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UPWARD-ONWARD.

your watchward, faithful one, ule contending with your let;

rd through the mists of err rless moving, clear the way g right, ye'll know no terro th the storm comes near an

wrong, nor backward tur onward-straight ahead.

ought of gain or power you from the path of right ; a diamond dower, mond dower, ter every hour, ward-day and night.

life's tempests round you gather, ble not, but press the sod rmer step, the storms you'll weather, heart and hand together, ard—onward—trust in God.

Travels in the East.

BY DR. J. V. C. SMITH. (Continued from our last.) GREECE.

The territory of modern Greece is of about the dimensions of Massachusetts-with a population of not far from one million, and an annual revenue of four millions of dollars. It is oppressed with a royal family, consisting of a where the marble for all the past and present king and queen, without children. His majesty buildings of Athens and its environs was prothe king has been in Bavaria, and his loving subjects express a hope that he will never re-subjects express a hope that he will never re-turn. His salary is only \$160,000 per annum ! sinian mysteries, are each and all of them points A standing army is kept up of between 8,000 of intense interest in the history of civilization and 9,000 men, which is of no earthly use, for and classical literature. if the Turks were to attempt a blow, they could I visited the palace thoroughly, and although eat up every soldier in the Greek service in one an unmeaning and ungraceful excrescence of night. The kingdom depends for its security marble, brick and mortar, it has some splendid on the European powers exclusively. If, there-fore, the army were disbanded, and the soldiers employed in agriculture, the wealth of the na-tion would increase more rapidly. Athens looks

Athens is governed by a corporation of a may-or, municipal council, &c., elected by the citi-zens. A more complicated kind of system never could have existed, since they elect electors, whose choice must be approved by his majesty, or it is of no effect. Three mayors are annually elected, at the same time, whose names are carried up to the throne, and if Otho, or in his absence, the queen, likes the list, one of them is approved, and is qualified. If not, then there is an opportunity to go into a new election for three more.

Athens at times is a sickly city, and will con-tinue to be so till the drainage is better managed. For miles round, the land is low and in-clined to be marshy. On entering the plateau from the Piræus, I was struck with its general resemblance to that of Esdraelon, and Celo-Syria. Their geological features are precisely alike. In 1850 the mortality of Athens was 1384, while the births were only 534, in a population of 26,000. In the early part of the present year, typhus fever has been quite prevalent, and many deaths occurred. Still, with these facts before the king-for no one does or thinks here without his slow, cold, Bavarian consent-nothing is done to better the public health by filling bogs, and draining off the water from marshy places.

A more picturesque national costume cannot be conceived than the modern Grecian. A red cap, jauntingly worn, swayed to one side by a heavy silk tassel; a jacket of all colors, covered with embroidery—the sleeves open to the shoulder; a kilt, or white cotton petticoat, reaching to the knees-often containing ten yards; red, white, and other colored stockings, with a different colored wide garter outside ; red shoes, and a silk scarf wound several times tightly round the body, make up the essentials of a court or gentleman's dress. In consequence of swathing the abdomen so tightly as is the custom of the country, more people are said to be ruptured in Greece than in any other part of the world.

Very little of the excellent land is under cultivation-and consequently weeds, and especially those which yield something for the bees, are prevalent, and hence their multiplication. Mount Hymettus, east of the Acropolis, was celebrated in ancient times for its excellent honey. An excursion to the quarries on Mount Pentelicus,

some distinction, stationed on the island of Ne- also said to have been translated into the Chisome distinction, stationed on the island of Ne-gropont, being reduced very low in health, peti-tioned his superior for leave of abence. The latter could do nothing till it was laid before his majesty. When the request came up, instead of answering promptly one way or the other, he laid by the paper for consideration. After a long while his mind was made up, and he gra-ions was determined to the poet side of the poet scorner: O thou Eternal One ! whose presence bright ciously granted the poor sick officer's request; but unfortunately, when word reached the island, the petitioner had been dead three months! At one time a basket of charcoal could not be purchased for government use, till the order had had been arbeitted to the set the order had been submitted to his all-wise examination. The physicians of Athens, some time since, concluded to publish a pharmacopœia of their own, which was prepared by a commit-tee, the chairman of which was the present professor of chemistry in the University. It being a law, however, that no work shall go to press till the manuscript is submitted to the government, the sheets, scrawled off and abounding in apothecary signs and measures, were necessarily handed to the bureau, without the least expectation of their being detained an hour. the confusion of the committee, however, Otho took it into his head that he must hear it all Thou from primeval nothingess dids read, it was so important. The professor was sent for, and the king, with pencil in hand, indicated his views, as the former waded through an ocean of sentences unintelligible to the muddy brain of this German blockhead. Six entire weeks were consumed before the inspection was completed—the silty fool having listened for hours in succession to words and ideas which Life-giving, life-sustaining protentate? he could not comprehend.

Near the base of the Acropolis, is the philanthropic mission school established by the Rev. Mr. Hill and his lady, which is exerting a good influence on the moral and intellectual condition of the native inhabitants. The little chil-dren are taught English, while they are instructed in every useful branch of knowledge in the Greek language. Their system is admirable; and from the happy results already realized, the effects, that the diffusion of first principles in morals, Christianity, and science, is to exert on A million torches, lighted by thy hand, the future destiny of this resuscitated country, are incalculable. The building is located nearly in the centre of the ancient Agora, or market. In digging for a foundation they came to the original marble floor of that building, and the steps by which one now ascends to the front door of the mission school are those identical stones, and were perhaps trodden upon by St. Paul, on his way to the Areopagus near by. Marble columns were also found, standing in their origi-nal position, which had been covered for ages by the accumulated rubbish of two or three cities, built one upon the other. For a quarter of a mile N. W. and N. E. of the Acropolis, quite up to its perpendicular sides, the earth to come up. Mr. Hill actually found the public oil measures; and I examined one of the omars, or public measures for wheat. He present has been filled in to the depth of twenty feet .-me with an immense marble sarcophagus, with bull's heads, ram's heads, and a bold, heavy chain-work on the sides in relief, which must have been superb in its day. The length is about seven feet, by three wide and three high, weighing a ton and a half, if not more. It refers to a remote antiquity, and may have con-tained the body of Euripides, Pisistratus, or Aristides the Just. In passing on the back of the palace garden, the other day, the workmen were opening a trench, in which some elegantly wrought blocks belonging to immensely large fluted columns, were exposed, where they may

O thou Eternal One ! whose presence bright

All space doth occupy, all motion guide ; Unchanged through time's all devastating flight; Thou only God ! there is no God beside. Being above all beings! Mighty One ! Whom none can comprehend and none explore; Who fill'st existence with thyself alone; Embracing all; supporting, ruling o'er; Being whom we call God-and know no more!

In its sublime research, Philosophy May measure out the ocean deep; may count The sands, or the sun's rays : but God ! for thee There is no weight or measure ; none can mount Up to thy mysteries. Reason's brightest spark, Though kindled by the lights, in vain would try To trace thy counsels, infinite and dark ; And thought is lost, ere thought can soar so high,

Thou from primeval nothingess didst call First chaos, then existence; Lord on thee Eternity had its foundation; all Sprung forth from thee ; of joy, light, harmony, Sole origin-all life, all beauty thine. Thy word created all and doth create ;

Thy chains the unmeasured universe surround, Upheld by thee, by thee inspired with breath ! Thou the beginning with the end hast bound, And beautifully mingled life and death. As sparks mount upward from the fiery blaze, So suns are born, so worlds spring forth from thee !

And as the spangles in the sunny rays Shine round the silver snow, the pageantry Of Heaven's bright army glitters to thy praise.

Wander unwearied through the blue abyss; They own thy power, accomplish thy command, All gay with life, all eloquent with bliss. What shall we call them ? Piles of crystal light ? A glorious canopy of golden streams? Lamps of celestial ether, burning bright? Suns lighting systems with their joyous beams? But thou to these art as the moon to night.

Yes! as a drop of water in the sea, All this magnificence in thee is lost What are a million worlds compared with thee? And what am I then? Heaven's unnumber'd host.

Though multiplied by myriads, and arrayed In all the glory of sublimest thought,

like a flourishing town, and will by and by be- On my way up the avenue, I saw the queen come a very handsome one.

sionary, first took up his residence in Greece, 24 and away cantered her little majesty, followed years ago, not an edifice of modern growth had by a retinue of laced coats and other appendages been erected. Coaches are driving through the of the household. streets actively, and if there were good roads to Of the progress of education in Greece, the pot, as the proverb says, since there is no dish modern Greece. so clean that it does not yield a taste of what was in it. An English gentleman, who has re- His leading ambition seems to be, to be thought sided fifteen years in Athens, speaks particular- an universal genius and profoundly wise in ly of the low reputation of the courts of law. every thing; yet so despotic and self-willed is The judges of some of the tribunals have a sala- he, that no one must act or think without his ry equal to \$35 a month, and are removable at special royal permission. The administration the pleasure of the king. The insecurity of the government, in its various departments, their office is probably one cause of the corruption that has the ascendancy. mimore about the

step on the hand of her groom, who raised her When the Rev. Mr. Hill, an American mis- in a twinkling to the saddle of a spirited horse;

the country, there would be safe intercourse school system, the public morals, amusements, with the interior-but now there is not. Politi- &c., it is not my intention to write much upon cal corruption is dominant, and the government them at present. I am making diligent inquiries, carries all elections and every measure by the and through the kindness of the Rev. Mr. Hill, over-awing influence of soldiers in the back and other gentlemen of intelligence and reliaground, a place in office, or a position for a bility, shall no doubt gather up some valuable dangerous individual where he can scrape the information, illustrative of the true condition of

Amusing anecdotes are related of the king .of decision. About a year since, an officer of

God.

have been covered, for aught any one knows to

the contrary, twenty-five centuries.

The following poem is said to have been written by Dershaven, the celebrated Russian poet, and by order of the Emperor of Japan was translated into Japanese, and hung up, embroi-dered with gold, in the temple of Jeddo. It is

Naught! but the effulgence of thy light divine, Pervading worlds, hath reach'd my bosom too; Yes ! in my spirit doth thy Spirit shine, As shines the sunbeam in a drop of dew. Naught! but I live, and on hope's pinions fly Eager toward thy presence; for in thee I live, and breathe, and dwell; spring high, Even to thy throne of divinity. I AM, O God ! and surely thou MUST BE.

Thou art! directing, guiding all ; Thou art! Direct my understanding then to thee. Control my spirit, guide my wandering heart, Though but an atom, 'midst immensity. Still I am something fashioned by thy hand; I hold a middle rank 'twixt heaven and earth, On the last verge of mortal being stand, Close to the realms where angels have their birth, Just on the boundaries of the spirit-land !

The chain of being is complete in me; In me is matter's last gradation lost, And the next step is spirit. Deity ! I can command the lightning, and am dust. Constructed and conceived ? This clod Lives through some higher energy; For from itself it could not be.

Creator ! Yes ' thy wisdom and thy word Created me ! Thou source of life and good ! Thou spirit of my spirit and my Lord ! Thy light, thy love, in all their brightest pleni-

Fill'd me with an immortal soul to spring Over the abyss of death, and bade it wear The garments of eternal day and wing Its heavenly flight beyond this little sphere, Even in its source to thee, its author there.

O thought ineffable! O visions blest ! Though worthless our conceptions all of thee, Yet shall thy shadow'd image fill our breast, And waft its homage to thy Deity. God ! thus alone my lowly thoughts can soar ; Thus seek thy presence, Being wise and good 'Midst thy works, admire, obey, adore ; And when the tongue is eloquent no more. The soul shall speak in tears of gratitude.

On Eclipses of the Sun. BY CHARLES COLBY.

Total eclipses of the sun are the most sublime of celestial phenomena. Such an eclipse will occur upon the 28th inst., but it will not be total in the United States. Indeed, such eclipses are very seldom seen in the same portion of the earth. For example, of those visible in the United States, the last occurred in 1806, which is well recollected by many persons, which is well reconcided by hany persons, while the next will not occur until 1869. A complete annular eclipse will be seen in a part of the United States in May, 1854. The utility of eclipses is much greater than

is generally supposed by the public. The concurrence of the predicted and actual times of their commencement and termination, affords most accurate proof of the correctness of the theories by which they were predicted. The comparison of recent with ancient eclipses has proved that there has been an acceleration of the moon's mean motion. The observation of eclipses, (more especially those of the moon,) is a means, and one frequently used, of determining the longitudes of places. Chronology has derived very great assistance

from eclipses. In the writings of many ancient historians, many events are recorded as having happened about the time when certain eclipses of the sun and moon occurred. By means of astronomy, the time of occurrence of any eclipse can be determined with perfect accuracy. And thus, if, of any event, it is recorded that it happened at a certain time before or after an eclipse of which an approximate time is given, the true date of that event is certainly determined .--Many instances might here be given; but two will be sufficient.

In the writings of Josephus it is said that on the night succeeding the death of Herod, there was an eclipse of the moon. The record of this event, (which is the only one mentioned by Josephus, in any of his writings,) is of the greatest importance, since it determines the time of the death of Herod, and of the birth of Jesus Christ.

Again,—in the history of Herodotus, record is made of an eclipse of the sun, which occurred during a battle between the Lydians and Medes. The day was suddenly changed into night; the terrified armies ceased from their contest and made peace. Herodotus does not record the date of this event, except in mentioning that it was in the sixth year of the war between the nations. Astronomy is thus called upon to determine the exact time of this event. Thistask is rendered, to some extent, more difficult, since Herodotus did not record the place or part of the country where the armies were contending. Hence, as might be supposed, different computers of the event have been led to entertain dif- a private house. The time of worship being at ferent opinions of its exact time and place.— a very early hour, Mr. Baxter one evening left However, the learned Mr. Bailey has conclu-sively shown that an eclipse which could cause morning. The night, however, being dark so great darkness must have been total; and lost his way, and after wandering for a long hence it is required to determine at what time total eclipses occurred in that region. According to his calculations, this eclipse took place September 30th, B. c. 610.

dark intervening spaces were stretched out into long, black, thick parallel lines joining the limbs of the sun and moon; when all at once they suddenly gave way and left the circumferences of the sun and moon in those points, as in the rest, comparatively smooth and circular; and the moon perceptibly advanced on the face of the sun.

The moon preserved its usual circular outline, during its progress across the sun's disc. until its opposite limb again approached the border of the sun. When, all at once (the limb of the moon being at some distancce from the edge of the sun) a number of long, black, thick, parallel lines, exactly similar to those before mentioned, suddenly darted forward from the moon, and joined the two limbs as before; and the same phenomena were thus repeated, but in an inverse order.

In the total eclipse of 1842, Mr. Bailey says that he at first "looked out very narrowly for the back lines which were seen in the annular eclipse of 1836, as they would probably precede the string of beads. These lines, however, were not seen by me.

But the beads were distinctly visible; and on their first appearance I had noted the time of my chronometer, and was in the act of counting the seconds in order to ascertain the exact time of their duration, when I was astounded by a tremendous burst of applause from the streets below, and at the same moment was electrified by the sight of one of the most brilliant and splendid phenomena that can well be imagined. For at that instant, the dark body of the moon was suddenly surrounded with a corona, or kind of bright glory, similar in shape and relative magnitude to that which painters draw around the heads of saints, and which by the French is designated an aureole.

Pavia contains many thousand inhabitants, the greater part of whom were at this early hour walking about the streets and squares, in order to witness this long talked of phenomena, and when the total obscuration took place, which was instantaneous, there was a universal shout from the observers, which "made the welkin ring," and for the moment withdrew my attention from the object which I was immediately employed.

