



LUKE 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 680.

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## SOON AND FOREVER.

"Soon and forever!"  
Such promise our trust,  
Though ashes to ashes,  
And dust unto dust;  
Soon and forever  
Our union shall be  
Made perfect, our glorious  
Redeemer, in Thee,  
When the sins and the sorrows  
Of time shall be o'er;  
Its pangs and its partings  
Remembered no more;  
When life cannot fail,  
And when death cannot sever,  
Christians with Christ shall be,  
Soon and forever.

## Shiloh and Bethshemesh:

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded.)

BUT let us return to Shiloh, and ask yet again about God's dealings there. Did Shiloh fall, and not arise? Did the ark not return? Then, whither did that ark repair? And was there any look towards Shiloh in the ark's after-movements?

The ark, as 1 Sam. 6:1, tells us, and as 1 Sam. 5, details, was "seven months" in the land of the Philistines—a full, complete season. But while among the Philistines, it was felt to be still the ark that at Shiloh had in other days been the residence of "Jehovah who dwelt between the cherubims." The cry of Ashdod and Ekron and Gath, smitten with emerods, while Dagon lay broken on his own threshold, had been heard afar; and the lords of Philistia sent homeward that ark which they dared not profane. It was carried to Israel's borders by the two milch kine, which, though bleating for the loss of their calves at home, never once turned in any direction but towards Israel's land; as if the Lord would teach men thereby how the very beasts as well as the very stones would testify for Him as worthy to be obeyed, if men were stubborn. And see! grace to Israel still! for He directs the kine straight towards his ancient border. The ark approaches Bethshemesh at last. The men of the place are at their wheat harvest; but all crowd around it with joy. They set it on a great stone in the field of Joshua, one of their people: every other work is suspended for the time: all exult in this return of favor.

There is the Ark of Shiloh now! near Bethshemesh, in the midst of a field! It stands elevated on a great stone; but this is not the hill of Shiloh! Still, it is as much the Ark there, in that field and on that stone, as when it stood on the slopes of Shiloh. Let Israel learn not to trust to places; and let us learn that Christ in the humble manger of Bethlehem is as really God, as when he spoke from the Holy of Holies to the ministering priests at Jerusalem. One reason why Bethshemesh was the place to which the ark first was sent, may have been its near vicinity to Philistia; even as in 2 Chron. 28:18, it seems to be on that account that it is first subdued by that people in the days of Ahaz. But, besides it was a Levitical and priestly city. They surely will honor it.

But there are no curtains round it; no pillars and courts of fine linen enclose the place where it stands, and no mysterious veil hides it from view. And so the crowds from Bethshemesh venture to approach it familiarly, as if they were like the high priest in the Day of Atonement. They wilfully neglected the command given in their law, Numb. 4:5-20.

And here we meet with the *misunderstood history*.

The Lord suddenly broke forth with beams of glory on these men of Israel who were acting so irreverently. "They looked on the ark." They ought to have bowed before it, and worshipped; but instead of so doing, they made it an object of irreverent curiosity, treating it with rash and rude familiarity, and perhaps even prying into its contents. At all events, they looked on it for other purposes than did the high priest on the

Atonement-day; they looked on it with idle wonder; they did not look in order to see and feel the meaning of that blood-sprinkled mercy-seat. Perhaps many of them "looked on the ark" with a feeling of exultation, as they thought of the victory that it had gained over their conquerors in Philistia; and some may have proudly pointed to it as the palladium of Israel's safety. An immense multitude had ere long gazed on it with such feelings, fifty thousand and seventy at least; and a murmur of happy, self-complacent congratulation might be heard throughout the throng. They were glorying in the ark as that which had humbled Philistia, scourging Ekron and Ashdod and Gath, and extorting acknowledgments of homage from all the princes of that land;—they were examining this singular possession of Israel with curious eye; they were agreeing to give it honor on such accounts as those we have mentioned. The coffer with its jewels (1 Sam. 6:15) was carefully attended to by the Levites, and sacrifices duly offered. But still that ark was misunderstood. At Shiloh it had been used superstitiously; now, at Bethshemesh, it was treated irreverently.

Accordingly, Jehovah, who had lately taught superstitious ones a remarkable lesson by forsaking Shiloh, interposed at Bethshemesh to teach irreverent ones. Unlike the serious, anxious gazers on the brazen serpent, these men of Bethshemesh, who looked without a warrent, found not healing, but disease,—"he smote them;" and then it is added afterwards, that, "the Lord had smitten the people in great smiting."

Here it is that the history is often misunderstood. One word in our version has contributed greatly to this mistake, namely the word "slaughter." In the Hebrew it is not "slaughter," it is "stroke," or rather "smiting." And this "smiting" is not death; it was not necessarily fatal. There is no proof that the smitten died; there is nothing to lead us to believe that the fifty thousand and seventy perished. The words say only, that they were "smitten;" a chastisement was sent, but not unto death.

No doubt it was a severe chastisement, so that the people cried (not unlike the cry of the Philistines, in chap. 5, 8:10,) "To whom shall he go up from us? who is able to stand before this holy Lord God?" But it was not death. It was a chastisement that left "the men of Bethshemesh" *alive still*, for ver. 20 tells of their bitter cries. In all probability, it was somewhat like that chastisement mentioned 2 Chron. 30:20, disease sent because of a profaning of the Passover ordinance, but healed afterwards. It was of that class of judgments. The word, "smite" is used of Balaam's chastising his ass (Numb. 22:32,) and in Exod. 21:15 it is used of a son striking father or mother a blow, and in a multitud of similar cases, where nothing fatal is meant. And so it was, we believe in this case.

But what then was the nature of the chastisement? We think we can make it probable that these men of Bethshemesh were smitten with emerods. The punishment of the Philistines was now inflicted on them; for the Lord is equally wroth at open infidelity and hardened self-complacent rationalism. The Lord, indeed, was teaching Israel and the nations for all time, that these three things are hateful in his sight:—1. *Superstition*, like that manifested in bringing the ark from Shiloh; 2. *Infidelity*, like that of the Philistines; 3. *Rationalism*, or cold, curious, intellectual, irreverent speculation on holy things.

But how do we prove that the smiting was with emerods? In this way. We find in chap. 5:6 it is "smote" that is used for sending that disease on the men of Ashdod; and in verse 9 especially, mark the words, "And he smote the men of the city, both small and great." Well, what was this smiting? Can we ascertain?—Yes, for it is added, "and they had emerods." In one clause it is told us "they were smitten," and then in another this smiting is explained to be "sending emerods" on them. And that emerods were not necessarily fatal is proved at once by verse 12, where a distinction is made

between those who died and those who were so afflicted; "the men that died not were smitten with emerods."

Thus, then, it appears that this history is generally misunderstood. Critics have tried to alter the figures, amazed that more than 50,000 should die at once, and that in so small a district as Bethshemesh! But it turns out that there was no such "slaughter"—there was, instead, an awful judgment; more than 50,000 smitten with the same disease that had chastised the unbelieving uncircumcised Philistines. Irreverent Israel were made painfully to feel that they were on a level with the heathen in character and in doom.

Under this sore infliction, the men of Bethshemesh did not apparently repent. They were alarmed, astounded, affrighted, but were not humbled, it would seem. At all events, they gladly parted with the ark, and allowed the "men of Kirjath-jearim" (1 Sam. 7:1), where dwelt the Gibeonites, whose lowly service of God was in the capacity of "hewers of wood and drawers of water," to take it to their pleasant village, where it rested long (about 40 years), amid their woods and orchards and vineyards, on the slope of the ridge whereon their dwellings stood.

Bethshemesh got an offer of the ark, but let it slip; that is, the Lord brought before them that ark of grace, and by unbelief they rejected it; while the simple-minded, devout Gibeonites of Kirjath-jearim, not far off, made it welcome. What instructive lessons are here! If Shiloh warned us, so does Bethshemesh, and so does the sojourning of the ark between both, and its resting at length "in the fields of the wood." 1. Shiloh testifies against *formality superstition*—the Popery of every age. What folly to be content with what touches only the body! Will a man be as well content with a sun shorn of his beams, as with a sun that enlightens and enlivens? 2. The cities of Philistia that were scourged by that ark proclaim God's judgments on *infidelity and heathenism*. If the simple majesty of Him who is the truth is despised—if men think they can do without a Sun—if the atoning mercy-seat is scoffed at or disbelieved—then shall men feel what is written—

"Then the Lord awaked as one out of sleep,  
Adn, as a mighty man that shouteth by reason of new wine,  
And he smote his enemies on their hinder parts;  
He put them to a perpetual reproach." (Psalm 78:65, 66.)

The shame of his judgment confutes the pretensions of the unbelievers to superior wisdom and discernment. 3. And then Bethshemesh comes to proclaim the folly of *rationalism* and *irreverent speculation*. Then venture to gaze on the sun in his effulgence, and, ere ever they are aware, their eyes are dazzled and blinded; but, in their delusion, they fancy that this blindness is light. They go boldly and rashly to meddle with holy things, not feeling their personal need of atonement—not feeling their conscience so stained and polluted as to require an Almighty Saviour—not asking for the necessities of their hearts' affections, a living Immanuel. Let such beware. They are acting the part of Bethshemesh—they are "looking on the ark." What lessons these for our day! What lessons for the "last and perilous."

Bethshemesh, by a strange coincidence, was marked again by an event that displayed rashness and boldness, punished by a just stroke. In after days (2 Kings 14:11), Amaziah, King of Judah, insisted, in his self-sufficiency, on "looking the King of Israel in the face," at this very place, and found nothing but defeat and confusion. Might not that disaster recall the former history of the place, and revive the memory of the lessons of the past? And would not the disaster in the days of Ahaz, when it fell into the hands of the Philistines, first of all the cities assailed (2 Chron. 28:18), have the same effect?

One other remark is suggested to us, in drawing to a close. It was the hand of God that directed the milch kine to take the road to Bethshemesh instead of Shiloh, when the ark was

again to take its place in Israel, and be the sea of Jehovah. In that act of Providence, we noticed, the Lord made an offer to the men of Bethshemesh—an offer which they, by their irreverent actings, forfeited for ever. Let us, as Gentiles, be taught. Go to Shiloh, and see there what shall be thy end, if thou give way to *superstition* in these last days; but go also to the fields of Bethshemesh, and see there what thy end shall be if thou, O Gentile Church, givest way to rationalism in any shape or of any sort. Be as the men of Kirjath-jearim. Take Abinadab as thy pattern; reverently entertain the ark of God, and so be blest, worshipping, in unostentatious faith, at the mercy-seat, thine eye resting on the blood of the Son of God. Warned by Shiloh, Philistia, and Bethshemesh, let thine be the true and simple faith that intelligently and solemnly uses the revelations of God—that, at the mercy-seat, expects to see, at length, the unveiled glory, that which tells of the everlasting presence of Jehovah with his redeemed. Be found there at his appearing. Be found in company with the men of Kirjath-jearim. They sang of old, "We heard of it at Ephratah"—we heard and were warned by the events that attended its abode in the region of Ephraim; "We found it in the fields of the wood"—we sought it out, not among the men of Bethshemesh, but among the reverent worshippers at sequestered Kirjath-jearim, and with them we joined. Glad that we were permitted to bow before the Lord, in beauties of holiness, we say, "We will go unto his tabernacles, we will worship at his footstool," and we joined the waiting ones who keep up the cry, "Arise, O Lord, unto thy rest, thou and the ark of thy strength" (Psalm 132:6-9).

## The Dawn of Day.

BY THE REV. JOHN CUMMING, D. D., ENG.

"Yes, we have  
Answers oft we know not whence,  
Echoes from beyond the grave,  
Recognized intelligence.

"Such rebounds our inward ear  
Catches sometimes from afar.  
Listen, ponder, hold them dear,  
For of God, of God they are."

