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THE WORLD MADE FOR MAN.

BY GEORGE HERBERT.

For us the winds do blow.

The earth doth rest, heaven move, and fountains

flow:
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed; Night draws the curtain which the sun withdraws Music and light attend our head; All things unto our flesh are kind, In their descent and being: to our mind, In their ascent and cause.

Each thing is fall of duty:
Waters united are our navigation;
Distinguished, our habitation;
Below, our drink; above, our meat;
Both are our cleanliness. Hath one such beauty Then how are all things neat?

More servants wait on man Than he'll take notice of. In every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
O mighty world! Man is one world, and hath
Another to attend him.

Since then, my God, thou hast So brave a palace built, O. dwell in it, That it may dwell with thee at last! Till then afford us so much wit, That as the world serves us, we may serve thee

# Who is on the Lord's Side?

BY JOHN CUMMING, D.D.

"Who is on the Lord's side ?"-Ex. 32:26.

Let us try to ascertain some of the features of one who is on the Lord's side.

First of all, a person who is truly on Christ's side, is described in Scripture as one "in Christ." This is a very remarkable expression; and every time I read it, it seems to me to be either the very perfection of a barbarous phrase, or to be the exponent and formula of a glorious and precious truth. You never say, a stoic is a man in Zeno; a peripatetic is a man in Aristotle; a servant is in his master; a son in his father. Such language would be intolerable. The man that used it would be thought deranged, or extremely unenlightened. And yet, the whole New Testament is full of a similar expression,-"There is no condemnation to them that are in Christ." "I knew a man in Christ." "That I may be found in Christ Jesus, not having mine own righteousness, but his." Then, why does Paul, the accomplished scholar, why does Luke, the elegant and classic evangelist, why do men who understood the full force, and all the idioms of the noble language they employed, so repeatedly use, and apparently designedly use, so strange and uncouth an expression, as, "In Christ?" The answer is, that the relationship of a Christian to Christ is totally different from to his father, a pupil to his teacher, a philosopher to the founder of his sect. It is a relationship to the founder of his sect. It is a relationship totally different, and, therefore, a new form of expression is employed to embody and unfold a new and unparalleled truth. The believer is in Jesus as a branch is in the stem of the vine from which it grows. The believer is in Jesus by a union as close, as real as the living limb is in the living body of the living man; so that I am in Jesus, his sympathies are mine, his life is mine; and an apostle said, as if to unfold and express this very idea, "I live," but correcting himself, "yet not I, but Jesus liveth in me; and the life that I now live I live by the power of the Son of God, who loved me, and gave himself for me." Are you in Jesus? If you are, all that relates to his honour and to his glory concerns you; the shadow of the insult that is cast upon him is a shadow that darkens your fireside; the expression of blasphemy and contempt levelled at him, finds its echo in your bosom. Christ is with you, not an ancient recollection,

te he who bath received " gills for

whatsoever you do, whether you eat or drink, you do all to the glory of Christ Jesus.

They that are on the Lord's side, are anointed by his Holy Spirit. The apostle says, "Ye have an unction of the Holy One, and ye know all things?" ("Here him that level us and all things." "Unto him that loveth us, and made us kings and priests." It is generally felt that a minister of the gospel ought to exhibit a sacred example, a consistent and a beautiful walk!—he ought to do so; but it is apt to be anointed, that you are kings and priests unto highest monarch, and the sacredness that becomes the anointed priest, all become those who are anointed by the Spirit of God, and are Christians. What is the meaning of Christian? A Christian is an anointed one; the consecra-tion of a priest, and the dignity of a king, are his. One of the evidences of your having this unction is, that you are one with Christ, you are the sheep of his pasture, you know his voice and a stranger's voice you will not follow. I do not believe that all baptized persons are the best judges whether a sermon be a gospel or not, or that all communicants are; but surely all converted and regenerated men do know whether what is set before them be Christ's pasture, and whether the preaching of a minister has its counterpart and its warrants in God's holy and blessed Word. If you have this unction from the Holy

not your own property. That money in your pocket is not your own; that estate of yours is not your own; your influence, your health, your strength, are not your own; nothing that you have is your own; and the instant that you feel that you are Christ's, that instant you say, This is given me as to a steward, and I am consecrated to employ this for his glory, for the welfare spiritual and temporal, of all that are connected with him; and I know that I must give an account of that stewardship. Try, then, to realize the majestic thought—the thought that runs through the whole system of real religion—that we are not our own, but that all that we are and have belongs to him that loved us, and gave himself for us. That coin bears, indeed, the

One who is on the Lord's side delights and of Joseph. strives to obey all the commandments of the Lord Jesus Christ. "I delight to do Thy will." Practical obedience is a fruit of personal religion. The man who cheats in his trade, walks inconsistently in the world, speaks what is untrue, in order that he may add to his emoluments,
—may call himself a Christian, but in no sense or shape, is he really and truly so. When you hear people say, he is indeed a Christian, but he is this, and he is that, and he is something else, nothing can be more absurd, or misapplied than such language. When you hear a person of dishonest or drunken habits called a Christian, it is as much a perversion of language as a glorious name, a work of eloquence and speak to an unconverted man, and tell him, pass it now.

beauty; but your very life, he is in you, and "You will have to do that, and discontinue you are in him; and all you do, and feel, and his, when you are a christian," he feels naturwhen he is a christian, as it is spontaneous on his part now, to indulge in practices that christianity condemns. If a parent has to undergo drudgery for his child, or if you have to go through some severe trial for some person that you love, the trial becomes as nothing, the long road becomes short, the dark night become bright, and as with Jacob, when he was waiting forgotten, that if you are Christians, you are for Rachel, "the seven years seemed but as anointed, that you are kings and priests unto seven days, for the love that he bare her." So God, and that the dignity that becomes the it is in the practice of christianity, love planted highest monarch, and the sacredness that be- in the heart to the Lord of life makes his livery, when stained with shame in the eye of the world, beautiful; his burden light, his cross welcome and all his service perfect freedom.

Those who are on the Lord's side, will feel deeply interested in the spread of that blessed religion which they have felt so precious to their own souls. The man who desires not to see Christianity extend, has never adequately appreciated its intrinsic value, or felt its power in his own individual heart. A man who hears good news can never keep the good news to himself. It is an instinct in our nature to circulate the good that we know. It is a higher instinct of the grace of God to make known to them that are the slaves of sin, the glorious freedom wherewith Christ makes his people free. Whilst, therefore, if you are on Christ's side, you hear One, you know all things.

If we be on Christ's side, we are his property.

To are not your own, you are bought with a price, not with gold or silver or any such corruptible things, but with the precious blood of a La.ab." Now, do not let repetition of the phrase blunt its significance; weigh that expression. If you are a Christian at all, you are pression. If you are a Christian at all, you are long to the collisions and the conflicts of the nations of the earth, as if the band, belong to the same holy company. We come down to the Reformation, and Wickliffe, other; whilst you open the newspaper to see the morning star of that bright era, shoots into the horizon; and Huss, that devoted and disflourish, if you are a believer, you will open the missionary record, and watch, and wait, and long to hear what the captain of your salvation him;—and Luther, the monk that shook the world, whose name is still a terror to many, whether the 'hosts conquer or retreat, and the collisions and the company. We come down to the Reformation, and Wickliffe, the morning star of that bright era, shoots into the horizon; and Huss, that devoted and distinguished man, who was the subject of prophecy, as he was the object of the love of all that knew him;—and Luther, the monk that shook the world, whose name is still a terror to many, are power wherever they are is doing, whether the hosts conquer or retreat, whether his cause is uppermost upon the field, or lowest.

One additional feature I will notice—it is this; if you are on Christ's side, you will love all your fellow-soldiers. Every Christian will be a comrade, every true believer you will hail as a fellow-soldier, in that great conflict in which it is your honor and your duty to engage. And although the facings of the regiments may differ, although the colors of their uniform and banners may vary as the colors of the rainbow, and although the music by which they move to victory, or under which they retreat, to cover that retreat with greater glory than their advance, may himself for us. That coin bears, indeed, the in each be different; yet you will feel that they image and superscription of a queen, but to the are all regiments in the same grand warfare, eye of faith it bears the superscription, and has and are actuated by one object, and that object on it the impress, of the Prince of the kings of the spread of truth, the happiness of man, and the earth. That estate belongs to a realm that the honor of the Lord Jesus Christ. You will

Abel the proto martyr, washed in precious blood, being dead, yet speaketh. Abraham, leaving the land of Ur, seeking a city that he knew not, was another on the same side. Lot, narrowly delivered from the flames of Sodom, still converted, sanctified and saved, is another. The publican, who cried from the depths of his heart, "God, be merciful to me a sinner;" the prodigal, who resolved in his agony, "I will arise, and go to my father;" the blind man, who cried, "Jesus, thou Son of David, have mercy on me;" Mary Magdalene, who bathed the Saviour's feet with her tears and wiped them with the bairs of her head. Pater who deaind with the hairs of her head; Peter, who denied

undertake, and attempt, and accomplish, you begin, and continue, and end in Christ; so that whatsoever you do, whether you eat or drink, you do all to the glory of Christ Jesus.

They that are on the Lord's side and the lover of peace; the violent Tertullian, a Christian in spite of his violence; the tolerant Clement of Alexandria, often in his weakness tolerating the error, when he wished to tolerate only him that held it; the good and great Eusebius; the majestic Athanasius, who as Gibbon said, might have filled a throne, so magnificent was his character; and the evangelical and devoted Justin and Vigilantius, reprobated in the calendars of Rome, but recognized in the saintship of heaven—all had their failings and infirmities. At times they faltered, some of them at times fell and sinned grievously, but perished not one of them. They were on Christ's side, they fought Christ's battles, they have now

entered upon his reward.

And if we come down the stream of time, we shall find some in the mediaval ages, when the church of Christ was not the grand and splendid hierarchy which the world admired, but a body made up of scattered lights amid the valleys of Piedmont, the heights and green nooks of the Cottian Alps. The church of the middle ages is not to be traced through popes, cardinals, bishops, presbyters, hierarchs; but like a bright silver streamlet, at times below the earth, but always felt by the belt of verdure, of vegetation, and of blossom, that accompanies it as it wends its way to the blessed and everlasting main.

whose truths are power wherever they are preached, who did not create a new church, but only removed the rubbish from the old one; who did not invent justification by faith, but removed the cloud that concealed that star that had been standing over head for a thousand years; who translated the Scriptures into his mother tongue, and expounded those Scriptures, till the Vatican reverbrated his accents, and Leo-the most accomplished and powerful despot—on his throne shook and trembled, and sank before the simple, but faithful, preaching of an Augustine monk; and then finally, Calvin, whose preaching was comparatively feeble, whose writings were precious beyond all price—and Ridley, and Cranmer, and Latimer, who kindled that bright fire that by God's grace, is not yet put out, and, by God's grace, will not be put out,—when one said to the other, "Be of good cheer, brother Latimer, we shall this day light a candle that, that its earthly sovereignty, it is true, but it belongs to that higher realm, which is presided over by the King of kings; and you are a subject, responsible to him for the use, the misuse, jeet, responsible to him for the use, the misuse, it is beneath it. You will recognize a brother under the many colors that are seen in the coat of clay," and of whom Mary, the accomplished, and of whom Mary, the accomplished, and of seed a misble Queen of Scotland, and elegant, and amiable Queen of Scotland, but perverted by the priesthood of Rome, said, I would rather meet all the long bows of England, than John Knox;"—a man misrepresented by those who do not know him, but a gentleman of the highest family by birth, a christian of the noblest type by grace, a scholar possessed of great erudition, and fit to be compared with any of the noble army of martyrs, the goodly fellowship of prophets, the glorious company of apostles, in all that constitutes a christian a soldier, of Christ, and a holy and faithful controversialist. There was also the amiable Melanchthon, who had not courage to discuss the simplest question with a priest, but tian, it is as much a perversion of language as with the nairs of her note, if you were to speak of an ignorant scholar, an him in his weakness, repented by grace, and had grace to write what supplied Luther with honest thief, a liberal miser. And to a Christopher of the suffered for him, and died for him in his best admirable materials. Each man has his post. One man prepares materials in his study, and the supplied of the su honest thief, a liberal miser. And to a Christian, Christ's commands are not greivous. Precept becomes privilege the moment we become the subjects of grace; and to do Christ's will is one of the most delightful of duties. When I one of the most delightful of duties. When I makes use of those materials; but the man who makes the gunpowder, and casts the cannon, is just as important a person as the man who passed the flood, and some of whom are waiting soon to puts the powder into the cannon, and applies

the match to it. So Melanchthon, who had not readiness of mind to combat the priests of the church of Rome, had the erudition and the grace to prepare those noble writings, one specimen of which is the immortal "Confession of Augsburgh," one of the noblest and most precious documents of the Reformation.

## The Resurrection.

" For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."-2 Cor. 5:1.

3d, A literal resurrection is the only resurrection that can take place, if we use language

with any meaning.

