Mrs M D Wellcome

L. OSLER, J. LATOH, H. CANFIELI W. H. SWARTZ, C. CUNNINGHAM. [For Terms, &c., see Fourth Page.]

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AMERICAN MILLENNIAL ASSOCIATION.

"BEHOLD, A KING

SHALL REIGN IN

RIGHTEOUSNESS."

VOL. XXXV. NO. 3.

American Millennial Association,

Organized in Boston, Mass., Nov., 1858, has for

BOARD OF OFFICERS FOR 1873-4.

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WHOLE TONO. 1694. Is all the mobility and part of the

# BOSTON, WEDNESDAY, JANUARY 21, 1874.

Selections.

HINDMOST WITH THE STANDARDS.

BY W. POOLE BALFERN. "They shall go hindmost with their standards.

What though the hindmost place is thine, And thou art in the rear? This need not cost thy heart a pang,

Nor cost thine eye a tear. The post of duty is the place.
Where oft the Captain shows his face.

All can not charge or lead the van,-All can be brave and true;
And where the Captain's standards wave
There's work for all to do: And work from which thou may'st not flee, Which must be done, and done by thee.

Among the stragglers, faint and few, Thou dost thy march pursue;
This need not make thy heart to droop,
The weak may yet be true: ough many a dark and stormy day, The Captain thus holds on his way.

What though no shout of victory comes To greet thy listening ear?
Nor voice of friends, nor martial songs Like wine thy spirit cheer?

O, let not sense thy faith betray,

For they are best who best obey. What though no foeman feel thy steel Where fame is to be won? Yet thou canst lend a loving hand ent, too, will spread her feast; Who would be great must serve the least.

And when the Captain comes to greet And bring his army cheer, Not only will be praise the van,
But smile upon the rear;
And all who make his work their choice Shall see his face and hear his voice.

Lord, from success, its noise and glare, And often shallow life, Guide me to where thy soldiers lie.
Faint, wounded in the strife;
Give me a brother's heart, I pray, To watch and help the weak to-day.

THE GREAT CONSUMMATION: OR, THE WORLD AS IT WILL BE.

"For, behold, I create new heavens and a not th; and the former shall not be remembered come into mind."—Isa. 65: 17.

During the last six thousand years perfection of all that have passed away.

judgments. First, there was the Adam- realized. c age, the age of Adam and Eve in Paradise, in which God's voice was heard at early morn and at dewy eve, and his verse of this chapter, to which Peter refootprints were visible upon every portion | fers in the third chapter of his Second of the garden of Eden; all flowers beau- Epistle, is a new heaven and new earth, another, as a bribe of Gehazi; it settles ty, all sounds music, all air perfume, and "wherein dwelleth righteousness." What on the tongue of a third, as in the case of all sensations bliss; the two hearts that a distinguishing feature is this, not wherebeat there happy beyond the reach of all in dwelleth law, which is not always disturbing or intrusive element. Adam righteousness, but wherein dwelleth and Eve sinned, and then the age ended in retribution. They were expelled from Paradise, and the fiery cherubim guarded the gates of glory, lest the unfit crimi- blessings break upon the shores of hearts. nals and exiles should seek to enter again that have been crushed, like summer that convulses it. We have in all these into that holy and happy abode.

Secondly, we have the antediluvian, patriarchal age, marked by the martyrdom of Abel, the crimes of Cain, and terminating also in judgment, when God opened the fountains of the great deep, withdrew their shutters from the windows of heaven, and let forth a depopulating and dismantling flood that baptized the earth with its judicial waters, and left eight persons only to go down from Ararat to look forth upon a world no shadow of ill-will upon a single brow; dismantled and depopulated, and to begin the long and the weary march of life ing through the channels of a single stilled, its yearnings gratified; and those

in an economy greatly deteriorated. Thirdly, we have the Noachian, if I may use such an expression, dispensation, in that day to lead to misapprehensions. starting from the ark and the mountains of Ararat, under the beautiful symbol | believe if two people that heartily hate | its marvellous story awaken the deepest and shadow of the rainbow, light and darkness; the age too strongly branded by unbelief and impiety and idolatry, till at last this age also ended in the burning of Sodom and Gomorrah, the cities of standing that had led to their discords, has been raised; no city in Jupiter, or the plain, and the institution of another their divisions, and disputes. It is by and a new covenant, which took place as the fourth dispensation. This we may call the Abrahamic dispensation, when God appeared to the father of the faithful, teaching, covenanting, and making bright promises—an age intensely interting in its story, like life's April day,

promised and the better land.

Fifthly, we have the Mosaic economy, and consecrated again by the appearance of Deity; characterized by the weary march through the desert, by the possesion of the promised land, pledged to overthrow of the beautiful city Jerusalem, lating footprints. \* \* \* \* affection, its warmth; in every imagina-

in which we live; a dispensation begin- music; in every deed, its coloring, its ning with "God manifest in the flesh, fragrance, and its glory; the whole soul, seen of angels, justified in the Spirit, be- body, and spirit shall be inlaid with the lieved on in the world, received up into exquisite and imperishable mosaic of glory,;" a dispensation whose character- righteousness, and love and peace, and istic feature is not the conversion of the joy; and no tides of change or streams whole world, which will not be accom- of trouble shall pass one ripple or cast plished in it, but the election and conver- one shadow over that brilliant and beautision of a people out of the world, to be ful economy in which dwelleth righteouspresented unto Him a glorious church, ness. And mark the force of the expresswithout spot, or blemish, or any such ion, "dwelleth righteousness." Here it is a prepared place for a prepared people

We are expressly told: "This gospel of the kingdom shall be preached among all nations for a witness, and then shall characteristics of the last times. These things must strike the most

is our lot now to live. The seventh age or | ise of God by Isaiah. eather in the arrangement of it, crowned | ment; for we read that at the close of | it shall be purified, consecrated, and haldispensations or economies, each closing be let loose for a little: and then the na-shall pass away for ever and ever. Sin them that love Him.—The Restitution. with judgment, and each giving birth to tions in the four quarters of the globe are penetrated into Paradise with Satan; it another, a brighter and a better. It is to come up and compass the camp of the is in this economy in the air, in the according to the very same analogy that saints of the Most High, headed by Sa-earth, in the ocean; a guest at our tables, students of prophecy have argued that tan; as if it were Satan's last desperate a companion in our journeys, a tenant in the six days consumed in the arrange | muster, on which he stakes his eternal our hearts, a blot upon our memories, an ment of the world, are the types of the condition of ruin or victory; but we read intruder and a disturber in our consix thousand years that mete out the time that he is taken, and cast into the lake sciences. Sin at this moment is a shadduring which this economy is to last, and that burneth with fire, and death and ow in the sanctuary, an interruption that the seventh day in which the six of hell are cast into it too; and the millen in our holiest prayers, a discord in our creation culminates is the type of the nial age melts into the heavenly, as the sweetest songs, a worm in the fairest and thousand years commonly known by the sweet dawn melts into the noonday sun- the most fragrant flower; it creeps into name of the rest that remaineth for the shine, never to be clouded nor to be inter- our charity, and turns it into vain-glory; people of God, or the millenial age, rupted forever. I have thus given the it penetrates our worship, and makes it which ends and crowns the world that history of the past in these six econohypocrisy; it touches our faith, and it bemies, of which we have either experience | comes presumption; it mingles with our Let us enumerate these six different or history. Of the seventh, the experi- repentance, and makes it despair; it vitidispensations, each ending in specific ence or the history remains still to be

The mark of this seventh economy which is introduced at the seventeenth righteousness;" when every heart shall Thomas; it is in every disease that racks every conscience shall be peace, and all wayes upon the sands from a peaceful sea, the outward blots and blains, and boils chiming in songs of gratitude unbroken into which sin breaks out everywhere; and undisturbed forever and ever! In till poor afflicted nature groans and travthat blessed state wherein dwelleth right- ails in pain, and yearns, and longs, and eousness there shall be no more misunder- seeks to be delivered. What is wanted standing and misinterpretation of each is not this earth swept away, but purified other. The worst wars that have convulsed the earth, and scourged the nations, have arisen from misunderstanding. light," and there was light, only pro-There shall be there no uncharitableness, no desire to misinterpret; there will be there shall be no ripple of ill-feeling rushheart; they shall all be righteous, saith the Lord. There shall be no ignorance We now see through a glass darkly. I in the universe, will in consequence of each other-and such phenomena do occur interest, and concentrate on itself the in--were to see each other as they are, they would shake hands and embrace verse of God. No orb is there in the each other, and marvel at the misunder- starry hosts of the sky on which a cross seeing bits of each other that we misin- planets belonging to our system, in which terpret each other; and it is by putting | there is a grave in which God manifest hasty constructions upon each other's in the flesh once lay; in no other orb words, and features, and manner, that has there been a Pentecost. The antecewe come often to uncharitable inferences | dents of our globe are the most brilliant;

full of sunshine and of showers, of lights | calenders of the world or to vex the souls if it would be an awful catastrophe if a Unitarianism. That died long ago, and tion may be made against the original it should actually recover. A most inholy of holies itself. Whatever taint given birth to, shall all be swept away their covenant; ending at last in the all former things shall have passed away. Every word shall be true, every feeling the beauty and the joy of the whole shall be just, every affection love, every earth; in which God dwelt between the act shall be righteous, as measured by cherubin; in which now the Mosque of the standard of heaven; every thought Omar raises its crescent to the sky, while | shall be pure, as weighed in the sanctuary on the Holy, Land the Druse, and the of the Eternal; righteousness shall dwell Moslem, and the monk leave their deso- in every heart, its illumination; in every After this dispensation comes the sixth, tion, its inspiration; in every word, its

ates our noblest deeds, like the fly, the dead fly, in the apothecary's ointment, and makes them sinful and polluted in the sight of a holy God. In this dispensation sin enters the eye of one, as in the case of David; it nestles in the hand of Ananias; it was the life of the treachery of Judas; it was the core of the denial of Peter; it originated the doubts of be love, every intellect shall be light, the body; in every pestilence that rides upon the air; in every hurricane that dismantles the earth; in every earthquake and cleansed. Let the voice that once said in majestic tones, "Let there be nounce the words, Let there be a new heaven and a new earth, wherein dwelleth righteousness; and this world of ours will have its tears dried up, its groans

bleak wildernesses shall rejoice, and those desert places shall blossom like the rose and our world, the fairest and loveliest orb tensest regards of all the orbs in the uni-Saturn, or Mars, or Venus, or any of the

and of shadows. But it also ended in of the people of God. Each heart shall | world with such antecedents, such a hisjudgments upon Egypt, and the over- be the holy chancel in which God dwells; tory, covered with so magnificent foot- child, is taking its place. That has been | Christ, it cannot be objected that in their Rev. Wm. Burgh:—A Jew met a Christ. throw of Pharaoh in the Red Sea, and each spirit shall be the seat of the very prints, should ever be expunged or anni-struck with death in Rome. Henceforth, application it is not made with the ut-tian minister. Taking a New Testament the exodus of the Israelites toward the Shechinah, and be consecrated as the hilated, or disappear from the orbs and its effort will be to live. It is with Athermost literalness. As for instance: in his hand and opening it at Luke 1: 32, records of the universe. But we know ism that the gospel has to contend- "Not a bone of him shall be broken" 33, "He shall be great and shall be called 'sin has left, whatever trail it has spread it will not. Its sin will be eliminated, Atheism, that oozes out of Romanism, (John 19: 36); "They shall look on the Son of the Highest: and the Lord beginning at the Red. Sea, constituted upon the earth, whatever seeds of evil and it will be reconsecrated by the foot- out of Rationalism, out of Spiritualism, him whom they pierced," (John 19: 36); God shall give unto him the throne of it has sown, whatever bitter fruits it has step of its present Lord; it will be beau- the most debauched and stupid of all "They parted my raiment among them, his father David: and he shall reign over tiful again, and so beautiful that the for- heresies. from that divine economy in which dwell- mer heavens and earth shall not come in- And grand must be the faith that (John 19: 24). Even Moses had said: kingdom there shall be no end," he asked, eth righteousness. In it there shall be to remembrance; the joy of its inhabit- shall contend with this foe. Sublime the "The Lord thy God will raise up unto "Do you believe that what is here writthem as long as they were faithful to no more tears, nor sorrow, nor crying; ants shall make them forget their former courage that is needed to meet such an thee a Prophet from the midst of thee ten will be literally accomplished?" "I sorrow. The sailor forgets the storm af- enemy. It is a faith that is only born of thy brethren, like unto me; unto him do not," responded the clergyman, "but ter he enjoys the peacefulness of the de- of God, in sweet union with Christ, It shall ye hearken." (Deut. 18: 15). rather take it to be figurative language, sired haven; the soldier forgets the roar, is courage which is based on the divine Nothing could more satisfactorily prove descriptive of Christ's spiritual reign

of war, after he has settled down in his -Christian Era. native and peaceful hamlet, the traveler forgets the flints, and thorns, and winds, and rains, of the long, rough, weary home; and the mother forgets her sorrow, for joy that a man-child is born into the world; and we shall forget the griefs of advance. the present in the intense, untiring, uninterrupted enjoyment of that magnificent future in which the present shall be

crowned and culminated. This new heaven and new earth are meant for a people that have new hearts, and to whom all things are made new The future rest, with all its blessedness, has been an incidental and a transient "which things," it is said, "he has laid visitant, like angel visits, few and far up for them that love him." Do we love between; but then righteousness shall the Saviour? or are our hearts so numbed no longer be a visitor to our world, whom by the cold of this present miserable age

Just as there seem to have been six days But this dispensation, so marvelous, what Satan succeeded in introducing, but fill the present with the privileges it oflike the preceding six is to end in judg- nothing that God made shall be destroyed; fers, with the duties God demands, and ple of Palestine heard Jesus gladly and ecy: 'The land is stripped of inhabit- of opinion. But the latter exists only God will crown it with the promises He understood him clearly when he said, "I ants,' is history." by a seventh, its coronal and its glory; the millennial economy, after the thou- lowed. Sin, the blot that has defaced it, has made, and with the new heaven and am the Shepherd of the sheep." The so there seem to have been six successive sand years have been finished, Satan is to the interpolation that has disturbed it, the new earth He keeps in reserve for all fishermen of Galilee comprehended his chief contends like an indomitable hero "For evil doers shall be cut off; but

## A CONSTRAINING MCTIVE.

faithfulness to Christ. Let us aim to "live soberly, righteously, and godly in this present world, looking for that blessed ope and the glorious appearing of the great God and our Saviour Jesus Christ," according to the exhortation in Titus 2:13, which thus presents the Lord's Second Coming as the grand motive to soberness, righteousness, and godliness. And let us set our ruling affections upon things above and upon Christ who is at the right hand shall appear, we shall appear with him in glory" (Colossians 3: 2-4); this joyous. prospect is a constraining motive to lead affection, and covetousness which is idolatry;" and should also stimulate us to crucify the flesh with its affections and lusts."—Rev. F. Whitfield, M. A.