I had indeed anticipated the appearance of a luminous circle round the moon during the time of total obscurity, but I did not expect from any of the accounts of previous eclipses that I had read, to witness so magnificent an exhibition as took place.

I was surprised and astonished at the splendid scene which now so suddenly burst upon my view. It riveted my attention so effectualy, that I quite lost slight of the string of beads, which, however, were not completely closed when this phenomenon first appeared. Splendid as its appearance really was, at the same time there was something appalling in its character; and I can readily imagine that uncivilized nations may have become alarmed and terrified at such an object.

But another remarkable phenomenon was now exhibited. Suddenly from the border of the moon there burst forth at three different points purple or lilac flames, visible to every eye, situated in the corona before mentioned.

Appearances similar to these were seen at other places. In the eclipse of the present month observers in Europe, where the eclipse is total, will direct special attention to its observation, in order to note the phenomena which Cambridge Chronicle. may occur.

Catching a Man-Catcher.

Several of the ministers ejected by the Act of Uniformity, in 1662, united with the eminent Richard Baxter in establishing a lecture in morning. The night, however, being dark, he time he came to a gentleman's house, where he asked direction. The servant informed his master of this fact, who, thinking it unsafe that so respectable a looking man should be wandering on the common at so late an hour, invited him to stay. Mr. Baxter readily accepted the invitation, and was treated with great hospitali-His conversation gave his host a high opinion of his good sense and extensive information. The gentleman wishing to know the quality of his guest, after supper said,

Finally as the moon pursued her course, these | shall go with me, and I doubt not we shall easily apprehend the rogue."

Mr. Baxter very prudently consented to accompany him. Accordingly, the gentleman, the following morning, took Mr. Baxter to the place where the meeting was to be held .-ber of the people were hovering about ; but, on meeting the Justice, they suspected his intenions, and were afraid to enter the house. The Justice now intimated to Mr. Baxter his fears that Baxter had been apprized of his intentions, and would disappoint them, and proposed to extend their ride, that the people might be en-couraged to assemble, and give them an opporso; but on their return they still found the people unwilling to assemble. The magistrate, people were much disaffected to the government he would feel obliged to him if he would address them on the subject of loyalty and good behavior. Mr. Baxter replied, that as they met for worship, it was probable that such an address would not satisfy the people; but that if plied that he had not his prayer book with him, or he would readily comply with the proposal; but expressed his persuasion that Mr. Baxter was able to pray with them, as well as to talk to them; and requested him to begin prayer. They entered the house, followed by the peo-

ple; Mr. Baxter prayed with great devotion and fervor; the magistrate, standing by, was soon melted into tears. The good divine then preached in his usual faithful and zealous manner, and when he had concluded he turned to the Justice and said,

"Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disoosal."

The magistrate, however, had felt so much during the service, and saw things so differently to what he had done before, that his enmity was changed into love, and afterwards he became the friend and advocate of the persecuted. and, it is believed, also, a sincere Christian. Watchman and Reflector.

The Body of Man.

The Psalmist made the heavenly lights, the beasts of the earth, the fishes of the sea, as well as himself, the sbjects of his pious contempla-tion. "I am fearfully and wonderfully made," said he, when turning his thoughts to himself. And ought not man sometimes, and much oftenobject of his study? And in entering on this tell how the bones grow in the womb? How curiously is the frame knit together! This renow distrust his care? God, help our unbelief!

and arteries, and veins! The one as cords to unite the parts together ; the others as pipes and part for the nourishment of the whole; and none of them idle or useless.

How wonderful the structure of the ear! So lustrious name, and a man of irreproachable necessary to distinguish sounds one from ano- and amiable character-to the stake. The citither; how necessary to the comfort of life, by af- zens who had once elected him to one of their fording the means of converse! Where this distinguished public posts, would not have per-organ is wanting, or fails, how much of the mitted such an outrage. But, with what recomfort of life is lacking or gone! It is not in our power to repair the loss. This is the entrance to knowledge, and man's eternal happi- upon him a sentence which is often as fatal to ness apparently depends much upon the use of the sufferer, though it bears a less revolting as-By the ear we hear the Gospel preached, pect, than a capital punishment. Count Guiccilearn the mind of God, and become acquainted ardini is sentenced to six month's banishment with the way of salvation. For faith cometh to the Maremme, a district in Tuscany, notorihead.

How wonderful is the spring of life! Whence is the first mover of this curious piece of workmanship? He that made it can tell, and none but he can. This is the little world that has employed the study of thousands in every age, and still leaves the wisest of men in the dark When they arrived there, a considerable num-ber of the people were hovering about ; but, on frame. Man's own body alone, or almost any part of it, would afford matter of study for a wise man all his life.

It is wonderful how the lungs, as bellows drawing in and sending out the breath, sustain the unceasing operation day and night; how the pulses keep their regular stroke, even when we are fast asleep, and can take no thought about tunity of fulfilling their commission. They did them. Here is the true perpetual motion that never stands, from the beginning to the end of life, though the person live a hundred years .-now supposing that he should be disappointed And what a wonder that out of hundreds of of his object, said to Mr. Baxter, that as these millions of men in the world at the same time, millions of men in the world at the same time, yet there are not two faces or two voices that are exactly alike. Thus has the Creator ordered it, that men might not counterfeit each other, either in trading or in bearing witness, and that the innocent might not suffer for the guilty .-There is nothing in the body of man that could the Justice would engage in prayer he would have been ordered to greater advantage than say something to them. The gentleman re- has been done; so that we may say, "How manifold are thy works, O Lord, in wisdom hast thou made them all!" But after all that has been said, or might be said, in admiration of the body of man, this is but the meaner part of him; the cabinet in which to preserve his soul. If the case in which the jewel is keptis so pre-

Popery Always the Same.

Such of our readers as may have observed the interesting intelligence that has appeared from time to time in this and other papers in regard to the religious movement in Tuscany, must have been looking with anxiety for the disposal of the case of Count Guicciardini and his associates, who were arrested on the 7th of May for having met together in a private house to pray to their Maker, and to read his word. It was hoped that when it became known to the Tuscan Government that none of these meetings had any connection with politics, and were purely of a religious character, the prisoners would have been dismissed. This would, at one time, have probably been the case; but now that this State is under the entire domination of Rome, and dragged in the rear of the new Papal league formed against religious liberty and the interests of Protestantism throughout er than he is wont to do, to make himself the the world, no mercy could be expected in the case of such illustrious heretics. The Romish priesthood could not forget the crowds that had openly flocked to hear the blessed Gospel openly preached in Florence during the past sults not from the parent's care or skill, nor yet from chance. All our members were written in God's book. He took care of us, when we could not take care of ourselves. And shall we striking fact that, for the first time since Popery had cast its baleful shade over that un-How wonderful the construction of our nerves happy land, a body of native Tuscans had met together to partake of the Lord's Supper acunite the parts together ; the others as pipes and cording to the simple and scriptural form of its divine institution. They could not, in the present day, venture to lead a man like Guicciardini-a distinguished noble, the heir of an ilfinement of cruelty and cunning, which they so well know how to combine, they have passed

How curious and wonderful the structure of which it is usual to send galley slaves and the the eye! Its position, its numerous and trans- most notorious criminals, when guilty of insuparent coats, their crystal juices, the motion of bordination in other prisons. His crime is the the whole, and the application of the sight in reading and circulating of the word of God, discerning particular objects. Everything about the eye is wonderful. The lids of the eye ex-cluding dust from this delicate organ, and sup-associates are to be disposed of in a similar plying moisture for its preservation. How cheer- way, leaving wives and young families destiing is the light which these windows let into tute. And this outrage is perpetrated in the the house! It is necessary that we should be nineteenth century, and by the same church tender and careful of this very important organ. The circulation of the blood is no less won-tion "here, and demand the *full development* of derful. So swiftly running its course through their sect, claiming that their canon law, deall the members, day and night, sleeping and crees of Council of Trent, and Papal bull, should waking, to keep every part warm, vigorous, and have full force in this free soil of Great Britain ! healthy. The heart is the fountain, receiving All this is fitted to rouse our indignation, and All this is fitted to rouse our indignation, and the streams of blood from the veins, and then ought certainly to enlist our warmest sympaforcing them back again through the arteries, thies in behalf of the men who have suffered so as water is conveyed first by pipes into the cruelly for their attachment to divine truth, and streets, then into the houses, and last of all into their obedience to the command of God. It the different rooms. But what more deserves is gratifying to know that these young converts, notice is, that the blood which is now in the the first fruits of a reformed Italian church, have head or the heart will presently be in the hands stood the trial so nobly. It is said that Count or the feet, and will then run up again to the Guicciardini, in particular, stood the long and tortuous examinations of his inquisitors with

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During the great eclipses which took place in 1836 and 1842, (the former being annular, and the latter total) several peculiar and wonderful phenomena were observed.

of the sun were about 40 deg. asunder, a row of lucid points, like a string of bright beads, formed round that part of the circumference of the moon that was about to enter on the sun's disc. My surprise was great on finding that these luminous points, as well as the dark intervening spaces, increased in magnitude, contiguous ones appearing to run into each other like drops of water; for the rapidity of the change was so so great and the singularity of the appearance so fascinating and attractive, that the mind was for the moment distracted and lost in the contemplation of the scene.

"As most persons have some employment or profession in life, I have no doubt, sir, that you have yours."

Mr. Baxter replied with a smile, "Yes sir, I am a man-catcher."

"A man-catcher, are you ?" said the gentleman; " I am very glad to hear you say so, for you are the very person I want. I am a Justice of the Peace in this district, and I am commissioned to secure the person of Dick Baxter. who is expected to preach at a conventicle in the neighborhood early to-morrow morning; you

wonderful calmness and steadfastness. His an- employed the butchers, afterwards pretended swers were often couched in the very words of with holy water to purify the river from the Scripture, which quite baffled his adversaries. stain of heretics' blood. In most counties near-There is good reason to believe that this second ly all the English that could be taken were murreformation will not be permitted to be crushed dered; at Kilkenny 7 were hanged, and one and exterminated like the first. In the mean- Irishman because he was taken in their comtime, this new specimen of the alleged amelio-rated character of Popery will not be lost upon women were stripped naked; but some, coverrated character of Popery will not be lost upon the British public and British statesmen. It the British public and British statesmen. It ing themselves with straw, it was set on fire by has already attracted the notice of Lord John the rebels; 22 widows and others in the king's Russell, and he will not fail to be informed by county, covered themselves with straw, which Mr. Shiel of what has followed since the first was fired. Many who escaped died naked, and arrest of the prisoners. But whatever states- some with children in their arms, by the frost men may do, the sufferings of these Christian and snow. Women who were pregnant were exiles of Florence will surely not be forgotten killed in a manner too indecent and shocking to by Christians and Christian churches in their relate. Leiu Maxfield was dragged out of his private and public supplications. Edinburgh Witness.

The Trial of Antichrist.

(Concluded.)

The Proceedings at a Special Commission, held Heaven and Earth.

Sir John Temple, sworn.

Q. Did you write the history of the rebellion in Ireland, in 1641?

A. I did. It was printed in Dublin. Q. Do you believe that the prisoner was the

ringleader of that rebelllion?

A. He certainly was. His own bulls show that he was deeply concerned in that dreadful insurrection. When he was known by the name of Urban VIII. he publicly by a bull promised to reward the Catholics of Ireland with a plena-they are as follows :-- " Urbanus Octavus, &c. Having taken into our serious consideration the great zeal of the Irish towards the propagating the Catholic faith; and having got certain no-tice, how in imitation of their godly and worthy ancestors, they endeavor, by force of arms, to deliver their thralled nation from the oppression of the heretics; and gallantly do in them that lieth to extirpate and totally root out those work-ers of iniquity, who in the kindom of Ireland had infested the mass of Catholic purity with the pestiferous leaven of their heretical contagion. We, therefore, being willing with the gifts of those spiritual graces whereof we are ordained the only disposers on earth, and by virtue of that power of binding and loosing of souls which God was pleased to confer upon us, to all and every one of the faithful Christians in the aforesaid kingdom of Ireland, now and for the time militating against heretics, do grant a full and plenary indulgence, and absolute remission of all their sins. Desiring heartily all the faithful in Christ now in arms, to be partakers of this most precious treasury.

"Dated at Rome, in the Vatican, of St. Pe-ter's Palace, May 25th, 1643, in the 20th year our Pontificate. A. M. MARALDUS." He also wrote to the rebel O'Neal, October of our Pontificate.

18th, 1642, and to the Popish clergy and nobles of Ireland to the same effect.

Q. Were many murdered in the year 1641? Yes, many thousands, in a cruel manner. A.

Mr. Hume, the Historian, sworn.

Q. Do you recollect how many were supposed to have been killed in the Irish massacre?

A. By some computations, those who perished by those cruelties are made to amount to 50,000, or 200,000; by the most moderate, and perhaps the most probable accounts, they must have been near 40,000.

The Clerk of the Crown then 2 d extracts from several examinations taken by virtue of commissions under the great seal of Ireland; recorded in the archives of Dublin, and in possession of the clerk of the council.

bed, raving in a burning fever, and murdered.-His wife also, who was in labor, was stript naked and drowned in the river Blackwater, the child half born.

The Attorney General, after the examination of a very considerable number of respectable witnesses, observed, that many more might be at the Sessions House of Truth; in order to called who would not only prove the prisoner the Trial of Antichrist, for High Treason to be the promoter of the rebellion of 1641, but against His Most Sacred Majesty, King of also of those of 1798 and 1803. But he considered it altogether unnecessary. Some of the shocking barbarities were accompanied with circumstances too cruel and indecent to be noticed here; they are, however, printed in several books.

King Edward the Confessor, sworn.

Q. Do you know whose hand-writing this is ? A paper produced to this witness.)

A. 1 do. I wrote it by order of the prisoner. It was read by the Clerk of the Crown.) "Edward, by the Grace of God, king of Eng-

lishmen. I make it to be known by all generations of the world after me, that by special commandment of our Holy Father Pope Leo, I have renewed and honored the holy church of the blessed Apostle St. Peter, of Westminster.---And I order and establish forever, that what person, or what condition or estate soever he be, from whence ever he comes, or for what offence or cause it be, flying for his refuge into the said holy place, he be assured of his life, liberty, and limbs. And over this, I forbid, under pain of everlasting damnation, that no minister of mine or my successors intermeddle them with any goods, lands, or possessions of the said persons taking the said sanctuary. For I have taken their goods and *livelode* into my special protection

"And therefore, I grant to every and each of them, in as much as my terrestrial power may suffice, all manner of joyous liberty. And whover presumes, or doth contrary to this my grant, will that he lose his name, worship, dignity, and power; and that with the great traitor Judas, that betrayed our Saviour, he be in the everlasting fire of hell. And I will and ordain, that this my grant endure as long as there remaineth in England either love or dread of Christian

Q. Did many thieves, murderers, and other scandalous characters occupy this building ?

A. They did till they were so very numerous, that I was obliged to build a new church on the north side for their use, which was dedicated to St. Margaret.

(The evidence here closed on the part of the Prosecution.)

Defence of the Prisoner.

