

# ADVENT



# HERALD

Luke 9:23-26

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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WHOLE NO. 698.

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## The Waymarks.

BY REV. A. C. THOMPSON.

"When once we close our eyes in death,  
And flesh and spirit sever;  
When earth, and fatherland, and home,  
With all their beauty, sink in gloom.  
Say, will it be forever!

Shall we in heaven no more review  
Those scenes from which we sever?  
Or, will our recollection leap  
O'er death's dark gulf, at times, to keep  
With earth acquaintance ever!

The child's included in the man,  
And part of him forever;—  
The Past still in the Future lives,  
And basis to its being gives,  
Not it, but of it ever."

For what is earth so valuable as for a memento of something better? What use shall strangers and pilgrims make of it, save as a volume from which to get the alphabet of celestial science; save as a rude wharf, from which they embark; a tottering bridge, over which they pass to the Better Land? For all who will see them, there are waymarks along the road, pointing toward Canaan. God permits us to gaze on mountain and plain, river and waterfall, not to satisfy us, but to furnish occasion for praise, and to quicken our desires for more satisfying scenes. Each spot on earth made attractive to the Christian, every view that has impressed him, enter in among the fruitful seeds of things which are to grow throughout our immortality. Viewed in a spirit of adoring love to the great Creator and Redeemer, each new scene becomes a fresh element of spiritual expansion, to be carried with him as a memorial, the occasion of a new song to Him who is seated on the throne.

The mountains are remembrances. In all directions they lift their dark or hoary heads, singly, or in groups, holding many a reservoir to feed the pure perennial springs, that like living hearts send forth the very life-blood of the land, and embosoming many a lake worthy to be called "The Smile of the Great Spirit." They look like sentinels which the Lord of hosts has set on duty; their deep gorges avenues to the palace of the Great King. When the morning shines, what a wealth of glory is poured over their lofty ridges, and down their sides! When evening shadows settle over them, you may see the white clouds hovering around and below their summits, as if in search of a quiet lodging-place; just as you have seen doves nestle a little this way and that, ruffling their wings, and carefully adjusting themselves for a night's repose.

Solemn, majestic remembrancers! ye call to mind Mount Moriah and Sinai, Carmel and Lebanon, Tabor and Calvary, and the fastnesses amidst which Waldenses and Covenanters sang praises to the God of their salvation. Most comfortable are the thoughts ye awaken. Ye lift our thoughts away from earth. We think how the everlasting arm is underneath the feeblest saint of the Most High: yea, that He who weigheth the mountains in scales is in covenant with his people. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever."

The soul of men needs a stronghold whose foundations are elsewhere than on this quaking planet. When these mountains shall be scattered, and these hills bow, we shall find that the Rock of Ages alone can serve for a hiding-place. "I will say of the Lord—the Lord my righteousness—he is my rock, my fortress, my deliverer; in him will I trust."

In certain districts of Switzerland, where primitive simplicity still lingers, a peasant stations himself on the loftiest peak, and, as soon as the sun sets, pours from his Alpine horn the notes of the Psalm, "Praise God the Lord." The same notes are repeated from neighboring summits, and all within hearing, with uncovered head and bended knee, join in their evening worship. Every hill-top and mountain-peak that our eyes rests upon has its herald, sounding forth

a summons,—and at day-break, too, yea the livelong day,—"Praise ye the Lord!" "O, come, let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation."

Yes, those towering summits are waymarks, carrying the mind of the pilgrim upward to his soul's everlasting Munion of rocks—to Him who is the same yesterday, to-day, and forever. No one less venerable than the Ancient of days, less mighty than the Creator, less compassionate than the Lamb that was slain, less condescending and august than God manifest in the flesh, will suffice for our guilty, helpless souls. Praise, everlasting praise to Christ the rock of our salvation!

The plain too is suggestive. You may have traversed the wilderness of the West, and the Grand Prairie, stretching beyond it a thousand miles to the Rocky Mountains, impressive beyond anything of mountain or ocean scenery that you ever gazed upon before. Only the glorious firmament above surpasses it. The vistas of boundless extent, often unbroken by a tree or other object; and then the same, varied by gentle undulations, rising at times almost insensibly into mountains; now an outcropping ledge of sandstone stretching for miles, a cyclopean wall; and now a water-course, marked by a belt of the freshest green, and varied only by parks of lovely wild flowers thousands of acres in extent, perfuming the whole atmosphere as you pass. O, it is enchantment! It is a new world. It is as if you had been translated to another planet, where the Creator displays a peculiar type of his power and wisdom. Journeying alone day after day in that region, meeting scarcely a human being or habitation, you do not feel lonely. There is a solemnity which renders human intercourse well-nigh an annoyance. "The earth is the Lord's," but eminently that vast region, where man's bustling industry or even his sinful presence is hardly known. Uninterrupted sabbath reigns. It is a magnificent area which the hand of the Almighty has prepared for a broad camping-ground, a stupendous temple, where angels, ten thousand times ten thousand, and thousands of thousands, might congregate, with ample space for all heavenly occupations. What reverent minds, amid such scenes, would not ascend to heaven?

Recalled to the half unpleasant reality that it is a part of our common earth, you find it difficult to break the illusion that this open country is under cultivation,—that it is the royal domain of some great emperor,—that these are his limitless parks,—that those sloping hill-sides and wide intervals between the wooded tracts are kept for regal amusement or display. You are expecting to see troops of laborers, and presently to come in sight of a crowded and wealthy metropolis on the plains. It seems as if the sun, for the last hour of his course, lingered on his way, loath to close his eye upon so glorious a scene.

But, "Thou makest darkness, and it is night, wherein all the beasts of the forests do creep forth;" there is no shelter, no sanctuary there; and your heart, surcharged with thoughts of the eternity and boundless resources of Jehovah, dilates on the green fields, delectable groves, and river of life above, and the mild radiance thrown over the whole prompts the cry, "O, send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill!"

There is no night there. So glorious is that landscape God will never suffer it to be darkened. Saints never get bewildered or lost in glory. "No lion shall be there, nor any ravenous beast go up thereon; it shall not be found there; but the redeemed shall walk there."

The cavern also has its lesson. The tourist enters one of the most extraordinary of those subterranean regions. He gropes from room to room, now stooping low through a narrow passage, now emerging into a vast hall with lofty arching roof. On all sides wreaths of crystal, ample folds of richest drapery, statues and columns; here a sounding-board, there an organ, and, beyond, the dim arches of an interminable cathedral. It would seem to be the old Laby-

rinth, or the Pantheon; it is Heruleanum; it is a mediæval closter, an oriental temple. Reaching a point thousands of feet from the entrance, with a roof two hundred feet in thickness overhead, he sits down amidst the silent solemnities of the place, the darkness slightly relieved by a torchlight, and the strangely profound silence unbroken save by here and there a drop of water trickling from the cleavages of rocks above. Calcareous matter, in particles almost infinitely small, is thus deposited. Months, years pass away, and only a small accumulation has taken place; yet, thus it is, by that slow drop, drop, drop, those numberless stalactites, crystalline sheets and pillows, have been formed. The thought occurs, so is it in the secret chambers of the soul; the dews of divine grace distil gently, and in those silent and once dreary recesses there come into being forms of heavenly grace and beauty—all the garniture of a temple on high. Earth is but a cavern; yet are the Lord's hidden ones in process of preparation for their use in the New Jerusalem, and they will be found unto praise, and honor, and glory at the appearing of Jesus Christ.

Light is needed, not only to render excellence apparent, but to complete the full measure of its development. In the dark gorges of the Alps, where the direct rays of the sun never reach, there is among the Swiss a fearful amount of idiocy. Many of the inhabitants are dumb, or blind, or deaf, and not a few labor under all these calamities combined, while nearly all are misshapen in some part of their body. But amidst Mount Zion and the high hills of Heaven are no deep defiles, or caverns where light never penetrates. Pervading every spot equally, is an atmosphere perfectly tempered, and a light infinitely benign, under whose influence the fullest and most harmonious development will take place. The waterfall has a voice for us. We find our way down circuitously to the base of Montmorenci. By leaping and climbing, we approach the very edge of the roaring sheet and there stand entranced by the flood of moving beauty and grandeur. On come the waters, and over the cliffs, plunging and foaming, laughing in wildest glee, filling the air with scattered drops, which float and gleam like diamonds in the morning light. The sun seems to gaze with us in wonder at the scene. Look round upon the dark, frowning walls of rock, and lofty banks, fringed with evergreen trees,—silent sentinels, that keep watch over the stupendous chasm.

Gaze at the streaming rainbows, whose liquid colors seem to issue from the living fount of beauty itself. Cast your eye on the projecting bed of earth, which the rush of waters has spared, that its grass-plot of brilliant green may smile, the summer long, so gladsomely, in the face of Montmorenci, this queen of cascades. There she stands, in peerless beauty, with bridal robe and wreath, and heaven's own kiss, on that forehead changeless and serene.

It is a place for the soul to dilate, to soar on high, lost to what is visible in the vision of that which is unseen, brighter and more lovely than those things which are seen.

"After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was, as it were, of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was, to look upon, like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And before the throne there was a sea of glass like unto crystal. And the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

Yea, enthroned Redeemer, this waterfall is thine! this globe is thine: thine is this soul of

mine, with all its powers, to all eternity! Be every thought, every desire, centred in thee, now and for evermore!

O, height of divine love! O, depth of Immanuel's fathomless love! O, mystery unspeakable of the altar whereon the Lamb of God made expiation for sin, and whence the smoke of that all-satisfying sacrifice went up acceptably before the throne!

(To be continued.)

## The Ottoman Empire.

As the East is now attracting universal attention, and becomes the theatre of most important events, I have promised in a preceding letter to give you some more extended details upon the Ottoman Empire.

The destiny of the Turks or Ottomans is a remarkable one; and although it may be difficult to discern what mission God has given them to fulfill, we cannot doubt that their long dominion must serve to realize the designs of Providence. They were, for centuries, the terror of the Christian world. Then, after having threatened to invade all western Europe, they began rapidly to decline, without being able to arrest their fatal progress; and now their empire subsists only because of the policy and protection of England, France and Austria. The Turks, however, still retain a nominal dominion over a great part of the countries which were the cradle of the religion and civilization of the human race; Palestine, for example, whence came christianity; Egypt and Arabia, where arts and sciences were born; a considerable portion of Greece, the land of literature and philosophy. It is indeed an astonishing fact, that a barbarous race has subjected to its laws the most celebrated regions of Europe, Asia and Africa!

What, then, are the circumstances, the causes which have, in turn, produced the greatness and fall of the Ottoman Empire? To this historical question I will in this letter make a brief reply.

The Turks, of whom the Ottomans compose the principal branch, belong to the Caucasian race. They appear to have established, at the remotest period of their history, upon the northern boundaries of China, where they led a wandering life, continually at war with the Chinese. Being often defeated and repulsed, they began to emigrate towards the west. A few of their tribes renounced the enervating doctrines of Buddhism, and ardently embraced the religion of Mahomet. This change of belief opened to them the path of conquest. Gifted with manly energy, and animated with zealous proselytism because they expected sensual rewards beyond the tomb, the Turks advanced, sword in hand, across the vast plains of Asia. Their chief, Osman or Othoman I., planted his victorious standards in Asia Minor toward the close of the thirteenth century, and seized one province after another from the degenerated Greeks of the Lower Empire. Brousa, Nice, Nicomedia, the strongest fortresses of the East, fell into their possession; and an emperor of Constantinople, John Cantacuzene, was reduced to the humiliating necessity of giving his daughter in marriage, in 1339, to Orkhan, the chief of these barbarians.

More than one hundred years later, in 1453, Constantinople itself was conquered by Mahomet II., and the Ottomans occupied the seat of the last of the Caesars. This Mahomet II. possessed the genius of a conqueror, and the skill of a statesman. He loved the sciences and letters, but he was cruel, fanatical, perfidious, and all means were considered lawful for the attainment of his ends. The Turks, elated with their victories, attacked Servia, Bulgaria, Bosnia, Greece, and even Hungary and the shores of the Adriatic. They everywhere met with brilliant success. Their faith was ardent, their courage invincible. They possessed that juvenile, fiery enthusiasm which characterizes the people of that heroic period. The German Empire and the Venetian Republic were often obliged to conclude burdensome treaties with them. The popes trembled in their palace of the Vatican, and preached

ardently against these infidels, promising to those who would take up arms the absolution of all their sins.

These appeals of popery were not sufficient to check the progress of the Ottomans. A prince of high capacity, *Soliman II.*, who reigned from 1520 to 1566, was fortunate alike in the East and in the West. He strengthened his dominion over Egypt and Syria; besieged the city of Buda, in Hungary, and even reached the gates of Vienna. His fleets spread terror along the borders of the Mediterranean, and his army subdued Persia, conquered Georgia, and reduced Bessarabia and Transylvania to Turkish provinces. The reign of Soliman II. marks the apogee of Ottoman greatness. His empire was, undoubtedly, the most powerful in Europe. Many causes contributed to this prodigious elevation. The Christian world was divided by the contest of Protestantism against Romanism. The popes forgot the Mahomedans, preferring to crush, if possible, the disciples of Luther and Calvin. Moreover, the king Francis I., listening only to the interests of his rivalry against the emperor Charles V. of Austria, had formed an alliance with the Turks, so that by a strange anomaly a French monarch surnamed the *eldest son of the church*, supported the Mussulmans in attacks against Christianity.