"The night is far spent, the day is at hand."—Rom. 13:12.

Amid much that is painful to the Christian heart, and perplexing to every mind, it is delightful to know that the night to which such perplexities and pains are confined is far spent, and that the day that dissipates them all is close at hand. Scripture and the signs of the times so teach us.

What is meant by the night? and what by the day? and what are the presumptive proofs that the one is far spent, and that the other, as the apostle proclaimed it to be then, and as we may with greater emphasis proclaim it to be now, is close at hand?

The night is justly associated as a symbol, in every language, owing to its characteristic darkness, with the greater or lesser ignorance of the human mind. The dispensation under which we now are is called by the apostle, from this circumstance, with others, the night. There is much around us that the most enlightened are unable to penetrate. There are obscurities lying on the commonest things that the most gifted minds are incompetent to remove. There are bright truths of which we can now see only the shadow. There are grand sounds of which we can now hear the echoes only. There is a brightening glory beyond the horizon of our present view, occasional sparks of which are all we can now catch; by which, however, we may form some conception of the distant magnificence and the splendor on which the sun never sets. "We see," says the apostle, "as through a glass, darkly." And those things about which Christians quarrel are generally these very things which we cannot see, because of the night now far spent; but which we shall see, and fully



comprehend, when the day itself comes.

The night, too, may fairly be regarded as the symbol of the prevalence, more or less, of error. The night that now is is too plainly characterized by the growth and progress of multitudinous heresies, misconceptions and delusions. How many creeds are still popular among mankind, pervaded, every one of them, with the most deadly heresy! How much alloy of error is there in the faith of many a church, true and Christian in the main, notwithstanding! In the great western apostasy there is evidence of night, deep, dark, impenetrable, lying on head and heart, and overshadowing both with baleful delusion. A system is there in which truth is neutralized by error; in which the light is admitted only to be extinguished by darkness, or to be divided and distorted; in which Jesus is recognized in order to be betrayed, as of old, with a kiss; a system where the minister of the Gospel is perverted into the priest, where one sacrament is made a god, and the other an exorcism; in which worship is pantomime, the church a sepulchre, and Christianity a gigantic parody. This apostasy exists, and will exist in the night, and so long as the night shall last, for it will be destroyed only by the brightness of the Redeemer's coming. The first ray of the rising of that Sun who is now beneath the horizon, will utterly blast and break up that system which has destroyed the souls that he came to save, and dishonored him that came to save them. It is because that conspiracy, through all its heads, is conscious that the night is far spent, and that its despotism is almost gone, that it is now beating about in every country and capital of Europe, in order to gain a foothold, if it should only be for one hour, before the night departs, and the bright light comes, in which its hierarchy and all its dependent systems of darkness can neither live nor prosper.

But the night is not only associated with ignorance and error; it is also identified in Scripture with sorrow, tribulation and affliction. "The night of trial," "the night of weeping," "the night of sorrow," "the night of affliction," are frequent scriptural expressions. And who does not know that, in this dispensation, through not a little but much tribulation, we must enter into the kingdom of God? How often are the loved and the cherished snatched away without notice, through the interposition of a mysterious Hand, accompanied by no indication of the why or the wherefore it was so! How often does a storm descend upon us, that we neither see nor know whence it cometh, nor whither it goeth; which we can feel was present by the chasm it has left, whilst it swept away all our industry had accumulated, and left the bare earth with no inscription or solution of the interposition! Not a year ends that has not been to many a night of tribulation. How much trial, how much sorrow, how much conflict, do we feel in keeping right a heart that ever tries to snap its leading-strings within, and to hold at bay a foe ever watchful, and ever going about seeking whom he may destroy! How much tribulation must there be endured by every one who knows what the Saviour hath said of the most sainted, "Satan hath desired to have thee,"—which is the characteristic of the night,—"that he may sift thee as wheat"! Yet how consolatory is the holy guarantee, that night shall end in bright day! "I have prayed for thee,"—not that thy affliction may cease,—but "that thy faith fail not."

The night is also associated in Scripture with toil and labor. The church is now militant, not glorified. Men object very frequently, as I have heard them say, to controversy for the purity and the safety and the spread of the gospel. Surely, the very law of our condition is controversy. We now constitute the church militant. Who and what is a soldier! A man armed for the defence of what he loves, and for repelling those that would filch him of that which he loves. Even so the church of Christ, as now represented in every passage of Scripture, is striving, laboring, working, fighting. The church is militant, and while the night lasts she must continue so,—each sentinel must be at his post, each soldier in his rank, each sword ready in its sheath, each laborer on the building,—every man feeling that he is here to fight while the night continues, and that only when the coming day dawns shall he reap the promised reward, the crown of glory, the incorruptible inheritance that fadeth not away.

The night, too, is associated in Scripture with death. Now we die. But when the day predicted in that beautiful chapter of the Revelation on which I have already written shall arrive, there shall be no death nor night there. But while the night lasts,—that is, while this dispensation continues,—death will visit every man. A heathen poet could say,

"Æquo pede pulsat,

Pauperum tabernas regumque turres;"

that is, "Death beats with an equal foot at the huts of peasants and at the palaces of kings." This is an inseparable characteristic of the night

The strongest heart must cease its beatings; the stoutest arm must be paralyzed; the bravest man, and the most gifted man, must lie down and turn his face to the wall and die. This is the universal fact; this is a standing condition of the night that now it, which will continue until the night be spent, and the day dawn.

But the apostle tells us that this night is far spent. I believe that it is so, that from Scripture, not from my own fancy. Some of the twilight beams seem to indicate that the Sun of righteousness, if below the horizon, already tips it with his outer rim, and will soon emerge and shed down the splendor of millennial day. But it is when the sun is just below the horizon,—that is, when the day is nearest,—that the clouds seem to struggle most for ascendancy, and that the contest becomes, or seems, the most intense, whether the day or night shall have the victory. Thus we may expect that, just because the night is far spent, and the day is at hand, the conflict will become hotter, the evil for a season intenser, and trials multiplied a thousand-fold. Who can look back to the last five years, and not see that we have scarcely passed a year without a special chastisement or judgment of God? In one year was the failure of the crops, in another year that of our commercial prosperity, in another the pestilence that swept away eighteen thousand of this metropolis alone, and in this year the irruption of a moral pestilence from the Tiber. I use this expression, not to offend those Roman Catholics who, of course, repudiate the epithet, but because a time is come for us to tell them more emphatically than we ever did what the Bible enunciates about their system; and because the judgments denounced on it are soon about to descend,—judgments from which I conjure them to escape as Lot from Sodom, lest they receive its plagues. All these things indicate that the day is at hand. Ancient prophecies are nearly all fulfilled. The Apocalyptic vials are nearly poured out. The seventh is pouring out, and its effects are felt in every land, and acknowledged by almost every interpreter of prophecy. The seventh trumpet has sounded, and its echoes are reverberating over all the earth. The seals have all been broken, and their mysterious contents are made known. The eve of the last conflict has come. Well-drilled forces are mustering to the battle. Our own country is stirred, at this moment, to its depths, as if there were in its very conscience—in the national conscience—an instinctive premonition of what is speedily coming on the earth, and yet a high moral sensibility which makes me think more highly of this great country than I ever thought in my life. It has a perception, clear and fixed, that the dismantler of the holy, the enslaver of the free, the shutter of God's word, is come amongst us, to make his last, and I know it will not be his successful, stand for the night, in opposition to the breaking day; for darkness, in opposition to light; for slavery, in opposition to freedom; for Antichrist, in opposition to Christ. "The night is far spent, the day is at hand." Great prophetic epochs, as well as Apocalyptic symbols, are all passing rapidly into fulfillment. The six thousand years of the world to which the Jew attaches so much importance are nearly closed. The year 1864 begins the seventh millenary of the world's history, which the Jew anticipates as the world's grand rest—the earth's holy and happy sabbath. Perhaps some of us may never see death; for "The trumpet shall sound, and the dead in Christ shall rise first. Then *we that are alive* at his coming shall be caught up to meet the Lord in the air." The great volcanic eruption in 1848 was an impressive evidence that the unclean spirits that went out under the sixth vial had been intensely and untiringly working. I have proved elsewhere that in 1847 the sixth vial was poured out, that the unclean spirits had just then begun their work. Let us review the recent terrific democratic eruption of Europe; let us look at the state of Europe at this moment. Every man is standing with his hand at his sword-hilt, not knowing whether he shall have to draw it, before the morrow dawns, against his brother. Never was German Europe, French Europe, Italian Europe, in a state of greater chaos, of more ominous aspect, than at this period; and never were these words more truly realized,—“Wars and rumors of wars; nation rising up against nation.” Ask statesmen, and they will tell you “their hearts are failing them for fear, for the things that are coming upon the earth.” And what is the recent papal invasion, to which I have alluded, but a surface-sign of the depth and the energy of the unclean spirit that has been working, not only in a section of the Church of England, but in every department of social life, seizing the concession of yesterday as a new out-work for the purpose of demanding another to-day? Nor have we yet done with all the results with which this daring deed is pregnant. In the weekly organ of the Roman Catholic Church it is now declared that the Emperor of Austria and the President of the French have sent to the “Cardinal of Westminster” congratulatory addresses

on his elevation to his present position. These are ominous missives in the mind of every man that reads the signs of the times, and studies the aspect of European affairs at the present moment. But let us not be alarmed at this, but rather rejoice that, if what remains be terrible, “the night is far spent,” and the day that settles all conflicts, ends all quarrels, scatters all clouds, and brings within our glorious horizon the unsetting Sun of righteousness, is close—closer than many of us imagine—at hand.

This leads me, next, to notice what are some of the characteristics of the day that is also mentioned in the Epistle to the Romans.

I have described the night, and have tried to show what it is the symbol of: let us now investigate for a little the nature of the day, and seek to ascertain what it represents.

The day of perfect knowledge is at hand. The clouds that lie upon many a truth will soon be dissipated. That curtain that screens from us the Holy of Holies will ere long be rent from the top to the bottom. Hieroglyphic signs, that are inscrutable to us, because the key of the Son of David that unlocks them has not yet been applied, will be explained and rendered luminous in the splendor in which they were written. The unction of the Spirit will descend from the skirts of the high priest's robe upon all his people, and they shall no more teach every man his neighbor, saying, Know the Lord; for all shall know him, from the least even to the greatest. The effulgence of that risen Sun shall shine into all depths, and ascend to all heights, and cover the wide world with an unending glory. Controversy shall shut its mouth, and contention sheathe its sword: and brethren that now meet only to quarrel shall meet and mingle to praise God together; and many that had not a taper on earth, nor saw a star in the firmament, in that light shall see all things clearly. This day is at hand. Fact and Scripture say so.

The day of truth is at hand. Error shall flee away like a mist before the morning sun. Hindooism, Mohammedanism, the Mishna, the Shaster, the Koran, the Talmud, the Breviary, shall all be annihilated, as earthly exhalations, forever. In that bright light, Popery, with its creeds, its charms, its amulets, its rosaries, its crucifixes, its images, its awful blasphemies, its deceptions, its deadly superstitions, shall be utterly burned up. Its cardinals, priests and monks, shall either be—which God grant!—snatched from the blazing volcano in which it sinks, or they shall perish in it and with it; for strong, we are told, is the Lord God that judgeth her.

That day, so near at hand, is the day of joy. There shall be a song of joy at that dawn that will rise in deepening sounds from the plains to the mountain-tops, and from the mountain-tops to the far and high heavens, raising the strain as it was never raised before—“Salvation, and glory, and honor, and power, unto the Lord our God, and he shall reign for ever and ever.” “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” Now streamlets of joy enter into us; but then we shall enter into an ocean of joy—joy at the downfall of Babylon; at the crushing of Satan; at the extinction of sin; at the flight of disease, and sorrow, and death, and tears; joy at the return of Paradise to earth, and the admission of man into Paradise;—and the angels' song, which began when Christ was born, shall be actualized in fact when Christ shall come,—“Glory to God in the highest, and on earth peace, good-will toward men!” The very universe will become a revelation, a complement to the Bible that now is; and the very stars shall be the words in which God's mind will be written; and man, the priest of nature, shall present her willing and pure offering of thanksgiving and praise; because nature, she that is about to bring to the birth (*Natura*), has at last brought to the birth, and Christ is come, and the new genius is complete, and his sceptre is stretched over all.