## TRUTH AND INFIDELITY.

ing in the church, and out of it.

and the scenes, and the awful tragedies assurances of the eternal Word of God. the legitimacy of a literal interpretation over the church." "Nor do I," returned

#### Communications.

Articles not dissented from will not be underroad, when he has reached his happy stood as necessarily endorsed by the editor. We "Credo" has finally arrayed the prophetic of Him who is the subject of the prophetic subjects irre-word in parallels with the historic narra-ecy." "I do not see why you refuse to spective of any views which we cherish,-corresondents being responsible for the sentiments they

THE HOME OF THE SAINTS?

ODIST PREACHERS' MEETING.

BY C. CUNNINGHAM.

By special request, Prof. H. Lummis has furnished me with the remainder of his address, delivered Nov. 17th, which I subjoin.

Vine, ye are the branches."

forth a son, and shalt call his name Je- lake of pure and refreshing water." sus," are prophetic. Luke's words in the Commenting on the grand prophecy limited one. Indeed, the negative are ties Christians and infidels. The less im- prophetic law, it is proved that these and and peaceful, and harmless." portant lines are being obliterated. The like prophecies are as literally fulfilled as The great Vitringa, with the same genduring forever;" Ps. 22: 26, "Your more trivial distinctions are being wiped can be conceived. Take again the propheral thought, ventured to give a specific heart shall live forever; "Ps. 61: 8, "So out. The friends of the incarnate God ecyconcerning Christ's birthplace: "But meaning to each figure-making the will I sing praise unto thy name forevon one side, holding up the crimson ban- thou Bethlehem Ephratah, though thou lamb, the calf, the fatling, denote success. er." I do not hesitate to say that in evner of the atonement, and unbelievers in be little among the thousands of Judah, ive stages in the Christian's progress, the ery case in which the Psalmist employs God's Word and God's Son on the other, yet out of thee shall he come forth unto lion open enemies, the leopard more disshouting, "Abolish the Sabbath, down me that is to be ruler in Israel; whose guised ones, the wolf, treacherous and mawith the church, bury the Bible." These goings forth have been of old, from ev- lignant ones, and the little child, the Prof. J. A. Alexander thus renders the are the great divisions into which all the erlasting."—(Mic. 5: 2.) "Now when Christian ministry! No wonder that the 29th verse of the 37th Psalm: "The rightelements of society are resolving them- Jesus was born in Bethlehem of Judea, Scriptures should by such means come cous shall inherit the land, (commenting selves. The process of divison is work- in the days of Herod the king," the into contempt; no wonder that prophe- thus) possess the land of promise by a king demanded of the chief priests and cy under such treatment should at last filial right, and dwell, securely and in The elements are mustering for the scribes where Christ should be born; be regarded as merely a play of fancy. peace, forever, to eternity, upon it." terrible conflict of modern times, be- they said in Bethlehem of Judea—quot- May the Christian expositor assume be- On verse 7 of Ps. 45, he remarks thus

and for my vesture they did cast lots." the house of Jacob forever; and of his

given. It is not from the sacred books that the Son of David should be born of alone however that we are obliged to a virgin, but that this is a figurative exdraw our illustrations. The author of pression signifying the remarkable purity We "Credo" has finally arrayed the prophetic of Him who is the subject of the prophtive of a noted infidel. In his chapter believe the literal statement of the 32nd on Prophecies respecting ancient cities and 33rd verses, and believe implicitly and countries, he says: "Moses declared the far more incredible declaration of WILL THE EARTH REGENERATED BE 1500 years B. C., 'The stranger that verse 31.' "I believe the latter," said cometh from a far land . . . shall say, the clergyman, "because it is a fact." Wherefore hath the Lord done this unto "Ah!" replied the Jew, with an air of this land? What meaneth the heat of intense scorn and haughty triumph, "You his anger; Volney, as he wandered over believe Scripture because it is a fact: I that country exclaimed: 'Great God! believe it because it is the word of God." Whence proceed such melancholy revo- What a pitiable exhibition of weakness lutions? Why are so many cities de- on the part of the Christian! What a stroyed? Why is not their ancient popula- ground for triumph on the part of the tion reproduced and perpetuated?' Again, Jew! Moses foretells: Your highways shall Claiming then a natural construction What is the teaching of Scripture, in be desolate.' There are neither great of Scripture in the absence of any reathe end come;" and we read that when we entertain as a stranger unawares, but that they are never thawed and warmed reference to the home of the saints? roads nor bridges,' echoes Volney. 'The son for departing from such construcour Lord comes, instead of all being right- a permanent inhabitant; for it is said, by the love of Christ, and the hopes of Exegesis has become a science. And yet wayfaring man shall cease,' predicts tion, I present the evidence that this eous, there shall be great sin and great "In which dwelleth righteousness." The the brighter and the better rest that is to it is wonderful how slowly men recog- Isaiah; 'Nobody travels alone,' answers earth is to be the home of the saints. wickedness in the world. See St. Paul's earth will be purified; righteousness will come? Can we say from the very heart, nize its onward tread. They cling to Volney. 'All the merry hearted shall An unanswerable argument has already rest upon it like a glory-cloud, and be "Whom having not seen we love; in hereditary interpretations, regardless of sigh,' continues the prophet; 'To hear been offered in the promise made to reflected from its every rock, and stream, whom, though now we see him not, yet the inevitable that presses upon them. their plaintive strains, it is almost im- Abraham himself. He "died in faith, thoughtless and the most unreflecting, and tower, and fruit, and flower, like believing we rejoice with joy unutterable They play with prophecies in the most possible to refrain from tears; says the not having received the promise." It is indicating as they do the era in the age, sweet and cloudless sunshine. Righteous and full of glory?" Can we say from thorough disregard of the nature of traveller. 'The mirth of the land shall to be fulfilled. He must be raised from the sixth age or dispensation, in which it ness shall dwell in it. Such is the prom- the very heart, "Lord Jesus, thou know- language and forgetful of the simplest depart; declares the seer: The inhabit- the dead in order to that fulfillment. ise of God by Isaiah.

This righteousness will dwell in a ma
est all things, and thou knowest this one axioms imposed by every sentence in our ants never laugh, writes the skeptic. 'Bething; however insignificant I am, howevery-day conversation. Sometimes they cause they have transgressed the law ing in the same direction, I stop at the In this millennial day all shall be terial orb, with material glories, among ever poor in this world's estimation, thou talk as if figurative language were a shall the curse devour the earth,' is the 37th Psalm. If one tithe of the evirighteous; every tear shall be wiped from | men living in the flesh, raised from the knowest that I love thee?" Can you mystery to be interpreted only in an eso- word of prophecy. 'God has doubtless dence found in this psalm that the every eye; God alone shall be exalted; dead; or of the living changed, recog- say, "And there is none upon earth that teric way, which they call the "spiritual pronounced a malediction against the is to be the inheritant sense." They continually ignore the tinct and independent dispensations, to be succeeded by a seventh, the glory and be succeeded by a seventh the glory and glory lamb, and the little child shall lead them. only out of this earth shall be ejected second time unto salvation." Let us then pressions may make a sentence luminous Lord; 'the towns are destroyed', utters some remote region of space, there might

meaning when he declared, "I am the and reasons like an irrefutable philoso- those that wait upon the Lord, they shall

pher in our behalf." The only true way of determining the Had the fulfillment been such as is not meek shall inherit the earth, and shall canons of interpretation in regard to seldom offered by the supporters of a delight themselves in the abundance of tation, "Behold I come quickly : hold that prophecy is by taking those prophecies "spiritualistic sense," how ridiculous it peace." Vs. 22, "For such as be blessed fast which thou hast, that no man take which have been fulfilled, and comparing would appear to quote the prophecy and of him shall inherit the earth." Vs. 28, thy crown." (Rev. 3: 11.) If we hold the statement of the history which relies figurative fulfillment side by side, as is 29, "For the Lord leveth judgment, and fast a knowledge of the truth as it is in cords their fulfillment with the language done above with such striking effect. I forsaketh not his saints; they are pre-Jesus, we shall not lose the crown of of the predictions. To illustrate, take transfer a few passages from the Com- served forever; but the seed of the wickreward in the day of Christ's coming. the prophecy of the angel to Zacharias: mentary of Albert Barnes, a most worthy ed shall be cut off. The righteous shall "Thy wife Elizabeth shall bear thee a man, but unfortunately one given to inherit the land [earth], and dwell thereof recompense will be according to our son, and thou shalt call his name John." spiritualizing the prophecies. On the in forever." How rich in regard to this -Luke 1: 13. Zacharias asks, "Where- text, "For in the wilderness shall waters specific doctrine is this psalm! The by shall I know this?" The angel re- break out," he remarks: "The joy shall shifts to evade its force are strange plies, "Thou shalt be dumb, and not able be as great and the blessings as numerous proofs that many men are determined to to speak, until the day that these things and refreshing, as if running fountains believe, not from evidence, but from inshall be performed." Now for the ful- should suddenly break out in the desert, clination. It is said, "The statement is, fillment, recorded in the same chapter: and the thirsty and weary traveller should that the righteous shall inherit the land, "She brought forth a son," (vs. 57). be thus unexpectedly and fully supplied. not the earth." The word is the same as They made signs to his father how he The world in regard to its real comforts that used in Gen. 1: 1, "In the beginwould have him called, and he wrote, without the gospel, may be not unaptly ning God created the heaven and the saying, His name is John," (vs. 63.) compared to a vast waste of pathless earth." But granting that the best ren-"And his mouth was opened immediate sands and arid plains, Nothing will dering is "the land," it does not thereby ly, and his tongue loosed, and he spake more strongly express the blessings of the affect the result in the slightest degree. and then "when Christ, who is our life and praised God." Here the prophecy gospel than the idea of cool, refreshing, If the righteous inherit the land and is as specific, as definite, as literal, as the abundant fountains and streams bursting dwell therein forever, then the landhistory that declares the prediction ful- forth in such pathless wastes." On "the that is, a part of the earth, is to be the filled. The prophecy that John should parched ground shall become a pool," he home of the righteous. But again it is "drink neither wine nor strong drink" says: "The idea is the same here as in said, "forever' is often only for a time." which are upon the earth; inordinate was as literally fulfilled as the preceding. the previous verse, that under the Messiah What then? It does not follow that it The angel's words to Mary, "Thou there would be blessings as great as if is so here. There is as much reason for shalt conceive in thy womb, and bring 'the parched ground' should become a taking "forever" here in its most ex-

second chapter of his gospel, seventh in Isa. 11: 5-9 he writes: "The gen- quite ready to admit that in Isa. 9: 6, verse, are historic: "She brought forth eral image that is before the prophet's "the everlasting Father," the word renher firstborn son;" and so in the 21st mind is that of peace and safety, such as dered everlasting is to be taken in its No observer can fail to see that society verse, "His name was called Jesus." If that would be if a change were to be prois rapidly dividing itself into two parthese cases are a fair illustration of the duced in wild animals making them tame, "Trust ye in the Lord forever;" Ps. 19:

tween truth and infidelity. On one side, ing the passage which mentioned the cause Nineveh was not literally over on the rendering "forever and ever," God; on the other side, Atheism. The place by name. So the striking prophe- thrown in forty days after Jonah preached "literally, 'eternity and perpetuity,'" Atheist may disavow the name, and recy of Zechariah: "Rejoice greatly, O his alarming message, that the prophecy and adds the same remark in regard to fuse to wear the old garb in which it daughter of Zion; shout, O daughter of was designed in a spiritual sense, and that the same phrase in the 18th verse of the walked in the past, but it is the same Jerusalem: behold thy King cometh the humiliation and repentance of the peothing, and tends to the same result. Our unto thee; he is just and having salva- ple was the overthrow predicted? If the (for a single word) is found than this fight is with Atheism, whether preached tion; lowly and riding upon an ass, and child for which David prayed had been word (ad), and if no reason can be renby Mr. Frothingham in New York, pro- upon a colt the foal of an ass," (Zech. spared, would it be legitimate to mainmulgated by Tyndall on the platform, 9:9). How marvelously in harmony tain that the prophecy simply meant that with it limit it, then it is to be taken in respecting each other. In that blessed the historic traditions of our world are or sent out from the press by the authors with the historic statement given at the child should be "as if" dead, that its unlimited sense. The objector may with the historic statement given at the child should be "as if" dead, that its unlimited sense. The objector may with the historic statement given at the child should be "as if" dead, that its unlimited sense. The objector may with the historic statement given at the child should be "as if" dead, that its unlimited sense. state there shall be no crime to stain the the most thrilling; and it seems to me as of our age. The conflict is not with length in the gospels. Whatever objectis, so sick as to seem dead even though reply, "True, but there are limiting cir-

of prophecy than the quotations above the Jew, "believe the literal statement,

inherit the earth." So ver. 11, "The tended sense, as for taking it in a more 9. "The fear of the Lord is clean, en-

cumstances which forbid our assigning this strongest meaning to the word: the earth is to be destroyed, hence it cannot

In some sense it is true that the earth is to be destroyed. God declared to Noah: "The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will the surface, and that for a brief time. Nothing more than this is anywhere intimated in the sacred word. Many passages indicate the earth's permanence. Ps. 104: 5 has, "who laid the foundations of the earth that it should not be removed forever "-or more literally, "it shall not be moved forever and ever." Rabbi Leeser renders the verse: "Who hath founded the earth upon her basis that she should not be moved to all eternity." The same thought is conveyed in Ecclesiastes 1: 4, "One generation passeth away and another generation cometh; but the earth abideth forever." So Ps. 119: 90, "Thou hast established the earth and it abideth"; and Ps. 125: 1, "They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever." Prof. Alexander renders the last part thus: "which is not moved, but stands forever." These are all strongly confirmatory of what the promises contained in the 37th Psalm necessarily imply, namely, that the earth remains forever. There is then, no legitland and dwell therein forever"-the last word signifying "for all the future."