If other princes as eminent as Soliman II. had ascended the throne of Constantinople, who can say how far their conquests would have extended? But the series of *great sultans* was closed. The successors of Soliman, immersed in the abject pleasures of the seraglio, rarely appeared at the head of their armies, and often abandoned the reins of government to those wholly unfit to rule. Intrigues and assassinations at court replaced the tradition of the conquest. The Mussulman fanaticism, after losing its power over the enemies without, directing its cruelty against the Christian subjects within, and thus the resources of the empire were weakened. A just punishment for these fierce followers of Mahomet! They believed, by mercilessly oppressing the members of another religion, that they only struck their adversaries, but the issue shows that they were wounding themselves. The executioners are always exposed to share the fate of their victims.

There were vices in the military organization of Turkey which contributed to undermine its power. The militia of the *janissaries*, brave upon the battle field, were a source of continual disorder in the interior of the empire. These janissaries were more anxious to maintain their own privileges than the public weal. They had a spirit of caste and license which urged them to revolt, so soon as they discovered in it some advantage for themselves; and when they were excited by the voice of the ulemas or priests, they deposed, imprisoned and assassinated the Sultans without scruple.

Nevertheless the Turks were still formidable. They continued to levy annual taxes upon Austria and other Christian countries. The island of Cyprus fell into their hands. Alarmed by their new successes, the Pope, the King of Spain and the Republic of Venice signed, in 1571, a convention to resist, by every means, the invasions of the Mahometans. A formidable fleet, composed of two hundred and fifty vessels of different sizes, was entrusted to *Don Juan of Austria*, who having attacked the Ottoman squadron on the 7th of October, 1571, gained over them the famous battle of *Lepanto*. The carnage was great on both sides. The Christians lost fifteen ships of war and eight thousand men; but the Turkish fleet with its equipments, was destroyed, except forty galleys which succeeded in escaping.

The political and moral effect of the victory of Lepanto was very striking. From this date Europe ceased to tremble under the incessant threats of a new invasion of barbarians. The prestige and fascination which surrounded the name of the Turks were dispelled, and the young Don Juan was proclaimed the saviour of Christendom.

The Ottomans, however, did not acknowledge the supremacy of the Western powers until after a long and obstinate resistance. We find them in the seventeenth century, in the plains of Germany, led by the Grand Vizier *Ahmed Koprili*, who seemed to have inherited the manly genius of Mahomet II. and of Soliman II. They extended their ravages into Poland, Moravia, and Silesia; and seconded by the odious treason of a few Hungarian chiefs, they again arrived with an army of two hundred thousand men in 1683, before the walls of Vienna. The emperor Leopold I. raised a cry of distress which was heard throughout Europe; and the great *John Sobieski*, king of Poland, hastened to deliver the capital of Austria. The Turks, after a horrible massacre, fled from the battle-field. When John Sobieski made his entrance into Vienna, the inhabitants came with tears of joy to meet him, and to kiss his feet and the hem of his garments. The Poles had restored the independence of the Germans. Alas! heroic and unfortunate Poles! Alas! that Austria, whom they had saved at the price of their blood, should ally herself to Russia to deprive them of

their nationality! History is often the witness of the blackest ingratitude!

We return to the Turks. They were again defeated in 1697, by the prince *Eugene*, who having met the Mussulman army at *Zentha*, in Hungary, achieved the most brilliant triumphs over it. More than thirty thousand Ottomans perished in the engagement; the artillery and other equipments of the Sultan were taken; twenty-seven pashas and grand viziers fell upon the battle-field. The victory of Zentha was followed by the treaty of peace, which imposed hard conditions upon the conquered. This treaty marks a new period of decline in the Ottoman empire. Not only did the neighboring States cease to fear it, but they began to seek the means of aggrandizing themselves at its expense.

About the same epoch a new adversary appeared against Turkey,—the most formidable and obstinate of all,—Russia. The Czar, Peter the Great, after introducing a few germs of Western civilization into his vast possessions, turned his attention toward Constantinople. He began the policy of conquest and invasion which was adopted by all his successors. Peter I., had not time to accomplish the plans he had formed, and contented himself with assuming a threatening attitude toward Turkey. It was especially the Empress *Catherine II.*, called the *great* by her flatterers, and indeed uniting eminent qualities with the most abominable vices, who gave the rudest blows to the empire of the Sultan. She destroyed his fleet in 1770. The Russian troops crossed the Danube, surrounded the Grand Vizier at Shumla, and dictated to him the peace of *Kainardji*, which has served as the basis of all the ulterior treaties of the Russians with the Turks.

The rich province of *Crimea* was annexed to the States of the Czar, and the protectorate of St. Petersburg extended itself over the principalities of the Danube. What did the other powers of Europe in the face of these encroachments of Russia? Nothing. England was engaged in her war against the insurgents of America, and France seemed plunged in lethargy. Moreover Catherine had the art of gaining the affections of the philosophers who at that time swayed the opinions of the day.

Irritated by their losses, the Turks recommenced the war against Russia in 1787; but they were again conquered; and the treaty of *Jassy*, signed in 1792, marked the mouth of the Pruth as the boundary between the two empires. Each treaty gave something more to the Czars, and consequently left less to the Sultans.

*Selim III.*, who reigned from 1789 till 1807, was a wise and intelligent prince. Perceiving that great abuses paralyzed the strength of his government, he tried to introduce salutary reforms. But the day for these changes was not yet come. The war without and the spirit of rebellion within, rendered his good intentions useless. He had first to contend against the French troops, who, in 1798, under the command of General *Bonaparte*, had invaded Egypt, and on this occasion—how strange are the vicissitudes of human affairs!—the Russians united with the Turks to fight the French. A few years afterward *Selim III.* was deposed, and then executed by the janissaries, who reproached him with having introduced regular troops into his service.

The crown fell to *Mahmoud II.* in 1808, and he reigned until 1839. His life was marked by numerous reverses. He was not wanting either in capacity or forethought; but circumstances were almost always stronger than his will. He fluctuated between Russia and France, in the great war of Napoleon against the Czar Alexander. His attention was particularly directed toward the suppression of the janissaries. How was he to destroy this undisciplined militia which had killed so many sovereigns? Mahmoud employed artifice. He secretly gained over the ulemas; and, assured of their support, he commanded a general massacre of the janissaries in 1826. A bloody and horrible execution, which cannot be excused before the tribunal of a Christian conscience, but which the general interests of the empire seemed to demand!

I shall not relate in detail the contemporaneous facts, which are sufficiently well known. Mahmoud II. was surrounded by civil and foreign enemies. The ferocious *Ali*, pasha of Janina, raised the standard of rebellion, and was only vanquished over a heap of corpses. The Greeks declared their independence, and had on their side the voices of religion, civilization and sympathy. The European monarchs interfered in their favor, and the battle of *Navarino*, in 1827, secured the establishment of the kingdom of Greece. This question settled, another came up. The pasha of Egypt, *Mehemet-Ali*, aspiring to create for himself and his family an independent sovereignty, obtained the two victories of *Koniah* and *Nezib* against the troops of the Sultan; a new cause of ruin for Turkey. The cabinet of St. Petersburg profited by these events to increase its power and influence. It waged war against the Ottomans in 1829, and the treaty

of *Unkiar Iskelessi*, concluded in 1853, stipulated considerable advantages for Russia.

Thus, by defeat upon defeat, and disorder upon disorder, this empire, formerly so prosperous, has reached the lowest degree of decline and feebleness. After having made all Europe tremble, it has become incapable of defending its own existence. It has successively lost its richest and finest possessions; a memorable example of the miseries which a false religion and bad government must necessarily produce.

I shall describe in my next letter the internal condition of the Ottoman empire.

N. Y. Observer.

(To be continued.)

## The Days of Noah like those of the Son of Man.

THE history of Noah bears a strong resemblance to the day of Christ. For "As it was in the days of Noah, so also shall the coming of the Son of Man be." Matt. 24:37. The earth at that time became so defiled with sin, that God thought fit to wash it by the waters of a flood; and the seed of the serpent became so perverse, that the Judge of all the earth pronounced upon them the sentence of death. Previous, however, to the execution of the vengeance written, God sends a warning voice by Noah, and contrives at the same time for the preservation of the chosen few. By God's command, "Noah prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith." Heb. 2:17. He preached, warned, builded, and finished. "The world of the ungodly," intent upon their pursuits, neglect the warning voice, and turn a deaf ear to the report of impending judgments; or, if they had observed the labors of the patriarch and prophet, it was with the smile of derision, at the undertakings of the fanatic. "They were eating and drinking marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." Mat. 24:38, 39. The Son of man, too, has prepared an ark of refuge, to the saving of his church; and, during his labor of love, "was despised and rejected of men." He has sent out the invitation to sinners to fly to him, and be saved from the wrath to come. With his gospel sent into all nations, as a witness, unto all, he hath sent out the warning voice—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." 2 Pet. 3:6, 7. Though warned by judgments, signs and witnesses, the world shall be found as in the days of Noah. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

When the appointed hour came, and all the guests were entered into the ark, the Lord shut them in. Then were the windows of heaven opened, and the fountains of the great deep broken up. The inhabitants of the earth perished; but Noah, in the ark, rode safely and securely on the top of the waves. So also, when the chosen people of God, whom he hath delivered from the wrath to come, are brought unto Christ, during the present dispensation, the Lord shall shut them in, and make a display of his protecting and preserving power: for thus saith the Lord, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings." Mal. 4:1, 2. To meet their coming Lord, shall all the church of God be caught up, both they who fell asleep from the beginning, and all who are alive and remain unto that day; and, under the shadow of his redeeming wings, they shall be preserved from the fiery deluge, which shall consume and sweep away all the earth's inhabitants. 1 Thes. 4:15-17; Isa. 30:29, 30.

## The Poor Man's Day.

My poor laboring brother, thy week of toil is over, and the light of a Sabbath sun has risen upon thee. How wilt thou spend this day? I am weary, sayest thou, and I mean to rest. This is what a God of love appoints for thee. "The Sabbath was made for man." To-day not only shall thy body rest from labor, but there is provision also made for thy soul. Truly God is love—not only love but goodness. He

makes a feast, and this day invites thee to partake. "Come for all things are now ready." My house is open to receive thee, and my servants are standing and proclaiming, "Ho, every one that thirsteth come ye." And what a precious gift is the Sabbath! and how wonderful, that when man was driven out of Eden, he did not forfeit the blessing! Truly it is "The Poor Man's Day." And oh! my toil-worn brother, if thou art blessed with health, thou surely wilt not cheat thyself into the belief that thou canst find aught that deserves the name of rest anywhere but in the house of God.

"Remember the Sabbath day to keep it holy." Oh! be persuaded, in breaking the commands of a holy God there can be no rest. The destroyer of thy soul may tell thee that sleep is sweet, even when suspended over the pit of destruction; and endless are the excuses he would have thee make for neglecting the house of God. But Satan knows full well the value of a well spent Sabbath. Since "sin entered into the world, and death by sin," his ears have been familiar with the poor Sabbath breaker's groan; and he who knows the portion of such in that place "where hope never comes," could tell thee what a ray of light would dart into the darkness of hell, if ages of suffering could purchase for one of its wretched inmates but one of thy opportunities of mercy.

Wilt thou not, then, "escape for thy life," and be found this morning listening to the preacher's voice? I say *this morning*; for who has told thee that thou shalt not be in *eternity* before the dawn of another Sabbath-day!

## The Fever in Savannah.

THE subscriptions in aid of the sufferers by the yellow fever at Savannah, are proceeding in a satisfactory manner at New York and Philadelphia. The news from the scene of suffering continues of a melancholy character, and there are no symptoms of a speedy abatement of the disease. The inhabitants of Savannah have been obliged to procure their bread from Macon, as no bakers are left in the city to supply them. The city government has also ordered, it is said, fifty coffins, daily, from Macon. The following private letter from a resident of the city to a Philadelphia gentleman affords an idea of the terrible condition of things there:

"I have but a moment to write to let you know that—and myself are alive, every man in the store having deserted us in consequence of the epidemic. We are determined to stay and take our chances, to see the city out of it. I enclose our report of interments yesterday (51) out of a population of not over 3500 white people. Interments for the week 210. Everything is in an awful state, and death and destruction stare us in the face everywhere. The gale was enough to have ruined us at most times, and now all that is required to fill our cup is a fire. We work night and day, and spend our money as if it was public property, for the benefit of the sick and destitute, and you cannot begin to imagine what distress prevails here. We cannot procure coffins enough to bury the dead, and to-day all the house carpenters in town have quit everything else and gone to making them. Our own citizens have to take the spade and dig graves. It is really awful! Be satisfied that we are *all* doing our duty, and hope God will help us to do good."

Among the numerous victims of the disease was Dr. H. P. Wildman, one of the most skilful physicians of the South. He fell a noble sacrifice to his efforts to relieve the sick. The *Savannah Republican* says that "he went night and day, in sunshine and storm, sleeping oftener in his carriage than in his bed, and paying sometimes as many as eighty and one hundred visits during a single night." He overtaxed his powers of physical endurance, and the specifics with which he had relieved many others, failed to relieve himself. Other physicians who were attacked were doing well at last accounts. Mayor Ward was also convalescent.