COUNSELLOR QUIBBLE .- My Lords and gentlemen of the jury, I, as the assigned counsel for the prisoner at the bar, feel it my duty to make such a defence as the nature of the charge and evidences will admit. I am not under the necessity of making a long statement in the defence of the prisoner, and therefore shall not trouble the court and jury. Gentlemen of the jury, you will studiously endeavor to banish from your midst every extraneous matter you may have heard that does not come within the charge preferred against my client; and only consider the, Dr. Maxwell, the deponent, said, that the rebels confessed to him that they killed one morning in the county of Antrim 954 persons, and 1100 cr 1200 more the action of law in this case, I yield to the learned Lords on the bench; and as to matters of fact, they are solely for the determination of you, gentletestimony you have heard from the witnesses. The charge against the prisoner at the bar is high treason, compassing the death of the King, and promoting rebellion in all the earth. He also stands charged with divers murders in several countries; to wit, in Paris on the 24th of August, 1572, and in England, Ireland, Scotland, and other places. The evidence which we have to produce is evidence of an alibi, viz., that the prisoner was not at Paris on the 24th of August, 1572, nor in England, nor Ireland, nor Scotland, when these murders were committed. Should the evidence that will be produced raise in your minds, gentlemen of the jury, any doubt of the prisoner's guilt, you will of course acquit soon in their way to Colerain, and 400 drowned escape punishment, that that one infocent man in the said county. At Sligo, the Protestants being all taken to jail, at midnight they were stripped naked and two butchers hired to kill them all with axes, &c. The White-friars who

prisoner are the evidences of common informers. Who was Luther, Calvin, and others that are called Reformers? Were they not once priests? They violated their oaths when they deserted be doubted. Gentlemen of the jury, the unfortunate gentleman at the bar has seen much better days. His situation really calls for pity and not vengeance. He has been a great sufferer of you, gentlemen, as sensible and dispassionate men, and therefore I look up with confidence to you, to give a verdict in favor of my unfortunate client. We shall now call some witnesses as to the character of the prisoner; and the evidences he has by means of his friends been able

Mr. Hate Controversy was first examined .-He said, that he had some knowledge of the prisoner, that he thought him an honest man, that he never differed with him, or liked people to fall out about religion. On cross-examination truth. he confessed he knew him only by name.

Thuanus said, that he wrote several books.-That he took notice of the Waldenses, and of the Parisian massacre. That to his knowledge the prisoner was at Rome at the time, as he was also in the reign of Queen Mary, and at other murders in England, Ireland, and other places. Several other witnesses said the same. On cross-examination however they admitted, that his government extended to these places, and

that it was by his laws they were put to death. Mr. P. Painter said that he had known the prisoner more than 1200 years, that he had painted many pictures for him, and that he al-

ways paid him honestly. C. Carpenter, B. Bricklayer, P. Plasterer, S. Slater, P. Plumber, and C. Carver, gave the prisoner a good character.

Demetrius Silversmith said, that he had made more shrines by order of the prisoner than ever were made for Diana of the Ephesians, and that he always thought the prisoner a very useful man. J. Jeweller and B. Beadmaker said the same.

R. Robemaker said, that he had received many thousand orders from the prisoner, whom he always respected much. That he had made he always respected much. That he had made various sorts of robes for his archbishops and all the orders of his clergy. That he took yearly, some hundred thousands of pounds for gowns, surplices, scarfs, sashes, cassocks, bands, &c., and that in some countries the bare washing of surplices only among one order of clergy amounted to more than 13,000 pounds a year.

N. Bonaparte said, that he knew the prisoner; that he came a long journey to crown him Emperor, and therefore he was compelled to speak well of him.

That he respected the names of several witnesses examined, such as Luther, and others, lut did not see the reason why they disagreed .-He admitted that he had heard of murders committed by him, but thought he was much altered for the better, and was quite a different man .--

any apprehension of my intruding too much on mill-stone, and cast it into the sea, saying, thus your time. If this was only an ordinary case, I should make no observations; but it is not on-ly a question as to the guilt or innocence of the no more at all, (Rev. 18:21), and you shall be prisoner at the bar, but of many thousands, who utterly burned with fire, for strong is the Lord have been more or less concerned in his treason- God who judgeth you.'-Rev. 18:8. And may

to notice, that some of the evidences against the | and not from any statement of mine. There is one witness, Mr. Historical Truth, who from the knowledge of the prisoner's conduct for several centuries, enables him to give much evi-Were they not once connected with the prisoner? dence. His testimony is confirmed by a considerable number of emperors, kings, and queens. his church, and the testimony of such should Martyrs, reformers, and others, have confirmed their united testimony, and inspired apostles have satisfactorily proved that all his power was usurped.

Gentlemen of the Jury, it has been stated by late. His influence is much reduced. He has been made a complete tool of; and his power is crushed almost to nothing. I am addressing tick is crushed almost to nothing. I am addressing the prisoner's counsel that the prisoner was not the 24th of August, 1572, and other places .-This the counsel must know is a mere quibble. He was in Paris, he was in England, and in Ireland, and wherever his government extended; wherever his agents executed his laws. He has existed under a variety of names which mark to produce in his favor, will be weighed by your humanity. Witnesses on behalf of the Prisoner. Mr. Hate Controversy was first examined — Mr. Hate Controversy was first examined almighty Thunderer! To be Universal Lord, and claim the stars of heaven. Gentlemen, I shall not trespass further upon your feelings, believing that your verdict will be according to

LORD CHIEF JUSTICE REVELATION addressed the jury ; when every minutiæ of evidence was summed up with legal precision and ability .-It would no doubt be gratifying to some readers to have his charge at length, but the limits of the trial will not admit it. He concluded by times when he was charged with committing observing that he left the determination of this case entirely to the consideration of the jury; and that if they entertained a rational doubt in their minds of the guilt of the prisoner, they ought to acquit him.

The jury did not retire from their box, but brought in their verdict GUILTY.

The Clerk of the Crown called upon the prisoner at the bar in the usual form, to know what he had to say why judgment of death should not be awarded against him; when the prisoner gave him a most expressive, sullen look, and remained silent.

The LORD CHIEF JUSTICE addressed the prisoner in the most impressive manner. He told him that he had been charged with the awful crime of high treason against the King of kings and Lord of lords. That he had a most patient trial, and there was not a doubt either in the mind of the court or jury but that he was guilty. He also said, that he was sure his conscience must frequently have told him that his rebellious conduct could not fail to bring down the vengeance of heaven upon his guilty head. He concluded thus, "I call upon you now to attend to the sentence of the court. You, Antichrist, shall be taken from the place where you now stand to the place from whence you came, your irons are to be struck off, and you stript of all your pontificial vestments, splendor, pomp, and dignity. From whence you shall be drawn upon a hurdle to the place of execution, where you shall be hung with the chain of restraint, but any harm of the prisoner. That he always thought more was said of him than was true.— That he respected the court of the prisoner of the priso taken down and you deprived of the vitals of your religion. Then a mighty angel shall proclaim from heaven, louder than the most tre-mendous peal of thunder, Babylon the great is fallen, is fallen,' (Rev. 18:2.)-and that the hour of your judgment is come. Your head or dominion shall then be struck off with the sword religion they were brought up to, and if sincere it was all that God would require. Market for the struck of with the sword hosts himself, 'will consume it with the spirit it was all that God would require. Mr. SOLICITOR GENERAL.—My Lords, and Gentlemen of the Jury, you need not be under any appropriate for many appropriate fo with violence shall that great city Babylon (or

and 1100 or 1200 more in the said county .--Owen Frankland and others said, that above 1000 were drowned in one river, in the county men of the jury, who are the sole judges of the of Armagh. Many others murdered; 50 at Blackwater Church. William Blundell was drawn by the neck up and down Blackwater, and three weeks afterwards he with his wife and 7 children drowned. A wife was compelled to hang her husband. 22 Protestants put into a thatched house at Kilmore and burned. 1500 murdered in three parishes. 300 stript naked and put into the church at Loughgall, and above 100 murdered. John Gregg was quartered alive, and his quarters thrown in the face of his father, who was afterwards quartered in the presence of his wife. 500 were murdered at Armagh, besides 48 families near it. 18 Scotch infants hanged on clothiers' tenter-hooks in the county Tyrone, and 140 women killed by 2 him, for where there is a doubt on the mind of rebels, 45 by one woman, 316 at Dungannon, a jury, it is better that 500 guilty persons should 300 in their way to Colerain, and 400 drowned escape punishment, than that one innocent man

able designs; and also others who have con- the Lord have mercy upon the souls of all those nived at his awful rebellion. who live and die under your government."

Gentlemen of the Jury, with respect to the evidence which has been laid before you on the mistake, noticed the time when the sentence part of the crown, I shall be very brief. I have would be put into execution, it may not be amiss little more than to call your attention to, and to observe, that it was left entirely to His Majesfollow the statement of my able friend who first ty's sovereign will and pleasure.

stated the case. Evidence has been laid before you, to prove that a conspiracy has existed for several hundred years to overthrow the government of heaven, and compass the death of our Sovereign Lord the King. Gentlemen, the ques-tion is, whether the prisoner was a participator of that guilt; you will determine by the evi-dences whether he was not the very life and soul of that awful conspiracy. You have heard it proved that the prisoner lived at Rome as the Universal Bishop, Head of the Church, and God on earth. That he committed numberless murders. The small specimen that has been laid before you must have made too great an impres-

Neatness of Boston.

In regard to the city of Boston, it far surpass-es Philadelphia in neatness, and the city of New York is a filthy place beside it. What a pity it is, that our great metropolis would not copy something of the Boston notion about cleanliness. The commercial bustle of New York, we have heard urged as an argument in defense of its filthy streets ; but never was any thing more fallacious, for those most filthy are in sections of the least life and activity .-Another striking adventage which Boston has sion on your minds to require me to repeat them; and these are few to the number that could have been produced. Continue of the Lemma and the second second

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THE ADVENT HERALD.

city-often excellent ones too - to build up | idea of continual progression, ever progressing ; but | ing them into his cup at once, till the vessel burst, | Still, in the midst of the ever-wakeful storms others, keep the place in unremitted confusion, presents a grand result, that will be ever equally gloand in a fog of rubbish and lime, which not only annoys the visitor, but greatly mars the beauty of its aspect. Another thing not a little to the credit of Boston is, its entire freedom from tobacco smoke. Not a cigar or pipe is seen in the mouth of any man in any part of the city-a great recommendation to those like us, to whom the fumes of the abominable weed are utterly detestable. Had we time and room we should indulge in a few notes of admiration on the Boston Common, one of the most magnificent and beautiful parks to be found in any city of the Union. Our Battery is a small affair

Baptist Reco

beside it.

The Advent Gerald. "BEHOLD! THE BRIDEGROOM COMETH !" BOSTON, SATURDAY, AUGUST 9, 1851.

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

A NEW VOLUME of the Herald will commence next week. We sincerely thank our patrons for past favors, and solicit a continuance of the same, so long as we may prove worthy of them. Will not each subscriber make an effect to obtain one new one? Try.

THE GREATNESS OF HIS KINGDOM.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever."-Isa. 9:7.

Some time since a brother requested our views respecting the nature of the increase referred to in our text; and we promised a compliance with his wishes.

The words, the increase, are, in the Hebrew , are, "mar-beh." The same word occurs only in one other place in the Bible-in Isa. 33:23-" the prey of a great spoil is divided." Its cognates mir-bah and mar-beeth occur, the former in Ezek. 23:32-" it containeth much," and the latter in the following texts : Lev. 25 : 37-" nor lend him thy victuals for increase." 1 Sam. 2:23-" all the increase of thy house shall die." 1 Chron. 12:29-" the greatest part of them had kept the ward." 2 Chron. 9:6-"the greatness of thy wisdom." 30:18-" a multitude of the people."

The above are the only places we find where those words occur in the Hebrew. The other words, rendered increase in the Bible, have no relation to these, and therefore afford no aid in arriving at the meaning of this. Of the cognates, GESENIUS defines mir-bah to denote "largeness, amplitude, ample, large."-Mar-beeth he defines, 1, " greatness, multitude ;" 2, increase of a family, offspring ; 3, increase on a capital, interest, usury. The word in the text, mar-beh, he defines, 1, " enlargement, increase ; 2, greatness, abundance."

Prof. WHITING, in reply to an interrogation on this point, says :--

"The word translated increase (mar-beh), in Isa. 9:7, is a noun. Its signification is properly great-ness. I translate the passsage, 'To the greatness o dominion and to the peace (shalom, prosperity), there being not an end." It has not the slightest refere existence of the kingdom of CHRIST.'

D.

rious and enduring.

THE FAMILY BADGE.

BY REV. HORATIUS BONAR.

The family of which we speak is gathered out of every nation and kindred, and people, and tongue .--It is " a great multitude that no man can number." Yet it is but one family. There is a family like-

ness among all its many members; and a family name by which they are known. They have many things in common; nay, there are few things which are not common to all. They are all of earth. It is their native clime. They are all sprinkled with the same blood, and begotten again by the same Spirit .-They all sing one song, use one language, rejoice in one hope, and are heirs of one inheritance. This oneness of feature and feeling and habit, throughout so many ages and amid so many diverse nations, marks them out as a peculiar people, and reveals their relationship to him who is "the same yesterday, and to-day, and for ever."

But they have one mark more peculiar than any of these. It is truly a family-badge. They are all cross-bearers. This is the unfailing token by which each member may be recognized. They all bear a cross. Nor do they hide it as if ashamed of it .-They make it their boast. "Gon forbid that we should glory, save in the cross of our Lord JESUS CHRIST, by whom the world is crucified to us, and we unto the world." Sometimes it is lighter, and sometimes it is heavier; sometimes it has more of shame and suffering, and sometimes less, but still it is upon them. They carry it with them wherever they go. And it is always a cross: not merely so in name, but in reality; a token of reproach and sorrow. Sometimes they are represented as carrying it; and sometimes as being nailed to it; but it is still the cross.

They took it up when first they believed in JESUS and owned him as their all. Then it was that they forsook the world's tents and went without the gate, bearing the reproach of the crucified One. He whom they follow both bare the cross and was nailed to it, and why should they shrink from the like endurance? Shall they be ashamed of him? Shall they not rather count it honorable to follow where he has led the way, and to bear for him some faint resemblance of what he bore for them? Shall any thing in the world be esteemed more precious, more honorable, than the cross of their beloved LORD? The world derides and despises it, but it is the cross of JESUS; and that is ALL to them. As a saint of other days, a cross-bearer of the olden time, has said, "O blessed cross of CHRIST, there is no wood like thine.'