The only point at which the negative can make any plausible opposition to the affirmative is this: "There are prophecies which are symbolic. These are not to be taken in the literal sense." But on the easily distinguished from prophecies not symbolic as the figurative words in the text, "The Lord God is a sun and shield," are distinguished from the words not figurative.

Sometimes the symbolic prophecies are explained in the most explicit and literal phraseology. This is true in Dan. 2:44. The prophet is explaining the dream of Nebuchadnezzar, which like the dream of Pharaoh in Gen. 41, was a symbolic prophecy. He has already explained what refers to the preceding kings. Now, he continues: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Then as if to confirm the confidence of the king, the prophet added "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Rabbi Leeser's translation is even more emphatic: "But in the days of these kings will the God of heaven set up a kingdom, which to eternity, shall not be destroyed, and its rule shall not be transferred to any other people: but it will grind and make an end of all these kingdoms, while it will itself endure forever." There is then a righteous kingdom to be set up on the earth by the God of heaven, a kingdom not transferable, a kingdom that shall absorb the preceding kingdoms, and that shall continue forever.

In this kingdom the promise to Abraham is to be fulfilled, the promise to the righteous in the 37th Psalm, the promise repeated by Christ himself: "Blessed are the meek, for they shall inherit the earth."-Matt. 5: 5.

But says the negative, "The meek do inherit the earth." I inquire, Why did not Jesus say so? For this most excellent reason, it was not true. To the great majority of the meek in the world's history, the words of the poet have been eminently applicable:

> "No foot of land do I possess, No cottage in this wilderness— A poor wayfaring man: I lodge awhile in tents below, Or gladly wander to and fro, Till I my Canaan gain.'

Were it granted that the meek do inherit the earth, in what respect is it true of them and not true of the basest of men? If occupancy of a part of the earth along with others-opposers, persecutors, enemies—be the inheritance designed, it is not a blessing greatly to be coveted. The bitter foes of the followers of Christ have hitherto held sway in human history. They have swayed sceptres. The meek have been scourged, hunted like frightened deer, thrown into dungeons, their very name has been cast out as evil. Nay, verily, they do not inherit the earth. The inheritance is to be untrammeled, no obstruction in the way of its possession, no hostile power in the way of its enjoyment. "They shall inherit the earth, and dwell therein forever." Thank God for such a grand, such a glorious promise!

A last faint effort to destroy the force of this precious utterance of Jesus is put as follows: "Christ meant that the meek at last should get the supremacy and be masters of the world even though there may be wicked people in the world." I reply: If this be true the promise is not to the meek, as a class, but to the meek who shall be living when this changed condition of things shall come to pass; that is, to a few of them; not to the meek of all ages; not to the meek who have suffered the most, not to those who did not count even their lives dear unto them, for the sake of Christ; but to a more favored class, who will not not need to

> "fight to win the prize And sail through bloody seas,"-

those who may live when the world has become almost wholly Christian and holiness has become popular everywhere. Nay, verily, I do not believe that Christ meant to exclude all who heard him York, which we found in the Boston utter the promise. The Beatitudes are built on a broader foundation. It is not, Blessed are a few of the merciful for they shall obtain mercy"; not, "Blessed destroy them with the earth." (Gen. 6: | are a few of the pure in heart for they | a more extended notice of the discourse, 13). Still it was no annihilation of the earth, only the desolation and ruin of a few of those that hunger and thirst after righteousness for they shall be filled"; but, Blessed are all the merciful, cardinal doctrines connected with the all the pure in heart, all they that hunger "one foundation" (1 Cor 3: 11). Hear and thirst after righteousness; yes, and him: 'Blessed are all the meek for they shall inherit the earth." The terms are not undistributed. The propositions do not declare partial truths. To use a logical technic, they are universal affirmatives. Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, "the patriarchs and prophets, and all the godly race," the martyrs, the confessors, those of whom the world was not worthy, are the meek who shall inherit the earth.

It is a great study to watch the doublings of those who struggle against clear evidence. If it be said, "Christ's kingdom is not established on the earth," the reply is at once ready: "The kingdom of God is within you" (Luke 17: 21). If this be true, and we accept it, then the kingdom of God so on earth. If it is in us it is where we are. From this conclusion there is no escape. On abide by such doctrine as as this and the other hand, when it is maintained imate conclusion from these texts but that Christ's lingdom is be be established this, "The righteous shall inherit the on the earth, forthwith the Saviour's declaration, "My kingdom is not of this world" is confidently presented as if it meant, My kingdom cannot be in this world. Christ did say "my kingdom is not of this world," but he just as positively said to his disciples, "Ye are not of this world, but I have chosen you out other hand, symbolic prophecies are as of the world"; and in his prayer he said of them, "They are not of the world even as I am not of the world;" yet recognizing that they were in the world he prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It is amazing that one should need with such facts before him to be told that a kingdom not of the world may still be in the world. Nay these very objectors themselves claim that it has already come and though not of the world is in the world!

#### (To be continued.) The Herald.

## Boston, Wednesday, Jan. 21, 1874.

## "QUIT YOU LIKE MEN."

This is the rendering in our version of one Greek word-andridzesthe (1 Cor. | -without self-denial, meekness, lowli-16: 13). It occurs nowhere else in the ness of mind, or any of the old fashion-New Testament, but is found in numer- ed ways of serving the Lord. Let us ous passages in the Septuagint, e. g. onward to the front, and continue the Joshua 1: 6, 7, 9, 18; 1 Chron. 28: 20; alarm! No time now to compromise 2 Chron. 32: 7; Neh. 2: 1. "Do All—all is at stake. Yet a little while ye manli" (Wiclif); "doe manfully" and the heavens will be luminous with (Rheims); "be manful" (Whiting); the brightness of His coming in triple yourselves like men" ( Wesley), are among the wicked tribes of earth mourn. The the translations it has received. The idea intended is easily grasped, but to carry out the direction in every-day life is more difficult.

The whole passage is short, sharp and seasonable. It is as if the apostle had said: Instead of sleeping, 'watch'; instead of wavering, 'stand'; instead of acting like children or cowards, show yourselves men; instead of quarreling, 'let all you do be done in love';

# If you have whispered truth, Whisper no longer; Speak as the tempest does, Sterner and stronger,

only let your speech be seasoned with grace and your heart moved with affec-

How necessary is such counsel at the present time! God desires activity and courage in every good work, and so should we. As Arnot remarks, "we like a leaping river better than a stagnant pool. It is far better to be worn somewhat by work, than corroded by the rust of idleness. If there are 'abominations in the earth,' a Christian does not exhaust his duty by 'sighing and crying' over them. 'Up, guards, and at them!' is a very good motto for our warfare; and in one phrase of Scripture we shall find both our strategy and our armament - 'Speaking the truth in love.' This is not a good world for resting in, but it is a good world for working in; and if we are 'fellow-workers with God,' our labor will not be lost."

If in the providence of God we can have peace in our day instead of bloody persecution let us be thankful, but never let us compromise the truth for the sake of peace. Wisdom in the presentation of truth is necessary, but let us not shrink from presenting it because opposition will be in a measure the result. Remember the apostle's words: "Quit you like men; be strong." Every Christian minister should be ready to say with Dr. Cumming: "Mine be the rolling waves of the ocean, rather than the putrefying Dead Sea! Mine be the roaring cataract, rather than the stagnant marsh! Mine be all the excitement of living truth, rather than the quiescence

better than a dead lion."" Christ came the first time to "send a sword upon the earth"; he comes the second time to give a crown to every one who has been "valiant for the truth" in his absence. If he "gave himself for us," we should give ourselves to him. Why should any one fear reproach, or scorn, or suffering for Christ's sake, when that next day as morning dawned they it can be but a little while at the longest | would see her. That night was one of before the shadows of time will be dis- great anxiety. As morning dawned, sipated by the splendors of eternity, and every eye was strained to see the promthe rest of glory be the portion of the saved? Be manly.

LOOKING FOR JESUS.

In the brief notice of BISHOP CUM-MIN'S sermon in Steinway Hall, New Journal and gave in our "Religious Summary " last week, there was no intimation that the Bishop made any reference to our Lord's last-advent; but from which appears in a copy of the New York Herald sent us by a friend, we learn that he did place it among the

"We believe in Christ's coming again. We look for him, and remember the angel's words to the disciples, 'This same Jesus shall so come in like manner as ye have seen him go into heaven Acts 1: 11). Each night as we retire we have a right to believe that we may see him shining through the clouds in the morning. Other foundation can no man lay than that which is laid. We have no new foundation; we build upon the old. We have no new gospel to

In presenting Christ in his Deity-Christ in his humanity—Christ in his atoning sacrifice-Christ in his mediation—Christ as our high-priest—Christ coming again to be glorified in his church, and his return to be constantly expected, the Bishop forms a chain of truth too heavy for men to shake and too strong for Satan to break, Let him good must be the result.

## WORDS TO BE HEARD AND HEEDED.

Occasionally we find in a brief business letter of a minister a few earnest words which ought to be dropped into somebody's ear instead of the waste basket. The following are of this

"The visible church is in the state foretold of the last times-divided, worldly, dogmatical, sensual and unbelieving. Help fails the Papacy and the Imperial authority. The nations are in trouble. The divine counsels are manifestly hastening on the everlasting reign of the Lord our righteousness in the end of this great Babylon-not by converting it into a dwelling-place of righteousness, but by saving out of it a people redeemed from all iniquity, purified unto himself and zealous of good works."-REV. HENRY DANA WARD, M. A., Phil-

delphia, Pa. "Give us a high and holy literature. Let the watchword be, 'Behold, He cometh!' for it is evident that the moral standard of society is lowering. A deep and personal piety is gradually giving way to a conservative and easy religion like men" (Syriac): and "acquit glory (Luke 9: 26), and then shall all 'sign of the Son of man' will appear but a short time before the trumpet sounds, and when suddenly the sound is heard the glorification of the church takes place—'one is taken and another left' of earth's inhabitants. 'O let us be ready to hail the glad day."-REV. S. Norcross, Evansville, Ind.

## PRAYER AND THE RESCUE.

We learn from the London Christian that at a crowded noon-day prayer-meeting recently held in the Free Assembly Hall, Edinburg, Scotland, Mr. Moody of Chicago gave a short address on the importance and power of faith in prayer, illustrating his subject by touching incidents which had come under his own notice, and that soon after he sat down Dr. A. Thomson read a letter which he had received that morning from a Christian lady in Edinburg, narrating a series of incidents in connection with the rescue of the passengers of the shipwrecked "Loch Earn," of which her own son, one of the passengers, had been the witness. The story, which we subjoin, was listened to with the deepest interest, and came in with peculiar fitness after Mr. Moody's address :-

"After the 'Trimountain' left them, and they had examined their ship, many a heart failed, and they feared they would never see land again. They could not navigate the vessel, and were left to the mercy of the wind and waves, or rather to the care of Him who ruleth wind and waves. Vain was the help of man. The wind drove them out of the course of ships, northward. You are aware that two ministers were left on board the 'Loch Earn.' One, M. Cooke, a truly godly man, did all he could to encourage their hearts. Every day at noon he gathered them together, and earnestly by prayer strove to lead them to the Saviour, and this he continued to do till they reached England. The day before they were rescued, they knew that very shortly the ship must go down. The wind had changed, bringing them nearer the track of ships, but they had be. of pestilential error! 'A living dog is little hope of being saved. M. Cooke told them of his own hope, that death to him would be eternal life, and urgently entreated them to put their trust in 'Him who was mighty to save.' At the same time, he told them he had no doubt they would be rescued, that even then a vessel was speeding to save them, that God had answered their prayers,

ised ship. There truly she was, and the

hearts they left the 'Loch Earn.'

"One thing is remarkable—the officer in charge on board the 'British Queen had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, bearing northward. He told the watch to keep a sharp look-out for a ship, and immediately on sighting the 'Loch Earn' bore down upon her. At first he thought she had been abandoned, as she lav helpless in the trough of the sea, but soon they saw her signal of distress. It seems to me a remarkable instance of faith on the one side and a guiding Providence on the other. After they were taken on board the pilot-boat that brought them into Plymouth, at noon, when they for the last time together joined in prayer, M. Cooke read to them the account of Paul's shipwreck, showing the similarity of their experience. I earnestly trust that the teaching the crew of the 'Loch Earn' received during that time of sore trial may be greatly blessed to them.'

#### SUNDAY SCHOOL LESSONS.

The International Series of Bible lessons is now so generally used in Sabbath schools that it may be well to give in one view the entire series for 1874. It will be noticed that nearly all the lessons are selected from Exodus and Mark.

