Disease of the Kidneys, Ovaria, Womb, &c., &c. Including, also, a manual for the application of Electro-Magnetism in this disorder. By John Fondey, M. D., Professor of the Theory and Practice of Medicine and Pathology in the Eclectic Medical College of Pennsylvania. Philadelphia: Published by W. C. & J. Neff, 3 1-2 South Seventh St., Electro-Magnetic Instrument Makers. 1855. Price, fifty cents."

The following notice of it has been communicated by a correspondent:

This work has been a desideratum in the medical profession, for many years, and is a book of very great value on several accounts.

The methods of diagnosing diseases of the various organs of the human frame have been, and as a general thing still are, most unsatisfactory, as every medical man knows, and every medical professor teaches. Little or no dependence can be placed on the results of auscultation, percussion, &c., in determining the existence of tubercles in the lungs or other vital organs, until the disease is so far advanced as to be beyond the power of medicine to reach the case. The method adopted and explained in this work, is that which was first introduced to the profession by the late Dr. H. H. Sherwood, of New York city. It is a method so simple, that a child may understand it; and so certain, that a physician may determine with certainty the existence of tubercles in the lungs as soon as they are formed, and before any cough or pain indicates their existence. The same is also true of the stomach, liver, spleen, kidneys, ovaries, &c.; in short, the whole human economy is so within his power as to enable him to determine the location of the disease, with almost the same certainty as if he could dissect the part and see it with his eyes. So also, he may with the same certainty determine whether the mucous or serous membrane of an organ is diseased, and adopt a course of treatment to meet the case. The method pursued is pressure upon the ganglions of the spinal nerves.

I have practised this system of diagnosis for the last ten years, and speak within bounds in saying, that I have tested it in thousands of instances, and proved its correctness and certainty. And every physician may, by a course of experiments, safe and harmless to himself and patients, do the same. Dr. Fondey has also given his method of treating disease, based upon the theory here laid down. The work also contains full directions for using the Electro-Magnetic Machine, in all the various cases where that instrument is important; which of itself renders the work one of very great value to all who wish to use it. Dr. Sherwood's Manual is the best work on the subject which has heretofore been given the public; but there was objectionable matter in his book, which finds no place in the present volume.

Dr. Fondey has done the medical and afflicted public a great service, in presenting to them this little work.

"SIGNS OF THE TIMES: or Present, Past, and Future. By the Rev. John Cumming, D. D., &c. Philadelphia: Lindsay and Blakiston, 1855."

This volume consists of a series of essays on the following topics: "The signs of the Times, The Moslem and his end, the Christian and his Hope, The Jew—his Ruin and Restoration, Noah—his Age and ours, Signs Celestial and Terrestrial, The Desire of all Nations, The final Destiny, It is done, The Lord Reigneth."

This volume contains more Judaism, than any of the preceding vols. He says, p. 150, The Jews "will go to Jerusalem before their conversion, build their temple, revive the sacrifices of Levi; and in the midst of all, their minds will be enlightened, and their hearts will be converted to the Lord." But the Scripture he quotes in support of his position, are jumbled together in admirable confusion—some of them having been fulfilled in the distant past, and others having reference to a different people. Aside, however, from his Jewish predilections, this volume contains many valuable thoughts and pious reflections, so that it may be read by a discriminating mind with much profit.—For sale at this office. Price, 75 cts. Postage, 18.

CORRESPONDENCE.



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

INFORMATION WANTED.

UNDER the above heading, brother Thorp, of England, presents some good suggestions to elders, deacons, clerks, and others, about giving information in the *Herald*, concerning the state of the cause in various parts of the country. But in the beginning, I would say, we should have been very much gratified by a report of the cause in England, from brother T. Perhaps he will give it. It is truly heart-cheering to learn from various parts of our own country, how the cause progresses, and how our brethren prosper in the Lord; and it is equally so, to receive news from our brethren in other countries, across "the great waters," and to learn that the same God who is alike merciful in all places, has a people who revere him in far off lands, who honor him by giving heed to his truth, who look for the "blessed hope," in accordance with his word. We sometimes hear some of our brethren in England speak to us, and we are glad, but we are seldom made thus glad, while some of us are speaking to them every week. We hope they, with ourselves, will be more active in future, on the points our brother mentions. But there are some difficulties connected with such reports, which are not always considered. In days past they were less; for at every step in our history, we have met with stern opposition, either in open field battle, with avowed opposers, or by camp-meetings, usurpers, and false alarms, by "an uncertain sound of the trumpet," which have so divided the interests of many, and deceived the unwary, that our difficulties increase; consequently, when we attempt to report the state of the cause, if we are anywise faithful, some of our brethren are *hit, reported, injured, grieved*, and the poor souls who report, are thenceforth looked upon as enemies, and must be shunned, abused, for their faithfulness. (Sometimes we are too disheartened to report.) This spirit increases, from the want of humility in men, to bear to have their faults told them; Humanity could never well bear to be told of its folly. But those who are partakers of God's grace, in sufficient degree to be disciples, are expected to bear this, when done in accordance with the word, yet we find at this juncture, a large class who profess much love and knowledge, who are, from some cause or other, wholly incapable of receiving reproof, caution, or correction, while their errors, and improper influence, is fully manifest, and often most keenly felt by themselves.

