



#### WHOLE NO. 823.

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## VOLUME XVIII. NO. 8.

by stronger than thirAdlogouts us up to Don'r tell me of to-morrow Give me the man who'll sa That when a good deed's to be done, W Let's do the deed to day, sind neiterd We command the present, .... If we act and never wait, spinose seem But repentance is the phantom is ad Ili Of the past that comes too late.

# Christ All and in All-

ed tou beveiler joss commis, D.D.

the need bad Continued for our last to I little abro Having examined these words in this light, let me view them in another light, namely in reference to doctrinal truths. In every doctrine of the Gospel Christ is all and in all. In the mysterious and inscrutable doctrine of election type of him; for "As Moses lifted up the serit is so. We are said to be chosen in Christ. We go to Carist that thus we may find our election clear; not we must go to election in order Cross, that whosever believeth upon him may that we may find Christ in whom we believe.-Not election, but Christ is the Saviour. And we seek to see our names inscribed in the Lamb's book of life by first having our sins washed away of Pulestine which shall never more set. The in the Lamb's precious blood that was shed for rock in Rephidim was a dim type of the Rock us. In the great doctrine of the atonement of Ages; the manna in the desert was the symbol Christ is all and in all. He alone endured the of the bread of life. The ark, and glory, and cross-he alone despised the shame-he trod the the mercy-seat, and the over-shadowing cheruwine-press alone, and of the people there was bim, were not arbitrary and unmeaning symbols none with him. He needed no partner, he accepted no companion; and therefore we must look to his death alone as our atonement, to forth each fragment, and all the completeness his sufferings as the grounds of our deliverance. In the great doctrine of the Atonement Christ is all, and in every part of it, all its glory, its author, its finisher, its all and in all. In the doctrine of Justification Christ alone is all and in all. As by his Atonement we are delivered from the curse of a broken law, and by it alone; so by his righteousness we are entitled to the the object of our hope, the inspiration of our forfeited blessings of a law that we cannot obey; and in that matter too his righteousness is all and in all. We cannot think a thought, we cannot speak a word, or do a deed, that has one atom of desert, or merit, or intrinsic excellency we must bring our good deeds and our bad deeds, our best days and our worst days, all we have said, and suffered, and done, and seek forgiveness for our virtues, and forgiveness for our vices, and recognise in our title to heaven and our right or indirectly, the birth, the sufferings, the satisto everlasting glory Christ's righteousness as all faction, the office, the intercession, the advent, and in all. In God's love he is also all and in the glory, and the renown of Christ the Messiah all. God so loved us that he gave him to be the are the burden of every prophecy, the objects expression of it; God so loved us that he gave that dazzle the view of every prophet, and that, hrist to be the channel and the convey hen we would for any length of time think ,if

If I want to feel how much God loves me, I Testament, the same great fact evolves. Angels gaze into the countenance of my blessed Lord. If I want to taste that love, and to feel its warm afar, with incense and with service to do him tide in the depths of my heart, I look through him who is the only medium by which it can reach me, and the only channel by which my appeal can reach God. And thus in God's love to me, and in my experience of that love in my heart, there is but one name I plead, there is but one being whom I present, and for whose sake L seek it. Christ there also is all and in all.

If I open his own blessed book, I find in every page of it, in every section of it, Christ is all and in all. Let us look at the Old Testament. The law was given by Christ, embodied by him, his glory. All the New Testament were dead magnified by his obedience, made honorable by and worthless, except for its all-pervading, ceasehis perfect, unimpeachable allegiance to its eve- less, undying life, Christ, who is all and in all,

The law leads to him. "It is," says the Apostle, "our schoolmaster, to bring us unto Christ." Its infinite demands convince us of our utter inability to obey them; and, finding that we cannot obey that law which once was the title to heaven, we are driven to seek his obedience, which is a substitute for the obedience of the law, and is alone our title to heaven. The ceremonial law consists of shadows projected from Christ upon the cross. The altar of old—the victim consumed upon it—the priest that offered it, had all a borrowed glory from him they foreshadowed and set forth-Christ alone. The passover lamb was the type of Christ; and in it he was all and in all, for "Christ our Passover is sacrificed for us." The brazen serpent was the pent in the wilderness, that whoseever looked was cured; so Jesus has been lifted up upon the not perish, but may have eternal life." Moses was but the star that shone on the brow of the desert, ushering in that sunshine upon the hills meant to decorate a transient economy, but lesson-books to the ancient people of God, to set and the excellency of that approaching Saviour who was to be their end, and all and in all .-And hence Moses the lawgiver, Aaron, the high priest, Joshua, the victorious general; all three come to the foot of the cross, and testify with one voice, "This is he of whom we wrote; this is he whom we predicted; this is the end of the law, hearts." Christ in the law, Christ in the temple, Christ in the desert, all and in all.

It we open the page of the ancient prophets we find the very same truth evolved, that there too Christ is all and in all. Begin with the first prediction of his birth, "The woman's seed shall bruise the serpent's head." Begin with the first prophecy of Moses, close with the last prediction of Malachi, and you see that, directly is all and in all. If again, we open the New announced his birth; eastern kings came from homage; the Baptist ushered him in as one whose shoe-latchet he was not worthy to unloose. Paul proclaims him as God manifest in the flesh, he speaks of him as the only Saviour; he proposes to run the race set before him, looking unto Jesus the author and the finisher of his faith; and Peter says to him, "Thou art the Christ the Son of the living God." Every doctrine is coloured by his precious blood; every promise is vocal with his musical accents; every precept is inlaid with his love; every hope is radiant with Ty exaction, on thought, on affection, on deed. from the first chapter of Matthew to the last sion you fly to, and God may deny himself, but godly sort. They partook of the provisions of chapter of the Apocalypse. as his who loves ChrisequisoqA eath to rather of the Apocalype with its gro

if we be true we shall make, Christ all and in all. I do not say that, in preaching the Gospel we are always to dwell upon the Atonement, or always and in every sermon, to illustrate the meaning and the application of that grand, central, vital, and essential truth; but all that we do say should more or less directly bear upon it, should either show you your want of it, or prove to you the reality of it, or unfold to you the amplitude, and the welcome, and the fruits of it .-And, therefore, the Apostle says so truly, "Whom we preach." And when he describes his own sermons he says, "To me is this grace given, that I should preach the unsearchable riches of Christ among the Gentiles." Christ instituted the ministry, "Go preach the Gorpel to every creature." Christ premised to be with the ministry, "Lo I am with you always;" and Christ must be the burden, the subject, the object, of Moses with his father-in-law, the venerable the all and in all, of the ministry, in order to fulfil his institution, and to draw down upon it his pledged and his promised presence. No splen- will find some things worthy of note, and of imdour of diction, no vigour of logic, no force of itation too. We would commend to them the argument, no concentrated resources of learning eighteenth chapter of Exodus, as containing hints ever can, or ever ought to compensate for the absence of him who is all and in all in the inspired page, and ought to be all and in all in would do well to ponder. 100 3ad 100001 the uninspired, but preached sermon.

In our prayers Christ must be all and in all. He taught us first to pray as man was never We refer to the fact that religious worship formtaught before. In his name we are to ask eve- ed a prominent feature in their friendly interry blessing that we need, from the least crumb view; neitsrages viling sidt vd of bread to the brightest crown of glory .-Through him we have access to the Father, and deeply affected the heart of his father-in-law, and we are assured, in this blessed book, that the as this recital was, in all probability, accompanied least mercy asked, independent of him, will have by a similar narration on the part of Jethro, like no answer, and that the greatest blessing that feelings were awakened in the bosom of Moses. heart can desire, asked in the name, and for the The Lord had watched over them while they had sake, and through the mediation, of Christ our been separated the one from the other. Perhaps Saviour, will be answered abundantly, and above they had been in eminent peril-severe sickness all that we can ask or think. And in praying, it may be had prostrated them; or they had been so it is important to recollect, we are not to the object of the malignant hatred of their enethink when we pray, May I ask this? May I mies and certainly they had been exposed to ask that? Shall I venture to pray for that? - the attacks of sin and Satan. They had all the We are to pray to God, in the name of Christ while been exposed. But the Lord had gracifor that which we feel in our hearts that we need. ously delivered them, and now, as they together If you are sick, ask him for Christ's sake, to give recounted his goodness, they could not refrain you health; if you are poor, ask him, for Christ's from making some public acknowledgment of sake, to give you bread to eat, and raiment to his care. So Jethro took, we read, a burnt ofput on. If you are in danger, ask him, for fering and sacrifices for God. They sanctified, Christ's sake, to protect you, and preserve you. in other words, their mutual friendship, by uni-But do you say, How am I sure that this is good ted Christian worship. What a lesson this for for me? I answer, that is not your buisness; it relations and friends. When they come togethis your business to tell him your deepest wants, er, why should not they also join in the spiritual to ask him to fill them; and it remains with him sacrifice of prayer and praise? of mas of to leave the sacrifice of prayer and praise?

In preaching the Gospel we must make, and he cannot deny you blessings more than you can ask or think a regnel on and noigiler bas , medi

Christ is all and in all in the sacraments. He instituted baptism; his name incorporated in it. He instituted the Lord's Supper; he is the object commemorated in it, his death is the fact remembered in it. And these sacraments, however precious and beautiful they be, if not celebrated in reliance upon him, associated with his name, inspired by a sense of his promised presence, will only be empty and broken cisterns, or tinkling cymbals and sounding brass; they cannot be the conveyancers of blessings, unless they are regarded as having in them, and over them and with them, Christ as all and in all.

rem le banes of Tobe continued.

## Religion in Social Life.

Have our readers ever noticed the interview Jethro, whom, after their long separation, they met once more on earth? If they have not, they in an old fashioned garb, it is true, on religion in social intercourse, that Christians of these days

There is one point in particular, that at this time of social festivities, is most seasonable.-

The recital by Moses of God's goodness to him

to give or to withhold, as may be the most for his To this act of religious worship, these two glory, and best for your good. But I believe friends of olden time joined a feast of rejoicing. that when we ask for mercies, and when those We are told that Aaron came, and all the elders mercies do not come in the shape that we had of Israel, to eat bread with Moses' father-in-law laid down, or at the time that we had anticipa- before God. Moses invited his relations and ted, they will come in another shape more than friends to an entertainment in his own tent, in compensatory, and at another time, when it will honor of his beloved guest. Just as in these be more convenient and expedient for us. Our days, when visited by an attached relative, we are privilege is, to ask everything that we feel we wont to summon about us the circle of our acneed; his promise is, that "the seed of Jacob quaintance, that our friends may see and know shall never seek my face in vain." His own our visitor. But how unlike in character to exhortation is, "Ask, and ye shall obtain; seek, this, are many of our festive occasions. This and ye shall find; knock, and it shall be open- feast in honor of Jethro, was apparently in intied unto you." Make Christ, in your prayers, mate connection with an act of united religious all and in all; the beginning, the middle, and the end, the reason why you pray, the encourageactions; and then, too, it was "before God" that ment to pray, the name you plead, the intercesting the connection with an act of united religious worship. The same sentence records both transactions; and then, too, it was "before God" that they "ate bread." Their feast was kept after a

God's bounty, soberly, thankfully, and in his fear, and as Matthew Henry says, "their tabletalk was such as became saints." How wise would it be for us, thus to bring Christ into all

Judging Christians in these days by their actual conduct, we would infer that they thought "Christianity a capital thing for burials, but a very poor thing for feasts"-and the gospel most appropriate when men weep but not fit to be put in the same category with rejoicing. Religion they confine to Churches and sacred places .-Or if from these narrow enclosures it is permitted to stray, and to find its way into the family it is only at the ordinary family meal or at the season of morning and evening devotion that it finds a place. Let the meal be enlarged a little -let some Jethro visit us, and we summon our Aarons and the Elders of the people to welcome them, and religion has no longer a place at our entertainment.

What a sad error is this divorce of religion from all festive occasions. Christianity is just as much needed to sustain and sanctify our joys as it is to mitigate and diminish our sufferings and sorrows. The presence of Christ is just as much to be sought and recognized at marriages and feasts as it is at sick-beds and funerals.-We need the Saviour with us as well when the cup of life is full of blessings, and our homes are echoing with the happy voices of our guests as when the same cup, full of gall, our trembling hand can scarce help it steadily, and we instinctively turn away from the sound of merriment and joy.

What an important service, for example, did Christ perform at that marriage feast in Cana of Galilee. How thankful must that bridegroom ever been, that in his imitations he did not pass by that man of Nazareth, and in the fact that Christ should have selected such a place in which to work his first earthly miracle, do we not find a lesson teaching us the value of his presence at, and the danger of his absence from all our social festivities.

