

ADVENT



HERALD

Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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WHOLE NO. 795.

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REST FOR THE WEARY.

Has earthly love deceived thee?
 Has earthly friendship grieved thee?
 Has death's strong hand bereaved thee
 Of all most dear below!
 A love which never changes,
 A friend no time estranges,
 A land death's shafts ne'er ranges,
 It may be thine to know.

In vain men have asserted,
 To cheat the weary-hearted,
 That powers by sin perverted
 Themselves can calm the breast.
 Sin grief's dark root assailing
 One hand alone unailing,
 O'er all within prevailing,
 Can give the weary rest.

Sovereign Grace.

BY JOHN CUMMING, D.D.

"No man can come to me, except the Father which hath sent me draw him."—John vi. 44.

I would endeavor, simply as possible, to illustrate the weakness of man, and the necessity of a Divine power, before the best or the worst can come unto Christ and be saved by him.

It seems at first sight strange, that notwithstanding all the attractive excellences that meet and mingle in Christ, relating to us sinners, each and all in need of acceptance through his precious blood, there should, nevertheless, be required the interposition of omnipotent yet moral and spiritual power to induce the dying to accept of life, the diseased to welcome a cure, and the lost to hail the offer of a Saviour. Nevertheless, it is most clearly stated or implied, in every page of the gospel, that as it needed a Divine Being to come down from heaven to earth to save us—so, in like manner, startling obduracy in the human heart! it needs a Divine Being to take possession of the heart, and persuade us to be willing to be saved. It does seem strange that, when the bread of life is distributed in the midst of us, we, the hungry, should need the influence of omnipotent power to constrain us to eat of it: it is surely passing strange that a fountain of living water should be open in the midst of the earth, and that a thousand voices should ring over and around it a sweet and a universal welcome; and yet that it should need a power infinitely superior to ours to induce us, the thirsty, to go to that fountain, and drink without money or price. It does indeed seem remarkable there should be a Physician who has a balm for every wound, an antidote for every poison, a cure for every possible variety of disease; and that we, diseased, desperately though morally so, and therefore in the worst possible case, and indeed, unless cured, dying, and dying for ever, should stand in need of anything additional save the disclosure of the possessor, what he can do, and who he is, to compel and persuade us to accept healing leaves from that tree, prescriptions from that hand, medicine from so good, so successful a Physician. Yet true it is. The way to heaven is open, broad; you are instantly welcome to tread it; voices from heaven and earth cry continually, "This is the way; walk ye in it;"

"No man cometh unto the Father but by me."

Is it not strange, is it not most humbling; does it not need illustration and explanation, that with all this welcome, with all this freedom of unobstructed and uninterrupted access, there should need the descent of the eternal Spirit of life into my heart, in order that I may be persuaded to be happy, that I may be induced to accept of safety; in fact, that I should be compelled by moral force to flee from a ruin that threatens to overwhelm me, and to lay hold upon a salvation equal to every want, and lasting as eternity itself? Yet it is true. "No man can come to me," says the Saviour, the Chief of ten thousand, the great Physician, the fountain of living water, the Bread of life, the only Name given among men: "No man can come to me," however brilliantly I be set forth, however clearly unfolded, however affectionately

pressed—"No man can come to me, except the Father which hath sent me draw him." Truly such a text lays the creature in the dust; but it exalts him who is Lord of all in our eyes unto the throne and the government of all.

Let us endeavor, however, to show by some plain remarks that this Divine interposition, indispensably requisite in every instance of a sinner saved, is indicated more or less clearly by the otherwise inexplicable sovereignty which we see in all God's dealings with mankind; or, if not indicated, at least illustrated and unfolded.

Let us take, for instance, the persons earliest selected to convey the glad tidings of the gospel to the uttermost ends of the earth. We read in the gospels that Jesus called unto him whom he would. But who were they? Fishermen from the Sea of Genesaret, and publicans who were receiving taxes for the Roman Cæsar. If we had been asked whom we would employ to preach such a gospel, to be the exponents of so glorious a religion, we should have chosen the princes of the earth—the orator from the forum, the statesman from the senate, or a prince from the right hand of the emperor; and we should have asked these to become the preachers of such a gospel, the representatives of so grand a religion. But Jesus did not do so; he called fishermen from their nets; publicans from their tax-gathering; and he consecrated and commissioned them as the apostles, and the first ministers of the purchase of the cross of Christ. Why so? We cannot explain; it is simply, "So, Father, it seemed good in thy sight."

In the same manner, now, when he saved one during the agony of the cross, it was not a pharisee, or a ruler, or a chief magistrate illustrious in the midst of Israel; but it was a poor, despised, degraded, justly-punished malefactor; to him he said, "This day shalt thou be with me in Paradise."

When we look into these things we must see a sovereignty in choice and act inexplicable except in its own light; a Divine interposition, asking no man's certificate, but selecting whom, and when, and where, and how it would. If we look at the time when God interposes to save mankind, we shall find one is seized and converted in the spring season of youth; another in the summer of mature years; another is convinced and converted in the serene autumn of old age. Why is there this varied mode of treatment? Why are three persons chosen in totally different and conflicting circumstances, of different ages, and accustomed to different trains of thought and association? All are perhaps listening to the same truth; one of them is convinced, and becomes a Christian; two of them are hardened, and plunge deeper into the world.

If you notice, too, the circumstances in which God calls, we see something of the same sovereignty. Two are grinding at the mill—one is taken, and the other left; two are sitting listening to the same sermon—one is converted, and the other is not. One is converted on the ocean; another on the field of battle; another in the senate; another in his own house; another in the sanctuary; another in the streets. Why this variety—why this extraordinary and conflicting variety? The answer is, there is sovereignty; and God, when, where, and how he will, and no more explains the reason or the issue than he explains why the wind blows to-day from the east, and to-morrow from the west. "It bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth."

(To be continued.)

Death of a Good Man.

[The following tribute to the memory of one of the earliest, and the constant patron of the *Herald*, is worthy of being copied from the *N.Y. Independent* in our columns. The faith of our brother, however, was not directed to death, but to the resurrection, as the epoch when his glory will be consummated.—*Ed. Her.*]

The following is an extract from a discourse

at the funeral of the late Daniel Burgess Esq., of Brooklyn, a beloved officer of Plymouth Church:

The world needs more of God, who is the life and the medicine of all things; but next to God, it needs good men, who bear the image of God so visibly, that men seeing them are persuaded of the truth of religion, and tend towards it. Nor is there any apparent loss greater than when such a man is taken from the sphere of his labor, and the earth seems to be as much poorer as Heaven is made richer.

We have come together, my dear brethren and sisters of the family of Christ, into this house as a household of faith, to stand for the last time in the presence of our departed brother. And if there is one feeling and sentiment common to us all, it is this, *that God has taken a good man from among us.*

There be many just men; there may be many men of various personal excellence; but it takes everything to make a good man. He must be wise; he must be just; he must be pure; and he must suffuse justice, and wisdom, and purity with such love, that he shall be sympathetic, genial, and tender. It is this element of love, added to all the substantial excellences, which form the character, that makes a man good in distinction from just or benevolent or wise. And such a one was our departed brother—a good man.

I apprehend that the world needs just such a spectacle as that we exhibit, the chief feature of which is, a life consistently and symmetrically consummated. It is not possible that the bud shall fulfil its function, unless it ceases to be a bud, and burst into a flower; it is not possible for a flower to perform its function, unless it be permitted to drop as a flower, and swell as a fruit; it is not possible for a fruit to answer its end in the vegetable kingdom, unless it be permitted to drop as a fruit, that its seed may again seek root-place and sphere of growth. And no man is consistently and perfectly developed, unless he has had permission to drop the bud, and the blossom, and the flower, that he may again in seed-form take root in a new soil. This is the highest consummation of a Christian character.

We have come together this morning, not to say that a life is cut short in its midst—not to say that the ways of God have reversed the order and course of nature; but to say that a life, which was beautiful in its successive developments, has now reached up and taken its last and most beautiful form.

Our brother has ripened into Heaven. He was permitted to grow as long as the earth would give him proper root-room and nourishment. He then needed a warmer air, and a better soil, and God has now given him both.

We stand here, as Christians, to behold this change—to recognize it—and in the midst of tears to rejoice at it; for although we are sorry in the eye, we are glad in the heart! It is for this very thing that every minister of the Gospel labors—to prepare you for Heaven. And when the preparation is, by the testimony of God, consummated, and the gate of Heaven is open, the end of appointed labor is gained, and we are glad. We should rejoice as husbandmen rejoice, when they give their shout in the harvest time. Our voice should be one of thanksgiving, that God has garnered from the field one more ripe and full sheaf!

There is another feature of peculiar interest to me, and that is this: that death in such a case as this, should be so consistent with a holy life, as that it produces no violent change. The very principles upon which our departed brother lived, upon these he died. That which regulated his life, sustained his death. This should be a comfort to us as a body of Christian men, while we here stand to perform these tender rites of affection above his grave. He was a Christian in thought, in word, in feeling, in deed. He was a Christian day after day, month after month, until the months measured years, and many years. He lived the life of a consistent Christian, always and everywhere, until he be-

came known and beloved eminently as such. In the dying hour, there was no violent abruptness of earthly relationships. He had conducted his family as a Christian household, and lived with them always as on the threshold of Heaven, in hope and expectation. In his business he was a Christian. He always conducted it with his eye upon the Heavenly state; so that day by day he made the will of God the foundation of his own will, and the rule of his own life. In his last hours and moments, there was no need to turn from anything, or to go away from anything. He had lived as a Christian straight through, all his days and hours, and thus lived along into heaven. There was no grafting of a new hope—no sudden preparation. There was nothing but the reaching up and out of his common life, in its highest form and development into the heavenly Kingdom.

And now do I hear any of you say, what a loss hath befallen us? If any of us would say it, I certainly would; for to me he was a brother, a counsellor, and friend—and such an one as sticketh closer than a brother. More than almost any other house but his own, his feet crossed my threshold—scarcely a week without it—after the labors of the day; and his coming was always sweeter than the evening star to those that love the twilight. Yet I have lost nothing! I am richer to-day than I was last Friday, when he was alive and had as much prospect of long life as any of us here. I have lost nothing! When, by some providence of God, ten thousand dollars are unexpectedly given to a man, he takes the gold into his hand, and goes about the mart studying where it shall be properly invested. After a safe investment is made, and the papers are drawn and signed, he goes home to his household with the burden rolled off from his mind, and he is at ease. Now when his treasure is invested, and is thus removed from his hands and care, has he lost it? God has given us great treasures, though in earthen vessels. One by one we are permitted to take these treasures and invest them, where God is the keeper and banker, and where bankruptcy and panic never come. We now have made one more investment in Heaven—the largest, I think, we have ever made at any one time. But we are richer for it; for the church in Heaven and the church on earth are one church, and he is our brother still. He is a member of this body by love, as before he was a member of that body by faith, and also by love. We have him yet. As a church we do not feel that we are broken. We do not feel that we have occasion for more than these sympathetic tears, which nature commands and which we willingly give.

I believe the instruction we have had, and the faith we have in Christ, is such that as a church we may say thus much: "We shall not hear his simple, fraternal, faithful exhortations more, nor follow him as, with the simplicity of a child, he spoke to God face to face, yet we are not bereaved nor despoiled; for the memory of one such man is more sanctifying to the church than a hundred living lives, and we shall bless God that being dead he yet speaketh among us."

I rejoice, do you rejoice, and bless God with me, for this victorious issue of his life! I thank God that he was born. I thank God that through the snares of youth he came to a virtuous manhood. I thank God that Christ was revealed to him in his very soul by faith. I thank God that such a measure of grace was given to him, that he maintained a true Christian life during all the days he lived as a Christian professor. I thank God for the rich fruit of his example, for his ceaseless industry, his unwearied activity among the poor, among the sick, and all that were in trouble and affliction. I thank God for the victory of his life, and for the greater victory of his death!

We entertain, this morning, the blessed hope that Heaven is made richer and we poorer. By and by, we shall come together for some of you! By and by, you will come together for me! But we are Christians and we believe in the Lord Jesus Christ, and in the resurrection of the

dead by his power. We believe that dying is but the throwing open of the gate of Heaven, which is closed in separation against all who are living, and the permitting us to walk through where we may live our life without cloud and without alloy! Let us take courage; let us have hope!

REV. H. W. BEECHER.

For the Herald.

Love Your Enemies.

"But I say unto you Love your Enemies."

Arrows dipped in poison flew
From the fatal bow,—
And they pierced my bosom through,
And they laid me low;

Every nerve to anguish strung,
In distress I cried;
And the waste around me rung,
But no voice replied.

Cruel was the hand, I said,
That could draw the bow;
Curses rest upon the head
Of my heartless foe!

Gliding through the sombre shade
Gentle steps I heard,
And a voice—"be not afraid,"—
Love in every word.