FIRST QUARTER

May 17. The Lord's Ministers.
May 24. Israel's Unbelief.
May 31. The Smitten Rock.
Jun. 7. The Serpent of Brass.
Jun. 14. The True Prophet.
Jun. 21. The Death of Moses.
Jun. 28. Review, (Suggest. Deut. 8. viewed.)

THIRD QUARTER

## THE BLANK-PAGED BIBLE.

We have the impression that we may a useful and important work, which is upon his name." thus noticed in one of our exchanges:

"THE BLANK-PAGED BIBLE is a copy of the Holy Scriptures, containing references of Bagster's Polyglot Bible, as well as several beautiful maps and a number of useful tables. But the peculiarity which acquires for this edition the name which it bears, is a device by which each leaf is printed on but one side, the other side being left blank and ruled with delicate lines. By this arrangement each page of the text has facing it a page of blank paper for manuscript notes. Nothing could be more perfectly suited to the convenience of those students of the Bible who have formed the useful habit of making memoranda of the thoughts suggested by their Bible-readings. It is published by Samuel Bagster & Sons, London, and by John Wiley & Son, New York."

We were not aware till recently that the work is kept for sale in this country and since obtaining a copy for our own use feel like commending it to thoughtful biblical students, who often feel the need of space on the leaf before them for a comment of their own or to record the idea of another. It is not a pocket Bible-being an 8 vo, about three inches thick and weighing over four pounds,but just the thing for the study; and the more it is used, and the richer it become in original and selected notes, the more one will prize it. Orders for the work can be sent to our office. We will furnish it at the following prices: half bound in morocco \$9.00; half bound extra \$10.50; full morocco \$12.00.

## MISSING NUMBERS.

subscriptions write that they occasionally miss a number. We find the same complaint is made to other publishers. If those who preserve their papers and are anxious to have the volume complete will thereof. Isaiah says: "Of the increase shall be no more curse, for the throne of exercise, either consciously or unconwill do what we can to make up the deficiency. The mails are not so reliable as and upon his kingdom, to order it, and serve him. And they shall see his face; have called the Christian religion the we wish they were. Dr. Morris informs to establish it with judgment and with and his name shall be in their fore- mere exercise of this power? Neither us that Rolla Floyd of Jaffa, Syria, justice from henceforth even forever. heads." Brethren, let us so walk as to have they been altogether without exwrites that he loses nearly two out of three numbers! It is not so bad as that form this." "Behold, the days come, when he who is our life shall appear, ligion a mere matter of feeling and not nearer home, but worse than it ought to saith the Lord, that I will raise unto with his holy angels. W. J. Halse. of faith. Some time since I was stirred

## PERSONAL.

ELDER F. GUNNER moved from Massachusettss to Trenton, N. J., last November, to take charge of the church Judah, yet out of thee shall he come home, but when I come home the read-rest upon him [the Messiah], the Spirit Elwell's health having measurably failed. have recently been afflicted with sore- shout, O daughter of Jerusalem: be- cumulate of approaching deliverance to standing in the fear of the Lord." The ters laid aside from active service, foal of an ass." British Queen' bore down upon them. Though it may be true in some instances, 2. The King will be glorious, David and seemed to me to be in harmony with We are not taught to pray for the

You may think with what thankful that "the Lord lays aside the workman says, "Lift up your heads, O ye gates; one of the signs to precede the coming general rule workmen are required.

#### 'THAT RELIGIOUS HERALD."

If a copy of our paper should fall inscribe, but hesitate because they have not more acquaintance with it, we would call their attention to the following tesmoved from Lowell, Mass., to New York,

"I have been lost without the paper for several weeks past, and my good wife asks, Why don't that religious Herald come? Truly the paper is what you propose to make it, and no family need fear o place it in the hands of their children. This cannot be said of all the papers called religious weeklies. Some of them are weakly enough—and weak enough to 'seek' and 'find' gain, even at the expense of good taste and moral sentiment, in the advertising channels. May the

Lord bless you in your work.
"Yours in the glorious hope of 'the new heavens and the new earth."

#### THOSE "SUBSCRIPTION CARDS."

In sending out the "Subscription CARDS," described in our issue of the 7th the following classes:

is the old adage.

2. Those who are on the free list. what they can in getting subscribers. 4. Those for whom the paper has there shall be no end."

been paid by others.

#### FINANCIAL MISSION REPORT.

and so do we.

In compliance with the decision of the Board at its last meeting we make this weekly statement of account, that the friends of the Mission may be incited to love and good works :-

Whole am't due Eld. G. W. Burnham to Dec. 9, 1873,
Rec'd at the office to meet deficiency,
as reported last week, \$41.00
Since rec'd:

Mrs. C. D. Clapp, Hømer, N. Y. Alva Tenney, Olivet, Mich.

# Correspondence.

benefit some one by calling attention to for them that feared the Lord, and that thought the high

## ARE YOU READY?

Christian, are you patient-waiting, Looking for your coming Lord? Waiting for your crown of glory-Waiting for your full reward? Let not earth with all her treasure, Pride and pomp, or worldly show, Move you from the firm foundation Laid in Zion long ago.

Sinner, do you dread the coming Of your sin-avenging Lord? Oh, give up your opposition,—
Come and trust his faithful word; Then you'll love to read the promise Made his people long ago "Surely I am quickly coming,

Crowns of glory to bestow." E. GILLETTE.

## CHRIST THE KING.

There have been kings many and Lords many. Their names have been have been given to others.

bear testimony. We notice:-

David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice upon the earth." "But thou Bethlehem Ephratah, though thou be little among the thousands of

and the King of glory shall come in. Who with perplexity" (Luke 21: 25-27). to the hands of some of our Baptist of this world knew; for had they known ing have become demoralized, and the

Lord of glory." it for several years. Having recently as the voice of many waters, and as the "never expected to see Christendom in voice of many thunderings, saying, Al- such a state of apostasy as it is now." leluia, for the Lord God omnipotent

ness, and princes shall rule in judg- deliverance, I remain, ment." "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, instant, we have made it a rule to omit and it shall stand forever." "And there was given him dominion, and glory, and 1. All who are in arrears for the pa- a kingdom, that all people, and nations, per. "Be just before you are generous," and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his 3. Ministers,—we send cards to very kingdom that which shall not be destroyfew of these, but hope they will aid us ed." "He shall reign over the house of Jacob for ever, and of his kingdom

5. He is to reign universally. "Ask "General rules have exceptions," and of me," says the Father, "and I will the false and the true combined, God deour general rule may have more than we give thee the heathen for thine inheritintend. Those we employ to mail the ance, and the uttermost parts of the cards know personally but few of our earth for thy possession." "He shall subscribers; if therefore any receive have dominion also from sea to sea, and cards who think they ought not to have from the river to the ends of the earth." been sent to them, let no offence be "The Lord shall be king over all the taken. The aid we solicit it is hoped earth; in that day shall there be one will be given promptly and "with a will- Lord, and his name one." "And the ing mind," if given at all. "The Lord kingdom and dominion, and the greatloveth a cheerful giver" to a good cause, ness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "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." 6. Christ was acknowledged king by

individuals. The wise men of the east came, saying: "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." "Nathaniel answered and said unto him, Thou art the Son of God; thou art the king of Israel." His followers acknowledged him, saying, "Blessed to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord; and that thought the Lord; peace in heaven, and glory in some of you may go with your pastor, and help him. If Christ has saved us, when they strewed palm-branches in the way up to Jerusalem, and shouted, "Hosanna! Blessed is he that cometh in the name of the Lord." He declares himself to be king, when in his description of the judgment he says: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Pilate said unto him, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I don't like it. The curse is upon it. It I into the world, that I should bear wit- has been in the especial service of the ness unto the truth. Every one that is Adversary, hateful and degraded, tooof the truth heareth my voice." And it low to come into good society was written on his cross, "Jesus of Nazareth, the king of the Jews."

have passed away, and their kingdoms horn of his anointed." "Thou shalt land was full of all such wickedness as break them with a rod of iron; thou was wrought by it. In this article we present one who re- shalt dash them in pieces like a potter's The word is a favorite of our times. ceived his appointment from the Al- vessel." "And whosoever shall fall on Everyone must use it who pretends to mighty, and His kingdom is to be an this stone shall be broken : but on whom- any smartness, hence we hear of "spireverlasting kingdom. To this fact the soever it shall fall, it will grind him to itual magnetism," "personal magnet-Patriarchs, Prophets and Apostles all powder." "Come, my people, enter ism," of "magnetising ourselves," &c., thou into thy chambers, and shut thy but I doubt if it should ever be used in 1. His coming was foretold. "I shall doors about thee, hide thyself as it were respect to anything good. see him," exclaimed Balaam, "but not for a little moment, until the indignation The Jews were guilty of designedly now; I shall shall behold him, but not be overpast." "Behold, the day of the using bad words to bring disrepute upon nigh; there shall come a star out of Lord cometh, cruel both with wrath and the works of Christ, as when they said Jacob, and a sceptre shall arise out of fierce anger, to lay the land desolate, and it was "by Beelzebub" he wrought his Some of our patrons in renewing their Israel, and shall smite the corners of he shall destroy the sinners thereof out miracles. We are taught to speak reve-Moab and destroy all the children of of it." But the promises to God's people rently of divine things, and the world is Sheth." The 45th Psalm foretells the are blessed: "Thine eyes shall see the made infidel for lack of care in this parmajesty and grace of Christ's kingdom, King in his beauty, they shall behold the ticular. Magnetism being a power or the duty of the church, and the benefits land that is very far off." "And there influence that the strong are supposed to inform us what numbers are missing we of his government and peace there shall God and of the Lamb shall be in it [the sciously, over those around them, and be no end, upon the throne of David, New Jerusalem], and his servants shall often used for evil altogether, how many The zeal of the Lord of hosts will per- be made kings and priests unto God, cuse in so doing when so many make re-Cambridgeport, Mass.

## LETTER PROM BRO. BAKER.

there for a year from Dec. 1st,—Elder forth unto me that is to be Ruler in ing of the Herald is refreshing in the of wisdom and understanding, the Spirit Israel; whose goings forth have been midst of weariness, and comes as a sweet of counsel and might, the Spirit of By a note received from him a few days from of old, from everlasting." "Re- solace in the midst of life's cares and knowledge and of the fear of the Lord; since, we learn that he and his family joice greatly, O daughter of Zion; anxieties. Daily does the evidence ac- and shall make him of a quick underthroat—a distemper quite prevalent in hold, thy King cometh unto thee : he is the waiting ones of earth; and of a ter-same Spirit is possessed by every true that section—but are better now. We just, and having salvation; lowly, and rible overthrow to the workers of iniqui- believer, making him more or less quick can ill afford to have any of our minis- riding upon an ass, and upon a colt the ty. The money pressure came upon us to detect evil and to know good in the like a clap of thunder in a clear day; love and fear of the Lord.

but carries on the work," we know as a and be ye lift up, ye everlasting doors of Jesus: "On earth distress of nations

is this King of glory? The Lord strong The Methodists are about to open a and mighty, the Lord mighty in battle." house of worship here. Fairs and fes-And Paul, speaking of the wisdom of tivals have accordingly been held to raise God, says: "Which none of the princes money, while the young people in attend-

brethren who may feel inclined to sub- it, they would not have crucified the religious interest sadly made to decline. There are a few scattered through this 8. Christ is supreme King. "I will region that are looking for redemption make him my first-born, higher than the nigh, but they are isolated from each timony of the Rev. D. HENRY MILLER, kings of the earth." "And I heard as it other, and have no meetings. An old D. D. (Baptist), who has been receiving were the voice of a great multitude, and friend said to me a few days ago, he

> While "signs there's no mistaking proclaim Messiah near," let us "gird up 4. His kingdom will be everlasting. the loins of our mind, be sober, and hope But unto the Son, he saith, Thy throne, to the end, for the grace that shall be O God, is for ever and ever. A sceptre brought unto us at the revelation of Jeof righteousness is the sceptre of thy sus Christ." I would like to mingle in kingdom. Thou hast loved righteous- prayer and song with those of "like ness, and hated iniquity; therefore God, precious faith"; but will quietly wait even thy God, hath anointed thee with and patiently hope for the salvation of the oil of gladness above thy fellows." the Lord. Wishing you all spiritual "Behold, a king shall reign in righteous- blessings in Christ Jesus, and a speedy

Your brother waiting, GEO. C. BAKER. Garrettsville, Ohio, Dec. 15, 1873.

## LETTER FROM ELDER BUCKLEY.

Dear Brother Orrock :- By the mercy of God I still live. It is also of his bundant mercy that I am kept in "the faith once delivered to the saints." I fear that multitudes in these last days are being turned away from the truth, and turned unto fables. Heresies are legion. I have thought much of Paul's declaration, that "there must needs be heresies, that they which are approved may be made manifest." By permitting velops the character of his own children. If we want to be religious, and cherish a hope of future happiness, and yet to cherish selfishness in any of its forms, the enemy will help us to a creed which will comfort us. O for an honesty of heart in searching for the truth, as for hidden treasures, that will bring us into and keep us in the light, as God is in the light! David asks, "Who can understand his errors?" and then prays, 'Cleanse thou me from secret faults.' It becomes each of us heartily to pray I am preaching some-what I think

my health will warrant-and I find it true that "he who watereth shall be watered also himself." And here permit me to ask my brethren who enjoy church privileges among themselves, and are able to support pastors, if it would not be for their spiritual interest to send ou waterpots filled with the gospel of the kingdom, to water the destitute an thirsty, while they pray God to give the increase. Try it, brethren, and see if you don't get a shower of blessing. Yes, we are debtors to all men. Then let us 'tell to all around what a dear Saviour we have found."

O tell them of his dying love! And tell them how he reigns above; Yes, tell them he will come again, The joy of those who cry, "Amen." H. BUCKLEY. Townville, Pa., Jan. 6, 1874.

## DEATH IN THE POT.

Is there so great a famine of words that the word "magnetism" must be so much used? To me it is a very serpent.