Besides, this was the Master's will. He has laid on each the command to bear the cross. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."-Luke 9:23. "He that taketh not his cross and followeth after me is not worthy of me."-Matt. 10:38. The cross, then, is the badge of discipleship, and no follower of the LORD can be without it. The two things are inseparable, Gop has joined them, and man cannot sunder them. No cross, no saint. No cross, no Son. We must carry his cross all our life long ; we must be baptized with his baptism ; we must endure his reproach : we must glory in being clothed with his shame. The flesh must be crucified with its affections and lusts: our members must be mortified; our old man must take the place of shame; we in whom the flesh still remaineth, though its dominion is broken, must be willing to appear as outcasts and malefactors before the world, as JESUS did when he bore our sins upon the hill of shame. JESUS then with his own hand lays the cross on each one that, comes to him, saying, " take this and follow me."hed for me. Take it and ake it and he re to any idea like an advancing growth, but is parallel dure tribulation for me. Take it and count all things with many other texts which declare the unlimited but loss for the excellency of the knowledge of Jesus CHRIST thy LORD. Take it and be willing to go even to prison or to death for me, not counting your life dear unto you, that you may follow me to the end, and receive the unfading crown. Learn to endure the cross and to despise the shame. But farther, we have the Master's example as well as the Master's will concerning this. I do not mean attained will remain : it "shall never be destroyed, merely that he hung upon the cross. I do not refer and the kingdom shall not be left to other people . . . simply to the fact of his crucifixion. I mean much more than that. That was but the closing scene of a whole life of crucifixion. He was a cross-bearer from the hour that he was laid in the manger. All his days he bore the cross. His life was but a pilgrimage to Calvary with the cross upon his shoulders. not be destroyed. . . And the kingdom and dominion, Tradition tells us that, as he left the Judgment Hall, he was led along the " dolorous way," to Golgotha. heaven, shall be given to the people of the saints of But in truth his whole course on earth was the mournthe Most High, whose kingdom is an everlasting ful way. It was all reproach and sorrow from his kingdom, and all dominions shall serve and obey cradle to his grave. His was a sorrowing life; and his death was but the summing up of his many sor-The text gives no countenance whatever to the rows; the gathering of them all together and press-

He was "acquainted with grief." And herein we my peace I give unto you, not as the world giveth see something more of the family badge, as it was giveth give I unto you." And it is this which gives displayed in the Elder Brother. Acquaintanceship the peculiar aspect to the saints, the aspect of minwith grief! This is the description given us of it. gled joy and grief. The eye is dim with tears, yet, It is not one visit that makes us acquainted with a behold! it glistens with joy. There is the brow of fellow man. Companionship is the result of con- shaded thought, yet peace is playing round it .-tinued intercourse. So one sorrow does not make Clouds overshadow them, but on every cloud we see us acquainted with grief, however deep and sharp its calm sunshine resting. pangs may be. It may be the beginning of our ac- Their " peace is like a river." It is not stagnant quaintanceship, but that is all. There must be daily, as the lake, nor tumultuous as the sea, but ever in hourly intercourse. Thus it was with JESUS .- calm motion, ever flowing on in its deep channel, Thirty-three years' daily converse with grief made like a river. The course may sometimes be through him acquainted with it. And so it is with us .- rocks, sometimes through level plains, sometimes The saints are men of sorrows still: and their ac- through tangled brakes, sometimes along the cornfellowship. The disciple is not above his Master, dered on. It may be night or day, it may be winter nor the servant above his Lorp. We need not think or summer, it may be storm or calm, but it is thereof another process than that which he underwent .- flowing on till the embrace of ocean receives it .-He was made perfect through sufferings, and so must Such is our peace! Let us hold it fast. we. The Captain of our Salvation is, in this re- Nor need we hide our peace any more than we made manifest in our body."-2 Cor. 4:10.

covered all over with the marks of the buffet and the ness, quietness and assurance for ever." courge and the spitting ; the man with the crown of

thorns. Yea; he is our Elder Brother. He is bone of our bone and flesh of our flesh. And if we see o distinctly the family badge on him, shall we shrink better than it suited Him.

was the mark which Gon gave by which he was to Shepherd. be known. Yet it was just at this stumbling stone 2. It is an obedient flock. JESUS says, "My sheep MESSIAH was that on account of which Israel rejected ments, there is great reward." him. Yet it is the bruised heel in which we rejoice. ble badge.

have experienced it, and are we better than they !- GoD is found with the few, and not with the many. Shall the soldiers of the last days be ashamed to wear 4. It is an exposed flock. When JESUS sent forth in for six thousand years?

affliction as the mark of true Sonship. Truly he therefore wise as serpents and harmless as doves." know that it speaks the mind of Goo. Chastisement try to frighten them. is, then, really one of the chief marks of our lawful 5. It is a scattered flock. The sheep are found and honorable birth. Were this characteristic not to scattered everywhere through the "weary land " of be found on us, we should be lacking in one of the this world. Yet, the Shepherd's eye is upon them;

because it could hold no more. And then, for Him, through which we are passing to the kingdom, there the cross and the shame and the sorrow were at an is peace-deep peace-too deep for any storm of earth end for ever. But for us the cross remaineth still. to reach. In the world we have tribulation, but in Throughout life he was the "man of sorrows."- JESUS we have peace. "Peace I leave with yon,

uaintanceship with grief must be obtained by daily field or "the hill of vines," yet still it moves unhin-

spect, the model and pattern of his saved ones. We should hide our cross. Let the world see both, and are "always to bear about in the body the dying of learn how well they agree together. For it is the the Lord JESUS, that the life also of JESUS may be cross that makes this peace feel so sweet and suitable. Amid the tears of grief, peace keeps her silent It is the Lamb that we follow: the Lamb "as it place, like the rainbow upon the spray of the catahad been slain." This surely speaks most plainly ract; nor can it be driven thence so long as JEHOVAH'S of the family badge. We are followers of the man sunshine rests upon the soul. "The work of rightwith the pierced hands and feet; the man who is eousness shall be peace, and the effect of righteous-

THE FLOCK OF GOD.

1. It is a purchased flock. PAUL, addressing the from taking it up and binding it in triumph, as a elders of Ephesus, says, "Take heed therefore unto jewel, on our forehead-as a crown upon our head? yourselves, and to all the flock, over which the Holy Surely the purple robe of mockery may beseem us Ghost hath made you overseers, to feed the church of Goo, which he hath purchased with his own There is one mark by which, from the beginning, blood."-Acts 20:28. We are by nature "carnal, he has been distinguished as the woman's seed pre- sold under sin; " but by grace "we are bought with dicted in Eden. It is the bruised heel. This is, in a price." An article will be considered valuable, truth, only another way of expressing his character according to what it has cost the owner; and that as the suffering, the crucified Son of Man. This must be a valuable flock which cost the blood of the

that Israel stumbled. They had no eyes for the hear my voice, and I know them, and they follow me." dying SAVIOUR. The humbled JESUS found no favor -John 10:27. His voice is now heard in the Scripwith them. The bruised heel they could not away tures of truth, and we follow him when we comply with. The very mark which Gon set upon him as with his requirements. "In keeping his command-

3. It is a little flock. The Shepherd said on one It is the man with the bruised heel that has won our occasion, "Fear not, little flock; for it is your hearts. It is him that we follow : and his bruised Father s good pleasure to give you the kingdom .heel we engrave upon our banner as our most honora- Luke 12:32. The flock of GoD in every age has been a little one; and he has nowhere told us that The like bruising we look for as our portion here. it would become large enough to embrace the world, Nor are we ashamed of it. All the saints before us before the end of this dispensation. The truth of

the uniform which the army of the saints has gloried his disciples to preach the glad tidings of the kingdom of Gop at hand, he said to them, " Behold, 1 It is very remarkable that the Apostle fixes upon send you forth as sheep in the midst of wolves; be ye makes it the family badge. Nay, he makes it the -Matt. 10:16. And PAUL said to the bishops of test of our legitimacy. "What son is he whom the Ephesus, "I know that after my departure grievous father chasteneth not? But if ye be without chas- wolves shall enter in among you, not sparing the tisement, whereof all are partakers, then are ye bas- flock."-Acts 20:29. And the exhortation of PETER tards and not sons."-Heb. 12:7,8. Strong language is, "Be sober, be vigilant, because your adversary this! Had any but an inspired apostle used it, there the devil, as a roaring lion, walketh about seeing would have been outery against it as absord and ex- whom he may devour." From which we gather travagant. Let us, however, take it as it is, for we that if Satan cannot destroy the flock, he will, at least

proofs of our sonship. Our legitimacy might be he knows where they are. Yea, "he maketh them

The text teaches, as we conceive, that the greatness to which CHRIST's kingdom shall have attained, will be ever enduring. The stone which smites the image on its feet (Dan. 2:35) becomes a great mountain and fills the whole earth. When the earth is thus filled, the increase which the kingdom will have it shall stand forever."-v. 44. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall and the greatness of the kingdom under the whole him."-Dan. 7:14, 27.

called in question. It might be said that he was not to lie down in pastures of tender grass, and leadeth on the part of God our Father.

It is a solemn thought. Flesh and blood shrink pledge of our divine adoption.

this vale of tears.

recognizing us as his true-born sons, and that either them beside the waters of quietness."-Psalm 23:2. he had never received us as such, or had rejected us. Christians live not by bread alone, "but by every There must be the family badge to establish our claim word which proceedeth out of the mouth of Goo." of birth, and to be a pledge of paternal recognition To them his promises are " exceeding great and precious."

6. It will soon be a gathered flock. "For thus from it. We look around to see if there be no way saith the Lord Goo, Behold I, even I, will both search of escaping, and ask if it must be so ? Yes, it must my sheep, and seek them out. As a shepherd seeketh be, as we shall shortly see, and the attempt to shun out his flock in the day that he is among his sheep it is in vain. Yet it is also a blessed thought. It that are scattered; so will I seek out my sheep, and cheers us under trial to remember that this is the will deliver them out of all places where they have Father's seal set upon his true-born sons. Oh ! how been scattered in the cloudy and dark day. And I it lightens the load to think that it is really the will bring them out from the people, and gather them from the countries, and will bring them to their own

We need not then count upon bright days below, land, and feed them upon the mountains of Israel nor think to pass lightly over the pleasant earth, as by the rivers, and in all the inhabited places of the if our life were but the "shadow of a dream."- country. 1 will feed them in good pasture, and upon Joy within we may expect,-" joy unspeakable and the high mountains of Israel shall their fold be: full of glory," for that is the family-portion. But there shall they lie in a good fold, and in a fat pasoy from without, the joy of earth's sunshine, the joy ture shall they feed upon the mountains of Israel. of the world's ease and abundance, the joy of un- And I will set up one Shepherd over them, and he severed bonds and unweeping eyes, is not our lot in shall feed them, even my servant DAVID; he shall

ADVENT HERALD. THE

"Lectures on the Lord's Prayer."

GOULD & LINCOLN have published an elegant edition of sermons from texts furnished by the several supplications and precepts of that brief and universal Collect-the first lesson of infancy, and the last remembrance of age-the Lord's Prayer,-by WIL-LIAM R. WILIAMS, pastor of the Amity-street Church, New York. As a slight specimen of the character of the volume, we take the opening paragraph of the Lecture, upon the words, "Give us this day our daily bread :

"How majestic is the imagery of Scripture, when it presents to us our Maker and God, as feeding all the orders of His animate creation, and ministering continually what they as constantly need, for the sustentation of the life which He has bestowed upon them. 'The eyes of all wait upon Thee, and Thou givest them their meat in due season : Thou openest Thine hand and satisfiest the desire of every living thing.' 'He give th to the beast his food, and to the young ravens which cry.' The sea-gull winnowing the salt and wintry air along our coasts; the petrel twittering in the storm over the far blue waves of mid-ocean; and all the tribes that cleave the air, or traverse the deep paths of the seas, or rove our earth. look up to His daily vigilance and bounty, under the pressure of their daily necessities. To Him the roaring of the beast, and the chirping of the bird, and the buzzing of the insect, are but one vast symphony of supplication from the hosts which He feeds. To His capacious garners their successive generations have resorted, and yet those stores are not spent ; neither has the Heavenly Provider failed in his resources, nor have the expectant pensioners been left to famish."

Foreign News.

The U.S. mail steamship Atlantic arrived at New York on Sunday morning last. She had been absent from New York over eight months.

The Crystal Palace still continues to be visited by great numbers. Nearly 79,000 visited it on the 21st ult. The receipts at the door, from one shilling admittances, amounted to over \$16,000.

Alderman SALOMONS a Jew, recently elected to Parliament from Greenwich, has been refused permission to take his seat, because he will not take that part of the oath which reads " on the faith of a Christian." Baron ROTHSCHILD was last year refused miles, twenty-five cents per quarter. his seat, as a member from London, on the same ground.

The Ecclesiastical Titles Bill has passed its second reading in the House of Lords by a large majority. Little doubt is entertained that it will pass.

The French Assembly have refused to concur in a revision of the Constitution. A member accused the ministry of corrupt influences in reference to the getting up of the petitions in favor of the revision, and introduced a resolution implying censure, which passed. The ministry tendered their resignations to the President, who refused to accept them.

The National Guard of Chatelerault has been disbanded by a decree of the President of the Republic. It was at this place the President was insulted on the occasion of his visit to Poictiers.

From the Roman States we have awful details of condemnations to death, to flogging, to the galleys, to exile, and imprisonment.

At Farvaga, a lieutenant of Austrian carbineers was stabbed, whereupon the carbineers rushed from their barracks and shot down the first person they meet.

THE SLANDER SUIT .- Our friends need have no apprehension about this suit. It will turn out to the furtherance of the gospel." We only ask their prayers, and such tokens of sympathy, when called for, as we need, to keep us from embarrassment. The spirit of envy and malignity is most active in assailing us on every side. It is unrelenting. But we shall still stand on the defensive, and by GoD's help maintain our profession, so that our friends everywhere shall have no just occasion of shame or reproach on our account.

To Correspondents.

D. D. MANSFIELD—A person against whom a suit is commenced, always gives surety for his appearance, to the amount at which the damage is laid. And the one commenc-ing the suit can put the damages at what he pleases—not being obliged till twelve days before the court sits to an-nounce wherein he has been defamed. We are still ignorant of what the charge is.

L. OSLER....To believe that some time or other an event will take place is one thing. The shut-door theory that J. T. originated was that which taught that the Saviour had come as a bridegroom, with various other "folories." It is time misspent, to show the distinction to those who are either incompetent or indisposed to apprehend things as

J. P.—We do not see how a man can be regarded as "honest" who weekly fills a religious (?) sheet with known falsehoods and slander; or when this fact is known, how honest men can patronize such a sheet. We send you the H. and D.

S. S. ROGERS.—His Postmaster not long since informed us that he refused to take the *Herald* out of the Post-office. As he was owing for the same, and gave no intimation of paying, his name was placed on the delinquent list, as others are almost every week. He has since remitted his due, and his account is squared. No disrespect was intended; all delinquents are served alike. No one who will take the trou-ble to inform us that they cannot, or ought not to pay, will ever be published in our columns as a delinquent.

Big Tent Meetings Clinton, Mass., August 9th, to 16th or 17th. Richmond village, Me., August 20th to 27th. New Haven, Vt., August 30th to Sept. 7th. Champlain, N. Y., Sept. 11th to 21st. Buffalo, N. Y., Sept. 28th and onward. Rochester, the week following that at Buffalo. Full particulars will be given hereafter.

Postage.

Postage. As all letters (not weighing over half as ounce,) may now be sent a distance of three thousand miles for *three cents* post-age, *when paid by the sender*, which, if not thus paid, will cost the one who receives it *five cents*, it is expected that hereafter all who write letters will pay their own postage. Where a person wishes for an answer about what concerns only himself, or his own business, he will, besides paying his postage, inclose a letter-stamp to pre-pay the returned letter with.

with. Those writing from Canada, can now pre-pay their letters to any part of the United States for six cents. We find that, under the new law, we have to pay one cent on each paper we send to Canada. We shall therefore be under the necessity of discontinuing to those in Canada, &c., who do not pay for their paper in advance. Those wishing books sent to them by mail, will please to read the advertisement of books in another column.

POSTAGE ON THE HERALD.

Subscribers will receive the Herald at all post-offices within fifty miles of Boston, at five cents per quarter. Over fifty, and not exceeding three hundred miles, ten cents per quarter. Over three hundred, and not exceeding one thousand miles,

teen cents per quarter. Over one thousand, and not exceeding two thousand miles,

THE ADVENT HERALD.