Moreover, that common impression, especially among the young, that religion is an enemy to innocent pleasure; that to be a follower of Christ, is to take, as it were the veil, and shake hands with healthful mirth; how greatly is it strengthened by this guilty separation of religion from social life. In entering the parlor of a wealthy Christian, mingling in the festivities of the occasion, and partaking of a bountiful repast, in all of which there is no recognitien of God's hand-indeed, from which religion is entirely, though perhaps, thoughtlessly excluded-to which conclusion do the young so naturally come, as that religion is not adapted to such scene, has no place there, and that its introduction would lessen rather than impart new zest to such festivities. Would that the church would here go back, in her habits, even to the days when she was in the wilderness-Jethro and Moses in that tent by the base of Sinai, rejoicing over God's goodness to them, and calling together their friends to share in their happiness, and to eat bread with them-how beautiful it is to see them, at the same time take a burnt-offering and sacrifice, and offer it up to the Lord, and partake of whatever fruits of the earth had been prepared for them "before God."

Let the same practical acknowledgment of Jehovah, as the author of our blessings, characterize our social assemblies.

#### Beginning Family Prayer.

The commencement of this sacred delightful duty must often be attended by difficulties, where the head of the family has neglected it. "I have never done anything since I became a Christian' writes one, "which required so much self-denial and which was so truly a bearing of the cross, as beginning family worship. I felt that it was duty, from the time I devoted myself to the service of Christ, but I shrunk from its performance so painfully, that day after day, and week after week, passed away without my attempting it .-At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort

to perform it the next morning, cost what it alty than death. "Christ hath redeemed us that loveth is born of God, and knoweth God. would. It occasioned me a wakeful night, again from the curse of the law, being made a curse for He that leveth not, knoweth not God; for God and again I implored strength from on high. I us." Thus pardon flows to us through him. was constitutionally timid, and when the morn- "Accepted in the Beloved." We must be in ing came, was much agitated.

in which she said it was not encouraging .- ers are one in Christ. And as those lines, the ed to me the children had never been so noisy one another, so all believers, the closer their un- of God, who also maketh intercession for us." that presented itself. I then knelt, and with a can do nothing without him. Well did Luther faltering voice began to address the Creator .- say, "All the prayings, teachings, and actings But my hesitation soon passed off. I knew not of men are, out of Christ, idolatry and sin in the why it was, but during the performance of this sight of God." So Paul says, "I count all piness coming, as will never be fully got in. It service my soul was so filled with thoughts of things but loss and dung, that 1 may be found will be always reaping time in heaven." When God's goodness, in permitting me to approach in him, not having mine own righteousness, we shall get safe to glory, we shall be ready to him, and to place myself and those dear to which is of the law, but that which is through say, as the queen of Sheba on visiting Solomon, me under the shelter of his protecting love, that the faith of Christ, the righteousness which is of "It was a true report that I heard in mine own I forgot the presence of others, and poured out God by faith." my heart in supplications for his blessing, with wife's eyes were moistened with tears.

"The conflict was over-the duty was entered on-and the peace which follows the consciousness of having done right, came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long I had the satisfaction of knowing that the heart my own to the throne of grace. 1 can speak freely in my family of the value and sweetness of this service, and to many of them I believe the hour of prayer has become one of the most highly prized of all the day brings us."

#### Accepted in the Beloved.

"Oh, how I should like to write an article on being 'accepted in the Beloved!' What a theme. 'Accepted in the Beloved!' 'Accepted in the Beloved." -Nevins' Memoir p. 56.

Accepted. If we are accepted, then we are not outcasts, not rejected, not condemned. "There is, therefore, now no condemnation to them which are in Christ Jesus." If we are accepted, then we are owned, adopted, in God's family-not merely absolved from guilt, and our sins pardoned, but we are restored to the divine favor. If we are accepted, we are not mere servants, but sons and heirs of God. Acceptance implies pardon, but it is more than pardon. The former is never separated, though it is distinct from the latter. Both are by Christ's atoning blood and righteousness. He " was made under the law." In dying, he obeyed; in obeying he died. He obeyed until death; he obeyed in death. In him was no sin, but on him were laid the iniquities of us all. He bore mercies in his hands, but he bore the sins of many in his person. He died that we might live: and he lives that we may not die. He shed cleanseth from all sin." This fountain is always wash daily, for we sin daily. As the scarlet thread in the window of Rahab; as the mark put on the forehead of the righteous by an angel having an inkhorn at his side; and as the blood of the lamb on the two side-posts and the upper door-post of Israel in Egypt; so the blood of Christ only alone can avert the righteous vengeance of God.

It is of the nature of law to be rigorous. Law may be broken, but it will not bend. We must conform to it; it will not conform to us. God's

as much freedom and fervor as I had ever done title given to Christ more than a dozen times in and behold, the half was not told me."-Am. in secret. When I arose, I perceived that my half as many chapters in one short book. It is given elsewhere in the Scriptures. He well deserves it. But of whom is he the Beloved?

He is the loved of God, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," says the Father. Christ says, " I was by him as one brought up with him; and I foundation of the world." Christ is the beloved of God.

bringeth the first begotten into the world, he Head and Lord, and as such they love him.

He is the beloved of just men on earth. "We love him, because he first loved us," says John. This love of Christ's people is sincere, strong, supreme. They love none more To them his name is as ointment poured forth. cess is their joy; his glory is their end. He is their beloved-their " well-beloved."

it. Shall we not love-ought we not to love him whom the Father loves? If he can satisfy the his blood. He poured out his life. "His blood to love the Lord Jesus Christ in sincerity. We dropped down from heaven on our tables

ence, and be satisfied with no less terrible pen- as his who loves Christ above all things. "He earth and beautify the landscape with its gre

is love."

If we are " accepted in the Beloved," we shall him as the branch is in the vine, as the arm is be saved. "If God be for us. who shall "Before breakfast I said to my wife, "I feel, in the body, as the stone is in the building, as be against us? He that spared not his own Son, C-, as if we ought to have prayer in the the manslayer was in the city of refuge. In vain but delivered him up for us all, how shall be not family. We have all souls to be saved, and shall we hope for any saving mercy, unless with him also freely give us all things? Who need God's blessing. I am sure you will not by union with Christ. As all lines terminating shall lay any thing to the charge of God's elect? object to it." "No," she replied; but the tone in a common centre are one in it, so all believ- It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, When we rose from the breakfast-table, it seem- nearer they approach the centre, are nearer to that is risen again; who is even at the right hand before, and it required an effort to request them ion with Christ, the nearer they are to each oth- "If, then when we were enemies, we were reconto keep silence and be seated. They did so but er. The author of this union is God himself. ciled by the death of his Son; much more, being I felt their eyes were fixed wonderingly upon "None can make a Christian, but he that made reconciled, we shall be saved by his life." The me. I took the large Bible from the shelf and the world." This union is vital. As the arm, strongest reasoning I ever saw, was in the Bible; sat down. I wished to preface the service with severed from the body, withers and dies, so but even in that blessed volume, I never tound some remarks, but could not trust my voice, and a saint, severed from Christ, would perish. We any stronger than this. It shuts us up to confi-I opened the book and read the first chapter can have no solid peace, can bear no good fruit, dence and hope, unless we are given over to unbelief.

> What glorious prospects believers have. "The Christian hath such a harvest of glory and hapland. . . . Howbeit, I believed not the Accepted in the Beloved. "Beloved" is a words, until I came, and mine eyes had seen it: Messenger.

#### Daily Blessings.

Daily blessings, direct from the Lord's own hand, are so numerous, and so constantly and regularly supplied, that we forget that they are daily, hourly gifts from the Lord's mercy. We was daily his delight, rejoicing always before live. He gives us life. We breathe-and every of my companion ascended in full unison with him." Yea, God sent a voice from the excel- instant breathe the air that God alone can form. lent glory, saying, "This is my beloved Son, in "He formed the earth and made it" for our whom I am well pleased." And Christ in his abode. He forms our food, and "gives us water last agony says, "Thou lovedst me before the of the rain of heaven." Without all these we could not be. Were he to withhold either, we should perish. He gives the days and seasons He is also the beloved of angels. "When he in their order, and all for us. If the Lord should sometimes forget us as we forget Him; if saith, and let all the angels of God worship He should forget to make the sun rise as often as him." True worship has real love in it. An- we forget to thank him for its light; if he should gelic worship has fervent love in it. Christ is forget to send the shower, and make the grass not the Redeemer of angels, but he is their grow, and the harvest to ripen, as often as we forget that they are His gifts to us, the last woe would be accomplished upon a thankless world. Whom, having not seen, ye love," says Peter. We forget to read His Word-forget to pray to Him, forget to keep his commandments, forget to teach our children by precept and example to worship and obey Him, forget at meals to thank than him. To them "he is altogether lovely." Him for our daily bread, forget His Sabbaths; They love to read of him, hear of him, think of are tardy and habitually behind time in assemhim, and speak of him. They love his yoke, his bling at His house for Sabbath worship; forget word, his ministers. his Sabbaths, his worship. to love Him, and to deal justly with our fellowmen, and then are discontented and half-angry His will is their law; his reproach is their if we do not receive at His hand all that our grief; his people are their companions; his suc- vain wishes crave. Were the Lord to deal by us, as we deal by Him, and by each other, how little should we have! We receive our " daily O that all men loved him. He is worthy of bread," only because "His mercy endureth for-

The fact that the Lord in His mercy operates infinite mind, he can satisfy our minds. If God by means, obscures our vision to the fact that He is well pleased in him, ought not all men to be operates at all. And yet I doubt-if every pleased in him? Our first great duty on earth is morning bread and fruits and choicest dishes do not begin to live, till we do that. Not to love then we would for any length of time think of open. Happy for us that it is so. We need to him is rebellion, ingratitude, wickedness. He them as the Lord's gifts. A few days, and must have a bad heart, who loves not this bles- it would be an old story-a common thing-exsed Saviour. None can compare with him, pected as a matter of course. Is our daily You had better be out of house and home, out of bread less the direct gift of the Lord to us money and credit, than out of Christ. You had because his mercy gives it as a reward to indusbetter be out of existence than die out of Christ, try? He formed the bed of the mould, he gave for out of him " our God is a cousuming fire." the seed. He gives the sun to warm, and the O that those who love him, loved him more, shower to fructify. He is the great chemist who and made him the Alpha and the Omega at all formed the universe a mighty laboratory, wheretimes, and in all places. Live, pray, do, suffer, in to work the wondrous changes we behold. Is pope, and walk, as in Christ. Think more he less God, and less our God, and less the givof your sins, and of Christ's grace; of your ill er of our daily bread, because he forms it for us law is holy, just and good, both in its precept deserts, of your weakness, and of his strength; before our eyes, and allows our aid in doing it? and in its penalty. It is indeed perfect. It could of your guilt, and of his blood; of your wants, Does he less give the luscious fruit, because he not be changed but for the worse. It is, and and of his fullness; of your wretchedness, and of allows the tree to grow and blossom, and bear its ever shall be, the bond of society. Its demands his righteousness. Never grow weary of such a rich burthen within our garden, to bless our eyes are enforced by the principles of eternal justice, theme. No man's heart is as bad as his who has with its beauty? Is bread the less his gift bewhich could demand no less than spotless obedi- no desire for Christ. No man's heart is so good cause he lets it grow in our fields, to adorn the Mes.

#### A Want of the Times.

The church is sadly in want of men to turn the world upside down. Men of a noble type, who will neither fear the scoffs nor court the applauses of the worldling. Men who will speak the truth, because it is the truth and they love it. Men who will think for themselves, and having once embraced the doctrine of Jesus, will cherish it as a living principle; an active and compelling element of their being. Men who would (as another has expressed it) "repeat the wonders of apostolic piety."

A race of such men would turn the world up-

What wonders would they work in the church? In the pulpit what earnestness and plainness of speech and honesty; what tolerance of ignorance! How calm, how impressive; how gentle, yet how firm; how heavenly-minded, yet how severe in the analysis and dissection of character! In the pew, how meek and gentle, and easy to be entreated; how prayerful and how fervent spir-

There would be a family altar at every fireside—a closet for the communion of every soul

Social gatherings would be made the occasion of heart-work instead of lip-work and tongue-

Abroad, whether on a journey or at an occasional sojourn, the things nearest the thoughts would find utterance; and fires would be kindled and hearts would burn, where else there had been coldness and frigidity forever.

The world would feel the shock. Many a hoary headed iniquity would totter to its fall; many a dearly cherished error would be explo ded. Why have we not such men?