Animal magnetism—a new fangled phrase invented to express a supposed 7. The consequence of opposing Christ discovery of some new-found power beas king will be dreadful. "The adversa- longing to earthly bodies—is the same handed down from one generation to ries of the Lord shall be broken to thing as was known to the ancients another. They have been esteemed pieces; out of heaven shall he thunder under the name of "charming" or "engreat, and in their greatness is much to upon them: the Lord shall judge the chantment," and expressly forbidden interest us. Yet, notwithstanding all ends of the earth; and he shall give Deut. 18: 10-12; Isa. 19: 3. Just betheir pomp and apparent glory, they strength unto his king, and exalt the fore the Canaanites were destroyed, the

up to say that the Holy Spirit is not "influence" (on hearing it called spiritual magnetism) but a personality of whom this description is given in Isaiah Dear Bro. Orrock: -I am much from 11: 2, 3, "The Spirit of the Lord shall

so poisonous a breath should taint the arately for eight cents. atmosphere of those who are to breathe in Paradise.

A READER.

## General Intelligence.

#### RELIGIOUS SUMMARY.

PRESENTATION OF CARDINALS' HATS.-Paris, Jan. 9.—President MacMahon today performed the ceremony of delivering hats to the newly appointed Cardifortune, and ours are with him."

really alarmed at the remarkable progress which Roman Catholicism is making in that country.

obedience as if he were actually here in person. "Either," he says, "the church is this, or it is nothing, or worse than nothing, an imposture and a usurpation. It is Christ or Antichrist. If it be Antichrist, every Cæsar from Nero to this in Behar and Benares. for the dogma of papal infallibility.

WHAT MUST I DO TO BE LOST ?—One of DINING IN SOLITARY STATE.—There He shows that simple neglect of the year. One by one their places become great salvation, will meet the case, and vacant, until the last surviving member ruin the soul forever.

OTHER'S BURDENS.—The State street He eats his dinner alone, and as the hour Baptist church of Springfield has start- grows late he falls asleep in his chaired a mutual relief association, the object dead. Twenty years ago thirteen Frenchof which is to "render assistance to fam- men, among whom were Alfred de Musilies or friends of the dead at a time set, Gautier, and Count de Flehar, were when the expenses of sickness and the gathered around it, resolving to dine toadditional expenses of a funeral are often gether at the same table every year on so great as to impose burdens too heavy for many to bear alone," All persons year eleven met, then ten, and three years attending the church and their children can become members on the payment of fifty cents each. At the death of a now 84 years of age, true to his agreemember each surviving member is taxed ment, dined in solitary state not long thirty cents, and a sum equal to twentyfive cents a member is paid by the treas. the day appointed. urer to such relative or friend of the de-

CHURCH CHOIRS.—Rev. Mr. Hepworth, of New York, says: "Choirs, as a general thing, are a nuisance. They are the bane of a minister's life. Instead of ocbefore I had learned to bow before the avenue, Monday night, Jan 12. authority of the soprano-that after the Tuesday was a day of fires in Boston in a whisper if the choir did anything place a call had been made for aid. after the prayer. 'Yes,' responded the The fire at Natick (17 miles from Bosmusicians is simply an impossibility. I at two-thirds of that sum. can't describe my emancipation. I have About 8 o'clock the entire interior of

own voices, and not by proxy."

many do, but for the Holy Spirit direct. nection with the international series of off Halifax, causing the terrible loss of It is not the past experience that makes strument chiefly of gambling gains or In regard to pure Christian fellowship lessons. It is bound in muslin, with flex-Lask for no such word as magnetism to lible covers, and sold for six cents. The the Potomac with the sacrifice of 70 And to argue that a man is not a nouncement of this new and "remote" express it. No flower with perfume of gospel of Mark can also be obtained sep-

LIBERAL BEQUESTS .- The will of the

late Seth Adams of Newton, Mass., is Care should be taken that we do not especially munificent in the direction of remove the foundations of faith, and so bequests to public institutions. After increase the infidel spirit of the age by giving various sums to a large number of personal friends and members of his family, he bequeaths two lots of land, of twenty and forty acres, in Rochester, Strafford county, N. H., and \$7000 in money, to that town, which is to be known as the Adams fund, and the income of which is to be paid to poor widows, orphans and maiden ladies of that town. He also bequeathed the following sums to institutions in Boston :- \$1000 nals. In his speech on the occasion he to the Needle Woman's Friend Society; thanked the Pope for conferring these \$30,000 to the Consumptives' Home; honors on citizens of France, and add- \$20,000 to the Home for Aged Men ed: "The holy father knows our filial \$20,000 to the Association for the Relief attachment and our admiration at the of Aged Females; \$5,000 to the General manner in which he supports his trials. Theological Library; \$10,000 to the His sympathies were with us in our mis- Baldwin Place Home for Little Wanderers; \$5,000 to the Boston Provident As-CONFESSION IN THE EPISCOPAL CHURCH sociation; \$1,000 to the Industrial Aid OF ENGLAND. - This subject is still excit- Society; \$500 to North End Mission; ing considerable attention. A large \$1,000 to the Boston Young Women's meeting was recently held in the city of Christian Association; \$500 to the Chil-York, at which Earl Fitzwilliam presid- dren's Aid Society; \$800 to the Female ed. It was decided that earnest action Orphan Asylum; \$500 to the Temporais needed to prevent this innovation; ry Home for the Destitute; \$500 to the and a memorial to the Queen, as head of Children's Hospital; and \$1,000 to the the church, was agreed to. The Earl of Society for the Prevention of Cruelty to Fortesque has recently forwarded to the Animals. The income of the estate he Bishop of Exeter a memorial signed by directs to be devoted to the establishmore than twelve thousand residents of ment and support of an institution to be his diocese, praying him to use his influ- known as "The Adams Nervine Asylum," ence to restrain the introduction of con- for the benefit of such indigent, debilifession into the churches of his diocese. tated, nervous people, citizens of Massa-York is in the north of England, and chusetts, as may need such a curative in-Exeter in the west; so that the feeling stitution, an act of incorporation to be on the subject is very widely diffused. applied for after his death. He directs Great Britain appears to be growing District or within fifteen miles of Boston, that it shall be located in the Roxbury and the principal curative agency relied upon shall be the "Movement Cure," hot and cold baths, pure air, gymnas-Is THE OFFICIAL HEAD OF THE PAPAL tics, genial associations and religious CHURCH ANTI-CHRIST? - Archbishop exercises. It shall comprise not less Manning, of London, does not shrink than ten acres of land, and special attenfrom stating the pretensions of the Pope tion shall be devoted to the size of the in the strongest and plainest language. rooms and yard. The will has been con-In a lecture which he has just delivered tested on the ground of insanity, but he asserts that the Christ of Rome is but on the 13th inst. was admitted to pro-Christ himself, divinely inspired by him, bate by Judge Brooks in the Middlesex authorized to speak for him on earth, Probate Court. There will probably be and entitled to the same reverence and an appeal to the Supreme Judicial Court.

#### NEWS ITEMS.

THE FAMINE. - Calcutta, Jan. 12. The famine is already causing great distress

day is justified. If it is Christ, it is the The greatest calamity of the Ville du supreme power among men." This is Havre disaster was not that which becertainly plain language; but it is un-fell the immediate victims. It made 110 doubtedly a correct statement of the be- widows and 500 orphans in the city of lief of the Jesuits, who are responsible Havre alone, all left in destitute circum-

takes his seat and goes through all the NEW METHODS OF BEARING ONE An- forms of speech-making and toasting. the anniversary event. In the following later but seven of the original number. The sole survivor, the painter Rubelles, since with twelve other seats unfilled on

A large body of men pretending to be ceased as the board of trustees may des- peaceable workingmen attempted to hold ignate. This is not a charitable associa- a meeting in New York, Tuesday, the tion, it is simply an application of the 13th, though forbidden for good reasons principle of mutual insurance to one of by the police authorities. In attempting to the inevitable necessities of life, and the disperse the crowd the police were set organization is becoming very popular in upon and some of them beaten, but they rallied, laid about them with their clubs, and captured a large number of the mob. A red Communist flag was taken from a prisoner.

FIRES.—Jacob Stiner, a wealthy tea cupying a subordinate place, they insist merchant of New York, with his wife upon undue prominence. I once told my and child were burned to death in their choir-it was in the days of my youth, home, which was burned on Madison

prayer a simple strain was enough. The and vicinity, and the alarms continued far first Sunday they sang a little verse; into the evening. Within sixteen hours but the second Sunday they gave me the no less than eleven alarms were given whole of 'Home, Sweet Home,' in five from eight boxes, the first being at 5.50 stanzas, with solos and chorus. I was A. M., to call the firemen to the Albany reminded of a friend of mine, who occu- Railroad depot, that some of them might pying a strange pulpit, asked the sexton proceed to the fire in Natick, from which

illiterate but truthful man, 'they sing a ton) originated in a druggists' store at little-just enough, you know, to do about 3 o'clock, and destroyed nearly all away with the effect of the prayer." the business portion of that town. Among Respecting his new church he says: the structures burned were the First "When our new church was built I took | Congregational Church and the Town the precaution to have the pulpit so con- Hall. The total loss is not far from structed that a place for professional \$700,000, and the insurance is estimated

the delightful consciousness-and how Codman Building on Sudbury Street in much it is worth only the minister can this city was destroyed, involving a loss tell-that the simple gospel does not of nearly \$150,000. About 10 A. M., the share the honors with any celebrated ten- upper portion of the Sheridan House on or or soprano. We save the expense, Green street was burned, -loss about and the wear and tear of a choir; and \$5,000. In the evening a block in the we have the very best kind of singing Dorchester district was consumed; loss for a church, for we attempt only the \$8000. There were other smaller fires.

old-fashioned tunes, and all the people A CHAPTER OF ACCIDENTS.—The Bosfeel that they are praising God with their ton Journal, in a brief review of the vear which has just closed, enumerates CHEAP BOOKS.—The American Bible the following among other accidents and

tion only the killing of sixty persons by R. D. Northrup in Christian Weekly. the explosion of the Drummond Colliery in Nova Scotia; the Richmond switch disaster; the breaking down of a bridge at Dixon, Ill., where about a hundred persons, witnessing a baptism, were drowned; the drowning of twenty persons in Green Lake, Wisconsin, while on a pleasure excursion; the killing of nine by the explosion of powder at Virginia City, Nevada; and the death of five by an explosion in the Hoosac Tunnel. . . . Of suicides there has been an unusually large list, comprising victims of every age, class and condition.

embezzlements, speculations and breaches but themselves. of trust have come to light sufficient in An English writer forcibly remarks: BE NOT CONFORMED TO THIS WORLD. with irregularities in the internal revenue office at Brooklyn, said to amount to one

mond county, Ohio, defaulter in the sum until, in the most conspicuous classes of

F. S. Bacon, Cashier Holyoke Bank, charged with a deficiency of \$4569,83.

B. A. Rogers, confidential clerk in the house of S. Davis, Jr., & Co., of Cincin-house of Picts among us, and even

nati, Ohio, minus \$12,000.
Shanley & Sons, contractors for building sewers in Newark, N. J., overcharg-

Peter Habel, New York, letter carrier,

out notifying their creditors. Other minor irregularities have been recorded, sufficient to indicate that we have not opened the year in the United States in a manner indicative of any surplus of honesty.

## Miscellaneous.

THE BIRTHDAY OF PAITH.

We have a friend twenty-four years old, who stoutly maintains that he was ly explained when it is remembered that that glorious Sabbath evening he began labor of hours. It is lamentable to think to live. When the scraphic Summerfield that the repose which stamps the caste was asked where he was born, he replied, of Vere de Vere is too often to be attrib-"In Liverpool and Dublin." May the uted, not to any inherent refinement or Newman Hall's recent tracts is on the is an old English play in which thirteen generation of twice-born men be multi- to any inherited calm grace, but rather and honors of earth, eager to bind about

> place, and the very day, hour, and min- morning.—Household. ute of their conversion. There are others who can do no such thing, and such persons are apt to doubt the reality of a Christian experience just because they cannot fix the date of its commence ment. You hear others tell "when first they saw the Lord," when sorrow drove them to the Comforter, when the first prayer trembled on their lips, when they caught the first glimpse of their "Beloved" through the "lattice," when they first cried, "I yield, by dying love constrained." The experience was marked, everwhelming—the heart crushed, fears and tears commingling. They remember it well. Then came the rising sun. Pardon slew fear, faith broke the bars of bondage. Forget that supreme hour? Never!

You wish you could speak as confidently; you mourn because you cannot fix the date, and you almost doubt whether you are reborn at all.