## The Corn Crops.

A CINCINNATI correspondent of the *Journal of Commerce*, after travelling over most of the Western States, has come to the conclusion that considering the increased breadth of land planted, there will be a full average crop of corn. He believes that Wisconsin and Iowa will produce fifty per cent. more than an average crop. Illinois will have, taking the State through, an average yield. The product of corn in Missouri will equal three-fourths of the usual product. Indiana and Ohio will fall a very little short of the average. In Kentucky there will be from

two-thirds to three-fourths of an average crop. The crop of Tennessee, the great corn State, will fully equal the average, and in Mississippi, Louisiana, Alabama, and Georgia, there is a large excess over any former year. The writer believes that there will be no difficulty in regard to the fattening of hogs, even in Kentucky. The census of Kentucky and Indiana shows a surplus of 800,000 hogs over the number of last year, and therefore no one need starve for want of corn and pork.

### Foreign News.

The dates by the *Atlantic*, at New York, are to the 6th inst. The *Liverpool Mercury* of the 5th, says of the crops:

"Under the influence of the splendid weather which has uninterruptedly prevailed for the last twelve days, the harvest has progressed to such an extent as to warrant the assertion that the period of danger is nearly over. Within the last week immense tracts of land, upon which abundant crops had grown, have been cleared, and it is impossible that corn could have been placed in the barn or stacked in better condition. In the neighborhood of Liverpool all the corn has been cut, and very little remains in the fields. In many instances it has been cut and carted without a single shower of rain having fallen between the one operation and the other. The same thing has happened, no doubt, in other parts of England and Scotland, for the weather has been uniformly fine over the whole kingdom. Throughout Ireland the temperature has been higher during the last eight days than it has been at any former period within the last twenty years, and there has not been for many years so fine a prospect of plenty. A great portion of the crops in Ireland is already safe, reaping having gone on as rapidly as the unusual scarcity of laborers would permit.

There is no doubt that the great fall in the price of new wheat which occurred in Mark-lane yesterday week, and which has gone further since, was fully justified by the appearance of the crops and the state of the weather. It is a common remark that even the worst farmers have fair crops of wheat this year, and that after the drawback which must in many cases be made for blight, they will still have a good yield. The French corn market reports show a steady decline as the new produce comes to market. From the accounts from Holland and Germany it appears that the weather there lately had not been so favorable, nor have the corn markets there, particularly Germany, fallen so much as here. We have hitherto spoken only of the wheat crops and the markets for wheat. There is reason to believe, however, that the crops of barley will be equal to or still better, than the wheat, and oats are very generally though not so universally, abundant."

**THE NEGOTIATIONS.**—Russia has declined to commence negotiations for peace on the basis of the propositions of the Western Powers. This determination was communicated simultaneously to the cabinets of Vienna and Berlin. The Czar assured Austria, however, that the Principalities shall be evacuated, but declares, also, that he will remain on the defensive. The *Morning Chronicle*, which publishes the despatches alluded to, says:

"This decision will considerably simplify the relations of the leading States of Europe, both with the Cabinet of St. Petersburg and with each other. In particular, the policy of the Court of Vienna must henceforth be identified with that of England and France; for, in the note of the 8th ultimo, Count Buol declared that his Government would not treat except upon the basis of the four demands which Prince Gortschakoff has now announced that his master unconditionally rejects. It was, on all account, most desirable for Austria to preserve peace; but, having fruitlessly exhausted every effort for that purpose, she has now no safe or honorable alternative but to compel by arms the adoption of those principles which she has in vain solicited Russia peacefully to accept."

Another Austrian note has been published. It is addressed by the Austrian foreign minister to the Austrian ambassador at St. Petersburg, and is dated August, 10. After recapitulating the views of the Western Powers on the subject of negotiations for peace, it says:

"On our urgent representations, these powers have, however, consented to make known at present, under the reserve of such modifications as circumstances may render necessary, the guarantees which appear to them indispensable to found solid bases for the re-establishment of peace, and the maintenance of the balance of power in Europe, and they leave to us the liberty, if we think proper, of declaring our opinion on the subject in our own name to Russia. These guarantees are pointed out in the identical note, of which the copy is subjoined, and which the representatives of France and England have addressed to the imperial cabinet; and, as they agree with the principles laid down in the pro-

posal of the 9th of April, they are consequently in conformity with our own views. The imperial cabinet, which sees no other practical means of entering on the path of negotiations than the acceptance of them by the cabinet of St. Petersburg, warmly recommends them to the serious attention of that cabinet."

**FROM THE BALTIC.**—A despatch states that on the 26th ult. Sir Charles Napier and General Baraguay d'Hilliers went up to inspect Hango, and that in their sight the Russians blew up the fortifications, and retreated to Abo, where 15,000 troops are assembled. It was also announced that the *Odin*, *Gorgon*, *Driver*, and *Lightning* engaged 18 Russian gunboats, carrying about 50 men each, and four steamers, at Abo, on the 18th of August, without loss. Subsequent accounts state that the allied fleets anchored at Ledsund on the 30th, and that Admiral Parseval-Descheoes, Marshal Baraguay d'Hilliers, and General Jones have made a reconnaissance of the fortresses of Helsingfors and Sweaborg. The passage to Abo is found to be extremely narrow, and it is probable that that port will not be attacked. Admiral Martin, with a small squadron, has gone up the Gulf of Bothnia, to make observations.

**ABO, Aug. 31.** Four of the allied men-of-war have cast anchor near Dersela, one league from Abo, and are bombarding the batteries and gunboats. It is feared that a landing may be effected to-morrow, near Nadendal.

A letter from Dantzic of the 1st of September gives the following:

The *Edinburgh*, with all the commanders, went up to Bomarsund to try artillery experiments upon the granite walls of that place, devoted to destruction and dismantling.

The official despatches to the French government relative to the operations of the forces and fleets at the taking of the Aland Isles, have been published. They state that the result of the recent attack on the fortifications of Bomarsund has shown that the granite fortifications of the Russians are unable to resist the fire of French and English artillery.

**FROM THE SEAT OF WAR ON THE DANUBE.**—The preparations for the expedition to Sebastopol were still going forward actively. According to accounts from Constantinople of the 25th of August, the artillery had embarked at Varna, and the troops were to embark on the 25th.

The *Spitfire* and *Sidon* had destroyed the barricades raised by the Russians to impede the navigation of the Danube at Sulina.

A letter from Bucharest of the 22d ult., in the *Moniteur*, says:

"Almost the whole of the Ottoman army has entered into Wallachia. Three camps have been established at Negoehti, Obilehti, and Colentina. There is every reason to believe that the Turks will, in a short time, continue their march towards Moldavia and follow up the Russians in their retrograde movement."

The Austrian commander, Baron Hess, has issued a proclamation to the inhabitants of Moldavia and Wallachia, in which he says the Austrian troops enter the principalities in accordance with a convention with the Porte, and that "they will remove from you the blessings of peace." He says "the privileges granted to you by the Sublime Porte will remain in full force, but I expect from the authorities all possible assistance in providing proper quarters and provisions for the troops, for whose necessities indemnification will always be made." All the authorities are instructed to apply in all matters to F. M. L. Count Coronini, who has been appointed by his majesty to the command under direction of Baron Hess, of all the troops in the two Danubian principalities, or to the military organs by him nominated.

**SPAIN.** Accounts from Spain state that the departure of Christina caused a great sensation. It is confirmed that barricades were made, and for a moment a new revolutionary crisis was apprehended. Fortunately the agitation was appeased without bloodshed, but it is feared that Espartero's influence over the democratic party has received a rude shock. Letters from Madrid of the 30th ult. describe that capital as perfectly tranquil.

It was reported in Madrid that Mr. Soule was likely to resign. It was thought that his intrigues with respect to Cuba had gratuitously compromised his government, and that his downfall had become a political necessity.

### FURTHER FOREIGN NEWS.

The news by the *Africa*, which reached New York on the 22d, is scanty and unimportant. Some extracts from English papers are given below:

Kuischid Pasha, (Gen. Guyon) is at length appointed, on the representations of Lord Stratford de Radcliffe, to the chief command in Asia in room of Mustapha Pasha. Guyon would long ere this have been appointed to command, but he refused, and still refuses to apostatize from the Christian form of religion. Ishmael Pasha, a Turkish officer who greatly distinguished himself in the defence of Kalafat, is al-

The Minister of the United States would be greatly mistaken: and once for all we declare, in the name of this loyal and honorable people, jealous in the highest degree of the national decorum, that if Mr. Soule should desire to put by the Kilia mouth, with the view of keeping the navigation open.

The Russians are making preparations to burn the cities of Odessa, Reni, Brailow, Galatz and Ismail, should they be forced to abandon them. They have prepared combustibles, and have cut off the supply of water, and burned the fire engines. Orders are issued that wherever the enemy appears in superior strength, towns and villages are to be reduced to ashes. Unceasing preparations are being made in Sebastopol for defence. All criminal prisoners are liberated and enrolled in companies to work the port batteries. A gang of 200 of the worst convicts are still in irons, to be employed in carrying ammunition.

The Governor of Sebastopol, taking advantage of the inefficiency of the blockade, took the masts out of some steamers to render them less easily discovered, and has been sending them to and from Nicolaieff, at the mouth of the river Bug, whence they have brought considerable quantities of stores, ammunition, artillery, and even troops. One of the new inner forts of Sebastopol is mounted with guns conveyed in this manner.

The bashi-bazouks, including those in the pay of the allies, have been abandoned, by a general order from Omar Pasha—the rascals being quite incorrigible.

The destruction and evacuation of Bomarsund, with the return of the British and French admirals, is commented upon by the British press with great carefulness, the papers before us, in fact, contenting themselves with mentioning the facts. It is evident that the British public expected other things of Sir Charles Napier. The London correspondent of the *New York Tribune* says:

"We get strange tidings from the Baltic. Bomarsund has been blown up and burnt down by the Anglo-French division. It is therefore beyond doubt that Sweden has rejected the alliance of the Western powers, backed as it was by the offer of the Aland Island. King Oscar has not the nerve to face the Russians, well aware that the Western powers are not in earnest, and do not wish either to inflict a severe lesson upon the Czar, or to cripple his power. The miserable resistance of Bomarsund seem to have made a great impression on the Czar, who believed his fortifications, built of pentagonal granite blocks, to be impregnable. The Fort of Gustavsvärn, therefore, on the Island of Hango Udd, has been evacuated by the Russians, and blown up at the approach of the allied fleet. But though the capture of Bomarsund has clearly shown that the granite fortresses of Russia, all built in the same style of pentagonal granite blocks, are less able to withstand the attack of a fleet than works of brick, we are surprised at the announcement that the French division under Baraguay d'Hilliers is immediately to go back to Riga, and that Sir Charles Napier believing he has done enough for immortality, is likewise soon to return to England with his fleet. We cannot believe in so ridiculous a result of so much bragging, and still expect an attack upon Revel before winter sets in. An attack on Riga would be, of course, more important, on account of the neighborhood of Poland, but it is not credible that Lord Aberdeen could ever approve of such a policy, which would indeed strike Russia at the heart, and threaten Austria."

**SPAIN.**—The departure of Mr. Soule from Madrid for France, has given ground for unpleasant surmises in regard to his connection with the affairs of August 28th. It is alleged that Mr. Soule instigated that affair, and furnishes money to the insurgents at the barricades. It is even asserted by some that he has resigned his post, but this is not generally believed. The *Diario* of Madrid has an article on the subject, the cutting irony and sarcasm of which would be unendurable by any one except a confirmed fillibuster. The *Diario*, after mentioning the rumors given above, comments as follows:

"It appears, in effect, that by this time an expedition of Fillibusteros, organized and prepared with the knowledge and before the eyes of the Federal Government, will have left the American territory to invade Cuba, notwithstanding the efficacious measures adopted by the President in his proclamations. But, although this expedition may have been realized, although within a few days we may learn that the United States have poured into Cuba fresh bands of incendiaries and freebooters, we do not know why Mr. Soule should abandon his post. Does the Minister of the United States perchance harbor the slightest doubt of his safety, let whatever may occur beyond the Atlantic? Has it by chance occurred to him that the escutcheon and flag of the United States had not here the respect and consideration which in 1851 was denied to the flag of Spain in that city of the American Union which Mr. Soule, when he renounced his own country, adopted as his new one?"

so appointed to a high command in the army of Asia.

On the 31st of August a strong force of English and French gunboats entered the Sulina channel of the Danube, and another is to enter forward, as the pretext of his journey, the slightest doubt of his safety here, that doubt would be completely fictitious, unfounded and calumnious.

Although Mr. Soule should have been wanting in the respect due from him to our nation, and have used every kind of means to favor projects tending to separate from Spain the most important colony she yet retains: although it were certain that he sought to take advantage of the degradation of the government now fortunately past, seeking to avail himself of the insatiable voracity of high and low influences; although it were certain that he had striven to profane the sanctity of our revolution, to sow disunion among our people, seducing the unwary, and distributing, by the medium of the evil arts of a base intrigue, money and promises of arms to destroy the power of the honorable and patriotic men who now direct the destinies of the country; although he had succeeded in winning over a few deluded persons, who failed to discover in his sweet and flattering words, the latent idea of keeping up agitation and disorder in the Peninsula with a view to deprive Cuba of assistance from the mother country; although the people of Madrid know that he had sought to profit by a moment of effervescence treacherously to excite its indignation, and to draw it on to some tumults with which to crown a certain catalogue of supposed insults: even if all this was certain, the Spanish people have enough sense, prudence and manliness to despise such stratagems and miserable schemes: and Mr. Soule might remain in Madrid completely unmolested, if her Majesty's government did not think proper to send him his passports.

The people of Madrid have done nothing and will do nothing to excite the least uneasiness with respect to the safety of the foreign ministers. They have done nothing against the representative of the United States, because they are interested that each day should be greater and more honorable for them—the contrast that naturally appears between nations who know how to maintain their rights, respecting at the same time those of others, and those other nations which pretend to mould their own and foreign rights to their own convenience, to their will, and even according to the caprice of a few of their influential men, for which right and peace between nations are converted into a game of popularity and of personal aggrandizement."

