



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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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 full 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;  
And both thy servants be.

### Who is on the Lord's Side?

BY JOHN CUMMING, D.D.

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

Concluded.

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 Zenó; 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 unaccountable an expression, as, "In Christ?" The answer is, that the relationship of a Christian to Christ is totally different from the relationship of a servant to his master, a son to his father, a pupil to his teacher, a philosopher 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 fire-side; the expression of blasphemy and contempt levelled at him, finds its echo in your bosom. Christ is with you, not an ancient recollection, a glorious name, a work of eloquence and

beauty; but your very life, he is in you, and you are in him; and all you do, and feel, and 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, are anointed by his Holy Spirit. The apostle says, "Ye have an unction of the Holy One, and ye know 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 forgotten, that if you are Christians, you are anointed, that you are kings and priests unto God, and that the dignity that becomes the 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 consecration 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 One, you know all things.

If we be on Christ's side, we are his property. "You 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 Lamb." Now, do not let repetition of the phrase blunt its significance; weigh that expression. If you are a Christian at all, you are 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 image and superscription of a queen, but to the eye of faith it bears the superscription, and has on it the impress, of the Prince of the kings of the earth. That estate belongs to a realm that has 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, or the abuse that you make of it.

One who is on the Lord's side delights and 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 if you were to speak of an ignorant scholar, an honest thief, a liberal miser. And to a Christian, Christ's commands are not grievous. 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 speak to an unconverted man, and tell him,

"You will have to do that, and discontinue this, when you are a christian," he feels naturally that it is utterly impossible; but he forgets that with a change of duty there is a change of character; and that it will be as spontaneous on his part to do the things that are just and lovely, when 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 becomes bright, and as with Jacob, when he was waiting for Rachel, "the seven years seemed but as seven days, for the love that he bare her." So it is in the practice of christianity, love planted 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 where-with Christ makes his people free. Whilst, therefore, if you are on Christ's side, you hear of the fall of dynasties, of the collisions and the conflicts of the nations of the earth, as if the stars in their places were dashed against each other; whilst you open the newspaper to see what Cæsar does, and how Cæsar's interests flourish, 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 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 in each be different; yet you will feel that they are all regiments in the same grand warfare, and are actuated by one object, and that object the spread of truth, the happiness of man, and the honor of the Lord Jesus Christ. You will forgive the churchman his churchmanship, because of his christianity. You will forgive the dissenter his dissent, because of the real religion that is beneath it. You will recognize a brother under the many colors that are seen in the coat of Joseph.

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 hairs of her head; Peter, who denied him in his weakness, repented by grace, and suffered for him, and died for him in his best and holiest days; were all fellow-soldiers, and composed a part of the grand army enrolled on the side of Christ, some of whom have passed the flood, and some of whom are waiting soon to pass it now.

He, too, belonged to that band, who said, "I am not worthy to be called an apostle;" "I am the chiefest of sinners." Down the tide of time, we find others not less distinguished: the brave, the good, the peaceful Irenæus, whose name was so called because he was the preacher 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, reprobed in the calendars of Rome, but recognized in the saintsship 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 mediæval 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 winds its way to the blessed and everlasting main.

The Waldenses, a devoted but persecuted band, belong to the same holy 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, 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 reverberated 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, by God's grace, will not soon be put out;"—and Knox, on whose tombstone was truly written, "Here lies the man, who never feared the face of clay," and of whom Mary, the accomplished, 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 Melancthon, who had not courage to discuss the simplest question with a priest, but had grace to write what supplied Luther with admirable materials. Each man has his post. One man prepares materials in his study, another 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 puts the powder into the cannon, and applies

the match to it. So Melancthon, 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 Augsburg," 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.

Concluded.

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 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 collision, 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 Aegean, 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 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 afloat 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 never rest. But are they lost? Are they beyond His ken, the sweep of Whose glance is infinity? At the sound of the last trumpet, if God so command, every particle shall join its fellow, 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 sameness 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.

Into the consideration of the different prospects opening before the righteous and the wicked, at the resurrection, we have not time to enter. We can only point to a few of the intimations the Scriptures throw out concerning the 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 glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a 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 of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus 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 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 glorified. And then shall be tasted the full fruition of Heaven's beatitudes, and then shall heaven be 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 inexperience 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 important 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 truth and force; but such a reason, it must be seen, does not speak much for the energy and perseverance of the objector!

Yet it is worth knowing that those who have paid attention to the subject—those who have set themselves to study the prophecies of the Old and New Testaments—have found it a source of great pleasure and interest—as indeed 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 to be.

It is much to be regretted that the number of those who study prophecy is so small. Even among the ministers of religion its study is very 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 considerable interest, both in our own and other countries, and no small stir has been made in some places in investigating and discussing it, among all classes of the community. And I venture to assert that if this study be duly and carefully cultivated among the members of our

Christian institutions, and of our Bible classes, our ministers will find themselves necessitated to obtain a competent knowledge thereof, and will not only feel called upon to give their congregations the benefit of their investigations, but also find great pleasure in so doing.