I will here state for the information of our brethren, that there are some few in the central part of Maine, who still "live by the faith of the Son of God," and strive to "live by every word of God," believing that it must *all be observed and obeyed*. Still our means and influence are not what they have been. It is a sifting time. Much money and labor was expended here, years past, to present and establish the leading principles of the gospel of the kingdom at hand. Several hundreds of faithful and pious brethren and sisters were gradually and considerably brought to the faith, the healthful and convincing influence of sober-minded Christians was widening and deepening amid all opposition, and new doors opening for the word, until within eighteen months. In many towns, meetings were established, and generally well attended, and regularly observed; although but few preachers could be obtained, reformations and additions, almost constantly followed. But since then, ministers, meetings, doctrines, duties, creeds, &c., have been greatly multiplied, and a great change has occurred, which was honestly supposed by some to be a decided improvement. Others saw it otherwise. Great excitement prevailed, but as formerly, it has given place to another state of things. Now, in some of the most prosperous and promising fields, no meetings of worship, and when preachers of their own come to preach, only few attend, brethren disheartened, the community disaffected, and the field is as in 1845 and '46, and much labor is needed with little prospect of immediate success, yet God will give help. There is good mind among all rubbish, and patient, laborious, judicious labor, will revive the green plants that are left.

In Hallowell, Richmond, Madison, Litchfield,

and some other places, a few faithful souls continue their meetings, and labor on in the hope of speedy redemption at Jesus' coming.

I. C. WELLCOME.

LETTER FROM C. P. DOW.

FOUR weeks previous to brother Green's death, noticed in the last number of the *Herald*, while visiting him, he requested me to preach his funeral sermon. I told him I would do so. Two weeks before he died, he told me he was waiting for the Methodist people to turn him out of their communion. When our brother was dead, it appears that two persons living in the neighborhood, a man and a woman, persons somewhat celebrated in the community to be sure—though *not* for piety, although they professed it, opposed to Adventists, and Adventism, went there, and became very officious in making arrangements for the funeral; and although told by the children of their father's request, that I should preach at the funeral, said, that Mr. —, the Methodist minister, should preach the sermon. Now our brother had no near relatives in the vicinity, except his five children, the eldest a daughter of sixteen. In the evening, an Advent brother living near, called in to learn the arrangement for the funeral, and was told, by the self-appointed committee of arrangements, above referred to, that Mr. —, the resident Methodist minister would preach; when Mary Green answered, with much emphasis, "No; Mr. Dow shall preach, my father shall have his request granted;" saying at the same time, "Father would not have had old—(calling the minister by name,) to preach grandfather's funeral sermon, if he could have got any one else." The brother then told her, he would come for me, which he did the next day. The evening before the funeral, at the school house in the district, the Methodist minister above alluded to preached. One of the trustees of the house, an aged man, and an Adventist, sent a line to the minister by his son, a married man, though not a professor, in which he stated the circumstances; that it was brother Green's request that I should preach the funeral sermon; stating also, that he well knew, that brother Green was an Adventist,—desiring him therefore, not to interfere, against the wishes of brother Green and children, &c.

The young man handed the line to the minister at the close of the meeting, who read it, and said, with great dignity, "Who authorized your father to write this to me?" to which the son replied, "No one; he thought it proper to acquaint you with the circumstances." In the course of the conversation, speaking of the wish of the children, the minister replied, "The children have nothing to do with it. I shall preach the sermon, and if any do not wish to hear me, they can leave the house;" saying also, "What right have they to send into the States for the *villains* to preach funeral sermons?" also threatening to put the law in force, if I came; at which remark, the young man laughed, and replied, "What law will you put in force?" when the Rev. replied, "*Fist-law*, and settle it on the spot."

The above, and much more of the same sort, passed between them in the course of the conversation, as the young man told me. Next day, at the appointed hour, I was there, but the Methodist minister preached, of course, from the following text, (2 Sam. 14:14,) which was as good authority for the doctrines asserted, as Job 2:9 is for cursing God,—and the *villain* sat in the congregation and heard.

Is the above a sample of the charity that suffereth long, and is kind? (1 Cor. 13:4, 5,) doth not behave itself unseemly—doth not threaten fist-law, nor call its brother a villain? As the words of the wise are important, let me quote a sample from a sermon delivered in Odletown, a few months since, by the minister above referred to, when declaiming against immersion, as baptism, as reported to me by an intelligent man, who heard the remark made. Said the minister, "There is but one example of baptism by immersion in the New Testament, that is the instance of the immersion of the swine by the devil; and I would not insult the devil so much as to compare him with Advent ministers!!"

The circumstances above referred to, have caused much feeling in the vicinity, and I am glad to know, that *not all* of the Methodists here approve the conduct of their minister, and, I trust, this whole affair, will tend to the furtherance of the truth in this vicinity.