It is the body only that dies. Said our Saviour to the dying thief, "This day shalt thou be with me in Paradise." His spirit, then, did not die. It consequently needs no resurrection. Both their bodies went that day down into the tomb. Christ's body has risen, and now he has no other resurrection to undergo. But the body of the thief still remains there, and the only resurrection he can ever experience is that of his body. And this is true of all the dead, and of all that are to die.

"We know," then, "that if our earthly house of this tabernacle were dissolved, we have

a building of God, an house not made with hands eternal in the heavens."

The philosophical objection drawn from the change of particles in the body while alive, and the vast distance they may be scattered from one another after death is of no force whatever with God. If the resurrection were to be an achieve-God. If the resurrection were to be an achievement of human power, the objection would have weight. But shall any such question perplex His wisdom and baffle His power, Whose wisdom plans and directs all the processes by which these bodies attain to such a fearful and wonderful structure? Worlds thick as the dust of the summer highway, roll in harmony beneath His throne, and cannot he whose hand guides these that they never wander nor come in col-lision, guide and watch over the little puff of dust that in a few years will be all that will remain of you?

It is most undoubtedly true, that the objection arising from a dispersion of particles does not apply to one in a thousand of all earth's millions who have gone down to death. Owing to that remarkable and universal care for the remains of the departed, which is, of itself, a fearful foreshadowing of the resurrection, the almost universal truth is, the dead rest where they were originally deposited. Grant that there are some exceptions to this truth. On that rocky promontory before Athens, which looks off into the blue Ægean, station yourself where the waters dash upon your feet, and you may look down into the rock-hewn bed of Themistocles. Every wave dashes over it and into it, for its cover is gone and it is tenantless

now, except as the tiny sea-shell and beautiful sea-moss have made it their home.

Centuries ago his countrymen hewed that bed under the wave, in sight of Salamis, and bring-

ander the wave, in sight of Salamis, and bringing home his body from a foreign shore, they laid it there to rest. But particle by particle the restless waves have borne it away, till nothing now remains. On every strand, perhaps, those particles have found a resting place—perhaps still affoat on every wave, or lie lodged in every deep sea cavern. To the North and the South, the East and the West, they may have been borne on the bosom of those currents that been borne on the bosom of those currents that never rest. But are they lost? Are they beyond His ken, the sweep of Whose glance is infinity? At the sound of the last trump, if God so command, every particle shall join its fel-low, and bone shall come to bone, and sinew shall bind them again.

Why should it be thought a thing incredible

that God should raise the dead?

But in respect to this matter we must tread with caution, lest we attempt to rise above what is written. It may meet all the requirements of the language, that in the reconstruction of my body, my own identity be preserved, and that I know and feel myself the same being who sinned and suffered, and was disciplined and saved on earth. I am conscious of identity now. My friends know me the same person they knew me last year. If the particles that compose my body be wasting and changing, as physiologists say, I am not conscious of it. I have no consciousness at all in regard to the material that composes my body. It is not a proper object of consciousness. Enough that I know myself the same person from year to year. So the resurrection body will be the same, in such a sense, at least, as to be known by ourselves, and undoubtedly by our friends. And this identity may meet all the requirements of the case, leaving out of view the question of absolute same-ness of all the particles. But while we admit this, we claim that there is nothing incredible in God's bringing together every particle laid down at death, were that necessary.

ter. We can only point to a few of the intimations the Scriptures throw out concerning the resurrection body of the believer. Says Paul, spiritual body; and so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written:
Death! is swallowed up in victory. O, Death!
where is thy sting? O, Grave! where is thy
victory? The sting of death is sin; the strength giveth us the victory through our Lord Jesus Christ." of sin is the law; but thanks be to God who

keeping of the grave, till that hour when the Archangel shall summon all that are in their graves to come forth. The body and spirit shall be renewed then, immortalized and glorious. And then shall be tasted the full fruition of Heaven's beatitudes, and then shall heaven be complete. complete.

# 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.

In preparing the paper to which your attention is called this evening, I have not aimed at embellishment or literary display, but simply to bring before you a few plain, practical and useful thoughts on the study of prophecy.—Without for one moment attempting to instruct or edify those who have attained any proficiency in this study, my object will be to commend it earnestly, kindly, and sincerely, to those who have not heretofore paid much attention to it. My object is not to captivate the ear, but to instruct the mind-to call attention to the subject of prophecy—to attempt the removal of some of the difficulties in the way, and to dispel the dimness and mystery that seem to hang about it. Let it be viewed in its native light; array it only in the garments that will adorn it—that instead of hiding its beauties, will cause its loveliness and excellencies to stand out in bold relief, and I am satisfied that you will be charmed with its simplicity and perfection. The subject will doubtless suffer somewhat from the inability of the writer to do it justice; but your indulgence is implored on account of my inex-

perience in the writing of essays.

The subject of prophecy is worthy of the consideration and deepest attention of all; and to my own mind is full of interest, pleasure and importance. But it is astonishing with what timidity it is generally approached. Even with the majority of those who profess to regard the Sacred Scriptures as their guide, and the themes of the Bible as the subjects of their most im-portant meditations, it is almost invariably shunned. Some regard its study as trespassing on forbidden ground;—others regard it to be suitable only to the curious, and those who wish to pry into matters which are not at all necessary for us to know; while not a few suppose there are grave and almost insurmountable difficulties in the way of ordinary minds' attempting to gain any knowledge on the subject. And indeed the latter objection is not without some show of portion of Divine revelation. And surely it truth and force; but such a reason, it must be seen, does not speak much for the energy and perseverance of the objector!

paid attention to the subject — those who have intelligent students of prophecy are uniformly set themselves to study the prophecies of the well versed with the Bible as a whole. And, Old and New Testaments—have found it a indeed, it seems to be a natural consequen-source of great pleasure and interest—as indeed that in acquiring a knowledge of prophecy, the acquirement of all knowledge, but especially Biblical knowledge, must ever be. And we apprehend that the study of the subject is invariably found the very reverse of that dry and barren thing which people generally imagine it revelation of God's will to man—who that reads

It is much to be regretted that the number of tures as a whole-who, we ask, that glories limited: and there seems no satisfactory solution of this state of things. Amongst the laity it has been almost entirely neglected; or at least their knowledge of it has been chiefly confined to those parts rendered exceedingly simple, such as the prominent predictions respecting Christ's first advent. It is very gratifying, however, to find that of late years the subject has created some places in investigating and discussing it, amounce—and even in some cases to compare among all classes of the community. And I wenture to assert that if this study be duly and who is infallible, and cannot lie! carefully cultivated among the members of our who is infallible, and cannot lie!

We know not how to express our disapproba-

and the many difficulties I have met with, instead of wearying or disheartening me, have acquisitions. I have yet much to learn, and intend to press onward to the attainment of an extensive knowledge of this delightful subject. From experience I can recommend it; and would urge upon my friends the desirability of at once seeking to obtain a thorough knowledge

Christ."

What is death, then, to the believer in Jesus?

The point where he passes beyond our sight, the soul to the bosom of God, the body to the control of those parts of the Sacred Scriptures, which the soul to the soul to the body to the soul to the body to the soul to the body to the soul to the sou contain a record of things to come,—which the Almighty, who knew the end from the beginning, and with whom the future and the past are present, has, at various times, and in divers manners, graciously inspired his faithful servants to predict and record: "for prophecy came not of olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." A prophet has been defined to be "one of the sacred writers empowered by God to display futurity."—Knowles' Dict.

And what a glorious theme is the subject of prophecy! A theme to engage the attention even of angels. Peter, in his 1st epistle, 1st chapter—when all ding to the earnest inquiry of holy men of old respecting the advent, and also the glory of the Messiah—says they were engaged in "searching what, and what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the suf-ferings of Christ, and the glory that should fol-low; unto whom it was revealed that not unto the sufficient of the suffic things, which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven;

which things the angels desire to look into."

The study of prophecy! What rich veins of thought are opened to us, as we contemplate the revelations of God! What deep and hidden tressures are unfolded, as we penetrate the various desired to the state of the state o rious departments of the great Jehovah's unrivalled and inexhaustible storehouse! There is an abundant and untold supply of precious things to examine, and with which to enrich our minds; and God has given us full liberty, and an absolute right, to take our fill of all his rich-es; and has also sent us many cheerful and pressing invitations to visit his storehouse, and make ourselves thoroughly acquainted with every precious object there. And let it not be forgotten that we may there pursue our investigations without fear of danger; for there is nothing unfolded but what is intended for our beneit; while matters he wishes us not to inquire after cannot be found there. And when we want to know anything he has not seen good to reveal, His servant kindly says to us: "Secret things belong unto the Lord our God!" And immediately pointing to the profusion and excellency of the all-wise provision around us, he adds, "But those things which are revealed belong unto us and our children forever!"—Deut. 29:29.

Far be it from us to urge the study of prophecy to the exclusion of other equally important would be difficult to show that the study of prophecy has even a tendency to induce men to reverance of the objector!

Yet it is worth knowing that those who have acles. On the other hand it is notorious, that that in acquiring a knowledge of prophecy, a man must necessarily gain an extensive know-ledge of the whole Bible, as he cannot make his investigations without it.

and admires and commends the Sacred Scripthose who study prophecy is so small. Even the Bible, and in its free circulation, and in its among the ministers of religion its study is very adaptation to the wants and feelings of all classadaptation to the wants and feelings of all classes of mankind, can fairly, reasonably, or conscientiously object to or forbid the study of those portions of that blessed book, around which the Divine Being has thrown such a glorious halo, and exhibited in glowing colors — in effulgent light-the infinite contrast between the genuine and the counterfeit—between the revelations given by the all-wise God who knew the end considerable interest, both in our own and other from the beginning, and these spurious prediccountries, and no small stir has been made in tions which puny mortals impiously presume to

Into the consideration of the different prospects opening before the righteous and the wicked, at the resurrection, we have not time to enwill not only feel called upon to give their con- lations to treat them as dangerous subjects of gregations the benefit of their investigations, but study, or as being unintelligible by those to resurrection body of the believer. Says Paul, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in dishonor in dishonor, it is raised in dishonor in dishono glory; it is sown in weakness, it is raised in a relish and interest for it. It is now some and neglect! Christ says, "If ye love me, ye power; it is sown a natural body, it is raised a twelve years since my attention was turned to it, shall keep my sayings." And yet, although emphatic attention is frequently called in the Bible to this very subject, how often do we see tended rather to increase my appetite for further the very mention of it treated with the utmost contempt.

(To be continued.)

## Few Chosen.

"MANY are called, but few are chosen."-Matt. 22:14.

A passage of awfully solemn import, whether the speaker or the consequences are taken into account. The speaker cannot be mistaken, the consequences are the loss of the soul, of God, of heaven, and the endurance of an eternal hell.

But how is it, and why is it, that many being called few are chosen? Not a few lay the fault on God, and exonerate the sinner from all blame. But is it so? "To the law and to the testimony." What says our Saviour in the parable? "They would not come." And the one cast out into outer darkness would not put on the wedding garment. All were invited, but things of earth and time engrossed all their attention, and commanded all their hearts—their marriages, their purchases, their wives, their lands, and their oxen. Hear Jesus: "O, Jerusalem, Jerusalem, how often would I have gathered thee, but ye would not." Thus he lays the fault on man alone, and exonerates God from all blame.

Dropping the parable, let us put the question, "Why are so many of the called not chosen or saved?" What more interesting or (to us sinners) important question could be put?

For a solution to the inquiry we must look either to the unwillingness of God to save, or to the inability or unwillingness of man to be saved. Where but in those can the true cause be found? We ask, then, is God unwilling to choose or save those he calls? If so, why does he call them? To mock them? Are any to be found ready to attribute insincerity to God? But if God is not waiting to be gracious, and ready to pardon all that he calls to salvation by the gospel, then there is no alternative left us but to believe God a liar. O, awful blasphemy!
"Am I a man that I can lie, saith the Lord?"
No, no, God never mocked a sinher—never trifled with his promises. To mock the sinner, or to trifle with his promises, would be to make war upon his own goodness, benevolence, mercy, love, truth, and justice, through Christ. Hear what he says for himself in this matter: "As I live, saith the Lord, I have no pleasure in the death of him who dieth." "Look unto me, all ye ends of the earth, and be saved." "Ho, every one that thirsteth, come ye to the waters," &c. "The Spirit and the bride say, come. And let him that heareth say, come. And whosoever will, let him come and take of the waters of life freely.' "The Lord is long-suffering, not willing that any should perish, but have everlasting life."

Passages more in point need not be sought for, and, what is best, not one can be found in all

the book of God to oppose them.

Shall we look for the cause in the insufficiency of the atonement of Christ? Hearken: "God so loved the world that he gave his only begotten Son, that whosoever believeth might not perish, but have everlasting life." "All we like sheep have gone astray, and the Lord laid upon Him the iniquity of us all." "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all to justification of life." "For as Moses lifted up the serpent in the wilderness, even so is the Son of man lifted up, that whosoever believeth in him might not perish, but have eternal life." "The blood of Jesus Christ cleanseth from all sin." "Where fore he is able to save to the uttermost all that come unto God by him." "Behold the Lamb of God who taketh away the sin of the world." And more, has not Christ sent the Holy Spirit to reprove? Whom? How many? "The world of sin?" Of what sin? "Because they believe not on me." Thus Scripture shows the all-sufficiency of the atonement of Christ to save all the called.