The Ministers of France and England have complimented the Spanish Government on the firm attitude maintained by it during the recent disturbance, and have assured it of the sympathy of their respective courts.

Disturbances have broken out at Salamanca and Valencia.

### The War.

**AFFAIRS** in the East appear to be approaching a crisis. Notwithstanding the haze which rests on that region, there is light enough shining on many parts to give some idea of what is contemplated. The Russians have evacuated the Principalities, and the Austrians have taken their place. This is to be viewed as a step of great importance. It is upon a large scale,—an expression of Austrian opinion, which will not be without its weight both on Prussia, and upon the Czar, to say nothing of its cheering effect upon the Cabinets of England and France, and above all, on the Turkish forces, and the Anglo-French Army.

It is now certain that the minds of the Commanders are made up to something decisive; and notwithstanding the secrecy which properly rests on the movement, from the nature of things the destination of the Troops must be either to Odessa or to Sebastopol. What with the courage and the numbers, and what with the past and splendid success of the Turkish Troops, under the command of Omer Pasha, and what with the vast Anglo-French Force, both by sea and land, so far as human probabilities are concerned, there is everything to hope, and nothing to fear. The cholera, however, from the terrific violence with which it has set in, and the awful havoc it has committed upon the forces, and the debility which has extensively resulted even where life has been spared, will render it no longer humane or safe to make the usual demands upon the troops until health, in some degree, be restored. The Fleets are in a far better plight for actual warfare than the Troops, forasmuch as the scourge appears but lightly to have affected them. Adding the Fleets to the Armies, therefore, according to the balancing of probabilities, there is an immense preponderance of moral and military weight on the side of the Allies. Should the Force be concentrated on Sebastopol, there is reason to think that, attacked both by sea and land, it cannot long withstand the combined Powers. It is probable, that even

a single day might terminate the struggle, and dispossess Nicholas at once both of his Navy and his Fortress.

British Banner of August 30.



## The Advent Herald.

BOSTON, SEPTEMBER 30, 1854.

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

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLIX.

Behold, these shall come from far: And, lo, these from the north and from the west; and these from the land of Sinim.—v. 12.

The trophies of redeeming grace will be gathered from all lands. Thus we read in 43:5, 6,—“I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.” John beheld the resurrected saints, when, (Rev. 7:9,) “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”

“The land of Sinim” is no where else mentioned in the Bible, and there have been many unsatisfactory conjectures respecting the country thus indicated. Jerome understands it of the south in general, and it is rendered by the Latin Vulgate “the south country.” The north and west being expressly mentioned, Grotius understands “from afar” to refer to the distant east, and “Sinim,” to the south—which is a conclusion as satisfactory as any arrived at. In the regeneration, all will worship Jehovah; Isa. 66:22, 23,—“For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.”

Sing, O Heavens; and be joyful, O Earth; And break forth into singing, O mountains: For the Lord hath comforted his people, And will have mercy upon his afflicted.—v. 13.

By personification, the address to inanimate objects, calling on them to give utterance to expressions of joy, illustrates the general joy which will attend the termination of the tribulation of God's people. Rev. 7:14, 15,—“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.”

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.—v. 14.

“Zion” was the city of David in Jerusalem, and the name was sometimes applied to the whole city. It was predicted (Mich. 3:12,) that Zion should be “ploughed as a field,” and Jerusalem “become heaps;” which was accompanied with the promise of a subsequent restoration, 4:2, when “the law shall go forth of Zion, and the word of the Lord from Jerusalem.” The former of these was fulfilled when the Romans destroyed Jerusalem and Hadrian drove the plough-share over its ruins. See Note on chap. 2:2. The latter cannot be fulfilled till the end of the Gentile dispensation; for (Luke 21:24,) “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” Previous to its restoration and to illustrate its desolation, Zion is put by a metonymy for those who have an interest there, who are represented as bemoaning its forsaken condition. But God would not forget His promises, and gives the assurance of His regard for it:

Can a woman forget her sucking child, That she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.—v. 15.

The regard of parents for their children is proverbially strong—particularly the attachment of a mother to her child. This is, therefore, an appropriate illustration of God's love. (Psa. 103:13.) “Like as a father pitieth his children, so the Lord pitieth them that fear him. Mal. 3:17,—“And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare

them as a man spareth his own son that serveth him.” Matt. 7:11,—“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them that ask him.”

Strong, however, as is the love of parents for their offspring, they sometimes do forget them. Mothers have burned their children in the fire to Moloch, and have given them to the crocodile of the Ganges, so that God's love for Zion infinitely surpasses theirs, and He illustrates it by a still stronger figure:

Behold I have graven thee upon the palms of my hands; Thy walls are continually before me.—v. 16.

Being graven on the palms is put by substitution for the unfailing regard which God has for Zion. An indelible mark on the hand or arm, made by punctures in the skin and stained, cannot be erased during life; and it is supposed that the Jews were accustomed to such marks on the skin. When they were instructed to keep any ceremony in constant remembrance, the direction was, as in Ex. 12:9,—“It shall be for a sign unto thee upon thine hand and for a memorial between thine eyes, that the Lord's law may be in thy mouth.”

Some have supposed the figure to be taken from the design of an architect who draws a plan of the building which he designs to produce, which is constantly consulted by the builder during the progress of the work. It would then be the plan of the city which is represented as being thus engraved; and if so, the “walls,” by a metonymy, are put for the pattern after which they are to be modeled in the restoration of the city,—when (Psa. 2:6,) the King will sit “upon Zion, the hill of his holiness.” Psa. 48:12, 13,—“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces.” Ib. 87:1-3,—“His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God.” Ib. 102:16,—“When the Lord shall build up Zion, he shall appear in his glory.” Ib. 132:13, 14,—“For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it.” Isa. 35:10,—“And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Thy children shall make haste; thy destroyers And they that made thee waste shall go forth of thee.—v. 17.

When Zion is to be restored, its desolators are to be destroyed; for, (Isa. 2:27, 28,) “Zion shall be redeemed with judgment, and her converts (mar.: they that return of her) with righteousness. And the destruction of the transgressors and of the sinners shall be together.” This must be at the expiration of the period during which Jerusalem was to be trodden down of the Gentiles.

Lift up thine eyes round about, and behold: All these gather themselves together, and come to thee. As I live, saith the Lord, Thou shalt surely clothe thee with them all, as with an ornament, And bind them on thee, as a bride doeth.—v. 18.

The address as indicated by the 21st verse is evidently to the church, once there located but now removed, which is addressed as a mother, whose greatest pride is in her children; who are to be restored again to Zion. By a metaphor, Zion is said to be clothed with them, to illustrate that she will be no longer desolate; and by similes, they are compared to the jewels with which a bride ornaments herself; for (Prov. 17:6,) “Children's children are the crown of old men; and the glory of children are their father's.”

For thy waste and thy desolate places, and the land of thy destruction, Shall even now be too narrow by reason of the inhabitants, And they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, Shall say again in thine ears, The place is too straight for me: Give place to me that I may dwell.—vs. 19, 20.

This teaches that in the regeneration, the land of Palestine, which formerly was amply sufficient for all who went up to Zion to worship, will not be capacious enough—although there will be an entire absence of the oppressors of Zion, who by a metaphor, are said to have swallowed her up, to illustrate the destruction they had wrought.

Keeping up the figure of a mother, Zion is represented as having lost her former children,—the worshippers who thronged there when Israel offered acceptable sacrifices to Jehovah—as being again so thronged with worshippers, the children of her widowhood, that they have to extend beyond her former borders.

Thou shalt thou say in thine heart, Who hath begotten me these? Seeing I have lost my children, and am desolate, a captive, And removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?—v. 21.

By a metonymy “heart” is put for the mind,—saying in the heart being expressive of astonish-

ment at the great additions to the children of Zion, while the church was banished from that locality and in bondage among the nations, with no permanent resting place. The cause of this wonderful accession of believers is next explained:

Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, And set up my standard to the people: And they shall bring thy sons in their arms, And thy daughters shall be carried upon their shoulders.—v. 22.

Lifting up the hand to the Gentiles—to beckon them to come to Zion; and to set up a standard to the people—an ensign around which to rally, are put by substitution for the extension of the preaching of the Gospel to the Gentiles, and the providences which should cause them to turn to Jehovah. And their bringing her sons in their arms, and her daughters on their shoulders, is the same trope for the efforts which the Gentiles should themselves make to extend a knowledge of the Gospel to the heathen. The figure is taken from the manner in which children were and still are carried in the east, as will be seen by the following:

“It is a custom in many parts of the East, to carry their children astride upon the hip, with the arm around the body. In the kingdom of Algiers, where the slaves take the children out, the boys ride upon their shoulders; and in a religious procession, which Symes had an opportunity of seeing at Ava, the capital of the Burman empire, the first personages of rank that passed by were three children borne astride, on men's shoulders. It is evident, from these facts, that the Oriental children are carried sometimes the one way, sometimes the other. Nor was the custom, in reality, different in Judea, though the prophet expresses himself in these terms: ‘They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders;’ for according to Dr. Russel, the children able to support themselves are usually carried astride on the shoulders; but in infancy they are carried in the arms, or awkwardly on one haunch. Dandini tells us that, on horseback, the Asiatics ‘carry their young children upon their shoulders with great dexterity. These children hold by the head of him who carries them, whether he be on horseback or on foot, and do not hinder him from walking, nor doing what he pleases.’ This augments the import of the passage in Isaiah, who speaks of the Gentiles bringing children thus; so that distance is no objection to this mode of conveyance, since they may thus be brought on horseback from among the people, however remote.”—Paxton.

Children of both sexes are carried on the shoulders. Thus may be seen the father carrying his son, the little fellow being astride on the shoulder, having with his hands, hold of his father's head. Girls, however, sit on their shoulder, as if on a chair, their legs hanging in front, while they also, with their hands, lay hold of the head. In going to, or returning from heathen festivals, thousands of parents and their children may be thus seen marching along with joy. In this way shall the Gentiles bring their sons and their daughters to Jehovah; kings shall then be ‘nursing fathers,’ and queens ‘nursing mothers.’”—Roberts.

### SPEAKING THINGS NOT UNDERSTOOD.

We have been repeatedly impressed with the want of acquaintance with the things of which they speak, which is manifested in the conversation and writings of those who contend for specific points of time. As a case in point, we conversed lately with one who is justly reckoned by the timists as one of, if not their most intelligent and respectable preacher, who was contending for the commencement of the 70 weeks B.C. 446; when said,

We: Commencing the 70 weeks so late as that, where do you reckon the epoch of the crucifixion? He. In A.D. 37.

We. Have you authority of any kind for assigning so late a date for that event?

He. Dr. Jarvis gives that as the date of the crucifixion.

We. Does he? You are mistaken; for he gives A.D. 28 as the date of that event!

He. Dr. Jarvis states that Christ was in his thirty-seventh year when he was crucified.

We. Did you understand me to enquire what was the age of Christ at his crucifixion? If so, you did not apprehend my question, which was, not the year of his age, but the year of our vulgar era in which it occurred. Does Dr. Jarvis afford you any authority for placing it in A.D. 37?

He. If he says he was crucified in the 37th year of his age, is not that authority?

We. You don't mean that you are aware of no difference between the year of his age, and the year of our era in which Christ suffered?

He. I know that you make a distinction that is not very perceptible to the common people.

We. The difference has been plainly shown in the Herald too often for any intelligent reader to be left confused on that point.

[“Yes,” said a third person present, whom we had never before seen, but who we understand is limitedly known by the sobriquet of the “learned blacksmith”; “and every time you write on it, you leave it darker than it was before.” “That,” said we, “depends on the intelligence of those who

read.” Resuming, we continued, as before the interruption.]

You will not say that you are not aware of the justice of that distinction?

He. “A.D.” means the year of our Lord; and if it don't mean the year of his age, then you give a different meaning to it than the common one.

We. No; I attach to it the common meaning and that only. No chronologer uses it differently, nor does any person who understands its import. Our common A.D. is called the “Vulgar Era,” because reckoned, not from the actual birth of Christ, but from the place in the Julian Period where his birth was at first incorrectly placed—at the end of A.J.P. 4713. And when any chronologer, or any intelligent person, speaks of an event in any given year A.D., he reckons not from the actual birth of the Saviour, but from the commencement of our common era. The question is whether Dr. Jarvis gives you any authority for giving A.D. 37 as the date of the crucifixion? And he does not; for he places it in A.D. 28. Therefore are you justified in giving him as authority for A.D. 37 to those who, hearing you from the pulpit, take it for granted that you are profoundly familiar with the whole question!

He. I don't tell them that Dr. Jarvis places the crucifixion in A.D. 37; but I quote his words, that Christ was crucified in his 37th year.

We. But is it just to your hearers to quote that from Dr. Jarvis, for the purpose of proving to them that A.D. 37 was the year of the crucifixion, without also informing them that the Doctor places that event *nine* years before the date to which you assign it? Have you any right to quote him respecting the Saviour's age, without also showing to the uninformed the difference which the Doctor makes between the birth of Christ and the Vulgar Era? placing it *six* years before the commencement of that era? You are aware, I suppose, that he gives B.C. 6, as the date of Christ's birth?

He. I know that he says something about six years; but does he say B.C. 6? Does not B.C. mean before Christ's birth?