Turning straight-way at the sound,
In the tangled wood,
Pale and bearing many a wound,
There a stranger stood.

Blood was flowing from his side,
And his thorn pierced brow;
Who has wounded thee, I cried,
And he answered "thou!"

Then I knew the stranger well,
And with sighs and tears,
Prostrate at his feet I fell,—
But he soothed my fears,

"Thou hast wounded me—but live,
And my blessing take;
Henceforth wilt thou not forgive
Freely for my sake?"

Rushing to his fond embrace
Eased of every woe,
Then I said with smiling face,
Jesus, bless my foe!

H. M. J.

The Study of Prophecy.

An Essay read before the "Young Men's Christian Institute," at Leeds, England, 25th April, 1856, by C. A. Thorp; and contributed to the Advent Herald.

Concluded.

I have thought that classes formed expressly for the study of prophecy, and for acquiring further knowledge of the Laws of Symbols and Figures, would be of great profit to young men, if they could come together with a sincere desire to obtain light and information, and would investigate the Scriptures with pure motives, to discover and appreciate the truth. Places of meeting could easily be obtained, if once the mind was fixed on the object. They might be held at the houses of the members of the class, in rotation, or otherwise as might be arranged. Some good treatise on Symbols and Figures of Speech, would be of great service in such a case. To conduct the class it would be desirable, when practicable, to have some one not only well instructed in the Scriptures and History, to direct the minds of the students, but who would also be one of the class in sympathy and study—not making himself the absolute head, nor regarding his opinions and conclusions as supreme; but earnestly seeking and dispensing further knowledge, so as to make the study mutually interesting and profitable.

Societies for the study of prophecy have been formed in some places, and have the best wishes of many good christians for their success. The "London Quarterly Journal of Prophecy" was established to encourage and forward this study. It is to be hoped that some of the prophecies will come up in their turn for consideration in your Bible class, and there receive careful and appropriate attention.

We must needs now draw towards a close of our subject. But say not, my friends, that I exaggerate the importance of this sublime theme, and give it a higher prominence than it holds in the oracles of God. Jehovah has himself attached the utmost importance to it, spoken of it in the highest possible terms, and has surrounded it with an interest, and a glory, which belongs to no other subject—except the unrivalled doctrine of the cross: and these reflect the most beautiful rays of glory upon each other, blending and commingling in heavenly and eternal splendor;—for the most prominent and charming and important events connected with the plan of human redemption, and the touching narrative of the life and death of the ever blessed

Lamb of God, are beautifully and profusely interwoven with the sublime predictions of those whose utterances were not the productions of their own excited brain, nor yet the shrewd calculations of those who estimate probabilities; but were the words of holy men who spake as they were moved by the Holy Ghost.

We will conclude this paper by glancing briefly at the importance and benefit of this study.

ITS IMPORTANCE.—It should be sufficient to enlist our liveliest interest, attention and sympathy, to know that all the utterances of the prophets sprang from God himself. And what our heavenly Father has graciously given, we cannot treat with neglect and indifference, without manifesting a degree of ingratitude, painfully contrasting with his infinite love and care for us. Besides Prophecy is a part of the revelation of His will to us; and also a subject to which He himself frequently calls attention—as in Isa. 34:16—"Seek ye out of the Book of the Lord and read, no one of these shall fail, none shall want her mate!" And how exemplary, and how instructive to contemplate, was the character of Daniel, as he studied the writings of the prophets in his captivity, and "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish 70 years in the desolations of Jerusalem." Dan. 9:2.

Christ told his disciples that some things which he made known to them, he foretold with the object of confirming their faith by the realization of the events. And Peter assures us (2 Pet. 1:19) that "we have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." And the beloved apostle records, in Rev. 19:10, that the angel told him—"The testimony of Jesus is the spirit of prophecy." Why even of that book which is so often regarded as "a most mysterious book;" but which bears so plainly the impress of the Eternal One—the apocalypse—instead of having anything to repel us, has many invitations to our study of it. On its very threshold is written a smiling welcome to all who will approach it, and the promise of a blessing and rich reward for all who try to understand it—"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3.) And the whole book is wound up with this solemn warning: "And if any man shall take away the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:19.) And how shall we fail to overlook or cast away the words written in this book unless we diligently make it an object of careful study? And in studying this book we must necessarily study the other portions of the prophetic word, to see what has already been fulfilled, and what remains to be fulfilled, and their harmony with the events foreshown in this book. Indeed we may safely conclude that we cannot understand the Bible as a whole, without an extensive knowledge of prophecy.

I will not dwell on the fact that God had certain special ends in view in the unfolding of events which would afterwards take place. Undoubtedly he intended to show that the most unbounded confidence might be placed in His wisdom and knowledge; that he was infinitely superior to all the Gods whom the idolatrous nations worshipped,—which indeed he demonstrated were no Gods;—that he "knew the end from the beginning," and revealed events long before they came to pass, both as warnings to the wicked, and for consolation and assurance to the righteous;—that he foreshadowed the sufferings, reliefs and triumphs of his people, that when the waves of tribulation were closing around them, they might not be taken unawares; nor yet despair of His assistance, when in the midst of their deepest sorrows; and that they might at the proper time, lift up their heads and rejoice, when their redemption was drawing nigh; and might be cheered through all the trials of the wilderness, with the glorious and certain hope of their final triumph and everlasting reward, when "in the dispensation of the fulness of times, he should gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." (Eph. 1:10.)

BENEFITS.—That the proper study of prophecy must be beneficial to the candid enquirer after truth, there can be no room for doubt. It must result in enlarged views of God, and the Bible, and in increased confidence in Him who is our Shield, and Guide, and Strength. It will make us better Christians, as we must gain an increased knowledge of God's laws, and his holiness and perfections; also of our obligations, and our own imperfections—making us feel our own littleness and dependence—while we see and admire, and glory and trust, in the power and wisdom of God!

I cannot assert that the faithful study of prophecy will bring all men to a oneness of view on

the subject of prophecy: that is more than could be reasonably expected by any man who studies human nature; and may never be realized until the perfect day arrives. But it would tend certainly to narrow the ground of many disputes materially, and the matters in dispute might be brought within a small compass.

Besides it would make us far more able to combat the errors and sophistries of the times, and to maintain the truthfulness and heavenly origin of our religion,—to dispel many of the clouds and uncertainties which hang over the minds of multitudes of Christians, and to make believers strong in the Lord of Hosts, and in the power of his might.

IN CONCLUSION.—Let me impress upon you the desirability of turning your attention to this interesting and sublime subject. Do so honestly, and independently. Neither court the smiles, nor fear the frowns, of those around you: but dare to do right. There will doubtless be discouragements and disapprovals to meet; but let them not be stumbling blocks. Be not intimidated by those, who even though they be "teachers in Israel," through lack of disposition, or of time, have paid no adequate attention to the subject. I speak not disrespectfully of such at this time, but I speak of facts. It is no uncommon thing, when a person ventures to speak or write on prophecy, for both ministers and religious journalists to cry out, either in a spirit of reproach or of warning,—"that some men rush where angels fear to tread!" But be not afraid of such denunciations; rather look them right in the face, and calmly consider what the outcry amounts to, and whether it is not often made merely to hide their own ignorance, or else to keep people from treading upon some cherished views of their own.

Let us obey the divine injunction to "search Scriptures," and to "prove all things, and hold fast that which is good." The Scriptures are yours—committed to your individual trust, and given for your special benefit. Examine them closely, and make every theme your own. Resolve to know all God's revealed will; and remember that "all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"—(2 Tim. 3:16, 17.) And remember also, that prophecy is like a light shining in a dark place. And that "whatsoever things were written aforetime were written for our learning, that we through comfort and patience of the Scriptures might have hope"—(Rom. 15:4.)

FINALLY.—Pursue this study with an earnestness and perseverance which shall evince the sincerity of your desire; and with a meekness, and modesty, and charity, which shall show the honesty and purity of your motives. And thus for your own good, and the honor of God,—for the edification of the church, and for the instruction of the masses of the people, help on by precept and example the study of Prophecy.

The Rev. C. H. Spurgeon.

The ministry of the Rev. C. H. Spurgeon, a Baptist clergyman, has produced an extraordinary sensation in the London religious world. Crowds wait on the preaching of this stripling—he was not twenty years old when he first established his fame—including in their thronged ranks, individuals high in intellect, station, and influence. Audiences numbering twelve thousand persons have been gathered to hear him. Exeter Hall will not contain the multitudes who seek to catch the sound of his voice.

The power to sway his fellows to issues of behavior and of belief, other than those to which their native propensities would lead, is one of the noblest in its exercise and awfulest in its responsibilities with which man can be gifted. In the religious sphere of life especially, is its rightful employment a boon to the subjects of its use. To excite emotions that bear their fruitage in a new creed, and in a change of conduct from evil acts to good deeds—from sin that drags a sad succession of sorrows in its train to holiness that wins the guerdon of perpetual peace, this truly is work worthy of our manhood. But who is competent to its discharge? Where do we find that catholic sympathy of feeling that must fire the heart? Where is the mind, awake to all the influences that flow in perpetual unison into that great purpose out of all the agencies of God's universe? Where is the lofty spirit that can arise above the clogs of prejudiced conventionalism, with the free air of truth discerning the unity of man's happiness, with the laws of his being in all their moral and physical relations, and seeking, not by ignoring, abrogating, or restricting his natural instincts, but by guiding them in loving subjection to the needs of all of his nature, to establish his re-created soul in permanent and complete bliss?

He is rated by his adherents above Fox, or Wesley, or Whitfield. Converts and baptisms are frequent and numerous. His astonishing success has provoked, of course, the sharp criti-

cisms of those whose old-fashioned ways he has encountered, and we all know that when the pen is dipped in evangelical asperity, all grossness of political partizanship, or the harsh indecencies of low-bred vulgarity, are eclipsed by the dispensants. But in the face of all opposition he has advanced from one triumph to another, until he has aroused an excitement but rarely paralleled even in the history of religious enthusiasm. These phenomena appear inexplicable. Without education, without social position, without graces of person or of style, lacking all usual requisites of popularity, he has won a conspicuous place among the leaders of the people.

As we copied some weeks since from another paper a very disparaging notice of this preacher some of our readers have thought that in justice we should give as an illustration of his style and manner, the following:

An open air Sermon, preached in a Field, King Edward's Road, Hackney, London, England, to a Congregation of about twelve thousand persons, by the Rev. C. H. SPURGEON, on Tuesday Evening, September 4th, 1855.

"And I say unto you, many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into darkness: there shall be weeping and gnashing of teeth."—Matthew viii 11, 12.

This is a land where plain speaking is allowed, and where the people are willing to afford a fair hearing to any one who can tell them that which is worth their attention. To-night I am quite certain of an attentive audience, for I know you too well to suppose otherwise. This field, as you are all aware, is private property. And I would just give a suggestion to those who go out in the open air to preach—that it is far better to get into a field or plot of unoccupied building ground, than to block up the roads and stop the business; it is moreover far better to be somewhere under protection, so that we can at once prevent disturbance.

To-night, I shall, I hope, I encourage you to seek the road to heaven. I shall also have to utter some very sharp things concerning the end of the lost in the pit of hell. Upon both these subjects I shall try and speak, as God helps me. But I beseech you, as you love your souls, weigh right and wrong this night; see whether what I say be the truth of God. If it be not, reject it utterly, and cast it away; but if it is, at your peril disregard it; for as you shall answer before God, the great Judge of heaven and earth, it will go ill with you if the words of his servant and of his scripture be despised.

My text has two parts. The first is very agreeable to my mind, and gives me pleasure; the second is terrible in the extreme; but since they are both the truth, they must be preached. The first part of my text is, "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The sentence which I call the black, dark, and threatening part is this: "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

1. Let us take the first part. Here is a most glorious promise. I will read it again: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." I like that text, because it tells me what heaven is and gives me a beautiful picture of it. It says, it is a place where I shall sit down with Abraham, and Isaac, and Jacob. O what a sweet thought that is for the working-man. He often wipes the hot sweat from his face, and he wonders whether there is a land where he shall have to toil no longer. He scarcely ever eats a mouthful of bread that is not moistened with the sweat of his brow. Often he comes home weary, and flings himself on his couch, perhaps too tired to sleep. He says, "Oh! is there no land where I can rest? Is there no place where I can sit, and for once let these weary limbs be still? Is there no land where I can be quiet?" Yes thou son of toil and labor,

"There is a happy land
Far, far away"—

where toil and labor are unknown. Beyond yon blue welkin there is a city fair and bright, its walls are Jasper, and its light is brighter than the sun. There "the weary are at rest, and the wicked cease from troubling." Immortal spirits are yonder, who never wipe sweat from their brow, for "they sow not, neither do they reap;" they have not to toil and labor.

"There on a green and flowery mount
Their wearied souls shall sit;
And with transporting joys account
The labors of their feet."