By request of the community, I preached a funeral discourse upon the occasion of brother Green's death, at my next semi-monthly appointment for that place, to a large concourse of people, who gave the very best attention, while I addressed them from Job 14:14, 15, thus: first, The

fact of the resurrection,—does revelation solve the question? Second, the time of the resurrection—synchronous with what event? and third, The nature of the change—its consequences, &c. Verily, "Blessed are the dead who die in the Lord from henceforth."—Rev. 14:13.

ELDER L. Dudley writes:—"I think we are very near the end of our pilgrim journey. It appears to me the evidence is daily increasing, that the day of the Lord is near, and as a destruction from the Almighty shall it come. O my dear brethren, how important it is that we adhere to the admonition of the Saviour, when he says, "When ye see these things come to pass, know ye the kingdom of God is at hand." O, may we see to it that our hearts are not overcharged with the cares of this life, and that day come on us unawares."

BROTHER Thos. P. Thompson writes from Princeton, Ky., April 8th, 1855:—"If you had agents in this part of Kentucky, you would get new subscribers, I believe, for every person I have showed the paper to says he wants it. I cannot file my papers. I send some to friends in Tennessee, some to Arkansas, and I was up near Nashville in the early part of winter, and they seem to be anxious to get hold of the paper. I sent them some I had, that they might learn something about the near approach of Christ."

BROTHER N. W. Spencer writes:—"The cause is still onward in this place. Fifty-two have been baptized; others are expected to go forward this week. The Advent church now numbers seventy-two. Brother Chapman is still here, laboring for the salvation of his fellow-men."

Shabbona Grove, March 28th, 1855.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

SISTER JENNET PERRY, of Bowdoin, departed this life, March 2d, 1855, aged 85 years and 6 months. She was the widow of the late Deacon John Perry, who died Feb. 2d, 1854, aged 86 years. They removed from Topsham to Bowdoin, when it was a wilderness, and were among the very first settlers in the town. Their house was always a home for pilgrims, and the poor in them found friends. Deacon Perry made a profession of religion many years since, and maintained it to the end. Sister Perry, although a friend to religion, and greatly attached to Christian society, never dared believe her sins forgiven till within a few years of her death, and even then, she believed with trembling. All that knew her will, however, believe that she rests in peace.

HERMON STINSON.

Gardiner, April 15th, 1855.

DEAR BROTHER:—You will doubtless remember at our last interview, that I settled for my paper, and also that of my mother, MARTHA F. HORNE. Well, the hand that gave me the money, accompanied with a desire that the *Herald* might be sustained, is now cold in death. Her death was very sudden, and one of intense suffering, yet she met it with calmness, that a good hope through grace alone can give.

C. F. HORNE.

Clinton, April 19th, 1855.

From the (Nova Scotia) Religious Intelligencer. ANTI-TOBACCO MOVEMENT IN N. S.

Hillsburg, N. S., March 21st, 1855.

MR. EDITOR:—As some of your readers may be anti-tobaccoists, and would like to hear anything that would favor that cause, I therefore forward you an account of a recent movement in this place.

The evils of tobacco using had been talked of for some time at Temperance meetings, and on other occasions, and many were desirous of a reform, as the youth (from eight years old and upwards,) were making great headway in the practice of tobacco using. An anti-tobacco meeting was called at the Tabernacle meeting house, in this place, on the evening of the 12th inst. A large concourse of persons were in attendance, several speeches made, and listened to with marked attention, after which, the following rules for a society were submitted:

1. This Society shall be called an Anti-Tobacco Society; the object of which shall be the prevention and suppression of tobacco using, except as a medicine.

2. Any person may be a member of this Society, who will, with an understanding and determined purpose, subscribe to the following pledge.

3. This Society pledge themselves on the principle of honor to abstain from the use of tobacco,

except when prescribed by a physician as a medicine.

4. We also pledge ourselves to make every reasonable effort with our fellow-men to induce them to abandon its use, and the trade.

5. Any member violating the foregoing pledge, shall be kindly admonished by suitable persons belonging to the Society, but if they persist in their violation, their names shall be struck from the list.

6. Any member can leave the Society at any time by giving his reasons in writing; or at a public meeting, if the rules above have not been violated by him.

7. When twenty-five persons have given their names for membership, a meeting shall be called, and officers appointed in the same manner as in the Temperance Society; and the foregoing rules be revised or enlarged as the case may require.

No objection being made to these rules, the following poetical invitation was then sung:

Come, gentlemen and ladies—come one, and come all,

This age of reform gives us a loud call—
To abandon tobacco will restore youth to health,
Increasing your beauty—your comfort—your wealth.

[We omit the two remaining verses.—Ed. INTEL.]

A simultaneous move was then made for the pledge; the house was so full that many were prevented from coming to the stand, and only *ninety-six* enrolled their names. The following Monday was appointed for organization. During the intervening time, and at the meeting on Monday, we obtained the names of *three hundred and ten* persons. * * * I also beg to say, that our Temperance Society here is in a healthy state.

The use of tobacco is an evil too great for Christians to continue in, where once the covering is thrown from it. I have used it for forty years, and know the consequences. Your friend in truth,

ISRAEL RICE.

THE IDOLATRY OF WEALTH.