#### Dr. Duffield on Geology.

We copy from the Detroit Daily Advertiser, a summary of the conclusions reached by Rev. Dr. Duffield, in a series of lectures recently delivered by him on Geology and the Mosaic Rec-

He said in his summing up:

Tearned that it affirms Creation to have been the miraculous work of God-the immediate proof a former world; that the six days of Creation periods like our own calendar days, and not immense indefinite ages, signalized by as many epochs; that the arguments of speculative geologists, who contend for the immense antiquity of the Globe, do by no means prove it; that the conclusions they draw from their facts are not logical and valid; that no legitimate deduction of science has yet contradicted the statements of laws or secondary causes, as is done by most ge. in open or secret league with the devil, perform- aginary crimes, and punishing imaginary here- heard, however, by fame or report, of the being

how desolate the world would be if God formed is a begging of the great question at issue, as to ing to the above named (that is to say, the devil) all our food and clothes in heaven and hung what it is to create, and a virtual denial of the perfumes, incense, or prayers for the discovery them in our wardrobe, or dropped our food every Omnipotent flat of the Creator being the mirac- of treasures, or other unholy purposes, by invomorning, ready cooked, upon our tables? No ulous cause of created forms of existence; that cations or promises of obedience, or by other green fields, no fruitful trees; no flocks, no what is called the law of nature, or secondary practices in which his name or others are invokherds! A bald and barren desert would meet cause in each case, was brought into action with ed who are familiar with or who practice necroour deadened sense on every side! How pleas- the first producing and formative acts of God on mancy, or no matter what sort of magic." There ed are children, and how grateful to their the several days of Creation, and then ordained are a great many more offenses enumerated; and teacher, when he invites them to his study, his for future action, but not previously; that the this marvelous document, which is ordered to be museum, or his laboratory, and exhibits to them alleged contradictions of science to the Scriptures posted up in all shops and hotels, concludes with his experiments in chemistry; and how proud when examined, are not those of real inductive two especial denunciations. The first is against and pleased the boy who may be permitted to science, but of the theories and positions assumed those who use any book, not previously approved assist in some of the more easy and simple acts. to be such; that the methods adopted by some by the Holy Office; and the second, against Is he not more grateful for the honored priv- professed friends of Revelation to reconcile such Christians who sleep, cat, or play with a Jew, ilege too? And yet how strange that men com alleged contradictions, by denying the common or disguise the aselves in the garments of that plain because the God of chemistry works out sense import of Moses' language, and attempting his wonders before their eyes, and honors them to give it a scientific significance, are not valid, mas Airaldi on the 8th day of August of this by giving them some easy parts to do .- N. Y. but operate injuriously by making plain terms bend to assumed theories; that the objections offered by infidel geologists and other votaries of science, falsely so-called, against our implicit hand, it makes them the compensation that faith in the Mosaic record, such as are involved it asks them to unlearn nothing. Every absurin the development theory, are not valid and totally unworthy of respect; that geology, as yet according to the statement of its principles as made by President Hitchcock, and affirmed to be well established, is far from being invincibly founded by close logical inductive conclusions on such a basis; and that so far from these alleged principles being principles at all, and possessing authority by virtue of any demonstrations of them yet offered, they are not, in most instances are by no means entitled to respect as the principia of science, much less as an authoritative again and again be gone through, that she may ever may be the value of some of the illustrations derived from the facts which geology as a

He announced to his audience, that on the next Sabbath evening he would commence another course, designed to show that the Deluge, as described by Moses, solves more phenomena in the earth's structure, than the theories of speculative geologists, and possess a much more important bearing upon the relations of science and the Bible, than is generally conceded to it by geological writers.

#### Popery.

Is it one and the same thing for all mankind, flowing on in one unvarying stream, carrying along with it prejudices, errors, and delusions of all kinds, and continually bringing down new Shakspeare says, " with some, and standing the Jesuits tell us anything about him, and entirely still with others?" The question may seem a strange one, but it really seems impossible to believe that Thomas Vincent Airaldi, of the Order of Preachers, Master in Sacred Theology, and Grand Inquisitor in the diocese of Ancona, and certain other lands and localities, specially appointed by the Holy See against heretical depravity, can actually exist on the surface of this planet, and at the same time with We have examined the Mosaic record, and Humboldt, and with Herschel, with the inventors of the electric telegraph, with Faraday, with Lyell, or with Grote. Was Thomas Airaldi ally appointed against heretical depravity, is duct of His omnipotent fiat, and not the slow born 300 years ago, and has he slept the sleep ready for them all, and will treat them with as of Nourjahad or Rip Van Winkle, and awoke in so-called; that the absolute chronological date the 19th century with the ideas and prejudices of of penance," or slept, eaten, or played at cribof the origin of the Heavens and the Earth is the 16th? We cannot tell; but some supposi- bage with the Jew. not determined by Moses; -that there is no proof | tion at least as extraordinary as this is needed to | Perhaps it is good for human pride that the from Scripture, or science, or philosophy either explain the existence at the present time of Church of Rome should offer to us, from time to that matter existed first in a chaotic state, or that so monstrous a phenomeron. This Grand Inquisitime, these incredible manifestations of folly and the earth when the historic date of Moses' six tor, in his zeal against heretical depravity, fatuity. We have obtained so large a dominion days of Creation commenced, was a choatic wreck informs us, that without the Catholic faith, over the powers of nature, we are achieving trias the Apostle Paul writes to the Jews, " It is umphs so great and so unexpected, that we can be legitimately interpreted to mean only six impossible to please God." The word of the might be tempted to overrate the scope of the tion of the Grand Inquisitor, whose indignation perpetually there to remind us of the boundless from garbling the text of Scripture by willful same human intellect is capable. For the misquotation. The document in question pro- Church of Rome the earth does not revolve upon ceeds to enjoin all persons to inform and testify her axis, nor perform her annual journey round against all persons of their acquaintance who are the sun. Rome is as skeptical of the most un-Moses; that the referring of the formative pro- " who may have committed acts from which most unquestioned falsehood, yet still she stands cesses of each day's work of Creation to natural sufficient proof might be deduced that they are erect amid admiring thousands, denouncing im-

glades and golden waves ?- Did you ever think | ologists, both of the infidel and Christian school | ing acts of sorcery, magic, or necromancy, offerstiff-necked race. It is signed by the same Thopresent year (1856).

> If the Church of Rome requires from its disciples that they should learn much, on the other dity to which the human mind for the last 1800 years has bowed in degrading submission, is petrified for the use of the faithful, and dug up at suitable intervals to show how far the infallible Church is raised above the progress of human intelligence, and how completely she can afford to despise the lessons of experience and the dictates of reason. Because during the dark ages, when the belief in witchcraft and necromancy was universal, the Church of Rome, never found to be even sound logical conclusions, and before, and often behind the age, proscribed these imaginary offences, the same form must or reliable interpreter of Moses' language, what- not be supposed to falter or draw back from positions which she once occupied. She is cursed with infallibility, and can therefore retrench no extravagance, and admit no correction. It has come to be pretty generally admitted, whaterer opinions existed to the contrary in the days of Faust and Margaret, that the "above named" enters into no league with the sons of men; and, indeed, the sanity of the late Mr. Dove was greatly doubted by many persons, principally on the ground of his having sought to enter into a contract of the kind of which the most Holy Inquisition desired to be particularly informed. We wonder what kind of response such an adjuration as this meets with from the true sons of the Church; what kind of evidence the Holy Office requires to establish a league with the " above named;" what manner of perfumes and incense are agreeable to the nostrils of the enemy of mankind. The Prince of Darkness convictions to replace the old; or is time a dif- is a gentleman by reputation, and, as such, proferent thing to different people, "galloping," as bably exquisite and recherche in his taste. Can where he is to be found?

Magic, too, and necromancy, which the cold fancy of the northern land finds only in the performances of the Wizard of the North and the King of the Conjurers! How delightful to find that in the coasts of the sunny Adriatic there are still ghosts and enchanters, and that the land of Amosto has not subsided into the prose of modern life! Let them come-specters and goblins, enchanters and enchantresses, Astolfus and Armidas-Thomas Airaldi, Grand Inqisitor, specilittle mercy as if they had "abused the locali

apostle is "faith," and "Catholie" is the addi- human faculties, if the Church of Rome were not against heretical depravity does not prevent him credulity and infantile superstition of which that heretics, Jews, Mohammedans, or apostates, or doubted truth as credulous of the clearest and

sies, and never probably, at any former period held so large a portion of mankind under her sway as at this moment. Pride was not made for man; if any one doubts it, let him ponder well the history of the Holy Office, and he will doubt no more.—London Times.

#### A Touching Relic of Pompeii.

In digging out the ruins of Pompeii, every turn of the spade brings up some relic of the ancient life, some witness of imperial luxury. For far the greater part, the relics have a merely curious interest; they belong to archæology, and find appropriate resting-places in historical

But there are some exceptions. Here, for instance, the excavator drops, an uninvited guest, upon a banquet; there he unexpectedly obtrudes himself into a tomb. In one place he finds a miser cowering on his heap; another shows him bones of dancing girls and broken instruments of music lying on the marble floor. In the midst of the painted chambers, baths, halls, columns, fountains, among the splendid evidences of material wealth, he sometimes stumbles on a simple incident, a touching human story, such as strikes the imagination and suggests the mournful interest of the great disaster, as the sudden sight of a wounded soldier conjures up the horrors of the field of battle.

Such, to our mind, is the latest discovery of the excavators in this melancholy field. It is a group of skeletons in the act of flight, accompanied by a dog. There are three human beings, one of them a young girl, with gold rings and jewels still on her fingers. The fugitives had a bag of gold and silver with them, snatched up, no doubt, in haste and darkness. But the fiery flood was on their track, and vain their wealth, their flight-the age of one, the youth of the other. The burning lava rolled above them and beyond, and the faithful dog turned back to share the fortunes of his mistress, dying at her

Seen by the light of such an incident, how vividly that night of horrors looms upon the senses! Does not the imagination picture the little group in their own house, by the side of their evening fountain, languidly chattering over the day's events and of the unusual heat? Does it not hear with them the troubled swell of the waters in the bay? see, as they do, how the night comes down in sudden strangeness, how the sky opens overhead, and flames break out, while coriæ, sand, and molten rocks come pouring down? What movements, what emotion, surprise! The scene grows darker every instant; the hollow monotony of the bay is lifted into yells and shrieks; the air grows thick and hot with flames, and at the mountain's foot is heard the roll of the liquid lava. Jewels, household gods, gold and silver coins, are snatched up on the instant. No time to say farewell; darkness in front and fire behind, they rush into the streets-streets choked with falling houses and flying citizens. How find the way through passages which have no longer outlets? Confusion, danger, darkness, uproar, everywhere; the shouts of parted friends, the agony of men struck down by falling columns; fear, madness, and despair unchained; here, penury clutching gold it cannot keep-there, gluttony feeding on its final meal and phrenzy striking in the dark to forestall death. Through all, fancy hears the young girl's screams; the fire is on her jewelled hand. No time for thought-no pause-the flood rolls on, and wisdom, beauty, age and youth, with all the stories of their love, their hopes, their rank, wealth and greatness-all the once affluent life, are gone forever.

When unearthed after many years, the nameless group has no other importance to mankind than as it may "serve to point a moral or adorn

Gon.-Nobly does Aristotle observe, that if there were beings who always lived under ground, in convenient, nay, magnificent dwellings, adorned with statues and pictures, and everything that belongs to prosperous life, but who had never come above ground. who had

portals of the earth being thrown open, they had been able to emerge from those hidden abodes to the region inhabited by us; when suddenly they would see the earth, the seas and the sky, the vastness of the clouds, and the force of the wind; and would contemplate the sun, his magnitude, his beauty, and still more his effectual power, that it is he who makes the day, by the diffusion of his light through the whole sky; and when night had darkened the earth, should then behold the whole heavens studded and adorned with stars, and the various lights of the waxing and waning moon, the risings and the settings of all these heavenly bodies, and their courses externally fixed and immovable, truly they would believe that there are gods, and that these great things are their work .- Cicero



# The Advent Herald.

BOSTON, FEBRUARY 21, 1857.

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

#### edstana . . S. THE TWO SONS. log lo pac

"Bur what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir : and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of heaven before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."-Matt. 21:28-

The occasion of this parable was when the chief priests questioned Christ respecting the authority by which he wrought his works. Christ had replied to that authority by asking whether the bap-tism of John was "from heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we say, Of men; we fear the people : for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things."-vs

Then follows the parable, the design of which was to show to the chief priests that in rejecting John they had shown themselves disobedient to the commands of God which they expressed their readiness to obey. The points of analogy are,

1. The son, who, when told to work in the vineyard, expressed his readiness to obey, but went not-corresponding to the Chiefs of the Jewish

2. The son who at first refused, but repented and did his father's will-corresponding to those who were boldly wicked, the publicans and harlots, but had repented of their sins. d no si

The particular truth inculcated, is that professions of conformity to God's will avail nothing : and that obedience alone will secure admission into the kingdom. sono ont fla-seeatson

# THE OBSCURITY OF INSPIRATION.

bridges of son (Concluded from our last.) d anory To those who would excuse themselves from any earnest effort to remove the darkness which, they fancy enshrouds the study of prophecy, no plea is of more frequent utterance, than that which imputes obscurity to the language of Tropes and Symbols, -- because of the supposed absence of observations pertinent to this department, which any key to their intepretation. Some even go so far as foolishly to affirm : that " no doctrine can be proved by parables, figures and Symbols." Than this, no assertion can be more sophistical; and | " Dear Sir .- I want to know whether the resto-

the subject.