I confess to a strong inclination to the study of prophecy, and make no scruples in avowing a relish and interest for it. It is now some twelve years since my attention was turned to it, and the many difficulties I have met with, instead of wearying or disheartening me, have tended rather to increase my appetite for further 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 of prophecy.

By the study of prophecy is intended a careful, earnest, sincere, and diligent investigation of those parts of the Sacred Scriptures, which 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 alluding 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 sufferings of Christ, and the glory that should follow; unto whom it was revealed that not unto themselves, but unto us they did minister the 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 treasures are unfolded, as we penetrate the various 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 riches; 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 benefit; 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 parts of God's word. The Bible should be studied as a whole, without excluding this or that portion of Divine revelation. And surely it would be difficult to show that the study of prophecy has even a tendency to induce men to neglect the remaining portion of the Sacred Oracles. On the other hand it is notorious, that intelligent students of prophecy are uniformly well versed with the Bible as a whole. And, indeed, it seems to be a natural consequence that in acquiring a knowledge of prophecy, a man must necessarily gain an extensive knowledge of the whole Bible, as he cannot make his investigations without it.

But who that believes the Bible to be the revelation of God's will to man—who that reads and admires and commends the Sacred Scriptures as a whole—who, we ask, that glories in the Bible, and in its free circulation, and in its adaptation 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 from the beginning, and these spurious predictions which puny mortals impiously presume to announce—and even in some cases to compare with the glorious and unerring words of Him who is infallible, and cannot lie!

We know not how to express our disapproba-

tion of the conduct which encourages and commends the utter neglect of this study. It cannot honor the Author of these wonderful revelations to treat them as *dangerous* subjects of study, or as being unintelligible by those to whom they were sent! Nor does it speak much for our reverence of things divine, to treat so much of our heavenly chart with indifference and neglect! Christ says, "If ye love me, ye shall keep my sayings." And yet, although emphatic attention is frequently called in the Bible to this very subject, how often do we see 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 sinner—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." "Wherefore 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 help upon him, and treasured it up in him. It is he who hath received "gifts for men, even

for the rebellious." "Go to Joseph," was the command given to all who went to buy corn in Egypt. And the gospel command is to all impoverished, ready-to-perish sinners, "Go to Christ, and out of his fulness receive grace for grace." Christ calls, he bids us come. "Come 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.

Thus the call to salvation is universal—God 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, 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, therefore, 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 exclamation, "We have no king but Cæsar," comprehends 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 more.

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 Cæsar—not 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 Cæsar." "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 differently.

Some artful enemies of Christ imagined that they had found a case in which the claims of God and of Cæsar clashed, and brought the difficult problem to him for solution. They thought

they had him sure; for, as they supposed, answer which way he would, he could not avoid doing violence to the claims of one or the other of the parties, and thus give good ground for an accusation either religious or political. Approaching him with words of fulsome flattery, 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. Ordering 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 authority he assigned to Cæsar his place, and the measure of his rightful claims. There was no conflict. The greater law contained the less; the higher included the lower. That which Cæsar 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 Cæsar's; and if Cæsar 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 Cæsar 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 no small expense of time, labor, money, and risk; for he himself was in danger of a similar attack. In doing all this he obeyed the higher law, Christ himself being judge; and what he 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 Cæsar's friend." Cæsar 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 wronged 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. By what law is it unlawful to feed, clothe, and shelter, and to comfort and console a poor stranger who may have made his escape from those who had taken from him all that God ever 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 earthly appeal, is in accordance with the provisions of the Constitution.

Does the constitution authorize Congress to prohibit the performance of the plainest duties of humanity and religion?

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 brought the claims of God and Cæsar into direct antagonism.

The subjected Jews were obliged to pay tribute to Cæsar; but to this Jesus made no objection. As a Jew he paid that tribute himself, and commanded the people to do so—"Render unto Cæsar the things that are Cæsar's"—for in the then relative condition of the parties it was his due. But afterwards, when the Roman Cæsar forbade the early Christians—

as our Cæsar now forbids us—to obey the commands of their Divine Master, the question was settled with very little debate, and "We ought to obey God rather than man" was the prompt 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 483 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 sufferings 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 designing, 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.

"Rejoice in the Lord always, and again I say, 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 in heart."

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 the glad homage of our hearts? We may be glad, because He commands us to rejoice. Also, gladness and faithfulness go hand in hand. We rejoice in God's love, and that love constrains 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 God to teach us the song of praise, and to give us glad, rejoicing hearts, He will do so; for "whoso offereth praise, He glorifieth Him."

"Praise the Lord, oh, my soul! and all that is within me, praise His holy Name!"

### 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 the troubles he says;

"As I propose leaving this territory immediately, where every one must proceed with the

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 inhabitants 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 assassins. 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 I 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 dare-devil looking rascals as ever swung 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. They drive 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.