We. It means before the Vulgar Era of his birth. B.C. ends with the year 4713 of the Julian Period; and A.D. begins with 4714. Dr. Jarvis reckons the birth of Christ six years before that epoch. And therefore when you quote him for the age of Christ at his crucifixion, does not justice demand that you show where he places Christ's birth, that it may be apparent where he dates his death?

He. It would be proper to explain that.

We. But you are also mistaken when you quote him as to the age of Christ. For as Dr. Jarvis places Christ's birth B.C. 6, and his death in A.D. 28, he makes the latter in his 34th and not in his 37th year.

He. I am very confident that he says 37, for I copied it from his work, and I have the page among my papers.

We. Will you show the place of this statement in his writings? for here are all his chronological works. (laying them before him.)

This he was unable to do; and we showed him, p. 475 of his 1st. vol. of “Church of the Redeemed,” when speaking of the pass-over at which Christ suffered, that Dr. Jarvis says “The Passover, in the thirty-fourth year of our Lord's life, began on Thursday, the 25th of March,” &c. Then said

We. Thus you have no authority whatever, from Dr. Jarvis, either for placing the crucifixion in A.D. 37, or for giving that as his age when crucified! Have you any other authority for placing the crucifixion in A.D. 37?

He. Yes, there was a passover full moon on Friday in that year, the same as in A.D. 33.

We. So has there been a Paschal full moon on Friday in many other years, without affording any evidence that the crucifixion was in either of those years. The dispute respecting that event does not extend beyond the years A.D. 28—to A.D. 34. The event must be found within that disputed period; for no writer ancient or modern places it this side of A.D. 34.

He. Do not some of the ancient writers place it in A.D. 40?

We. Some ancient writers surmised that the Saviour might be 40 or 50 years of age; but none of them placed his crucifixion in their chronological reckonings, this side of the year that synchronizes with our A.D. 35. And it was impossible for them to; for in A.D. 36 Caligula succeeded Tiberius in the empire; and it was in the reign of Tiberius that the crucifixion occurred. Therefore a paschal full moon on Friday in A.D. 37, would be no evidence of the crucifixion in that year,—lacking as it would other elements necessary to its demonstration. But in this case as in the other, you are mistaken; for no Paschal full moon occurred on Friday in that year, as any one can see who is able to calculate the time of its full. And therefore that could not be the year of the crucifixion.

He. Well, I rest more on the 20th of Artaxerxes for the commencement of the 70 weeks, and that I am satisfied was in B.C. 446.

We. You cannot commence the 70 weeks so late as that, unless the date of the crucifixion will harmonise with it in its appropriate place in the last week. Commencing there, the last week does not begin till several years after the crucifixion must have taken place, which fact alone makes it impossible for the 70 weeks to have commenced at so late a date. Besides, no chronologer who reckons them from the 20th of Artaxerxes, places that year in B.C. 446, or later than the year 4260 of the Julian Period, which corresponds with our B.C. 454. Usher and all who reckon from the 20th, place the crucifixion in A.D. 33, and end the 70 weeks in A.D. 37—where you end the 69! Thus you inconsistently refuse to follow any of those you quote as authority. Yet the manner in which you refer to them would convey the idea to your hearers that they sustain you in the commencement of the 70 weeks. And thus your hearers are deceived by your not showing wherein you depart from the teachings of those you quote.

He. Well, if our time should fail, we have all your arguments to fall back upon to prove that the Lord is near.

We. No you have not; for in telling the people what is not true respecting the year of the crucifixion, quoting authorities whom you do not follow, representing them as sustaining you on points wherein they contradict you, drawing inferences from history which do violence to the common sense and general intelligence of the community, and making repeated failures in the setting of times; the public will necessarily lose confidence in you as sober and competent teachers, and will regard you as unsafe expositors. When the boy cried "Wolf!" those who heard, ran to deliver the sheep from its fangs,—but found no wolf there. When he again cried "Wolf!" they again ran, and were again misled. When he cried "Wolf!" the third time, those who heard concluded that if they ran for the protection of the sheep they would only run in vain—having lost confidence in the boy—and so they paid no attention to his loud vociferations while the wolf came and devoured him and the sheep. In like manner, every time you preach a definite time as that of the second advent, and fail, you weaken your moral hold on the community and incapacitate yourselves for exerting a beneficial influence on the public.

He. Well, I think people don't cry Wolf when they ought to.

We. But when they do cry wolf, they should know whereof they affirm. When God sets a time, there is never any delay or disappointment in the fulfillment of the event.

THE PASCHAL MOON.

The Jews began their year with the first appearance of the new moon nearest to the ripening of their barley harvest—which ripens in Jerusalem sometime in the month of our April. And on the 14th day from the appearance of the new, which corresponds to our full of the moon, they kept the Passover,—the barley harvest having then begun to ripen. As the Saviour was crucified on Friday, which is universally admitted by every person of any pretension to an acquaintance with the Hebrew and Greek idioms, and as it was on the day of the Jewish passover, the crucifixion must have occurred in some year when the Paschal full moon fell on Friday. It is boldly affirmed by those who, contrary to all history and chronology, claim that the crucifixion was in A.D. 37, for the purpose of harmonizing with their "specific time;" that the Paschal moon and Friday synchronized in that year, and brother Pinney, in the Crisis of Sept. 13th, says: "The same authority (Ferguson) that gave us a full moon passover on Friday in A.D. 33, gives us also one in A.D. 37."

Bro. P. adds: "If there is any error I will thank any brother to show it." Believing him to be sincere, we will show him his error; for we never take any trouble to convince those of their error, who are disposed to persist in it when shown. The simple fact is that Ferguson does not give us a paschal full moon in A.D. 37. He says:

"I find by calculation, the only passover full moon that fell on Friday, for several years before or after the disputed year of the Crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above mentioned commission from Artaxerxes Longimeanus, according to Ptolomy's Canon, and the year in which the Messiah was to be cut off, according to the Prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Saviour's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof."—Astron. p. 338.

Ferguson says nothing about any full moon in A.D. 37; and brother Pinney has probably con-

founded A.D. 37, with what Ferguson says of the 37th year of Christ's age, reckoning from the true era thereof. But this he did not place in A.D. 37, which is expressly affirmed by Ferguson when he says it was in the 33d year of the vulgar era, and the 4746th year of the Julian period, which was our A.D. 33.

Ferguson does not give the full moons in A.D. 37; but he gives "Lunar Tables" by which it is very easy to calculate the time of any full moon in any past year. And to show that there was no paschal full moon on Friday in that year, we will make the calculation; and any one unable to comprehend its simplification as we give it, can verify its accuracy by handing it for examination to any astronomical friend.

To calculate the time of any full moon in any year previous to the 18th century,

1st. Consider what year in the 18th century corresponds in number with the year in the given century respecting which the calculation is to be made; and which in the present instance is A.D. 1737.

2d. We enter Table I. (Astron. p. 298) and find the time of the mean new moon in March Old Style for 1737, which is 19 days, 16 hours, 26 minutes, 42 seconds.

3d. To this we add (copied from the foot of Table III, p. 301) one half of a mean lunation, 14 d., 18 h., 22 m., 2 s.; and it gives April, 3 d., 10 h., 48 m., 44 s., as the time of the next paschal mean full moon.

4th. We then enter Table VI. p. 304, and noting that seventeen complete centuries taken from A.D. 1737 will answer to A.D. 37, we take out from against 1700 the first mean new moon which is 14 d., 17 h., 36 m., 42 s. This subtracted from the result in the 3d paragraph, we have 19 d., 17 h., 12 m., and 2 s., as the mean date of the full moon in March A.D. 37. This would also be the true time, were there no irregularities in the motions of the earth and moon in the different parts of their orbits. There being such, to change the mean to true time,

5th. We enter table I and take the sun's mean anomaly at the mean new moon in March 1737 which is 9 signs, 14 minutes, and 34 seconds. To this add its variation, given at the foot of table III, for one half of a mean lunation, 14 degrees, 33 m., 10 s.; and the sum is 9 S., 14 d., 47 m., 44 s. From this take 11 S., 28 d., 46 m., the mean distance from Node after seventeen centuries, given in table VI., and it leaves 9 S., 16 d., 1 m., 44 s.—a circle of 12 signs being added for the purpose of subtraction. With these signs and degrees, 9 and 16, we enter table VII. p. 306, and take out the annual or first equation for reducing the mean Syzygy to the true, which is 3 hours, 59 m., 49 s. This added to the mean time in paragraph 4th., makes 19 days, 21 h., 11 m., 51 s., for the time once equated.

6th. We again enter table I and take the moon's mean anomaly for March 1737, which is 11 signs, 26 degrees, 35 minutes, 55 seconds. Adding to this, from the foot of table III, for one half of a mean lunation, 6 signs, 12 d., 54 m., 30 s., and the sum is 6 S., 9 d., 30 m., 25 s.—discarding 12 signs, which constituting a whole circle become superfluous. Taking from this 10 S., 29 d., 36 m.,—the moon's mean anomaly, next after 17 complete centuries, as given in table VI., and it leaves 7 S., 9 d., 54 m., 25 s.—her mean anomaly. With these signs and degrees, which because of the fractions we call 7 and 10, we enter table VIII, p. 307, and find the equation of the moon's mean anomaly, 1 d., 2 m., 1 s.; which added to her mean anomaly make 7 S., 10 d., 56 m., 26 s., which result is her equated anomaly. With this we enter table IX, p. 308 and take out 6 hours, 3 m., 16 s., which is the second equation for reducing the mean to the true time. Subtracting this from the time once equated in paragraph 5th., and we have 19 days 15 h., 8 m., 35., which is the time twice equated.

7th. From 9 Signs, 16 d., 1 m., 44 s.—the sun's mean anomaly as found in paragraph 5th.—we subtract 7 S., 10 d., 56 m., 26 s., the moon's equated anomaly as shown in paragraph 6th., and the result is, 2 S., 5 d., 5 m., 18 s. With this remainder we enter table X. p. 309, and take out 4 m., 27 s.—the third equation—which subtracted from the time twice equated, leaves 19 days, 15 h., 4 m., 8 s.—which is the time thrice equated.

8th. We again enter table I. and take the sun's mean distance from the Node, in March 1737, which is 6 signs, 21 d., 37 m., 29 s. To this we add from the foot of table III. for one half of a mean lunation, 15 degrees, 20 m., 7 s., and we have 7 S., 6 d., 57 m., 36 s. From this we take, as given in table VI. 4 S., 29 m., 23 s.—the sun's mean distance from the ascending Node next after seventeen complete centuries, and it leaves 2 S., 7 d., 34 m., 36 s.—the sun's mean distance from the ascending Node in Mar. A.D. 37. With this

we enter table XI.; and take out the equation answering to that argument, 1 m., 9 s., which added to the third equated time, makes 19 days, 15 h., 5 m., 17 s.—which is the true time of the full of the moon in March A.D. 37.

9th. As the difference in time between London and Jerusalem is 2 h., 34 m., 32 s., this added to the last result gives 19 d., 17 h., 39 m., and 48 s. But as the time in the Lunar Tables is calculated from noon of the first day, the time here found is 5 hours 39 m. and 48 s. past midnight of the 20th of March; which is the time of the Paschal full moon in A.D. 37, according to the Rabbinical reckoning.

10th. To find the day of the week on which this fell, we get the dominical letter for that year by adding to 37 its fourth part, rejecting fractions, and 5 to that sum,—making 51, which divided by 7 has a remainder of 2 and shows that F. is the letter sought for. Consequently January of that year came in on Tuesday and March on Friday, and the 20th, the day of the full moon in March, fell on Wednesday.

As this is the Rabbinical reckoning, and it is doubtful whether the barley harvest was ripe so early as the 20th of March, we will find the time of the next full moon. And,

11th. To the mean full moon of March A.D. 37, to the mean anomalies of the sun and moon, and to the sun's mean distance from the Node, as shown in paragraphs 4 to 8, we add from table III. one lunation and its anomalies, &c., and we find the mean time to be April 18th, 5 h., 56 m., 5 s. Equating this, we find the sun's mean anomaly—10 signs, 15 d., 8 m., 3 s.; the moon's mean anomaly, 8 signs, 5 d., 43 m., 25 s.; and the sun's distance from the Node, 3 signs, 8 d., 14 m., 50 s.; and with these arguments we enter the respective tables as in paragraphs 5 to 8, and find the several equations to be respectively 2 h., 54 m., 48 s.; 8 h., 46 m.; 4 m., 34 s.; and 26 s.—the first of which is to be added and the rest subtracted, and we find that the moon was full at London in April A.D. 37 on the 17th day, 23 hours 59 m. 53 s.—or 7 seconds before noon of the 18th, then making allowance for the difference, the time at Jerusalem was 2 hours, 34 m. and 25 s. past mid-day April 18th; which, that year fell on Thursday, when the paschal lamb was killed according to the Caraites which is doubtless the true reckoning.

In view of the thanks which brother Pinney offers for a demonstration of his error, we have thus gone through with this complicated calculation, and shown that there was no passover full moon on Friday A.D. 37, and consequently that the crucifixion did not occur in that year. We shall look with interest for the promised acknowledgement—unless brother P. should discover some error in our calculation, in which case he shall have our thanks.

FARTHER INQUIRIES.

BRO. HIMES:—When I addressed you the 9th inst., I did not intend to trouble you again. I have no cherished theory of my own to sustain, but I am desirous to understand the teaching of the Word of truth; and I pray for divine wisdom and grace, which will enable me to walk in the truth, at the cost of all things. I hope it may not be an intrusion, if I propose a few inquiries more.