When the Saviour uttered the Parable : " Can the blind lead the blind? Shall they not both fall into the ditch?"-he taught the necessity of teachers being instructed in the truth, and the danger of following those who inculcated error or were otherwise incompetent, as explicitly as if he had dispensed with the parable. When He declares, 'I am the door," "I am the Vine," "I am the Good Shepherd" &c., there is nothing enigmatical in those declarations; and yet "Vine," "Door,' and "Shepherd" are metaphors, illustrating that Christ is the medium of access to the Father, and that he sustains a relation to his people, analogous to that of a vine to its branches, and of a compassionate shepherd to his dependent flock. And when, in prophetic vision, One like the Son of Man is seen in the midst of the seven golden candlesticks and holding in His right hand seven stars, all the mystery of that symbolization evaporates and Christ's relation to his ministers and churches, dwelling among and sustaining them, is unfolded by the inspired interpretation: "The seven Stars are the messengers of the seven churches; and the seven candlesticks which thou sawest are the seven

The significance of Symbolic imagery, and of parabolic or figurative language, is, therefore, not necessarily equivocal or enigmatical; and to show that such language is as capable of being understood, as that which is plain and literal, by unfolding the laws which govern their use, is the design of the many articles which have been given in the Herald on this subject.

The Rev. J. W. Brooks, (of Retford, Eng.)

In regard to tropes and symbols. "some persons seem to conclude of them that there can be no fixed and settled rule for their interpretation; but that they were left to the taste and imagination of the prophet, independent of any control from the Spirit, and are consequently, in many instances, superfluous embellishments, or words used in the looseness and with the latitude of poetical figures. This is not only a great mistake, but it contains in it likewise a most dangerous principle. For if we are left at liberty, in the perusal of the word of God, to lower the terms in which the mind of the Spirit is conveyed to us, and to conclude that one jot or tittle can be superfluous, where are we to draw the line? It must, in that case, not only have been left to the taste and style of the prophets, but it must likewise be left to the taste and style of every reader; so that the amount of significancy and of literal accuracy in every part of the Scriptures, will depend upon the imagination and notions of every man."-Elements of Prophetic Interpretation. p, 113.

Of figures he says : "; beman evoda " edt dir

"It is evident that however they may serve to embelish, they are like the polished corners of the temple, which likewise add strength and compactless to the edifice."-- 1b.

And he adds of the Prophetic Symbols:

"I doubt not but that they may be reduced to as certain principles of interpretation, as the generality of words in any language."-Ib.

Of these, also, Bishop Hurd has justly observed, that they are " not vague uncertain things, but fixed and constant analogies, determinable in their own nature, or from the steady use that was made of them." Vol. 2. p. 90.

The credit of having evolved the laws of figures and symbols, is due to David N. Lord, Esq., who first unfolded them in his Exposition of the Apocalypse, published in 1847. These have been more fully brought out in the able Quarterly which he edits, the Theological and Literary Journal; and his illustration of them will be found in nation who were prompt in their professions of obedience; but in their acts were false. And Winthrop's "Essay on Prophetic Symbols"—two vols. published by Franklin Knight, Esq., at the office of the Journal referred to.

While Mr. Lord's laws of language have been generally followed, he should not be made responsible for all the applications of those laws in the interpretations of prophecy here given; for, in many instances the interpretations are at variance with his views, though, as it is believed, in harmony with the Divine unfolding of those Laws.

#### on staw of Notes and Queries. Boal asmud

Under this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the Herald — either with replies, or without, when they are too difficult for immediate answer. Short adduce facts and arguments, may be here inserted.

mi ngi on the recuilding of Jerusalen as Joots

and power of the gods—if at a certain time, the | none more illustrates the ignorance that exists on | ration and re-building of Jerusalem could be com | dead and are again resurrected; but in the text. pleted before the 20th year of Artaxerxes the king, the saints only are the subjects of the affirmation, as Ezra's commission was in the 7th year to re- and hence death is spoken of as destroyed only in store, and Nehemiah asks for authority in the its relation to them, which will be at the end of 20th year of the reign of the king to go forth to this dispensation. build Jerusalem, which is 13 years after? As it is a clue to the 70 weeks, will not the difference in the beginning make the same difference in the their delivering up the dead in them, symbolizes hadrate Wollieing and formative

" Washington, D. C. You To aval was not completed till the 20th year of Artaxerxes; parted and be recovered from the condition of but it was commenced in the 7th. Nehemiah did death in which they were. And the casting of not ask for authority to complete, but for permission to go up and finish what Ezra had begun. the 70 weeks were to date from the issuing of the decree for the accomplishment of the work, and not from the completion of the work, it follows that the period during which the work was being done can have no effect on the ending of the 70 weeks. And that it did not affect their ending, is demonstrated by the epoch of the crucifixion, which was in the midst of the last one of the 70 weeks, according to the prediction, reckoning from the date of the decree given to Ezra.

of bos biley son orn Wiracles.

"How is it that those who believed the gospel through the instrumentality of the apostles could perform miracles, Mark 16:17, 18, and those who now believe the same gospel have not that power? or in other words, at what time did the power of the church to perform miracles cease?

"2. I should be happy to see in the Herald a comment upon Luke 10:18 and Matt. 18:18.

Ans .- The power referred to did not continue in the church much, if any, after the apostolic age. The reason of the suspension of power to work miracles, is doubtless, that the necessity for such exhibitions ceased. They were given to demonstrate the divine origin of the gospel, and when this had been done triumphantly, their continuance was no longer needed. It is not true that all who believed were thus miraculously en- alienation from God being a state of spiritual dowed. It was a special gift to a few; and the death, the renewing of the heart and the bringing withholding of the gift, terminated the possession of the man into fellowship with God, is the comof the power. It may have been that its continuance would have been followed by so many preten- ately denominated, by a metaphor, a new birth, sions to the gift, that much injury might have or being born again. The natural birth being the ensued. If not for this, it was for some wise reason that they were discontinued."

2. When a "comment " is wished for on any scripture it is important that the point of difficulty be stated: else, the comment may miss the point, and the labor be lost.

ON DELIVERING UP THE KINGDOM.

"If as in the last Herald (that of Jan. 17th) the delivering up the kingdom means the kingdom of heaven, and the end spoken of means the end of this dispensation, and the last enemy to be destroyed is Death, and Satan which has the power of Death, how does it happen that in Rev. 20th, John saw, after the thousand years were finished, Satan loosed out of his prison to deceive the nations a little season, and he, with the last enemy (death and hell) cast into the lake of fire and destroyed, if the enemy, death, is destroyed at the end of this dispensation before the millennium Will you please enlighten me on this?

" Orwell, Vt. L. WILCOX."

Ans .- In the article referred to, the position is taken that the kingdom then to be delivered up, is " the kingdom and dominion and the greatness of the kingdom under the whole heaven," of which Satan has usurped the supremacy; and that the a recovery of the dominion of this earth from the usurpation of Satan, (Prof. Mills.) and that the "end" referred to "is much more nearly allied tion." (Prof. Bush.)

With that view, it is not proper to denominate it " the kingdom of heaven," until the consummaof this world:" then they become "Our Lord's and His Christ's." of sofirw

"Death" is denominated, in 1 Cor. 15:26, the "last enemy," not because of the order of its debut, omitting the italicised words, its destruction

While death is the condition, hell (hades), in connection with it, is the place of the dead, and their exhaustion of the dead left in them at the first resurrection, by the second; so that the wick-Ans .- The work Ezra was commissioned to do ed dead will then come from the place of the dedeath and Hades into the lake of fire, symbolize that the portion of the wicked in their consignment to "the second death," will be in that eternal punishment which the lake of fire symbolizes, whatever it may consist in.

bis wonders beformandwar and nod bonors the

Except a man be born again he cannot see the kingdom of God . . . Except a man be born of water and of the spirit he cannot enter into the kingdom of God. John 3:3,5.

1. What is the resemblance between a spiritual birth and a natural one?

2 In what respect will those thus born see the kingdom of God ?

3. Does the water and spirit constitute one birth or two ! If two, od a si o susped

4. In what sense is the water birth like the natural one ! And not

5. How does that let us into the kingdom?

If we must be born again before we can see the kingdom of God, to what kingdom did he re-

7. What difference is there between seeing the kingdom and entering it?

Yours &c. J. STOUGHTON.

Black Jack O., Jan. 30. 1857. Ans. 1. The spiritual hirth is the renewing of the affections by the agency of the Holy Spirit .-It is denominated a birth, because it is the commencement of a new existence. The condition of mencement of a spiritual life and hence appropricommencement of our present existence, the new one is like it, in that it is the commencement of existence on a nobler, purer, and higher stage of

being.

2. Those thus renewed will see the kingdom of God, first, in prospect, in the realization of their title to the heirship; and second in the entering in and full participation of its immunities.

3. and 4. The water birth is a demomination of the natural birth-representing the material of our animal existence. The spiritual is superadded and constitutes our qualification for the kingdom wherein it shall be consummated.

5. It admits us finally, without ushering into

6. The kingdom refered to, is that prepared from the foundation of the world, which Adam lost and Christ will restore.

7. Seeing may be put by substitution for entering, or for realizing the way of admission.

The Church in Providence offed .d

An anonymous writer, who signs himself "A Baptist," makes the following reference to the Adventists in Providence, R. L., through the columns of the Daily Tribune of that city.

"MR. EDITOR .- Allow me through your paper to say to the people of Providence, that, having atphrase "delivered up," has not, in the original, tended the meetings of the Second Advent Society the sense of relinquish, but to transfer; that it is held in the hall over the new market, I have been presume this Society is small and has not attracted much attention, but they seem to be bumble to perfection, or consummation, than termina- and devout, and to possess in a high degree the true spirit of the Gospel. As to their distinguishing doctrines I know nothing, but I have not heard a sentiment expressed at their meetings to which tion of that act. Now, they are " the kingdoms any evangelical christian would not subscribe. Almost all societies or sects in their early history are humble and earnestly devoted to the cause which they have espoused, and realizing their weakness in themselves, depend upon support and asstruction, but because it is the last one that will sistance from above, for their advancement; but afflict the subjects of the kingdom. It is not said afterwards, when they have become numerous and in that connection when death will be destroyed; strong, forgetting their dependence, they are apt is simply affirmed; and thus Whiting renders the Thus their spirituality is in a measure lost, and to become formal and worldly-minded and proud. text, " Death, the last enemy will be conquered." they become conformed to the world and like oth-It will be compelled to loose its hold on its vic- or men in their feelings and lives; and not exhibtims, so that they shall again live. Death is not iting the spirit and power of the Gospel they lose a material agent, but a condition of being; and their influence for good over men, and revivals its destruction is a termination of that condition. cease and men go on to perdition. Such appears When destroyed, those who are dead cease to be to be the present condition of the old established and energy of vital godliness manifested, and to the destinies of thousands forever. feel its warming and cheering and life-giving influences. Such has been my experience in attendical, more direct and impressive, or better calculated to edify the christian, or to convice the impenitent and persuade them to be reconciled to God. These facts 1 wish to place before the community so that others may if they choose go there and share in the enjoyment and benefits. True religion seeks the good and happiness of all men."

MAMMOTH TREE .- It is said that Mammoth County contains within its limits the largest and oldest Legislature of Indiana by one vote. tree in N. Jersey. This leviathan of the forest is in Atlantic township, and stands in an open field on the premises of the Rev. Mr. Schenck. It toweight feet. One foot from the base it measures nine and half feet in circumference. Five feet from administrations. its base it measures eight feet in diameter and magnitude may be formed from the fact that four under God, you may benefit thousands. boards from its trunk would be sufficient to inclose one side of a building twenty-five feet square-or sixteen boards would inclose the whole building .a tree sufficient to inclose a comfortable dwelling house. This tree has been visited by persons from all sections of the country, and is literally coverbraced its circumference.

A MOTHER'S INFLUENCE- In a speech delivered by Col. Benton at the Anniversary Dinner of the New England Society, at the Astor House, New York, on Monday evening last, the Orator, in addressing the lady portion of the audience, referred in eloquent terms to his excellent mother, whose influence over him is worthy of note.

"My mother asked me never to use tobacco, and I have never touched it to the present day. She asked me not to game, and I never gamed; and I cannot tell this day who is winning and who is losing in any game that can be played. She admonished me too, against hard drink; and whatever capacity for endurance I may have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and earnest wishes. When seven years of age, she asked me not to drink, and I made then a resolution of total abstinence long before societies for that purpose were formed. 1 was an abstinent society at a time when I was the sole constituent of my own body; and that I have adhered to it through all time, I owe to my mother."

character is undoubtedly more potent than any those fixed principles that follow a man through life. Almost every great man the world has ever produced, owed his position to the principles inculcated in his breast in childhood by her who gave him birth .- Ger. Ref. Mes.

"A Swiss traveler," says a writer in the Edinburg Review, "describes a village situated on the of love with itself." slope of a great mountain, of which the strata shelves in the direction of the place. Huge crags directly overhanging the village, and massy enough terized by a remarkable abstinence from extravato sweep the whole of it into the torrent below, gant exculpation, or from obdurate indifference. have become separated from the main body of the Its element is simple truth, and, as if aware that mountain in the course of ages by great fissures, no other support is needed in its hour of trial than and now scarcely adhere to it. When they give the firm column of the upright conscience, it exway the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past engineers have been sent to measure the width of the fissures, and report them constantly increasing. The villagers for more than one generation have been aware of their danger; subscriptions have been once or twice opened to enable them to remove; yet they live on in their doomed habit, which would have no hold upon us if we asdwellings from year to year, fortified against the cended into a higher moral atmosphere. ultimate certainty and daily probability of destruction by the common sentiment—things may last their time and longer."