Shall we seek for the cause in the inability and unwillingness of the called to be saved? We allow it at once. "Sooner may the Ethiopian change his skin, or the leopard his spots, than he who has been accustomed to do evil learn to do well." "Who can bring a clean thing out of an unclean? not one." But Jesus can. Hear him: "Behold I make all things new." And for this very end has God laid our

poverished, ready-to-perish sinners, "Go to of the parties, and thus give good ground for an Christ, and out of his fulness receive grace for accusation either religious or political. Apgrace." Christ calls, he bids us come. "Come proaching him with words of fulsome flattery unto me all ye who labor, and are heavy laden, and I will give you rest." "Look you unto me, and be ye saved, all ye ends of the earth."
Did ever any guilty soul look or come to him
and was rejected? Nay. "He hates putting away." Did ever any one seriously try to look or come to him and was not able? Never. Thus our inability is lost in the Saviour, and we are left altogether inexcusable if we perish.

is sincere-Christ is able to save-the Holy spirit is striving with men. Man by nature is unable, but his help is laid upon and in Christ, higher included the lower. That which Cesar and he is invited, yea commanded to come to him and receive all needful grace and aid. Why, then, are not all men, who are invited and called, set down at the gospel feast? The answer is to be found in the third verse—"They would not." And this is the language of Moses, the prophets, and of Christ. "Ye will not come unto me that ye might have life." Man's damnation under the call of the gospel, is, there-fore, not of necessity, but of choice. This is their condemnation that, "that light is come into the world, but they choose darkness rather than light," because their hearts and "deeds are evil." How truly speaks the prophet when he says, "O Israel, thou hast destroyed thyself."-Chris. Intel.

# The Claims of Cæsar and of God.

"We have no king but Cæsar!" was the cry of the infatuated and bloodthirsty multitude at Jerusalem, at the time when the son of God was doomed to death; and the shameful cry is reverberating throughout the world to this day. "We will not have this man to reign over

us." "Away with him! away with him!"

A few years ago, when William H. Seward proclaimed in the American Senate Chamber that there is a law binding upon law-makers higher than the Constitution, the sentiment was received with a shout of derision, and the same mad cries were uttered in response that were heard at Jerusalem—varied in terms, to be sure, but still the same. The ancient exclama-tion, "We have no king but Cæsar," compre-hends all that was uttered in the Senate on that occasion by the haughty but mad defenders of human bondage, in reply to the noble sentiment of the Senator from New York.

The poor wretches at Jerusalem felt no small degree of self-complacency, doubtless, at the high-sounding expression of loyalty to Cæsar which the occasion of the rejection and denial of Christ in the presence of the Roman Governor afforded them. Pilate, they imagined, would be greatly pleased with it; and Cæsar too, should their words be reported to him. It was a base bowing of the knee to one who had wrested the scepter from Judah, and a sad confession that they were bondmen in spirit as well as in fact. Pilate and Cæsar, however, both knew that these people were restive and discontented under their yoke, and that this loyal cry was all gammon. Cæsar's lower law, however, oppressive and degrading as it was, was preferred by them to the higher law of Christ. They hated Cæsar much, but they hated Christ

But suppose that they loved Cæsar, was fidelity to Christ incompatible with fidelity to him? The Jews pretended to think so; and many of our politicians try to persuade themselves and others of the same thing; for we have a Cæsar too; our constitution and laws are our Cæsarnot like him of Rome, but of our own choosing, and conservative of all that is just and good where not suffered to usurp the rights of God. We have Christ also; and his claims constitute our higher law. But some of our statesmen contend that to allow his claims to bear upon the conduct of our government policy would be to introduce anarchy and confusion. In this view they coincide with the Jewish rulers and rabble in Pilate's court-room, and in effect cry, "Away with him! away with him! Crucify him! crucify him! . . . we have no king but Casar." "The constitution is our highest law; we have no other; and it would be treason to look above that for our guidance in legislation and government.'

We ask again, is fidelity to Christ incompatible with fidelity to Cæsar? Can not the claims of both be allowed without the one infringing upon the other? The Jews thought not; some of our statesmen think not; and we fear that many of our clergy are of the same opinion, if we may judge from some far-famed and much-lauded sermons; but Christ himself taught different-

ly.
Some artful enemies of Christ imagined that they had found a case in which the claims of

they asked, "Is it lawful to give tribute to Cæsar or not?" O, if ever an expression of scorn curled those holy lips it was then. Or-dering them to show him the tribute money, which bore the image and superscription of Cæsar. and was at once the symbol and badge of their servitude and degradation, he uttered an aphorism and a law which solves and for ever settles the question. With more than imperial authori-Thus the call to salvation is universal—God sincere—Christ is able to save—the Holy sure of his rightful claims. There was no conflict. The greater law contained the less; the might rightfully claim, God allowed; but what he might not rightfully claim was to be rendered to God.

"Thou shalt love thy neighbor as thyself,' is one of God's laws, not Cesar's; and if Cesar requires us by any of his laws to violate it, he is an usurper; and by the law given by Christ, on the occasion just referred to, we are forbidden to render obedience to him, because that would be to render unto Cesar the things that are God's. The lower law would override the higher.

The example of the Good Samaritan is emphatically made a part of the higher law by the command, "Go thou and do likewise." The man to whom he was so kind had fallen among thieves; so the case was singularly analogous to many cases of wrong, and consequently distress that are occurring among us. We are fully warranted in supposing that that unfortunate man was a Jew, because we read that he was on his way from Jerusalem to Jericho when way laid by the thieves. Now we all know that the Samaritans, as a general thing, hated the Jews quite as much as we Northern people, on an average, hate negroes. But this Samaritan recognized in the sufferer before him a fellow man, a brother, a " neighbor." He did all in his power to relieve and comfort him, at did is set forth as a pattern and a rule for us with all the force of an express statute.

As already intimated, we sometimes fall in with men, and women too, not covered with bleeding wounds, it may be, but yet in great distress; and our hearts tell us that they have been robbed. We shall not say that they "fell among thieves," for that would not be courteous. The man is black, perhaps, or at least a shade darker than ourselves; still like the Samaritan, we feel that he is a fellow-man, a neighbor. We think of the spoiled and wounded Jew and of the good Samaritan; and the words of Him whose we are, and whom we serve, in still small voice, are thrillingly heard in our inmost soul-Go thou and do likewise."

But stop! If thou dost that thing "thou art not Cesar's friend." Cesar forbids. He says that the man has not been robbed. You, however, know all the circumstances of the case, and God, by his vicegerent in your breast, tells you that he has been robbed; and that, as a wrong-ed man, and one in immediate want and distress, he has claims upon you as strong as were those of the robbed and wounded Jewish traveler upon the good Samaritan.

But it is unlawful to aid him.

and shelter, and to comfort and console a poor stranger who may have made his escape from ous, and s those who had taken from him all that God ever in heart." gave him?

By the Law of Congress of 1850, which according to the highest judicial authority of the country, a tribunal from which there is no

Certainly not; but the ruling men of the country have been acting upon the principle that the constitution does recognize slavery, while it does not recognize Christianity; therefore while the claims of the one have been most sedulously conserved, those of the other have been more and more disregarded, until at length they are treated with scoff and ridicule when urged in opposition to those of slavery. Thus has Congress set aside, over-ridden, nullified, abrogated, and virtually repealed an express statute of Christ and househt the later of the other have got o gated, and virtually repealed an express statute of Christ, and brought the claims of God and Cesar into direct antagonism.

The subjuted Jews were obliged to pay tribute to Cesar; but to this Jesus made no objection. As a Jew he paid that tribute himself, and commanded the people to do so—
"Render unto Cesar the things that are Ce-God and of Caesar clashed, and brought the difficult problem to him for solution. They thought the Roman Cesar forbade the early Christians—

leader unto Cesar the things that are Cesar that are Cesar the things that are Cesar

and emphatic decision.

"Go thou and do likewise."-N. Y. Ind.

## A Wonderful Piece of Work.

THERE is on exhibition now in New York, at 183 Broadway, a most remarkable work of art. It is a pen picture, of such a character, and executed under such circumstances, as excites the utmost surprise.

Mr. David Davidson, the artist, a Polish Jew, found himself in this city some three years ago, friendless and destitute, with a family in Europe, which he wished to bring to this country. He reflected on his condition, and what he could do. He had lost the sight of one eye entirely and the other was defective. The idea was suggested to his mind—as he believes, by a divine influence—of executing this work. The entire plan of it in the detail was matured in his mind; and then he went about it. Assisted as he believes, from first to last, by a divine power, he wrought on it by night and day, for two years and seven months, seeing no one, going no where, except as was absolutely necessary—scarcely sleeping more than two hours out of the twenty-four, until the work was finished. He describes his suf-ferings of body and mind as intense; and yet, as if impelled by some strange power, he could

not stop until it was done.

This remarkable work is executed by the pen on paper, and is five feet wide, and six and a half feet high, covering a surface of 4680 square inches. The picture is the front elevation, or facade, of a temple in the gothic style, of the Saracenic type; with its doors, lancet and circular windows, pillars, towers, &c. But instead of its being a picture in drawing, it is a picture in writing. The whole is done in writing so fine, that in many places it would require the aid of a glass for common persons to trace the letters. The writing is executed in black, blue and red inks, and the letters are chiefly in antique printing style. At a short distance, the whole resembles a finely etched engraving. The picture contains the whole of thirty-six books in the Old Testament thus written. It has nearly 1,500 letters to the square inch, and the whole has more than 570,000 words, and more than 2,-850,000 letters. The whole number of lines is 67,594.

The whole is so perfectly executed, that it is next to impossible to detect the slightest defect, and yet no pencil ever touched it, and there was no drawing to guide the work. In addition to this, the whole is so arranged, the parts, the number of lines in a part, the number of words in a line, the different colors, and the various parts of the building, as to represent various cabalistic ideas, and correspond to certain mystical numbers. The work is unique and remarkable, and when we consider that the artist is nearly blind, and that he never had any previous skill in penmanship, or knowledge of de-signing, and was almost entirely unacquainted with the English language in which it was written, the achievement seems scarcely possible, and is absolutely astonishing. He has several smaller works executed since that, not less curious .- Watchman and Reflector.

# Christian Joy.

talli don'ao 🚊

" Rejoice in the Lord always, and again I say, By what law is it unlawful to feed, clothe, Rejoice." "The meek shall increase their joy in the Lord." "Rejoice in the Lord ye righteous, and shout for joy, all ye that are upright

The work of praise is such a delightful, holy privilege. And will the great God deign not only to load us with benefits, but also to accept country, a tribunal from which there is no the giau nomage of carried as the commands us to rejoice. Also, earthly appeal, is in accordance with the prothe glad homage of our hearts? We may be Does the constitution authorize Congress to prohibit the performance of the plainest duties us to do His will, simply and sincerely. We rejoice at the price which has been paid for our ransom; for if God spared not His own Son, shall He not with Him also freely give us all things? He hath borne our sins and carried our sorrows, and is the sacrifice complete, or is He unable to carry our sorrow, that we cling to it so closely, and refuse to rejoice? If we ask

# Kansas.

Dr. J. V. C. Smith, Ex-Mayor of Boston, writes the Gazette an interesting letter from Fort Leavenworth on the 21st ult. In regard to

utmost caution to escape difficulties, that might cost him the loss of everything, even his watch and purse, if not his life, a few statements may be transmitted to distant friends by way of illustrating the political circumstances and social condition of the pioneer settlers in Kansas.

A voluntary guard is maintained by the in-habitants of Lawrence every night by turns. Alarms are constantly arriving from one point and another of depredations and murders, couriers are forthwith sent off to ascertain the facts, and on their return measures are adopted according to the necessity of the case.

A man was shot dead on the first night of my arrival in town. An investigating committee reported it to be justifiable homicide. The man, however, who thus killed a fellow-being, as he said, in self-defense, has also killed, according to his own boasting, no less than four others in his day. There is really no law in Kansas; might is right, and each one does pretty much as he chooses. Public sentiment possibly modifies, to some extent, intentions as well as actions.

At the time of writing, a company of dragoons are encamped in Lawrence. Near Westport, a border town of Missouri, four miles from the Missouri River, I saw quite a troop of the assassurs. They had just left the Territory by crossing the line into Missouri, in consequence of the approach of a company of horse and artillery, from Fort Leavenworth, whose encampment 1 passed.

since the United States troops began to show themselves at different points, the bandits scud before them into Missouri, but make frequent incursions to rob, steal and murder. Those I saw at Westport, whose camp was in the wood only a few rods out of the Territory, were young men, rough, coarse, sneering, swaggering daredevil looking rascals as ever swang upon a gallows. They had not a redeeming trait of character. On the contrary, they were a horribly profane, whisky-drinking collection of ruthless desperadoes, whose depredations upon the peaceable industrious occupants of the little log huts, which stand like admiration points in every direction over the far distant waving prairies, demand the earnest and immediate interposition of the government. There should be more soldiers or none at all. It is a disgrace to the age, and a blot on our fair fame, that an American citizen cannot travel in one of the Territories without absolute danger of the loss of both life and property.