This paper having now been published since March, 1840, the his-tory of its past existence is a sufficient guaranty of its future se, while it may be needed as a chronicler of the signs of the

course, while it may be needed as a curonicar of the signs of the times, and an exponent of prophecy The object of this periodical is to discuss the great question of the age in which we live-The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everhating possession. given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time ; and to hold up before all men a faithful and affectionate warning to the from the wrath to come. The course we have marked out for the future, is to give in the

columns of the *Herald*-1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country. The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief-

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty. II. The Personal Advent of CHRIST at the commencement of the

III. His Judgment of the Quick and Dead at his Appearing and

IV. His Reign on the Earth over the Nations of the Redeemed.

His Reign on the Earth over the Nations of the Redeemed.
 V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
 VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Sec-

ond Resurrection. VII. Their Resurrection and Judgment, at the end of the Millen-

VII. Their Resurrection and Jadgment, at the end of the Millen-nium, and consignment to everlasting punishment. VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection IX. The New Earth the Eternal Residence of the Redeemed. X. We are living in the space of time between the sixth and sev enth trumpets, denominated by the angel "QUICKLY." "The sec-ond woe is past; and behold the third woe conneth quickly"-Rev II:14-the time in which we may look for the crowning consumma-tion of the gravehold eclarations.

feed them, a.d he shall be their Shepherd. And LETTER FROM ELDER C. M. RICHMOND. I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."-Ezek. 34th. " And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."-Rev. 7th. O blessed day ! " when the chief Shepherd shall appear." to gather his flock into one fold, on the green fields of the regenerated earth .-When earth shall once more bloom beneath the smile of its Creator .- When the saints of every age and clime will stand with the LAMB on the radiant heights of Zion. That indeed will be "the congregation of the righteous," where no sinner will be seen .- Psa. 1:5. O blessed thought ! that the day is near which will consummate the hope of the church .- That soon the heavens will be lighted up with the glory of Gon. That JESUS will appear in three-fold glory, to rifle the graves, and change the righteous living. Well may we say with the poet,

" O what a blessed hope is ours, While here on earth we stay. We more than taste the heavenly powers And antedate that day."

Reader, do you belong to the flock of God ? Are you resting the whole weight of your salvation on the merits of the Shepherd ? Are you a follower of the meek and lowly Jesus? Tried and tempted you may be; exposed to dangers you must be, but never doubt the love of Him who came from glory to wander over the mountains of this world in search of the lost sheep. (See Luke 15:1-7.) You may complain of weakness; but remember that it is the Shepherd's work to gather the lambs with his arm, and carry them in his bosom, and he has promised to do this .- Isa. 40:11. Do not complain of unworthiness; remember that the song of the redeemed in glory will be, " Worthy is the Lamb that was slain," &c. If you feel weary of sin, and earnestly long for more communion with God, it is the Spirit of God who has wrought in you this feeling and desire. Continue to trust in CHRIST. "For we walk by faith, not by sight." J. M. ORROCK.

ANSWERS TO CORRESPONDENTS,

The N. Y. Observer gives to correspondents the following answers, which are worthy of being read by others, than those particularly addressed :

"A. B. writes, ' Please to correct this article, as it is written in great haste.

" Answer .- Then you should not have sent it. If you were writing a letter of news, your haste would be excusable. But if you are preparing an essay for the Observer, it is worth doing well, if done at all. If you have no time to speak deliberately and correctly, please not to speak at all. There are so many who are willing to take time, it is a pity that you should try to be heard when you are in haste to do something else. A preacher called to address a congregation of five thousand souls, would wish to be carefully prepared. When you speak through the Observer, you will have access to at least a hundred thousand minds. Weigh well your words, or do not speak.

"Obituaries .- C. D. wishes to know why the Obituary Notice sent some time since has never been published.

"Answer.-It was too long. One page of our pa-per would be weekly devoted to Obituaries if we printed all we receive. And we have found by long experience that if we condense a notice, we strike out the matters which the authors most admire. As a general rule, we print the whole or none, and in all cases where the notice is short, we give it a place. . The subject of this brief sketch,' says a correspondent, who then writes six close pages, which would fill a column and a half of this paper! A few lines will column and a half of this paper ! A few lines will usually express all that is needful to be said, and more than this is rarely for edification. If your notice was reasonably short, it was printed. One Doc- shall overtake the impenitent sinner in the day when tor of Divinity stopped his paper because he did not Gop shall come down to visit upon him his iniquisee in the Observer an Obituary which he had sent;

DEAR BRO. HIMES :- I should have written you some weeks ago, and ordered the Herald, had I known where my Post-office address would be.] have come to the conclusion that it will be duty for me to take an agency, and while I am thus doing something to sustain myself and family, do what can to sound abroad the truth as it is in JESUS. wish to say here that I have received two bound volumes of the Advent tracts, and have read them with great pleasure. I wish they might be generally circulated. No Adventist ought to excuse himself from purchasing them the first opportunity.

In view of what I have seen in some parts of Western New York, I am more and more convinced that the Church of Christ must be steadfast and unwavering in her attachment to, and manifestation of THE TRUTH, if she would exert that power which God designs she should exert in bringing ungodly men to bow at the feet of JESUS. I do not mean by this expression, that the Christian will never have occasion to change some of his views as to what is truth. But what I think so detrimental to the moral power of the Church is a restless, unstable spirit, that is ever seeking to put some new and unusual meaning upon the word of God, and this, very evidently, without a careful and thorough examination of the subject. It does really seem to me that some brethren, in their morbid desire for new things, lose, in a great measure, that deep solicitude for the salvation of sinners that should characterize the Christian, and without which he will be of little use in the world: I am not speaking at random. I speak those things which I do know. One brother tells me the sins of the penitent are never forgiven till the day of judgment ! !another, that the new birth our SAVIOUR mentions in his conversation with NICODEMUS, and which is called regeneration in other parts of the Gospel, is the resurrection of the body !! And still another has made the discovery that Antichrist, or the man of sin, is not Popery, but the devil !! But what would I have ? Would I wish to put the veto on free investigation, and seal up the lips of my brethren ? By no means. But I do earnestly entreat them to study deeply, and prayerfully, before they hasten to adopt such notions as the above. With my prayer that GoD will still crown your labors with his abundant blessing, I subscribe myself, in hope of soon beholding the King in his beauty, your brother. Buffalo (N. Y.), July 15th, 1851.

The Destruction of Sodom.

The inhabitants of those guilty cities of the plain were heedless of their terrible doom. Up to the very day of their destruction, " they did eat, they drank, they bought, they sold, they planted, they builded," as though secure of an eternal abode in that fertile valley. They heeded not the cry that went up to heaven. The noise of the rioters had died away in the streets of Sodom. The men of that city were sunk down into the deep sleep, which succeeds a night of debauch. The sun rose as clear as ever, and shone with wonted brightness upon the beautiful vale of Siddim. The flowers opened as usual to receive its genial rays and shed their sweet fragrance abroad over the rich meadows. All around, the horizon was clear as crystal. No pote of warning was heard, till suddenly, a portentous cloud appears in mid-heaven, and opening its dark bosom, pours forth such a stream of lurid light as the world never beheld before. A storm of fire and brimstone overwhelmed the devoted cities, and communicating with the bitumen and sulphur of the plain and the combustible materials of which the cities were composed, suddenly enveloped the whole valley in one broad sheet of flame, and " the smoke of the country went up as the smoke of a furnace." Thus sudden and unexpected, will be the punishment that

and afterwards he discovered with the aid, probably, of a new pair of spectacles, that the notice was promptly printed, and had been published a month before he found it.

"Return of MSS .- E. F. requests us to return his MS., which has not been published.

papers constantly accumulating, those received to-day are buried under the wave that rolls in to-morrow, and a search for a lost MS., in a printer's office, 16retain a copy of your article if you wish to be sure of it, for bread on the waters is more likely to be returned to you after many days.

" Why Not .- G. H. inquires the reason for the rejection of his communication.

Answer .- In this case our judgment was that there was no call for his remarks at this time. We may have erred : no man but the Pope claims to be infallible, and he is mistaken : but we act according to the light we have, and trust to the good sense of our friends to pardon our mistakes. We do not re-ply to each, nor to one of a hundred inquirers, but we think that all sensible people will be satisfied to leave the decision of such matters where it belongs. Unsensible people will not be satisfied with anything."

The destruction of the cities of the plain is perpetual, to endure as long as the world stands, " set forth as an example, suffering the vengeance of eternal fire." MosEs thus describes the appearance

ties.

of the place 450 years after the event : " The whole "Answer.—We are not responsible for manu-scripts sent to the office. In the mass of letters and land thereof is brimstone and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein." Modern travellers testify that it still prequires an antiquarian's perseverance, and more leisents the same sterile appearance. One of them says, sure than a modern editor can boast. You should as he sat down upon a mountain to view the Dead Sea, " It was calm, motionless, and dead ; no trees or shrubs, not a blade of grass grew on their naked sides." The soil is rendered sterile and barren, by the quantities of brimstone and salt mingled with it;

and masses of vitrified stone are yet visible, a per-netual memorial of the burning. It has continued petual memorial of the burning. age after age in the same condition, at once an impressive testimony to the narrative of Moses, and a awaits the impenitent and unbelieving. N.Y. Observer. frightful figure of that everlasting destruction that

We hope all the friends in the vicinity will rally to the Tent-meeting at Clinton.

THE TENT MEETINGS at Providence, R. I., and Hartford, Ct., were of much interest. been so perplexed and overwhelmed with necessary duties, that we have not yet been able to prepare an account of them. We hope, however, to have time to do so soon.

Another dreadful fire occurred at San Francisco on the 22d of June. Ten squares, in the very heart and business part of the city, were destroyed, suming property to the amount of about \$3,000,000. The fire was the work of incendiaries, who have been arrested by the Vigilance Committee.

There have been an additional number of cases of lynch law there, and crime still prevails to a great extent.

NOVA SCOTIA .- Bro I. ADRIAN has given us encouragement that he will go to Nova Scotia in Au-gust, in the place of Bro. W. BURNHAM. Bro. A. is just the man to go. Our brethren may well have courage in view of his visit.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall en-deavor, by the Divine help, to present evidence, and answer objec-tions, and meet the difficulties of candid inquiry, in a manner becom-ing the questions we discuss; and so as to approve curselves to every man's conscience in the sight of Goo. These are great practical questions. If indeed the Kingdom of Goo is at hand, it becometh all Christians to make efforts for re-newed exertions, during the little time allotted them for labor in the Master's service. It becometh them sho to examine the Scintures stain by the harmony and letter of

Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures ? Let them speak ; and let us reverently listen to their enunciations.

Children's Advent Herald. CONTENTS OF THE AUG. N

contents of the Ards. So. The Christmas Tree: or a Child's Faith—The Importance of an Agreeable Exterior—Temperance Facta—Cockney Enigms on the Letter "H"—The Arithmetic of Life—True Affectient Intensity Suttee—A Powerful Advocate—Inconsistent Parenta—fold—Saga its Reward—Resolution—Malleability and Tennetis and defined servard—Resolution—Malleability and Tennetis and the Sagedre-city and Strength of the Spider—A Child's Bell samination—Sagar-city and Strength of the Spider—A Child's Bell samination—Sagar-city of a Dog—Questions on Humility—The Pin and the Needler-Puzzles, &c. &c. —The Children's Herald is published monthly at 25 cents per year. Two copies (uncut) can be sent to one place for single postage.

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HERALD OFFICE DONATION FUND. From June 4th, 1851.

Previous receipts 20 00	
Previous donations	60
Tracts distributed at the Phœnix Tent-meeting, \$11 50-Providence, ditto, \$5 50-Hartford, \$10	27
Excess of donations over receipts	67

CORRESPONDENCE.

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SERMON.

Preached before the Second Advent Conference, held in Boston. Wednesday afternoon, June 4th, 1851. BY ELDER D. T. TAYLOR, JR.

TEXT .- " And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful."-Rev. 21:5.

The text contains a promise of all that we as Christians are looking for : the new state embracing every grand element of our "blessed hope." A period of grand element of our "blessed hope." A period of joy, a glorious era is coming, a scene of splendor and beauty, such as never has been realized since the Paradise of the first pair was here. The promise is sure, the annunciation of its coming is backed home by the express declaration of the Creator, assuring the doubting heart, that the words are-not false and deceitful, but true and faithful. John the beloved, with pen and parchment, filling the elevated office of recording secretary to the Deity, as when anything doubly interesting was revealed, was again command-ed to " write." Memory was scarcely to be trusted. It was a great announcement, and must not be forgot-ten, but " printed in a book," for the surety and joy of the Church in all time.

There is a chronology and locality to the fulfilment of the text, which it is of much importance that we carefully consider. With regard to the first, all men are looking for "a good time coming," but all are not expecting it to be brought about in the same manner, and by the same means. Some are rushing for-ward to the future with a blind instinct, and mistaken notions of its nature ; others with intelligent desire, notions of its nature; others with intelligent desire, and a fancy and mind governed by the Scriptures.— The Romanist and the Protestant; the Despot and the Republican; the Shaker, the Peace-man, the Christian, the worldling, all sects, all nations, all collect bodies of men, all individuals everywhere, confidently expect a soon coming "good time." And it is not a little remarkable, that nearly all inweave with the anticipated era a trimph of their prominent and cherished principles. The Romanist hopes for such a time, and blends with it a lofty position for his Church, in which her sentiments shall prevail, and she "sit a queen" in the earth. The Protestand she shaqueen in the eath. The Protest-ant mingles with his expected spiritual reign a con-quest of the kingdoms of the world by the gospel, and a triumph of the principles of Protestantism and Christianity. The Autocrat of Russia is doubtless dreaming in his boundless ambition, of the time when his despotic banner shall triumphanly wave not only over the plains of Europe, but over the whole world. This to him is the good time coming. The Republican, on the other hand, although compelled to near, on the other haud, although competed to ad-mit that at present the prospect is very dark, and that "the only hope of Europe is in God," still hopes that the cherished principle of liberty shall ere long spread among and rule the nations, and the flag of freedom float over all. The growing club of the lovers of peace stretch for the happy era, and trust to help it on by the destruction of the sword and a union of all men in one great bond of brotherhood. This consummation is deemed the only hope for a combating race. The Shaker, in his diminutiveness, even hopes for a triumph of his principles. One said to me, "All the world must become Shakers," adducing as proof.—Hag. 2:6, 7. God is a "Shaker." All men must become God-like. All, therefore, must be Shakers! And the Socialist, too, celebrates a com-ing triumph of love, and sings of "The day of the Lord at hand."