WHAT CAN I Do !- This question is frequently asked by both the young and old when they are urged to aid in forwarding some great and good cause. What can I do !'-as though one individual was worth nothing and could do nothing .-

s glad to behold anywhere the real living spirit great parties, and whichever way he turns, decides

One individual standing out, single-handed and alone, against a multitude, may prove eventually ing the meetings above referred to. Nowhere have a benefactor to the entire race. One earnest, deheard preaching more instructive, more evangel- voted and determined soul may become the savior of myriads.

> The consequences of a single action are sometimes ins ructive and appalling. For instance-

One vote in the United States Senate annexed Texas to the United States. Mr. Hannegan, of Indiana, cast that vote. One vote in the Indiana Legislature elected Mr. Hannegan to his place in the Senate. That vote was cast by Madison Marsh of Stanton County. Mr. Marsh was chosen to the

Hence one vote, cast by a private citizen in a primary election, annexed Texas, provoked the Mexican war, sacrificed fifty thousand lives, rolled ers up to a lofty height, and some of its branches upon us a national debt of one hundred million are as large as the trunk of a good sized tree.— of dollars, gave us California, Utah and New Mex-The trunk is very tall and strait. The distance ico, called into being a new empire on the Pacific from the ground to the first limb is about forty- coast, placed Zachary Taylor in the Presidential chair, and shaped our politics for at least three

Never say, then, 'What can I do?' but do as twenty-four in circumference. Some idea of its much as you can, and as well as you can, and,

A DEAD WEIGHT .- A brother beloved was lately enumerating in our hearing the sources of discour-Only think of it-sixteen boards from the trunk of agement in his field of labor. Prominent among these was a brother in the church, who, failing in a great degree to do the work fairly demanded of one in his circumstances, seemed to hang as a dead weight upon its progress. "Often," said he, "in ed with inscriptions. It was formerly known as the "plow line tree," deriving this name from the my hours of despondency, I am ready to wish that fact that some years ago a plow line exactly em- he was away from us. But he must live somewhere, and perhaps we can as well afford to keep him as any body; only I have thought we needed a state alms-house (spiritual) where such should be kept. It would be cheaper than to have them quartered, as now, among the different families of Christ, where there are no accommodations for them, and where they are always in the way."

> FULSOME ADULATION .- "A History of the Lutheran Church," in pamphlet form, was issued from the London press, 1714. At that time, George 1. had been called to the throne of England, but had not yet "made the land happy with his presence." The author of the history in question, "a Gentleman-Commoner of Magdalen College, Oxford," painted the character of the expected monarch in glowing colors. We kay a specimen before the reader.dw ob Hiw stell

"His brave and royal soul soars so far above the ordinary reach of mankind, that he seems to be a distinct species by himself. He scorns so much the vices of the world, that he will hardly stoop to a virtue which is not heroic; or if he does it is by his good improvement of it to make it so. He is no less the glory of mankind, than man the There is a moral to this that mothers should take glory of the whole sublunary creation. He is one to heart. A mother's influence in forming the whose rare excellencies are such, as would make us believe his breeding had been amongst the another that can be exerted in regard to establishing gels in another world, rather than among royal persons here in this, and that he was only lent us while, as an universal pattern for all mankind to imitate, and to let us see how much of heaven may dwell on earth. He is so refined from all mixture of our coarser elements, as if he was absolutely spiritualized before his time; and lives in the world, as one that intends to shame the world out

> INNOCENCE. - The conduct of innocence is charachibits calmness throughout all, undisturbed by the vacillations of guilt or passion.

Infinite toil would enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral mprovement; we wrestle fiercely with a vicious

THE ordinances of God are the means of salvation; but the God of ordinances is the author of

# A DICTIONARY OF TROPES.

oT .vlod S Continued from our last. A Sheitash

The correction of any errors made in the designation, classification, or significance of Tropes, is A greater mistake could not be made, nor an error particularly requested from those who are intermore pernicious, indulged! One individual fre- ested in this study. Some errors were made in

denominations in our country. The true christian quently holds the balance of power between two past articles, they being hastily prepared, that no living soul," or person, Gen. 2:7; "Abraham this exercise look for them ?

Also, if any important word, used figuratively, is passed over, will some one call attention to it. which are of obscure significance.

Salt, n. A Metaphor expressive of what is salutary: "Ye are the salt of the earth," Matt. 5:13 Let your speech be always with grace, seasoned with salt," Col. 4:6.

SEAL, n. A Substitution for evidence of assurance: "He hath set to his seal that God is true," John 3:33; "Having this SEAL," 2 Tim. 2:19 Also used as a verb, for keeping secret: "Shut up the words and seal the book, even to the time of the end," Dan. 12:4.

SEED, n. A Metaphor, denominative of posterity 'I will establish my covenant with thee, and with thy seed after thee," 17:7,8; of the faithful: 'That the promise might be sure to all the seed,' Rom. 4:16; also of whatever is productive of results: "The seed is the word of God;" Luke 8:11; 'The good seed are the children of the kingdom,' Matt. 13:38.

-A Substitution for any basis for future ina seed, [which Isaiah (1:9) calls "a remnant,"] we had been as Sodom," Rom. 9:29; "Whosoever is born of God doth not commit sin, for his seed remaineth in him," 1 John 3:9.

Shade, n. A Metaphor expressive of production 'The Lord is thy shade," Psa. 121:5.

SHIELD, n. A Metaphor expressive of defense I am thy shield." Gen. 15:1.

SHINE, v. A Substitution for the exhibition of shine as the brightness of the firmament," Dan. 12:4; "Then shall the righteous shine forth as the

SLEEP, n. A Metaphor applicable to whatever appears like sleep: "Lest I sleep the sleep of death," Psa. 13:3.

- A Substitution for indifference: "When wilt thou arise out of sleep !" Prov. 6:9.

Soul, n. (Hebrew Nephesh, Greek Psuche). Literally, the animating principle, that which endows animals with life and instinct, and allies the material of man's nature with his intellectual and moral faculties: "I pray God your whole spirit the coming of the Lord Jesus," 1 Thess. 5:23 "The word of God is quick . . . even to the dividing asunder of soul and spirit," Heb. 5:12; "Ha- "Lord Jesus receive my spirit," 16. 7:59. man stood up to make request for his life," (nephesh) Est. 7:7; "To every beast of the earth, and creepeth upon the earth, wherein there is life," (1b.) Gen. 1:30; "Whosoever shall save his life (psuche) shall lose it," Matt. 16:25—thus used about 100 times.

A Metaphor applicable to any refreshing influence: The Hebrew verb is thus used three times. "And the stranger may be refreshed," Ex. 23:12. See also 31:17, and Sam. 16:14.

A Metonymy, 1, for the body with which it is, or has been connected: "If any of you shall be unclean by a dead body," (nephesh) Num. 9:10; "Ye shall not make any cuttings in your flesh for the dead," (Ib. Lev. 19:28.) "There were certain men who were defiled by the dead body, (Ib.) of a man," Num. 9:6—thus used 11 times. Also

2. For the bodily appetites and sensations " Our soul loatheth this light bread," Num. 21:5; " An idle soul shall suffer hunger," Prov. 19:15; "Yea a sword shall pierce through thine own soul," Luke 2:23—thus used 40 times.

3. For the intellectual and moral emotions and affections: " My soul trusteth in thee," Psa. 51:7; "My soul is full of troubles," Ib. 88:3; "The come in the flesh is not of God, Ib. v. 3. soul of the wicked desireth evil," Prov. 21:10: "He that is of a proud heart," (nephesh) 16. 28: 25; "Confirming the souls of the disciples," Acts 14:22; the soul of Jonathan was knit to the soul times. enidt ai .eved I tedt He bus .

4. Also for the immaterial part of man : " Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28; "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy one to see corruption,' Acts 2:27.

- A Synecdoche, 1, for the entire animal "Whatsoever Adam called any living creature (nephesh), that was the name thereof," Gen. 2:19: "This is the law of the beasts, and of the fowl, and of every living creature (1b.) that moveth in the

his nostrils the breath of life, and man became a

one has yet pointed out. Will those interested in took the souls they had gotten in Haran, Gen. 12:5; 'If the sword come and take away any person (nephesh) from among them," Ezek. 33:6; "Give me the pe sons (Ib.) Gen. 14:21; "If a soul shall And will any one make reference to any figurative sin through ignorance," Lev. 4:2; "And fear texts they wish explained—designating the words came upon every soul," Acts 2:43—"There were added unto them about 3000 souls," Acts 2:41-Thus used 46 times.

It is also used in the sense of one's self in 85 instances,-in 17 of which it is applied to God! 'The Lord hath sworn by Himself (Heb. his soul) Amos 6:8; "My. soul chooseth strangling "-i.e., I choose it, Job 7:15.

Note.—The word rendered soul in Job. 30:15, nowhere else occurs in the Bible; and that rendered "souls" in Isa. 57:16 is found in 25 texts, and is nowhere else thus rendered, but ordinarily breath-as in Gen. 2:7: " Breathed into his nostrils the breath of life." It is, twice only, rendered spirit, in Job 26:4, and in Prov. 20:27. There is no other word rendered soul: and the only other word rendered spirit, except those noticed below, is that which is thus rendered in Matt 14:26, and Mark 6:27, and which nowhere else occurs.

Spirit, n. (Hebrew Rughh Greek Pneuma), Literally, an immaterial, intelligent and moral agent: crease: "Except the Lord of Sabbaoth had left us "God is a Spirit," John 4:24; "Who maketh his angels spirits," Heb. 1:7; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation," v. 14; "They supposed they had seen a spirit," Luke 24:37; but Jesus said, " Handle me and see, for a spirit hath not flesh and bones as ye see me have," 1b. v. 37. "A spirit passed before my face . . It stood still, but I could not discern the form thereof: an image was before mine eyes, there was siglory and excellence: "They that be wise shall lence, and I heard a voice, Job 4:15,16: "There came forth a spirit and stood before the Lord and said . . I will put a lying spirit in the mouth of all sun in the kingdom of their Father," Matt. 13:43. his prophets," I Kings 22:21; "I will cause the prophets and the unclean spirits to pass, out of the land," Zech. 13:2; "He gave them power against unclean spirits," Matt. 10:1; "In this rejoice not that the spirits are subject unto you," Luke 10:20; "The Sadducees say there is no resurrection, neither angel, nor spirit," Acts 23:8; " If an angel or spirit hath spoken to him, let us not fight against God," v. 9. "The spirits of just men made perfect," Heb. 12:13; "When the unclean spirit is gone out of a man, he walketh . . seeking and soul, and body be preserved blameless unto rest," Matt. 12:43 : Paul " said to the spirit, I command thee . . and he came out," Acts 16:16-18; "The Spirit said unto Philip," Acts 8:29;

A Metaphor, applicable to any subtile agency or influence; "With the breath (rushh) to every fowl of the air, and to everything that of his lips shall he slay the wicked," Isa. 11:4; "By the breath (1b.) of his mouth shall he go away," Job 15:30.

A Metonymy, 1, for the thoughts, affections or passions: "Though I be absent in the flesh, yet I am with you in the spirit," Eccl. 2:5; "Renew a right spirit within me," Psa. 51:10; "The Lord God of Israel stirred up the spirit of Tilgath-pileser," 1 Chron. 5:26; "He that is of hasty spirit exalteth folly," Prov. 14:28.

2. For the disposition: "Caleb had another spirit with him," Num. 14:24

3. For courage or hope: "The spirit of Egypt shall fail in the midst of her," Isa. 19:3.

4. For judgment: "They that erred in spirit shall come to understanding," Isa. 29:24; "Woe to the prophets that follow their own spirit," Ezek. 13:3. &c., &c.

A Synecdoche for the whole person: "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 John 4:1; " Every spirit that confesseth not that Jesus Christ is

\_\_\_ A Substitution for any animating or subtife influence or agency, as, 1, the animal life: "I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath (ruahh) of life," Gen. of David," 1 Sam. 18:1-thus used about 100 6:7 and 7:15 and 22; "As the one dieth, so dieth the other; yea they have all one breath (1b.), so that a man hath no pre-eminence above a beast," Eccl. 3:19; "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth," Ib. v. 21.\*

2. Also of the air, or wind: " One is so near the other that no air (ruahh) can come between them," Job 41:16: " God made a wind (1b.) to pass over the earth," Gen. 8:1; "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," (lb.) Psa. 11:6; "The wind (pneuma) bloweth where it listeth," John 3:8.

\* These are the only instances in which the waters," Lev. 11:46—thus used 8 times.

2. Also for the entire man: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a to connection with the brute creation, where it is substituted for their life and instinct—they not being moral agents, nor endowed with reasoning faculties.