Now, it is a good thing for a Christian to know his birthday, and ever after to commemorate it as the anniversary of the soul. But suppose a man should take you into his orchard; the trees are thrifty, and the fruit is plump and ruddy. You ask him, "When was this tree set out?" "Fifteen years ago the first day of May last." You pronounce the fruit to be good-fifteen years now ripe and mellow. Coming to the next tree, you say, "When was this set out?" "I do not know; it was planted before I came on the place." Would you be so unaccountably foolish as to gravely declare that the fruit on this tree is good for nothing, because no one knows when it was set out? It is not a question of dates, but of products. "By their fruits ye shall know them," and not by the time when they were planted. Now and then a person comes forward

for church-membership who can tell nothing about the when, or the how, of conversion. Perhaps from forgotten childhood the dear name of Jesus has been spoken with affection, and the heart

lives; the Indus, a coolie-carrying ship, Christian because he cannot tell just the department of the ministerial profession went down, taking 418 of her miserable hour when he passed the dividing-line will be greeted with a general horse passengers; and the Ville du Havre, run and rested in Jesus-why, you might as laugh, especially around the stables into by the Loch Earn recently, caused well say to a man who has forgotten, or where the thorough-breds are in training 226 persons to perish. These are the never knew his birthday, "I don't be- for the August meetings. We observe, many others have been recorded. Of heaven they keep the family record, and falo, the Rev. Mr. Fletcher of that city those occurring by land we need men- we shall know all about it by-and-by.- attended the race-course every day, and,

#### ENAMELLED PACES.

The fashion of painting the face is actpracticed in "good society." There was surprising if a little longer acquaintance a time when the flashy enamel, the glarare never seen or mentioned among decent people; but with the general adoption of false hair, the art of frescoing the human countenance seems to have er may be assured, too, that when he has become legitimatized among persons a few dollars—the more the better—at "DEFAULTERS AND DEFALCATIONS."- who deem themselves the best of the hu-Under this head the Journal of Jan. man family. Even men condescend, it 12th says: "We have had during the is said, to use these cosmetic artificers to will be how he formerly took so much present year but ten business days, and make themselves beautiful! The slaves interest in the mere rivalry of the noble yet in that brief space of time frauds, of these silly fashions deceive nobody

number to make a dark record for a It is impossible to walk in the row, to whole year. In looking through our ex- saunter along the drive, or attend any of changes for the past ten days the follow- the various gatherings where fair faces ing list of misdoings have been itemized: are supposed to be the chief attraction, Supervisor, Hawley, Richard Vander-without noticing how many of them owe woken and John D. Sanborn, charged their imagined charms to another hand their imagined charms to another hand than that of nature. During the last eight years the odious practice of paintmillion of dollars. eight years the odious practice of paint-R. H. Rowland, Treasurer of Riching the face has been steadily growing, society, the practice has ceased to be the exception, and has become a rule.

the youngest fingers dabble in the pigment. The disease has spread from the cheeks to every portion of the face. The it in the most violent form, and hundreds of women in London go about with a perrobbery of boxes in the Post Office.

J. H. Damon, of Cabot, Vt., produce petual lie upon their lips. Pencils for buyer, and the Town Clerk of New the eyebrows, and even for eyelashes, are Marlboro', left for parts unknown with-

Nothing strikes a stranger to Hyde Park more forcibly than the want of expression in the countenances which dash past him during the hours that carriages congregate in that much affected spot. They lack all mobility. There is no play of the features about them; they are fixed and set. Moore never would have compared any of them to the lake that breaks nto dimples and laughs in the sun. This phenomenon, so often remarked on, is fulborn on the 21st of October, 1866. On a single injudicious smile might mar the There are those who can tell the very tion might thwart the study of an entire till absorbed in his struggles, upon a days more "the waters prevailed on the

## WHAT GOD BLESSES.

conversion of souls. It is very humbling eager to catch the gaze and admiration sometimes to a preacher who thinks, of the vain and thoughtless, imitating that time," to find God does not care a the envy of the poor, I want to thunder pin about him or his sermon, and that a in her ear, so loudly as to startle and stray remark he made in the street, which awaken her conscience-be not conformhe hardly thought was of any value ed to this world. whatever, was what God had blessed; When I observe a Christian mother that when he had thought he succeeded sending her children to the ball-room and best he had done nothing, and when he the theatre, the fashionable assembly, thought he had succeeded worst then and the festive party among the profli-God blessed him. Many a soul has had gate and licentious, to perfect their eduhis eyes opened by an instrumentality cation and polish their manners, whilst I salvation is in itself extremely simple, so Paul-be not conformed to this world .as to be well compared to the clay and Christian Treasury. spittle which the Saviour used.

I do not find many souls converted by bodies of divinity. We have received a great many into the church, but never received one who became converted by a profound theological discussion. We very seldom hear of any great number of conversions under very eloquent preachers-very seldom indeed. We appreciate eloquence, and have not a word to say against it by itself, but evidently it has no power spiritually to enlighten the understanding, neither does it please God to use the excellency of words for conversion. When Paul laid aside human shall not find you such as I would, and too long in de wind-too much blow." Smith 2.00; E. A. Hathaway 1.00; F. wisdom and said he would not use the excellency of speech he only laid aside what would not have been of much service to him. When David put off Saul's armor, and took the sling and the stone, he slew the giant; and giants are not to be conquered to-day any more than they were then by champions arrayed in Saul's armor. We must keep to the simple things, to the plain gospel, plainly preached.—Spurgeon.

## CLERICAL HORSE-RACING.

cannot recall the time when it did not the Rev. W. H. H. Murray of Boston, ing present I should use sharpness aclove and trust. It is not half so impor- and the Hon. George Loring, whom the cording to the power which the Lord first believed, as to know that you now man," have united in the authorship of to destruction." So his concluding charge believe. Some pass through tempest to a book entitled, "The Perfect Horse." to them is, "Be ye perfect;" in the peaceful anchorage; they remember the It is devoted to the discussion of the sense of being set right, "Be of good conflict and victory. Others glide slow- points of a good horse, and vindicates comfort, be of one mind, live in peace;" ly and quietly into new life, and their racing, apart from its concomitants of all these exhortations having reference to immortal hope rises as gently as the east- gambling, drinking and rowdyism. Mr. the evils which occasioned his letters. ern morning. When and how you came Beecher declares that, "for the sake of In this course he assures them "The God to Christ is one question. Have you social life, for eminent moral reasons, the of love and peace shall be with you."

as he afterwards informed his scandalbeen entire but for the presence of the would entirely overcome this inconvening rouge, the India ink for the eye- ient disgust, and even enable him to venbrows, and the crimson lip-salve, were ture something in the pool without the left to the exclusive use of women who slightest qualms. Many a troublesome conscience has been gradually quieted in this way, and, so far as known, gave its owner no further annoyance. Mr. Fletchstake, his interest in the race will be immeasurably increased, and his wonder animals. - Christian Statesman.

There is a great danger that you may be. There cling to our natures elements of depravity, even after our introduction into the church of Christ, by which this value of property in a community, inworld may draw us into affinity with it-So peculiar and intimate are our relations greatly lessen the public burdens. 3. to the world, that a too complacent disposition, a desire of pleasing, a fear of sense, a Christian nation, recognizing ing from singularity, may influence us to a hurtful affiliation with its spirit and manners.

When I notice that a professed follower of Jesus Christ manifests a more absorbing desire for temporal than for him—be not conformed to this world.

When I hear a professor of religion conversing with animation and interest about crops, markets, politics, news and fashions, and then notice that he is silent and indifferent when religious subjects are themes of conversation, I want to remind him of the exhortation of Paul be not conformed to this world.

When I observe a professor of religion eeking and enjoying the society of ungodly men more than that of the saints, more punctual and cheerful in his attendance at the social and convivial party than at prayer meeting and the sanc tuary, I should like to kindly whisper in his ear-be not conformed to this world.

When I behold a professor of religion panting and grasping after the plaudits anima- his temples the fading wreath, climbing crumbling pedestal of earthly fame, I want to direct his eye to the exhortation -be not conformed to this world.

When I see a Christian female decora-God blesses very slender things to the ted with the gaudy trappings of fashion, Well, I did preach a pretty fair sermon the glitter of the dissolute, and exciting

which none ever dreamed of being so weep for her children, I want to repeat useful; and, indeed, the whole way of to the misguided parent the charge of

## ON PERPECTION.

If perfection is unattainable in this

tife, why does Paul say to the Corinthians, "Be ye perfect"? The word means to set to rights, to restore, or prepare, or put in order. It is used, for example, in Matt. 4: 21, "mending their nets," and in Gal. 6: 1, "Ye which are spiritual, restore such a one." Many disorders from visiting them till these were amended: "For I fear lest, when I come, I Chinn to the doctor who presided. "He's that I shall be found unto you such as ye would not." Yet he warns the offenders that if he came again he would not spare them. They had questioned his apostolic authority, and spoken contemptuously of his power. Yet Paul's great concern was, that he might not be compelled to show that power in judgment on their evil. To come with a rod and confound his enemies was no joy to him. He would rather that the correction of the evils should leave no occasion for the display of his power. "Therefore I . . . The Rev. Henry Ward Beecher, write these things, being absent, lest be-

sential. Do not protest that the world cared for with scrupulous care; and if - Every one that is perfect shall be as Exodus, in a separate 18mo volume, was run into by a Spanish ship and 350 well. It is vastly more important to be which has too long already been left to were perfeg t they would be treated by long weary trabel before you. Blessed

"influence" of the Holy Spirit, as so for the use of Sunday schools, in con- persons drowned; the Atlantic was sunk able to say, "My heart, O God, is fixed." men who look upon the horse as an in- the world as he had been. It is a very largel, 'aint you berry tired? Den rest, preceding verse we read, "And he spake house, and de Lord's people." a parable unto them, Can the blind lead | Turning to the congregation, now up the blind? shall they not both fall into to the white heat of excitement he conthe ditch?" In this verse we have the tinued: application of it-"The disciple is not above his master;" not referring spe- and de good Lord dat dis angel come cially to himself, but speaking generally dis way to-day and he's gwine to stay heaviest disasters on the water, though lieve you were ever born at all." In also, that during the recent races at Buf- of pupils in their relation to their teach- awhile now. He's foldin' his wings and ers. A stream will not rise higher than lookin' right at you now. He wants to its fountain. "But every one," as we see what we's gwine to do to send dis have it in the margin, "shall be perfected eberlasting gospel round de world. I ized congregation, he derived much as his master." The improvement of tell you what we'll do, children; de anpleasure from the rivalry of the noble the pupils will be in proportion to the gel's wing's broken a little wid de big animals, and his enjoyment would have character and qualifications of the teach- wind from the four corners ob de world. er. In this view of it we see the fitness See! he need some more fedders in de ually getting to be almost universally gambling fraternity. It would not be of the exposure which follows, of the wing. He fly better wid dis eberlasting hypocrisy of pretending to reform others gospel, troo de midst ob de heabens to while we ourselves are living in sin.-The Witness.

#### TAXING CRURCH PROPERTY. An "amendment" is proposed to the

Constitution of New Jersey, whereby all church property will become liable to taxation. The Baptists of that state have in circulation a memorial and petition against this. They give the following reasons: 1. Because church edifices are erected by voluntary contributions for religious purposes; the investment yielding no income, but really entailing additional expense, and thus such a tax would be quite largely, a repressive taxation of benevolence. 2. The exemption of such property is not unjust, because the institutions of religion enhance the crease the public revenues, and by proself too close for eminent spirituality. moting good morals and public order, Because this nation is, in a general offending, a dread of ridicule, a shrink- Christianity in many ways, and hence should not burden the offerings of Chris tian benevolence. 4. Because the purity and perpetuity of our republican form of government depend upon the general intelligence and virtue of the people, and to embarrass the efforts of Christians to Tax Collector Capt. Gill of Brooklyn, mouth, which one would have thought the last to catch the infection, has taken of wealth than for promoting the glory Christian education, by compelling them of God; is more earnest to procure for to pay taxes on the moneys contributed his children a coffer of gold than a crown for those purposes would be to strike a of life, I want affectionately to say to blow at the only possible safeguard of free institutions .- Christian Secretary.

#### STRIKING THOUGHTS.

It is ever to be borne in mind that while the gospel has shallows through which a child may wade and walk on his way to heaven, it has deep, dark, unfathomed pools which no eye can penetrate, and where the first step takes a giant beyond his depth.

The pendulum vibrates slower at the equator than the pole; the further north we push our way over thick, ibbed ice the clock goes the faster; but P. M. parallels of latitude have no modifying influence on the motions of the heart It beats the same in all men; nor till repaired by grace does it in any way beat true to God.

True, for forty days it rained incesndred and fifty your paper is now sent. earth," but while the period of his long suffering was drawn out into years,—and there was a period of one hundred and twenty years between the first stroke about the past. of the bell and the first crash of the thunder,-Noah grew gray preaching repentance. The ark stood useless for vears, a huge laughing-stock for the scoffer's wit; it stood till it was covered with the works of age, and its builders with the contempt of the world; and many a sneer had these men to bear, as, pointing to the serene heavens above, and an empty ark below, the question the subscription is paid to the first of Jan. 1874, and at the rate of \$2.00 a coming?" Most patient God, then, as year a subscriber can thus tell at any time how his account stands. The letter now, "Thou wert slow to punish, waitng to be gracious."-From Rev. Dr. Guthrie's "Gospel in Ezekiel."

## PIN-PEATHERED COLLECTIONS.

ing good story: In 1869 a series of mis-Stratton 2.00; Col. Thos. C. Scudder sionary meetings was projected among the colored Methodist Episcopal Churches of that city. At one of these it was Farrar 1.00; Fr. Stelzer 5.00; E. T. arranged that an eccentric veteran, named | Scott; Joseph Read 5.00; Mrs. E. Gall; Scott Chinn, should make the last speech and take the collection. The brother who preceded him greatly tried the old C. Brinkerhoff 1.00; S. Sharer 6.00; I. and irregularities had crept into the church at Corinth. Paul had shrunk dress, a thing never done by a white man. Nickols 2.50; P. B. Russell; Henry K. "He'll spile de meeting," said Brother

lasting gospel to preach.

angel git clear out ob sight. Dat angel, dy; Thayer Lumber 2.00; Dr. M. P. Wallace; E. M. Munn 1.00 bredren, is de missionary angel. He takes de eberlasting gospel wid him whereber he goes-to every nation, kindred, tongue. tant that you should know when you papers mention as a "Christian States- hath given me me to edification, and not people!" "Mighty angel!" shouted some in the congregation. "Mighty! Mighty!" repeated others as the excite-ment rose. Inspired with his conception Mrs. C. Gabriel, and the enthusiasm of his congregation, Geo. Locke, (conditionally promhis partriarchal form rose to its full height, and stretching out his hand toward the angel whom he seemed to see before him, he exclaimed, "Oh, dou angel ob de come? is another question, far more es- horse deserves to be bred, trained, and The same word occurs in Luke 6: 40 mighty wing, tarry wid us a leetle while in dis missionary meeting. We's de was never created, because you cannot a minister can teach men how to do it, it his Master," which is commonly undertell exactly when it was done. If the is not abandoning his profession, but stood to refer to himself and his disci-Society has just published the book of evils:—"The English ship Northfleet date of conversion can be fixed, very pursuing a remote department of it, ples, as though he intimated that if they been flying so long, and you has many a

different lesson he is inculcating. In the for dis is de Lord's day, and de Lord's

"Children, you may tank your stars de end ob de earth. Up now, and bring on de fedders for de angel's wings."]