WEALTH is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolic discernment, it may be said, that it is almost wholly given over to idolatry. If a man look no higher than his money for his enjoyments, then money is his God. It is the god of his dependence, and the god upon whom his heart is staid. Or, if apart from other enjoyments, it, by some magical power of his own, has gotten the ascendancy, then it is an actual supplanting of the living God. He is robbed of the gratitude that we owe him for our daily sustenance; for, instead of receiving it as it came direct out of his hand, we receive it as if it came from the hand of some secondary agent, to whom we ascribe all the stability and independence of God. This wealth, in fact, obscures to us the character of God, as the real unseen author of our various blessings; and, as if by a material intervention, does it hide from the perception of nature, the hand which feeds, and clothes, and maintains us in life, and in all the comforts and necessities of life. It just has the effect of thickening still more that impalpable veil which lies between God and the eye of the senses. We lose all discernment of him as the giver of our comforts; and coming, as they appear to do, from that wealth which our fancies have raised into a living personification, does this idol stand before us, as a substitute for that Great Being, with whom it is that we really have to do. All this goes both to to widen and to fortify that disruption which has taken place between God and the world. It adds the power of one great master idol to the seducing influence of all lesser idolatries. When the liking and the confidence of men are towards money, there is no direct intercourse, either by the one or the other of these affections, towards God; and in proportion as he sends forth his desires, and rests his security on the former, in that very proportion does he renounce God as his hope, and God as his dependence.

And to advert for one moment to the misery of this affection, as well as to its sinfulness—he, over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsatiated appetite, lording over all its convictions, and panting for more; when to the dullness of his actual satisfaction in all the riches he has, we add his still unquenched, and indeed unquenchable desire for riches that he has not; when we reflect that, in pursuit of wealth, he widens the circle of his operation, so he lengthens out the line of his en and hazardous exposure, and multiplies, along the extent of those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself floating on an ocean of contingency, on which, perhaps, he is only borne on the breath of a credit that is ficti-

tious, and which, liable to burst every moment, may leave him to sink under the weight of his overlaid speculation; when suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in continual agony of feeling, kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts, as to leave not one narrow space for the thought of eternity: will any beholder just look to the mind of this unhappy man, thus tossed and bewildered, and thrown into a general unceasing frenzy, made out of many fears and agitations, and not say, that the bird of the air which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he? and how much more, then, the quiet Christian beside him, who, in possession of food and raiment, has that godliness with contentment, which is great gain—who, with the peace of heaven in his heart, and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found, and bidding away from his mind the love of money, has bidden away all the cross and all the carefulness along with it. —Dr. Chalmers.

ADVENTURES OF A WHALING CREW.

The *Alta California* contains an interesting account of the adventures of the officers and crew of the whaleship *Canton*, of New Bedford, which was wrecked upon a reef in the Pacific Ocean, about a year since. The *Canton* sailed from Otaheite on the 3d of January, 1854, on a whaling cruise on the line. On the night of the 4th of March, when jogging slowly along under shortened sail, the look-out, a careless fellow probably, suddenly saw white water close under the bows, and before the wheel could be got hard up, the ship struck upon a reef, and came broadside to the surf on her beam ends, the breakers making a clean sweep over her. All hands clung to the wreck until daylight, when, by means of ropes and a boat, they succeeded in reaching the shore without the loss of a single life. The reef upon which they struck was in latitude 2° 45' South, and longitude 173° West, and is said not to be laid down in any chart. The crew were almost destitute of covering when they reached the reef, but fortunately one of the first articles washed ashore was a cask of clothing, from which they procured an abundant supply. They erected a sail tent, and remained upon the barren island four weeks, repairing the boats and waiting for the ship to break up, so that they might procure provisions and water. During this time the thermometer upon the reef in the daytime, in the best shade which they could procure, indicated a temperature of 135°, and in the night time 95°.

At length, having procured a limited supply of food and water, they started, in four boats, for the King's Mill group of islands, eight hundred miles distant. All hands were put upon an allowance of half a pint of water and half a biscuit per day. The boats were kept together at night, and in the day-time separated as much as possible, to look out for land or a sail. They encountered some severe weather, and missed the King's Mill Islands which they sought. Keeping on their course they reached, on the forty-fifth day, Sypan, one of the Ladrone Islands, in so exhausted a condition that not one of them could stand upright. Here they caught birds and fish, and ate some cocoa nuts, and at length, being unable to procure water there, started anew for Tinian, thirty miles distant. The commander of this island taking them for pirates, called his soldiers together to fire into them, if they attempted to land. After ascertaining, however, their character and distressed condition, he supplied them with water, fruit and bread, and in four days more they arrived safely at Guam, after having passed forty-nine days in open boats, and performed a voyage of more than thirty-five hundred miles. From Guam the captain, first mate and two of the crew, soon found their way to San Francisco, by the way of Hong Kong and Honolulu, and the seamen, who were left behind, probably found no difficulty in procuring berths on board of the whaleships which frequently stop at Guam to procure supplies.

THE MAGNET AND COLD.

HISTORY informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded wagons. The

waters of the Tiber, Rhine and Rhone, now flow freely every winter, ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystallized upon the rocks.