To my mind, one of the best views of heaven is that it is a land of rest—especially to the working man. Those who have not to work hard, think they will love heaven as a place of service. That is very true. But to the working man, to the man who toils with his brain or with his

hands, it must ever be a sweet thought that there is a land where we shall rest. Soon, this voice will never be strained again; soon these lungs will never have to exert themselves beyond their power; soon, this brain shall not be racked for thought; but I shall sit at the banquet-table of God; yea, I shall recline on the bosom of Abraham, and be at ease for ever. Oh! weary sons and daughters of Adam, you will not have to drive the ploughshare into the unthankful soil in heaven, you will not need to rise to daily toils before the sun hath risen, and labor still when the sun hath long ago gone to his rest; but ye shall be still, ye shall be quiet, ye shall rest yourselves, for all are rich in heaven, all are happy there, all are peaceful. Toil, trouble, travail, and labor, are words that cannot be spelled in heaven; they have no such things there, for they always rest.

And mark the good company they sit with. They are to "sit down with Abraham, and Isaac, and Jacob." Some people think that in heaven we shall know nobody. But our text declares here, that we "shall sit down with Abraham, Isaac, and Jacob." Then I am sure that we shall be aware that they are Abraham, and Isaac, and Jacob.

I have heard of a good woman, who asked her husband, when she was dying, "My dear, do you think you will know me when you and I get to heaven?"

"Shall I know you?" he said, "why, I have always known you while I have been here, and do you think I shall be a greater fool when I get to heaven?" I think it was a very good answer.

If we have known one another here, we shall know one another there. I have dear departed friends up there, and it is always a sweet thought to me, that when I shall put my foot, as I hope I may, upon the threshold of heaven, there will come my sisters and brothers to clasp me by the hand, and say, "Yes, thou loved one, and thou art here." Dear relatives that have been separated, you will meet again in heaven. One of you has lost a mother—she is gone above; and if you follow the track of Jesus, you shall meet her there. Methinks I see yet another coming to meet you at the door of paradise; and though the ties of natural affection may be in a measure forgotten—I may be allowed to use a figure—how blessed would she be as she turned to God, and said, "Here am I, and the children that thou hast given me." We shall recognize our friends:—husband, you will know your wife again. Mother, you will know those dear babes of yours—you marked their features when they lay panting and gasping for breath. You know how ye hung over their graves when the cold sod was sprinkled over them, and it was said, "Earth to earth, dust to dust, and ashes to ashes." But ye shall hear those loved voices again; ye shall hear those sweet voices once more; ye shall yet know that those whom ye loved have been loved by God.

Would not that be a dreary heaven for us to inhabit, where we should be alike unknowing and unknown? I would not care to go to such a heaven as that. I believe that heaven is a fellowship of the saints, and that we shall know one another there. I have often thought, I should love to see Isaiah; and, as soon as I get to heaven, methinks I would ask for him, because he spoke more of Jesus Christ than all the rest. I am sure I should want to find out good George Whitfield—he who so continually preached to the people, and wore himself out with a more than seraphic zeal. O yes! we shall have choice company in heaven when we get there. There will be no distinction of learned and unlearned, clergy and laity, but we shall walk freely one among another; we shall feel that we are brethren; we shall "sit down with Abraham, and Isaac, and Jacob."

I have heard of a lady who was visited by a minister on her death-bed, and she said to him, "I want to ask you one question, now I am about to die."

"Well," said the minister, "what is it?"

"Oh!" said she, in a very affected way, "I want to know if there are two places in heaven, because I could not bear that Betsy in the kitchen should be in heaven along with me, she is so unrefined?"

The minister turned round and said, "O don't trouble yourself about that, madam. There is no fear of that; for until you get rid of your accursed pride, you will never enter heaven at all."

We must all get rid of our pride. We must come down and stand on an equality in the sight of God, and see in every man a brother, before we can hope to be found in glory. Aye, we bless God, we thank him that there will be no separate table for one and for another. The Jew and the Gentile will sit down together. The great and the small shall feed in the same pasture, and we shall "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

But my text hath a yet greater depth of sweetness, for it says, that "many shall come and shall sit down." Some narrow-minded bigots

think that heaven will be a very small place, where there will be a very few people, who went to their chapel or their church. I confess, I have no wish for a very small heaven, and love to read in the scriptures that there are many mansions in my Father's house. How often do I hear people say, "Ah! straight is the gate and narrow is the way, and few there be that find it. There will be a very few in heaven; there will be most lost."

My friend I differ from you. Do you think that Christ will let the devil beat him? that he will let the devil have more in hell than there will be in heaven? No: it is impossible. For then Satan would laugh at Christ. There will be more in heaven than there are among the lost. God says, that "there will be a number that no man can number who will be saved;" but he never says that there will be a number that no man can number that will be lost. There will be a host beyond all count who will get into heaven. What glad tidings for you and for me! for if there are so many to be saved why should not I be saved? why should not you? why should not you man, over there in the crowd, say, "Cannot I be one among the multitude?" And may not that poor woman there take heart, and say, "Well, if there were but half-a-dozen saved, I might fear that I should not be one; but since many are to come, why should not I also be saved?" Cheer up, disconsolate! Cheer up, son of mourning, child of sorrow, there is hope for thee still! I can never know that any man is past God's grace. There be a few that have sinned that sin that is unto death, and God gives them up; but the vast host of mankind are yet within the reach of sovereign mercy—"And many shall come from the east, and from the west, and shall sit down in the kingdom of heaven."

To be continued.

Happy Illustration.

I remember that on my return to France, in a vessel which had been on a voyage to India, as soon as the sailors perfectly distinguished the land of their native country, they became in a great measure incapable of attending to the duties of the ship. Some looked at it wishfully, without the power of minding anything else; others dressed themselves in their best as if they were going that moment to disembark; some talked to themselves, and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to the admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the villages where they were born, which they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

But when the vessel entered the port, and when they saw on the quays, their fathers, and mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain them on board: they all sprung on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

What then would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are worthy of our most sublime affections? The laborious and vain cares of this life would from that moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture; it is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us and in the mean time let us fulfil with cheerfulness and patience what belongs to our present condition.

National Sins.

Nations, as well as individuals are often guilty before God and they are punished on account of their sins by "war, pestilence and famine."

A nation cannot be punished with pains fever or consumption, with pains, penalties, or death, in the form in which these things fall to the lot of individual man, but there can be no question that nations have been and are still punished in some way or other for sins, by the God of nations.

The history of the church is connected in some degree, and often intimately with the history, of the leading nations of the earth, and when these nations have oppressed or afflicted God's people, God has afflicted them.

The church is engraven on the palms of his hands, it is kept as the apple of his eye, and the nation that stretches out its hands against the church may expect the rod of correction in the hand of the Almighty.

Egypt, Babylon, Rome, and other nations—Why did they suffer so much at the hand of God? They oppressed his people, they ruled them

with rigor. This and other sins called down on them the divine displeasure.

No doubt nations are often punished for their sins that have had no connection with the church, that have had nothing to do with afflicting the people of God. The Nations of Canaan filled the cup of their iniquity without oppressing the Church, and God cut them off on account of their sins. "Pride, fulness of bread and abundance of idleness," (Ezekiel 16:40) was the iniquity of Sodom, in part, at least.

Sodom is not charged with oppressing the church, yet it met with a most terrible overthrow on account of its sins. The Dead Sea with its sluggish wave lies a lasting monument of God's indignation against that guilty city. Nations then are punished for their sins. Is our nation guiltless in the matter which now agitates the country? Has everything been done in this matter by the "powers that be;" in strict conformity with the principles of the "Higher Law;"—the law of God? Or has the law of God ever been thought of by the contending parties in the adjustment of the questions which now convulse the country?

Has the nation no sins to atone for in its dealings with the Indians?—with the Mexicans? and in its all-grasping effort after power and territory. And who is so blind as not to see and acknowledge that the nation is guilty in violating some, if not all the Precepts of the Decalogue? Great numbers of the people are liars and thieves gamblers and villains, whose business it is to over-reach and cheat their fellow men. Thousands on thousands are drunkards and profane, Sabbath breakers and debauchees. Every sort of sin and scandal is practised and gloried in by great masses of people. Is the nation to go on and prosper amid abounding iniquity? If the nations that knew not God, or but little of God, or his law have been punished severely for their sins, what can this religious, enlightened nation expect but divine chastisement after a long course of transgression either by the Government itself or by its subjects?—*Due West Tel., S. C.*

God's Long-Suffering.

Were there but eight, only eight saved? There were thousands, millions sought. Nor is it justice to God to forget how long a period of patience and preaching and warning and compassion preceded that dreadful deluge. Long before the lightnings flashed from angry heavens; long before thunders rolled along dissolving skies; long before the clouds rained down death; long before the floor and solid pavement of this earth under the prodigious agencies at work, broke up like the deck of a leaking ship, and the waters rushed from below to meet the waters from above, and sink a guilty world; long before the time when the ark floated away by tower and town, and those crowded hill tops, where frantic groups had clustered, and amid prayers and curses, and shrieks and shouts, hung out their signals of distress—very long before this, God had been calling an impenitent world to repentance.—Had they no warning in Noah's preaching? Was there nothing to alarm them in the very sight of the ark, as story rose upon story; and nothing in the sound of those ceaseless hammers, to waken all but the dead? It was not till mercy's arm grew weary ringing the warning bell, that to use the words of my text, God "poured out fury" on them. I appeal to the story of this awful judgment. True, for forty days it rained incessantly, and for one hundred and fifty days more "the waters prevailed on the earth;" but while the period of God's justice is reckoned by days, the period of his long-sufferance was drawn out into years; and there was a truce of one hundred and twenty years between the first stroke of the bell and the first crash of the thunder.—Noah grew gray preaching repentance. The ark stood useless for years, a huge laughing stock for the scoffer's wit; it stood till it was covered with marks of age, and its builders with the contempt of the world; and many a sneer had those men to bear, as, pointing to the serene heavens above and an empty ark below, the question was put: "Where is the promise of his coming?" Most patient God! Thea as now thou wert slow to punish—"waiting to be gracious."—*Guthrie.*

Freaks of Lightning.

During the severe shower on Monday afternoon, July 28th, a large wooden dwelling house, situated near Spy Pond, in West Cambridge, owned by Messrs. Gage, Sawyer & Co., ice merchants, Charlestown, and occupied by Mr. Burgin, their foreman, was struck by lightning. The lightning cut some strange capers in the house, of which a correspondent of the *Traveler* says:

"The lightning entered a chimney on the west end of the house, and then in four directions went dodging from one room to another, up stairs and down, into twelve different rooms, apparently trying to see how much mischief

could be done in the shortest possible time. The house was visited in the afternoon and evening by probably a thousand persons. The escape of those in the house at the time is considered miraculous.

Mrs Burgin was ill in bed. The electricity entered her room moving her bed into the centre, tearing the side of the window near which the bed was placed, and within two feet of where she was lying, breaking down the plastering and demolishing the furniture. Mrs. B. was rendered insensible by the shock and remained so for two hours. Two ladies sitting in the room with her were not in the least injured. A bureau placed against the wall was completely shattered on one end and moved into the room; a looking glass on top was found unbroken, whilst the frame was torn to pieces.

In the upper room we noticed a bedstead as completely flat as if just taken down, while the bedding and clothes were stripped into inch pieces. Another bed in the same room was also rolled up into a heap as if just ready for a move—the roof was made a complete ventilator.

In the front parlor the fluid went 'bobbing around,' not exactly touching the piano, but covering it with splinters, laths and plastering from one end of the room to the other, and forcing portions of the window side into the opposite wall, breaking three images on a table; what is singular it is only in this room that there is any discoloration, as of scorching; near the edge of the wall paper, it appears as though a person had touched the ceiling at intervals with a light and smoked it; passing through the wall it came directly on the bell wire, and passed out near the bell-pull in a most unceremonious manner, tearing the door from top to bottom.

Out of fourteen rooms in the house, only two escaped injury. There were seven persons in the house at the time it was struck, not one of whom was injured, with the exception of Mrs. Burgin. The roof, the west side and east L, show the ingress and egress of the electricity, and it is surprising that the house did not take fire, as a barn a few rods distant was enveloped in flames in a moment.

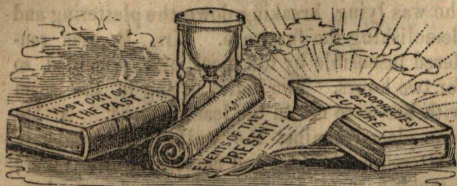
Mr. Burgin was standing in the door-way of one of Messrs. Gage & Co.'s Ice Houses, and was partially blinded and stunned for a few moments. He says the sensation was precisely as if some one had thrown shot in his face. Altogether, it was a miraculous escape for the inmates, and although Mr. B. is peculiarly a sufferer, he must congratulate himself for the remarkable preservation of the lives of himself and family."