It will be a day, too, of admiring thanksgiving and gratitude. That beautiful psalm which was sung when the pestilence was removed will be sung when sin and superstition and error are annihilated, with an emphasis with which it was never sung before,—“Bless the Lord, O our souls! All that is within us be stirred up to bless and magnify his holy name.” It shall be sung in the past—“He hath pardoned our sins, he hath healed our diseases, he hath redeemed our life from destruction, he hath renewed our age like the eagle's, he hath crowned us with loving-kindnesses, and with tender mercies.”

It will be a day of lasting rest. When the night that is far spent is completely exhausted, and the day that shall be is fully come, then there shall be perfect rest. The earth shall have its Sabbath which it lost by our sin. Man shall have his, in its integrity, and purity, and beauty. God rested on the seventh day from all his work, and hallowed the Sabbath, and blessed it. I believe there is not a beast in the field, nor a fish in the sea, nor a fowl in the air, that has not a right to the Sabbath, and that shall not

yet have a Sabbath of rest. There is not a laborer in the work-shop, nor a toiling man in the post-office, nor a clerk in the counting-house, that may not claim the Sabbath. Next to God's word, God's Sabbath is the right and privilege of man. Popery saps and practically subtracts both; infidelity impugns and denounces both: by God's grace we will part with neither. And when that last Sabbath comes,—the Sabbath of all creation,—the heart, wearied with its tumultuous beatings, shall have rest; the soul, fevered with its anxieties, shall enjoy peace. The sun of that Sabbath will never set, or veil his splendors in a cloud. The flowers that grow in his light will never fade. Our earthly Sabbaths are but faint reflections of the heavenly Sabbath, cast down upon the earth, dimmed by the transit of their rays from so great a height and so distant a world. The fairest landscapes, or combinations of scenery upon earth, are but the outskirts of the paradise of God, fore-earnings and intimations of that which lies beyond them; and the happiest Sabbath-heart, whose every pulse is a Sabbath-bell, hears but a very inadequate echo of the chimes and harmonies of that Sabbath, that rest, where we “rest not day and night,” in which the song is ever new, and yet ever sung.

“O, long-expected day, begin,

Dawn on this world of woe and sin!  
Fain would we leave this weary road,  
To sleep in death and rest in God.”

It will be, in the next and last place, the day of reunion of all regenerate hearts, long severed and separated on earth. Those we parted with here,—we thought, in our folly, forever,—and whose images are written in our memories as in bright picture-galleries, ever full of light, we shall find to have been only borrowed for a season, not finally taken away. Those flowers that faded around us, and sickened in the air which we now breathe, we shall then discover not to have been blasted and trodden under foot, but transplanted to a better soil and a balmier air. Those bitter partings which we wept over upon earth we shall see to have been only God's own way of colonizing that distant and scarcely foreign land towards which we are journeying, and over which shall cease entirely the night now far spent, and shall shine the day that is now close at hand.

(To be continued.)

### Religious Aspect of the Turco-Russian Struggle.

(Concluded.)

“THE Holy Synod of St. Petersburg is, it is true, composed of some of the highest dignitaries of the Russian Church, (taken from the monastic order;) but these are appointed by the secular authority; are presided over by a layman who represents the Czar, and whose  *veto* can suspend, or even annul, the most solemn resolutions of the synod, even when unanimously adopted. The person who occupied for years, and who, we believe, still occupies the important post of president of the supreme ecclesiastical council, which regulates and decides on all matters concerning the discipline and administration of the Church of Russia, is a general of cavalry—General Protuson! The body thus controlled by a military chief may be increased in numbers, or reduced, according to the pleasure of the Czar; but those who ordinarily constitute that ecclesiastical board are the metropolitan of St. Petersburg, the archbishops, a bishop, the emperor's confessor, an archmandrite, (one degree lower than a bishop,) a chaplain general of the naval and military forces, and an arch-priest. But whatever be the rank, the learning, or the piety of the synod, one thing must be well understood by them:—they must never dare to express an opinion, or give utterance to a thought in opposition to the Czar. The edicts of the synod bear the imperial impress; they are invariably headed with this formula, ‘By the most high will, command, and conformably to the sublime wishes of his majesty,’ &c. &c.

“If it be alleged that the authority of the holy synod, with its bearded, booted, and *sabred* president, relates merely to the temporal administration of the Church, and that should a question of dogma arise, recourse would be had to an *Œcumenical Council*, composed of all the Churches of the Oriental rite, we reply that the superintendence of the Synod is *not* confined to points of mere administration or discipline. The canonization of a saint, for instance, is not a matter of mere administration. When a subject is proposed for that distinction—and the Russian Hagiology is more scandalously filled than the Roman in the worst times of the Papacy—it is the synod, that is, the Emperor, who decides on the claims to worship of the unknown candidate whose remains have been previously sanctified by the gross superstition of a barbarous peasantry. It is true that in consequence of some notorious criminals having, not many years ago, been added to the list of orthodox saints, the Emperor, since the discovery of this, has manifested considerable repugnance to exercising this



part of his pontifical functions. He has on recent occasions, refused his *fiat* of canonization. A few years ago some human bones were dug up on the banks of a stream in the government of Kazin, which, for some reason, or other, were supposed to possess miraculous powers. A cunning speculator thought it a regular godsend; and petitions were forthwith sent to St. Petersburg, claiming divine honors for the unknown. The petitions were repeatedly rejected, but as often pressed on the Emperor. His pontifical majesty, who was assured on high authority, that the claims of the present candidate were quite as well founded as those of many in the *Hagiology*, at last reluctantly consented to issue his order of canonization but roundly swore he would not grant another saintship as long as he lived. Yet it is not doubted that the opportunity offered by the present 'holy war' of continuing the sacred list will be made use of unsparingly.

The following presents, in favorable contrast, the state of the Greek communion in Turkey:

"With that complete dependence in spiritual as in temporal government on the chief of the State, and that debasing servitude of the Russian Church, may be compared with advantage the immunities and privileges of the Church of Constantinople even under the Mussulman Government. Its patriarch is the chief of the Greek communities, the president of their synod, and the sovereign judge, without interference on the part of the Sultan's authority, of all civil and religious matters relating to these communities which may be brought before it. The patriarch and the twelve metropolitans who, under his presidency, compose the Synod or Grand Council of the Greek nation are exempt from the *Haratch*, or personal impost. The imposts the Greek nation pays to the government are apportioned, not by the Mussulman authorities, but by its own archbishops and bishops. Those prelates are *de officio* members of the municipal councils, by the same right as the Turkish governors and muftis. The cadis and governors are bound to see to the execution of the decisions or judgments of the bishops, in all that relates to their dioceses respectively; and to enforce the payment of the contributions which constitute the ecclesiastical revenues. The clergy of the Greek Church receive from each family of their own communion an annual contribution, for the decent maintenance of public worship. They celebrate marriages, pronounce divorces, draw up wills, and from all these acts derive a considerable revenue; and in certain cases, they are authorized to receive legacies bequeathed for pious objects. For every judgment pronounced by their tribunals, the patriarch and metropolitans are entitled to a duty on the value of the property in litigation, of ten per cent. They have the power of sentencing to fine, to imprisonment, to corporal punishment, and to exile, independently of the spiritual power they possess, and which they do not rarely exercise, of excommunication. The patriarch and the prelates are paid a fixed contribution by the priests to whom the higher functions of the ministry are confided; and these in their turn, receive a proportional amount from the clergy under their immediate superintendence. The incomes of the patriarch of Jerusalem, Antioch, and Alexandria, of the thirty-two archbishops, and the one hundred and forty bishops of the Ottoman Empire, are paid out of these public contributions.

"These immunities present, as we have said, a striking contrast with the condition of the Orthodox Church in Russia. A church so endowed, and with powers over the millions who belong to its communion, would naturally tempt an ambitious sovereign to become its master under the name of protector. We discard completely any inquiry into the relative merits of the two communities; but we think it must be evident to any impartial mind, that the protectorate of the Czar, in his character as head of the orthodox faith, would make him the supreme ruler over the Ottoman Empire in Europe.

"We do not mean to allege that the immunities of the Christian population have been faithfully respected by the pashas, the cadis or other agents of the Porte. We admit that most of what has been said of the intolerance and corruption of the Turkish officials is true, and that acts of oppression and cruelty have been perpetrated, which call for the severest reprobation, and require the interference of the Christian governments of Europe. But what we dispute is, the exclusive right of the Emperor of Russia to such intervention or to such protectorate.

"The Church of Constantinople regards that of St. Petersburg as schismatical, however nearly they approach in some respects; and so far from acknowledging a right of protectorate, either in the synod or the Emperor she claims over her younger and erring sister all that superiority which is imparted by primogeniture. She would reject the claim of Russia to supremacy, and refuse to be administered by a servile synod, with a nominee of the Czar for president. To sub-

mit to that protectorate would be to admit foreign authority; that admission would involve the loss of her patriarch, the evidence of her independence; and to this conviction may be traced the indifferences of the Greek population to Russian interference, and the co-operation its clergy has given to the Porte.

"But, scattered amid the immense population which are subject to the Sultan may be found communions not belonging to the Confession of Photius as adopted by the Eastern Churches, and still less to the schismatical branch of it which is known as the Russian Church. These communions have no relation, affinity, or in fact anything whatever in common with the synod of St. Petersburg, or the Czar, whom they regard as a spiritual usurper, and the creed he possesses as all but heretical. The Eutychni Armenians amount to no less than 2,400,000 persons, of whom nearly 80,000 are actually united to the Latin Church; but, whatever be the difference in dogma or ceremonial between them, they unite in opposition to the Synod of St. Petersburg, and in submission to the Porte. There are, moreover, upward of a million of Roman Catholics and united Greeks—that is, Greeks who admit the supremacy of the Pope, while observing their own ceremonial, and who, it will not be questioned, have an equal right to protection. We can easily understand the interference of the European powers on behalf of those communities among whom are to be found persons of the same religious belief as themselves; but we cannot understand on what grounds an *exclusive* claim is put forward by a power which can have no sympathy with them, and which has destroyed the most important link in the connected Church of St. Petersburg with that of the patriarch. The possession of Constantinople by the Russians would we are convinced, be followed by the destruction of the independence of the Eastern Church, the substitution of some Russian general or admiral, Prince Menschikoff perhaps, or Prince Gortschakoff, or whoever may happen to be the favorite of the day, for the venerable patriarch; and by the most cruel persecution, not perhaps so much from religious intolerance, as for the same reason assigned by Peter the Great for his abolition of the patriarchal dignity. The treatment of the united Greeks of the Russian Empire, the Catholics of Poland and of the Muscovite provinces, is sufficient to show to those who, now at all events, live tranquilly under the rule of the Sultan, what they have to expect from the tolerance, the equity, or the mercy of such a Russian protector. One fourth of the Latin population ruled over by the Czar is made up of various religious sects and forms of worship—Catholicism, Lutheranism, Calvinism, Mohammedanism, Judaism, Lamaism, Schamaism, &c. In theory these different persuasions have a right to toleration; but in practice the case is different. The jealousy of the Czars, and their determination to reduce all that comes within their grasp to the same dead level of servitude, cannot endure a difference of any kind, religious or political; and pretences are never wanting for persecutions, which have been compared to those of the worst days of the Roman Emperors. The Baltic provinces, Lithuania and Poland, testify to the truth of these alligations. It appears clear, then that the Christian communities of the Ottoman Empire do not require the protection or domination of Russia, which would crush all alike."