We who have met here to-day are not an exception amidst the general helief of an approaching glad day for a ruined world. Be it known to all, that we, The promised dominion is not from star to star, nor from this planet to the end of the creation; but "from sea to sea, and from the river to the ends of the earth." And ours is the only world in which his The too, are looking for "a good time coming." Bible warrants this hope. But our expectation of the agency by which this will be brought about, difkingly power needs to be re-established; for we know of no other that has rebelled and broke loose fers widely from that of the multitude around us .-from the throne. We believe that earth, having un-In this we stand at antipodes with the mass of Chris-tendom, and with the world. They hope for the bright day without the Lord; we expect his personal dergone a fiery baptism, will be made anew, shining with glory, be given to the righteous as their presence in that day. They look for the Sun to rise in the evening of that day; we in the morning. We look for Him to come first, and be the glory and joy eternal inheritance. We now give a few reasons why we thus believe. Andis all over and gone." They look for a millennium without Christ; we for a millennial reign "with Christ." It does not say, "they lived and reigned with the anointing—the Spirit—but with the anoint-ed, or Christ, the Messiah. It is therefore not spiritual, but a personal First. The identity between the soil of the old of that day, and not as one has said, " when the glory is all over and gone." They look for a millennium and new earth is nowhere more clearly seen than in the Abrahamic promise. The land in which he dwelt, the soil on which he trod, the place in which he was then a stranger, was promised to him and his seed, *i. e.*, Christ and the Church, as an everlasting possession. The promise yet remains to be fulfilled. ed, or Christ, the Messiah. It is therefore not a spiritual, but a personal reign. The beheaded ones will be there: they cannot be there without a resurpossession. The promise yet remains to be fulfilled. Will the possession of another land fulfil it? Would a residence in a far off " spirit land ?' meet his unstagrection, and there can be no resurrection without gering faith and hope, in his heirship to the world? Christ Rom. 4:13. Methinks Abraham would be astonished The Church has ever, in the past, been in the minority on earth. So she is now, and will be till the great gathering day. It is to the "little flock" that the kingdom will be given. In the language of Melancthon, "We condemn those who circulate the were he introduced into the modern heaven of the spiritualist in resurrection glory, and be told to "look and possess, for this is the promised land, the world in which was once the purchased cave-cemetery of Machpelah !" Methinks he would marvel were he Judaizing notion, that prior to the resurrection of the lifted up to the heavens, and a million of acres of just, the pious will engross the government of the blue etherial sky were bequeathed to him as his por-tion. "Abraham believed God," that he should have earth, and the wicked be oppressed." The Scrip-tures assure us the reverse will be true. And Luther was but the echo of Paul when he said, "The older that land, and yet he " looked for an heavenly inherittance." This proves that he expected it when in a the world the worse." Until Christ comes, the Church is the desolate widow, called to fasting and new and heavenly state, and he will doubtless become a posessor when, raised from the dead, he shall "sit down in the kingdom of God." May we "sit down " monrning, and the word to her is ever, "Be ye pa-tient until the coming of the Lord." Until he come, like Noah's dove, she will find no place on which to with him. set her feet amid the troubled waters. Some hope to bring in the kingdom in the absence of the King.— This, too, is but an idle dream. There is not the first word for it in all the Bible. It is not till "the sing the bible is not till the sing three shine forth in the bible is here for the sing three shine forth in the bible is here for the bible is here for the sing three shine for the bible is here the bible is here the sing three shine for the bible is here the bible is here the three for the bible is here for the bible is here the bible is he first word for it in all the bloke. It is not till " the saviour to sit on his "intene of giory." Generation is begetting, producing, creating. " These are the is begetting, producing, creating. " These are the generation of the heavens and earth in the day they were created."—Gen. 2:4. Regeneration is re-pro-to the " blessed of the Father." And the apostle makes the coming of Christ, the judgment, and king-

dom, to be synchronal,-the last two consequent upon | the first. And we, toq, look for a triumph of the great truths we love and advocate, for

" Truth crushed to earth shall rise again, The eternal years of God are hers ;

but not until he who has styled himself " the Truth shall come, and before a once scoffing but now trembling world, vindicate his cause and truth in person. We look according to his word for no peace among the angry nations, until the Prince of peace shall come. Then, in "His day," when "His dominion" shall be everywhere beneath the sun, "there will be abundance of peace." They will learn war no more, for He will break the bow, and cutting the spear asunder, cause wars to cease to the ends of the earth.

The hope of the world is false. Gathering from the Scriptures the great truth of a coming period of blessedness, they mingle with it their own opinions and fancies in regard to its nature, and hasten to meet the solemn future miserably deceived ! Alas, for this poor world! Its hope will perish; its sun go down in an endless night. Christ will conquer all in wrath who refuse to be conquered in love. They must be broken with the iron rod who spurn to bend at the ceptre of mercy.

It is in the Apocalypse especially that we see the postponement of the glad era till Christ comes. One would think that the heart of the beloved disciple must have been pained, as he watched the Church amid the gorgeous and terrible scenery that rolled in grand panoramic view before his aching and wondering eyes. Sometimes her members laying their heads as martyrs upon the executioner's block, and anon following along a path illumined with the fag-ot fire. And then, she at times almost disappears amidst smoke, thunder, hail, and lightnings, the accompaniments of the trumpets of woe and the vials of wrath, and not " till the last trump " sounds does he emerge from the ruin, and lifting her head exultingly, cry, " The great kingdom has come ! And again in another scene, as the curtain is lifted higher, and the misery of her militant state is again portrayed, a monstrous harlot church is seen making herself "drunk with the blood of saints," until in agony they cry in the ear of heaven, "How long ?" The golden city she reaches at last is indeed a blessed home, but the way there was dark and dreary. It was not among men that her "faith" was "found unto praise and honor," but by her Lord "at his ap-pearing." Deliverance comes at last, but it is when the "King of kings" comes from heaven with his royal "armies," and not before. Amid the conster-nation of kings, the wailings of Mystery Babylon, and the hallelujahs of the true wife, the long absent Head and Bridegroom of the Church appears, to take possession of the earth, and to redeem his people for-ever. The great battle ensues! The enemy is con-quered. The guilty harlot, in company with her cruel paramour, the beast, and the false prophet, are condemned to lay their heads upon a fiery pillow for a thousand years. Satan is arrested by an angel, bound hand and foot, and thrown into the abyss .-The martyred dead live again. The grand millen-nium has commenced, and the new state will assuredly follow. The good time will come.

But let us, in the second place, proceed to notice the locality of this happy era-this kingdom-this heaven (for the text points to the saints' heaven) more closely.

more closely. Where will this great salvation be displayed—in some distant sphere, or in our globe? We answer emphatically, In our world. And with candor we as-sure him who has not learned "Blessed are the meek"—says Christ, "I am meek—" for they shall inherit the earth,"—that he has yet a great truth to learn. We look for a literal inheritance-a solid terra-firma. The kingdom will not be above the whole heavens, but "under" them. He who is to reign over the house of Israel forever is to sit on David's throne, and that throne, or kingly power, was neither in the sun, moon, nor stars, but on the earth

peopled with a kingly race of immortals. Synony-mous with this term, and synchronous with this event, is the " restitution, or restoration of all things, occuring at the return of Jesus, as predicted by Peter and taught by all the prophets. (Acts 3:19, &c.) There is hope for the sin-cursed and sore-burthened earth. The wilderness shall yet be glad, and the once arid but now budding "desert shall blosom as the rose." The great redeemed company will, as they sung in the victory anthem, not reign in the air, but "reign on the earth!" Hail, happy day! "Haste away a shattered world ye slow revolving seasons." Let the new Jerusalem descend—the new Let the new Jerusalem descend-the new creation rise !

Thirdly. The language of the inanimate creation, as given in the 96th Psalm, its joy and rejoicing and gladness at the coming of the "Judge of all the earth," is not like that of a world doomed to annihilation, but rather of a groaning earth destined to an infi-joyful redemption. The world with every revolution "groans and travails in pain," under the blighting curse of Jehovah. And thus it will continue, according to the apostle, until "the redemption of the body, i. e., the resurrection of the dead. Then, according to the same apostle, the same blessed destination in reserve for a suffering Church, is also to be enjoyed by a ruined, storm-tossed, and earthquake-riven world. That destination is "liberty," "redemption," and "glorification." Then we shall have a "free soil," and "there shall be no more curse." Then the joyous world will leap and roll in its orbit, and pour upon the ear of its great Emancipator a perpetual hallelujah anthem. "The new heavens and new earth," says Dr. Cumming, "will be one grand Æolian harp, over which the Spirit of God will sweep, wringing out from it ceaseless harmony."

In the fourth place we remark, that there are strong ties that bind the Redeemer and his people to our world. This is the "field₅" which for the "treasure's " sake, the Church, He purchased. Out of its dust came the glorified form that now sits upon the Father's throne ; and out of it will, at the "last trump," come the forms of the redeemed millions who "dust to dust," sleep in it as the buried e." Yes, and the precious blood of him who now, " bride." trod'our soil with sorrow, and wet it with his tears, was poured like balm into earth's bosom, and I believe it will there act like leaven until the fires of the last day are kindled, and the world, touched by the plastic hand of the Regenerator, like the "fabled Phœnix," rises in life and beauty from its own ashes. Thus an affinity—a link of love— is established between our world and its Maker, which will be con-summated by his reigning in it. Those who believe in a personal coming Saviour, and a literal resurrec-tion of the righteous dead out of the earth, and then the earth's utter annihilation, we charge with inconsistency; for they are manifestly thrown into the absurd position of believing in the eternal redemption of a part of the earth-that part forming the bodies of the countless saved-yet the endless ruin of the remainder. And this charge can only be evaded by denying the literal resurrection. We believe that because he has said "he will make the place of his feet"—*i. e.*, his footstool, the earth—"glorious" that the earth was made for the revealing of his glory, and therefore its destiny need not be a speculative question, because it is a great revealed truth.

But our text and its contexts afford conclusive proof. In the the first verse we are taught that the new earth will occupy in the heavens the exact posi-tion of the old one; else why does John say he saw the first, or because, the last had passed away ? Two opaque material bodies can never occupy the same space at the same time. It is very evident that the new world will be displayed within the orbit of the old.

The second and third verses positively meet with a negation the idea of a removal of the redeemed na-tions up to a distant sphere; but teach, instead, the coming down of the city, or tabernacle of God, to the earth, and His residence therein among men; man earth, and his residence therein among men; man not changing his locality, but only his condition, or state. Did it teach the translation of man away to a far-off city, it should read, "the tabernacle of man is with God, and they shall dwell with him." But the words are reversed from this construction, and the sense being in accordance with the words, is reversed with them. God's language is perfect! Let us believe his *ipse dixit*, without asking for a voucher.

The fourth verse teaches the display of the saints' life will live.' Our text is plain : " I make all things new." God is the great renovator, man's hand is not set to the work, though some in this day vainly hope, through human agency, to accomplish it. God will do it himself. It teaches the restoration of our world. He will make, not "new things," but "all things new." It is not the creation of a new world out of mere matter, but the creation of a new world out of old matter. It is the renovation of the old earth, over whose head is the rush of six millenniums.-The "things" must exist beforehand to be made new, and the act being one of wisdom and necessity, implies age. The " all things " of course referring those just specified,-" heaven and earth,"-the heaven meaning the atmosphere. Thus the argument is in a measure before you, though there remains much unsaid.

earth will not be annihilated, but re-generated, and | Wesley's sermon on our text. This was the faith of peopled with a kingly race of immortals. Synony- Dr. Watts, as expressed in his beautiful hymn-

" Lo what a glorious sight appears," &c. The Doctor fairly becomes extatic in the contempla-tion of the beatific vision. This was the faith of the poet Cowper, who sung, that when the six thousand years are ended, Christ will descend,

" And what his storms have blasted and defaced

For man's revolt, shall with a smile repair.' And so believed the sainted Pollock, who after

describing the burning of the earth, "yet not to full annihilation," but purged by "sanctifying fires," says-

"The essential particles remained, of which God built the world again," &c.

And this was the faith of the great Milton, the grand idea and leading thought embraced in "Paradise Lost," and "Paradise Regained." He says the world will go on malignantly to the good, benignly to the had, until Christ appears to burn the world, then raise

"From the conflagrant mass, purged and refined, New heavens, new earth, ages of endless date.

The gifted Chalmers, one of England's brightest ons, believed and advocated the same in his Sermon on the New Earth, a masterly production, in which he demonstrates the existence of a future material inheritance, yet spotless and free from sin. But time would fail to speak of all.

Thus I have shown you the time when, and the place where, of the joyful day that is coming. It is at or beyond the revelation of Jesus, and will be on the renewed earth. Be it known to the citizens of this great city, that this faith we firmly cherish : it is orthodox, it is scripture. This new world will be heaven enough for us. In it we shall experience This new world will be the absence of all evil, and the presence of all respect to its darkness. There will be sunlight all night, for the moon's brightness will equal that of the sun, and the sun will shine with seven-fold splendor. And the same unearthly magnificence that burned on Sinai's summit will fill the whole world. The sky will be sunnier than Italia's landscapes, more beautiful its flowers, more fragrant than those of far-famed Madeira. Its unfading bowers will be vocal with music. "What a land of singing that must be," says Samuel Rutherford, "which has more than four summers in the year!" There will be no grave-yards there, with monumental stones, bearing names that once were dear, and with loved ones in death beneath them. Death divided friends, with unwilling hands and pure hearts and torms of resplendent beauty, will rise and reign there and meet and mingle forever. There will be no mould of age, nor mark of antiquity. It will be emphatically new,—far more We all deserving the appellation than this country. love new things: let us love this new world. It will be a new earth—a new heaven,—a new Jerusalem-a new and magnificent King, and a new people. It will be for Christ and those that are his; and " if any man be in Christ he is a new creature." To enter there we must have " new hearts." Like Columbus, we are satisfied of the existence of another and better world. Like Columbus we have procured an outfit, and have set sail to discover it. There are mutineers on board, and the ocean is stormy; but never mind, let us trust in God. The promised land houses between this and the coming of the King and the kingdom. Do not be discouraged. The Master bids us be of good cheer. The good time for the pure is assuredly coming ! And above all, do not miss of the new world. May we wash our robes and make them white in the blood of the Lamb, that we may at the last enter into his joy. Soon He will come. Time's career will be ended. The story will be told. The mandate will go forth. May we through rich grace forever possess the inheritance of the saints in light, when He who sits upon the throne shall make all things new. Amen.

LETTER FROM Z. W. HOYT.

BRO. BLISS :--- I have no recollection of having seen any notice in the "Herald" of a book on chronology, written by George Smith, F. S A., Member of the Royal Asiatic Society of Great Britain and Ireland, &c., printed at New York, in 1848. He has consid-The fourth version of the fourth version of the fourth version of the version version of the version pecting that near the close of six thousand years their Redeemer would come, and by a computation from the true copy, for all three of them THEN were essentially alike, they would find the time from Adam to Christ actually well near six thousand years; and this he endeavors to prove is the true chronology. He endeavors to prove is the true chronology. quotes from a great variety of authors. But perhaps you are acquainted with the book; but whether you are or are not, please to, if you think best, give some comments on the little scrap I enclose, containing a chronology from Noah to the birth of Abraham, which I have drawn from his book. Now I want to ask, if it is so, that the Greek copy, for that was the one in common use in the apostles time, is so much at variance with our version of the Hebrew Scriptures? You see by the table herein enclosed, that he makes the difference in time between the present Hebrew version and the Septuagint, from the flood to Abraham, eight hundred and seventy is it anything new. Many great names are with us here. This was the firm belief of Charles and John Wesley, the founders of Methodism, as will be seen the advent of Christ, five thousand five hundred and

Brethren, we are not alone in this faith, neither by all who have read their hymns, and especially seven.

The result I withhold at present, until I hear from you, and it may be made plain. Suffice it for the present to say, that he has opened some diffi-culties which he has failed to clear away, and mag-nified some which can be easily accounted for.

You see he has given from the Septuagint the generation of Cainan ; whereas no other copy has it, and quotes it from Luke 3:36, through the line of Shem ; and, by the way, he is said to be the son of Ham.-Gen. 9:18. How is this, B10. Bliss ? and how is it that one hundred years are added to the five pa-triarchs? I would call your special attention to the two conflicting passages in Luke and Genesis above Noah place the malediction on *him?* for he said, he knew what his younger *son* had done, while at the same time he prefers no charge against *Cainan* for wrong doing.

The writer of this book argues in favor of the Greek Scriptures, from the circumstance that the one hundred years being added to the post-diluvian patriarchs more than is found in our Scriptures, prevents such a sudden transition of the time of human life. Is there any passage to show that life was es-sentially shortened immediately after the flood? He says, Israel was in bondage in Egypt only two hundred and fifteen years. How does he learn that? I find four hundred years in both Testaments,-Acts 7:6, Gen. 14:13—thus agreeing with each other. During the progress of the general subject, for it is a book of 522 pages, he has occasion to notice many jarring passages between the Old and New Testament, such as I should be inclined to consider as slight differences

Thus I have given some items in this learned book, for such it is, and wait for some reply, if you should think it beneficial to your readers,—it may by some be thought of little consequence; but if this be the true time of past history, we readily see that it sets aside all evidence of our expected sabbatical rest from the seventh millenary, for that is long since gone by. Moreover, it has to my knowledge, inclined some to put forward the time of Christ's coming to some long, long indefinite hereafter, being left without any polar star for a guide,-I mean those who have received the book as truth. One thing the writer has fully done, by the way, and that is, he has amply established the fact, that, from some time before, and some time after Christ, the pious Jews, embracing of course the apostles and early Chris-tians, were full and unshaken in the belief that the seventh thousandth year would bring the hoped for millennial rest, according to the seventh day after the creation. Thus far he has rendered good service to the truth.