THE JEWS.—At the annual meeting of the London Society for Promoting Christianity among the Jews, the Earl of Shaftesbury stated that being no longer under the seal of secrecy, he might declare that as long as two years ago, a dispatch from the Foreign Office, written with Lord Clarendon's own hand, had been sent to Constantinople, urging upon the representative of the British Empire to do all that lay in his power to effect the emancipation of the Jews, allowing them to hold land and to enjoy every civil privilege in Palestine.

AN ADVENTURE IN CALIFORNIA.—The truth of the following thrilling tale of adventure is vouched for to us by a person who heard it from the lips of one of the party:

A party of three started from Sacramento on a prospecting tour, and being well supplied with provisions, they penetrated much further into the mountains than any other party, without meeting with any success. Being men of great perseverance, however, they determined to pursue their course still further although they had nearly reached a point where it was believed the foot of white man never trod before. The party began to feel somewhat discouraged, as luck appeared to have abandoned them. They were many miles from any habitation, and their provisions were getting very low. A melancholy feeling pervaded the whole three, but they kept on until they came to a deep gulch. After making a thorough examination, they returned to Sacramento for ropes and provision. Having procured these and loaded their mules with as much as was thought necessary for their purpose they proceed again to the gulch. To get down this ravine was the next object. They tied a rope to a tree, and by this means one after the other descended to the bottom, after lowering down the provisions and tools. Here they found gold in abundance, and labored assiduously to secure their pile as soon as possible, not being particularly in love with their habitation. By a mere accident, after having been in the ravine for several weeks, they discovered that the rope had been cut by the Indians, or let loose by some other means, which cut off hope of escape. The ledges of rock were perpendicular for hundreds of feet, and climbing up was out of the question. Their provision rapidly diminished, and starvation stared them in the face. They concluded that their end was near. Providentially, a party of friendly Indians came by, and hearing the men hallooing, they discovered their wherea-

bouts, immediately went to work to release them. Ropes were obtained, and let down, when they were drawn up one by one, and their gold also. Being released from their prison, they liberally rewarded the Indians, and went on their way to a more suitable location thankful for their preservation from the awful fate with which they had been threatened.



The Advent Herald.

BOSTON, AUGUST 9, 1856.

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.

JEHOVAH'S COVENANT WITH ISRAEL.

ISRAEL came into the land of Canaan, according to the promise of their return (Gen 15:16) that God made to Abraham. Those writers who see in God's covenant with the "father of the faithful," only a promise of a temporal possession of Canaan by his seed, regard this return as the fulfilment of that covenant. Independent of its having been given to Abraham, Isaac and Jacob, for them to inherit personally and forever the land in which they sojourned as strangers, there is another argument that militates against the supposition that this return is a fulfilment of the covenant: which is, that when Israel came into possession of their inheritance, their permanency there as a nation was made dependent on their obedience to the law; so that they held it only *conditionally*.

The conditions were these: said Jehovah, (Ex. 10:5,6) "IF ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." And again, (Lev. 26:3, 9,) "IF ye walk in My statutes, and keep My commandments, and do them; I will give you rain in due season,"—with a long list of blessings enumerated,—and establish My covenant with you"—showing that its full establishment was contingent on their conformity to Jehovah's requirements. Therefore they were to enter the land as probationers: and at the end of their probationary period, if obedient, it would be as Jehovah said, (vs. 11, 12) "I will set My Tabernacle among you: and My soul shall not abhor you; and I will walk among you, and be your God, and ye shall be My people."

As the converse of this, Jehovah said, (vs. 14-16) "but IF ye will not hearken unto Me, and will not do these commandments; and if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you:"—Then follow severe punishments which should be inflicted on them; after which said Jehovah, (vs. 27-33) "If ye will not for all this hearken unto Me, but walk contrary unto Me; then I will walk contrary unto you, also in fury. . . and I will scatter you among the heathen."

Even then, when thus dispersed, if they should repent, when in the enemies' land, and confess their iniquity, the Lord said, (v. 42) "then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember: and I will remember the land."

To keep Israel in remembrance that they were tenants of the land at the will of Jehovah, these conditions were often repeated. Thus in Deut. 28:1, Moses said: "It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee,"—the blessings closing with, (v. 9-15) "The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if furnace of fire."—Matt. 13:40, 42.

thou shalt keep the commandments of the Lord God, and walk in His ways." . . . "BUT" said Moses, "it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His

statutes which I command thee this day, that all these curses come upon thee, and overtake thee;" which end with, (v. 64) "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." And again, (30:17) "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

SYMBOLIC DICTIONARY.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. ANGEL, with the seal of the living God, at the close of the sixth seal, Rev. 7:2:—Symbolic of the agencies by which Christians, at that epoch, are enabled to take a position that shall openly manifest their allegiance to Jehovah.
3. ANGELS, bound near the Euphrates river, under the 5th, but loosed under the 6th trumpet, Rev. 9:15—Symbolic of the agencies which till then had been restrained, but which were now to be permitted to enter and devastate the territory symbolized by that river—See Euphrates and locusts.
3. ANGEL, from heaven, clothed with the sun, and with the open book in his hand Rev. 10:1.—Symbolic of the leaders of the Reformation of the 16th century—intervening between the last Turkish invasion, and the close of the second woe,—who opened the Scriptures to the people, by translating from unknown languages into their own tongue, and multiplying them through the instrumentality of the press.
3. ANGELS, those of Michael and of the dragon fighting with each other, Rev. 12:7, 8.—Symbolic of teachers of Christianity and teachers of Paganism; the former endeavoring to convert and enlighten the latter and their contradicting, and blaspheming, and persecuting the former,—who are shown to be of earth by their overcoming "by the blood of the Lamb."
3. ANGELS, three, the first having the everlasting gospel to preach to all nations; another announcing the downfall of Babylon; and the third proclaiming the punishments that would befall false worshippers, Rev. 14:6-9:—Symbolic first, of the preachers of the gospel of Christ, viz., His apostles and their successors who should bear it to all nations; the second, of the Reformers of the 16th century, who announced the approaching overthrow of the Papal hierarchy; and the third, of their successors, who should deprecate and denounce all connection with that hierarchy, and demand a separation of true churches from it and all civil governments.
2. ANGEL, coming from the temple, and announcing that it is time to thrust in the sickle and reap, Rev. 14:15:—Symbolic of a celestial messenger from the Divine presence, announcing with "the voice of the archangel, that the time of the resurrection and change of the righteous, has arrived.
2. ANGELS: one coming out of the temple with a sharp sickle and reaping the vine of the earth; and another, having power over the fire, and commanding the angel with the sickle to reap the vine of the earth, Rev. 14:17-19.—Symbolic of the instrumentality to be employed when, "in the end of this world the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a fire."
3. ANGEL, announcing the fall of Babylon, Rev. 18:1:—Symbolic of the leaders of the Reformation, who announced the doom of the papacy—See also 2d angel, in Rev. 14:8.
2. ANGEL, standing in the sun and summoning the fowls of heaven to a feast on the flesh of the slain, Rev. 19:17:—Symbolic of an attending angel whose proclamation is significant of the speedy end of the wicked nations, when the Son of man shall have come in His glory, "with all His holy angels."

2. ANGEL, with the key and chain, seizing and binding the serpent, Rev. 20:2:—Symbolic of the angels who will be commissioned to restrain and imprison Satan during the 1000 years.
3. ARK of God's testament, or covenant, revealed in heaven, Rev. 11:19:—Symbolic of God's faithfulness, as shown in the completion of his promises and the unvailing of past mysteries, at the epoch of the second advent.
3. ARMAGEDDON, the name of the valley at the foot of mount Megiddo and famous for its bloody slaughters, Rev. 16:16.—Symbolic of the scene of the final destruction of the enemies of Jehovah, when He shall be revealed from heaven to take vengeance on them.

1. ARMIES, of heaven, following One on a white horse, Rev. 19:14, 19:—Symbolic of the attending saints and angels who will accompany Christ's advent.
3. ARMIES, of the beasts and kings of the earth in conflict with Him who sat on the horse, Rev. 19:19:—Symbolic of the teachers, with their followers, of the various systems of false doctrines, and the doers of wicked acts, by which men oppose the Divine government.
2. ARMY, of horsemen, prepared for war and conquest, Rev. 9:16:—Symbolic of the armies of the Mohammedans—mounted warriors who made the conquest of Constantinople, May 16, A. D. 1453.

(To be continued.)

MY JOURNAL.

Thursday, June 26th.—Having finished my work at Waterloo, C. E., brother Orrock conveyed me to my next appointment in West Stanbridge, or Stone settlement. Brethren Sornberger and West have labored in this place and vicinity, to very good acceptance, as also with much success. Here we found a warm-hearted and generous people. And though there are but few Adventists as yet, we met with the kindest and most liberal reception, and our message seemed to be "received with all readiness of mind;" and I have hope they may imitate the "noble Bereans," who "searched the Scriptures, daily to see whether these things were so." Meetings were held during three days, in a sugar maple grove. It was a convenient and beautiful place for the object. I gave five discourses. Brother Orrock gave two, and brethren West and Sornberger, with others, rendered every assistance to make the meeting profitable. Sabbath morning was one of the most beautiful that ever smiled upon "lost Eden," and we had a large crowd to hear. The A. M. service was one of very great interest. I had the pleasure of giving some account of the original Eden, its fall, and the promised restitution, and was listened to with profound attention for near two hours. I feel assured, that good was done, and we shall hear from this meeting in the "great day."

In the P. M. I presented some of the signs of the nearness of the "restitution of all things." But this service was interrupted and broken up near the close by a terrible thunder-storm. Most of those who remained were drenched in rain. But the earth was so parched, and the farmers had been so strongly desiring rain, that they "smiled at the storm," that brought them so much good. One lady, who was drenched in the shower remarked, that she did not mind it, for she had been greatly enlightened on the Scriptures, and much blessed, and was richly paid for all the inconvenience of a wetting.

We bid each other adieu in the midst of the raging elements, and each hastened to some shelter, or their homes, not knowing that we should meet, till the "heavens should pass away with a great noise, and the elements melt with fervent heat;" when Christ,

"Descending from his azure throne,
Will claim the kingdom for his own;
The kingdoms all obey his word,
And hail him their triumphant Lord."

And though in that day, "His lightnings flash, His thunders roll," yet he is "welcome to the faithful soul."

And now came the parting with my ministering brethren, and especially brother Orrock, who had been my companion and fellow-helper for several weeks. To part with Christian friends at any time is painful, but to separate from "true yoke-fellows," who become a part of ourselves, is very touching. We parted under the dark, frowning clouds, but our next meeting may be under the cloudless sky of Eden. May God bless those faithful ministers, and continue to crown their labors with success, in their respective fields.

Bro. Odburt now kindly took me on my way as far as Pike river, where we put up with brother J. Spear, a noble-hearted brother, with whom we tarried for the night, with others who had been overtaken by the storm. We arrived just in sea-

son to find shelter from a terrible thunder-gust, and shower of rain.

I had long desired to visit brother Spear and his family, and now my wish was gratified, and I enjoyed it much. Brother S. is a farmer, and has all the advantage of the good things that nature gives to the husbandman. He is in the midst of a population of French Catholics, nearly all of whom are neat, industrious and thrifty farmers. What was a wild waste a few years since, in all this region, is now a blooming garden. The lands all through to the Vermont Line, are rich and luxuriant.

After a short visit with our brother, (which I should like to have lengthened out to a month,)

Monday, June 30th.—We started for Rouse's Point, where I wished to call on my son and others, and thence by cars return to Boston. We had not been on the road long before we had to take shelter under a shed, from a heavy thunder shower. And during the day we had to seek a shelter often, from drenching rains. We arrived at brother H. Colton's in the P. M. and took refreshment and rest for a few hours, when brother C. took me to West Alburg depot, seven miles, where I was to take the cars for Rouse's Point.

In the last twenty-four days I have given thirty-one discourses, and attended many other meetings, besides being sick four days in the time. It has been to me a tour of unusual interest, and I trust not without interest to the thousands to whom I have spoken the word of God. The cause in Canada East, and Northern Vermont, is rising in strength and numbers, and notwithstanding all the trials and difficulties of the way, the friends feel much encouraged and full of faith and hope; and I sympathize with them in this feeling of hopefulness.

At 7 o'clock P. M., the cars arrived at Alburg, which I took, and landed safe at Rouse's Point at half past 7. I called upon brother Weeks with whom I had a welcome. But as I wished to see my son, seven miles distant, in order to take the cars the next A. M. for home, we took a private carriage and went to Perry's Mills, tarried there with friends for a couple of hours; found my son had been worse, but by the blessing of God was now mending again. May God be gracious to him. At 11 o'clock P. M., returned to Bro. Weeks' and arrived at 1 A. M., got a few hours' sleep, when at 8 A. M., July 2d, took cars for Boston, and arrived at 11 P. M., being detained on the road several hours by a slight accident.