Am I to understand that the "tribulation on the Church" terminated in 1688? And is it your opinion that Rev. 12:6, 14, also 13:5, refer to the same persecution of the people of God, as Matt. 24:29. And is not Dan. 7:25 a parallel text with the above?

If the Reformation had a "general triumph over Popery and the papal arms" in 1682, when did "the tribulation" commence on the Church, if that period of trouble be a "thousand two hundred and threescore days?"

Must it not have had a commencement, before the rise of all of the "ten horns or kingdoms" (three, at least, according to accredited dates). Daniel is instructed by the angel that, "the ten horns are ten kings that shall arise: and another shall rise after them." If I understand correctly, this power, or "Little horn" into whose hand the saints were to be given, "until a time and times and the dividing of time," arose subsequently to the arising of the ten kingdoms.

Please make this point more lucid, and pardon me for again soliciting instruction. Yours,

ALICE BURNHAM.

Newburyport, Mass., Sept. 16th, 1854.

Being absent from Boston last week, I was unable to reply to these inquirers till the present number.

The "tribulation" referred to in Matthew 24:29, I understand to be the same that is referred to in the 21st of the same chapter, and in Luke 21:22-24, which is shown in those places to commence with the destruction of Jerusalem. Mr. Miller was always of the opinion that it had reference only to the tribulation connected with that destruction; but I have supposed it had a more general bearing and that we are justified in including under it those bitter days of cruelty which were covered by the Pagan, and af-

terwards by the Papal persecutions. I do not and have never understood that the Saviour had any reference to the prophetic periods given in the other Scriptures that you refer to, when he spoke of the "tribulation of those days," but that he referred to the days during which Jerusalem should be trodden down of the Gentiles. And when he says that for the elect's sake those days should be shortened, I understand him to promise not that the persecutions to which his people were to be subjected should be ended, but mitigated, so that their severity would not be continued till the end of the times of the Gentiles; and that they should be so relieved from them, as to enjoy a season of comparative prosperity. This relief, or shortening of the tribulation, I suppose was effected by the Reformation, which gained its triumph over the Papal arms in 1688. I do not know that the tribulation was shortened in that year; for it was not a sudden but a gradual result; but in that year, I understand that Protestantism so triumphed over the Papacy that there has never since been a general, but only local Papal persecutions, one of which has been so severe within the last ten years at the Madaria islands, that some hundreds have fled from there, reaching this country in destitute circumstances, and have been relieved by the liberality of Christians here. I suppose it would be no more possible to give the year in which the tribulation was "shortened" than it would to name the day in which a boy becomes as large as his father—both being gradual events.

It will be seen from the foregoing, that I understand that Rev. 12:6, 14; 13:5, and Dan. 7:25, are not parallel with Matt. 24:29; but, that the weight of the tribulation of the former is included in the latter, which covers much more than they do, being expressly commenced by the Saviour with the compassing of Jerusalem with armies at its destruction. I have never found any more probable period for the prophetic numbers in the texts that you instance, than that given by Mr. Miller, Dr. Croly, and others—from 538 to 1798—after the rise of the ten kingdoms. The intensity of its persecutions did not continue to the end of that period but were mitigated by the shortening of the whole series, of persecutions referred to by our Saviour; nor have they now entirely ceased, as the imprisonment of the Madai two years since bears witness. In a more limited manner, the same horn was to war with the saints and prevail against them till the Ancient of days came and the saints possessed the kingdom.

The 2300 days of Dan. 8:14, I do not understand to mark the length of the tribulation of that chapter, but of the whole period in which should be fulfilled all the events symbolized in that vision.

If I have not made myself understood on any point, additional questions will not be regarded as obtrusive, and I shall be happy to add further; but if the prophecy is still in a measure obscure, it may be attributed to my not professing to be able to solve all its intricacies—being able to give only my own understanding of them.

GENERAL CONFERENCE OF ADVENTISTS IN MAINE.

—There is a desire for a general gathering of Adventists in Me., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind, in the course of next month. Notice of time soon.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each other's views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Richmond. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the State. The "reasons of our hope," and the evidence, of the speedy coming of Christ, will be fully given.

J. V. HIMES.

Notices.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay! I am in special need at this juncture.

J. V. HIMES.

We would call attention to the Notice of the American Bible Union, in another column.

## 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*.

## LONLEINESS—COMMUNION.

It is frequently the case that we hear persons complain of being lonely, of finding but little to cheer and comfort them, but small privileges, and few associations, that they are deprived of the society of the good and virtuous, &c. Perhaps it is the fact that some persons are so constituted as to require more personal intercourse with friends than others, to keep them from melancholy and dejection, this is doubtless true. And again, it is true that God has created us social beings, that we may be company for each other, and mutually aid each other with words of comfort, instruction and reproof, and deeds of mercy and kindness. But the excuses above alluded to, which are often brought as reasons for the delinquency of intellectual, moral and religious improvement, when well considered, do not merit all the sympathy they often receive. While it is true that we need a certain amount of association with our fellows whose minds are in some degree congenial with our own, it is also true that we may find something to occupy our minds and improve the heart more permanently than all of our earthly associations can do. A source from which we may draw such treasures as the human mind needs more than all things else, God who has created us, is the fountain of all wisdom and knowledge, of love and goodness. He has made us rational intelligences, has endowed us with the power of thought, and of communicating our thoughts to him, and to each other. We find ourselves in want, we are dependant on him, and he knows all that is in our hearts, and we know but little of him, He is to become our study. We want "to know him, the only true God." He has told us to ask wisdom of him and promised to impart it. He has planted the ear and he can hear: he has formed the eye, and he can see: he arranged the passions of the human soul, and he knows all its sensibilities. We find ourselves a fallen race, in moral darkness, prone to rebellion, under the sentence of death, and in the practice of sin, with perverted passions. Enough to make us *lonely indeed*, when we add to this, the groaning of creation, and ourselves with them, in guilt, in sorrow, in pain, wasting by disease, suffering the loss of our friends, and many other ills. But we are not left here, He who has subjected us to vanity because of sin, has "subjected us in hope," and while we need mercy and pardon, He has promised it. We need light, and "the Lord giveth light." In our stupidity we need to *feel* our necessity of his care and blessings. The Holy Spirit has promised to do this. We lack wisdom and can "ask of God who giveth to all men liberally and upbraideth not." We know God is far above all created beings, and we wish to know his character, "even his eternal power and Godhead." Then we must "understand by the things that are made, for the invisible things of him from the creation of the world are clearly seen." "The heavens declare the glory of God, and the firmament showeth his handiwork." "Day and night uttereth speech, and showeth knowledge." Here is something in the book of nature to occupy our attention, and to improve the mind, to cultivate the heart—to feed the intellect. But this is only the beginning. Says the Psalmist, "Through thy precepts I get understanding, therefore I hate every false way." "Thy word is a lamp to my feet and a light to my path." "It is my meditation all the day." Is there not enough here to occupy the mind? But it requires "faith in God," to be interested thus, and he who humbles himself before God, "his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper." Here is something to cheer the heart of the servant of God, and to encourage him to persevere. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Surely this contains sentiment that should cause the heart of the

penitent sinner, in darkness and in ignorance, to be enlisted for "conversion of soul," "rejoicing of heart," and light for the mind. The gloom of loneliness—of melancholy will flee before such doctrine as this, like darkness before the morning sun. But afflictions weigh down the heart in sorrow. Well what then, hear, "Unless thy law had been my delight, I should then have perished in mine affliction." Again, "Before I was afflicted I went astray, but now have I kept thy word, I thought in my ways, and turned my feet unto thy testimonies, I made haste, and delayed not to keep thy commandments." In this there is an example, and comfort. But again, "Then though thy commandments hast made me wiser than mine enemies, for they are ever with me, I understand more than the ancients, because I keep thy precepts." Great opportunity here for improvement and meditation, and all this time the soul is in conversation with the great God. And is not this profitable association. In the law or doctrine of the Lord, we have a transcript of the mind—the will of the God of the universe. How important a study is the Divine mind. Says Paul, "The Holy Scriptures are able to make you wise unto salvation, through faith which is in Christ." Not only have we the mind of God, as given in the Old Testament, but Christ has "revealed the Father" to us, by his manifestation in the flesh, a faithful record of which has been given. Also the Holy Spirit has been given to guide us into all truth and to comfort the saints of God. The mind contemplates the machinery of this vast world, and its inhabitants. We wish to know how it came into being, and how we came to be its inhabitants; the Scripture is full on the point. We wish for the history of man, and we have it, for the cause of death and it is given, for the final result of sin and here it is. We find ourselves possessed of a desire to live eternally, the sceptre mercy—of pardon, is here extended to us, and the conditions of eternal life plainly inscribed. The idea of having life given to the dead, looks impossible. But we here read that "all things are possible with God." A resurrection from the grave to "immortality and eternal life" is promised, and "what God has promised he is able also to perform." Who should not have his attention enlisted, and his affections drawn away from this groaning earth, sinking under the curse of sin, and "placed on things above where Jesus"—the days man, the Mediator—"sits on the right hand of God." Is there not enough in all this and in the history of that Saviour who purchased life for us by the shedding of his own blood, to occupy our thoughts? We see that the earth is producing much that annoys man—is infested with much that is evil, and the mind seeks a better home than this. Here again the great treasure-house affords the prophetic history of a "NEW EARTH" with all its beauty, "filled with the glory of God," free from the curse, its inhabitants exempt from sorrow and from death. Is there nothing here to gain our admiration? We read of the good men of old and wish to be acquainted with them. Turn to God's book, and we have their biography, the history of their faith, their hopes, their trials and victories, and their devoted lives. Paul brings them up in Heb. 11, to give us an illustration of their faith and hope, can we in the study of their lives, not only see an example for us to follow, but also feel ourselves associated with them, in the same pursuits, with the same faith, the same hope, getting wisdom from the same God, strength from the same source. It is all "BY FAITH" it is true, but "faith is the substance of things hoped for, the evidence of things not seen." All these things are stern realities, and faith should cause them to be ever with us, our every day companions, our constant associates. If this is not the case with the generality of persons, it is because they are wanting in that divine union that exists between God and the souls of his trusting, faithful children. We should be strangers in this world, but not to God. The command, "Acquaint now thyself with God, and be at peace. . . receive the law of his mouth and lay up his words in thine heart," is profitable for us. "Enoch walked" as a companion "with God three hundred years." David says, "I am a stranger with thee, as all my fathers were." God is a stranger in the world, and so are his people, but they are known of God, and have his "seal." Besides the word of God and the spirit of God, which dwells in the hearts of all his children, by which they commune with him, our minds can be benefited by the study of ourselves, an important study too, one without which we can make no progress. And we should study the human mind as developed in others, in their lives and their writings. Who can feel alone in these days of books and papers; we meet the ideas of good and bad men every day. If we wish a history of the mighty empires of old, Babylon, Media, Persia, Greece and Rome, and of the their

rulers, they are at our elbow. Do we wish the history of other and minor kingdoms, they are at our service; for the history of the greatest enemies of God and his church, we can have them, and converse freely with those who have collected facts in abundance. When we wish to know how the truth has affected great and good men, and the multitude of excellent thoughts they have put forth by the light of revelation, we are surrounded by the writings of holy men too numerous to mention. When I am asked if I am not lonely, I can only answer, "No, I have much more company in my room, and good company too, than time to converse with them." When surrounded by good books, and the love of God in the heart, and the hope of soon seeing him as he is, face to face, and all the saints from all lands to dwell with, in an immortal kingdom, I am not lonely, yet I sigh for home.

I. C. WELLCOME.

Hallowell, Sept. 1st, 1854.

## SHORT SERMONS ON SHORT TEXTS.

NO. VI.

"Despise not prophesyings."—1 Thess. 5:20.

To *prophesy* is thus defined by Webster:—1. "To utter predictions; to make declaration of events to come. 2. To preach; to instruct in religious doctrines; to interpret or explain Scripture or religious subjects; to exhort." The word "prophesyings" is doubtless used in our text in the secondary sense, but as there is a disposition manifested by many in these days, to despise prophesyings in every sense of the term, it may be well to consider the claim which prophesy has upon the attention of those especially who profess Christianity.

1. Prophesy, or a "declaration of events to come," as contained in the Bible is an argument in favor of the truthfulness and inspiration of the Scriptures. As there is no being but God who is fully acquainted with the future, there is no one but he, or those inspired by him, who can deliver a real prophecy. And as the Bible contains several hundred prophecies, the literal and exact fulfillment of these must be a powerful evidence of its inspiration, or divine origin. While it may be true that some of its predictions are "hard to be understood," yet it is equally true that there are others so obviously fulfilled and fulfilling that we have only to open our eyes and behold the picture on the one side and the reality on the other,—to look at prophecy there, and history here. The Bible is not an invention of yesterday; it has existed for many ages as all must admit. It is an unwearied traveller that has been journeying for centuries. It has found its way to the palace of the king, and visited the cottage of the peasant. It has enlightened and cheered the prisoner in his cell, and comforted the widow in her sorrow. It has stood by the bed-side of the dying and pointed him to a land where there shall be no more death. It has wiped away the tears from the eyes of the penitent, and bade him look at a Saviour in Jesus such as he needed. Its influence has been felt everywhere, and on no soil has it refused to tread.