Some have ascribed these climate changes to agriculture—the cutting down of dense forests, the exposure of the upturned soil, and the draining of the great marshes. We do not believe that such great changes could have been produced in the climate of any country by agriculture, and we are certain no such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which clothed its valleys and mountains; and its east coast, which is now inaccessible on account of the perpetual ice heaped upon its shores, was, in the eleventh century, the seat of flourishing Scandinavian colonies, all trace of which is now lost. Cold Labrador was then named Vinland by the Northmen who visited it in the year 1000, and who were charmed with its then mild climate. The cause of these changes is an important inquiry.

A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to account for these great changes of climate, by the changeable position of the magnetic poles. The magnetic variation, or declination of the needle, is well known. At the present time it amounts in London to about twenty-three degrees west of north, while in 1659 the line of variation passed through England, and then moved gradually west, until 1816. In that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which is now supposed to pass through Canada and Siberia, may at one time have passed through Italy; and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of the classic river.

Whether the changes of climate mentioned have been caused by the changes of the magnetic meridian or not, we have too few facts before us, at present, to decide conclusively; but the idea, once spread abroad, will soon lead to such investigation as will no doubt remove every obscurity, and settle the question.—*Scientific American*.

Prayer for Others.

THERE lives in England a godly father, and also a godly mother, who had been careful to bring up the son of their love in the nurture and admonition of the Lord, seeking to impress his youth with the principles of Christianity. At the age of eighteen, he embarked to seek his fortune in this far-off land. His parents, in packing his trunk, placed at the bottom a letter of urgent entreaty that he should become a Christian, without his knowledge of its being there. On his voyage, he accidentally found this letter; he opened it, and read it; was affected by its tender appeal, reiterating counsels that had often fallen upon his ears, the memory of whose absent source clothed them with peculiar pungency; and from that moment his heart was possessed with an ardent desire to be a Christian. He began to pray on the bosom of the stormy deep; and ere many days had elapsed, he found the Saviour to be precious to his soul. As soon as he landed in this city, he wrote back to his parents, telling them what great things the Lord had done for him through the medium of their kind and affectionate letter. To himself, what a happy accident was the finding of that letter! To his parents, what a glorious reward of prayerful fidelity to God connected with writing it! Ah! this is the way in which intercessory prayer and spiritual effort are combined in the salvation of sinners.

On a certain occasion, the Rev. Dr. Fletcher, of London, preached with great power and acceptance to the children in Glasgow. Dr. Chalmers heard him, and invited him to breakfast the following morning. After breakfast and family worship, Dr. Chalmers said to him:

"Sir, it was not an invitation founded on mere compliment, that I gave you last evening, to meet me this morning; nor was it to enjoy your conversation. I have a daughter who appears to have no lot or part with the people of God. If there be any instrumentality, under God, which can impress her mind, I believe it must be wielded by yourself. I will call her in; and while you are speaking to her, an agonized father will be speaking to his God."

The result was her hopeful conversion. Here was effort. Here was intercessory prayer. God heard the one, and gave power to the other, and brought salvation to that house.

Schamyl's Son.

Among the items of foreign news by the last

steamer, the restoration by the Czar Nicholas, of a son of the celebrated Circassian chief Schamyl, captured from his father when a child, was noted. From the time he was captured Schamyl had not heard from his son, and had given him up as lost. It appears, however, immediately on the capture, the Russian General, Prince Woronzoff, sent the boy to St. Petersburg, where the late emperor took a liking to him, and had him educated in the Military Academy. It happened last year that Schamyl, in some sudden surprise, took several Russian ladies prisoners, amongst whom was the Princess Tscharawaddy. They were conducted to one of Schamyl's mountain fastnesses, and confined there as prisoners of war, but treated with the respect and decorum due to their rank and sex. The Governor-General of Tiflis sent a flag of truce to Schamyl to demand the release of the captured ladies, offering a large sum of money and the liberty of several Circassian ladies, who had been made prisoners by the Russians. But Schamyl replied, that if his son was alive, and the Russians would restore him, he would release all the lady captives. The Emperor Nicholas sent for young Schamyl, gave him his liberty, and fitted him with the needful equipments to undertake the long journey. The exchange took place in the end of January. Young Schamyl, who, when at St. Petersburg, was not required to abjure the Moslem creed, has profited by his involuntary *sejour* at the Russian capital, and has now returned to his overjoyed father an accomplished cavalier, with a complete military education.

The Jews' Place of Wailing.

ONE of the most affecting sights I ever witnessed during my travels, was encountered yesterday. I repaired to the appointed spot to hear the lamentations of the Jews over their desolated temple, and scattered nation. The site of the ancient temple is now occupied by the mosque of Omar. No Christian or Jew is allowed by the Musselmans to enter its precincts. The nearest approach the Jews can make to it is to the large and massive stones of the wall which Solomon built from the bottom of the valley, or ravine, called the Tyropean, for the purpose of sustaining and forming the terrace or arches, which were built out from the base of the rock on its four sides, and on which the temple on mount Moriah was originally constructed.