In an instant the people were on their feet, filing into the aisle and marching in time to the swell of song, to the table in the altar, on which they placed their offerings of pennies and postal currency. Suddenly the preacher cried out, "Stop dar-stop dat singing." The order was promptly obeyed, and all waited to see what was wrong. "What's dis on de table?" he continued, pointing to the pennies and postage stamps. "What you call dese? Fedders for the angel's wings? He cant fly round de world wid dese! Dese am notting but pin-fedders! Bring on your long quills for de angel's wings!"

The song and marching were resumed, the offerings greatly enlarged, and the series of meetings among these poor colored people netted over \$1,000.—Zion's Herald.

#### WIT FROM THE PULPIT.

It is related of a certain New England livine who flourished not many years ago, and whose matrimonial relations are supposed not to have been of the most agreeable kind, that one Sabbath morning, while reading to his congregation the parable of the supper, in which occurs the passage :- "And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said; I have married a wife, and therefore cannot come"-he suddenly paused at the end of this verse, drew off his spectacles, and looking around on his hearers, said, with emphasis:—"The fact of it is, my brethren, one woman can draw a man farther away from the kingdom of heaven than five yoke of oxen!"

## Business Departmen t

#### APPOINTMENTS.

The Lord willing, I will preach in Lawrence, Sunday Feb. 8, and Eld. J. M. Orrock will preach in the Hudson street chapel, Boston, the same day, at 3

## NOTES TO CORRESPONDENTS.

J. N. Barstow.-Please give us the address of Mrs. J. Yocum. WM. O. Wood.—Please tell us where

COL. T. C. SCUDDER.—We send you the pamphlet and will send the Harp as

soon as we get out another edition. THOS. KINNEY.—Will send the paper for one year free: do as you may be able

## LETTERS RECEIVED.

All communications, orders and remittances for the ADVENT HERALD Kneeland Street, Boston, Mass.

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he has paid: thus "Jan. 74" means that

"f" indicates that the paper is sent free.

W. B. Kinney 5.00; Adventus I Crouse; Mrs. M. S. Field 2.00; B. Shefer; Rev. Sam'l McKeown 2.00-we credit you at minister's rate; Mrs. Sarah E. Gray; Robt. L. Hughston 4.00; Geo. We are indebted to Rev. Dr. Matlack, W. Cheney; Mrs. Emily Van Cleek; Mrs. W. H. Woodbury 2.00; Wm. O. Wood; E. A. Randall 2.00; I. H. Ship-3.00; Chas. H. Williams—your letter was rec'd; John Van Nest; Rev. J. P. Wm. Payne 4.00; H. Buckley 6.00; F. Gunner—all right; T. S. Scoville; D. F. Newton; Robert Morris; W. H. Swartz; Boyer 10.00; D. Elwell; Mrs. S. G. Robinson 1.50; Kate T. Dennis 2.00; Elizabeth E. Miller 2.00; Mrs. M. "Be patient, be patient," said the doc- G. Kent; M. S. Wicker 1.00; John tor. "O, I'se patient, said the does tor. "O, I'se patient enough," said he, "but de people's gittin' tired, and den dey won't gib de mony," said the old philosopher. At length the long speech closed with an eloquent reference to the said that the long speech closed with an eloquent reference to the said that the long speech closed with an eloquent reference to the said that the long speech closed with an eloquent reference to the said the to the angel of the Apocalypse flying Taylor; Carmen M. Gould 5.00; A. L. Brand; Anson Wilber 2.00; H. A Dolthrough the heavens, having the ever- loff 1.00; John W. Barber 1.00; Rev. sting gospel to preach.

Scott Chinn was on his feet in a moScoville; W. H. Swartz; Nancy M. ment. "I'se been afeerd some ob dese Norris 1.00; James Le Fevre brudders would talk too long, and dat James Hadden, M. D. 2.20; S. F. Gra-

#### DONATIONS. TO THE A. M. ASSOCIATION.

1.00

Henry K. Boyer, (for tract fund)

ised at Hebron) TO THE HARRISBURG MISSION. Mrs. C. Gabriel, Charlestown, Mass,

(as promised Bro. Swartz at He-Alva Tinney, Olivet, Mich.

FOR ELDER N. STOKELEY'S CHURCH. Mrs. C. Gabriel, Charlestown, Mass.

(promised at Hebron Campmeet-

#### The Lamily Circle.

THE PIERCED HANDS. BY MISS A. M. KENNARD.

Behold my hands.—Luke 24. O Hands, upheld in blessing,

The nail-print in the palm, Two souls their sin confessing, How oft held forth with balm, Bless me! Bless me! Pierced Hands.

O Hands, the children's clasping, With " Let them come to me; Poor, sinking Peter's grasping, Upon the boisterous sea, Help me ! Help me ! It Saving Hands.

O Hands, the blind eyes pressing, With words of power divine, To send the light caressing Heal mine! Heal mine! Healing Hands.

Dear Hands, so gently guiding The wayward to thy fold, Safe, in thine own confiding, My hands, O ever hold; Clasp mine! Clasp mine! Gentle Hands.

O Hands once bruised and bleeding. Upon the accursed tree, Before the throne now pleading, For such as sinful me; For me! For me! Pleading Hands.

O Saviour, love surprising, From out thy wounded palm Still is the incense rising, That doth our souls embalm. They plead! They plead! Pierced Hands. -Baptist Weekly.

"HOW OLD ART THOU?"

If there is no other measure of age than the number of years which we have lived, the common notion that it is a breach of politeness to ask a man his age, has far less reason in its favor than many suppose. But if

"We live in deeds, not years; in thoughts, not

In feelings, not in figures on a dial,"

the question, "How old art thou?" may The patriarch Jacob evidently thought so, ber of their years. when he gave his impressive answer oh: The days of the years of my pil-

kindly ask the reader:-

"How old art thou?" How old, when prolonged your life?

"cultivate the night-shade" in youth, so | die !" often find themselves compelled to "eat is poisoned berries," in subsequent life. "Remember not against me," said one of old, "the sins of my youth." "Thou makest me to possess the iniquities of my youth," said another. And said still another, "His bones are full of the sins of his youth, which shall lie down with him

But even those who have been comparatively exempt from the outward exhibitions of a depraved nature, often find it a serious business to measure their ages by the actual usefulness of their past lives.

"That life is long which answers life's great end."

I have known persons to die in the early morning of their years, who, if measured by the good they had done, died in a good old age. And I have known persons to totter into their graves from the very weight of years, who, if thus measured, had hardly begun to live. How many mourn over the retrospect of life as one full of misspent time, wasted energies, and neglected opportunities, both for gaining and for doing good! The question, "How old art thou?"

bought at the price of pain, the difference our last," that "birthday of eternity," before you enjoy it: for the false, after the secrets and disclose more of the solemn hold to the care of his God of strength. of Windsor castle and Buckingham Pal- you not many doubts and fears?" "No," you enjoy it. The pain in taking up the realities of moral probation and responsi- They were words that came from the ace he was an honored guest. Here he said John, "I never can doubt but that earth, and following after Jesus in a life man in this thoughtless world. Oh, should could not be unheard. All rose up brilliant and refined as has ever been for I know I am; and I cannot doubt of devotion to the service of God, is fol- we not "walk thoughtfully" as we ap- strengthened; and now awaited their known upon earth. And here he won the that Jesus Christ is my all in all," for lowed by the pleasure of conscious recti- proach the great sea on which we are so time of severe trial, with their eyes love of his cousin, the Princess Victoria, He says He is, and how can I doubt that ?" tude, peace of conscience, and a sense of soon to embark, and the roar of whose toward the Lord. security in God. On the other hand, the waves, dashing against the shores of time, wait courageously, and Their marriage was an event in which I lose my evidences and my graces, and pleasure of sense and earthliness are we already hear? Before we launch see what the Lord will bring us," said not only all Christendom, but every gov. then I get very sad." "Oh!" said Jack,

and the deep and sober conviction of the soul that life has been squandered upon pursuits and objects wholly unworthy of an immortal nature and destiny. And this suggests our question, " How old art thou?" in another point of view.

"How old art thou," when measured by the future, -by your nearness to the retributions of eternity?

Though the past can never be recalled so far as it respects any change in the past itself, it may be recalled so as to instruct and warn us for the future.

" We take no note of time, But from its loss: to give it then a tongue, Is wise in man."

So far as its record is concerned, it must be recalled and reviewed at the great day of account. In this sense,

" A moment is a deathless thing."

In the light then which the past sheds upon the future, "How old art thou?" Measured by the work you have yet to do; by your fitness to die; by your acquaintance with, and relish for, the employments of heaven, what is thine age?

To those who are in the decline of life, this aspect of our question is full of peculiarly impressive admonition. You are fast approaching the winter of life, if indeed you have not already reached it. Now, as the natural winter, when it strips the trees of their foliage, reveals where the birds made their nests, so does life's winter, in stripping the tree of mortal existence of its verdure, reveal what have been the hiding-places of their soul. What are the hiding-places of your souls, ye aged ones? Are they adequate to your necessities? Do they afford you shelter and safety amid the stormy blasts? Your resorts for rest, your hearts' homes,-where are they in this bleak winter of life? Oh, if you have had your refuge on earth, it is a sad one, and it will grow sadder as your winter advances, and there is but one thing more which it can supply to you, and that-a grave!

But if age is not to be measured by years alone, there can be none too young to consider the question of their age in well excite solicitude and hesitancy, its bearings upon the future. "We all though it ought to be fairly met. And | do fade as a leaf, and our iniquities, like surely no rational man can fail to see the wind, have taken us away." Death that this is the true measurement of life. | never measures his victims by the num-

Among the Mohammedans, there is a to Pharach's question, "How old art a common belief that a certain Lote-tree, thou?" "And Jacob said unto Phara- supposed by them to stand in Paradise, has upon its branches as many leaves as grimage are an hundred and thirty years; there are living human beings on the few and evil have the days of the years | earth, and that those leaves are inscribed of my life been, and have not attained with the names of those beings, each leaf unto the days of the years of the life of bearing the name of one person, together my fathers in the days of their pilgrim- with those of his parents. This tree, age." Aged as the patriarch was, he they say, is shaken on a certain night at measured his life by days rather than the opening of each year, which night is years, and by the incidents and experi- held in great reverence as the time when ence with which even those days had the fate of every living man is confirmed for the ensuing year. When a person is The question, which Jacob answered destined to die within the year, the leaf so impressively, is one of importance for on which his name is written, falls at this all, and of peculiar importance at the time. If he is to die very soon, his leaf opening of a new year. Let me then is almost wholly withered; if later in the year, a larger portion of it remains green.

We may call this a superstition. It is measured by the past; by what your a superstition. But if a mere superstilife has been; by the good you have tion can suggest so much that is true, and done, or tried to do; by the service you serious, and important, how ought we all have rendered to Him who has thus far to be affected, as we stand upon the threshold of a new year, and remember Too often is the retrospect of maturity | that there are thousands upon thousands and age like visiting the grave of an in- of the human family of all ages, includjured friend to whom no reparation can ing perhaps ourselves, concerning whom be made. It is thus that they who God is now saying, " This year thou shalt

> The question, "How old art thou?" then, is a most serious one, whether we measure our lives by the past or by the future; -by what we have been, or by what we are soon to be. Oh, let it admonish every one of the value of that time which is so momentous in its bearings, yet so rapidly passing away. 4 So if they already heard the crackling of teach us to number our days, that we may apply our hearts unto wisdom." "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." If, dear reader, you measure your age by what you are, and should be, and must be in order to be prepared for eternity, even hours and moments would seem to you too precious to be squandered upon vanities, or lost in spiritual idleness.

"A moment is a mighty thing, Beyond the soul's imagining; For in it, though we trace it not, How much there crowds of varied lot; How much of life, life cannot see, Darts onward to eternity !""

In that eternity, reader, you must meet the record which your days and mocommensurate with its importance. Be- Your threescore and ten years, and your they harried away. hind them, all is confusion, darkness, dis- threescore and ten days will alike be satisfaction, unfinished work; before them, swallowed up in the one vast, momentous, ting-room, the master barred all in, and Prince Albert thus early became, in all is doubt, uncertainty, irresolution, fore- eternal question of fitness or unfitness to then said, "Let us kneel down and pray personal attractions, in mental culture, in stand in the presence of the infinitely to that powerful One without whose will princely bearing, one of the most accom-It is said that all pleasure must be holy God. And that "first hour after no hair can fall from our heads."

T., in the Tract Journal.

A PRAYER HEARD.