#### CORRESPONDENCE.

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

#### PRAYER.

ONE of the greatest and sweetest privileges which are allowed to mortals here below is prayer: the privilege at all times and in all places of addressing our Father in heaven through the all worthy name of Christ, with the assurance that our God is one that loves to hear and answer his children when they pray. And here it may be proper to inquire, What is prayer? "It is the direct intercourse of our spirits with the spiritual and unseen Creator," or, as the poet says,

" Prayer is the soul's sincere desire Uttered or unexpressed.

Just as an affectionate and dutiful child unbosoms all his cares and sorrows, and confesses all his wants and errors in the presence of wise and virtuous parents, in like manner are each one of us invited to draw near and commune with our heavenly Father by prayer and supplication. God has made this the condition on which we may expect blessings; not that he never grants us favors which we do not ask for, for "God causeth his sun to rise on the evil, as well as on the good." "He sendeth rain on the just and on the unjust," but this is the condition on which he has promised to bestow favors. Ask, and ye shall receive, &c. Prayer is of three kinds, social, domestic and private. Social prayer is when individuals assemble together to pray; and the importance of this exercise is manifest from the fact, that as members of the same community, we are constantly receiving social blessings, and it is therefore proper that we should together acknowledge those before God. But how often do we neglect this duty. What say our seats in the social prayer meeting? Vacant, or if there, silent, spell-bound not saying a word for Christ. Truly, "these things ought not to be so." Domestic or family prayer is heard where members of the same family unite in their supplications at the throne of grace. The relation existing between parent and child, between brother and sister, is the most endearing of any on earth. How pleasant then must it be, when father, mother, brother, and sister, from the eldest to the youngest, bow together in humble thankfulness before God. Methinks the angels look down from their heavenly seats, and view with delight this happy scene. That private prayer is a duty no one can deny. Says Wayland, "Devout affections toward God are of the utmost importance to the formation of a virtuous character." It is then that we are commanded to "enter our closets," and there, where no mortal eye can see, no mortal ear can hear, we can enjoy full communion with Christ. We can there tell him all, and no matter how large, or insignificant our requests may be, we can still expect an answer if we come in faith. Nor is Christ confined to any place. Oh no! He will meet his children whether they are in the home of poverty and want, or in the palace of the rich man, "clothed in purple and fine linen." Do we realize this great privilege 2 What say our closets? Could their walls speak out, would they not witness to therefore came his father out, and entreated him." lukewarm petitions, to longings after earthly rather than spiritual good? Or, would they exclaim deserted entirely? Oh, brethren, let us strive to hold more intercourse with God, to be often at the throne of grace, for "now is our salvation nearer than when we believed." Every day and hour is carrying us onward toward our heavenly home. Do we realize this? Do we believe the beatific shall soon burst in upon us? That we shall soon unite our voices with all the blood-washed throng in praising God? And have we done all that we wish to before that time arrives? If not, let us cry mightily unto God; let us send up before his throne earnest, believing prayer for his blessing to attend us, remembering that "the effectual fervent prayer of the righteous man availeth much."

Groveland, Jan. 16th, 1857.

#### THE PRODIGAL SON.

Prodigal Son is wrongly interpreted by commen the Gentiles, until the times of the Gentiles be t ators, and misapplied by all. I should like to fulfilled."-Rev. 11:2. The forty and two months

"A certain man (God the Father) had two sons; (the Gentiles and Jews.) And the younger of them (the Jews) said to the father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." This was done at Mount Sinai, when the law was given unto to them, and their portion divided off. Our commentators say, the Jews was the eldest son. If

give a solution of it through the Herald, although

I may differ in my opinion from everybody else.

so, the Father could not have had any son, until the call of Abraham. Pray tell me, then, who was this "Melchisedec, Priest of the Most High God, who met Abraham coming from the slaughter, to whom Abraham paid tithes?" I think we must reckon the eldest son from Adam; for Luke (3:38) calls him the "Son of God," also (Gen 4:26) "Then began men to call upon the name of the Lord," (or margin) to call themselves by the name of the Lord. Also in chap. 6:2, "That the sons of God saw the daughters of men that they were fair." Hence I think, that all the old patriarchs, and the believing world, consulted the

"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living "

eldest son (the Gentiles), for the name of Jew was

not known until the call of Abraham, and here we

shall date his birth.

And this they have done by wickedly departing from the Lord, and rejecting their Saviour.

"And when he had spent all, there arose a mighty famine in that land;" such a famine as Amos speaks of (8:11) "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord,"

"And he began to be in want;"-such is the state of the Jews who reject Christ ;-they are in great want. To whom can they go? Look at their degraded condition, compared to the favors they once enjoyed; how have they fallen! Well might it be said they have gone " into the field to feed swine," and are now trying to fill that aching void with the husky vanities of this world.

As we now have followed them through to their present whereabouts, we must look to their future movements for the accomplishment of the rest of

Please read the 11th chapter of Romans (and see Jews, in Religious Encyclopædia), v. 23, "And they also if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Also 25, 26, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." See Hosea 3:4, 5, also Ezek. 36, entire, and Isa. 65 and 66 chapters.

"But the father said to his servant, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found; and they began to be merry."

Rom. 11:15-" For if the easting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ?"

"Now his elder son (the Gentiles) was in the field (i.e. gospel field); and as he came, and drew nigh to the house, he heard muscic and dancing. And he called one of the servants and asked what these things meant. And he said unto him. Thy brother hath come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry and would not go in ;

This spirit of lousy seems already to show itself in the elder brother (the Gentile churches) against their younger brother, although but little sign of resuscitation is manifest. See parable Luke 15:11.

" And he said unto him, Son, Thou art ever with me; and all that I have, is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

It seems to me that this is a fair Bible construction of the Parable; and those citations that I have made, with a great many more, show plainly that there is a blessing in store for our younger brother the Jew, when they shall say, "Blessed is he that cometh in the name of the Lord ;" and shall receive him whom they crucified as their promised Messiah, Acts 4:12. Christ said, (Luke 21:24) "And they shall fall by the edge of the sword, and shall be led away captive into all na-BRO HIMES:-I think that the Parable of the tions: and Jerusalem shall be trodden down of

are the same number as the time, times and a | tian, one who loves God with all his heart, and half, or 1260 years-the space of time, doubtless his neighbor as himself, (or as the Herald says, that Christ referred to in Luke as the times of the Gentiles; and Christ will come at the close of this dispensation, when the man of sin shall be destroyed "by the Spirit of his mouth and the brightness of his coming." Consequently there cannot be any "age to come" for them; for Christ will priest's office, which he now occupies, and will receive the kingdom at the hand of the Father, and take his seat "on the throne of David, and he shall reign over the house of Jacob forever."-CASTLE CHURCHILL.

Beaver Grove, Iowa, Jan. 11th, 1857.

#### LETTER FROM H. BUCKLEY.

BRO. HIMES :- For the information of many friends, I should like to speak through the Herald Over two years ago I removed with my family to the State of Illinois, hoping by the change of climate my health might be restored. My principal complaint is chronic bronchitis. I had known several persons having the phthisic who were benefited on going to that State. And I had heard of some cases of consumption being cured; also several cases of bronchitis cured by the same change of climate. I therefore hoped for a restoration. The two years residence banished that hope, and convinced me that the severe prairie winds, in connection with the frequent changes of the weather, were very unfavorable for me, as my health did not improve. It is generally supposed that those localities where bilious diseases prevail are not as subject to lung difficulties. This is probably true; for a few years since bilious diseases were very prevalent in Illinois, and consumption was hardly known, but at present bilious complaints are decreasing, while consumption is on the increase. A year ago last fall, I suffered with the fever and ague. I hoped that I might thereby shake off my throat difficulty, and therefore endured it more patiently; but after enduring some twenty-five chills, I was ready to pray for deliverance from this kind of remedy, and what was worst in my case, it proved to be no remedy. But it prepared me to sympathize deeply with you in your late sickness, and with multitudes who suffer in like manner, and to long more ardently for the land where "the inhabitants shall not say I am

I had associated with the friends in Hancock county, Ill., till parting with them was painful, and had I been able to preach without injury I could not have left them.

Brethren Scott and Burdett will do what they can to sustain the cause in that section, and they would rejoice greatly to have associated with them some faithful brother who would help to build up the cause, and plant the gospel of the kingdom where there are open doors, in all that region. But none should go there excepting those who are willing to endure the privation and hardships incident to western life.

We returned to this section in November. have spent part of the time in visiting the friends in Low Hampton, N. Y., and Addison county, Vt. I regret to say that the cause in Addison and Bristol is in rather a low state. May the Lord grant them a refreshing speedily. Brother Bosworth is growing in favor with the people at Bristol, and I think if he will hope on, he will yet see the reward of his labors in the upbuilding of the cause. The friends at Brooksville are doing well. I attended the dedication of their new house on the 22d. Though the day was very cold and blustering the house was filled. Brother D. Bosworth preached the dedication sermon, in which he gave a synopsis of our faith. It was listened to with interest by an intelligent audience. Brother B. preached in the evening. The meeting was particularly solemn.

My health is about as usual, unable to preach without injury. Where I shall locate is not decided; probably in Low Hampton, N. Y. Yours, H. BUCKLEY. as ever, Ticonderoga, N. Y., Jan. 27th, 1857.

#### LETTER FROM GEO. PHELPS.

Thess. 4:3, "For this is the will of God, even and honor. (See 2 Cor. 4:7, But we have this treasure in earthen vessels, meaning our bodies.) This portion of Scripture shows us what the will of God is concerning his people. What is sanctification? A hallowing, or making holy. To sanctify, to make holy, (Bailey) perfect, complete, entire. Then to be a perfect Christian, is to be fully saved from sin, and adorned with all the graces of the spirit, which constitutes a perfect Chris-

perfect submission and conformity to the will of Christ). Is this blessing attainable in this life? I think it is. Matt. 1:21, The angel said, "And thou shalt call his name Jesus; for he shall save his people from their sins." 1 John 1:7-" But if we walk in the light as he is in the light, we then have left the mediatorial seat, or his high have fellowship one with another, and the blood of Jesus Christ his son cleanseth from all sin." V. 8, "If we say that we have no sin, (that is to be cleansed from) we deceive ourselves and the truth is not in us." V. 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." V. 10. "If we say that we have not sinned, we make him a liar, (and our former confession a lie, see v. 9) and his word is not in us." That is we do not believe it. The perfection that the apostle Paul had not attained, was the perfection of the resurrection, Phil. 3:12. This would be attained when the Lord Jesus would come the second time, the dead would be raised, and the living changed. See vs. 20, 21, "Who shall change our vile body, that it may be fashioned like unto his own glorious body. (See Rev. 1:13-17.) V. 15, "Let us therefore as many as be perfect, be like minded," also 1 Cor. 2:6, "Howbeit, we speak wisdom among them that are perfect." So we see that Paul was a perfect Christian, and that there were other perfect Christians. Peter says in his epistle, 5:10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." prays, (1 Thess. 5:23) "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless until the coming of our Lord Jesus Christ." I do not think that prayer was ever applicable in all its parts, until the present time, which will be accomplished in us who shall live until the Lord Jesus comes. This corresponds with Eph. 5:25-27, " Even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We have seen that it is the will of God, that we should be sanctified, or made holy; how are we then to obtain this blessing? We will now look at some texts of scripture to show us how we are to obtain it. I would say here that we need conviction for sanctification, the same that the sinner feels for pardon or justification, and that it is to be obtained in the same way, through faith in Christ, and that when God convicts his children for this blessing it is that they might receive it. Christ tells us in the 5th chapter of Matthew 6th verse, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." David prayed, Psa. 51:10, "Create within me a clean heart, O God, and renew a right spirit within me." Matt. 7:7,8, Christ says, "Ask, and it shall be given : seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Here we see that all the blessings of holiness are to be received by asking. Only have faith, it is not to be obtained by works, if it was we might have to wait a great while, until we had done this or that, but as it is to be received by faith, we may come now, just as we are, not wait to make ourselves any better, or more worthy to receive it. If we have the witness that we are the children of God, God says now is the accepted time, now is the day of salvation. Paul says, Rom. 10:10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. So we see that God requires us to confess, in order to retain the blessing of full salvation. Mr. Fletcher, the colaborer with Mr. Wesley, the father of Methodism, experienced this blessing, and lost it twice for not confessing it, and had finally to confess to the glory of God, in order to retain it. God does not light a candle in us to have it concealed, but for us to let it shine, that others may see the light. CHRISTIAN Perfection, or Holiness of heart, 1 But some may say, that to profess to be sanctified, is boasting. If it is boasting, it is in the Lord, your sanctification, that every one of you should for no one feels so much his dependence on God, know how to possess his vessel in sanctification as those that are saved from all sin, and do love God with all their heart, and that there may no one be deceived, read 1 Cor. 2:12, "Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." Amen.

GEORGE PHELPS. New Haven, Ct., Jan. Ast, 1857.

Pride, though it cannot prevent the holy affections of nature from being felt, may prevent them from being shown.

Letter from D Bosworth.