I saw thirty-five Jews, standing or seated, near these stones, all of them bowing and restlessly swinging to and fro, while they read their Scriptures in Hebrew, and some weeping bitterly, as they uttered their wail of distress. One man sobbed as if his heart was ready to break, while he stood reading, and trembling with emotion in his whole frame. Women, with white scarfs thrown over their heads, passed mournfully along the wall; some kissed the stones with their lips, others laid their hands on them and then kissed their hands, whilst some sat in a squatted or Turk-like position, reading parts of their liturgy in Hebrew. I ventured, with a courteous salutation, to look upon the page, from which an aged man was quietly reading. He politely pointed his finger to the place. He was reading the 58th, 59th and 6th Psalms. The whole scene was so deeply moving, exhibiting in such a powerful light, the sad reality of the Jews' great national sorrow, and caused such a rush of solemn thoughts in my mind, that I was quite overcome by it.—Dr. Duffield.

The Gospel Precious.

Oh, precious gospel! Will any merciless hand endeavor to tear away from our hearts this best, this last, and sweetest avenue through which one ray of hope can enter! Would you tear from the aged and infirm poor the only prop on which their souls can rest in peace? Would you deprive the dying of their only source of consolation? Would you rob the world of its richest treasure? Would you let loose the flood-gates of every vice, and bring back upon the earth the horrors of superstition, or the atrocities of atheism? Then endeavor to subvert the gospel, throw around you the fire of infidelity, laugh at religion, and make a mock of futurity; but be assured that for all these things God will bring you into judgment. I will persuade myself that a regard for the welfare of their country, if no higher motive, will induce men to respect the Christian religion. And every pious heart will say. Rather let the light of the sun be extinguished, than the precious light of the gospel.—Dr. A. Alexander.

Faith, views all in Christ. Hope, expects all from Christ. Love, gives up all for Christ. The nourishment of faith, hope and love, is the word of Christ. "Let the word of Christ dwell in you richly."—Col. 3:16. F. M. A.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME. Sole Manufacturer.

Providence, June 30th, 1854.

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AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUDEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853. "Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

Acton, Me., Nov. 25, 1853.

"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long.

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore.

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person.

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude, Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true."

ANDREW J. MESSERVE, Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854. "Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken.

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it. Yours respectfully, LEAVITT THAXTER."

"Senate Chamber, Ohio, April 5th, 1854. "Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills. Yours with great respect, LUCIUS B. METCALF"

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY J. BURNETT, BOSTON, MASS. And by Druggists everywhere.

Jan. 1, '55, al. to May 1, and from Sept. 1, al. to Jan. 1, '56.

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Table listing contents of the issue, including Poetry, Miscellaneous, and Foreign News sections.

ADVENT HERALD.

BOSTON, APRIL 28, 1855.

SICKNESS of the editor, (he being confined to his room by acute inflammation of the eyes,) is our apology for any omissions or inaccuracies in this number of our paper.

FOREIGN NEWS.

On the outward passage, second day from New York, Mrs. Rose Riley, one of the passengers by the Nashville, suddenly disappeared, and was supposed to have thrown herself overboard.

There had been a succession of sanguinary conflicts between the French and Russians before Sebastopol for the possession of rifle ambuscade pits, with varying success, but much loss.

A battle fought on the night of the 23d put 3000 men hors du combat. We have no details of the affair.

It being the Easter Holidays, there is little other news, Parliament not being in session.

General Weddell's return as Prussian Envoy to Paris has been countermanded, and Colonel Olbergh, also an attache of Prussia, has been recalled, indicating that the negotiations are closed.

The Vienna Conference having adjourned to the 9th, there was no news from that quarter.

The consideration of the third point would be the first subject before the Conference, and public opinion was pretty nearly equally divided as to the final result.

A despatch from Berlin dated Friday, states that the Russian party is predominant there, and that Prussia will most likely throw herself into the arms of the Czar, in case of an unfavorable result of the Conference.

In the Crimea, the Russian and allied armies are actively employed in strengthening their positions, and preparing for the grand operations of the campaign.

The Vienna Conference met on Monday, the 2d inst., but immediately adjourned to the following Monday, the 9th, at which time the Czar's ultimatum would reach Vienna.

It was confidently expected that the question of peace or war would be decided at Vienna in the course of Easter week.

A rumor was to the effect that the allies had resolved to present immediately an ultimatum to Prussia, forcing her to declare for or against the the Western powers.

Lord John Russell has declined the invitation of the King of Prussia to pass the Easter week with him at Berlin.

At a council of war held by the allies on the 12th of march, Omar Pacha was present, and it was reported that he desired some assistance, which the French and English generals could not give him. The most expected of the Turks is, that they will be able to hold Eupatoria.

Telegraphic wires are now established between Lord Raglan's quarters and Balaclava, and the railway is in working order to Kadikoi.

On the 17th a reinforcement of 15,000 men entered Sebastopol, and a body of 15,000 strong were observed to march towards Mackenzie's farm, with the intention of crossing the Tschernaya, to advance upon Baidar.

Dr. Hall, the Inspector General of Hospitals, reported to Lord Raglan that there was no diminution of the sick, but that the cases yielded more readily to medicine.