I spent one week at home, in attendance upon duties there.

Sabbath, July 6th.—I preached and baptized three in the Advent chapel. Very good season. The church is much encouraged.

Friday, July 11th. Went to Hartford, Ct. Put up with Deacon Clapp, and was received, as always, with kindness. Brother Crowell, who has taken the pastoral charge of the Advent church since my last visit, also received me in a Christian and brotherly manner. I preached to his people in the evening, and had a pleasant and I hope a profitable meeting, especially as I learned each one took the preaching to themselves, instead of giving it to their neighbors. The text may be read in the 43d Psalm, last verse. Let those who read it, remember to "hope in God," for we shall "yet praise him," however dark and trying our lot may be. What leisure time I had was spent in visiting the sick and afflicted. I very much missed sister Terry, who sleeps in Jesus. Her place will not easily be filled. Sister Stillman is feeble, and confined at home mostly. But God is with her.

While out, we called at the Library, a few moments. I was much interested in viewing the "old chest," and the "iron pot," brought over in the Mayflower, in 1620. But more particularly, in examining a marble slab containing a bas-relief of six figures, with bows and other equipments lately taken from Sennacherib's Palace, in the ruins of Nineveh. It was recently sent here by Mr. Marsh, the American Minister. Also I saw some sun-burnt brick, 14 inches square by 4 inches thick, with various hieroglyphics, not now understood, from the same ruins. At this late day the antiquarian is giving fresh evidence for our faith in the Bible, from the ruins of this ancient city. God be praised.

Our readers saw in the last Herald an account of the arrival of a consignment of Assyrian antiquities in England.

Brother Crowell is very pleasantly situated, and prospering in his work. The cause in Hartford has not been in so good condition for years. God has remembered this people in mercy. And here let me remind those who are under the cloud, and passing through trials, that God has not "forgotten them," neither will he. Let all such "hope in God." He will in due time "lift upon them the light of His countenance."

Saturday, July 12th.—Came to New York. It was a very hot day, but I spent the afternoon in visiting what members I could find of the tried and afflicted flock, and spoke words of consolation to their faint and sinking souls. Their place of worship had been sold, and they were without a shepherd to feed or cheer them. Discouraging circumstances stared them in the face, and many of their number had been driven into despair as to sustaining any longer a visible church, with the ordinances. When I became acquainted with all the circumstances in the case, I was not surprised that they had, by a majority of one, voted to dissolve the church and scatter among others.

It was not strange that I should be deeply distressed in mind at this state of things, but not in despair. I thought of Nehemiah, (see chap. 1:3) when the Jews brought him word that the "remnant that were left in captivity in the province were in great affliction and reproach, and the wall of Jerusalem was also broken down, and the gates burned with fire." When he heard this, he sat down and wept, and mourned certain days, and prayed to the God of heaven, "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned, . . . and prosper thy servant this day, and grant him mercy in the sight of this man." The answer to this prayer may be read in the second chapter of Nehemiah.

I felt that it was safe and right to follow the example of this good man, however unworthy I might be. To have done different would have been to violate my conscience and turn traitor to the cause to which I long since consecrated myself. For still,

"I love thy church, O God!
Her walls before me stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

The heart of Jesus sympathizes with his people, and especially in their trials. Yes:

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee;
Thou art precious in his sight;
God is with thee,
God thine everlasting light.

"Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love."

Their house gone, courage gone, faith shaken, discouraging counsels proffered, and every prospect clouded, we found this dear flock like the captives by Babel's stream, "weeping, while they remembered Zion." And many of them could still say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not remember thee above my chief joy."

Sunday, July 13th.—The Sabbath dawned, and once more, and for the last time, the afflicted and tempest-tossed church met at their public altar in the chapel they had reared. There was a full gathering. But they came in prayer and sadness.

I offered to them Isa. 49:14-17—"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made the waste shall go forth of thee."

The bare reading of the text cheered many hearts, and before the close of the service, (as I learned afterwards,) there was but one purpose, and that, to abide faithful, and not permit the banner of our King to be struck. In the p.m. I spoke from Mark 14:8—"She hath done what she could." All, even the most faithful, saw that they had never done "what they could," but now resolved they would, by the help of God. At the close of the public service, all were invited to stop who had resolved to do "what they could," for the Advent Mission church, in the city of New York. Nearly the whole audience remained. After a free interchange of feelings and opinions, there was a unanimous expression to go on and sustain the cause.

Elder F. Gunner, late of Philadelphia was with us, and made some timely remarks, and spoke very

kindly to the tried and afflicted ones, and gave them assurance of all his influence to aid in sustaining the cause, when the meeting closed.

Monday, July 14th.—At the adjourned church meeting it was unanimously resolved to rescind the vote of 7th of July, to disband the church. And Elders J. J. Porter, N. N. Whiting and J. V. Himes, were appointed to prepare a digest of our principles, and rules of action, for the more perfect organization of the church; or in other words "set in order the things that were wanting."

July 16th and 17th.—The report of the committee was received and adopted. After which, I made some remarks on the importance of a full fellowship, among all who should now unite, as also, of becoming an active, living church. And first of all, before we should take another step, that we should settle the matter of finance. Can we meet the expenses? I then gave an estimate of the monthly expenses, which were \$75 per month. I called upon all to say what they would give monthly. In a few moments \$65 were pledged. But not near all who will give for this object were present and it was clear to those present that the balance could be raised without difficulty. Various committees were then appointed, and the meeting adjourned to July 24th, to elect a Pastor, and attend to any other business. Of this meeting I will report in another place.

Friday, July 18.—I took the cars for Rahway, N. J., and made a short visit, in the family of Bro. Willard Ide, one of the pillars of the New York church for years. I had a kind reception, both by Bro. Ide and Brown's family, and enjoyed my call very much. The church, sustain a great loss by the removal of these families from the city. But God doeth all things well. In the p.m. I took the cars for Morrisville Pa., where I expected to preach in the evening. But my appointment did not reach there in season, and so after a short visit, I took the boat from Trenton N. J., to Philadelphia, where I arrived at eight o'clock p.m. and put up at Bro. Henry Lye, an old friend, in accordance with a promise I made him some time ago. I had one of the best of homes, among the best of friends, and had a little time to rest, after the excitement and labors connected with the cause in New York for a week, midst heat without and anxiety within. I found the city plunged in mourning by the dreadful casualty which all have been apprised of.

Saturday, July 19.—Visited Bro. Litch, Wardle, and others, but was not able to go about much. So rested and prepared for the Sabbath.

Sunday, July 20.—gave two discourses in the new Hall corner of Filbert and No. Fourth st., which was filled. In the evening by request, I preached for Elder Asher, of the "Shiloh Baptist church" (people of color). We had a large audience, and one of my best seasons. Four colored clergymen were present, two Baptists, one Presbyterian, and one Episcopalian,—who all endorsed the sermon, which was upon the "new heavens and new earth."

Monday, July 21.—Visited with Bro. Litch, and preached in the evening in the Hall, to a good audience, and we had a good season.

Tuesday, July 22.—Was ill all the day, but spoke in the evening, and closed my labors for the present. Our cause in Philadelphia will not die; things are improving, and with a good pastor who will devote his entire time to the work, they will yet have a strong and healthy interest. Bro. Fulton is their pastor at present, but he is confined to secular duties. He however, does what he can. Bro. Litch is a missionary, and is absent a portion of the time, but gives his influence and aid when with them. Bro. Gunner has been useful to the cause, but has now removed to New York.

Wednesday July 23.—Returned to Morrisville to preach in the evening. Here I met with Elder Laving, the pastor, and had an interesting interview. We had a good season in the evening. A good number were out. They are cheering up, and hope to see better times.

Thursday July 24.—Returned to New York city. Was glad to learn that the late movement to save the cause was received with favor and hope by the friends. Met with the church in the evening, when in addition to other business, Bro. F. Gunner was elected pastor, and the services are to be continued regularly, in some new place, of which due notice will be given.

We solicit the prayers of the churches in behalf of this tried people, and also we especially solicit the contributions and aid of all who live in the vicinity. Let those Adventists who do not find it convenient to attend all the meetings, be present when they can, and in all ways they can help the cause they love. It will now recommence under new and encouraging auspices, under the care of Elder Gunner and may God give all success. We ought not to see the cause die, in the Metropolis.

We must not and by God's help we will not.

Friday, July 25.—Having finished my work in New York, took cars for Albany. The heat was intense, and the dust and smoke intolerable. Arrived at 5 P. M. and was greeted heartily by old friends. The cause here, as in many other places is low, yet most are firm in faith.

I gave a discourse at 8 o'clock in the Baptist chapel in Herkimer st. We had a good audience, notwithstanding the heat. I gave them a sermon on the promises, and I think all Christians present had a good time. The church here have a fine Hall, and keep up meetings, but they need more preaching, in order to prosper and build up.

SINGULAR CASE.—A correspondent of the *Machias (Me) Union*, details a very curious case.

"Captain Tufts of this town, having in a keg in his store, about two pounds of gun-powder, and, wishing to use the keg, poured the contents into a paper, which he carried to the house, and gave it to his wife for safe keeping. Mrs. Tufts, being busily engaged in domestic affairs, put the powder in the oven of a stove in an unoccupied room with the intention of taking it out when at leisure; but forgot to do so. Not long after this, while Cap. T. was sawing in a lath mill—one of his hands coming in contact with the saw, was nearly cut off. He was carried home completely exhausted from loss of blood. His physician and friends had nearly despaired of his life, as every effort to stop the blood had proved unavailing. In the meantime, a fire was kindled in the stove which contained the powder in order to warm the room for the reception of Capt. T. Immediately after kindling the fire, his friends proceeded to carry him into the room, and had just reached the door, when the powder exploded—breaking the clock, stove, window glass, &c., into atoms, and starting from its place one end of the house."

But the curious part of the story is, Capt. T. received a shock which immediately stopped the blood, thereby saving his life; for it was the opinion of his physician, that had he bled another ounce it must have proved fatal.

DISASTROUS FIRE.—On Tuesday the 29th ult., occurred in North Street, a destructive conflagration, destroying a number of buildings occupied by about fifty Irish families, and used for low groceries—at a loss of about \$75,000. But it is almost unprecedented, in the fires of this city, in the loss of life,—nine persons being killed and four badly wounded, besides seven that are missing.

Some of the scenes and incidents of the catastrophe were of the most painful character. In almost every case the remains of the victims, as they were taken one by one from the ruins, were so effectually charred, blackened and emaculated, as to lose almost all semblance of humanity, and to defy the agonizing scrutiny of relatives and friends who were in search for their missing ones. The piercing shrieks of mothers for their lost children, were indeed heartrending, and all human efforts to pacify them were of no avail.

Among the charred remains at the Station House, were those of a woman clasping an infant in her arms. Ah, what an embrace was that which relaxed not during all the fearful anguish of that dreadful death by suffocation and burning!

This fire was the most destructive to human life of any which has occurred in Boston since the great fire in Broad street, many years ago.

THE PONTIFICAL POLICE.—Several young men have been recently arrested by police of Ancona, under the pretence that they neglected to observe the tenets of their church, prescribing fasting on Friday. It appears that they are suspected of "liberalism," and that the police of Ancona have taken into their pay and employment members of a secret society, the members of which are called the *Sanfedesti*, and bound together by the most awful oath to "shed the last drop of blood of every liberal, no matter what his age or sex." These *Sanfedesti*, says the *Presse Belge*, form a secret sect, to be found in every part of Italy and whose whose real name is Catholic Apostolic Society of *Sanfedesti* (*Cattolica Apostolica Societa dei Sanfedesti*). The Society is under the immediate protection of the police, its object is "the defense of the throne and the altar, and the extermination of liberals by every possible means." The *Presse* adds that these *Sanfedesti* are the *Sbirri* of the Papal police, aiding in the perpetration of the most revolting crimes, and lending themselves to the execution of the most villainous intrigues.

LET THE CHILDREN SING.—The Editor of the *American Magazine*, in speaking of vocal music says:

All children can learn to sing if they commence in season. In Germany every child is taught to use its voice while young. In their schools, all join in singing as a regular exercise, as much as they attend to the study of geography; and in their churches, singing is not confined to the choir that sits apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth from every heart that can give utterance to this language from the soul. In addition to the delightful influence music has upon the character it has also a marked influence in suppressing pulmonary complaints. Dr. Rush used to say that the reason why the Germans seldom die of consumption, was that they were always singing.