The marauders were mounted on horses and mules, armed to the teeth with pistols, long knives and carbines. They rob travelers; surprise the humble residents of prairie cabins, whom they strip of their valuables, and in repeated instances murder the owner. off cattle, the property most in request, and steal horses; oblige a man to dismount, and take his horse, and should he remonstrate or resist, blow his brains out without apology.

I am possessed of a multitude of illustrations

to substantiate these assertions, furnished by persons of the first respectability, who hail from both parties. Occasionally the villains make a mistake, and kill one of their own number.

Vehicles are stopped, pocketbooks overhauled, and they order persons to quit the territory with as much nonchalance as though they were the proprietors of the soil, and the reign of despotism had fairly commenced. Who these mounted robbers are, or from whence they came, I have had no means of ascertaining, beyond a common report that they came in from several States. I fully believe that they are as thoronghly despised by avowed pro-slavery men as by Republicans. If the U.S. forces act, as I doubt not they will, impartially, and protect peaceable people improving their claims, happiness and prosperity will again smile on the labors of honest men in Kansas.

Inquiries were made at appropriate sources to ascertain how the money was expended which the papers say has been so liberally raised in Boston, New York, Chicago and other places, for Kansas, and the answer has uniformly been that no one knows. One gentleman in Lawrence informed me that a person who visited the East for assistance, assured him that he sent seven thousand dollars on—but it certainly never reached Kansas. Many justly suspect the integrity of certain managers who are reputed to have fingered specific contributions. This subject should be forthwith sifted to the very bottom. I have heard several things said that I deem it prudent to write, in regard to this mat-

To go through the territory safely, requires adroit movements, even in a wagon carrying the United States mail. There is no knowing what might happen. Strangers from Massachusetts are absolutely abominated by the mounted vagabonds. There is literally no hope for them. I was obliged to obliterate every memorandum in my wallet where Boston or Massachusetts were written, and expressed as Mr. - from a town in Missouri, to prevent hindrance and serious mol-

Emigration has been nearly brought to an end.

Multitudes have been turned back worse off pillar of a cloud, and in a pillar of fire by night. | than when they arrived.'



# The Advent Herald.

BOSTON, JULY 12, 1856.

The readers of the Herald are most earnestly be sought to give it comin their prayers; that by means of it God may be honored and its truth advanced; also, that it may be conducted in fath and ove, with sobriety of judgment and discernment of the truth, ir obthing carried away into error, or hasty speech, or sharp, unbroth.

### THE MISSION OF THE SPIES.

For the gratification of Israel, the Lord directed Moses to commission twelve men,-one from each tribe-and to send them into Canaan to spy out the land. His directions to them were: (13:17-20), "Get you up this way southward, and go up into the mountain; and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land "-it being "the time of the first ripe grapes."

So they went up and searched all parts of the land. On returning from the search (vs. 23-25), "they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes," which was of such luxuriant growth that "they bare it between two upon a staff; and they brought of the promegranates, and of the figs. . . And they returned from searching of the land after forty days;" which must have been near the end of the sixth month.

On reaching Kadesh they made their report to Moses and the congregation, saying (Num. 13:27-32) "We came unto the land whither thou sentest us, and surely it floweth with milk and honey: and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great; and moreover, we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said. We are not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature."

The congregation of Israel was so discouraged at this report that "they murmured against Moses and against Aaron," wished that they had died in Egypt or in the wilderness, accused the Lord of bringing them there to fall by the sword, and proposed to make a captain and to return into Egypt.

Caleb and Joshua, two of the spies, endeavored to pacify the people, and said (Num. 14:7-10) "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us unto this land, and give it us-a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord [Jehovah] is with us: fear thee not. But the congregation bade stone them with stones."

At this crisis (vs. 10-12) "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel" and He said to Moses, "How long will this people provoke me? and how long will it be ere they believe Me for all the signs which I have showed among them. I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they."

Then Moses plead with Jehovah and said (vs. 13-24) "The Egyptians shall hear it . . . and they will tell it to the inhabitants of the land; for they have heard that Thou Lord [Jehovah] art seen face to face, and that Thy cloud standeth over them, and that thou goest before them, by day in a symbolized by a corresponding number of cattle

Now if thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will " say, " Because the Lord [Jehovah] was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness. . . Pardon, I beseech Thee the iniquity of this people, according unto the greatness of Thy mercy." And Jehovah said, "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory ' of Jehovah.

Having refused to enter the land, that generation had forfeited all title to it. And the Lord said of it (vs. 22, 23) " All these men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it." (vs. 29-34) "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your arcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years and ye shall know my breach of promise."

The ten spies who brought up a slanderous report of the land (v. 37) "died of the plague before the Lord." Then the people were anxious to go into the land, and (v. 40) "they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned."

This was now an act of disobedience; for the Lord had said that they should die in the wilderness. Moses expostulated with them; but (vs. 44, 45) "they presumed to go up unto the hilltop; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwell in that hill, and smote them, and discomfited them, even unto Hormah,"-a place in the confines of Canaan, near the Dead Sea.

# PROPHETIC SYMBOLS.

SECOND CLASS: SYMBOLS OF ANALOGOUS, BUT DIFFERING

13. Example: - Sheaves representing persons; and the greater and lesser lights of heaven, those of superior and inferior stations. Symbolization .- (Gen. 37:7, 8). Joseph dreamed that while "binding sheaves in the field " his " sheaf arose and stood upright," and those of his brethren " stood round and made obeisance" to his sheaf. And that ' the sun, moon, and eleven stars made obeisance

Interpretation .- (v. 10) Said his father, Jacob, Shall I, and thy mother, and thy brethren indeed come to bow down ourselves to thee to the

14. Example:—Three days, represented by three branches, and three baskets,—the symbols being significant of daily duties thrice performed.

Sym.—(Gen. 40:10, 11) Pharaoh's imprisoned butler dreamed that a vine with three branches. budded, blossomed, and "brought forth ripe rapes," which he took, and he " pre

Int .- (v. 12, 13.) "The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand after the former manner when thou wast

Sum, - The chief baker of Pharaoh, also in prison, told his dream, (vs.16, 17) "I had three white baskets on my head: and in the uppermost basket there was all manner of baked meats for Pharaoh; and the birds did eat them out of the basket upon my head."

Int.—To this, Joseph answered, (vs. 18, 19.) "The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

15. Example: - Years of plenty and of famine,

Sym.-(Gen. 41:2-7) Pharash dreamed that "there came up out of the river seven well favored Thighs, of brass; his legs, of iron;" and "his kine and fat fleshed; and . . . seven other kine Feet, part of iron and part of clay." " A Stone came up after them out of the river, ill-favored and lean fleshed; and . . . did eat up the seven well-favored and fat kine." And again (vs. 5-7) that " seven ears of corn came up upon one stalk, rank and good; and behold, seven thin ears and blasted with the east wind sprung up after them. and . . . devoured the seven rank and full ears.'

Int .- (vs. 26-31), "The seven good kine are seven years; and the seven good ears are seven whole earth." years; the dream is one. And the seven thin and ill-favored kine . . . are seven years, and the seven empty ears . . . shall be seven years of famine. . . Behold there come seven years of great plenty throughout all the land of Egypt : and there shall arise after them seven years of famine."

16. Example—Jerusalem in a state of siege, by a picture drawn on a tile, of a city, fort, mount, &c.

Sym.—(Ezek. 4:1-3) God said to Ezekiel, "Take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem; and lay siege against it, and build a fort against it, and east a mount against it; set the camp also against it, and set battering rams against it round about. Moreover Take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy siege against it."

Int.—(vs. 3-7.) "This said Jehovah, shall be a sign to the house of Israel." "Therefore thou shalt set thy face toward the siege of Jerusalem... and thou shalt prophesy against it."

17. Example :- Days, symbolic of years. Sym .-(Ezek. 4:4-6) God commanded Ezekiel to lie on his left side "three hundred and ninety days," for " the iniquity of the house of Israel," and on his right side for "the iniquity of the house of Judah, forty days."

Int .- (vs. 5, 6) God said to him, "I have laid upon thee the years of their iniquity, according to the number of the days. . . I have appointed thee each day for a year."

18. Example: - Hair, and acts done to it, of the people, and acts done to them.

Sym.—(Ezek. 5:1-4.) God said to Ezekiel, "Take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard; then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire."

Int .- (vs. 5, 12.) "This is Jerusalem: I have set it in the midst of the nations." "A third part of thee shall die with the pestilence, and with the famine shall they be consumed in the midst of round about thee; and I will scatter a third part of thee into all the winds, and I will draw a sword after them '

19. Example: - The union of the two houses of Israel by the union of two sticks.

Sym.—(Ezek. 37:16, 17.) God said to Ezekiel, " Take thee one stick, and write upon it, ' For Judah, and for the children of Israel his compan-For Joseph, the stick of Ephraim, and for all the house of Israel his companions:' and join them one to another in one stick; and they shall become one in thine hand."

22.) God " will take the Pharaoh's cup," and gave them into "Pharaoh's dren of Israel from among the heathen whither kingdom is. "The kingdoms of this world," will they be gone, . . . and bring them into their own the mountains of Israel; and one King shall be king to them all "-even David.

20. Example :- The city and temple re-filled with the Lord's glory, of the return of the Lord's glory, to Jerusalem restored.

Sym.—(Ezek. 40 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."

Iut.—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.

21. Example: - The parts of a Great Image, of a succession of kingdoms.

Sym.—(Dan. 2:31-35.) Nebuchadnezzar was

and of ears of corn, the appearance of which shown " what shall be in the latter days." He showed the effects of periods of plenty and of saw in a dream a "Great Image, whose brightfamine; and also of a luxuriant, and stinted ness was excellent, . . . and the form thereof was terrible. This Image's Head was of fine gold; his Breast and his Arms, of silver; his Belly and his was cut out without hands, which smote the Image on his Feet" and "brake them to pieces. Then was the iron the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the Stone that smote the Image became a great Mountain, and filled the

Int .- (vs. 37, 45.) Daniel said to Nebuchadnezzar, "The God of heaven hath given thee a kingdom," &c. "Thou art this Head of gold. After thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron . . . and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided . . . shall be partly strong and partly broken . . . but shall not cleave one to another. . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed," nor "be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

22. Example :- A Tree, of King Nebuchadnezzar. Sym.—(Dan. 4:10-16.) Nebuchadnezzar saw "a tree in the midst of the earth, and the height was great." It " reached unto heaven, and the sight thereof to the end of all the earth." Its "leaves," were "fair, and the fruit thereof much." The "beasts" dwelt under its "shadow," and "the fowls" in its "boughs," and "all flesh was fed of it." " An holy one came down from heaven" and commanded to cut it down, but to 'leave the stump of his roots in the earth," to be wet with the dew of heaven, till "seven times pass over him."

Int .- (vs. 22-26.) Daniel said to him: "It is thou, O king, that art grown and become strong: for thy greatness is grown and reacheth to heaven. . . They shall drive thee from men . . . to eat grass as oxen . . . till seven times shall pass over thee."

# MY JOURNAL.

From May 20th to June 4th I remained in and about Boston. In the absence of brother Fassett, Sabbath, May 25th, I preached and baptized in the Advent chapel. We had an excellent audience, and a cheering time for the church. Two young men were baptized, one of whom was my seventh son. This makes three of my sons who have been given me in conversion, and membership in the body of Christ. God has been very merciful to me and mine.

\* Sabbath, June 1st .- Preached in Boston again. In the A.M. took up the subject of the late outrage thee: and a third part shall fall by the sword on Senator Sumner, in the United States Senate, together with the outrages in Kansas, and the burning and sacking of Lawrence. I endeavored to show that these acts of flagrant injustice, all originated in the genius and spirit of slavery. And while this institution exists, we cannot look for peace or justice in the land. Slavery and liberty are totally opposed, and irreconcilable. There is a dark cloud hanging over us, which when it ions;' then take another stick, and write upon it, breaks will bring the judgments of Jehovah upon us. In that day, in the language of Thomas Jefferson, "God has no attribute that can take sides with the slaveholder." Fearful, dreadful day. Our Republic as an experiment is not the hope of nations, or the world! The coming of Jesus in his soon " become the kingdoms of our Lord and his land and make them one nation in the land upon Christ, and he shall reign forever and ever." But worldly, and civil governments, even the best, will retrograde, and will wax worse and worse, till the end. Our duty is to do justly, love mercy, and walk humbly with God; to be much in prayer for our country, and also for our suffering fellow-citizens: and "fret not ourselves in anywise to do evil; because of him who bringeth wicked devices to pass. For evil doers shall be cut off, but the meek shall inherit the earth, and dwell therein for-

> In the afternoon we had a pleasant season of communion. A large number partook of the elements. The church seems to be in a prosperous way. Elder Fassett is very much liked, and his labors are blessed among us. I am happy to know that he is pleased and encouraged in his new field of labor.