### The War in the East.

The last accounts from the Baltic fleet were to the 25th ult. Sir Charles Napier visited Stockholm on the 24th, and had an audience of King Oscar on the following day. The Admiral returned on the 25th to the squadron, which was lying in Elfsnabem harbor, five hours' sail from Stockholm.

The *Journal de St. Petersburg* of the 23d ult., contains a proclamation from the Emperor to his people, in which he represents the war against England and France as one undertaken in defence of the Orthodox faith. England and France, he says, have thrown off the mask and revealed their real object, which is to weaken Russia and to deprive her of her powerful position in Europe. Russia will fight for the Christian faith, in defence of her co-religionists, oppressed by their merciless enemies.

Lord Raglan arrived at Malta on the 25th, and left the same day for Turkey. The *Caradoc* left on the 26th for Corfu, to convey the Duke of Cambridge.

The news from the seat of war on the Danube is rather more positive in its character than that brought by previous arrivals. There can be no doubt that the Russians have abandoned their former line of operations extending through Wallacia in the direction of Servia, and are now concentrating their forces on the lower Danube, where they are operating against the strong fortress of Silistria. They are said to have experienced a reverse at Czernavoda, and it is

confidentially affirmed that in this battle a Russian detachment was completely defeated; but as reinforcements were seen advancing, the Turks retreated.

The reports lately current of the terrible resistance experienced by the Russians on their passage of the Danube, a month back, have been fully confirmed. The Turks, who were in small force, evidently gave them the most disastrous reception possible, and they fell back in good order according to instructions. The fighting which was thus continued for forty-eight hours, comprised, therefore, in reality, an important Turkish victory, and if the onward progress of the Russian army is to be made step by step at similar cost, there will be little danger from the remnant that will ever see Constantinople. It appears that at one point of the river the first regiment sent across were destroyed to a man, that subsequent reinforcements met a nearly similar fate, and that it was only by a body of fifteen battalions strong that the Russians were ultimately enabled to make good their landing at this point, where, in the first instance, little difficulty had been calculated upon.

In consequence of the evacuation of Lesser Wallachia by the Russians, the Turkish troops had taken possession of the three important points in advance of Kalafat, and were marching upon Krajova, which they probably now occupy.

The fact of the Russians having experienced an important check in the Dobrudschia, is officially confirmed. We are, however, still ignorant of the details of the affair and of the exact locality of the engagement. Silistria, very vigorously attacked, resists successfully. The Russians have already sustained considerable losses.

BELGRADE, April 29.—On the 24th the Russians evacuated in great haste their hospitals and magazines at Krajova.

Gen. Liprandi and the division under his command were expected the day after at Krajova, which town he was to leave on the 27th.

The Turks from Kalafat have already occupied Mulgavit, Gunia, Pajona, and Palechti. They were expected at Krajova on the 28th or 29th.

ORSOVA, April 26th.—It was confidently expected that the Russians would undertake important operations against Rustchuck, Nicopolis, and Rassoava in a few days. On the 23d, the fortress of Silistria remained uninjured. It is not doubted that Omar Pasha will be able to maintain himself until the allies arrive.

According to advices from Constantinople of the 20th, 10,000 men of the combined French and English force had reached that city. The movement of troops from Gallipoli to Adrinople has commenced; this is the only decisive step towards meeting the enemy, the two armies have yet taken.

At Shumla, there has been, or there will shortly be, a military execution, remarkable for the high position of the criminal. Osman Pasha, a Tartar Turk and an old soldier, who lately commanded at Matchin, has, by the order of Omar Pasha, been arrested for cowardice in the face of the enemy, and for treasonable connivance with the enemy's plans. He has, in the face of the troops he commanded, been deprived not only of the insignia of his rank, but also of the outward marks which distinguish the Ottoman soldier, and is to be executed with the assent of the Sultan. He was the Governor of Matschin, which fortress was surrendered to the Russians.

The *Brussels Independence*, of the 30th ult., has heard by the telegraph from Marseilles, that a portion of the loan for 20,000,000 francs had been advanced to the Porte by the French and English governments.

The full particulars of the bombardment of Odessa by the combined fleets in the Black sea, have not been received, but it would appear that the movement was not attended with brilliant results. Beyond the destruction of a portion of the town, but little impression appears to have been made. A private despatch received from Odessa by a Greek firm in London, and dated the 26th ult., states that the whole combined fleet took its departure on the morning of that day. The attack upon Odessa is justified by the circumstance that the Russians fired on H. M. steamer *Furious*, which was sent with a flag of truce to take of the British subjects in Odessa.

The subjects of the Greek Empire had been ordered to leave Constantinople, Smyrna, Alexandria, and other cities, within fifteen days after correspondence between Turkey and Greece. The measure seems to be generally considered harsh, and is severely commented upon in the *London Times*.

The Greek Minister of Foreign Affairs has issued a circular declaring his intention not to retaliate upon the Turkish government. Government would withdraw the exequaturs from the consular authorities of Turkey, and has ordered them to quit the country, but declares that Turkish subjects may continue to reside in the kingdom, and that the vessels under the Otto-

man flag shall be received in Greek ports, in order to carry on freely their commercial operations as before; and both are placed under the protection of the Hellenic laws.

THREE DAYS LATER, BY THE EUROPA.

The text of the protocol signed at Vienna on the 9th of April, by the representatives of Austria, France, Great Britain and Prussia, has been published. The protocol was called forth by the new complication of the Eastern question in consequence of England and France having been drawn into the war, and which was considered by the representatives of Austria and Prussia as involving a fresh declaration of principles. The protocol in substance declares that the governments remain united in the double object of maintaining the territorial integrity of the Ottoman empire, of which the fact of the evacuation of the Danubian principalities is and will remain one of the essential conditions; and of consolidating in an interest so much in conformity with the sentiments of the Sultan, and by every means compatible with his independence and sovereignty, the civil and religious rights of the Christian subjects of the Porte. The signature of such a protocol by the representatives of Austria and Prussia is far from indicating an intention to join with Russia.

The English Government have sent despatches to Constantinople, advising the establishment of a Polish Legion in Turkey, to operate against the Czar. This fact was announced by Lord Dudley Stuart, at the annual dinner of the Literary Association of the Friends of Poland. It was also stated that arms had been placed in the hands of the Commander-in-Chief for the use of the Polish Legion.

It does not appear that Sir Charles Napier has made any important movement in the Baltic, further than blockading the Russian ports, and no indication is given of his future plans. Public expectation of some brilliant affair in that quarter is beginning to subside, and it is even intimated that Sir Charles Napier will confine himself to blockading, without risking an action against the fortified outposts of the Russian Empire. The *London Times* says:

"The present war is a people's war, and the people will not object to pay for it. Pay for it, however, undoubtedly they will, and that very heavily indeed. Soldiers and sailors are warning us not to risk our wooden walls against stone fortifications. There is danger in shallow waters, and wear and tear in stormy seas. So we are advised to do the work with a strong, but quiet and patient, hand—to blockade and starve out the foe, and produce all the effects of war by a mere exhibition of power, but with hardly striking a blow. All this will be expensive, and is very expensive already."

An extract of a letter from on board the *Duke of Wellington*, bearing date the 27th April, states:—"We are about to attack Hango Hinch Harbor, which will be the opening of the ball, and of which I hope to render you a good account."

From the seat of war on the Danube. The report that the Turks have gained a great victory on the Danube was transmitted from Bucharest to Vienna, and coming from a quarter unfavorable to the Turks, the news would seem to be not entirely without foundation. The following is the most full account of the affair:

VIENNA, May 3.—The following report circulates in Bucharest:—"Omar Pasha advanced with 70,000 men toward the Dobrudschia, on the 18th or 19th of April, and a battle took place with Luders' corps between Silistria and Rassoava."

"During the night Omar Pasha had detached a division in the direction of the Black Sea, and when the battle was at its height the next day, this corps attacked the Russians in their rear, causing unexampled confusion and consternation."

"General Luders retreated towards Czernavoda. It is said that the Russians lost many guns, ammunition, stores, and baggage wagons, and even their military chests."

A Paris despatch of the 4th, says:

"A telegraphic despatch is said to have been received by the Government last night, announcing a victory by the Turks, and that Omar Pasha had succeeded in cutting in two the Russian army in the Dobrudschia. The despatch, however, is not regarded as sufficiently authentic, and therefore was not published."

The following was also received from Bucharest, by way of Vienna:

"On the 20th a Turkish flying corps crossed the Danube below Silistria, in order to destroy the Russian stand batteries. They advanced to Kalarah, where there was hard fighting for some hours. The Turks fought like lions, but, being terribly overmatched, were ultimately forced to retreat."

The London papers believe this reported battle to be a mere exaggeration of the affair at Czernavoda reported a week ago, but another despatch gives an account of a battle on the 23d at the same place, in which the Russians were again defeated, with a loss of 500 men and 250



taken prisoners. It is not improbable, therefore, that a series of engagements have taken place between the Russians and a portion of the Turkish troops in the neighborhood of Czernadova.

The operations against Silistria do not seem to have been attended with much success.

Accounts from Orsova state that the Russians had ceased cannonading Silistria, and "it was expected by their movements that General Graeb was about to raise the siege. The success of the Turks near Czernadova is confirmed."

The *Paris Pays* says that the Russians have not only suspended their advance in the Dobrudcha, but that General Graeb, who commands the siege operations against Silistria, has asked for reinforcements.



## The Advent Herald.

BOSTON, MAY 27, 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 XLII.

JEHOVAH, having thus invited them, proceeds to the vindication of his sovereignty. He inquires: Who raised up the Righteous man from the east, called him to his foot,

Gave the nations before him, and made him rule over kings? v. 2.

"Raised up" is literally rendered, aroused. But of the one raised up, there are conflicting opinions. Many expositors think that Cyrus is referred to; and many others, that it is Abraham. This last was the view of Jewish writers generally; and Bishop Lowth remarks that he is with more propriety called the "righteous man," or as in the margin, "righteousness," than Cyrus would be; for, (James 2:23.) "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." The context, also, shows that God is narrating the origin and progress of his people Israel, whom he denominates (v. 8.) "My servant . . . the seed of Abraham my friend."

In vindicating his sovereignty, in his dealings with them, it is very natural that God should begin with a reference to "the father of the faithful," "who is the father of us all" that believe, and to whom was made, (Rom. 4:13.) "the promise that he should be the heir of the world."

God raised up Abraham "from the east." (Acts 7:2.) "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him," (Gen. 12:1.) "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." The land that he was led into was the land of Palestine, in which this prophecy of Isaiah was uttered; and Mesopotamia, out from which he was called, lay to the north-east of it.

The Lord's calling "him to his foot," is put by substitution, for his placing Abraham in a position where the Lord would instruct him, as a child sits at the feet of its teacher. As Paul was brought up at the feet of Gamaliel, so was Abraham a follower of God, who instructed him in the way in which he should walk.

The Lord "gave the nations before him, and made him rule over kings." He raised up Abraham that by his seed he might punish the idolatrous nations of Canaan, which were driven out from before Israel, because of the abominations they had committed, in fulfilment of the promise to Abraham, that when the iniquity of the Amorites should have come to the full, he would give him (Gen. 15:18-21.) all that land "from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Before this, (Gen. 14:1-15.) when "Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations," made war with the nations of Sodom, and had captured Lot, Abraham "armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself

against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left side of Damascus." This is denominated (14:17.) "the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's vale."

This victory is forcibly illustrated by the following:

He gave them as the dust to his sword, and driven stubble to his bow. He pursued them, and passed safely; Even by the way that he had not gone with his feet.—vs. 2, 3.