The old Testament Scriptures are the same in the hand of an unbelieving Jew, that they are in the hand of a believing Gentile. The Bible is the oldest Book in the world and yet the most interesting. While it may be argued that some of its predictions (so called) were written after the events took place to which they relate, this cannot be said of them all. We behold in the prophecies, concerning Babylon, Medo-Persia, Greece and Rome, the history of what has befallen those kingdoms till the present day. In the wandering Arab of the desert, we are reminded of the prediction of Moses respecting Ishmael. "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis, 16:11. When we gaze on the "tribes of the weary foot" as they are found in every land, we remember that God said,—"Ye shall leave your name for a curse unto my chosen." "And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee." In the wondrous Arab,—in the weary Jew,—in the ruins of Babylon, Nineveh, Tyre, and other cities of great renown in ages past,—in the divided state of the Roman empire,—in the blasphemous assumptions of Popery,—in the widespread errors of Mahomedanism,—in Jerusalem changing masters eight or ten times since Jesus uttered his celebrated prophecy on Olivet's brow, and yet trodden down by the Gentiles,—in the demoniacal influences which are misleading many,—in the spread of the gospel,—in the debasement and oppression of the children of Ham,—in the numbers and vast territory of the descendants of Japheth,—in the unparalleled increase of knowledge in every department of science and art,—in all these and other things which might be named,

we see prophecy fulfilling around us. Infidelity cannot allege that the predictions respecting these persons, places and events are yet unwritten. The prophecies stand on the pages of the Bible, and the fulfillment is before our eyes. Despise not therefore the prophetic word. Let its voice be heard and it will serve to sustain thy soul amid the perils of the last days.

(To be continued.)

## MAN'S TRANSGRESSIONS.

THE Almighty Architect had created the world, adorned and beautified it by his loving hand, when Adam and Eve were introduced into the delightful haunts of Paradise. They were beautiful and perfect in form, innocent in their nature, with capacities suited to enjoy the felicity and bliss which everywhere surrounded them. No corroding fears marred their happiness, no dreaded danger lurked in the path, as they wandered over the elysian fields of their Eden home, happy in each others love, for guilt, as yet, had not stained their angelic purity. All around was radiant with the smiles of innocence and love, peace and harmony reigned over all. How long they continued in this state of bliss, we are unable to determine, but infer that it was of comparatively short duration. For by transgressing the law of their Creator, by partaking of the forbidden fruit, they forfeited all claim to their blissful abode, as well as to life and happiness. Thus in the bright morn of their existence, was their azure sky of joy overspread with gloom and bitter sorrow.

Let us wander back in imagination, through the lapse of circling ages, and contemplate the scene of that eventful morn, which brought sin and its attendant evils into the world.

The gentle shades of night had disappeared before the rosy light of glorious morn. The bright orb of day had risen above the gentle slopes of the eastern hills, and was shedding his golden radiance upon the enchanting vales of Eden. All around was joy and gladness, the groves were vocal with the sweet hymnings of gay plumaged songsters, and the beasts of the forest, innocent and harmless were roving together in their quiet retreats without fear. Gorgeous flowers were distilling their fragrance on the balmy zepthers, and delicious fruits were bending in tempting clusters on ever-side. Every object was full of beauty and loveliness, shadowing forth the tender love and goodness of the Creator.

As the bright beams of the morning sun danced o'er the boughs of the garden, the human pair came forth from their bower of sweet repose, to regale amid the spicy groves of ambrosial fruit, or mingle their voices of love in praise to their Maker. With joyous hearts they engaged in their morning avocations, for no irksome task, or disagreeable toil was theirs. On that lovely morn, as Eve with her modest beauty and innocence, wandered from bower to bower, training the creeping vines and opening flowers, she little dreamed that an enemy was concealed in those shades who sought her ruin; yet so it was even in Paradise, and has ever been in this world of sorrow, the tempter is lurking in the path of the innocent, ever seeking to allure them into the path of vice by his fascinating promises. Thus it was with Eve, for when at length she stood beneath the wide spreading branches of the prohibited tree, she presented a fit opportunity for the tempter to accomplish his evil designs, by placing herself within the range of temptation. At first he caused her to doubt the certainty of the execution of the penalty attached to the command, then by creating a desire in the mind of Eve for the fruit, he so operated on her mind, that in an unguarded moment she ate of the forbidden fruit and being pleased with its taste she persuaded her husband, who also partook with her. Thus the command of Jehovah was broken and the first sin committed which brought death and its multiplied woes into the world. Ah! methinks angels shed tears of sorrow, if ever they weep o'er the folles of sinful man, when they beheld that sad scene which deprived man of his innocence and sent him forth a lone exile from the bliss haunted bowers of Paradise.

When our first parents had become guilty by disobedience, their eyes were opened and they saw their deplorable condition, so that when they heard the voice of God in the garden, they shrunk from his presence fearful of the result that would follow. Each vainly endeavored to hide their sin by the faults of another, but the law of God was imperative and no reprieve could be granted. Ah! how sadly fell the sentence of condemnation from the lips of the Supreme Judge, that was to deprive man of the pleasures which he enjoyed and doom him to a life of toil and care. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee,

saying, Thou shalt not eat of it; cursed is the ground for thy sakes, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and into dust thou shalt return." Sad sentence! and sad too, were their emotions as they prepared to bid adieu forever to Paradise and its joys. Well might Eve, in the sublime language of Milton, thus exclaim:

"O unexpected stroke, worse than of death! Must I leave thee Paradise! thus leave Thee, native soil, these happy walks and shades, Fit haunts of gods! where I had hope to spend, Quiet though sad, the respite of that day That must be mortal to us both. O flower, That never will in other climate grow, My early visitation, and my last At ev'n, which I bred up with tender hand, From the first opening bud, and gave ye names, Who now shalt rear you to the sun, or rank Your tribes, and water from the ambrosial fount; These lastly nuptial bow'r, by me adorn'd With what to sight or smell was sweet, from thee How shall I part, and whither wander down Into a lower world, to this obscure And wild! how shall we breathe in other air Less pure, accustom'd to immortal fruits?"

With sorrowing hearts and lingering footsteps they bent their course into the untrod solitudes which stretched out before them; long and wishfully they gazed upon the delightful scenes which they were never more to behold again, till at length they stood without the bounds of Paradise, then turning back again, they beheld the flaming cherubim guarding the entrance to the tree of life, forever precluding their return to taste of its immortal fruit.

A great change had now passed over man's moral nature, he had descended from his high position to a transgressor, which resulted in producing a still greater change in the physical world. The seeds of decay, though imperceptible at first, were sown amid the beauties of the young world, which, in the shades of coming centuries would spread gloom and desolation amid the fairest scenes of earth. Noxious plants began to appear, requiring the patient labor of man to expiate them. The beasts of the field began to grow fierce and untamable, the stronger overpowering the weak, subjecting man to constant fear and dread. Thus sad and mournful changes were introduced into the physical world, and death and suffering entailed upon man on account of sin. And now after the revolution of nearly sixty centuries in their untiring course, scarce a vestige remains of the beauties that man beheld when he first awoke to life amid the vine-wreathed bowers of Paradise.

But still the earth is destined to bloom again with more than its primeval loveliness, notwithstanding the mighty changes that have passed over it. It will be created anew by the same hand that first brought it into existence, and made a fit abode for His people to inhabit, who then will no longer be subject to the scenes of woe and distress that now spread sadness and mourning on every side. For then every tear will be wiped away, and the unclouded sunshine of joy will shed its sweet radiance over all, without a shadow of gloom to obscure its brilliancy.

"O Eden, fair Eden! where now is thy bloom? And where are the pure ones that wept o'er thy doom?"

Their plumes never lighten our shadowy skies, Their voices no more on earth's breezes arise.

"But joy for the faith that is strong in its powers, A fairer and better land yet shall be ours; When sin shall be vanquished, and death yield his prey, And earth with her nations Jehovah obey.

Then, nobler than Adam,—more charming than Eve,

The Son of the Highest his palace shall leave, While the saints who adored Him arise from the tomb,

At the triumph-strain, telling 'His Kingdom is come!'"

Windham, Vt. ORRIN P. ALLEN.

Bro. HINES.—I like the course of the *Herald* in general and I hope it will continue to hold up the light of God's truth in meekness of wisdom, which will induce the children of God to holy living, brotherly love, and unity of the spirit.

M. D. RICHARDSON.

Leominster, Aug. 19th, 1854.

Extract of a letter from E. P. Burdett.

Bro. BURDETT, writing from St. Albans, Ill., August 30th, 1854, says:—"Bro. HINES:—Your paper (the *Herald*), continues to interest me very much, although it has been laid aside here, by some who have been turned away from the truth. Yet I hope that all true Adventists will act as they are directed by the spirit of Christ, and that they will uphold the *Herald*, and its worthy proprietor.

We have been greatly edified here by the very acceptable labors of Elder J. Litch, of Philadelphia. It was truly a feast to my soul, and the interview that I enjoyed with him I trust I shall never forget. God blessed his labors of love here among us, and I hope soon to meet him and you in the kingdom of our Lord. Amen."

THE DEATHLESS CITY.

"AND I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:2-4.

There is a city, glorious to behold, With jasper walls and street of shining gold; God is its maker, there he holds his throne, And everlasting ages are its own. The ransomed ones of every age shall come And in it find their long-sought, peaceful home,— A home where weary ones shall ever rest, No more by doubts and gloomy fears oppressed. Though mortal man can ne'er conceive the bliss Prepared for those whom God shall own as his, We know that death shall not invade that land And all the saints are an immortal band.

The "bread of life" is there; this heavenly food Will be pronounced by all as "very good;" No bread on earth can with it be compared, 'Tis by the King of king himself prepared,— Made for the royal banquet which he gives, Whoever eats thereof forever lives. 'Tis "hidden manna" suited to the taste Of all invited to the nuptial feast.

The "crown of life" is there; it ne'er will fade Like laurel crowns that are for victors made; Its brightness ne'er grows dim through lapse of years,

No thief can steal it, and no rust appears To mar its beauty, hence all must allow A brighter crown ne'er decked a monarch's brow. Each suffering saint will soon this crown obtain And in the everlasting kingdom reign.

The "stream of life" is there; it gently flows, And all who drink thereof are freed from woes. This river rises at the throne of God And flows forever through the saints abode; Whoever drinks from cisterns made by men Is sure to find his thirst return again, But he who drinks at life's pure, chrysal stream Feels health and joy at once spring up in him.

The "tree of life" is there; a beautiful tree! Twelve kinds of fruit upon its boughs we see; Its leaves are useful as they "help" the saved Who through the blood of Christ all dangers braved.

It once stood in the ancient Paradise, But in "the city" now we see it rise, And through the second Adam, men have right to eat Of life's fair tree, and find their joys complete.

The "book of life" is there; its leaves contain The names of those, who, washed from every stain Daily pursued the straight, and narrow way Which leads from death to realms of endless day. Oh! happy they, whose names are found therein, Who loved the truth and feared to walk in sin, They shall not be condemned when God shall come To judge the world and take his people home.

The "Prince of life" is there, enthroned in light While ransomed myriads worship in his sight; They feel no sickness, and fear no pain, For death has lost his power o'er them to reign; No bosom there can heave with pent-up grief, No sorrowing heart can vainly seek relief, No eyes are dimmed with tears, for God's own hand

Has banished sorrow from the blood-washed band. No funerals there, nor graveyards shall be seen, No dying child shall on a parent lean, No heart shall dread the future, for all know That only bliss is their's where'er they go, And thus through endless years they sing and shine,

For He who saved them is a Prince divine.

J. M. ORROCK.

Obituary.



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

MRS. CATHARINE CORNELL.

The subject of this brief memoir furnishes one of those interesting exemplifications of the Christian character which it is profitable to study, and useful to record for the encouragement and instruction of others. Her religious experience commenced sometime about the year 1840, under the ministerial labors of Rev. S. D. Ferguson, then stationed at Greene-street M. E. Church; of which she became a member, and ever after remained a bright and shining ornament. In 1843 she was united in marriage to her now deeply bereaved and

disconsolate husband, J. B. Cornell. At the time of their marriage they were both poor in this world's goods, having little but brave and loving hearts to smile upon their union, and a mutual faith in that unseen, but Almighty Friend, who is the hope of all the good. Those who knew the deceased at that period speak of her as a most amiable and lovely spirit. They subsequently became greatly prospered; and for several years previous to her death she had within her reach, and at her command, whatever wealth could procure. It may now be said, greatly to her praise, and to the honor of grace, that prosperity but increased her Christian loveliness. Mistress of many thousands, she remained, amid surrounding opulence, the same simple-hearted, kind, generous and humble follower of the meek and lowly Jesus. Her husband has been well and widely known, for a series of years, as one of the most noble and liberal contributors to every good cause in connexion with his own Church, and more general charities in New York city; and in the deceased he had a consort who fully and heartily seconded all his magnanimity.

Like a Christian mother she presided over her household, making it a home of cheer and comfort to every member of the loved group of which she was the dear and cherished centre.

The writer knew her well, and, with the many of her intimate friends, will bear the memory of her loveliness, as a precious recollection, to the grave. She will long live in the hearts of those who knew her best.

Her religious experience had nothing in it uncommon. She was an humble, sincere Christian—never forward, never over-confident, but always hopeful, and trusting, and consistent. Her last sickness was the most painful and severe I ever witnessed. For thirteen days her reason wandered, not affording more than a transient glimpse of returning consciousness at intervals. It was sad to see a spirit so gentle in the wild frenzy of delirium; yet it was an interesting fact that even then there were bright, strange dreams of heaven and angels, whom she seemed at times to behold. When frantic, the singing of a familiar hymn would tranquilize her, and she would join the chorus to the last.