Our General Conference, held in Boston, anni-

the public. But I wish here to refer to one item. The proposal for a general convention I think very important. We need such a meeting for the purpose of ascertaining how near we are together, in all that is important in faith and practice. We can then act in union, and with better success. The lovers of consistent and Christian union, will hail such a proposal with joy. We are a distinct people, and have a distinct work to perform. It eems to me that Providence clearly indicates this. We have been called out, and made to occupy the position we do in spite of ourselves. For when we at first embraced the Advent faith, it was quite our separation from the churches of the denominations to which we belonged. And yet it has so resulted. We are out in the open field, and it we have a home, we must make one suited to our necessities. Let those therefore, who have a common faith, hope, and object, unite and build up live in union, peace and love, and the God of peace shall be with us.

Thursd.y, June 5th .- Took leave of family and friends in Boston, and started for Canada East. On my way I called upon Elder J. Pearson, jr., at Newburyport, Mass., and preached one evening. We had a very good audience, and I trust a rapid growth. This is a rich, prolific soil, and a profitable waiting upon the Lord. The church is husbandman has large rewards for his labor. The in a good state, and they are enjoying a precious revival. Their prospects are good, and never better than now. The Advent church in Newburyport has passed through a series of discouragements, and at times, both pastor and people have been almost ready to despair of success. But by California. But in nine cases out of ten they do a faithful adherence to the truth, and a continuance in well-doing, they are now enabled to rejoice in the triumphs of the cause over all obstacles. We heartily rejoice with our brother and his flock in their success. May they "go from strength to strength, till they shall all appear in Zion before God.

Some of our young ministers, with better prospects have been discouraged and left the field. Had they adhered to our position, and followed the example of brother P., it would have been better for them and the churches they have left to languish. Well, God will give us others, to make their place good in the household. He may have called them to another field. His own cause of the blessed Advent, however, will not be forsaken

"God is with us, this has cheered us, Even in the darkest day.

God is with us, and will hear us,
When for his own cause we pray.

God is with us, nor shall triumph long delay.

Friday, June 6th .- Parted with dear and kind friends in N., and took cars for Island Pond, Vt., via Portland. It was my intention to preach in Portland in the evening, but finding I could not yet to my Sabbath appointment, I was obliged to pass through, stopping over night at Island Pond. The next day, (Saturday) took stage for Derby Line, and arrived at noon, and put up with Father Kimball, in whose hospitable residence I was made welcome. I also received as always, a welcome from brother Foster, to whose kindness and liberality I am much indebted. I was cordially welcomed on the Sabbath by all the brethren. We had a large attendance, and a season of some encouragement. I preached twice only, and at the close of the second services I was obliged to go from the pulpit to my bed. How I preached I know not, but being unwilling to disappoint the people, I stood up and talked on the "blessed hope," and the signs of its nearness. I felt some sympathy with the idea of the time being nigh, when the righteous shall be established in the land "where the inhabitants shall not say they are sick." I suffered between three and four days, before I could get full relief, and disappointed the church at Barnston for two days.

The cause in Derby Line, Vt., and Stanstead, C. E., is rather low, but the faithful among them are living down the scandal brought upon the and advocates of our cause. Never did a meeting cause by others. They now have hope to get the of this kind produce, or leave a better impression labors of Elder Orrock, or Thurber, in which case, their hopes will be brightened, and a new dispensation will dawn upon them. If they "do what lerence (the respected father of Miss Helen M. they can," they will see prosperity.

This is an important place, and if brother Orrock could be spared from Waterloo, this would be his proper field.

Wednesday, June 11th .- Elder Davis of Calais, Vt., who was on his way to Conference, took me to Barnston, where after a disappointment, and a delay of two days, I was able to meet the people, and give one discourse. We had a refreshing time. I spoke from Isa. 44:3, 4, 5. A number spoke at Somers, another sister, is more deeply afflicted, the close, and the meeting passed off well. I was having been sick for many years, in which she has happy to learn that brother Thurber filled my ap- been confined to her bed. Her case is a most try-

versary week, was one of the best we have had for the Line, and that he never preached better. I many years. Its proceedings are already given to shall remember this labor of love and repay it some time. He may consider me in his debt.

My time in Barnston was short, but I improved it faithfully, and "did what I could." I was very cordially received by Elder Thurber and family, and made welcome. He is the pastor of the church, and is much esteemed. Brother McDuffy also had an open door for me, as always, for all the pilgrims. We made calls on brother Hurd, Clark, and others, with whom we had seasons of Christian communion. We had a solemn season at brother M. Clark's, who has an amiable son, a young man of promise, now on the borders of the grave. He is calm, and resigned, and ready. foreign to our thoughts, that it would result in But how painful to beloved parents, and brothers, and sisters, to lose such valuable members of their household. But cherishing the "blessed hope," as they do, they will lay him away in the prospect of a speedy resurrection.

Thursday, June 12 .- We bid adieu to kind friends in Barnston, and in company with brother the cause of God, as they understand it. Let us Heath, Davis, Thurber and others, started for the conference at Magog, C. E., and arrived in season for this A.M. service. The weather was almost as hot as in the tropics. But all vegetation was backward. Two months behind Maryland, and a month later than Boston and vicinity. But things come to maturity quicker here, and are now having a inhabitants are generally more healthy, happy and moral, than in warmer climates. And as a general thing they have a competence, while some are blessed with wealth. Yet the fever of discontent rages here among many, for the West, and for not improve their circumstances, temporally or spiritually, by emigration. These things, however, are under the control of Divine Providence. The Governor of the Universe will overrule these migrations for the best good of society in general, and his church in particular.

June 12, to the 16th, I spent in Magog, C. E., at the conference. I gave six discourses and took part in the business of the conference which occupied all my time. As the report of the conference has been given I have no need to give particulars, but I cannot omit some things of interest.

First. This was the largest conference we ever had in Canada. Five years ago their first session was held in Waterloo, C. E., in a small room, in the house of Dr. R. Hutchinson. There were less than a dozen present. This was a "day of small things." But " what hath God wrought!" Now there were present about 20 ministers, and the body of the chapel well filled with delegates from the churches. I deeply regretted that our brother Hutchinson could not be present, to see the contrast. Once, he had only a few to stand by him. and cheer his heart, but now God has raised up a multitude of the faithful and the true-hearted. Snrely God is with this people.

Second. The unity of brethren. Not a single jar, or manifestation of division existed. All was peace and good will, and each seemed to vie with each other in efforts to promote the general cause.

Thirdly. The spirituality of both ministers and churches. They seemed to be humble, spiritual, and much engaged in the work of God. Revivals were reported from almost all parts of the field, and considerable additions to the churches, as the result of the outpouring of the Spirit, with faithful efforts of the church and ministry.

Fourthly. The prospect. With the present position and healthful labor in this interesting field, there is much to inspire confidence and hope of the future. It is to be hoped that no bitter root will spring up to trouble them. And yet, this is to be feared. May God avert such a calamity. There are always enough ready to distract and destroy.

Lastly. The influence of the conference on the community was of the best character. Prejudice was removed, many hearts were softened, and some who had been opposed, became real friends on the public mind.

I put up with brother Johnson during the con-Johnson, the poetess) and Dr. Somers (who resides in the same house) the son-in-law of brother J. Elder Orrock and wife were also with us, which constituted almost the entire family. I enjoyed a very excellent visit with them. I deeply regretted to find that Helen's health was failing somewhat, but earnestly hope that her valuable life will be lengthened to cheer the pilgrims of the desert by her harp of poetry and song. But Mrs.

difficult to see into such mysterious cases as these. Why is it? Why should beloved friends and Christians be made to suffer thus? But God now, we shall know hereafter, when all the saints will unite to sing, " Great and marvellous are all thy works, Lord God Almighty, just and true are thy ways, thou King of saints.'

It was indeed painful to see our amiable sister thus confined to her couch; but at the same time, it was one of those impressive scenes of religious patience, and resignation, that so highly exalts the Christian faith, and especially the view we take of the "blessed hope." Calm, resigned, and happy in God, with a smile of heavenly birth on her countenance, indicated that she possessed what nature, with all her resources, could not bestow.

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

Elder Addison Merrill has had the charge of the church in Magog for some time past. His labors have been useful, and he, as also his useful companion, are much esteemed. I was much pained to find him in poor health, and obliged to leave for the present the "walls of Zion," and seek repose, and a restoration of his health. Brother M. was a graduate of Oberlin; and it is due to say of him. that the many years he has been among us, he has been a faithful and useful pastor of the flocks with whom he has labored. I trust he will have the prayers and sympathies of brethren in the ministry and membership in this time of his trial.

Tuesday, June 17.-Went to Fitch's Bay, 10 miles from Magog, and gave two discourses. And notwithstanding the farmers were very busy, we had a large attendance, and good hearing. Wednesday, the 18th, gave two more discourses and closed my labors, when Elder Thurber commenced and was to continue the meetings over the Sabbath. Fitch's Bay is a central point, where a large congregation can be gathered, and where we ought to have a spacious house. It is to be hoped they will rally and put things in order in the church, and support stated preaching, and do more for the

I was kindly received and very liberally treated, by all. Brethren Gage and Dolophe, have my thanks for special attention, as also, Elder Sornberger, who resides in this field.

I had a pleasant visit with Elder S. I found him pleasantly located, and getting his bread by the sweat of his brow, by tilling the soil. But he ought to devote his entire time to the ministry in the destitute fields and receive his support; for the "laborer is worthy of his hire." May God thrust him out into the field, so that he may give himself wholly to the work of the ministry.

Thursday, June 19 .- Having returned from the Bay to Magog, I spent a short time with brother Johnson's family and others, when I took leave of them, and started for Waterloo, twenty miles distant. Brother Orrock met me half way, and took me to his house, in Waterloo, where I need not say I enjoyed every comfort that a weary pilgrim could desire. We had just time to take refreshment, and get to meeting in season for the lecture.

The attendance was good, and we had a favorable commencement. Here I met Dr. Hutchinson, and many old friends, from whom I received hearty greetings. O how pleasant to meet old and tried friends, after an absence of years. Two years had rolled away since I had visited this place. Some changes had taken place, but most of the old friends remained to greet me once more.

The church is united, strong, and enjoy a good degree of prosperity. Elder J. M. Orrock is their pastor, and is much beloved, and esteemed for his work's sake.

I gave them ten discourses, and baptized five. The meetings were all of an interesting character, and the baptismal scene was very solemn and blessed. I left many under deep awakening, and hope to hear much good resulting from the meetings. Several of those baptized were the fruits of brother Orrock's labors in a protracted effort last winter. Dr. Hutchinson, brother Orrock, and the brethren co-operated with me, and rendered much aid in the meetings. I had an excellent, cheering visit, and was made sad on leaving. But we shall all meet soon, if faithful, and "sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

Dr. Hutchinson intends to make a tour this autumn, into Vermont, New Hampshire, and Massachusetts, and preach what he can, and otherwise aid the cause. His labors will no doubt be a blessing to all he may visit. He is an experienced and able minister, a safe counseller, and a devoted friend of the advent cause. And brethren will pointment on Monday evening while I lay sick at ing and painful one. Not only wearisome days, therefore receive him, fully and heartily. 1 know the series.

but years have been appointed unto her. It is | that he would devote himself entirely to the ministry again if he could have his choice. He is at home in the medical profession, but still he would prefer the ministry, if he had health to perform doeth all things well." And what we know not its duties. Who knows but God will restore him, and place him in the field again? I believe he will, and that he will yet stand shoulder to shoulder with us in the fight.

While in Waterloo, I fell in with a published sermon of the Rev. Mr. Spurgeon entitled, "Heaven and Hell,"--an open air sermon, preached in a field, King Edward's Road, Hackney. London, England, to a congregation of about twelve thousand persons, on Tuesday evening, Sept. 4, 1855.

From this discourse I judge that the notice of a London writer which we gave sometime since, of Mr. S. was not a just one. We shall give this sermon soon, that our readers may judge of his preaching talents for themselves. He is evidently a second Whitefield, and is doing much good among the poor and destitute of England.

THE HARP. This is not that " Harp of a thousand strings, spirits of just men made perfect" of which mention was made in the public prints some time ago, but it is the thick, neat, Hymn Book of the Second Advent people, or the Millerites, kindly sent us by the publisher, Elder J. V. Himes.

The Book contains 1162 Hymns with a collection of doxologies at the end.

The whole collection seems to be full enough and adapted to the sentiments of those who are to use them, but whether their opinions are right or not is another thing.

If the peculiar views of Elder Himes and his adherents are false, then the Hymns in which these false opinions are expressed are surely not praise.

If his advent sentiments are true, and are admitted to be praise when converted into song, those hymns containing the opposite opinions cannot be praise. Those who sing David's Psalms are very sure that they do not sing erroneous and contradictory sentiments to God in the way of praise, for God made the Psalms.—Due West Tel.

The constitution adopted by the Mormons preparatory to asking for the admission of Utah into the Union, is very brief and plain, and says nothing about either polygamy or slavery.