The defeat of the five nations by Abraham is compared by a simile, to the manner in which the dust is driven before the wind. Thus the Psalmist said, (18:42.) "Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets."

The "bow," was the common weapon of ancient warfare; and their being given as stubble to it is a simile, illustrating by the manner in which chaff is scattered before the wind, the slaughter of the nations.

His passing safely, conveys the idea that he passed uninjured; and his pursuing them by the way he had not gone with his feet, shows that he followed them into a country in which he had not before travelled.

Who hath wrought and done it, calling the generations from the beginning?

I the Lord, the first, and with the last; I am he.—v. 4.

The Lord inquires who has done this? and replies to the question that it is himself. He had so disposed events as to accomplish that result. Deut. 32:8—"The Most High divided to the nations their inheritance, when separated the sons of Adam, he set bounds to the people according to the number of the children of Israel." Acts 17:26—He "hath determined the times before appointed, and the bounds of their habitations."

It is not improbable that the "generations" here referred to, are the successive ones which had constituted the "seed of Abraham;" in which case his calling them from the first, would be his raising up Abraham, calling him to his feet to instruct him, and making of him a great nation. Of this seed Moses said, (Deut. 32:10.) The Lord "found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."

In the phrase, "I the Lord, the first, and with the last I am he," his eternity and unchangeableness are asserted. Thus he said to John, (Rev. 1:8.) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

The isles saw it, and feared; The ends of the earth were afraid, drew near, and came. They helped every one his neighbor; And every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, And he smootheth with the hammer him that smote the anvil, Saying, It is ready for the soldering; And he fastened it with nails, that it should not be moved.—vs. 5-7.

"The isles," as in v. 1, denote maritime countries, which are put, by a metonymy, for their inhabitants; and, by an elliptical metaphor, distant nations are denominated "the ends of the earth." The land of Canaan was a maritime country.

The surrounding nations saw how the Lord had called Abraham, and made of his seed a great nation; they trembled in view of the consequences, and in their alarm they consulted together for their mutual encouragement and defence. Their trust being in false gods, they would naturally seek to multiply their idols, hoping by an unusual zeal in their service to make their gods more propitious, and thus to avert their danger. And so the carpenter, goldsmith, and others engaged in their manufacture, would hasten their several parts, that the idols might be made, and set up in their temples; and then they thought that the gods represented by them, would hasten to defend and protect them.

The nations had entirely sunk into idolatry, when God raised up Abraham that he might have a seed to serve him. Thus the Lord said to the people, (Josh. 24:2, 3.) "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed." They were also raised up as an instrument for the punishment of the idolatrous nations, who feared before them. God had said, (Ex. 15:14-17.) "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inherit-

ance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." And when they defeated the Amorites God said, (Deut. 2:25.) "This day will I begin to put the dread of thee and the fear of thee upon all the nations that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee." In fulfilment of this, when "Balak the son of Zippor saw all that Israel had done to the Amorites," (Num. 22:3, 4.) "Moab was sore afraid of the people because they were many; and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." Rahab of Jericho said to Joshua, (2:9-11.) "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt, and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath." Josh. 5:1—"And it came to pass, when all the kings of the Amorites which were on the side of Jordan westward, and all the kings of the Canaanites which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was their spirit in them any more, because of the children of Israel."

The cause of their fear, is because of God's regard for the descendants of him who had been called from the east, and guided and instructed; and in contrast with the dismay of those nations, God says:

But thou, Israel, art my servant, Jacob whom I have chosen, The seed of Abraham my Friend, Thou whom I have taken from the ends of the earth, And called thee from the chief men thereof, And said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.—vs. 8, 9.

By a metaphor, the descendants of Abraham are denominated his seed; and by the same figure, the distant lands from which they had been called, are termed "the ends of the earth."

"Called thee from the chief men thereof," is rendered by Lowth, Barnes, and others, "from the extremities thereof," and is made parallel with "the ends of the earth" before referred to, from which God had called Abraham into Palestine, where he had become the father of a seed to serve him. It is also parallel with the raising up the righteous man from the east, in v. 2.

Fear thou not; for I am with thee: Be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; Yea, I will uphold thee with the right hand of my righteousness.—v. 10.

God's presence, and aid, are a perfect safeguard against all evils; and the promise of them is full of consolation.

"I will uphold thee with the right hand of my righteousness," is rendered by Lowth and Barnes, "my faithful right hand." It is put by a metonymy for his power which will be faithfully exerted in defence of his people. Thus Moses said to Israel, (Deut. 31:6.) "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee."

#### LETTER FROM A CLERGYMAN OF THE METHODIST EPISCOPAL CHURCH.

MR. EDITOR—Dear Sir:—Though I am not able to accord with the peculiarities of the Advent faith, yet I wish to acknowledge the high gratification I receive from the weekly perusal of your paper. I consider it second to none of its size for the ability of its editorial management. Its judicious selections of rich and often rare interest, and its sober and philosophic reading of the present commotions in the East, make it a treat to any who desire improvement rather than diversion, and who wish to keep up with the times.

Presuming that your brethren wish to entertain no errors as to matters of fact, and having heard several times from the Advent pulpit, a statement of Mr. Wesley's opinion as to the end of the world in 1836, I will take the liberty of correcting that impression by quoting the only passage in his works from which, as I conceive, such an idea could have arisen.

In a letter to Mr. C. Hopper, of Scotland, in 1788, he says:

"I said nothing, less or more, in Bradford church, concerning my opinion but what follows: Bengelius had given it as his opinion, not that the world would then end, but that the millennial reign of Christ would begin in the year 1836. I have no opinion at all upon the head. I can determine nothing at all about it. These calculations are far above, out of my sight. I have only one thing to

do,—to save my soul and those that hear me. I am yours affectionately, JOHN WESLEY."

(See his works, v. 6, p. 795.)

I am not aware that he ever recorded any opinion at variance with this, upon this subject.

While writing, I will also take the liberty of requesting your solution of two or three difficulties which have always been felt in my own mind, in reading or listening, upon the points in question.

1. As to the resurrection—the general representation of the Scriptures, I might say all but universal, is, that this event is *One, universal at the end of the world*; and that it embraces both characters, the good and bad in its startling summons to the realms of death. We continually meet with such expressions as, "A resurrection both of the just and unjust," "the resurrection at the last day, in which the good shall rise," "The hour in the which all that are in their graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

Your view, on the strength mainly of a single text in the Apocalypse, commonly understood figuratively, represents it as two, one of the righteous and one of the wicked, and those a thousand years apart.

2. So of the general judgment—it is spoken of as, "A day of judgment for the world," "the judgment-seat of Christ," before which the good and bad alike shall stand, "when the Son of man shall come in his glory, . . . and before him shall be gathered all nations," &c., "the day [not days] when God will judge the secrets of men by Jesus Christ," &c., and this at the conflagration of the earth.

Your view, if I understand it, divides the judgment-day into two; viz., one of the saints, at the commencement, and the other of the wicked, at the end of the "thousand years."

3. Your view, or the doctrine of the *Past Advent Millennium*, brings after it the loosing of Satan, the raising of the wicked dead out of, and the pouring of the polluted lords of Gog and Magog into the virgin fields of the new earth—the blissful abode of the saints for the last great battle, into which no unclean thing can enter. At such a disturbance of the rest of the blessed, all hearts revolt.

4. How am I to be assured that the signs celestial, which you enumerate, of Christ's coming are the ones meant by Christ, when all that language, according to the *usus loquendi* of the Scriptures, was emphatically fulfilled before and at the destruction of Jerusalem? Can your argument have any weight in the scales of reason, until you have first proved that that language was *not* used figuratively by Christ, as was the custom of the prophets; and in which sense Clarke, Dodridge, Venton and others show it to have been remarkably fulfilled. Your views on these points would be gratifying to yours, truly, C. C. MUNGER.

Worcester, April 26th, 1854.

REMARKS.—When Mr. Wesley is quoted as dating the end of the world in 1836; or when he is quoted as fixing on any dates for the ending of the prophetic periods, injustice is done him. He did look to given years, as those in which given periods might end; but there was very little definiteness in his calculations. Thus he says in his "NOTES," on Rev. 13th:

"The length of the several periods here mentioned, seems to be nearly this:

1. The non-chronos contains less than 1111 y's.
2. The little time 888
3. The time, times, and half a time 777
4. The time of the beast 666

And comparing the prophecy and history together, they seem to begin and end nearly thus:

1. The non-chronos extends from about 800 to 1836.
2. The 1260 days of the woman from 847 to 1524.
3. The little time from 947 to 1836.
4. The time, times, and half a time from 1058 to 1836."

And on the 17th chapter he adds:

"Perhaps the times hitherto mentioned might be fixed thus:

- 1058 Wings are given to the woman.
- 1077 The beast ascends out of the sea.
- 1143 The forty-two months begin.
- 1810 The forty-two months end.
- 1832 The beast ascends out of the bottomless pit.
- 1836 The beast finally overthrown."

We are aware that a very unwarrantable use has been made of his name by those who represent him as doing what he only says *might perhaps* be done. Great caution is needed to represent an author's opinion just as he represents it.

On the points of difficulty mentioned we remark, that

1. Our view that the resurrection of the just at Christ's coming, is prior in order of time to that of the wicked, is not limited to the interpretation of a single passage. In one of the passages quoted, (John 5:29.) it may literally be rendered: "they that have done good at the resurrection of life, and they that have done evil at the resurrection of damnation." The word rendered "hour," in the previous verse, (*hora*), is variously rendered *time*, in Matt. 18:1; *day*, in Mark 6:35; *tide*, in Mark 11:11; and *season*, in John 5:35. It is perfectly in accordance with its rendering in other places to have it read, "the *time* is coming, in the which all that are in their graves shall hear his voice and come forth." There is nothing in the context to determine the *length* of that time. Other scriptures show an order in the resurrection, and Rev. 20th



gives the length of the period—1000 years—in which it will be effected.

No scripture asserts that the wicked are raised at the same instant that the righteous are: that they are not, is evident from several passages.

Of the wicked the Psalmist said (49:14), "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." Then contrasting his own resurrection with their condition, he adds, (v. 15.) "But God will redeem my soul from the power of the grave: for he shall receive me."

Isaiah said of the wicked (26:14), "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Then turning to Zion he exclaims, (v. 19.) "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The prophet Daniel also said of the resurrection (12:2), "And many of them" (mark, not all) "that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Prof. Bush gives as the correct explication of this passage:

"And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt,—the same that is suggested, as he says, by some of the Jewish school, and is undoubtedly very ancient." Aben Ezra renders it, "Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt." The words of Gaon himself, are, "that this is the resurrection of the dead of Israel, whose lot is to eternal life, and those who shall not awake, are the forsakers of Jehovah." &c.—*As-tasis*, p. 134.

It should be borne in mind that Professor Bush discards entirely the doctrine of the resurrection of the body; but one of his strongest reasons for so believing is that while the church regard it as a simultaneous event to all, the Scriptures represent the wicked as left in their graves when the righteous are raised! Thus he argues:

"That our Lord 'for the most part, speaks of' the resurrection 'as the distinguishing privilege and prerogative of the righteous. Thus, Luke (20:35, 36,) 'But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children (sons) of God, being the children (sons) of the resurrection.' Here it is clear that the 'children of God,' are identified as the same with the 'children of the resurrection.'" Again, (Luke 14:12-14,) when commanding his disciples to call the poor, the maimed, the lame, the blind, to their feasts, he adds, "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just; as if the resurrection emphatically belonged to the just. In strict accordance with this, the apostle expresses himself, (Phil. 3:11,) 'If by any means I might attain unto the resurrection of the dead.'"

We may well inquire why the righteous are called the children of the resurrection, if all are then raised?—why their resurrection is said to be that of the just, if it is also that of the unjust?—and why Paul should so strive to attain unto the resurrection of the dead, if the resurrection he hoped to have part in was to be common to all? The text as quoted from Phil. 3:11, does not however express the full force of the language, which signifies, literally, "a resurrection from among the dead."