TRANSLATED FROM THE "CHRISTEN BOTE."

towards strangers. The house, too, was the coming terrors of the night.

daily gathered to examine the Word of enings. real refreshing and strengthening. In the windows rattled. ing, still He does not let there be any hay-shed is burning." lack of the needed strength. It was a truly happy family.

all womanly handiwork.

wait for it. But look sharp!"

the letter, and remained waiting in order a corpse, forsaken by his companions in sustain you in that dread hour? to read in his master's countenance what evil, who had fled as soon as they saw the house became as he read the missive. all.

gan, "the contents of which are far from dead man, they found a paper on him for in this case too we can say, 'If God miscreants, who had, for a long time, be for us, who can be against us?' Arm made the neighborhood insecure. yourself with courage, and I will read the Thus had the Almighty God made evi-

stands before your house, with the positive demand that you should before break of day deposit 20,000 thalers (£3000) at the gate of your garden. In case of refusal, your beautiful house will this night be given up to the flames. THE

mother, when her husband had finished dying bed: reading. The children wept in great this time gathered together, trembled as I should be now. the flames: only the father was again quite calm. After a little reflection he took pen and ink, and wrote:-

ply with your requisition. If it should be according to the counsel of God's will

When the servant returned to the sit- beauty of person.

leave thee nor forsake thee?' so that we of Africa and Asia. Westminster's at all—and, in the second place, Jesus heart of every way-worn child of God. may boldly say, 'The Lord is my helper, grand cathedral was never before crowded and I will not fear what man shall do with such an assemblage. All that earth-

not far from the little town of B---, not go to the little town for help, because ment of wealth unsurpassed in the visions another began to question him thus: lived Herr L, a very worthy Christit was too far off, and they feared to of romance. He had rank which placed "But my dear friend John, don't you tian man. His wife was an estimable meet the robbers on the way. The great him on an equality with the most illustri- sometimes doubt whether you are a child woman, who was his true helper in train- bell, which they generally could use to ous kings. He had power such as few of God?" "Well," said he, "I don't exten they early led their little ones to the same throne of grace where they themselves sought from the Lord wisdom and selves sought from the Lord wisdom and selves for the selves sought from the Lord wisdom and selves for the selves sought from the Lord wisdom and selves for the selves sought from the Lord wisdom and selves for the selves sought from the Lord wisdom and selves for the neighbors in case of any the pressure of toil and responsibility.

I never doubt but that 'I'm a poor sinner and ends with the Old Testament history. Fifty the selves sought from the Lord wisdom and days before to be repaired. In short, it is my all in all.'" "Ay, ay," said the old Testament history. Fifty two lessons. Price 15 cents, postage 4:

An attractive family of sons and days before to be repaired. In short, it is my all in all.'" "Ay, ay," said the old Testament history. Fifty two lessons. Price 15 cents, postage 4:

On III. Commences the History of the New days before to be repaired. In short, it of the lord wisdom and ond year of our Lord's ministry. Fifty two lessons. Price 15 cents, postage 4:

On III. Commences the History of the New days before to be repaired. In short, it of the lord wisdom and on thing at all, and that 'Jesus Christ is my all in all.'" "Ay, ay," said the old Testament history. Fifty two lessons. Price 15 cents, postage 4:

On III. Commences the History of the New to be selved to be repaired. In short, it is my all in all.'" "Ay, ay," said the old Testament history. The provision of the lord with the Old Testament history. The provision of the new postage and one of the lord with the Old Testament history. The provision of the new postage and postage and postage and postage children could not doubt that this up- him alone help should come. The wind their future. As each child was born, bringing had borne most blessed fruits. howled from time to time with greater the British Parliament voted that child, They were obedient to their parents, violence round the solitary dwelling, and for the support of the dignity of the amiable to each, and kindly and modest it appeared as if the storm would increase royal family, an annual income of about "But," says John, "I never go forward,

quite a model household. Everything, But what happened? About two ness reigned everywhere. The servants, nounced a severe thunder-storm. Soon their time well, yet knew how to value a loud resounding thunder. If any one good service, and seldom left but under could have observed the little family now, those who loved and sought after worldly peared more calm. One danger seemed amusements did not suit in Herr L 's seemed to have chased the other from children. house, and would indeed soon have had their minds, and none of them thought

and if trials and provings are not want- ed one of the servants. "See, see, the

In was true, and soon they saw the building of which he spoke in flames: it The father took on himself the labor of was a happy thing that it stood far enough nstructing his children in all the various off to prevent any danger of the house branches of knowledge belonging to a catching fire from it. That clap of thungood education, while the mother took der was the last. With distant muttercare that as soon as they were old enough ings the storm died away, and the wind her daughters should be accustomed to calmed down. But still they did not sinking into death-passing from the venture to go out for fear of meeting the Some Christian friends who lived in the robbers. After a quarter of an hour had heighborhood came now and then to the elapsed, a sound was heard outside, and house, and such visits only passed too soon they could distinguish the wellknown voices of neighbors whom the sight the body. In a moment of cessation from On a stormy harvest evening a loud of the flames had called together to help pain, he looked up to the weeping ones knocking was heard at the outer door of to extinguish the fire. Now Herr L this peaceful house. The servant hurried and his people all hurried out to the words: to answer it, opened the door, and saw burning building. But, imagine their two uncommonly tall men standing on the astonishment !--still unconsumed by the door-steps, who handed him a letter, and flames, there lay at a little distance the said, with an insolent air, "Give this body of a man, in whom the house-servant writing to your master, and bring us an recognized one of the strangers who had answer as quickly as possible; we will the evening before given him the letter of manner, but promised to obey their orders, ment when he was approaching to exe- a sincere disciple, and come back as soon as possible. He cute his cruel and desperate purpose of Reader! you may soon be placed on

the contents of the ominous letter. The The fire was soon quenched by the help mother, too, and the children, surrounded of the kind neighbors, and Herr L their father, and felt not a little anxious related the remarkable circumstances to when they saw how pale the master of them. Deep astonishment seized them

"We have got a letter here," he be- When they went to carry away the

dent that it is to him a light matter to 'Sir-The leader of a numerous band bring to nothing the purposes of men.-

THE DEATH-BED OF PRINCE ALBERT.

Most of our readers, says the Advance,

Rock of ages cleft for me,

Let me hide myself in thee." It is not easy to conceive of a more brilliant and happy life than was that of "Sir-Your imperious command de- Prince Albert. He was a child of illus- what can you say for yourself?" serves a decided answer. I will not com- trious birth, and the heir to what would much," says he, "only this:generally be considered large wealth. that my house should be a prey to the The home of his childhood was one of the flames, I hope to be able to say, Lord, most imposing of baronial castles, which thy will be done ! only it is certain that feudal pride and opulence had reared tell me more than that." "No," said you have no power to accomplish this: upon the heights of Germany. In his Jack, "I can't, for that is my confession designs you may have determined on, He early youth he enjoyed every privilege of faith, and that is all I know." "Well. that earth could give. The best teachers friend," said the minister, "I cannot re-At this moment there was again a loud of Europe guided his mind in all branches fuse you church fellowship, but you will knocking at the outer door, and the serv- of knowledge. Obsequious attendants have to come before the church meeting, ant hastened to take his master's letter anticipated his wants as he freely moved and the members will have to see you and to the strangers. They read the writing among the luxurious surroundings of the judge of you." by the light of a dark lantern, and in a castle. Familiarity with the most civil- Jack accordingly went to the church tone of utmost menace called out to the ized society gave him the highest polish meeting, and there sat some good old-fashments have sent on before you. And servant, "A friendly greeting to your of manners, and made him familiar with loned deacons some of whom began to there, the question will not be, " How old | master; we shall soon present our thanks | the eliquette of courts. He was by see whether they could not find fault with elicits from them no answer that is at all art thou?" but, " What art thou?" being re-

unsatisfied cravings, a sense of insecurity, each reader, "How old art thou?" L. good, and he will not let us want for saders flocked to London in honor of the place 'I'm a poor sinner and nothing at the Suffering Remited Code Parks strength; has he not said, 'I will never occasion, from all the principle dynasties all, '-no one can rob me if I am nothing

one hundred thousand dollars.

One daughter married the heir apparwas in its right place; order and cleanli- o'clock in the morning loud peals and ent of the crown of Prussia. Thus there is opened to her perhaps the highest though they were strictly admonished to one flash of lightning followed another position which a lady can now occupy take great care over things, and to use with uncommon rapidity, accompanied by upon this globe—that of the Empress of Germany. The eldest son, heir to the alliances opened before others of the

In the midst of his prosperity, in the years of age, sudden disease strikes God together; the morning's work was Then suddenly a bright flash of light- Prince Albert down, and he lies upon a begun by prayer, the evening was closed ning zigzagged through the air; a fearful dying bed. The regal couch is draped in the same way. These were seasons of crack followed instantaneously, so that all with an imperial canopy. The splendors of a palatial chamber glitter around the such a house the Lord lingers lovingly; "The lightning has struck!" remark- bed. The highest dignitaries of Church and State are present with their sympa-

thy and homage.

But death is the equalizer of prince and peasant. The queen is but a woman weeping, broken-hearted, over her dying husband. The royal children are but sons and daughters sobbing in uncontrollable grief over their dying father. Prince Albert is but a man gasping, fainting, shadow of an earthly crown to the tribunal of God, where like the humblest subject in his realms, he must answer for around him and attered the memorable

"I have had wealth, rank and power. But if this were all I had, how wretched should I be now.

the big strangers and their imperious struck by the lightning at the very mo- and all who knew him believed him to be

hurried to the sitting-room and delivered setting fire to the house. There he lay, that dying bed. Have you this faith to

There was once a poor man, a huckster, who used to go round to country villages selling his little goods. He was said to be half-cracked, and very likely he was, for he was constantly in the habit of getting drunk, and that is enough not only to pleasant. But, my love, banish all fear; which put them on the track of the other him. He was not at any rate a very sensible man, as a man is not likely to be who drives his senses out of him with drink. However, this poor creature in going round on his journeys heard some old women singing the simple little ditty:-

> "I'm a poor sinner, and nothing at all, But Jesus Christ is my all in all."

good grace that little ditty burnt its way reached home in safety. - Selected. "I have had wealth, rank and power liato poor Jack's heart. After some time alarm, and the servants, who had all by But if this were all I had, how wretched he became a converted man, gave up his swearing and drinking, and began regularly to attend the house of God.

At last he determined that he would join the church; so he went to the minis ter. The minister said, "Well, friend,

"'I'm a poor sinner, and nothing at all, But Jesus Christ is my all in all.'?'

"Well," said the minister, "you must

amiability of character, and remarkable quested to state his experience, simply said : de de aman "I'm a poor sinner and nothing at all

But Jesus Christ is my all in alt." So one old deacon said, "Is that all

plished gentlemen in Europe. When you have to say?" "Yes," says Jack, All obeyed, and followed with deep de about eighteen years of age he visited the "that's all." The minister said, 'You may between true and false pleasure being which is so seriously connected with our votion their master's words of entreaty as royal family in England, to which he was ask my friend here some questions if you this;—for the true, the price is paid departure from earth, will reveal more of he commended himself and all his house nearly related. In the gorgeous saloons like." So one says, "Brother John, have cross, renouncing the errors and follies of bility than ever entered into the heart of depths of his believing heart, and they was introduced to a circle of society as 'I'm a poor sinner, and nothing at all,' the heiress to the throne of England. "Well," said another, "but sometimes

ly ambition could desire was now attained richer or poorer, for I am always nothing, scripture QUESTIONS on the history and work of Redemption. Published by the A. M. On a pleasantly-situated country-seat Midnight had just struck. They could by Prince Albert. He was in the enjoy- but I always have everything." Then A advances on the road to heaven, and then I feel a great deal better, but I often go back again, and that causes me troulle." for I'm always a poor sinner and nothing at all; but I cannot go back, for 'Jesus Christ is my all in all; and, blessed be God, He will not go back, and I am safe.'

Always after that in the villages they used to call him "Happy Jack," for he was always happy; and the reason was throne of Great Britain, married in the that you could not drive him from that circumstances of absolute necessity. For they would have seen that they all ap- royal family of Denmark. Other brilliant simple standing point, "There is nothing in me; I believe in Christ; I deserve punishment; I am lost in myself, but I trust in Him who came into the world to warning to leave. The whole family was any more of the robbers and their threat meridian of his days, being but forty-two save sinners, and I know He will not let dents, me perish."- Word of Life.

## WHAT A FLY DID.

There was a wicked inn-keeper in Scotland, who determined that he would never hear any minister preach or pray. "But one Sunday he thought he would go to church just to hear the music; he did not want to hear anything else. So when Mr. Hawels, the preacher, arose to pray, he put his fingers in lis ears, and did not hear a word of the prayer; and again, when the minister got up to preach, he put his fingers in his ears so as not to hear a word of the sermon.

At last a little fly came and lighted on his nose. "Pooh, pooh?" He tried to blow the fly away without taking bis fin- No. 1. Its Futurity and Literalness. 4 pages. gers out of his ear; but the fly still stuck to his nose, till at last he had to take his hand from his ear and brush away the While his hand was down he heard the

minister in a strong voice repeat the text: "He that hath ears to hear, let him hear." These words impressed him. He became interested in the sermon and heard it all. That sermon resulted in his conversion. He afterward went to church regularly, and became a good and useful man.

Have you ever done as much good that little fly? That fly made that obstinate man take his finger out of his ear and hear the gospel. Have you ever induced any bad boy to go with you to the per hundred.

when writing to friends. 40 cts. per hund duced any bad boy to go with you to the per hundred. Sabbath school or church, that he might hear the gospel? Have you ever tried should be read by every minister in the land Sabbath school or church, that he might to make anybody take his finger out of Does the Soul Live in Death? 30 his ears that he might hear ?-P. in Child's Paper.

A party of us were in a stage-coach among the mountains, when the horses seemed to have become unmanageable. " half-crack " anybody, but quite to break | The driver both shouted and coaxed. We were very much frightened. Some Why I was Sprinkled and why I was Is screamed; some cried; others tried to hundred. By J. L. Bliss. 8 pages. \$1.00 per screamed. jump out; and all were pale with fright —all but one little girl, who sat quietly by her mother's side in the general hubbub. "Don't cry, mother, don't cry," she said, patting her mother's cheek. "If we upset we shall fall into God's Jack recollected that. "Ah!" said he, arms." Who of us would not have given 'that just suits me." So he began to anything for the sweet trust of this darare probably familiar with the remarkable hum it himself as he went round on his ling child? Perhaps it saved us. The "O thou God in heaven!" sighed the saying of Prince Albert when upon his huckstering expeditions, and by God's horses became quieted down, and we

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