# 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

CONTRACTOR PRODUCTION AND ADDRESS OF THE PROPERTY OF THE PROPE		
The Work of Creation,	p.	36.
Man's Eden Home,	14	44.
The Law and Penalty	44	66
The Tempter.		52.
The Temptation.	66	66
The Culprits and their Sentence.	66	66
The Judge.	66	60.
The Earth and Man under the Curse	. 66	16
Cain and Abel.	64	68.
The Church Before the Flood.	166	4
The Church in the Ark.	66	76.
The Epoch of the Flood.	66	66
The Earth that now is,	- 66	46
Noah and his Posterity.	1000	84.
The Post-Diluvian Apostacy	1 66	92.
Jehovah's Deed to Abraham,	66	100.
The Oath for Confirmation.	46	108.
The Plain of Jordan.	44	116.
The Destruction of Sodom	46	. 66
The Waters to be Healed.		156.
The Trial of Abraham's Faith.	66	124.
Manifestations and Promises to Jaco	b. "	132.
The Promises to the Fathers, to be	Fulfil	led in
the Resurrection and Regeneration.	p	132.
The Commission given Moses.	p	140.
The Obstinacy of Pharaoh.	198	65
Deliverance of Israel from Egypt.	66	148.

The Mosaic Typology.
Jehovah's Guidance of Israel.
The Mission of the Spies. pp. 196, 204. p. 212. " 220. There will follow in the following order:

Israel's Spoiling the Egyptians. The Epoch of Israel's Deliverance.

The Institution of the Sabbath.

The Divine Presence.

The Giving of the Law on Sinai.

156. 156.

" 172. " 188.

Israel Return to the Desert. Preparation to enter Canaan. The Lord's Sanctuary.

Jehovah's Covenant with Israel. 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

# CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, wikhot necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, witboutregard to the particular view we take of any scripture, from the friends of the Herald.

# CANADA EAST AND VERMONT CON-FERENCE.

(Concluded from our last.)

Saturday .- Met at half past 8 A.M. After devotional exercises, reports from the churches were

Brother O. Vaughn said, The church of Second Adventists in the west part of Dunham, C. E. consists of thirty-eight members. Last autumn there were but three praying persons in the neighborhood, but during the fall and winter, brethren P. V. West and D. W. Sornberger held a series of meetings, the result was, backsliders were re claimed, sinners were converted to God and his truth, thirty of whom have been baptized, and over forty in all, converted and reclaimed. W have preaching by brethren West and Sornberger half of the time, and there is still a deep interest in the community around, to hear and understand more upon the subject of the Lord's soon coming

Brother W. S. Cutting remarked, At North Broome, and East Farnham, the Lord has revived his work the past winter. Last fall, Elders Ishmael and Samuel Hurlbut held a protracted meeting at our place, and conviction of sin rested or the people. In December, brethren J. Chapman and D. Merrill came to our place and held a meeting a few days; at first things looked discourag ingly, but in the course of the week, we saw old pilgrims made to rejoice, backsliders reclaimed and many leaving the ranks of Satan. Through the winter the Lord added to his church a goodly number that we hope will be saved in his kingdom, thirty-three of whom were baptized. We have prayer meetings twice a week when there is no preaching. Have also a Sabbath school, and have engaged the labors of brother Chapman a part of the time for the present, and there is still a good interest remaining amongst us.

In Sutton, there are some who wait for the king dom of God. At China, in Bolton, a few are interested in the truth and want to know the will of the Lord more fully. In the Whiting neighborhood, or Broome Outlet, there has been a revival of religion. Other localities were also named where God has revived his work. Melbourne and Shipton were not reported. The state of things in Stanbridge and other places in that vicinity were described by the following letter which was

read by the Secretary:
To the Elders and brethren, of the "Canada East and Northern Vermont Annual Conference,' assembled at the Outlet, Magog, C. E., June 11th 1856.

DEAR BRETHREN :- Not finding it convenient to assemble with you in Conference, and participate in your deliberations, I thought it proper to address a few lines to you, expressive of my hearty co-operation and sympathy with my fellow laborers, in the good work of preaching the gospel of the kingdom, to which I trust, God has called us; and, though I be absent in the flesh, yet am I with you in the spirit, joying, and beholding your order, and the steadfastness of your faith in those dispensational truths, which have for a few years past, been the great burden of our me

Ours is a common interest; we are companions in tribulation, in patience, and in looking for the kingdom of Jesus, fellow-heirs of the "blessed hope." May brotherly love abound, more and more.

I hope that during the present annual session. the divine blessing may rest upon you, and that each may feel that "we are laborers together with God," and that our " specific work " is not " vain judging," nor the constant presentation of questions that gender strife to no profit, but the subverting of the hearer; while there may be an honest difference of opinion among us en some minor points, as there has been in the past, and will be in the future, until an absolute perfection comes with the "perfect day," that Christian courtesy, and forbearance "in love," will be mutually exercised. Let us adopt the judicious principle thus expressed by another: "In essential things, unity, in doubtful things, liberty, in all things charity."

With reference to my labors during the past Conference year, I will say, that I retrospect them with mingled emotions of joy and sadness,-joy to feel assured that they have been blest to the good of some who "are rejoicing in hope" of soon sharing the glory of God with Zion's way-worn pilgrims, and sadness on the account of imperfec-

With the exception of a preaching tour to C. W., last fall, my time has been devoted to filling regular appointments upon a four weeks' circuit, in the following places; Champlain, Odletown, Lacole, Caldwell's Manor, Stanbridge and St. Armands, besides other occasional appointments.

In Champlain there is a goodly number of tried friends who maintain stated weekly meetings, with an organization, officers, sacraments, &c. I baptized one there last Sabbath, who was converted

In Odletown there is an organized church to whom the sacrament is statedly administered; had a good meeting there last winter, in company with Elder B. S. Reynolds, and as the result, some conversions, some of whom remain steadfast. I have baptized several there recently. This includes Lacolle. Upon the Manor there is a general steadfastness, and determination to "strengthen the things that remain." Some have recently become interested, although there is too much indifference on the part of others, as in most other places in these perilous times. In Starbridge, at Pike River Village, several have been converted during the past year, who are zealous, devoted Christians; these have united with the few there before in an organization. Things are set in order and prospering. Several have been "buried with Christ" in baptism. More will be soon, we expect. In St. Armand's good has been done, an interest awakened to hear on the part of the community in general; a library of Dr. Cumming's works, Miller's Memoirs, Hill's, Taylor's, Fassett's, and other good works introduced, which are being extensively read, and threaten to revolutionize the community upon the question of the millennium, and the future reign of Christ. Thus good is being done. Invitations are extended to visit several new places, and I hope the issue may be, the salvation of some.

But "our adversary, the devil, goeth about as a roaring lion, seeking whom he may devour; and these are perilous times. "Are there few that be saved? Many shall seek to enter in and ahall not be able."

My brethren in the ministry, let us be faithful, gird on the whole armor, lay aside every weight, be diligent, in season and out of season, reprove. rebuke, exhort with all long-suffering and doctrine, preach the word, speak the truth in love, and remember that Jesus has said, "Blessed is that servant whom his Lord when he cometh shall find giving the household meat "in due season." May we each inherit that blessing. C. P. Dow.

East Chazy, N. Y., May 29th, 1856. After these reports were all brought in, the

Business Committee introduced the following reso-

Whereas, The wants of the cause within the limits of this Conference demand the labors of a missionary, who shall visit our churches, and labor in new fields during the coming year, there-

Resolved, That Elder S. W. Thurber be chosen to this work, and that the friends among whom he labors be earnestly invited to do what they can towards remunerating him for his services, and otherwise aiding him in his labor of love.

After some remarks were made the resolution was passed unanimously, by a rising vote.

Elder J. V. Himes then spoke to a good audience, from Mark 14:8, " She hath done what she could," which closed the services of the morning

At half past 1 o'clock P.M., after singing and prayer, the following resolutions were read and adopted.

Whereas, It is deemed expedient that more vigorous and united efforts be made by believers in the speedy, personal, pre-millennial advent of Christ, to build each other up in the faith of the gospel, and to devise means for the promulgation of the glad tidings of the kingdom of God at hand,

Resolved, 1, that during the coming year, we hold four quarterly meetings. 2. That brethren Orrock, Thurber and Sornberger be a committee to arrange the times and places of these meetings.

Elder A. Merrill introduced the following preamble and resolution, which passed.

Whereas, the laws of Canada require that ministers of the gospel solemnizing marriages, baptizing children, and burying the dead, should keep a record of the same in duplicate registers, provided by the civil authorities; and

Whereas, one of these registers (a duplicate being annually returned to the Prothonatary's office)

is to be permanently kept in the parish for which berger, Fitch Bay, Stanstead; Ede Lee. 2d., ditto; who first procures them, at considerable expense, but also by his successors, without much additional expense, therefore

Resolved, That we advise the churches of Canada epresented in this Conference, to furnish their respective pastors with the means of obtaining such registers as the law directs. See Revised Statutes, p. 611; also, Acts of 1853, p. 1035.

The following resolutions were also adopted

ON THE HERALD.

Resolved, That we still commend the Advent Herald as worthy of the support of all our church-es; also the Youth's craide; and earnestly hope that our ministers and brethren generally, will make efforts to cause their circulation among us. ON SABBATH SCHOOLS.

Resolved, That we recommend, and urge the necessity of our brethren in the ministry, and all others, engaging more efficiently in the Sabbath school enterprise, and that we will do what we can to promote this enterprise.

After the passing of these resolutions, some time was devoted to voluntary speaking. The eason was exceeding solemn and refreshing. Our beloved brother, Elder Ede Lee, who has for a long time been denied the privilege of thus meeting with his brethren, and who is now apparently on the eve of his departure to be with Christ, gave a very affecting exhortation. The Spirit of the Lord was present, and some felt as though they were assembled for the last time in such a convocation. Many tears were shed, yet hopeful hearts were there, that beat high for the promised land. Before the service closed, brother D. W. Sornberger introduced the following preamble and resolution which were adopted by a rising vote

In view of the thrilling events which are before us, and the great responsibility resting upon us as ministers of the gospel, to whom God has intrusted a dispensational truth, belonging to the ast generation with whom we shall soon appear before God, and in view of the increasing interest on all sides to hear from the word of the Lord upon this subject, and also seeing the great lack of means for the spreading of these truths in destitute places, and finding in ourselves a lack of spirituality, which we need to accompany the truths we advocate, therefore

Resolved, That we will endeavor to obey the apostolic injunction to deny ourselves more fully of worldly lusts, and sacrifice more fully for the spread of these truths; and also seek unto God in the use of the means of grace, for more of his Spirit to aid us in performing our work more acceptably in his sight, and be better prepared for the coming judgment, that it may be said of each of us, "He hath done what he could."

A collection of \$5.00 was made to aid in liquidating a debt contracted by the publication of the Tracts for the Times, of which some 12.000 have been issued in connection with this Conference.

The next Conference is to be holden (D. V.) in Barnston, C. E., to commence the second Wednesday in June, 1857.

At 6 o'clock, P.M., Elder J. M. Orrock preached from Proverbs 18:10-" The name of the Lord is a strong tower; the righteous runneth into it and

Sunday .- This was "the last day-the great day of the feast." The brethren assembled at half past 8 A.M., for a prayer meeting; and when the hour for preaching arrived, the chapel was filled to overflowing,-many were unable to enter the house, and were compelled to stand outside. At the close of the afternoon service, the Lord's supper was administered, and it was to many a sweet foretaste of those joys which await the finally faithful-when they shall be gathered from all lands, and shall sit down at the marriage supper of the Lamb, in the heavenly kingdom. Probably a larger gathering has not for many years, if ever, been convened in Magog, yet good attention was saying with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together deeply interested audiences. During the five days of the Conference ten sermons were delivered in the church at the Outlet, and nearly as many more in other places a few miles distant. Brother S. S. Garwin preached on board the steamer, as it returned Sabbath evening to Georgeville, with passengers that it brought down in the morning to attend the meeting. Thus our brethren from abroad were not idle,-they worked and grew strong, and their hearts were encouraged with the hope of soon meeting with all the redeemed in the kingdom of God.

Addison Merrill, } Secretaries. J. M. ORROCK,

By request of Conference, the following list is given of the Elders who now belong to this Conference, or did formerly.

Dr. R. Hutchinson, Waterloo; J. M. Orrock.

it was originally taken, not only by the minister David H. Merrill, ditto; John Porter, Danville, Shipton; John Warren, East Hatley; S. W. Thurber, Barnston; Norman Stevens, Compton; P. V. West, Sutton; Samuel Hurlbut, ditto; J. Chapman, Magog; Benj. Webb, formerly in Stanstead, but moved away. Isaac Blake, Derby, Vt.; S. S. Garwin, North Danville; W. H. Eastman, Cabot; A. B. Hopkins, ditto; Benj. S. Reynolds, Montgomery Centre; Ishmael Hurlbut, Montgomery; B. Bachelder, unordained preacher, do.; Henry Janes, formerly of Richford, Vt., has gone to the West. Elder Pratt, Troy, Vt.