Griggsville, July 16th, 1851.

REMARKS .- In the Advent Herald, in a succession of Nos. beginning June 2d, 1849, and concluded July 28th, you will find an able review of Mr. SMITH's " Patriarchal Age," copied from the Pittsburgh Christian Advocate, in which those chronological disagreements are fully stated, and conclusively removed.

In writing our Analysis of Sacred Chronology, we had that work, with a large number of other chronological writers before us; and we devoted the last forty pages of that Analysis to a reply to the reasoning of Mr. SMITH, Dr. HALES, and those who have adopted the numbers of the Septuagint, instead of those of the Hebrew text. In that, you will find the numbers of each presented, and the various objections noticed, that you allude to in your letter. The appearance of Mr. SMITH's work, was one of the chief reasons which prompted us to publish the chronology at the the time we did. We wished to give in a full and yet concise form, the facts and arguments which would enable those who are stumbled by such writers as Dr. SMITH, to arrive at correct conclusions. Some of the reasoning will be found to be very disingenuous.

LETTER FROM N. BILLINGS.

BRO. HIMES :- Permit me to say through the "Herald," that in order to fulfil previous appoint-ments, 1 left home on Saturday the 14th of June, and preached at the Advent hall in Westboro' the following Sabbath to interesting congregations, both at the morning and afternoon services. At the third meeting by request of the friends, we repeated a lecture on the nature and importance of sacred music, which had been given in that place a few weeks ng to be by us, and trust that good was done. Our brethren on the hope of the resurrection, making the 37th in that place are encouraged, and they have reasons chapter of Ezekiel the foundation of his remarks; for being so.

I have given this part of the book a partial exami-nation, and compared it with the Bible as I have called Jamesville, we believe,) where we had a large congregation (in a hall occupied by the Methodists) of attentive and patient hearers, while we addressed them from 1 Thess. 4:18. This was we trust a profit-able season. There are but two Advent families in the place, but these appear to be the sincere friends of the cause. They are anxious to have Advent preach-ing in the place if it be of the right kind. Our stay with them was short, but full of interest. Should Providence direct our footsteps that way again, we should feel it a privilege to make them another call, in accordance with their wishes.

Friday the 4th, went to Fort Ann,-preached to full congregations on the Sabbath, in the morning at the Baptist meeting house, the remaining part of the day the Methodist church was readily granted to us, and again on the Monday evening following. On Wednesday and Friday afternoons, held meetings in

another part of the town. Low Hampton, Monday, 14th. Arrived here on Saturday, and preached at the chapel yesterday to a large gathering; the season was one of deep interest to us, it being our first visit to the place. Bro. Buckley was with us in the afternoon; his health is poor, and he is unable to preach as formerly. At the close of the afternoon service our hearts were comforted, and our faith strengthened, in coming around the table of our Lord and Saviour, to eat of that bread and drink of that cup, in *remembrance* of him who suffered for us, and "bare our sins in his own body on the tree.'

We have now had the privilege of seeing the friends in this place, together with some of the mem-bers of Bro. Miller's family, that we had nover seen before, and of receiving a cordial welcome from them all. We are at this moment seated in the old armchair, at father Miller's writing-desk, penning these lines. Here is the spot where he studied his Bible with so much delight, and " ate the little book " so sweet to his taste; and here too he wrote his lectures on the prophecies, those precious gems that have comforted somany of the saints of God, alarming and terrifying at the same time, multitudes of hypocrites, backsliders, formal professors, and worldlings. Here upon this consecrated ground, a multitude of thoughts rush in upon the mind like a mighty avalanche, which we are unable to express. We look back upon the his-tory of the world, and forward to its inevitable doom. To the glorious restitution, and the final entrance of the saints into the everlasting kingdom of God ; and pray that we may be numbered with them. As we are here sitting with the window open on our right, we look out upon the green hills and mountains of Vermont, and our lungs are fanned with the fragrant and invigorating breeze. On our left stands the old family clock, busy at work measuring off the brief span allotted to us poor mortals. We cast our eye around the room, but its former occupant is gone and numbered with the dead. The golden bowl is broken, the pitcher at the fountain, and the wheel at The dust has already returned to the the cistern. earth as it was, and the spirit to God who gave it; and we most involuntarily exclaim with one, "My father, my father, the chariot of Israel, and the horsemen thereof." May short be thy slumbers, thou servant of God."

> " Break from his throne, illustrious morn. Attend, O earth, his sovereign word; Restore thy trust, a glorious form Shall then arise to meet the Lord."

Yours for the better land. Fort Ann (N. Y.), July 10th, 1851.

LETTER FROM O. R. FASSETT.

Bro. HIMES :- A few days since I was permitted to stand by the grave of our lamented Bro. Kent, who fell asleep in Christ some four years since, after having faithfuliy preached the gospel of the kingdom, and worn himself out in the vineyard of the Lord.— The reflections of that hour will not soon be erased from my memory, and never did our hope of a resurrection appear more blessed and heart-cheering. grave of our departed brother lies in Middletown, Conn., in a most beautiful and romantic spot, overlooking the Connecticut river. A plain, yet neat marble stone marks the place where he lies, covered with earth and the green sod. On this stone is engraved the following appropriate words from Scripture :

- " Looking for that blessed hope, And the glorious appearing of the great God

ered and on which o

when the glorious Sun of Righteousness shall arise with healing in his wings. Yes, O, yes! that day will soon dawn and break upon our world, and in all its bright effulgence on the graves of the departed

This visit to the grave of our beloved brother, now asleep in death, had a pleasing effect on my own mind, and brought with a freshness and vigor the hope of the Christian, as I ever wish to realize it, for without a resurrection death and the grave will forever be victorious. But thanks be to God, the last enemy, "death," shall be destroyed, and death will be swallowed up in victory.

"The time draws nigh, when from the clouds, Christ shall with shouts descend ; And the last trumpet's awful voice

The heavens and earth shall rend."

Extracts from Letters.

DEAR BRO. HIMES :---I think it high time you heard from me again ; if I did not, I should excuse myself at this time. The cause for which you have been laboring and striving to sustain by the scanty means the brethren are furnishing, must make it an up hill business. I come to this conclusion from the tone of the "Herald." I am sorry to know that men will contract and suffer an account to accumulate as many have done for the "Herald," and then stop the paper without payment. Can such men expect to dwell on the new earth? Again: there is another class equally culpable, those who take the paper on the score of being poor, and do not pay for it, because the publisher is not willing the poor should be turned empty away; when, in fact, many of them are not poor. Now I think the Lord's poor should be supplied with all needful information on all subjects. Brethren may feel quite willing to aid if they knew it was going to the needy. I am satisfied that claim-

ing to be an Adventist, or anything else, is no evi-dence of one's being honest. Then let some course be taken to prevent imposition. I should like to know your mind on Acts 15:16,17. When is it that he will return and build, &c. ? Please read and let me know who is the residue of men, &c.

We learn by a parallel scripture (Amos 9:10:11) hat the tabernacle of DAVID will be rebuilt when all the sinners of Goo's people shall die by the sword." And the "residue of men," we suppose, rae those who will be left when all the sinners on the earth shall have perished.-ED.

Sister POLLY LEE writes from Canaan (Pa.), July 6th, 1851 :

DEAR BRO. HIMES :- By my dear husband's request on his dying bed, I write you a few lines.-"Say to Bro. Himes," said he, "I die in the full faith that the advent is near at hand." My faith has not wavered since I embraced the doctrine in '42, though we have not had it preached here except when Bro. Chapman was here winter before last. As you have been informed, Mr. Lee was taken sick the last day of March, though we were not aware that it would be his last sickness. But so it has proved; the last morning in June he fell asleep in Jesus, without a struggle or a groan. He was very patient, and never murmuted or complained. As he approached his and indicated of comparised. As he approached his end, it pleased the Lord to give him a great manifes-tation of his love, so that he prayed, and called on all to bless the Lord, eight days before he died. After that he could not speak much, and was so deaf, that we could not make him hear. I am left to mourn the loss of one to whom I have been united 55 years and nine months. Fifty five years gone by we joined the M. E. Church, and have never belonged to any other; and when we joined that Church, it was everywhere spoken against. My husband was 80 years and seven months old, but he rests from his labor; and I, 76 years old, still linger on the shores of time. My husband requested me, if I could, to send you five dollars to make use of for the cause, which I gladly do, and am happy to have it in my power to do it. • O how glad should I be to see you in this part of the land. I have wondered that some of the dear brethren, and Bro. Litch in particular, did not to the coming of my Lord.

And our Saviour Jesus Christ. — Has a line of the last in the cause of God while alive. I thought of the last time we met, and while alive. I thought of the last time we met, and would meet with some reward in this present and would meet with some reward in this present it. as well as a hundred fold in the world to come. I would inform you that those who embraced the

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This divided into three parts, all of which are embraced in a single volume. Part I, consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, an-cient and modern-in all 330 Church Tunes - besides a large number of Anthems, and Select Pieces for special occasions. Parts II, and III, contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Meiodies, and the most admired English, Scottish, Irish, Spanish, and Italian Sonss, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, in-cluding all the osus of Music that have been composed during the last five hundred years. A few of the many notices received of the book are here annexed. From Rev. G, P. Mathews, of Liberts.

A lew of the many nonces received of the book are mere annexed. From Rev. G. P. Mathews, of Liberta. I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union. From Rev. Samuel Souther, Belfast.

From Rev. Samuel Souther, Beyast. On a single opening, in the Second Part of the book, I have found in the two pages before me more true, heart-subdding barmony han it has been my fortune to find in some whole Collections, that iave made quite a noise in the world. From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet delodies, to many of which Sacred poetry is now, for the first time, dapted. It is the best collection of Clurch Music I have ever scen, and it embraces the only *complete collection* of Vestry Music that as ever been published.

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Asthma, and Consumption. And the numerous discoveries Science has made in this gene-ration to facilitate the business of life-increase its enjoyment, and even prolong the term of human existence, none can be named if more real value to markind, than this contribution of Chemis-try to the Healing Art. A vast trial of its virtues throughout this troad contry, has proven beyond a doubt, that no medicine or combinations of medicines ret known, can so surely control and there is now abundant reason to believe a Remedy has at least been found which can be relied on to cure the most danger public have finden of the cures effected by its use, but we would present the following opinions of eminent me. and refer thry they also be the field of the cures effected by its use, but we would present the following opinions of eminent me. and refer thry they also be the cure of the cures effected by its use, but we have based to furnish free, where the are below named, will al-disputable proof of these tacts.

From the President of Amherst College, the celebrated Prof. Hitchcock.

Hitchcock. James C. Aver-Sir : I have used your Cherry Pectöral in my own case of deep-seated Bronchilis, and an satisfied from its chemical constitution, that it is an admirable compound for the re-bied of largingial and bronchild difficulties. If my opinion as to its superior character can be of any service, you are at liberly to use it as you think proper. Evaluation of the professor of Chemistry, Mineralogy, &C., Yale College, Member of the Lit, Hist. Med. Phil. and Scientific Societies of America and Europe.

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for the good of the cause in that vicinity.

New York, and arriving there about sunset,

Sunday 22d, preached in the chapel in the morn-ing, in the afternoon at the Nail-works,—thence re-turning, attended a third meeting at West Troy; there are a few friends holding on to the faith and trying to sustain the cause. May the Lord bless them, and grant them a gracious reviving.

Wednesday 25th, went to Lansingburg a few miles distant, and preached in the evening. Thursday 26th, at the Nail-works again. Friday 27th, went to Albany and spent the day with Bro. Gross, and enjoyed an interesting visit. We remained over the Sabbath, and preached at the Advent chapel morning and afternoon. In the evening we presented the subject of Sacred Music, with its relations and importance to the Advent cause. The day was one of

and I felt a desire to imitate him in his faithfulness. Bro. Morley is laboring with them acceptably, and I thought of his last and his dying hours, when he so joyfully looked death in the face, sung so sweetly, Friday 20th, preached at Bro. Currier's Hall, and spoke so freely of his hope that he would soon Springfield. Saturday 21st, took the cars for West awake from the slumbers of the grave. I thought of the resurrection morning, when he would live again, found a home under the friendly roof of a brother whose hospitality is known to many in that region. biliments of the grave and mortality, be changed to immortality, to sicken and die no more; and all this to be realized in a few days, or months, at most. I thought again, if I were called to die, I would

choose to lie by his side, or that of Bro. Miller, Fitch or Barry, so as on that blessed morn to rejoice together with them, and shout ALOUD that victorious Thursday and most triumphant song-

"O death, where is thy sting ? O grave, where is thy victory ?"

The resurrection to me on this occasion appeared as it oft has since I have seen it to be the hope of the Church of God—a living reality,—" a lively hope," as the apostle expresses it. That scene seemed to pass before me in vision as it will in some measure interest to us, and we hope that it may not be num-bered among our lost opportunities. Tuesday July 1st, weut to Greenfield by way of Saratoga, and preached in the evening at Bro. Hills.

Bro. G. W. Burnham writes from Seneca Falls (N. Y.), July 26th, 1851 :

DEAR BRO. HIMES :-- I am now prostrated with ague and fever. How long this will confine me to my house, I do not know. It is about five weeks since I have been able to perform any public service. I desire to love God with all my strength, that these afflictions may work for my good. "Brethren, pray for me.'

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THE ADVENT HERALD.

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BOSTON, AUGUST 2, 1851.

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Phœnix village. The ground is elevated, affording from the] door of the tent a beautiful panoramic view of the surrounding country. Though everything around was pleasant to the eye, yet the curse was upon it : it was not Eden, though beautiful. In the beautiful land, the home of the saints, " there shall be no more curse."

Within three miles of our tabernacle, there were no less than thirteen flourishing factory villages, numbering from seven to ten thousand inhabitants. A large number of the people manifested a deep interest in the object of our meeting, and received us with much favor.

Our first meeting was held Sabbath morning, July 13th. The day was beautiful, and at the hour of service the people came up in crowds from every direction, filling the spacious tent to its utmost capacity. Most of the male portion of the congregation gave up their seats to the ladies, and stood during the service in the outer circle. The most respectful attention was bestowed on the sermons during the day, which were delivered by Elder WESLEY BURNHAM. I was unable to preach, and most of the day was confined to my tent. Bro. B. was happy in the selection of his subjects, and treated them in so able and interesting a man-ner, as to give general satisfaction. The day was a prosperous one for the Advent cause,-we have heard of much good that was done.

During the week three services were held each day. Sernons were preached by Brn. SHIPMAN, TAYLOR, FAS-SETT, and KIMBALL. Notwithstanding the rain, good congregations attended, who appeared to appreciate the services. On the second Sabbath, the 20th, and the last day of our

eeting, we had a most delightful day. The attendance was very large. My health had so far improved, that I ventured to speak once. The subject of my remarks was, "GoD in history." An argument was attempted to be drawn from the historical prophecies in favor of the personal coming of JEssu, of his reign on the earth, and the nearness of those events. It is cheering to learn, that the effort, though put forth in weakness, was not altogether in vain.