EFFECT OF COLOR UPON HEALTH.—From several years' observations in rooms of various sizes, used as manufacturing rooms, and occupied by females for twelve hours per day, I found that the workers who occupied those rooms which had large windows with large panes of glass in the four sides of the room, so that the sun's rays penetrated through the room during the whole day, were much more healthy than the workers who occupied rooms lighted from one side only, or rooms lighted through very small panes of glass. I observed another very singular fact, viz., that the workers who occupied one room were very cheerful and healthy, while the occupiers of another similar room, who were employed on the same kind of work, were all inclined to melancholy, and complained of pain in the forehead and eyes, and were often ill, and unable to work. Upon examining the rooms in question, I found that they were both equally well ventilated and lighted. I could not discover anything about the drainage of the premises that could affect the one room more than the other; but I observed that the room occupied by the cheerful workers was wholly whitewashed, and the room occupied by the melancholy workers was colored with yellow ochre. I had the yellow ochre washed off, and the walls and ceilings whitewashed. The workers ever after felt more cheerful and healthy. After making this discovery, I extended my observations to a number of smaller rooms and garrets, and found, without exception, that the occupiers of the white rooms were much more healthy than the occupiers of the yellow or buff-colored rooms; and wherever I succeeded in inducing the occupiers of the yellow rooms to change the color for whitewash, I always found a corresponding improvement in the health and spirits of the occupiers.—*Correspondent of the Builder.*

BUSINESS Directory, and Review of the Trade, Commerce and Manufactures of the City of Burlington, Iowa, for the year ending May, 1856.—Published by L. G. Jeffers and H. H. Hartley.

This is comprised in a pamphlet of fifty pages, which indicates a vigorous and rapid development of the energies of this youthful city. It has existed but a few years, and already numbers a population of nearly sixteen thousand. In one of the enterprising publishers of this Directory, we recognize a subscriber to the *Advent Herald*.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

| | |
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| The Work of Creation, | p. 36. |
| Man's Eden Home, | " 44. |
| The Law and Penalty | " " |
| The Tempter, | " 52. |
| The Temptation, | " " |
| The Culprits and their Sentence, | " " |
| The Judge, | " 60. |
| The Earth and Man under the Curse, | " " |
| Cain and Abel, | " 68. |
| The Church Before the Flood, | " " |
| The Church in the Ark, | " 76. |
| The Epoch of the Flood, | " " |
| The Earth that now is, | " " |
| Noah and his Posterity, | " 84. |
| The Post-Diluvian Apostasy, | " 92. |
| Jehovah's Deed to Abraham, | " 100. |
| The Oath for Confirmation, | " 108. |
| The Plain of Jordan, | " 116. |
| The Destruction of Sodom, | " " |
| The Waters to be Healed, | " 156. |
| The Trial of Abraham's Faith, | " 124. |
| Manifestations and Promises to Jacob, | " 132. |
| The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration, | p. 132. |
| The Commission given Moses, | p. 140. |
| The Obstinacy of Pharaoh, | " " |
| Deliverance of Israel from Egypt, | " 148. |
| Israel's Spoiling the Egyptians, | " 156. |
| The Epoch of Israel's Deliverance, | " 156. |
| The Institution of the Sabbath, | " 164. |
| The Giving of the Law on Sinai, | " 172. |
| The Divine Presence, | " 188. |
| The Mosaic Typology, | pp. 196, 204. |
| Jehovah's Guidance of Israel, | p. 212. |
| The Mission of the Spies, | " 220. |
| Israel Return to the Desert, | " 228. |
| Preparation to enter Canaan, | " 238. |
| The Lord's Sanctuary, | " 244. |
| Jehovah's Covenant with Israel, | " 252. |

There will follow in the following order:

The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

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*.

THE MILLENNIAL DAY.

"It may be that when I become old, my views will change in relation to these things; but I hope that while young, the sun will shine upon the future."

Thus spake a youthful herald of the cross, after portraying in glowing colors the glories of the millennial day; the day when all nations would become Christianized, and all governments be founded on the principles of the Bible. In connection with the above remark, he exhorted his hearers to see to it that their hope was based upon the "Rock of eternal truth." I could but make an application of the sentiment to himself, and felt an inward wish, that in the bright picture presented before us, brilliant with colors from the pencil of his own ardent and hopeful imagination, he might have been enabled to draw its beautiful delineations from that sacred Book which is indeed "the Rock of Eternal Truth."

A lovely scene, a splendid landscape, a glorious sunset, is indeed a pleasant picture to look upon, but if it is presented as a correct view of that which is unlovely—if the landscape be in reality but a barren waste, where no sweet flowers bloom, and through which no meandering rivulet doth gently flow,—if the sun sets in dark clouds of storm, and instead of its floods of golden light poured forth on a rejoicing earth, the forked lightnings flash through gloom profound, and pealing thunders roar in terrific tempest, then are we deceived in the painting upon which we have been so admirably gazing; and better far would it be for us to behold things as they are, though they may be painful to the eye of sense.

We are not permitted to scan the future for ourselves. Our eye may not rest upon the scenes that lie before us, no more than we can individually examine the varied undulations upon the surface of the moon, to accurately describe its hills, and valleys, gaze in wondering admiration upon Saturn's rings, or view with distinctness each starry world composing the bright Milky Way, when the powerful telescope through which alone these wonders are revealed, is far beyond our reach.

As we are dependent upon those who have, through the instruments of wondrous power explored those airy regions which lie far beyond the ken of mortal vision, for any knowledge of what is there to be seen, so with the Christian of the present age, whose eye hath not, and cannot behold what lies beyond in the distant future. He can obtain no truthful information of what is there, only as men of olden time who were permitted through the grand prophetic telescope to scan the vista of coming years, and behold present before their vision, events that would transpire in after ages, with the pen of inspiration recorded them with minute exactness for the instruction of those not privileged like themselves. Their descriptions can be relied upon, for they "spoke as they were moved by the Holy Ghost."

Some, as they looked through the prophetic telescope, beheld the struggle for conquest among the nations of earth, the destruction of one empire, and the establishment of another, until four universal kingdoms should bear sway; but each successive empire decreasing in glory and strength until the last should be divided, and then subdivided, until ten petty governments succeed, are of universal and "iron" rule. And "in the days of these kings" he beheld the kingdom of God, symbolized by a "stone cut out of the mountain without hands," smiting and dashing in pieces all other dynasties, utterly exterminating them from the earth; "as the chaff of the summer threshing-floor" they are driven away, and no place is found for them; and then the stone enlarged to a "great mountain," fills "the whole earth."

"The heathen," given to Christ "for an inheritance," are ruled "with a rod of iron," and dashed "in pieces like a potter's vessel," for this power hath he received of the Father, while the "utmost parts of the earth" given him "for a possession," are filled with his glory.

Unto others it was given to trace the onward

march of the Church of Christ, even to the end of her pilgrimage, and entrance into the golden city. They first beheld her trampled in the dust, worn out with racks, dungeons, and fagot fires, and fleeing into the wilderness for safety. Then they beheld her "coming forth from the wilderness, fair as the moon, clear as the sun, and terrible as an army with banners." Earthly monarchs sway the sceptre of Christianity, worldly emoluments are awarded to the church; wealth and honor are laid at her feet; time rolls on, apostacy abounds, "many shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" wealth abounds,—"their land also is full of silver and gold, horses and chariots;" idolatry abounds—"they worship the work of their hands, that which their own fingers have made, and the mean man boweth down, and the great man humbleth himself, therefore forgive them not;" formalism, and self-indulgence abounds—"lovers of pleasure, more than lovers of God, having a form of godliness, but denying the power thereof." A dislike to the plain, self-crucifying doctrines of the Bible, is manifest, "who cannot endure sound doctrine," they "turn away their ears from the truth, and are turned unto fables;" "heaping to themselves teachers, having itching ears." Such is the description given by those who were permitted with prophetic eye to behold, and prophetic pen record the condition of the professed Church of Christ "in the last days," and well might one of them exclaim in view of it, "Perilous times shall come!"

Let us briefly review the picture again, for it is worthy of special notice. When the church has reached the termination of her pathway of bloodshed and humiliation, she has become so purified in the furnace of affliction, that, as she comes forth leaning on her Beloved, she presents to the eye of the observer, an appearance so beautiful, that he compares it to the sun shining in undimmed lustre, and the moon in her full-orbed brightness, and an army marching with waving banners. But, when earthly aggrandizements, and worldly emoluments are hers, when wealth abounds, then alas, she becomes exalted, and idolizes the magnificent dwelling, and the gorgeous temple her hands have reared, she prides herself in her rich attire, and splendid equipage, and lives in luxury and ease, a lover of pleasure more than of God. Ungodly ministers are eating and drinking with the drunken, and while saying in their hearts "My Lord delayeth his coming," they smite the faithful servant, who, standing on the watch-tower, marks the tokens, and cries "Behold he cometh!" "Peace and safety" is the watchword, "lamps" untrimmed are "going out," "hearts overcharged with surfeiting, drunkenness, and the cares of this life," are not in preparation for "the day of the Lord." Suddenly as the lightning's flash, the Lord arises, and shakes terribly the earth; the idol-worshippers now flee to the rocks and caves of the earth, for fear of the Lord, and the glory of his majesty. The great men, and the mighty men, and the chief captains, (war not abrogated) and every bond-man, (slavery not abolished) and every free man fleeing to the rocks and mountains for refuge, call for them to fall upon them and hide them from the face of Him who sitteth upon the throne, and the wrath of the Lamb, exclaiming in their agony, "For the great day of his wrath is come, and who shall be able to stand!"

Another as he looks through the prophetic telescope, and gazes upon future events, casting their shadows before him, sees one angel succeeding another, sounding with trumpets until the three last appear flying through the midst of heaven, and he hears them crying, "Woe, woe, woe to the inhabitants of earth!" He watches with intense interest their rapid flight, recording as he beholds, the scenes of "woe" which follow in their course. But upon the last he lingers—it is the seventh trumpet that now breaks upon his ear, startling, awful are the events which spring forth at its blast; nations are angry, the wrath of God has come, the dead awake, the prophets, and all both small and great, receive their final reward, and those who corrupt the earth now fall before the avenging sword. It is the last decisive struggle between the "god of this world," and the "Prince of Peace." all nations are marshaled for the battle, victory is turning, who, O who, is the mighty conqueror? Hark! a song of triumph is swelling high with notes of sweetest music: "Hallelujah! for the Lord God omnipotent reigneth!" "The kingdoms of this world are become the kingdoms of our Lord and of his Christ!" And again the joyous shout echoes through heaven, "Hallelujah! for the Lord God omnipotent reigneth!" Behold the Conqueror, leading his mighty army! On his head are many crowns, and on his thigh a name is written, "King of kings and Lord of lords!"

while the army of the redeemed follow him on white horses, clad in robes of dazzling white, and on their heads are crowns of gold, and in their hands the victor's palm.

EVELINE.

(To be continued.)

LETTER FROM L. WILCOX.

DEAR BRO.—I see in the *Herald* of July 12th, in the editorial columns of *Prophetic Symbols*, Example 20th, Ezek. 20 to 42, the prophet is shown "The frame of a city," with all its dimensions, with "the temple," and all that pertained to it, and then (43:5) "the glory of the Lord filled the house."

Int.—This is explained by Jehovah (v. 7) to be "the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever," (if they would no more "defile his name.") Now, my brother, I wish with all Christian affection and sincerity, to ask why this last parenthesis was added, instead of God's word which expresses no condition? but reads as follows: "And my holy name shall the house of Israel no more defile." (See 39:7.) "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my name any more." Chap. 37:28—"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Paul tells us in Acts 20:32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified." Here we see Israel is in his inheritance, the sanctified, resurrection state, gathered out of every nation, in his holy mountain; the house of the Lord thereon; the purchased possession of the redeemed: and how can it be a conditional or probationary state? Israel is placed in these chapters of the prophecy in his resurrection, sanctified, redeemed state, when they are all taught of God, and "they shall be my people, and I will be their God, and I will save you from your uncleannesses, neither shall they defile themselves any more with their idols." "This is the law of the house upon the top of the mountain; the whole land thereof round about shall be most holy. Behold this is the law of the house." (43:12.) This house as it appears from v. 7, is the place of his throne, where he will dwell in the midst of the children of Israel forever. This house must be, I think in the New Jerusalem city, for Jesus Christ revealed it, and showed to his servant John things which should shortly come to pass. "And I John saw the holy city New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."—21:2, 3. Now how much like Ezek. 37th, where God brings his people up out of their graves, places his tabernacle, sanctifies them, places his sanctuary with them forevermore, makes an everlasting covenant with them, that he would be their God and they should be his people. In this city John said the throne of God and the Lamb should be. Is not this the city the form of which Ezekiel saw on the same mountain, same house (a tabernacle) where he sits on David's throne forever? Do brethren place these prophecies as conditional here because offerings and sacrifices are spoken of? and will not these types be fulfilled in the kingdom of God? Will not Israel in the new earth come to worship before the Lord from one new moon to another? (See Isa. 66:23.) And will not the eunuch who is considered here a dry tree, and the stranger, if he takes hold of his covenant, and keeps his sabbaths, obeys his commands as a condition that he will bring them to his holy mountain, and make them joyful in my house of prayer, their burnt-offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called, An house of prayer for all people. And what are those offerings and sacrifices, that everlasting name? (See Isa. 56.) The Lord that gathereth the outcasts of Israel, saith, "Yet will I gather others to him beside those that are gathered unto him." And are not these those other sheep that Christ said he must bring? "And they should bring them as brethren for an offering unto the Lord, out of all nations, upon horses and chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them priests and Levites, saith the Lord. For as the new heaven and the new earth remain, so shall you remain, and all flesh shall come to worship every new moon." L. WILCOX.