In accordance with this rendering, we read in Heb. 11:35—"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

A resurrection at the last day, i.e. at Christ's coming, is given as a promise to those who believe in Christ: John 5:40—"And ye will not come unto me, that ye might have life." Why this promise, if all are to be raised at that epoch?

In addition to these, Paul expressly asserts an order in the resurrection. He says, 1 Cor. 15:21-23—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Why is it specified, "they that are Christ's at his coming," if they who are not his are also then raised? Also in 1 Thess. 4:16, we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." The sense evidently is that they rise first, i.e., before the living are changed; but why are only "the dead in Christ" spoken of as rising before the change of the living—if all are alike raised at that time!

With the foregoing scriptures we should be compelled to the belief that the wicked are not raised subsequent to the righteous. How long subsequent, is not revealed till the Apocalypse is unfolded to John, who writes, (Rev. 20:4-6,) "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

It is true that the force of this passage is sought to be evaded by regarding it as "figurative,"—but in violation of language. The only figure that it can be claimed to be, is the metaphor; and in that, that of which the affirmation is made is always literal, and the affirmation, to be a metaphor, must be incompatible with the nature of that of which the affirmation is made. Therefore if it is a metaphor, the souls which John saw living again, must be the literal souls of the martyrs, &c., and there is no way in which they could live in distinction from the rest of the dead who do not live for a thousand years, than by a resurrection from the dead; and hence there is no metaphor involved. Farther, the affirmation that "this is the first resurrection," predicated of the souls of the martyrs, is not incompatible with their nature; and therefore there is no figure involved.

The language, however, is not figurative, but symbolic. John saw the souls living again. The declaration that "this is the first resurrection," is the inspired interpretation of the significance of the symbol; and the interpretation of symbols is always literal. Hence by no law of figures or symbols can anything but a literal resurrection be affirmed of the passage in question.

It may be added, that its being a single passage, while in harmony with the current teaching of Scripture, does not mitigate against its truth,—a single unequivocal utterance being as authoritative as many.

2. To the reference to the day of judgment, it is sufficient to say that there is nothing to limit it to a day of twenty-four hours. All must appear before the judgment-seat of Christ; and so must all criminals appear before human judges, but not necessarily at the same time. We however understand that the judgment in Rev. 20:12 is the judgment of the dead. As those who are Christ's only are promised a resurrection at the last day, it follows that the judgment on the dead is rendered before the resurrection, and that the resurrection of the just is in consequence of their acquittal and acceptance. The gathering and separation of the nations in Matt. 24th, we understand to have reference to the quick or living—there being no resurrection there brought to view. It separates the righteous from the wicked and gives them a part with the resurrected saints.

3. We might have revolted at the idea of Satan's having admittance into Eden before the fall; but he none the less was permitted to enter there. It was not his entrance, but his success there which polluted it. Now it strikes us as perfectly fit, in the winding up of all things, to permit Satan with all his resurrected demons to come into the regenerated earth—not to gain any victory there, but that his hosts may see what they have lost, and the redeemed what they have escaped, preparatory to a final banishment from earth for ever.

4. It is not for us to show that the signs are not figurative; but for those who thus claim, to prove that they are not literal. The burden of proof is on them. We have never seen any evidence of their fulfillment before or at the destruction of Jerusalem, and know not on what occurrences you rely; but any occurrences before or at the tribulation of those days would be insufficient to fulfil a scripture which predicts events that were to transpire "after the tribulation of those days." (Matt. 24:29.) The nature or nearness of the advent does not however, turn on their being literal or figurative. Some hold to the one and some to the other fulfillment.

#### TO CORRESPONDENTS.

E. SHEPHERD.—Our own opinion is that there is a strong probability that the events specified were those covered by the prediction of the Saviour respecting his second coming. The same event being several times repeated does not make it so common as to destroy its significance; nor do we apprehend that any reference was made to supernatural phenomena. The objection to our view is that we do not limit the prediction to a single

event, i.e., not that we do not believe enough, but that we believe too much respecting it.

If in times past we have not been in possession of historical facts on the subject, it is no reason, when we are in possession of them, that we should withhold from our readers the intelligence needful to enable them to judge relative to the nature and number of such occurrences.

Since writing our former article, we find the following in the *Boston Journal* of May 20th.

"A MEMORABLE ANNIVERSARY.—Seventy-four years ago, yesterday, in 1780, occurred the famous 'dark day' of New England. It is thus described and its cause explained by Nathaniel Adams:

"The 19th of May, 1780, was remarkable for uncommon darkness. The morning was cloudy, attended with a little rain. Between 10 and 11 o'clock the darkness increased, and began to assume the appearance of evening. Fowls went to roost, and the cattle collected round the barnyards, as at the approach of night. Before noon it became so dark, as to be difficult to read without a candle; and lights were necessary at dinner, and to transact the work of a family throughout the afternoon. The evening was enveloped in total darkness: the sky could not be distinguished from the ground. The clouds began to separate, and the vapors to disperse a little before midnight, and some glimmerings of light appeared. The next morning was cloudy, but not unusually dark.

"For several weeks previous there had been extensive fires in the woods, and the westerly wind had driven the smoke and cinders, with which the air was charged, all over the country. On the morning of the 19th, the wind came in various directions, but principally from the eastward, and brought with it a thick fog; these counter currents meeting, stopped the progress of the clouds, and formed different strata of them; and as light is always reflected from the surface, they became more impervious to it than a more dense cloud, which presents only one surface. The atmosphere was likewise filled with clouds of smoke and cinders, as well as with vapor, which gave them a dirty yellowish hue. Pieces of burnt leaves were continually falling, and the rain water was covered with a sooty scum." The darkness extended throughout New England, and was observed several leagues at sea."

#### The Conference at Providence.

The fifteenth General annual Conference of Adventists, which met at Providence on the 16th to the 19th inst., was one of the best attended and harmonious meetings of the kind which has been held for a number of years past. We have not received the minutes of the doings for the present issue of the *Herald* but expect to hear from the secretaries in season for our next. There was unity of feeling respecting the aspects of the present signs of the times, and a general expression of opinion respecting the setting of times, and assumptions respecting what is not revealed.

AGENT.—Elder J. Litch will act as agent for the *Advent Herald*, and our other publications, on his tour west.

NOTICE.—Elder J. Litch will preach in Mansfield, O., on Sunday, May 28th.

#### FOREIGN NEWS.



The royal mail steamer *Europa*, arrived at New York on the 19th inst., bringing news from Liverpool to May 6th, and of considerable interest.

The allied fleet bombarded the Russian forts at Sulina, mouth of the Danube. No details received.

On the 18th and 19th Omar Pasha with 70,000 men gave battle to Gen. Luders between Silistria and Rassova. The battle raged several hours.

During the previous night Omar had sent a division towards Sed, which division, during the height of the battle, attacked the Russians in the rear, causing tremendous confusion.

The Russians retreated behind Czarnooda with loss of many guns, stores, baggage, and military chests.

The Russians continued the attack on Silistria on the 20th. The Turks crossed the Danube to destroy the Russian batteries, the Russians having advanced to Kalerson, and after hard fighting retired.

Up to the 23d Silistria remained undamaged. Paskiewitch has ordered the Russians to advance no further into the Dobrudscha.

An important battle was fought on the 25th, between the Turks and Greek insurgents. Nola was taken by the Turks, by assault, in fifty minutes. The Greek leaders, Karaisthak and Isavellas, fled. There was considerable slaughter.

The important town of Metzoo has also been taken by the Turks, and was afterwards pillaged by Albanians. The Greek leader, Griva, fled.

With the exception of Pirous all the coast of Greece is closely blockaded by the allies.

On the 19th a battle ensued between the Turks and Montenegrins at Necshick. The Montenegrins were commanded by George Petrovitch. Hostilities have fairly commenced. It is reported that Austria will occupy the province.

Great excitement had been caused by rumors of the exploits of the *Grapeshot*, and a British steamer had been sent in pursuit of her.

The *Grapeshot*, it will be remembered, cleared at New York, for Constantinople, some weeks since, and considerable remark was occasioned by the report that she had on board a large number of George Law's muskets. Suspicion was still further excited by the report that the *Grapeshot* was at the mouth of the Mississippi, but the New Orleans papers never recorded her arrival at that port. The report above, that she was privateering in the English Channel, seems improbable.

Two hundred persons are supposed to have perished in the recent collision in the channel, between the Bremen barque *Favorite*, for Baltimore, and the American barque *Hesper*.

The Emperor of Russia is extremely active, and goes backward and forward between Cronstadt and St. Petersburg almost incessantly. Several regiments of Guards are ordered to Finland.

Prince Paskiewitch has granted permission to neutral ships at present in the different mouths of the Danube, to depart freely until the 20th of May.

The report of the abandonment of Aland by the Russians required confirmation.

The Danish Government lingers on the side of Russia.

The Swedes are decidedly in favor of the allies. One Swedish line of battle ship and four frigates were in commission at Copenhagen, and more being made ready.

A most formidable force of row boats is being organized by the Russians to harass the invading fleet in the shallow waters; 800 armed boats are already enrolled. All the boats of the Neva Yacht Club are placed at the disposal of the Czar. A considerable number of these are assembled at Sweaborg and Cronstadt.

Sir Charles Napier has hastily applied to his Government for a fleet of small steamers that may be able to penetrate wherever row boats could.

On the 25th, Arta was taken by the Turks, and 3000 insurgents under Karaïski were defeated by Osman Pasha. Many Greeks, who attempted to join the insurgents have been taken by the French ships and delivered over to Said Effendi.

An attempted insurrection in Samos has failed. Another account announces their taking by the Sultan's troops, of the town of Metzovo, a very important position. The inhabitants of this city are entirely Christian, and are mostly wealthy. They openly alleged that they were induced to throw off their allegiance to Turkey, by the representations of Signor Rosetti, the Greek Consul who has been expelled from Janira.

With the exception of the Pirous, all the coasts of Greece are rigidly watched by the French and English ships-of-war. Their cruisers are stationed at Patras, Vanetya, Styliido and Negropont. They suffer no vessel to come out without sending a searching party on board.

Pirates are swarming the Archipelago. An English brig had drifted ashore on the Isle of Andros. There was no person on board, but the cabins were drenched with blood.

The recently discovered Greek conspiracy, of which the Russian emissary, Baron Oelsner, was one of the prime movers, was a formidable affair. The plan was to raise a host of some 60,000 Greek conspirators in various parts of Turkey, and at a given hour they were to put their Turkish neighbors to the sword. The principal blow was to be struck at Constantinople.

EXTRACT from a letter by the Rev. Mr. Churchill, of Boston who is now travelling for his health in the East:

"It gives one an ever present idea of the expansive enterprise of his countrymen, to find their commodities of commerce continually in his path wherever he goes. I have not yet visited any considerable city of Turkey where I did not find the Medicines of my country represented by Ayer's Cherry Pectoral. In Smyrna, Aleppo, Jaffa, Jerusalem and Constantinople, we see in each, on the peculiarly American looking Iron card, of Dr. Ayer, saying in a language which not one in a thousand of the passers by can read, 'Ayer's Cherry Pectoral for Cough's, Colds, and Consumption, Sold Here.' On a shelf behind the cross-legged mussulman are seen the bottles with their English, Spanish, French and German faces turned to the crowd, and on inquiring we are told that foreigners are not the only purchasers, but the true believers themselves waive their trust in fate to try this product of American skill, when they find there is no other cure for them.

"I was told here yesterday that the Cherry Pectoral had been presented to the Sultan, and is now in constant use in his harem, and in the Hospitals of the Empire."