Prince Gortschakoff had arrived at head quarters, and had taken the command of the Russian army.

Prince Menschikoff, it was reported, had died, on his way to Moscow.

General Canrobert telegraphs, under date of 22d, that the Russian Admiral "Istomin," had been killed, and that the health of the French troops was excellent. He states that in the attack of the Russians on the 22d and 23d of March, they were driven back with the loss of no less than

2000 in killed and wounded, the loss of the allies being about 600.

The official report of Gen. Osten Sacken, in reference to the same affair, states that the garrison made a powerful sortie, for the purpose of putting a stop to the works of approach made by the allies near the Malakoff Tower. The General adds, that the result of the engagement, was favorable inasmuch as he succeeded in destroying the works executed by the French—not, however, without considerable loss.

A despatch from an officer in the Crimea states that field operations would commence on the 3d inst., and that all the troops around Kamiestch had received orders to draw nearer Sebastopol; also that the ships-of-war had been recalled to the Black Sea.

The Convention between Turkey and Great Britain, by which the Porte is to furnish 20,000 troops for British service during the war, was ratified at Constantinople on March 11th.

Nineteen steamships of war, being a portion of the Baltic fleet, sailed from Spithead on the evening of the 4th inst. Among the number was the steamer Duke of Wellington, the flag ship of Admiral Dundas. The departure of the fleet was attended with all the demonstration of enthusiasm which was witnessed last year at the departure of Sir Charles Napier. There are eleven ships yet at Spithead, which will be despatched at an early day.

The Annual Conference.

If Providence permit, the Annual Conference of Adventists will convene at the Advent chapel, corner of Hudson and Kneeland streets, Boston, June 5th. A fuller notice will be given hereafter.

THE VOICE OF THE CHURCH is now ready for all, who desire to possess themselves of it. Brethren who have changed their locality since ordering the work, are requested to inform us where to send it; and all others who wish for this important volume, will further the cause of truth by sending in their orders immediately, accompanied with the cash. Every Advent minister, every layman, and every Christian in the land, should read this book, and endeavor to circulate it far and wide. Price of single copies, \$1. Wholesale price, with a more extended notice, next week.

Address the publisher, Horace L. Hastings, Peacedale, R. I., or D. T. Taylor, Worcester, Mass. D. T. TAYLOR.

April 23d, 1855.

I HAVE just received two new works from the office, by mail. They were nearly ready for the market when I left. They have been got up in good style, and will be an ornament among choice works for the centre table. But they will be more especially valued for their interesting contents.

"The Army of the Great King," by brother Orrock, should be in the library of every Adventist. The "Poems, by Helen Johnson," constitute a noble defence of the Advent faith. Let agents, ministers, all, aid us in their circulation.

J. V. H.

TO AGENTS AND CORRESPONDENTS.

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

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

Table listing books for sale with prices and postage, including Memoir of William Miller, Bliss on the Apocalypse, and Fasset's Discourses on the Jews and Millennium.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz: On Romanism 1.00 .24.

Table listing works by Rev. Horatius Bonar, including the Apocalypse (1st Series), Daniel, Genesis, and various tracts.

WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:

Table listing various tracts and books by Rev. Horatius Bonar, such as Morning of Joy, Eternal Day, Night of Weeping, and Advent Tracts.

Table listing tracts for the times, including The Hope of the Church, The Kingdom of God, and The Glory of God filling the Earth.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.5 per hundred; 4 cents single.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The post-charge on the above tracts is one cent each.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price 50 cts.

Notice.

It will be remembered that the new postage law, requiring the PRE-PAYMENT of all letters sent by mail, goes into effect the first of April. After that, post-masters will not forward letters that are unpaid. It is important that those sending letters should remember this, and always pay their postage.

WANTED.—A font of LOUD TYPE, in which to set up notices, so as to make delinquent subscribers HEAR our calls for them to cancel their indebtedness.

Appointments, &c.

Providence permitting, I will preach, the third and fourth Sabbaths in April, at Truro, Mass.; the fifth at Portland, Me.; at Westboro', Mass., May 3d; Worcester, the 4th; will Elders Griggs, and Taylor, arrange? Albany, N. Y., Sabbath, the 6th; West Troy, the 7th; Waterford, the 8th; Saratoga Springs, the 9th; will the friends from Greenfield, Middle Grove, and elsewhere, be present?

brother Hill will arrange. Mount Holly, Vt., the 10th; will some brother call for me, at the East Wallingford Depot, on the arrival of the cars from Rutland? Claremont, N. H., the 11th; Waterbury, Vt., Sabbath, the 13th. Evening meetings at early candle light. N. BILLINGS.

The Lord willing, I will preach at Westboro', Tuesday, April 24; Worcester, 25th; Templeton, 27th; Lake Village, N. H., Sunday 29th; Tunbridge, Vt., where brother Lyman may appoint, 30th. L. D. THOMPSON.

If Providence permit, I will preach at Essex, April 22d; Fairfield, 25th and 28th; Montgomery, 29th; Richford Centre, May 1. The above appointments in Vermont. The week-day appointments in the afternoon or evening, as the friends think best. LEVI DUDLEY.