Orwell, Vt., July 15th, 1856.

REPLY.—That the sanctified of Israel will all have part in the inheritance, in the resurrection state, with the sanctified of all lands, we also believe; and also that that will be no conditional probationary period.

By turning to our articles on Isa., our brother will find our opinion on all the passages quoted from that book.

The passages which he has given, apply, some of them to the resurrection state, and some to the probation which is preparatory to it, and are therefore not all relevant to the issue. We will not therefore reply to each text specifically, but answer the one question, "Why this last parenthesis was added instead of God's word which expresses no condition?" And our answer is that we made it conditional because the Bible does. In the vs. 10, 11, God says to Ezekiel, "Thou Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

In the New Jerusalem, John saw no temple therein. But in the re-building of Old Jerusalem, which was commenced 37 years after this vision of it was had, they were to build a temple in it; and had they complied with the prescribed conditions, the glory of the Lord would have visited, as it did the first temple, and would no more have been withdrawn. But they did not sanctify His Name, and the Holy Shekinah never appeared in it.

In those scriptures which refer to the eternal state, there are no conditions subsequent to its introduction.

LETTER FROM J. KEENE, JR.

BRO. HIMES—DEAR SIR:—I am desirous to have you give us some explanation of that piece published in the *Herald*, numbers 27 and 28, headed *The Resurrection*; "for we know that if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens." He goes on to state, "A literal resurrection is the only resurrection that can take place, if language means anything." With this I perfectly agree, but he goes on to say, that it is the body only that dies, consequently it is the body only to be raised. If the writer had called "the body," as he terms it the man, I should not request an explanation, but theologians tell us that man has a body, and that man has a soul, &c. From this mode of reasoning, we should be led to inquire, what the man was himself? We often see accounts in newspapers of men's bodies being found, as much as to say they had found his body, but had not found the man. If we should find a man's hat, it would be very natural to say we had found a man's hat. But this would be no part of the man. It would be a mere covering for the man.

Now when the Lord God called to Adam in the garden, and said because he had eaten of the forbidden fruit, cursed was the ground for his sake, and in the sweat of his face he should eat bread, till he, Adam, returned to it again; for said he, "Dust thou art, and unto dust shalt thou return." He did not say Adam's body was dust and should turn to dust again; but that Adam himself was dust; for Adam was made of the dust of the ground; and God said he, Adam, should return to it again.

But has not God devised a plan to restore man which was made mortal, by his disobedience, to life again? He has. For, says St. Paul, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." But how do they obtain the victory? "Through our Lord Jesus Christ." Is it y the soul going to heaven when he dies? Read God's word and see; for if man has an immortal soul that cannot die, but goes to its reward when the body dies, and this be proved from the Bible so to be, then surely, what is now termed Millerism must be one of the fables of the last days. Again, if those holy prophets and apostles who lived in former ages had expected to go to heaven when their bodies died, why should not we have their testimony to this effect? and why should they talk about the coming of the Lord and the resurrection of the dead, when they have once got rid of that earthly house that once caged the soul in which they were tormented and afflicted? Why should they wish or desire to have it again? But if God has revealed those things so to be in his word, then they, and we to, ought to rejoice and believe it; but for this we want chapter and

verse, and then we will believe. And if the doctrines which are generally preached up at the present day are true, then we are greatly deceived in regard to what the Bible teaches, and are truly on the wrong track to the kingdom of God; and instead of looking for the coming of the Just One, and the setting up of the everlasting kingdom on the earth, and the resurrection of the dead, we should be looking for death, which Paul says is the wages of sin. Now what Christian would wish to have the reward of the wicked? for their reward is death. So says the word of God, but the gift of God, is eternal life through Jesus Christ. So, if we ever obtain eternal life, it will be through Christ rather by a resurrection from the dead, or by being changed from mortal to immortality, in a moment, in the twinkling of an eye, at the sound of the last trump. But again, if you please, we will admit just for a moment, that man has an immortal soul. That being the case, God must have addressed himself to Adam's body only, because it was his body only that died. Therefore his soul was not found in the transgression. If this be the case, it seems to me no sinner's soul will be found guilty. If this be true, then all will be saved. But some tell us that Adam died a moral death. If that is the case, give me a thus saith the Lord for it, and I will believe it. But still farther, if Adam died a moral, or spiritual death, what atonement has there been made for that moral death? Did our Saviour die a moral death to atone for such a death? If so, we want the testimony for it. I do not want to go into any long argument on this, but sober-minded, thinking, candid men want something better to build their hopes upon, than the mere opinions of others. Therefore, in the language of the apostle, I will say, "Let us awake to righteousness and sin not; for evil communications corrupt good manners."

I have written over almost my whole sheet and have not yet scarcely touched the subject which I intended to. I should like, however, to have you give us an explanation of that text in the *Herald*, in regard to our earthly house of this tabernacle; for Paul says if it were dissolved, we have a building of God, a house not made with hands, as much as to say, the earthly house was made with hands. John, the revelator, tells us he saw the holy city, New Jerusalem, coming down from God out of heaven, and heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them. Now Paul was accused of being mad by his much learning, by one when he stood before him, but the apostle says, "I am not mad, but speak forth the words of truth and righteousness." This I think was true of the apostle. I believe he was a man of God, and a scholar too. Now if St. Paul had written after this manner; "for we know that if our earthly house of these tabernacles were dissolved, we have buildings of God, houses not made with hands, eternal in the heavens;" now if St. Paul had talked in this manner, I should say at once, that he must have had reference to our mortal bodies; but when he comes to say, that we know that "if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," I must say that I am not able to understand such language to mean what some pretend to say it does; for Paul says in writing to the Corinthians, that we know. I suppose that when he says we, he means himself and brethren. So we see that Paul and his brethren have an earthly house, as he terms it. If we are to understand that the earthly house here spoken of, means St. Paul and his brethren, then the house that is not made with hands, which is eternal in the heavens, must be their substitutes. So it seems to me. We have for some time, some of us at least, pretended to believe that the Bible plainly teaches that the Lord is again to return to this earth in the same manner as he went away. This was the testimony of the two men that stood by those Galileans who saw him go up to heaven. Now if we believe their testimony, and what we believe the Bible to teach, we must differ very much from others in general. My wishes are that those who expound the word of God, might study to show themselves workmen, rightly dividing the word of God, that each might have their portion of meat in due season. Yours truly, in the hope of eternal life at the appearing of our Lord Jesus Christ,

JAMES KEENE, JR.

Hallowell, Me., July, 1856.

ANSWER TO THE FOREGOING.

As our opinion is asked for on the above, we will say that there has never been any question that by "tabernacle" in 2 Cor. 5:1, 4, Paul referred to the human body, which he thus denounces by the use of a metaphor. He doubtless means by it the same that he does by "body," in

v. 8; which is used collectively, by a synecdoche, for bodies. The objection of our brother that Paul does not say "tabernacles" and "bodies" is of no force, as he may see by an examination of the idiom and grammar of the English tongue. Paul was an educated man, and correctly expressed in the singular that which would be less euphoniously and rhetorically expressed in the plural; and we are not aware that there has ever been any question respecting his meaning, or doubt that it is as we have stated it.

Peter denominates his body a tabernacle, and speaks of his own death, when he says, (2 Pet. 1:13-15) "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." There can be no doubt that by putting off this tabernacle, Peter illustrates his own decease.

By a similar metaphor the Saviour called his body a temple, when he said, (John 2:19) "Destroy this temple, and in three days I will raise it up." V. 21—"But he spake of the temple of his body," which the disciples remembered when He was risen from the dead.

We are not of the number of those who suppose the body is all there is to a man. The Scriptures speak of "body and spirit." When the body dies, we suppose the spirit to be disembodied. As it was not formed of dust, it turns not to dust again; and (Eccl. 12:7) "then shall the dust return to the earth as it was; and the spirit to God who gave it."

John had a vision, under the fifth seal, (Rev. 6:9-11) of "the souls of them that were slain for the word of God and the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

They were not contented to be thus "unclothed," but would be clothed upon again; and so, in Rev. 20:4, John "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Thus will they be again restored to the tabernacle, the body that turns "to dust" when "the spirit returns to God."

"What is Truth?"

DEAR SIR:—The above question was asked 1800 years ago, and as it has lost none of its importance by age, I have a desire to ask the same question. What then is truth in relation to the time specified in Daniel's vision of the ram and the goat? there seems to have been a specific time given when the sanctuary should be cleansed; and that time is given (Providentially I suppose) to us in our own language. I say, God has overruled the declaration, as we have it, is, that "unto 2300 days then shall the sanctuary be cleansed." Now as this is one of the important items contained in the Book of God, I wish to reiterate the same question. What then is the true time? In the first place then, the answer must be such as will not impeach the divine wisdom and benevolence. I conceive this to be the first thing to be guarded against. We suppose all the declarations of the Bible like the above, either have been, or will be faithfully fulfilled. We suppose this is one that has not yet been accomplished. You will readily perceive the reason why I have raised this question. It is from the fact that a collision has of late come up which I think involves the word in mystery, does it not? Or, how can we reconcile 2300 to one part of the human family, and 2400 to another part; how can it be done, and preserve the immutability and sacredness of the word? To say which of these is truth, is not, at this time at least, my design; but that both cannot be truth is self-evident. I suggest these few hints for consideration. Perhaps some light may be given by some one on the subject. There surely is a way to rightly understand this as other parts of the Sacred Word. It is asserted that "all Scripture is given by inspiration of God," and is profitable, &c. It surely will be so to each one if rightly improved.

If you should come down the Illinois river, you would land at Griggsville landing, only four miles from this place; always good and ready conveyance here. Z. W. Hoyr.
Griggsville, Ill., June 29th, 1856.

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Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

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It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is no 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.

West Medford, 27th Oct., 1855.

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 the 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,
JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sir, yours truly,
HENRY LEWIS.

Baltimore, July 15th, '54.

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 presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss 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 my 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 respectfully,
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 or 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 skillfully 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 unsuccessfully sought after by pharmacists. Respectfully,
A. A. HAYES, M.D., Assayer to state of Mass.
10 Boylston street, Boston, 23d Nov., 1856.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DEXTER, S. H. KENDALL, SAMUEL MAX, THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straightened with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula, till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wailing features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat.—Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season.—Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

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This medicine is recommended for the above-named complaints, with the fullest confidence that those who use 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 it 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 bilious 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.

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ORIENTAL OINTMENT, good for inflammation of the eyes, cysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

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July 1—3 m

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| BALTIMORE, Md. | Wm. Paul |
| CABOT, (Lower Branch), Vt. | Dr. M. P. Wallace |
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| DURHAM, C. E. | J. M. Orrock |
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| MORRISVILLE, Pa. | Wm. Kitson |
| NEWBURGH, Mass. | Dea. J. Pearson, sr. Water-street. |
| NEW YORK CITY | Wm. Tracy, 246 Broome-street. |
| PHILADELPHIA, Pa. | J. Litch, No. 47 North 11th-street. |
| PROVIDENCE, R. I. | Alex. Edmonds |
| ROCHESTER, N. Y. | A. Pearce |
| ROCHESTER, N. Y. | John V. Pinto |
| ROCHESTER, N. Y. | Wm. Busby, 215 Exchange-street. |
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THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, AUGUST 9, 1856.

TOUR IN THE WEST.—Brethren will see that my notices are a little altered for Ogle and DeKalb counties, and preface accordingly.

Aurora, Kane county, Aug. 19th, 20th, and 21st. Bro. Spaulding will make arrangements for the meetings.

Sandwich Station, Friday, 22d, and over the Sabbath, as brother Fay may arrange. Shabbona Grove and vicinity, Tuesday, 26th, and over the Sabbath.

Payne's Point, Ogle county, Sept. 2d, to 6th.

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J.V.H.

FOREIGN NEWS.

LONDON, Saturday, July 16.

TURKEY. The Turkish ambassador has received the following telegraphic dispatch:

CONSTANTINOPLE, July 16. The Sheriff Ab Montalib, who endeavored to prevent the successor nominated by the Sublime Porte to supersede him from taking possession of the government of Mecca, has been made prisoner by the Imperial troops. All the provinces of Hediaz enjoy the most perfect tranquillity.

THE COUP DE ETAT IN SPAIN. Paris, Friday Evening. Advices from Madrid of the 15th inst. show that the state of siege was decreed on the 14th, that is to say before the insurrection. The names of Luzuriaga and Bayarri do not appear at the foot of the decree. The immediate cause of the crisis is said to be the attribution by Escourra of the events in Castile to the Reactionaries.