## 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.

## AN EXHORTATION.

DEAR BRETHREN IN THE LORD,—Let your hope be strengthened in these evil times, by carefully comparing the passing events with the chart by which we run. See the surf on the right and on the left, it indicates that the shore is near; and its boisterous foam, its raging impetuously upon us on either side, indicates the "narrow way" that passes from the broad sea of time to the harbor of eternal glory. The channel is narrow and rough, yet the beacon lights are numerous, and a careful lookout will enable us to escape the dangers if we are well acquainted with the chart, and its plain descriptions of the coast for which we run. We must be careful here. See, our reckoning is out; we need a double watch; there are many false lights all along the channel into which we have entered. "Watch ye therefore," be on the lookout to see the first approach of land; any hour may now open to our view the high towers of the Eternal City, attended by "the Son of God,"—its ruler—"our Saviour" and King. And then, the "mighty angels," they, too, shall come to escort us to our eternal home. Glory to God! I sometimes seem to see all this a reality, but again it fades from my view, but a reality it is to be. Yes, all shall be accomplished. We "shall see the King in his beauty," and "behold the land" which is just before us. It comes; all things bespeak it near. "Be ye also ready;" let your heart be strong; the battle is almost ended with the saints; the victory is declared by "our Captain;" it is certain, and glory is the bounty, "a crown of glory never to fade," "life eternal." Who that has any conception of such a "reward," would not "fight the good fight of faith" for a day, and "lay hold on eternal life?" O, "be strong, be strong. Behold thy God cometh." Yes; "he cometh," and "he will redeem you." The armies of kings and of emperors are gathering for the fray, but they who lead them know not their fate. The soldiers in those wars, poor souls, fight for small pay, and earthly glory; they may hope for an honorable discharge, but they are to be disappointed. They may hear "the shout of a King among them," but it will strike terror to their heart, for it "is the King of Glory," and they his enemies. O, dreadful day to them who have not Christ for their king. But the saints can rejoice and exclaim, "Lo this is our God, we have waited for him, this is the Lord and he will save us, we will be glad and rejoice in his salvation." Who among us has such a heart to-day? "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart, he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up [or receiveth, or endureth, margin] a reproach against his neighbor," such "shall dwell in God's holy hill." They that have a "pure heart shall see God." Are we, brethren and sisters, such persons? If we are partakers of the virtues of Christ's shed blood, and by a living faith united to him, as the branch is to the vine, then we are made "the righteousness of God in him," and "he is our peace." O that we may so "stand," "walk," "run," and "live by faith," that we can rejoice in the prospect of seeing Jesus. It is but a little longer and all our longing desires will be realized. The care-worn, "tossed and tempted" saint will "renew his age like the eagle," the faithful watchman who has sacrificed his home and the social family comforts of which others partake, who has toiled by day and by night, in study, in prayer, in exhortation, in preaching and "watching for souls," who has buffeted the storms of the north, the burning heat of the south, traversed the vales, and climbed the hills, penetrated the wilderness, been made welcome in the log cabins, sought admittance, with trembling, at the stately mansions of the rich, often to be repulsed because of the cross of Christ, and who, above all, has endured the temptations and allurements that has fallen in his way, on the right and left, to seek ease and pleasure where his brethren seem to find them, and faced a wicked world, who frown and scorn, deride and defame, to tell them a Saviour's love, and ask them to receive the glad tidings that "a ransom is found." He who has done thus, while in

peril by sea and land, in want often and in poverty always, is soon to be free and keep a blessed jubilee. Glory to God's blessed name. Yes, and all the dear saints of all conditions, all climes, all colors and languages will enjoy the marriage-feast together. "I long to see that day," yet with patience will I wait and toil and pray, yet hoping always I may soon "see and be made like him," and dwell with him forever. I. C. WELCOME.

Hallowell, April 12th, 1854.

## LETTER FROM JOSEPH L. MANASON.

[Lest some should take advantage of the insertion of this to claim that it is an expression of our opinion, we take this opportunity to disavow it—publishing it merely in compliance with the wish of a subscriber. As we find nothing in it to sustain the assumptions claimed, we shall occupy no space in showing its logical and chronological defects.]

## "THE FULNESS OF TIME."

I. The 1260 days of Daniel, commenced when the dragon becoming possessor of, could give his "seat" (and the saints) into the hands of the "forty-two mouth beast," should begin when the city of Rome was entered and possessed by dragonic authority, A.D. 536, according to Gibbon, Bower, Milner, Encyclopedia Americana, and others; whereat the last of the "three horns fell;" and not when the Ostrogoths raised the siege of "that great city," and retired in 538.

As France was the chosen instrument to suppress the "man-face" horn, she commenced the work of curtailing 1260 years from A.D. 536; viz., at 1796. Her agent, Bonaparte, then "satisfied himself with threatening the Pope till he brought him to terms of surrendering to the French republic, Bologna, Ferrara, and the coast of the Adriatic." Now the coincidence is, that the dragon by degrees (the first I take) "gave the beast power," &c., and France by steps (the first I take) took "away that dominion."

II. The 1290 days, began at the "taking away of the daily and the placing of the abomination that maketh desolate," receive no reason for a commencement thirty years prior to the date of the 1260; but Daniel, Paul, and the Revelator stand boldly beside the affirmation that the abomination that maketh desolate is Papal Rome. For while the "abomination of desolation" as applied to Imperial Rome here. (Dan. 9:26; Matt. 24:15; Luke 21:20.) is made to mean the subjects and the prince of the subjects thereof, so, logically, when applied to the "falling away," the Pope and his subjects are intended; and, therefore, Imperial Rome taking "away" himself and "placing" the "abomination that maketh desolate," (Dan. 8:11; 11:31.) must be in respect to locality of subjects and prince; and thus the "dragon gave the beast his power, and his seat, and great authority." (Rev. 12:2.) "Then (upon the removal of imperial power,) shall that wicked, that (Dan. 7:8,) man of sin be revealed," the crowned Pope. (2 Thess. 2:8.) The 1290 then, placed at A.D. 536, fall to 1826.

This period is used to point to a marked event of the prophecy, the unsealed book—as, by the laws of language, the context thereof will admit it to refer to nothing else.

Now, allowing Mr. Addis of Europe, and Mr. Miller of America, from two to four years for writing the vision to publish upon tables, and by facts they are seen commencing to write at the medium point, more or less, about 1826. Since then the book of Daniel has been a wonderful book, unsealed and unsealed.

III. The 1335 days are the 1290 and forty-five added; the forty-five showing the amount of waiting time from the unsealing to the end itself; or, in other words, the "time of the end." The commencement of the 1335 with that of the 1290, and the termination at Daniel's standing in his lot, by the resurrection are guarded by a battery of arguments inapproachable. From A.D. 536 then, 1335 pass to 1871.

IV. Many things apparently look to 2400 days as the period of Dan. 8th. Inferential arguments—the supporters of all faith—here are some—

1. The 1335 days, commencing with the 1260 and 1290, and ending with the period of chapter 8th., call for more than 2300.

2. As the correct period must cover the time "the vision treads under foot the sanctuary and host," 2300 cannot span the space.

3. The angel showed Daniel, in chapters 11th and 12th, "that which was noted in the Scripture of truth," chapter 8th. Cambyce was therefore in that chapter, for he was the first of the "three kings that shall yet stand up in Persia." Consequently the period dating back to him, 2300 cannot do it.

4. The ram seen "pushing northward, westward, and southward," in his greatest power, he

did it by Cyrus, and the 2300 are insufficient.

5. Wolff's revelations from Hebrew manuscripts of the third and fifth centuries, bound by him at Ispahan and Bolahara, show 2400 able to compete with the 2300 for antiquity. Mr. Wolff, unsettled himself by such disclosures, confirms the suspicion by finding 2400 also in a Greek manuscript of the fifth century, at Adrianople.

6. The period of chapter 8th, if called 2300, requires a strained effort to connect it with the seventy weeks, and, when united therewith, is entirely distorted by chronological dates, while it is positively known that the cleansing of the sanctuary referred to, synchronize with a future time; for, observe there is no cleansing while the vision treads under foot; and the following passages show that the tread of the Gentiles ceases only with the departure of "blindness" from Israel by the new covenant—the "Redeemer coming to Zion"—the "consummation," &c. (Dan. 9:27; Luke 21:24; Rom. 11:25; Isa. 59:20; Jer. 31:27-40.)

The period of chapter 8th commences at the time the vision began to tread under foot &c., for the query of the saint, "how long the vision" &c., and the answer thereto, have treading under foot as the special object of search by unequivocal language. Cyrus was appointed to build up and restore the sanctuary and host, but his reported successor, Cambyces, by petition from the enemies of Jews says Rollin, commenced the work of treading forthwith, "by the many discouragements he laid the Jews under." The death of Cyrus then is the starting place of the number. According to Archbishop Usher, Cyrus died before Christ 529. The 2400 from that point pass to 1871, in perfect harmony with the end of 1335.

Now here is an easy agreement of the prophetic periods not attainable, without force, through 2300—force I mean, upon all the foregoing numbers.

The injunctions to watchfulness in the New Testament, are based upon the limits of "near even at the door," and "this generation," and consequently can have no bearing upon a knowledge of the more definite signs, the prophetic numbers. A small class will be "waiting to the 1335 days," while a larger class, never understanding the prophetic periods, will wait through this "generation."

JOSEPH L. MANASON.

## LETTER FROM GEORGE W. CLEMENT.

BRO. HIMES:—The Advent cause appears to be prospering in Manchester to an extent by far more encouraging than at any period we have seen during the past year. With those brethren who so abruptly left the chapel on Central-street, last fall, and set up a separate meeting, also disappeared much cause of strife and division, though we have reason to hope that not all who were led away in that movement should be "marked" as causing division among brethren. But it is to be feared that a portion, at least, who took the lead in the matter of separation did not possess all the characteristics which the apostle denominates the fruit of the Spirit, which he declares to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness," and "temperance." Our meetings now are spiritual and interesting; and union and harmony seem to prevail in place of former bickerings, collisions and wranglings upon questions of minor importance, calculated only to engender strife without having the least tendency to lead people to greater devotion and to a preparation to meet the coming Saviour. Our congregation is generally much larger than previous to the separation, and there appears to be a deep and thorough determination on the part of the church, to live up to the light they have, and to grow in grace and knowledge from day to day till the Master appear. As the fruits of this state of things, we see some at nearly every meeting, manifesting a desire for salvation by requesting the prayers of Christians in their behalf; and we are cheered while hearing a portion of that class subsequently tell of the joys of pardoned sins and the love they bear to the brethren and to the cause of the Advent night. On the whole we have reason to "thank God and take courage." Those who set at nought our blessed hope, can do so if they will. They have loftier concerns to attend to than looking for the return of Jesus of Nazareth. They probably feel secure and at ease in their opposition to our cause. But the judgment will disclose our several positions—and the judgment is at hand. We know it is urged that we can do but "little or no good, for community will not go with us." Suppose they will not. What then? Are we to go back and desert the Advent flag! Never. Let "community" stay if they will not be entreated to come. "Community" staid in Sodom, when Lot fled out of it—and his very sons-in-law thought he was a fool. They discovered their mistake. The "community" of Jericho would not go with Rahab, the

harlot. They wished they had afterwards, when they saw the scarlet line hang in her window—that pass-over-sign which saved her and her father's house, when the city fell before the blasts of the besieging ram's horns. Bunyan's Pilgrim could not carry "community" with him when he quit the city of Destruction. Some went with him as far as "Despond," when they went back. May our motto ever be—onward—"Never stand still till he who is our life shall appear."