### LETTER FROM T. P. HEDRICK.

Bro. Himes :- I am sorry to hear that the cause of the Herald is on the decline. Now it does appear to me that prosperity should attend the labors of brethren engaged in spreading a truth as scriptural as the pre-millennial advent of the Saviour, together with another, the earth the inheritance of the saints, which truths you have uniformly presented in the Herald. And the great practical duties everywhere in the Bible connected with the advent, are properly enforced. It does seem to me, that the pious and intelligent part of every community, when convinced of their scriptural character, would give them favor. We have to make great sacrifices for the truth if we expect to be accepted of our Master when he comes. There is great opposition, and hence the necessity of more diligence on our part. I have made up my mind, by the assisting grace of God to spend this summer principally in labors more abundant, and shall do all I can for the cause of the Herald. (Note 1.)

I very much desire a Conference within reach of me, so that I could see and converse with the brethren. We must crawl out of our holes in the East and meet at some appointed place West, one and all, and show the people that we have both the truth as it is in Jesus, and the talent to present it to the people. This is the way, brother Himes, to act, if we wish to succeed. (Note 1.)

There is a number of people in the states of Illi-

nois and Indiana, who would avail themselves of the opportunity (now the facilities for travelling are so great) to attend such a Conference. Let me propose that you take into consideration the propriety of such a meeting, and come, not a half a dozen, but let the brethren come one and all, and strike a blow that will tell to advantage, and follow it up at different points in the country; this is the way to succeed. God has intrusted this work into our hands. Like Noah, he has made us the depositories of this solemn truth, and like him we must bear a faithful testimony, or we shall be condemned in the day of his coming. If any brother who feels that God has called him to preach this Gospel of the kingdom should read this letter from their brother in tribulation and in the kingdom and patience of Christ, who feels that "Woe is me if I preach not this truth," should find upon an examination that they had not done their duty to their fellow-men, let them with me repent their ingratitude to God, and come to the blood of sprinkling which speaketh better things than the blood of Abel, and have all our stains washed away and made partakers of the Holy Ghost, and then we will become efficient. May God learn us that Christ's coming and kingdom (an event too not very remote) is designed by the spirit of God for both "head and heart." And when this is the case there is no fear for the ark of the Lord, but a cold speculative faith in these doctrines dishonors God, and will do but very little good. Oh how it pains my heart to fall in with preaching brethren, who, when interrogated whether they have received the Holy Ghost, reply that given to the word preached, and many felt like they do not believe that it is for us, but confined ecially to the apostles. What a disgrace to the cause in which we are engaged. Let such in unity!" Elder Himes gave three discourses to persons (and there are not a few of them) go to their Bibles and learn that the same literal principles of interpretation that taught them the doctrine of Christ's personal return to the earth, teaches also, that " if any man have not the Spirit of Christ he is none of his." And if sons, God hath sent forth the Spirit of his Son into the hearts of his children, "crying Abba, Father," and that our bodies are the temples of the Holy Ghost. May God give us all as preaching brethren, this divine influence, and then we shall feel like laboring in earnest. And then the doctrine of Christ's soon coming will move forward. T. P. HEDRICK. Amen, and amen.

Laurell, Ind., May 28th, 1856.

Note 1 .- We are glad to hear that our brother is intending to enter more fully upon the work of spreading the knowledge of the coming of Christ. We wish him all success. As to the Herald, alditto.; Addison Merrill, Magog; D. W. Sorn- though it is not patronized as extensively as it defail. It has real and true friends, that will in the future, as in the past, help in the time of need.

Note 2 -In regard to a Conference West, we cannot now speak definitely. To hold such a meeting as you propose would require more men and means than we have at command. We like the idea, and the spirit of the proposition, and would be glad if it could be carried into execution. I can only say that I will meet our brother, and spend a week with him on my western tour, when we can make arrangements for a future meeting. In the mean time I will call his attention to the General Conference to be held this autumn in New England, which we hope that he and others will be able to attend.

### Letter from G. B. Moore.

BRO. HIMES :- I wish to express how dearly we prize the weekly visits of your most excellent paper. We find it truly a feast of good things, a herald indeed of the kingdom of Christ, which we believe and feel is now near, even at the door!

It refreshes us to hear from the scattered flock who are away from home, many of them fainting in a dark and dreary land. But Oh let us all lift up our heads and rejoice, for our redemption draweth nigh! Oh is it not a glorious thought, that we shall soon see the King in his beauty when our glorified bodies shall know no more of pain, or sin, or sorrow, and the earth shall be filled with the knowledge and the glory of God, ing piety, greatly endeared herself to her brethren " even as the waters cover the sea."

I have lived nearly alone here in the precious faith of the kingdom near. Two or three of us have sometimes met together, and enjoyed some refreshing seasons. But it was graciously granted we should not longer remain alone. Brother S. Chapman, one of the most untiring and self-sacrificing laborers in the field, has been with us of late, and his zealous labors have been signally blest. The word of the kingdom was received into some honest hearts, and there is now quite a band of Advent brethren. The union, and the feeling manifested in our meetings, would do your soul good to see. Brother Chapman seems to understand that his mission is to go into the high ways and that his mission is to go into the high ways and hedges, and to compel them to come. He gathered a little flock and gave them a constitution, a silken band binding their willing souls in She was born Oct. 23d, 1836. and hedges, and to compel them to come. He brotherly affection; and it does seem to me they will live till Christ comes; live in the spirit, and at Christ's appearing. She cheerfully gave up in unity, in faith and perseverance, till death the world, and resigned her babe nine months old, shall be swallowed up in victory.

seed. (Gen. 17:7, 8.) Are not Christ and his of the flock. Her father writes : people the seed ? Is not this the covenant Christ confirmed for one week? (Dan. 9th.) Are we not gloriously certain this is the faith once delivered to the saints?

Praise the Lord, Oh my soul, let all that is as if I had got almost home. For thirteen long out sweetly there." Her hope was in the gloriyears I have been looking for the return of the I feel strong in the faith that he is now about to the resting place for a night, to awake in the glopearing. G. B. MOORE.

Conesus, N. Y., June 15th, 1856.

# Govern your Temper.

"CEASE from anger, and forsake wrath," "In

your patience possess ye your souls."

in childhood to govern their own temper. But ah! another class is found which presents a scene over which methinks Jesus would weep if he were here, as in the days of his flesh. Professed Christians, fathers and mothers, do you labor to have a temper like that of Christ's; who when he was reviled, reviled not again? Do you show forth in your words and actions that you possess a spirit differing from that of sinners? How can you expeet your children to become Christians while they see you perhaps, daily indulge in a spirit of fretfulness, or anger. Is it any use for you to say, " Child, it is wicked for you to get in a passion," while they see you practice it? The Psalmist says, "Fret not thyself in anywise to do evil." But alas, example stops not here, it reaches to all who know your mode of life. Who knows how many souls have been hindered from coming to Christ by your example! A harsh word may have grated on the ear of a neighbor, and hardened the heart in sin. But think again. Thine

serves, it is nevertheless, considering all things, own soul is corrupted. Your soul is destroyed. well sustained. No paper has had so many obsta- Communion with God lost. Oh how many blesscles in its way, or succeeded in overcoming great- ings lost because you lose your confidence in God. er difficulties to its progress. And although it Then let all bitterness, wrath, anger and evilwill require the active attention of all its friends murmuring be put away from you. Be kind, tento sustain it, there is no reason to suppose it will der hearted, forgiving one another, as God for Christ's sake forgave you, even so do ye.

THE lightsome countenance of a friend, givet such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding .- Sir P. Sidney.

# Obituary.



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

SISTER BARLOW, wife of Deacon Joel Barlow, died of paralysys, at the residence of her son, in Whiting, Vt., on the 18th of May, aged 76 years. From her earliest recollection she had loved and served the Lord, and consequently, when she became aware that the hand of death was upon her, her mind was calm and peaceful, and her faith unwavering. "My trust is in Jesus," was one of her last expressions. Sister Barlow was for many years a member of the Baptist church, but for the last twelve years she has been a firm and consistent Adventist, and by her ardent love for the cause of God, and her deep-toned, but unpretendand sisters. Her words were few but always savory, the out-gushings of a heart filled with the Spirit of her divine Master; while her lip bore witness to the sanctifying effect of those truths she loved so well. Her family and friends are deeply afflicted by this loss, more especially her bereaved companion, by whose side she has journeyed in life's pathway for more than fifty years. May the abounding grace of God sustain him, while he

Where the faithful ones way-worn and weary, Are gathered to mansions of rest; Exchanging these earth scenes so dreary,
For joys in the home of the blest.

rejoices in the anticipation of soon meeting her

She died in the Christian hope of a resurrection into the care of her friends, relying on the Fa-God made a covenant with Abraham and his ther's promise that He would care for the lambs

"We do believe that our dear daughter sleeps in Jesus. She has left her husband, child and parents with the rest of her dear friends to mourn her loss; but her last words were full of glory, immortality, and eternal life. She could say, "I within me praise his holy name? Brethren, I feel lay my head on Jesus breast, and breathe my life ous prospect of a speedy glorious appearing of Nobleman who went away into a far country, and our blessed Saviour. The grave was to her only come. Yours, in hope of eternal life at his ap- rious morning. She felt assured that for her to live was Christ, but to die was gain."

Another friend of hers has appended the following:

She was a fragile flower of earth, crushed by the enemy in his own domain. But blessed thought, she is as seed sown in the spring-time of Oh how many have been ruined for want of tak- youth, and will in Eden's clime bloom with a ing heed to this scripture. How many young men sweeter fragrance in perennial beauty. The genhave found a prison, others a gallows, who might the breeze of the summer air sang her funeral or some ton, assi have been respectable and useful, had they learned dirge amid the boughs that wave most gracefully over the little cemetery at Pine Street. And whilst the tears of the friends fell fast, as they committed their cherished one to the grave, they looked at the bright prospective for the full realization of the hope of the resurrection from the dead, believing that she who now sleeps beneath that green hillock, shall hear the call of the resurrection trump, and

In immortality awake in the resurrection morn, A crown, an unfading crown her brow to adorn; There we shall meet her, and sing with her the

song, With those enrobed in white, the blood-washed

throng,
With harp of gold, and in her hand a palm;
Shall meet her at the marriage supper of the Lamb.

Then far be grief. Faith looks beyond the tomb, A Christian's hope is not to cherish gloom.

The saints of God when the trumpet sounds shall

sing,
"Oh grave, where is thy victory! Oh death,
where is thy sting!"

CAMILLA.

Bellgrove, Pa., June 26th, 1856.

## Peruvian Syrup,

FOR THE CURE OF

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

WILSON, FAIRBANK & CO., NOS. 43 & 45 HANOVER STREET.

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

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

West Medford, 27th Oct., 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 outaneous disease, red, and tiching 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 thd skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

Boston, 10th Oct., '55.

har a both control of the affected parts, is as smooth, soft and far as a control of the affected parts, is as smooth, soft and far as a control of the affected parts, is as smooth, soft and far as a control of the affected parts, in the affected pour 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 sirs, yours truly.

truly,

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 with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Yery respectly, 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, meruvy and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully 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 pharmaceutists. Respectfully,

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

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

CARD I

PERUVIAN SYRUP, do not hesitate to recommend to 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 Dubliky, &c. Indeed its effects would be meredible, 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, SAMUEL MAY, THOMAS C. AMORY.

The following remedies are offered to the public as the best, most perfect, which medical science can afford. Avra's Catharric Pills have been prepared with the utmost skill which the medical prosession 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 removate the foundains of life and vigor—health courses anew through the body, and he sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little affect. 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.

tion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimu late the vital principle into renewed vigor, to east 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 wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, lell 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.

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, Sideache, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Haluthery, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred compaints all arise from derangements which these Pilis 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 Pecroral, 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 enfoyments of life, by this all-powerful antitode 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 coasumption. 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 provier which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

# MODEL ORGAN-HARMONIUMS.

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, kxpression; 8, Coupler. It is designed more especially for the use of churches, lecture a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L.P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

The Circulars containing a full description of the model melodeons sentto any address, on application to the undersigned.

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HENRY MASON,

LENRY MASON,

[aug 26—1 yr]

DR. LITCH'S MESTORATIVE, PAIN-CURER, &C.

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

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use if 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 falls 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 falls to cure billious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used, where that disease does not prevail. Price, 37 1-2 cts. per bottle.

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

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, choice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

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

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

# ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

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BY JOSHUA V. HIMES.

BY JOSHUA V. HIMES.

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London.

Postage.—The postage on the Herald, if pre-poid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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# ADVENT HERALD.

#### BOSTON, JULY 12, 1856.

Notices for July .- As will be seen by another notice for July — As will be seen by another notice for Western appointments, I do not go West till August. I shall spend the intermediate time in labors in the following places.

New York city, chapel 39 Forsyth st., Sabbath, July 13th, all day and evening; and continue in

the city till the 17th.

At this meeting, I shall hope to see the friends of the cause and receive the aid of their counsel and influence. We have need of all the influence and aid that can be concentrated to preserve and

and and that can be concentrated to preserve and build up the church.