In the afternoon Elder L. KIMBALL gave an excellent dis course on Matt. 24th. He was listened to with profound attention, and a good impression was made on the audience. At the conclusion, I addressed a few remarks to Adventists, and to members of other denominations present, closing with an appeal to the unconverted. The season was a solemn Up to this time, our meetings had been undisturbed ; one. nothing whatever had occurred to mar the enjoyment of those present. But as I was concluding my address, a member of G. NEEDHAM's party in Providence, and who also resides in his family, commenced the distribution of the pamphlet purporting to contain the trial of J. V. HIMES before the Chardon-street Church. As soon as the meeting was closed, the individual alluded to stood up on a seat in the tent, and announced that he had the "Trial of J. V. HIMES," &c., for distribution. Of course this strange event excited the attention of the people, and they wished an explanation of it. Accordingly, I briefly stated the history of events during the past year or so, and showed that the design of circulating the pamphlet was to destroy my character and influence. In the neantime, I caused a copy of my "Defence" to be placed in the hand of each one who had received the pamphlet, thus accompanying the bane with the antidote. The people generally were satisfied of the evil design of the individual who was thus engaged, and finally separated, bearing with them a good impression.

Our meeting was truly a triumphant one. Souls were quickened, the saints comforted, and conviction was forced on many minds. The brethren and friends will accept our hearty thanks for their liberality and co-operation.

A word or two in relation to the unjustifiable attempt to mar the harmony of our meeting. At most of my meetings in Providence during the last year, I have been followed by the individual alluded to above with a malignity that would have done credit to a demon. Every sort of provocation has been offered, in the most aggravated forms, to induce me to do or say something that would afford my enemies an opportunity to complete what they have so long desired. The object was clearly shown by the insolent query, "Why don't you prosecute me ?" Now, if I could be so annoyed, as to allow myself to appeal to the law to defend me against outrage, the cry would be that I had appealed to CESAR against "brethren,"-that I exemplified the conduct of the "evil servant" smiting his brethren, &c. But I have studiously endeavored to disregard these insults and annoyances, and continued in my proper labors, receiving the confidence and support of the Advent body. Despairing of a prosecution on my part, occasion was sought by my enemies by which they could appeal to the law. This occasion was brought about in the way related in last week's Herald. Though we could not have been induced to take the initiatory steps in a law-suit, my brethren will now perceive that I have no alternative,-I am com elled to d that this vexatious suit will be sustained by all the conspirators and their sympathizers. But be it known to them, that GOD, who has heretofore been my defender, will deliver me out of the hand of all my enemies. Let the brethren and friends everywhere have no apprehensions : the "secret workings," which have so long distracted us, will soon be brought to the light. I have not the slightest fear as to the result. J. V. H.

forts to cripple your influence and usefulness, to be dictated by a spirit of malice, wholly unbecoming the Christian, and meriting the disapprohation and rebuke of all Christian men and lovers of equity and truth. The efforts, too, made within the last few months to charge upon you the fault of making divisions in the body of Christ, we regard in the same light,—the guilt resting upon many of those making the charge, who have "drawn away disciples after them," and are now being sustained by those who they were never instrumental in enlightening or converting to the faith of the gospel. th of the gospel. We have heard that you were the cause of the recent divi-

We have heard that you were the cause of the recent divi-sion among us in this city. This charge we repudiate as untrue. You were neither the primary nor secondary cause of this separation : it was caused by others, who have made their way among us, dividing and distracting the Church of God, which they found in harmony, union, and love. Our hearts are grieved and pained with the course of such, but instead of retaliating or injuring them, we would pray them to repeat and repair, so far as they can, the breach they have made.

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meeting ; therefore, Resolved, unanimously, That this church has not desired said Tent-meeting to be holden by Elder Bywater, and El-ders Marsh, Cook, and Storrs, and neither do they now de-

sire it. Resolved, further, That it has been reported to this church told him that the church in Buffalo were all in harmony with the "Herald" in regard to the present doctrines, &c., now

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sympathy. The above resolutions were all passed manimously. THOS. SAVLES, Chairman.

W. M. PALMER, Sec'y.

BUSINESS NOTES.

APPOINTMENTS, &c.

NOTICE. —As our paper is made ready for the press on Wedness or appointments must be received, at the *latest*, by Tuesda vening, or they cam Bro. N. Billings will preach at Troy, Vt., Aug. Lith, instead Derby Line, as before appointed; Richford, Sabbath, Trdr. 'Aloun gomery, 1994; Johnston, 20th, Morrisville, 21st; Waterbury, Sab bath, 24th; Claremont, N. H., 26th.

Bro, K. L. Hastings will preach at Litchfield, where Bro, Hall may apopint, Aug. 9th; Kent, 10th; Roxbury, 11th; Pleasant Valley, 14th-each, except Sabbaths, at 5 P at, or evening, as the brethren may choose.

may choose. I will commence a tent-meeting at New Durham Ridge Wednes-day, Aug. 20th, and continue over the Sabbath. Bro. J. Couch will attend. J. CUMMINGS.

day, Aug. 20th, and continue ever, S. S. UMMINGS. Attend. Providence permitting, I will preach in the "Union meeting-house" on Tarner's Hill, Whitefield, Sanday, Aug. 10th. I.C. WELLCOME. The Lord willing, I will preach at Hillsborough, N. H., Sabbath, Aug. 10th. BENJ. LOCKE.

Aug. 10th. BENJ. LOCKE. Bro. A. Sherwin will preach at South Newbury, Vt., Sabbath, Aug. 10th, and at North Danville Sabbath, 17th.

A meeting will be held at Coburg, commencing Sept. 7, at 14. An and continue several days. Also one at Ass Spencer's, Sept. Hiti, at 3 p. at. Friends are invited to attend. A Camp-meeting will commence in the Powley neighborhood Sept. Str., at 7 p. and continue a week or more, as duty may re-quere. Friends well bring their tents. A collection will be taken ap to derive the expenses of the meeting. As we want to circulate gratitotosity a number of excellent tracts at all of the above meet-ings, let all the friends of the Advent cause remember their respon-sibility to spread the light committed to them, and of which they will have to give an account. Enr. J. Powley, Peter, J. Camp-bel, ot Horon, Petrce, and Truesdale, are invited. In behalf of the brethren, C., rowley, W. Jackson, D. Cambel. (Monitor & Messenger please copy the above.) There will be a Camp-meeting at Northfield Farms, near the resi-fence of Bro. A. Gige, Commercing Aug. Self, and continue over the Sabath. We contailly invite all to this feast of taberancies, for we believe the Loor Will be with us, according to his promise, bretheren who can are requested to bring tents and provisions var-rangements will be made at Bro. Gage's for all others j-live poor shall be led, and have the gospel preached to them. Horses kept at the Gage's. Bro. T. M. Freble and others will be in a tatedance to visite the word of truth. Anson Gages, the ubles from the fortheren will be a Camp-meeting at Winstead, two miles from the town belowment of blowers, to comme in the name of the Lord, for we expect the good Lord will neev will his people, and forgive somes. We hope these who cam will bring their tents and provisions. Board and horse keeping on reasonable terms, with a free to be ford's poor. Those coming by public convegance will stop at the capot, or hotels in the place, where they can procure a cheap convegnee to the chang-ground. M. GaaNar, S. G. MATHEWSON, H. Mayner, tomatite.

Providence permitting, Bro. J. Commings will commence a Tent meeting at East Weare village, N. H., Wednesday, Aug. 13th, and continue over the Sabbath. T. M. FREELE.

The P. O. address of Elder ARTEMAS BROWN is Louisville, Ky.

Second Advent Big Tent Meetings.

A Second Advent Big Tent-meeting will commence at Richmond A become revent by remembering with confinence in Ricci illage, he., Aug. 20th, to continue one week. As this may any great gathering of Adventists in this State this sease toped that our brethrein in all this region will take an active in a tr, and come prepared to labor for the salvation of sinners, en who can do so, will see the propriety of bringing tem-hem, in which to board and lodge themselves and frends, as which the negative demonstrate fractions. ref who can do so, will see the propriety of bringing tents with them, in which to board and lodge themselves and fragmes, and thus avoid the necessity of speculating sharits. We can, with a little effort, make sufficient provision for ourselves in many places, and also lot those who come from a distance, and who cannot bring press the structure of the structure of the structure of the press of the second of the structure of the structure of the avoid the necessity of special trace of the structure of the press of the second of the structure of the structure of the avoid of the second of the structure of the structure of the avoid of the second of the structure of the structure of the avoid of the second of the structure of the structure of the avoid of the second of the second of the structure of the avoid of the second of the second of the second of the avoid of the second of the second of the second of the avoid of the second of the second of the second of the avoid the second of the second of the second coming jungment. A main from the meeting at half-price. Brethrem and strends with places say when they are boying tickets, "We are segond to the tent portand, and seve express." Met the second of the second coming jungment. Met the second of the second second the second the second portand as second second second second second second second portand as second seco

THE VERMONT TENT-MEETING.

have room for only the bare details of this meeting this week, and the remarks of the Committee next week. We have room lot only inc once dominitee next week. There will be a Big Tent and camp-meeting in New Haven, Vt., commencing Aug. 30th, and to continue till Sept. 7th. Elders J. V.. Himes, L. E. Jones, W. Burnhaum, and otners, are expected to at-tend. The object of the meeting is to consider the great truth of our Lord's solutions, the doctrines connected therewith, and to prepare a people for the coming of the Lord. All extraneous ques-tions, such as gender strife, will be left out. It is hoped this will be a general meeting of Adventists throughout this region. Brethren coming from the north or south can come by the Rut-land and Burlington railroads, and be left within a few rods of the requested to bring their texts; ample provision will be made for requested to bring their texts; ample provision will be made for

CC. Fride, 515 Cis. (0 02.) THE AMERICAN VOCALIST.—For a full description of this work, see advertisement.—Price, 623 Cis. (22 02.)

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cover, so cents (162.); in Goards, \$1 (10 OZ.) ANALYSIS OF GEOGRAPHY, by Sylvester Bliss, author of Outline Maps, Geography of New England, &c. This is a new and more scientific mode of teaching Geography, and has been adopted in the cities of Hartford, Ct., Worcester, Mass., and in other large towns, with much success. Price, 75 cts.; \$6 per doz. (12 oz.)

FOR CHILDREN.

Two HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Freble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37 etc. (7 oz.) JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of " oblitancies of children, in proce and verse, prepared and arranged by N. Hervey."—Price, 25 etc. (3 oz.) ONE HUNDRED COTTAGE STORIES FOR GIRLS.—Embellished with eight engravings.—Price, 25 cents. (5 oz.) Do do for Boys.—Price, 25 cts. (5 oz.)

THE SUMMER CAMPAIGN.

Testimonial from the Second Advent Church in Hartford, Ct.

BELOVED BRO. HIMES :---We regard it a duty we owe to you and the cause of GOD, in which we are mutually en-gaged, to give you a simple testimonial and expression of our love and respect, which may be used in any way you may down prover. deem proper

We have for many years witnessed your devotedness and untiring zeal in the case of our coming Lord and King ; and these indefatigable labors to extend the knowledge of the Adwhen the throughout the world has endeared you to our hearts. While, therefore, we have seen you enduring the scorn and contumely of the world, and assailed from time to, time by foes within and foes without, we have regarded these only as the legitimate result of your faithfulness in the cause of God. The efforts put forth more recently to destroy come cheracter, and ruin your infinence in community he PHENIX TENT MELTING. On our arrival At Phoenix on the 11th ult., to erect the tent, we found that the liberal and enterprising brethren of that vicinity had engaged a beautiful and convenient spot of ground on the farm of Mr. J. LAVALLEY, north-west of

J. W. Trumbull-Sent books the 30th.

J. Andrews-Have sent the book, which, with the post-age we have to pre-pay, is 30 cts.

Mrs. R. Conant, J. Eaton-Have cancelled your accounts, and will send.

C. F. Sweet-Will cancel the old account. An agent would be of no use in a place where he would be the only subscriber, and we shall have to lessen our free list, instead of adding to it.

Mrs. L. Dudley—You say in your letter that you inclose one dollar. We found no money in it. Your son called at the office the day before, and paid a dollar on the "Herald" to No. 560. Perhaps you afterwards concluded to send by

W. Paul-It was au error-you are credited to 568. The bundle was sent Aug. 4th.

E. Shepherd-Have credited Bro. Vickey to 534; but that leaves a dollar due from G. W. Libbey.

W. M. Pahner-W. Hines' paper was discontinued by the Postmaster of Buffalo at No. 523, who stated it was refused. D. McGarity has paid to end of present vol.

S. Jennings—Have credited J. D. B. \$3 36 on acc't—the balance (64 cts.) we place to your credit on "Herald" to 540, as you did not specify what papers to send. UNE TO A STATUS OF TO A S

Receipts from July 29th to Aug. 5th.

The No. appended to each name below, is the No. of the Herald to which the money credited pags. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

aubance, of how jur is arrest. T. Draper, 560; D. McGarity, 534; S. V. Nason, 531; B. F. Carter, 50; F. if. Berick, 534; J. Andrews, 534; A. Lamb, 534; D. Prescott, 54; N. Dow, 534; Lucy A. Fellows, 534; G. T. Siney, 534; J. Bache-560; Mrs. B. Rogers, 534; S. Panice, 550; N. P. Ke, 550; G. W. Wigno, 560; O. P. Redington, 534; E. Jones, 522; J. F. Davis, 547; Jr. D. Barber, 560; A. Gray, 534; C. Warkins, 534; J. Huchings, 54; J. Brown, 534; D. Spencer, 560; C. Warkins, 534; J. J. Huchings, 54; J. Brown, 534; J. Spencer, 560; C. Warkins, 534; J. Huchings, 54; J. Brown, 534; J. Spencer, 560; G. W. W. Tyler, 560; G. Ddelf, 534; J. Stargent, 534; S. Snow, 560; Y. W. Tyler, 560; G. Ddelf, 534; J. Sloan, 560; S. N. Tyler, 560; G. C. Fane, 534; J. Sloan, 560; S. Hurthurt, 577; G. W. Sharp, 586; J. J. Dennett, 560; A. C. Taylor, 324–50 ets. dne; I. G. Ingalls, 560; J. Powiel, 560; A. C. Taylor, 324–50 ets. dne; I. G. Ingalls, 560; J. Powiel, 560; A. Pratt, 534; J. Werther, 534; J. Young, 534; J. M. Merriam, 560; O. Page, 547; H. Harker, 534; J. Young, 534; J. M. Warter, 560; J. Hischer, 534; J. Wertham, 560; T. Bits, 567; J. Hower, 560; J. Fletcher, 560; H. K. Royer, 560; S. Neuer, 567; J. Hucker, 567; J. Hasker, 534; J. Young, 534; J. W. Nuter, 567; J. Basker, 534; J. Scott, 547; W. Scott, 547; J. Hower, 560; T. Fletcher, 560; H. K. Royer, 560; S. Neuer, 561; J. Curlis, 466–52 due on old acc'; C. Burt, 534; S. S. Osgood, 534; J. W. Stewart, 534; D. S. Niles, cand postage, 555; S. Osgood, 534; J. W. Stewart, 534; D. S. Niles, cand postage, 555; S. Osgood, 534; J. W. Stewart, 534; D. S. Niles, cand postage, 555; S. Osgood, 534; J. W. Stewart, 534; D. S. Niles, cand postage, 555; S. Osgood, 534; J. W. Stewart, 534; D. S. Niles, cand postage, 555; S. Osgood, 534; J. W. Stewart, 534; D. S. Niles, cand postage, 555; S. S. Osgood, 534; J. W. Stewart, 552; D. Scott, 647; M. S. L. Rouer, 534; J. W. Stewart, 555; M. S. Konego, J. Trino, 550; C. N. Ford, (Intre con-J. Warker, 555; M. S. Scott, 55

S. G. Mathewson—Sent you books to Winsted the 6th, by express. Chase Taylor—You owe \$1 on "Herald," and \$3 54 on book acct. J. Voss, \$3-\$1 for Herald to the Poor-\$1, in aid of the Tent meetings, and \$1 for Himes' Defence.