Providence permitting, I will preach at the Congregational meeting house, in Canterbury, N. H., on Sunday, the 13th of May; at West Boscawon, the last Sabbath in April. T. M. PREBLE.

Providence permitting, Elder J. P. Farrar will preach in Fiskville, R. I., Lord's day, April 22d; and Low Hampton, N. Y., Lord's day, May 6th.

I will hold a meeting in Hallowell, April 22d, and in Litchfield, in the Waterman schoolhouse, April 29th. N. SMITH.

If the Lord will, Elder H. Plummer will preach in Kingston, N. H., in the Academy Hall, the first Sabbath in May.

W. Wood—It was duly received and credited. W. Ingmire—It was not received. We credited it to him to No. 746. E. Matthews—Thank you. Geo. Pettinger—The Herald is sent regularly to you at Springfield, Norwich, C. W. The fault must be in the mail.

DELINQUENTS. The P. M. at Eddington, Maine, informs us that the Herald addressed, Watson Clewley, is not taken from the office. He owes \$10.40.

BROOKLYN HOMŒOPATHIC PHARMACY, Court-street, corner of Livingston, BROOKLYN, L. I. J. T. P. SMITH has for sale an assortment of Homeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations. Cases for Physicians and for Family use of various sizes and prices. Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand. Homeopathic Arnica Plaster, a substitute for the ordinary Corn Plaster, and an excellent application for Corns. Country Orders promptly and carefully executed. oct-28 The above medicines and books are for sale also at this office

LAND WARRANTS! WESTERN LANDS! The subscriber having been engaged during the last three years in the Land Business at the West, offers his services to claimants under the new Bounty Law, both in procuring and locating their warrants. He also offers for sale some of the finest locations in northern Illinois. Address, till 10th of May, Boston, box 789; after that, at Dixon, Lee county, Ill. HENRY S. STEELE. Refer to editor of this paper.

Agents. ALBANY, N. Y. W. Nicholls, 185 Lydus-street. BASCOCK, Hancock county, Ill. Wm. S. Moore. BUFFALO, N. Y. John Powell. CABOT, (Lower Branch,) Vt. D. M. P. Wallace. CINCINNATI, O. Joseph Wilson. DANVILLE, C. E. G. Bangs. DURHAM, C. E. D. W. Sornerger. DURHAM, C. E. J. M. Orrock. DEBBY LINE, Vt. J. S. Foster. DETROIT, Mich. Luzerne Armstrong. EDDINGTON, Me. Thomas Smith. HALLOWELL, Me. I. C. Wellcome. HARTFORD, Ct. Aaron Clapp. HOMER, N. Y. J. L. Clapp. LOCKPORT, N. Y. R. W. Beck. LOWELL, MASS. J. C. Downing. LOW HAMPTON, N. Y. D. Bosworth. MOLINE, Island county, Ill. Elder John Cummings, jr. NEWBERYPORT, MASS. Dea. J. Pearson, sr., Water-street. NEW YORK CITY. Wm. Tracy, 246 Broome-street. PHILADELPHIA, Pa. J. Litch, N.E. cor. of Cherry and 11th streets. PORTLAND, Me. Alex. Edmunds. PROVIDENCE, R. I. A. Pierce. ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street. SALEM, MASS. Lemuel Oster. SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer. SOMONAUK, De Kalb county, Ill. Wells A. Fay. SHEBOYGAN FALLS, Wis. William Trowbridge. TORONTO, C. W. D. Campbell. WATERLOO, Shefford, C. E. R. Hutchinson, M. D. WORCESTER, MASS. J. J. Bigelow. EAST CHAZY, N. Y. C. P. Dow.

THE ADVENT HERALD IS PUBLISHED EVERY SATURDAY AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad. BY JOSHUA V. HIMES. TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year. CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces. ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London. POSTAGE.—The postage on the Herald, if pre-paid quarterly of yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it. To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

RECEIPTS. The No. appended to each name is that of the HERALD to which the money credited pays. No. 111 was the closing number of 1854; No. 731 is to the end of the volume in June, 1855; and No. 763 is to the close of 1856. C. P. Dow, 763; W. Brown, 737; J. Rush, 737; M. Smith, 753; J. Tucker, 753; M. Hare, 742; J. Blythe, 716; P. B. Hart, 753; Rev. A. Bronson, 775; D. Bates, 737; S. W. Hegler, Y. G.; W. Churchhill, 750; M. L. Brush, Y. G., 122, sent book; Mrs. E. Weaver, 747—each \$1. S. Blackman, (and 25 for G.) 763; H. A. Parsons, 768; A. Nelson, 763; Elder E. Galusha, 737; B. Hasbury, 775; Wm. Morman, 685; R. W. Beck, 763 and G; Mrs. C. Ayres, 737; J. Crampton, 782; L. G. Ingalls, 789—each \$2. J. Cummings, on account, \$2.75; S. Sherwin, 789 and G's; J. Wheaton, 727; \$1.50; B. F. Brownell, 789; \$2.50; Mrs. C. C. Grover, 840, \$8.00; B. Gale, \$1.50, received and credited.