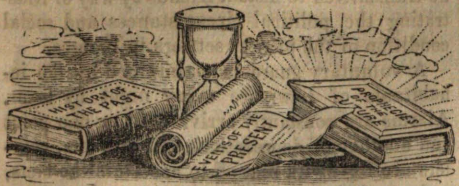
Vehicles are stopped, pocketbooks overhauled, and they order persons to quit the territory with as much nonchalance as though they were the proprietors of the soil, and the reign of despotism had fairly commenced. Who these mounted robbers are, or from whence they came, I have had no means of ascertaining, beyond a common report that they came in from several States. I fully believe that they are as thoroughly 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 matter.

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 molestation.

Emigration has been nearly brought to an end.

Multitudes have been turned back worse off than when they arrived."



## The Advent Herald.

BOSTON, JULY 12, 1856.

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

### 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 pomegranates, 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 them 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

pillar of a cloud, and in a pillar of fire by night. 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 swore 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 swore 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 swore 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 carcasses 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 hill-top; 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 ORDERS.

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 to" him.

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 earth?"

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 grapes," which he took, and he "pressed them into Pharaoh's cup," and gave them into "Pharaoh's hand."

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 his butler."

Sym.—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, symbolized by a corresponding number of cattle

and of ears of corn, the appearance of which showed the effects of periods of plenty and of famine; and also of a luxuriant, and stinted growth.

Sym.—(Gen. 41:2-7) Pharaoh dreamed that "there came up out of the river seven well favored kine and fat fleshed; and . . . seven other kine 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 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 cast 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 thee: and a third part shall fall by the sword 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 companions;' then take another stick, and write upon it, '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."

Int.—(vs. 21, 22.) God "will take the children of Israel from among the heathen whither they be gone, . . . and bring them into their own land and make them one nation in the land upon 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."

Int.—This is explained by Jehovah (v. 7) to be "the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever"—if they would no more defile his name.

21. EXAMPLE:—The parts of a Great Image, of a succession of kingdoms.

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

shown "what shall be in the latter days." He saw in a dream a "Great Image, whose brightness 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 Thighs, of brass; his legs, of iron;" and "his Feet, part of iron and part of clay." "A Stone 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 whole earth."

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. . . . 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 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 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 kingdom is. "The kingdoms of this world," will soon "become the kingdoms of our Lord and his 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 forever."

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-

versary week, was one of the best we have had for many years. Its proceedings are already given to 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 seems 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 foreign to our thoughts, that it would result in 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 if 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 the cause of God, as they understand it. Let us live in union, peace and love, and the God of peace shall be with us.

Thursday, 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 profitable waiting upon the Lord. The church is 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 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 service 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 cause by others. They now have hope to get the 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 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 the close, and the meeting passed off well. I was happy to learn that brother Thurber filled my appointment on Monday evening while I lay sick at

the Line, and that he never preached better. I 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. 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 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 rapid growth. This is a rich, prolific soil, and a husbandman has large rewards for his labor. The 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 California. But in nine cases out of ten they do 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. Surely 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 and advocates of our cause. Never did a meeting of this kind produce, or leave a better impression on the public mind.

I put up with brother Johnson during the conference (the respected father of Miss Helen M. 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. Somers, another sister, is more deeply afflicted, having been sick for many years, in which she has been confined to her bed. Her case is a most trying and painful one. Not only wearisome days,

but years have been appointed unto her. It is 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 "doeth all things well." And what we know not 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 cause.

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 counsellor, and a devoted friend of the advent cause. And brethren will therefore receive him, fully and heartily. I know

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 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 as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham.	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" "
The Waters to be Healed.	" 156.
The Trial of Abraham's Faith.	" 124.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinacy of Pharaoh.	" "
Deliverance of Israel from Egypt.	" 148.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 156.
The Institution of the Sabbath.	" 164.
The Giving of the Law on Sinai.	" 172.
The Divine Presence.	" 183.
The Mosaic Typology.	pp. 196, 204.
Jehovah's Guidance of Israel.	p. 212.
The Mission of the Spies.	" 220.

There will follow in the following order:  
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 the series.

## CORRESPONDENCE.



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

## CANADA EAST AND VERMONT CONFERENCE.

(Concluded from our last.)

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

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 reclaimed, sinners were converted to God and his truth, thirty of whom have been baptized, and over forty in all, converted and reclaimed. We 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 and kingdom.

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 on 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 discouragingly, 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 kingdom 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 message.

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 on 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 imperfections.

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 last winter.

In Odletown there is an organized church to whom the sacrament is stately 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 Stanbridge, 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, Fasset'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 shall 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 resolution:

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, therefore

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, therefore,

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 Prothonotary's office)

is to be permanently kept in the parish for which it was originally taken, not only by the minister 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 represented 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 churches; also the *Youth's Guide*; 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 season 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 last 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 is safe."

*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 given to the word preached, and many felt like saying with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Elder Himes gave three discourses to 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, ditto; Addison Merrill, Magog; D. W. Sorn-

berger, Fitch Bay, Stanstead; Ede Lee, 2d., ditto; 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 Illinois 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 they do not believe that it is for us, but confined especially to the apostles. What a disgrace to the cause in which we are engaged. Let such 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. Amen, and amen. T. P. HEDRICK.

*Laurel, 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*, although it is not patronized as extensively as it de-