The last lucid hour was spent in conversation with her husband on the subject of her departure; then, and repeatedly before, she expressed the confidence of faith; and, while she had an ardent desire to remain with her family, she was ready and willing to go and be with Christ. She died on March 26, 1854, aged 34.

In a quiet, beautiful spot, beneath the boughs of the dogwood, in Greenwood Cemetery, her body sleeps until the resurrection morning, while her spirit doubtless mingles with the bright and glorious before the throne, waiting the arrival of the loved ones she left behind. Ours is the loss; hers the gain. But it is only for a time. We shall soon see her again. May the hand that hath smitten bind up the hearts made desolate by the sad event.

R. S. FOSTER.

We cheerfully give our testimony to the truthfulness of the above notice; and add, that our beloved sister, cherished the "blessed hope," of the Saviour's soon return, and his personal and blessed reign with his saints on the "New Earth." Our afflicted brother C., has been consoled by the same blessed hope.

BRO. SILAS GOODNOW is no more. He has left us, and this world of sorrow behind. He died on the 24th of August, with a cancer, after an illness of five months, in his seventy-fifth year. He died leaning on Jesus for salvation and redemption.

Feltonville, Mass. N. E. J.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it. He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this; it is SAFE. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage.—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority. Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public. These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME, Sole Manufacturer. Providence, June 30th, 1854. [July 29, t.f.]

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The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegance of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whosoever read, can be only good. No Christian's Library is complete,

if destitute of these books. Their titles are as follows: Benedictions, or the Blessed Life. Voices of the Day. Voices of the Night. Voices of the Dead. The Church Before the Flood. The Tent and the Altar. Scripture Readings on Genesis. Romanism and Tractarianism. To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

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DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

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They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity. For minute directions, see the wrapper on the Box.

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ADVENT HERALD.

BOSTON, SEPTEMBER 30, 1854.

Chardon-Street Chapel. Cause in Boston.

I SPENT the last Sabbath at Chardon-Street, with the faithful flock. We had a blessed day, and were very much encouraged. The Lord is reviving his work among us. Five persons desired prayers in the evening. May the work go on.

Having finished my Summer campaign, I shall be obliged to remain in and about Boston, for the present. Our Chapel is nearing its completion, and new duties in connexion with it are pressing upon me. The cause in this city that has suffered so much is about to rise again, and prove as it formerly did, a blessing to the community. We ask the prayers of all in our behalf.

It will be difficult for me to be confined long at home,—I trust God will provide us a faithful Pastor that I may continue my missionary work abroad. His will be done. But, if I am kept in the field I shall need more aid than I have received for the past season. I have done more work, and seen greater results for the cause than in any former season, and yet I was never more poorly sustained. I must have help from the wealthy and liberal or continue to be embarrassed. I need aid in my own particular mission and work.

The office, also, is suffering, delinquents multiply, and adverse influences multiply against us, which together with the high price of labor and other things will very soon place us in the severest trials. Well, we will still trust in "Jehovah Jireh."—The Lord will provide.

My late sermon at Salem, on the "faith of Noah, and its results," has been represented as being disrespectful, to the timists. The report was given by a Baptist clergyman, who had no particular sympathy for either us, or the timists. He has done me great injustice (I trust not intentionally). I learn that those who seek to make capital for themselves out of such kind of gossip are publishing it both in print, and in public meetings, to injure my influence and reputation. I trust that all candid persons will do me the justice to reject that report. Its coloring is not truthful. I will report myself in due time truly. It has been my endeavor through all the exciting and opposing influences of the few months past, to treat my opponents and those who differ from us with Christian regard. If I have failed to do so, as a Christian I ask their forgiveness. For if I do not believe all that is going unjustly under the name of Adventism, I do believe the Bible, and shall endeavor to walk by its precepts towards friends and enemies.

THE CARSON LEAGUE.—We have received a copy of this paper, a temperance journal published in New York city—by which we learn that Elder L. D. Mansfield has become one of its editors—having resigned the pastoral care of the Forsyth-street church for that purpose. The paper is a good-sized and well printed one, and we trust will do good execution in a good cause. We shall feel the absence of brother M. from his former post of labor, when there are so few to step into his place. Our best wishes, however, will follow him in his new field of duty, where there is much to be said and done for the cause of truth.

Anniversary of the American Bible Union.

The ensuing Anniversary of the American Bible Union will be held in the Meeting-house of the First Baptist Church, 350 Broome-street, New York, commencing on Thursday, the 5th of October. A meeting for business, including the election of officers and managers, will be held at 9 o'clock, A. M., and the public exercises will commence at 10 o'clock. It is expected that the meetings will be continued, morning, afternoon, and evening, through two days, and, perhaps, longer.

Speakers of the first character are expected. Among them are: Rev. S. H. Cone, D. D., Pt. of the American Bible Union. Rev. C. C. Conner, late Pt. of the West Tennessee Bible Society. Elder D. S. Burnet, Pt. of the Am. Christian Bible Society.

Rev. James M. Pendleton, Bowling Green, Ky. Rev. Samuel Baker D. D., of Williamsburg, N. Y. Charles T. Bryant, Esq., Pt. of the Cincinnati Bible Union.

Rev. H. J. Eddy, New York City. Persons attending the Anniversary, are requested to call at the Rooms of the American Bible Union, 350 Broome-street, third door from the Bowery, in the right hand tower of the church, where they will find the Committee on Hospitalities ready to assign them their places of accommodation.

We wish the occasion to resemble those that have preceded it as one of unalloyed pleasure and thanksgiving. And we earnestly invite all friends of pure Versions to be present and participate in the holy joy of the season. Prepare for it with humble and earnest supplications, that God, for Christ's sake, may bless the meetings, and their results, and that He may guide the Bible Union in all its endeavors to do good.

W. M. H. WYCKOFF, Cor. Sec. New York, Sept. 1, 1854

The First English Martyr.

AMONG the furious zealots of the times, none were more conspicuous than Archbishop Arundel, by whose efforts and influence, in the year 1400, an act of Parliament was passed, authorizing all such unhappy persons as the clergy should deem guilty of heresy, to be burnt to death. The following account of the proceedings against Rev. Sir William Sawtre, the first who was burnt at the stake in England for his religious opinions, is given by an English writer:

"The Archbishop, impatient to put his cruel law in execution, even during the session of Parliament that made it, brought Sir William Sawtre, rector of Oswyth, London, to take his trial for heresy before the convocation of the province of Canterbury at St. Paul's. The chief heresies of which he was accused were these two, that he refused to worship the cross, and that he denied the doctrine of transubstantiation. The unhappy man, in order to avoid the painful death with which he was threatened, endeavored to explain away his heresy as much as possible. He consented to pay an inferior kind of worship to the cross, on account of Him who died upon it. But that gave no satisfaction. He acknowledged the real presence of Christ in the sacrament; and that, after the words of consecration were pronounced, the bread became the true spiritual bread of life. He underwent an examination of no less than three hours on that subject, February 10, A. D. 1401; but when the Archbishop urged him to profess his belief, that after consecration the substance of the bread and wine no longer remained, but was converted into the substances of the body and blood of Christ, which were as really and truly in their proper substance and nature in the sacrament, as they hung upon the cross, as they lay in the grave, and as they now resided in heaven, he stood aghast, and after some hesitation, declared, 'That whatever might be the consequence, he could neither understand nor believe that doctrine.' On this the Archbishop pronounced him an obstinate heretic, degraded him from all the clerical orders with which he had been invested, and delivered him to the Mayor and Sheriff of London, with this hypocritical request, that they would use him kindly; he well knew that all the kindness they dared to show him was to burn him to ashes. He was accordingly burnt in Smithfield, and had the honor of being the first person in England who suffered this painful kind of death, for maintaining those doctrines which are now maintained by all Protestant Churches."

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

Benedictions, or the Blessed Life. Price, 75 cts. Postage, 15 cts.

Lectures on the Apocalypse.—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

The Church before the Flood. Price, 75 cts. Postage, 17 cts.

Voices of the Night. Price, 75 cts. Postage, 13 cts. Voices of the Day. Price, 75 cts. Postage, 15 cts. Voices of the Dead. Price, 75 cts. Postage, 15 cts. The Tent and the Altar. Price, 75 cts. Postage, 16 cts.

Scriptural Reading on Genesis. Price, 75 cts. Postage, 16 cents.

Lectures on our Lord's Miracles. Price, 75 cts. Postage, 19 cents.

Lectures on our Lord's Parables. Price, 75 cts. Postage, 19 cents.

Lectures on the Book of Daniel. Price, 75 cts. Postage, 20 cents.

Lectures on Romanism. Price, \$1 00. Postage, 24 cents.

REV. H. BONAR'S WORKS. Story of Greece. Price, 30 cents. Postage, 7 cts.

Night of Weeping. Price 30 cents. Postage, 7 cts. Morning of Joy. Price, 40 cents. Postage, 8 cts. Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Fracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"Gavazzi's Lectures," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1.00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2.00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS. The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

Tracts for the Times—No 4—"The return of the Jews." Price, \$2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price \$1.

Time of the Advent, or, What do the Adventists Teach now on Time? \$1.50 per hundred.

The Saviour Nigh—\$1 per hundred.

That Blessed Hope—\$1 per hundred.

Motives to Christian Duties in view of the Lord's Coming. \$1 per hundred.

Declaration of Principles. 50 cents per hundred.

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." \$1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts. Price, \$1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—Which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or \$2.50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at Back part, Sabbath, October 1st, as brother M. Clark may appoint. Danville, Thursday the 5th, and over the Sabbath, as brother S. Davis may appoint.

Compton, the 10th, at the Harry school-house; will brother Lemuel Harvey call for me on the arrival of the first train from Richmond? At Hatley, 12th and 13th, and over the Sabbath as Elder Warren may appoint.

Barnston, 17th, 18th and 19th, as Elder Thurber may arrange; by request, I will deliver an address on the nature, importance, and benefits of Sacred Music, at the last meeting. A full attendance is desired. No meetings on Mondays or Saturdays. Week-day meetings at 7 o'clock, or otherwise as brothers in charge may think best. The above appointments are made by the kind direction of brothers Clark and Eliot.

Outlet, C. E., Sabbath, Oct. 22d; Head of the Bay, 24th and 25th; Portland, Me., Sabbath, 29th; Essex, Mass., Sabbath, Nov. 5th. N. BILLINGS.

I will preach at the Lord will, at Outlet, C. E., Oct. 22nd and 13th. Waterloo 14th and Sunday, 15th. Stanbridge, Stone Settlement, 17th. Brother Burden's neighborhood, 18th. Clarencetown, 19th and over the Sabbath. Week evening appointments at 7 o'clock. BENJ. WEBB.

I will preach at Kensington, Oct. 3th. Lee, Oct. 15th, where brother N. Wiggins may appoint. Geo. W. THOMPSON.

I WILL preach at Montstow, Vt., Oct. 6th. Waterbury, Sabbath, 8th; Rochester, 10th. Woodstock, (Dinsmore Hill) 12th. Windham, (or where brother Bemis may appoint) Sabbath, 15th. Week-day appointments at early candle-light. ADDISON MERRILL.

BRO. HIMES—My Cash acct's August 19, 1854, was \$66.22. Sept. 22d, 1854, rec'd from Providence Church 20.00. In Hand 86.22. Very Truly Yours, CHARLES WOOD, Treasurer. Worcester, Sept. 22d, 1854.

I WILL preach at Waterbury, Vt., Sunday, Oct., 2d. Burlington, Vt., Oct., 3d, 7 P. M. Clarencetown, Sunday, 8th. Odetown, Sunday, 15th, at the stone school-house. C. P. DOW.

PROVIDENCE permitting, I will commence a meeting at South Ver-shire, Oct. 12, and continue over the Sabbath. East Haverhill, Wednesday, 18th, and continue over the Sabbath. Brother Sornerger is requested to attend. B. S. REYNOLDS.

The Lord willing, I will preach at Nashua, N. H., Sabbath, Sept. 24th; at Westford, Mass., 28th and 29th; at Westboro', 28th; at Lake Village, N. H., Sabbath, Oct. 1st. L. D. THOMPSON.

BUSINESS DEPARTMENT.

BUSINESS NOTES. S. Dayton—The last money rec'd from you was \$2.00, on the 7th of July, which paid to No. 742.

DELINQUENTS. The P. M. of Great Falls, N. H., returns the paper of A. BARRETT, as not taken from the office. He owes \$2.50. The P. M. of Hamilton, Pa., returns the paper of J. MOTT, as not taken from the office, who owes \$9.00. POOL & CONGDON, of Hermon, N. Y., refuses to take the Herald from the office; they owe \$2.50.

THE ADVENT HERALD

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CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

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

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

TO AGENTS AND CORRESPONDENTS.

- 1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

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RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

- J. Wilkinson, 722; A. Wright, 722; F. Corker, 720; J. Marden, 711; M. Marden, 711; Thos. Shaw, 723; H. M. Lowell, 711; Jane Smith, 711; H. Root, 723; J. Schutt, 703; N. A. Pettis, 723; A. Labounty, 737; W. Barker, 716; W. Churchill, 723; C. Starks, 723; M. A. Ober, 703; M. D. Shurtliff, 723; S. Long, 714; O. Wilson, 742; J. Clark, 703; T. Scott, 716; T. Statson, 711; S. B. Gleason, 704; W. C. Page—each \$1.
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W. S. Moore, on acct; N. W. Spencer, on acct—each \$5.
S. Goodnow, 695 and G.—\$5.00; S. Clifford, 749—\$2.26; G. Loomis, 697—\$1.28; D. New, 723 and books—\$4.