BRO. HIMES :- Knowing that whatever of in terest connected with the Advent cause is gladly received by your readers, I send a few items. While brother Chapman and Farrar were ba-

boring at Mount Holly, I received an invitation to go to their assistance, but could not see it in my way to do it at that time. After brother C. left, brother F. continued the meetings one week, and then by request of the church sent another pressing invitation for me to come to their help. I went accordingly, and for some reason not apparent, I found the interest nearly at a stand. bade them good bye. Brother Farrar was to continue the meeting over the following Sabbath. The next morning not feeling satisfied with the result of our meeting, I concluded to stay another day. That night the cloud burst. Some twenty came forward for prayers. This was Thursday evening. I stayed over the following Sabbath, the interest continuing to rise, when I left to attend our dedication in Brooksville. Brother F. continued the meetings till the next Thursday, when he left for his Sabbath appointment at Low Hampton. Immediately after our dedication I returned and spent the Sabbath, baptized two, (others will go forward soon) and continued the meetings till Wednesday evening, when although many were yet seeking, I was obliged to take my final leave. Brother F. was to be with them and continue the meeting over the following Sabbath, and will doubtless write you the result.

Our dedication took place, Jan. 22d, as per notice. Brother Buckley was the only ministering brother of those expected, present. Notwithstand ing the weather was uncommonly severe, the roads drifted full of snow, yet our house was filled at an early hour, with a more than ordinary intelligent audience, who came to feast on truths they loved, or to learn the "heresy" that they might be able to meet it. (The weather was so severe the idlers stayed away.) The writer preached the discourse from Acts 24:14-" But this I confess unto thee. that after the way which they call heresy, so worship I the God of my fathers." And the fixed attention, during the entire time of delivery (nearly two hours) showed a deep interest, either for or against the truths advanced. Good will be the result. On the 3d day of February, the proprietors of the house met, and finding a debt for building the house, of between two and three hundred dollars, they immediately made provision for it in such a way that we have a beautiful house, for the worship of God free from mortgage, or any incumbrance. May his own presence be with those who worship in it. D. Bosworth.

#### Extracts from Letters.

SISTER MIRIAM BECKLEY Writes from Berlin, Pa., Jan. 28th, 1857:- BRO. HIMES:-I feel to thank you for offering an opportunity to contribute my mite to help forward the cause. I enclose one dollar for the cause in which you are engaged to promote. I wish it was one hundred dollars instead of one hundred cents. I rejoice that the poor of the household may now east in their mite, and for this end I hope a collection will be taken up in all our Advent congregations, so that a thousand dollars will be speedily collected. 1 pray God to move upon the hearts of all that have money, to contribute according as God has prospered them."

Bro. L. Scott writes from St. Albans, Ill., Jan. 31st, 1857 :- " Bro. HIMES :- Yours, dated Nov. 22d, came safe to hand, and found us in usual health. We truly sympathize with you in your afflictions, and pray God to lift you up again that you may be enabled to resume your peculiar du-

that brother Buckley has gone East with his family. Brother Buckley was a very acceptable preacher to those of different views with himself. The Christian spirit which he manifested won the love of all, and especially those who love the appearing of our Lord and Saviour Jesus Christ. But his health was bad, and he felt unwilling to leave sister Buckley a widow in a strange land, though we think she might have been very useful here.

"I am doing what I can for the cause by way of labor and disposing of the books. The health of my family has been such that I could not labor extensively as I hope to do in future. 1 shall have a better opportunity to dispose of the books, should I be permitted in the providence of God to make a tour, which I now contemplate doing, to comfort the brethren, and warn sinners of a comhand. Says he is now ready to devote himself un- 4:14.

reservedly to the Advent cause."

SISTER N. WOOD writes from Westminster, Mass., Jan, 20th, 1857:-" Bro. Himes:-I trust you are praising God in affliction, if indeed it is working for your good. If in the present tense it is not joyous, you can undoubtedly look on the past and bless God who has spared your life, and is dealing so gently with you. He does not see as man sees, and thus he overrules all events, and causes us to write our greatest calamities among our choicest blessings. Yes, glorifying God in the fires; but how little do we of the present generation know labored for a week with but little success. I then of outward fiery trials? How many are in the future for us God only knows. O that all the dear children of God would gird up the loins of their minds and bear suitable testimony for God; give no occasion to the enemies of the Lord to reproach and blaspheme the worthy name by which they are called.

"I understand God's people to be a willing people, doing all they do heartily as unto the Lord, and so it will be said, ' lnasmuch as ye did it to the least of these, ye did it to me.' 'Faith without works is dead.' God grant you restoration, that you may yet be among the chiefest of his laborers, and glean your tens of thousands from the highways and hedges, as almost all the higher classes seem to be eating and revelling away the last fragment of time, and must soon be overtaken as a snare. The night is far spent, the day is at hand. Make full proof of your ministry. Soon the reward will be given. I remain your sister in

Bro. J. Murray writes from West Epping, Jan. 30th, 1857 :- " Bro. Himes :- We still love the Lord and his truth, and find it nowhere but in the Bible and the Herald. Accept our thanks for your kindness in sending us the Herald so long, without hearing from us for good or evil. But, thank the Lord, we are striving to be overcomers, through the blood of the Lamb, and the word of our testimony. For we still live in the enemy's land; therefore the warfare is not ended; we are still looking for that blessed hope, and the appearing of Jesus. And may the Lord sustain you, and restore you to health again, is the prayer of your brother in Christ, and the blessed hope."

As the shepherd leads his flock, and the mother kindly aids the tender child to walk, so is the loving kindness of God perpetually displayed towards his people; he carries in his arms, shelters beneath his wings, guides with his eye, and preserves them in the hollow of his hand.



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

### Obituarn.

DIED, in Lower Saginaw, Mich., Jan. 6th, Mrs. ELIZA M. wife of John Bourn, Esq., and daughter of Deacon William Winn, of Hudson, N. H., aged

DIED, in Scipio township, Ind., Jan. 24th, 1857,

The subject of this notice, was not only a reader of the Herald for thirteen years, but a believer in the great principles it advocates. He leaves a family who, I trust, will realize the blessing of heaven in this hour of trial.

Union Mills, Feb. 5th, 1857.

DIED, in New York, on Sunday, Dec. 28th, ATHARINE E., wife of Henry C. WRIGHT, and CATHARINE E., wife of Henry C.

The subject of this notice enjoyed the advantage "The cause remains much the same in all its of a careful, religious training: her mother being bearings that it was when you were here, except a believer in the gospel of the kingdom. For a year or more, she gave evidence of decline : and was for this period suspended between hope and fear by her friends; but with her it was a season of thought and preparation for the kingdom of God. She was meditative and prayerful. She read the Scriptures, wept before God, and was penitent. She fell asleep rejoicing and hopeful. Her last words were-Happy! happy! In the resurrection she will commence where she was broken off, when it will be continued-Happy, happy! This will be the pass-word with Catharine in the kingdom without end. As she meets her mother and old acquaintances-Happy, happy! What a relief to mourners when their friends leave them in such a state of mind. To such, how consoling the text: " For if we believe that Jesus died and rose again, even so also them that sleep ing judgment. Bro. Burdett is with me heart and in Jesus will God bring with him."-1 Thess.

#### Peruvian Syrup.

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Nen-raloia, Incipient Diseases of the Lungs and Bron-chial Passages, General Debility, &c.

#### SOLD IN BOSTON FOR THE PROPRIETOR, BY WILSON, FAIRBANK & CO., NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

ceived by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1856.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting that skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

Boston, 10th Oct., '55.

he affected parts, is as smooth, soit and the control of the contr

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you my experience of its beneficial effects in my own case. At the time you my experience of its beneficial effects in my own case. At the time you with a severe catarrhal cough, accompanied by night sweats, lose of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectly, A. S. Kellogo.

I have analyzed the medicinal preparation called the Peruvian

while hitherto I could only walk a short distance. Very respect of A. S. Kellogg.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skiffully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccess fully sought after by pharmaceutists. Respectfully,

A. A. Hayrs, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1856.

The undersigned, having experienced the benencial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the atten-

PERUVIAN SYRUP, do not hesitate to recommend it to the acception of the publication of the many states and the states of t

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concemitant symptoms of a cold, is your Cherry Pectoral. Its constant use in y practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints

Eben Kaight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

West Manchester, Pa, Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri at. Henry L. Parks, Merchant.

Probably no one remedy has ever been known which has cured to many and such dangerous cases as this. Some no human aid an reach; bu even to those the Cherry Pectoral affords relief and comfort.

and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five mouths laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily falling, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Consumptives, do not desnair till you have tried Ayer's Cherry

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

#### Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have vir tues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, simulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent elergymen and physicians have been mades which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent elergymen and physicians have been their names to certify to the public the reliability of my remedies, while others have sent me the assumence of their conviction that my preparations contribute immensely to the relief of my afflicited. suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:

Costiveness, bilious complaints, rheumatism, dropsy, heartburn. Headach arising from a foul stomach, nausea, indigestion, morbid in action of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an interaction of the toward and action of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares w

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lawell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

> DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Feverand Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams. 48 Kneeland street. Boston. Mrs. Berry, Elm street, Salem, Massi. Wm. Tracy, 246 Broome street. N, Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

Wm. Tracy, 246 Broome street, N, Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 33d and Chestutusts.

This medicine is recommended for the above-named complaints, with the fulles: confidence that those whouse it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved is for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure billious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

ORIENTAL OINTMENT, good for inflam mation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toenalls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 26 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from S a. M. to 4 p. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan, 4—1year

PHILADELPHIA, Pa. J. Litch, No. 47 North 11th PORTLAND, Me. Alex Edr PROVIDENCE, R. I. A. P. PHILIPBURG, ST. ARMANDS WEST, C.E. J.Ohn V. ROOHESTER, N. Y. Wm. Busby, 215 Exchange-SALEM, Mass. Geo. W. Burl SHABBONAS GROVE, De Kalb county, III. Elder N. W. S. SOMONAUK, De Kalb county. III. Elder N. W. S. SOMONAUK, De Kalb county. III. Elder Larkin SHEBOYGAN FALLS, Wis. William Trowb SHEBOYGAN FALLS, Wis. William Trowb TORONTO, C. W. D. Cam WATERLOO. Shefford, C. E. R. Hutchinson. WOORGESTER Mass. J. J. B. WORCESTER, Mass..... J.J. Bigelow.

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#### BY JOSHUA V. HIMES.

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o dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies.

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London.

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#### Contents of this No.

|Letters from H. Buckley, G. 

### ADVENT HERALD.

BOSTON, FEB. 21, 1857.

FOREIGN NEWS.

The royal mail steamship Europa, Capt. Leitch. arrived at this port the 15th inst.

THE PERSIAN WAR .- The Persian difficulty ap-Persia has submitted to British demands, but the intelligence is still doubted in some quarters. The details of the capture of Bushire have been received, from Bombay, under date of Jan. 2. The following are the principal features of the affair :

On the 29th of November some British ships arrived off the port of Bashire, when a correspondence ensued, and on the 3d of December the British sent on shore a copy of the declaration of war. On the following day (4th) the British took possession of the Island of Karrack without opposition, as a military depot. During the 7th and 8th the troops were disembarked at Hallila Bay, twelve miles south-west of Bushire, the men landing three days' rations without baggage. On the morning of the 9th, the army, in two brigades, advanced along the coast, the ships sailing a little ahead on the flank. The ship Assayer on coming in front of the Fort of Bushire, shelled it from seventeen hundred yards and dislodged the garrison, eight hundred of whom took up a new position to oppose the British advance. Brigadier Stafford was shot dead while waving his men to the attack. The British thereupon rushed on the enemy, who fought sharply with bayonets until driven back upon the fort, from whence they attempted to escape, but were met with British rifles seaward, and by cavalry landward. Col. Malot of the cavalry was killed. The enemy was not Persians, but Arabs. They lost three chiefs and a large number of men. The British loss is reported at thirty-five. Bushire was then commanded to surrender, and the channel having been buoyed during the night, the city was bombarded, and replied steadily for four hours and then surrendered, and the British entered the town. There was no loss of life in the

The Governor, Commander of Fleet, and an officer reported to be the Minister of War, were made prisoners, but the garrison being too numerous to retain, were escorted some distance into the interior and there liberated. Bushire is proclaimed British territory and a free port. The city is now quiet, but there are reports of abominable conduct on the part of the British after the capitulation of the town.

THE CHINESE WAR .- Details of the Chinese war are received, which confirm previous telegraphic accounts. The extra of the China Mail of December 16, savs

The factories have been burned down by the Chinese, and the only particulars we have ascertained are that at 11 o'clock on Sunday night, the flames burst out in every direction. Vigorous efforts were made by the seamen and mariners to stop the progress, but all attempts were fruitless, and the fire raged throughout the night, up to 'the time of the steamer's leaving. At first, some hopes were entertained that the flames might be extinguished, but the fresh fires burst out. Dant & Co.'s premises were the first to go, and the whole of Poonshon Hong, Imperial French, and indeed all the hongs were destroyed. The only houses untouched when the steamer left were the British consulate, Augustine Heard & Co.'s, H. Jardine, Matheson & Co.'s, Turners & Co.'s, and one or two others in the new English hong, with Russell & Co.'s, in the Swedish hong, and Wetmere & Co.'s, Imperial hong, and whether they would escape was doubtful. The three banks, Oriental, Agra, and Mercantile, were on fire, with no hopes of saving them.