Philadelphia, Sabbath, July 20th, and continue in the city till the 24th.

Hebron, Washington Co., N. Y., July 27th; also, if thought best by Elder Ross or bro. Shaw, I shall continue the meetings each day, to the 30th. They will please send a notice to the Herald, with their own arrangement.

their own arrangement.

Boston, Sabbath, Aug. 3d, to 6th.

### Tour in the West.

On my return, I find letters from different parts of the Western field which I may be able to visit. The general advice is, to defer my visit till after the harvest. I will therefore commence in August,

La Porte, Ind., Sabbath, Aug. 10th, and continue till the 15th. Bro. Northam will consult Brn. Berick and Mansfield, and arrange for the meeting. I can preach once or twice each day.
Chicago, Ill., Sabbath, Aug. 17, as Bro. Veeder

shall arrange.

Pain's Point, Ill., August 21st to 24th. We shall hope for a full attendance of the friends from

Shabbona's Grove, Ill., August 28th te the 31st, as brother Spencer shall arrange. Let there be full attendance from all the vicinity. I cannot spend another Sabbath in that vicinity.

Brother Fay, of Somonauk, can arrange for Sept. 2d, 3d and 4th, as he shall judge best, for his region. He will, however, so arrange as to give me time to get to

time to get to

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 Hadrick in Indiana and hold a meeting as he

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.

# General Convention, No. 3.

Many of our preachers have abandoned the ministry for the want of a proper support; while others are dividing their time between secular employment and preaching. On the other hand, churches have died out, and others are dying for the lack of ministerial aid.

knowing what to do; and the churches complain, denied his Master thrice, take heed that they do them the bread of life. And all this mainly be- May Sautre's final constancy be as surely practised cause, no well defined, and generally understood by men, as his former cowardliness, no doubt is cooperative plan exists among us. The friends of pardoned by God !" Fuller's Ch Hist. the Advent cause may be deterred from doing a positive and imperious duty, by the cry of liberty or the plea of expediency; but the time will come, will constitute some of the ingredients of a cup of which we will be compelled to drink.

our position in the world, the professions we make, the faith we cherish, and the multiplied confirmations of the divinity of our mission, we must conclude that our policy is sadly defective, and that therein. Else, why with all the light we have. the truth we cherish, and the means at our disposal, do we not more fully and continually enjoy

claims of the truth in our possession. We have cines as are generally seen going the rounds of not only " lost our first love," but we have abandoned our original plan of operations.

Another great evil among us, growing out of this lax and irresponsible manner of operating is, that many of our churches have been, and still are afflicted with a variety, and contraiety of views. What one minister plants, another pulls up; and a husbandman might as consistently hope for an abundant harvest when knowing that all the seed he puts in the ground was immediately taken out by the fowls of heaven; as for our churches thus afflicted, to hope for the blessing of the Lord,

That there is a remedy for this evil none can doubt who believes that the great Head of the church has made ample provision for his people's ' edification, and perfection till the entire body of Christ, come into the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ." The doctrine and discipline of Jesus Christ furnish the necessary antidote for all the evils which afflict the church; and if we have religion enough to heartily receive the first and courage to carry out the second we need have no fears for the result.

FEEBLE AND DESTITUTE CHURCHES IN VERMONT .--The Secretary of the Vermont Domestic Missionary Society, in his appeal through the Chronicle to the friends of the cause in that State, says: "It is believed that the friends of Zion are not generally aware how great has been the depleting effect of emigration upon the churches, and how great and imperious is the necessity of missionary operations within our bounds. Already nearly half the churches are too feeble to support regular preaching without aid. Not less than one hundred towns are without Congregational preaching. and many of these are destitute of regular and stated preaching by any other denomination. More than fifty churches are now, as most of them have been for years, destitute of the ministrations of the word. Many of these churches have become so feeble and disheartened, that unless they shall be encouraged by the assurance of the sympathy and aid of the stronger churches, they will make no further attempts to establish the ministry among them; and twenty or more churches have already become extinct. What is to become of these destitute churches? shall they still plead in vain for aid? Must they be left to languish and die for want of help? Shall the fields in which they are located be left to become worse than moral wastes? Shall these neglected communities confront us at the judgment seat, and say, 'No man cared for our souls?' "

Hon Samuel Ames, of Providence R. I.—This distinguished jurist who was our senior counsel in the late conspiracy attempted at Providence against the Publisher of this paper, we are pleased to learn by the Providence papers, has been elected chief justice of the Supreme Court of R. Island. He is finely fitted for that position. It was owing to his thorough knowledge of law, that he was enabled so to cover the conspirators with confusion, that they withdrew their case before permittinig it to go to the jury.

THE FIRST PROTESTANT MARTYR .- "Abel was the first martyr of men, St. Stephen the first of Christian men, St. Alban the first of British Christians, and Sautre the first of English Protestants. Some charge this Sautre with fear and fickleness, because formerly he had abjured those articles for which afterwards he died before the Bishop of Norwich. But let those who severely censure him for once The ministers get disheartened and leave, not denying the truth, and do know who it was that w weak and disband, because no one breaks to not as bad a deed more than four times themselv

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched when more bitter reflections than now afflict us, flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid Compared with our past history, we are doing sun in his great race, burst open iron gates, recallbut little; and when we take into consideration ed souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passious of man, and routed and destroyed vast armies of proud, daring, blustering atheists. we are not in the spirit of the great work, to which Prayer has brought one man from the bottom of God has called us, although nominally engaged the sea, and carried another in a chariot of fire to heaven. What has not prayer done!-Ryland.

CHERRY PECTORAL.—See in our advertising colthe evidences of the Divine favor? The answer is umns a notice of this medicine. We are not in a very plain one,—that we do not act up to the the habit of saying much in relation to such medi-

newspapers : but in relation to Ayer's Cherry Pectoral, we feel that we can say something in its favor with propriety, from the fact that we have tried it. A young man in our office has also used it, and in both his and our own case it proved most beneficial - Am. Presbyterian, Greenville,

Ir you would be pungent be brief, for it is with words as with sunbeams --- the more they are condensed, the deeper they burn.

TRACT FOR DISTRIBUTION .- Tract on the Importance of the Study of Prophecy, for distribution. In order to circulate as widely possible, we put them at \$2.50 per 100, 4 cents single. Let all go into this work.

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

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2.00.

### 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.

that and fore Luterman live out	Price.	Postage.
Memoir of William Miller	\$1,00.	,19.
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Jews and Millennium	,33.	05
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Preble's 200 Stories	,38.	.07.
	.75.	,13.
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Miss Johnson's Poems	,50	,08.
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WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz. : On Romanism " the Apocalypse (1st Series) " (2d ")
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you neady! Price, \$1 50 per 100, 3 cts. single.

First Principles of the Second Advent Fath. 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 Freedom, Me., Irish school house Sunday, June 29th; Hallowell, July 6th; Richmond, Read meeting-house, Sun-day, July 13th, and administer the Lord's Supper (will brethren prepare for it?).

repare for it?).

Elder S. K. Partridge will preach in Hallowell, Sunday, July 13

I.C.W.

Elder T. J. Dudley will preach in Richmond Read meeting house unday, June 29th; Hallowell, Sunday, July 20th. I.C.W. Sunday, June 29th; Hallowell, Sunday, July 20th.

I have appointments at Waterloo (Warner), N. H., the last Sabbath in June; at Concord in the chapel, the first Sabbath in July; at Canterbury in the town house, 2d Sabbath; Loudon Ridge, third Sabbath, and Loudon Village the 4th Sabbath in July.

T. M Preble.

T.M Preble.

Elder B. Locke has an appointment to preach at Bro E Pike's, in New Hampton, N. H., the second Sabbath in July T. M. P.

I will preach at N. Springfield, Vt., the 2d Sabbath in July.

Elder John Couch will preach at Lake Village the second Sabbath in July.

F. Davis.

Eider John Couch will preach at Lake Village the second Sabbath in July.

The Annual Conference of Adventists of Canada West will take place if God wills, on July 19th, at 10 o'clock, in the Bordon neighborhood, and to continue over the first day of the week. An invisitation is given to the friends of the cause, and especially to the delegates of the several churches. Our object will be to unite our strength to advance the glorious cause of our soon coming Lord, and also to send a delegate to the General Conference of Adventists spoken of in the Heraile. I hope that brother Powel of Branford, and Father Pearce of Eickring will be present, and the brethere in the different places who are so anxious to have Advent preaching in their neighborhoods. (Signed,) Daniel Campbell Pastor, Wilmot Pickel, Deacon.

The hour of the appointments for week evenings following, will be left. for the brethere to decide. Westminster, 24th; Deacon. Beamer, 25th; Bro. Burrow's, 27th, 10 A.M.; also at Bro. James Campbell 27th, 6 P.M.; Bro. William Campbell 29th; Father Greenleaf's 10 o'clock 30th, a M.; Deacon Karnes, 30th, evening; Toronto, 31st, if any of the friends from Ameliasburgh will send conveyance to meet me at Coburg, on the first of Agust, on the second, we will proceed to Ameliasburg to preach at Your school house, on Ang 31, 10 A.M., and at Father Spencer's 4 P.M.; Thurlow, at brother Clapp's neighborhood 5th; Bro. Hogman see to this appointment, Sudeny, 6, Colborn 7; several other appointment shall be attended to by letter.

I will preach in Worcester, Mass., Sunday, July 18th Friends will address me at Worcester Mass., Sunday, July 18th Friends will address me at Worcester Mass., Sunday, July 18th Friends

I will preach in Worcester, Mass., Sunday, July 13th Friends will address me at Worcester hereafter. D. T. TAYLOR.

Dr. N. Smith will preach in Whitefield, Partridge Schoolhouse, Sunday, July 13th. I. C. Wellcome.

# BUSINESS DEPARTMENT.

# BUSINESS NOTES.

S. Smith, of Baltimore—We have sent the paper regularly, but had not your street and number till now.

J. Fairbanks—Sent you books the 3d inst. \$2.06 will pay them, the postage, and bal on paper to Jan 1st, '57.

J. L. Clapp, \$4, on acc't—Sent books the 3d inst.
Wm. Tracy, \$5—The Herald is mailed regularly to Brn W. Ide and H. A. Brown, and to J. W. Daniels, Brooklyn, N. Y. If not in those offices, the mail department is at fault.

C. P. Dow-Sent you books the 5th inst.
B. S. Reynolds—Cr you cash \$7, and books \$3.
M. L. Jackson—Sent you Harps the 5th of July. When the order came, we were out of that kind, and when they came we overlooked the order till we discovered it on the 5th. They went by Harding's 28.

S. M. Thompson—We send the paper cash week to Mrs. Jane Robinson, Machiasport, Me., and have again sent back Nos. from Jane 1st.

June 1st.

A. Merrill—Sent books the 8th inst.

# RECEIPTS,

UP TO JULY 8TH, 1856.

The No. appended to each name is that of the Herald to which the money credited pa s. No. 763 was the closin: number of 1855; No. 189 is the Middle of the present volume, extending to July 1,1856; and No. 819 is to the close of 1856.

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

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.

sn.
Sophia Kelsey, \$2. rec'd, May 27 — You don't give you
ddress, and we don't succeed in finding your name on one

Z W Hoyt, 815; S Carmont, 867 and book; J Kelsey, 815 and \$3 on acct, sent books the 801; Mrs H Winship, 810; Mrs E Ougley, 820; 6 Vose; 789, and .25 on ... to 182. the last payment was Dec. 3d, 755; J H Murray, 815; C Smith, 794; J O Tasker, 841; Mrs. 8 Nason, 789; W Hammond, 789; M Carter, 815; S A Savels, 815; Eld E A Pool, 815; J E Hastings, 789, and .25 for G to 120; N Pike, 789; N True, 742—\$1.81 due; J Morrill, 820; E S Robbins, 815; D S Turner, 789; O Stone, 794; L L Fenn, 789, and \$1 for bks sent; A A Horton, 841; S Palmer, 822; E Tretton? instead of Fallon, 815; A Fuller, 786; and .31 on G to 120; J M Kinney, 813; G Philips, 770; H Colton, 802; J Leonard, 815; J Boyden, 789; W F Currier, 789; S Starr, 815; L Bolles, 802 and .25 for G to E. B. to 120; N Champlin, 789—each 81.

J Ames 841; H Lewis, 815; W O Merriam, 815; J B Barlow, 820; J Carr, 841; E Kennedy, 790; H Rood, 801; D G Rupp, 815; F S Axe 845; A C Bradley, 821; J Chambers, 831. We sent Hymn bwhen out, and bal. of the \$10 in tracts; but now we send another hymn book at our own expense; L H Brigham, \$23—each \$2.

A E Imonds, 739 (38 cts to G Skilling and T Hamneford, for part of vol. when they stopped; and \$1.17 on acct, leaving \$3 due. To whom shall we send G's next vol.? They were not published for May and june; H Peters, 854; H Y West, 841 and .25 for 6: to 120—each \$3.

H P Schultz, 815 and book; J Gilbert, 826; j M Orrock, on acc't,