In our English papers are some additional particulars of the terrible colliery explosion near Cardiff, by which one hundred and twelve lives were lost. The occurrence took place between 8 and 9 o'clock in the morning. It is supposed that at the time there were 150 persons at work in the pit, of whom only 15 were got out alive. The explosion of fire damp, it is said, was not of an extensive character, but was sufficient to destroy the means of ventilation, and to fill the extensive workings with fire damp, which suffocated those who were unable to reach the shaft before they were overpowered.

It is stated that almost every family in the neighborhood was deprived of some member by this sad occurrence. In one house alone were lying five bodies, and of a choir of singers who had attained some celebrity, under the name of the "Porth Choir," only one male member was left alive. The whole of the male members of a dissenting chapel close at hand were also numbered with the dead. The fullest account we have seen of the affair is the following:

"It appears that on Tuesday morning 116 or 117 men and boys went down into the pit. The two firemen, whose duty it was to examine the pit to ascertain if there was any foul air or gas in it, reascended at about 6 o'clock, pronouncing the pit safe. In less than an hour after—indeed before some had stripped off their clothes to commence work—the terrible gas exploded, and the frightened people ran hither and thither for a few moments. Then one fell in the dark, and others staggering along stumbled on their dead companion, and fell dead also. Here some were struggling amid the tortures of the fire; there a tram full of boys, all dead; and in other places, in sidings or niches in the level, men sat down to await their fearful doom, and had died with their elbows resting on

their knees and their faces buried in their hands. Some had struggled forward, no doubt hoping to reach the airways and possibly escape.

The screams of the wives and mothers at the mouth of the pit—those women congregated to wait and recognize the dead—as during the long interval that ensued between the period when the first intelligence of the explosion spread on Tuesday morning till the last body was brought out on the morning of Wednesday—were frightful and distressing. All day long the brave fellows who ventured down almost in the face of death to bring up the dead, sent up the bodies of the unfortunate men and boys who had perished, and when these were brought to the surface the recognition of a beloved husband or darling child awoke harrowing cries. On Wednesday morning the 110th body was brought out, and it was left to conjecture whether any still lay in the pit of death. It was supposed, however, that all who had perished were now brought up.

Workmen were immediately put on to supply coffins for the dead. There they were, working hastily with the saw and plane, to construct rude shells in which to deposit the unfortunate dead in their untimely graves, amid the crowds of eager people, still waiting to see the last of the dreadful catastrophe."

Letters from St. Petersburg, of the 5th, state that the cholera was making great ravages there. The people generally remained in the city, having seemingly got used to the work of death about them.

SEVERE HAIL STORM.—The Amherst (N. H.) Cabinet says:

"Tuesday afternoon at two o'clock we were visited by a storm of hail, rain and wind, which lasted for about one hour, doing great damage to windows, and to the growing crops, trees and fences. The hail stones were many of them an inch in diameter, and could be gathered in bushels after the storm. The extent of the storm we have not learned, but that the crops must be largely injured, and a great amount of glass broken in this vicinity, is evident. Something of the power of the storm may be imagined from the fact that about twelve inches of rain fell during its continuance. Some of the hail stones weighed over an ounce."

THE CHAINS OF KANSAS.—There has been received at 251 Washington street, this city, the chain which was worn for nearly four weeks by Jason Brown, a Free State man in Kansas.

A letter from Samuel F. Tappan, clerk of the Free State Legislature of Kansas, explains the facts in the case as follows:

"About the 25th of May last, John Brown, Jason Brown, H. H. Williams, a Mr. Chestnut, and two or three others, were arrested by the United States Dragoons, under the command of Captain Long and L. A. Iverson—both pro-slavery men! Iron chains were fastened upon them, and in that condition they were held as prisoners in camp for nearly four weeks. They were then driven by a company of mounted men with the fetters still upon their feet for a distance of thirty miles, under a blazing sun and without food, when some Free State men furnished them with teams on the road to Tecumseh. They were then taken before Judge Cate, and all of them except John Brown and H. H. Williams were discharged, nothing having been found against them. Against these two an indictment for high treason was found, on the ground that they were members of the State Legislature of Kansas, and they are now confined with Gov. Robinson in camp near Leecompton."

FRIGHTFUL RAVAGES OF WILD BEASTS IN INDIA.—

In the Punjab it appears, that within three years no less than 743 children have been killed by wild beasts, and 137 more or less mutilated. The most formidable animals in this country are wolves, leopards and bears, of which, during the same period, the following have been destroyed by the hunters—viz., 918 wolves, 90 leopards, and 146 bears. The bears and leopards commit their principal ravages in the districts of Kangra and Hazarah. These counties being mountainous, and little peopled, it is utterly impossible to exterminate the ferocious beasts until civilization shall produce lusty arms to fell the forests, and thus remove the insurmountable obstacle amid which these animals find shelter, and trench themselves. When this is done, we feel assured there will be no lack of daring spirits to pursue and extirpate these savage animals, so as to insure their families from their fearful depredations.

RE-ELECTION OF BROOKS.—Messrs. Brooks and Keitt of S. C. who resigned their seats in the House of Representatives because of their connection with the outrage on Mr. Sumner, were both unanimous-

ly, and by a very large vote, re-elected on the 28th ult. This event shows that the voters of South Carolina, with great unanimity, approve of a man's approaching another with a heavy cane and knocking him senseless to the floor, before he is aware of the purpose for which he is approached, because of offence taken at words spoken in debate!

Campmeetings in Pa.

A Campmeeting will be held on land owned by Mr. Chancey Moore near the bank of the Portage Creek, one fourth of a mile from Mr. Field's Hotel, Mc Kean, Pa., to commence Thursday, 28th of August, and continue a week or more.

Our ardent desire is that the brethren of the churches will make this meeting a subject of prayer, that this effort may be the means of salvation to many and the upbuilding of the churches throughout this region. Elders J. Litch, L. Osler I. R. Gates, and other ministering brethren will be in attendance.

Committee of arrangements, Thomas Holland, Cyrinus Wycoff, Star Dennison, Esq., David Winslow, John Lewis, Saul Barr, Esq., J. D. Boyer.

A camp meeting will be held in Centre Co. Pa., on land owned by Bro. Joseph Eckley, near the Marsh Creek church, three miles from Middlebury, to commence the 4th of Sept., and continue over the Sabbath. Bro. L. Osler, J. Litch and others are expected.

We hope there will be a general gathering of the brethren and sisters in this and adjoining counties at this meeting. And may all unite in fervent prayer to God that this meeting may result in profit to the church and in the salvation of many sinners (In behalf of the brethren) M. L. Jackson.

Conference Notice.

The Canada East and Northern Vermont Quarterly Conference will hold its first session August 21, 1856, at Hatley, old meeting-house, commencing at 5 o'clock p. m.

We expect a general attendance, and hope the brethren will come together laden with grace and filled with the Holy Ghost.

J. M. Orrock, D. W. Sornberger } Committee of arrangements. S. W. Thurber. Barnston, C. E., July 19th 1856.

WANTED—Copies of "Berean's Assistant," part 1. "Children's Question Books." Will agents having them on hand unsold, report soon.

BOOKS FOR SALE.

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

Table with 3 columns: Title, Price, Postage. Includes Memoir of William Miller (\$1.00), Bliss on the Apocalypse (.60), Fasset's Discourses on the Jews and Millennium (.33), Hymns of the Old Harp (.38), Preble's 200 Stories (.38), Life of Chrysostom (.75), Lord's Ex. of the Apocalypse 2.00, Memoir of P. A. Carter .31, Litch's Messiah's Throne, &c. .75, Miss Johnson's Poems .50, Army of the Great King .40, Taylor's Voice of the Church, 1.00, Lord's Gognosy 1.25, E. H. Derby on Catholicism .75, Daniels on Spiritualism 1.00, The New Harp (Pew Ed.) .80, The World's Jubilee. By Mrs. Silliman 1.00, Welcome on Matt. 24, 25 .33, Time of the End 1.00.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

Table with 3 columns: Title, Price, Postage. Includes On Romanism 1.00, the Apocalypse (1st Series) .75, the Apocalypse (2d series) .22, Seven Churches .21, Daniel .20, Genesis .16, Exodus .18, Leviticus .16, Matthew .19, Mark .14, Luke .20, John .20, Miracles .19, Parables .14, The Daily Life .15, Benedictions .17, Church before the Flood .13, Voice of the Night .15, of the Day .15, of the Deaa .16, Tent and the Altar .20, Minor Works (1st series) .19.

Table with 3 columns: Title, Price, Postage. Includes Evidences of Christianity .19, Signs of the Times .12, Family Prayers (1st series) .18, (2d series) .18, Twelve Urgent Questions .13, The End .18, WORKS OF REV. HORATIUS BONAR, of Eng., viz.: Morning of Joy .40, Eternal Day .50, Night of Weeping .30, Story of Grace .30.

TRACTS FOR THE TIMES—VIZ:

- 1. The Hope of the Church \$1.50 per 100.
2. The Kingdom of God " "
3. The Glory of God filling the Earth " "
4. The Return of the Jews 2.00 "
5. The World's Conversion 1.50 "
Advent Tracts, bound. Vol. 1 .25, .05
" " " 2 .33, .07.
Facts on Romanism .15, .03.
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.
The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.
Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.
Glorification. By Rev. Maurant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.
The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.
First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.
The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.
The postage on the above tracts is one cent each.

Appointments, &c.

I will preach in North Hermon, Me., the first Sabbath in Aug.; and in Surrey, the 2d and 3d Sabbaths. THOS. SMITH. Bro. N. Smith will preach at the Read meeting house the 2d Sabbath in Aug.; the 3d, at Waterman's schoolhouse, Litchfield, Me. I have appointments as follows:—At Canterbury, in the town house, the 3d Sabbath in Aug.; at West Bosawan, Pond school house, the 4th Sabbath in Aug. at Waterloo (Warner) the 5th Sab. in Aug. T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A Edmond—The Guide is always discontinued when the advance payment expires. The subs in Portland only paid to No 108. J W Sutton, \$5—Sent books in two packages, which with postage amount to \$3.20 Have printed that hymn and cdg you \$1.30 and cr. you 50 cts on Herald, to No 828. Sent one package July 31, and the one with hymn Aug 1. July 5th, '56—We have rec'd \$1 for J. L. Witherell, of Canaan, Me., which was sent Dec. 25, 1855, by the P. M. of that place; but being directed to "Portland," instead of to Boston, it has been to the dead letter office at Washington, and has just come back. As J. L. W. does not now take the paper, and we have no record when he stopped, we wish to know whether this was for a past, or for a future subscription—the paper being paid for till July 1, 1855. Aug 2d.—We have just found the above name at Farmington Falls, by help of I C W. and cr. the above dollar to No. 763. S A Gorton—the terms for a library are those you name, including those other works. Shall be happy to supply you. P G Sprague—You have pd to No 815; and A Hall owes \$3. D Campbell—L Crandall has pd to No 758, and \$2.50 will pay to Jan 1, 1857. Sent books by Cheney, Fisk & Co, June 20th. Have asked them to look it up. W Tracy—Cr. you by books returned \$8.54, and cr. you \$5 Aug 5th. A W Brown—Sent you by mail the 4th inst., as per your order. S F Dillow, \$5—Thank you. J Dunham—Sent tracts the 5th.

Herald to Poor—L F Allen..... \$1.00

RECEIPTS UP TO AUG. 5TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless 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 in different 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-office 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 their county, while some fail to give even their town. Sometimes they live in one town and date their 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 sign 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 is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones; and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

J Seabury, 841; J Morse, 815; and \$3.15 on acct., which overpays \$2.19; L M Lowell, 815; G Stanwood, 789; I Cutting, 841; I Bowles, sent books the 4th; W Cornell, 799; J. M. Dodge, 815; C. Cunnet, we don't find his name in connection with any other person, and so cr. to his present acct. to No 798. W P. Lincoln, 815; S M Ingersoll, 815; John Allen, of Hebron, N. Y., 815; Wm Hastings, 815; Ed D F Bess, 815; S P Hubbard, 815; A D Whittemore 789; M O Perkins, 815; L Ingalls, 811; J T Perry, 815; A Edmond, on acct.—see business note; H. Sturdevant, 835 and book; H. Smith, 15; I Gibbs, 841; A North, 815; I Andrew, jr., \$20—each \$2. J Earnshaw, 842 and book; J S Davis, 867; E. Enty, 815—each \$3—Geo. Brownson, 809—\$4—N. Pierce, 794—\$5—W C Lowell and S W Greenlaw, on G to No 126, 37 cts each; John Allen of London, C. W., 800—\$1.10; Mrs. C Clark 789, 50 cts; Ed. A Chase, on acct., \$14; A S. Burnham, cash \$2, and \$5.25 for roll returned.