Admiral Seymour had withdrawn his men into the Garden, the only refuge left for foreigners. What steps the Admiral means to take are unknown; but there is little doubt that the city of Canton will be no longer spared, and the discharge of rockets and shells is already commenced.

By the following extract from the Hong Kong correspondence of the London Times, dated Dec. 15, it would appear that the American difficulties with the Chinese have been adjusted:

On the 15th of November, Captain Foote, of the

from Whampoa to Canton, in the ship's pinnace, 

The American men-of-war, Portsmouth and Levant, immediately up the river and bombarded the forts, which the Chinese defended bravely, replying with a well directed fire, killing two men and wounding others, and doing some damage to the vessels. Commodore Armstrong then wrote to the Viceroy, demanding an apology within 24 hours. The reply being unsatisfactory, the Americans proceeded at once to take the fort which they have since destroyed. In this service several lives were pears to be approaching an end. It is believed that lost. Since this took place, Yeh has written to the American authorities to say that their flag shall be respected, and that it was entirely a mistake that led to the misunderstanding. There are yet one or two small points at issue, but we understand that the Americans will accept this apology, and withdraw from Canton. The Plenipotentiaries and naval commanders in chief of Great Britain and America have held a conference at Canton, but there have been no results of importance."

> The China Mail of the 11th says the Americans have also met with a fatal accident. In completing the destruction of the barrier forts, one of the mines exploded through the carelessness of a seaman, killed him and two of his shipmates and wounded six others. The Portsmouth and Levant have returned to Whampoa. A dispatch says the French have destroyed some forts.

THE CHRISTIAN RELIGION .- The will of the late Hon. John M. Clayton of Delaware, has been published. The first clause of it is as follows :

" First I leave to my friends and relatives, as well as to all others, who may think my opinion of any value, this testimonial, that the religion taught in the New Testament is the best that has been offered for our adoption, both for this world and for that which is to come, and that Jesus Christ was the true Messiah, and will remain for ever the Redeemer and Savior of fallen man. Let my humble testimony stand in favor of the Christian religion .- I am deeply, thoroughly convinced of its

REMARKABLE ESCAPE .- The Northfield Messenger says a few weeks ago a boy named Denny crossed the railroad track near that village, on a young horse; and for the purpose of accustoming the animal to the sight of the cars, he faced about and waited for a train to pass As it came by, the horse was frightened, sprang forward and was struck by a car and knocked down the bank. The boy was thrown into the air and came down safely, alighting upon a platform car. Jumping up he demanded of the conductor to " put him ashore, as he had not asked for a ride, and should not pay his

REGISTERING LETTERS .- We have a word to say about this abomination. Nine out of ten of our losses by mail, so far, have been registered letters and in no one instance has one of them been traced up. Is the thing not evident? Rogues do not have to play the grab game. The P. M. General kindly points out to them which letters have money in them, and they are saved all trouble. We say unhesitatingly, do not register your letters .- Godev's Lady's Book.

In a recent conversation with the 3d Assistant Post Master General on this subject, he expressed to us his conviction that registering letters, was as perfect a humbug as was ever concocted, as it Clerk which letter to steal. He informed us, however, that the Department have in contemplation a system of money orders, such as are so popular in England, which it is intended shortly to introduce .- Norwalk Gazette.

A VOICE FROM THE GRAVE. - It is related of the late Rev. Dr. Henry Peckwell, that, stepping into a dissecting room, he touched a dead body with a hand on which there was a cut. He became diseased, and the doctors pronounced the accident fatal. Conscious of his approaching death, he preached as was his wont on Friday. His words were as from one on the brink of the grave a more than farewell sermon. Ere Sabbath dawned, he was cold in death. The effect of that sermon may be imagined.

"Why," said a country clergymen to one of his flock, "do you always sleep in your pew when I am in the pulpit, while you are all attention to every stranger I invite?" " Because, sir, when you

United States ship Portsmouth, was on his way | preach I'm sure all's right; but I can't trust a stranger without keeping a good lookout.'

> An old lady in Vermont was asked by a young clergymen to what religious denomination she

> "I don't know." said she. " nor do I care anything about your nominations; for my part I hold on to the old meetin' house, and what's more I mean to belong there."

ROMANISM IN A NUT-SHELL-Men sometimes stumble on truth in a very strange way, and unexpectedly. A Roman Catholic Priest, some time since in Germany, on entering the pulpit, took a walnut into it. He told them that the shell was tasteless and valueless; that was Calvin's Church. The skin was nauseous, disagreeable, worthless; that was the Lutheran Church. He then said that he would show them the holy Roman Apostolie Church: he cracked the nut and found it rotten!

FROM an official report, it appears that seventeen out of every thousand Romanists in the Rhine provinces, are juvenile criminals, and only seven out of a thousand are Protestants! Yet Rome says. Protestantism demoralizes nations.

CHRYSOSTOM, speaking on the composition of a sermon, says, in a reverie: "I had a vision: I thought I saw the communion rails crowded with angels listening to the sermon. When a man speaks as in the sight of God, with an open heaven, with Christ and angels before him, he catches the true prophetic fire; he offers a present salvation, from a present Saviour; the spirit of glory and grace descends, and the flame communicating to his auditory, accompanies them to their houses.

FIRST IMPRESSIONS OF A RAILROAD .- Dr. Duff, speaking of the railroads that have recently been constructed from Calcutta, says that some of the old incredulous Brahmins in Bengal, when persuaded to be eye-witnesses, have been seen knocking their foreheads in a sort of agony, and exclaiming, as the mighty train rolled swiftly along, that Indir himself, their god of the firmament, had no such carriage as that. Id end bag tained at redde

Once! Oh, on this slender point hath turned to weal or woe the destiny of a deathless spirit. Cæsar paused but once on the banks of the Rubicon: but it was a pause like that which nature makes when gathering her elements for the dread tornado. Eve ate the forbidden fruit but once. and her countless posterity have felt the fearful consequences resulting from so rash an act. Reader, remember once.

The way of error and sin in always down hill; and once in motion, who can tell when and where it will stop? You trifle with the Sabbath to day ; to-morrow you profane it. To-day you take a glass to gratify a friend; to-morrow you may take one to gratify yourself. You now endure bad company; you will soon choose it; so true is it, "They proceed from evil to evil."

Good News .- Have heard from 130 of the 1010 to whom we sent bills a few weeks since; of which No., 106 have paid the amount of their bills, and quite a number of them in advance. Are waiting impatiently to hear from the remaining 880, whose names still stand on our list of d t r g x b z o g.

Manchester, N. H., Feb. 14th, 1857.

Bro. Hours.—I perceive that my note in the Herald a few weeks ago is not fully understood.—

1 therefore now wish to say that the church worshipping in the chapel on Central street is the original church and that all invitations received from others for preachers to preach in Manchester aside from myself, are from opposition parties.

Yours, truly,

John Morse.

be sent by mail, at one dollar per copy, to any part of the United States.

can also be obtained at this office. Sent by mail at 50 cts. each; or the three together for \$2.

The Lord willing, I will preach at Waterbury, Vt., Feb. 8th; in Claremont; N. H., 13th; Springfield, Vt., 15th; Groton Junction, Mass., 16th; Westford, 17th; Lawrence, 18th and 19th; Manchester, N. H., 20th; Duxbury, Vt., 22d.

22d.

The Lord willing, I will preach in Brewer, Liberty Dist. schoolhouse near Mr. Wm. Jackson's, Feb. 15th, Sunday; and in Hermon school house, near br. Samuel Sawyer's, the 22d, Sunday.

Thos. Surru.

Bro. Orrock will also hold a conference in Whitefield, N. H., to commence on Wednesday ev'g the 4th of March, and hold over the Sabbath. We hope that our brethren living in the adjacent towns will make it convenient to come to this meeting. Let there be a good gathering of the friends of the cause.

W. H. EASTMAN.

Providence permitting, I will preach at Lawrence as the ends may arrange Feb. 17th; at Newton, N. H., near the friends may arrange free, 17th; at Newton, N. 11, near the depot the 19th, as bro. Rowel may arrange; Kingston Pfl. Sabbath, 22d; Marchester, Tuesday, 24th, as Elder Morse may arrange; Concord 26th; Claremont Sabbath, March I, will remain till Friday 6th and hold meetings as the friends may think best; at So. Woodstock, Vt., Sabbath 5th, as the friends may arrange; North Springfield 19th and 11th; see North Springfield 19th and 11th; see North Springfield 19th. N. BLUNGS Week day meetings at early candle light. N. BILLINGS.
My Post-office address is Westboro', Mass.
N.B.

### BUSINESS DEPARTMENT

#### BUSINESS NOTES.

Mrs. E. M. Perkins—Have credited you two dollars for he one sent. The probability is that one dollar sent some-time by you, has been credited to E. A. Perkins, who has en credited three times since Jan. 1, 1856—\$1 in Febru-y, '56, \$2 in Sept. and \$1 in Nov. This is the first that on have been credited since Sept., 1855. Will you consult together, and if you agree that \$1 sent by you; has been credited to E. A. P., who is credited to No. 880, or to April 1, 1858, write us that we may rectify it.

D. R. Mansfeld—Will do so.

C. Lawton, Park Ph. 12th \$2.

C. Lawton-Rec'd, Feb. 13th, \$3, from you, for paper and ymn books. Have sent the book directed to you at 353 ongress st. at Troy, N. Y.—though you did not give your ate—and as we do not find your name on the Herald, have edited the balance to H. T. Lawton of Troy, N. Y., to No

C. Green—The money was rec'd and the papers duly sent,

ut have sent G's again.

J. F. Alden—Have made it 841—Did you not at some time have some tracts to make the difference?

J. Smith—Sent your books to Cincinnati, through the P.
O., the 14th inst.

O., the 14th inst.

J. Fowler—Sent your bound Heralds on Monday.

F. W. Hatch—Those books are left on sale, and we have to pay for what we sell, and so sell for eash only.

J. L. Clapp, \$1.15—Sent book the 16th.

Nathan Lord — For \$3 sent by A. F. O., \$2 by S. J. of Manclester, N. H., for such as you, have credited you \$12 to No. \$35.

to No. 816.

Chara Hodges—Have credited you to 815 for \$1 sent by S. J. of Manchester, N. H., for such as you.

E. Clark—A. F. O. and S. J. will see by the above how

we have disposed of the \$6 they sent.

H. V. Davis—Our acc't agreed with yours, with the exception of the interest which you allowed. Have settled

the books according to your statement.
S. Fellows—You are right and are pd. to No. 833—tha'k

S. B. Mead-It was an error in not being entered on b'k —have now credited you to 867 sure—60 ets rec'd.

R. Hutchinson—Have credited the 2 G's to 126, 31 ets, on Her. to A A K to No 844 \$1, and the balance of \$3 to

m R on Her to No 844. Keep your pen busy in that di-J. H. Sutliff, \$22—Have balanced your acc't and cr. you

# on Herald to No 851.

berd edt bak RECEIPTS. UP TO FEB. 17TH, 1857.

The No appended to each name is that of the HERALD to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons,

Those mailing, or sending money to the office by other persons, an less they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name indifferent States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-affice address—the name of the town and State, and if out of New England, the county to which his paper is, directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to star their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper's sent.

As a general thing, it is better for each person to write respect-

NOTE. - After opening our letters on the morning of Feb 12th, we found on the floor three ten cent straps and one 12 cent stamp. As no letter mentioned enclosing such, we knew not from which they had dropped, nor to whom to credit them. Will the sender inform us? The contents of letters should be always described in the letters.

B G Gardner 815-it can; A Town 841, J Stevens 841, B G Gardner \$15.—It can; A Lown \$41, J Stevens \$41, U Woodbury \$15. L Conkey \$52, E M Perkins \$15.—see Business Notes; Geo Hamilton, jr., \$19, L Nichols \$46, A B Thayer \$23, B A Cook \$23, I W Bishop \$27, D Exty \$41. J Austin \$45, D Goodwin \$51, Rev A Stone \$67, O W Allen \$56, H K Boyer, besides 50 ets. credited him and chd. to J. Le, \$06, Mrs E Taylor, credited you up for the past \$25, and the Left Allen \$25, Allen \$45, D Goodwin \$61, Left \$4

shipping in the chapel on Central street is the original church and that all invitations received from others for preachers to preach in Manchester aside from myself, are from opposition parties.

Yours, truly, John Morse.

Lithographs.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likenesses of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by mail at 50 cts. each; or the three together for \$2.

Appeintments, &c.

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Providence permitting, I will attend a Quarterly meeting in Cabot, Vt., to commence Thursday eve'g Feb. 28 and hold over the Sabbath.

J. M. Onnock.

Bro. Ofrock will also hold a conference in Whitefield, N. H., to commence on Wednesday eve'g the 4th of March, and hold over the Sabbath. We hope that our bethren living in the adjacent towns will make it convenient to come to this meeting. Let there be a good gathering of the friends of the cause.

W. H. EASTXAN.