I sincerely hope the Lord may be with you in the conference next week, and that all composing the same, may bear in mind the responsibilities that are on them. May they weigh heavily, and give to all their deliberations solemnity and character in the sight of God. May he impart wisdom that you all may be enabled to examine carefully the doctrine you embrace, and then kindly but earnestly, mildly but firmly, abide by them and advocate them. And O, may all beware of divisions. If we forget the cause and turn our swords against each other, God will smite all such with those who utterly reject the Gospel and overwhelm us in one common desolation. Let us beware that we lose not great principles in a strife about minor points of doctrine—that we sacrifice not the essential truths of our position as Adventists to personal prejudices, party feelings, and sectarian jealousies; and with a common faith, and with God as our common leader, may we unitedly labor for the salvation of souls till our Deliverer come. As ever yours,

G. W. CLEMENT.

Manchester (N. H.), May 12th, 1854.

## THE RESURRECTION OF CHRIST.

THE great Captain of our salvation, having drunk to its dregs the bitter cup, was taken from the cross and laid in a sepulcher as the prophet had foretold, when he said, "He made his grave with the rich in his death." Then were the words of Jesus fulfilled: "Ye shall be sorrowful, but the world shall rejoice." Had the disciples understood the Scriptures by the prophets respecting the Messiah, they would not have been in despair when his body was in the grave, but how dark is the mind of fallen man without the illumination of the Holy Spirit! And here we see the constant companions of Him who spake as never man spake, groping in darkness, with hope blighted, hearts sick and sad. They had forsaken the world and their occupations in it, to follow and obey him who, as they had hoped, would restore the kingdom in its former greatness to Israel, and he had left them here alone. He had gone to the grave. He who had so often repelled his foes now had become death's prisoner. He who had manifested his power by recalling to life some who had fallen, was now encircled in death's icy arms—and they who had loved him were sorrowful. Oh! whither, say they, shall we flee for aid, since he into whose ear we have been wont to pour our complaints can no longer listen; the hand which was ever ready to minister to our wants, is now palsied; the eye so long and constantly beaming compassion, tenderness and love divine, is now closed; the voice so sweet, so full of music, is hushed; the heart ever moving with compassion is now cold; and what shall we do! whither shall we go! Our woe is merited: for when we followed him to Gethsemane and saw him bowed beneath the intolerable burden—not one hour could we watch, though entreated to again and again; and when we saw him taken by wicked hands and led away we forsook him and fled; and when upon the cross he was extended, we came not near to minister unto him then—to drop the sympathetic tear or cast upon him a look of love; but we followed him afar off—and no wonder he has forgotten us.

Thus might the sorrowing disciples have mused, but the blessed Lord had not undertaken a work which he was unable to accomplish, and although he gave his life a ransom, he had power to take it again. His soul was not left in hell, nor did his flesh see corruption. Early on the morning of the first day of the week the bands of death were broken, and the Lord triumphant rose from the dark tomb and became the first fruits of them that slept. But he did not forget his humble followers. The same kind voice they were again permitted to listen to, and they still received instructions from his sacred lips. He showed them his hands and feet wounded for their healing.

But his stay among them was short: this was not the Second Coming of which he had often spoken to them; he had not yet received the kingdom he had purchased; the work of grace was not then completed, for he had not yet become our intercessor, his blood had been shed, but he had not presented himself in man's behalf before his Father's throne. The day of separation came, and a cloud received him out of sight. And now, for



eighteen hundred years, he has sat upon his Father's throne seeking and obtaining pardon for the rebellious sons and daughters of Adam. Will he not soon, very soon, see that enough have accepted the invitation of mercy to fill the mansions, in his house of many mansions, prepared for his redeemed? to surround his table, to celebrate the marriage of the *Lamb once slain* but risen and glorified? Oh yes, we hear the rumbling of his chariot wheels, the deadly strife has begun or is about to commence, in which he will find mankind engaged when he shall appear without an offering for sin unto salvation of all who love his appearing.

Montgomery, Vi.

**Inquiry.**

I wish to inquire if it is proper for an individual member of a Church, to assume the responsibility to invite just whom he pleases to preach at the church to which he belongs, not knowing if it would be agreeable to the church to extend such invitation?

To my mind it looks very inconsistent, if one person can be justified in such habits, any number of persons may enjoy the same liberty. And then the door is wide open for discord and confusion. And if that course is persisted in, it will not take a prophet nor the son of a prophet to determine what the end will be.

Do you not think that it would be better for ministers, before engaging to preach to a regularly organized church, to first ascertain if their services are solicited by the church, or only by some individual member of that church?

We hold to order and a person coming to us upon an unauthorized invitation will not stand approved in our judgment.

Note.—The above inquiry involves a question of much importance to the peace, good order and prosperity of our church. The inquiry seems to be so judiciously answered by the *inquirer*, that we add nothing. "A word to the wise," &c.

**THE WORLD AND CHANCE.**—How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem, yea, or so much as make a good discourse in prose. And may not a little book be as easily made by chance as this great volume of the world? How long might a man be sprinkling colors upon canvas with a careless hand, before they could happen to make the exact picture of a man! And is man easier made by chance than his picture? How long might twenty thousand blind men, which should be sent out from several remote places in England, wander up and down before they would meet upon Salisbury Plain and fall into rank and file in the exact order of an army? And yet this is more easy to be imagined than how the innumerable blind parts of matter, should rendezvous themselves into a world.

Tillotson.

**SEVERE STORM AND LOSS OF LIFE AT WASHINGTON AND BALTIMORE.**—On Wednesday afternoon, between 2 and 3 o'clock, a tremendous storm of wind and rain, accompanied by thunder and lightning, broke over the city of Washington. Of such severity was the war of the elements that the House was disturbed in its session, and a gentleman was obliged to suspend his remarks. A lady residing in the First ward was killed.

The storm was equally severe at Baltimore. The wall of one of the stores on Light-street, destroyed by fire on Sunday, was blown down by the wind, killing Wilson L. Lloyd, one of the firm of McElderry & Lloyd, and a clerk named Samuel C. Atkinson. They were in an office adjoining the wall, and which was crushed by the fall.

**RUMORED REVOLUTION IN CUBA.**—A despatch in the *New York Times*, from Washington, says that private letters were received in that city on Saturday morning, from Havana, which indicate the probability that Cuba is now in the midst of a revolution, in which Spaniards and Creoles generally are participators.

**THE DESCENT FROM THE CROSS.**

"Lift up your heads: for your redemption draweth nigh." (Luke 21:28.)  
The hour of agony is over now;  
And faith beholds, within the guarded grave,  
That sacred body which contained a God.  
The hour is over—Christ hath died to save:  
"Life—immortality are brought to light."  
The victor sleepeth; he hath won the fight!  
But ere the sun shall rise upon his tomb,  
The song of angels shall proclaim him fled.  
No more a tenant of the earth he formed,  
No more a mystic teacher of the dead:  
A mighty conqueror—a power supreme—  
Of all creation the adoring theme.

And now another hour approacheth near—  
Swiftly it cometh, "as a snare," on all—  
When Christ descending in a veiling cloud,  
Shall summon kingdoms at his trumpet's call.  
A judge Omnipotent; a gracious friend,  
At whose dread presence every knee shall bend.

Ye preachers of the word, speak boldly forth,  
As if ye stood before that judgment-seat;  
Ye are the "watchman," Jesus set on high;  
Speak, as it were your final pulse's beat;  
Arouse your people from their fatal sleep—  
Reclaim for Christ, his lost and erring sheep!

"Distress of nations," with perplexing thoughts,  
"Famine, and pestilence," and fearful "signs;"  
Men's spirit's "failing them for fear," who look  
With searching earnestness on God's designs;  
Writ with His finger on the wall of Time,  
Behold the burden of His words sublime!

Let us "take heed," then, lest our hearts be  
charged  
To "surfeting," with life's engrossing cares;  
Let us stand ready, with the lamp of Hope,  
Nor let this day overtake us "unawares."  
Watching and prayer be ours—calm thoughts on  
high—  
"Lift up our heads—redemption draweth nigh!"

London Illustrated News.

**THE NEW CREATION.**

A STRANGER here,  
Amid the sights and sounds of a ruined earth,  
How long I for the new creation's birth,  
O'er nature's bier!

How dark the night—  
Foreheralding the breaking of the dawn,  
When trumpet tones proclaim time's long night  
gone,  
And come the light.

That morn's at hand,—  
E'en now as wistfully I turn my eye,  
Out from my eastern casement to the sky,  
My hopes expand.

And as I gaze,  
The "passing of the former things away,"—  
Earth's death-scene and her restitution-day  
Before me blaze.

And Eden fair,  
Uprisen from the wreck I see her start,  
Robed in unfading beauty, that bright band,  
"No curse is there."

'Tis not a dream,  
Faith's eye hath seen that panorama fair,  
But O! the *Author* of all beauty there,  
Will be the theme.

Montgomery, Vi.

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This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-6m.]

**Valuable Religious Reading.**

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

- "Scripture Readings on Genesis." (March 1st.)
- "Voices of the Night." (April 1st.)
- "Scripture Readings on Exodus." (May 1st.)
- "Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately; together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different man the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibility of a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. [d. 4-4.]



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ADVENT HERALD.

BOSTON, MAY 27, 1854.

BOOK NOTICES.

"INFIDELITY; Its Aspects, Causes, and Agencies; being the Prize Essay of the British Organization of the Evangelical Alliance. By the Rev. Thomas Pearson, of Eyemouth, Scotland. New York: Robert Carter & Brothers, No. 285 Broadway, 1854."

For sale at this office. Price \$2.00. This, as its name imports is a prize essay on a question of vital moment at the present day. And most ably and admirably does the work of the author appear to have been performed. The following are the subjects indicated in the contents:

PART THE FIRST.

- Infidelity in its Various Aspects.
Atheism; or, the Denial of the Divine existence.
Pantheism; or, the Denial of the Divine Personality.
Naturalism; or, the Denial of the Divine Providential Government.
Spiritualism; or, the Denial of the Bible redemption.
Indifferentism; or, the Denial of Man's Responsibility.
Formalism; or, the Denial of the Power of Godliness.

PART THE SECOND.

- Infidelity in its Various Causes.
General Cause.
Speculative Philosophy.
Social Disaffections.
The Corruptions of Christianity.
Religious intolerance.
Disunion of the Church.

PART THE THIRD.

- Infidelity in its Various Agencies
The Press.
The Clubs.
The Schools.
The Pulpit.
Appendix.

The work is prefaced with the following introduction:

The answer given by the messengers to the angel of the Lord that stood among the myrtle trees, in the vision of Zechariah the prophet, does not apply to our times: "We have walked to and fro through the earth, and behold all the world sitteth still and is at rest." Politically and morally, in the sphere of things sacred and in the sphere of things civil, Europe, in the middle of the nineteenth century, is a troubled sea. Numerous and mighty agencies, both for good and evil, are abroad and at work. These agencies may embody the same great principles that have been opposing and struggling with each other from the beginning. Light and darkness strove on the face of the deep before this goodly universe rose out of chaos, and they have their strivings still. Error is not of yesterday any more than truth. They encountered each other in Paradise, they have had many encounters since, and they are yet in the field. But periods arise which become exalted into epochs, when these ancient forces, on the one side or on both, display more than usual vigor, appear in new or revived forms, change their modes of attack and defence, and come off with honors. Such a period was the beginning of the Gospel when truth in her fairest form descended from heaven, sustained the combined attack of all the powers of evil, and by her own inherent vigor spoiled principalities and powers and went on conquering and to conquer. Such a period was the dark or middle ages, which, like a long and dreary night, succeeded a short but bright day, when it seemed as if truth had been driven from the field, and the world had been given up to the reign of ignorance and terror. Such a period was the Reformation of the sixteenth century, which, with a voice whose sound was like the sea, awoke Europe from the sleep of ages, mustered in fierce and vigorous conflict all the powers of good and evil, and sent throughout the heart of ransomed humanity a thrill of joyous liberty that has echoed over the earth and down the stream of time. Such a period, (to contract our view within our own England,) was that august and earnest century when an oppressed people rose up, resolute and majestic, against their faithless oppressors—when the Puritans sounded the Gospel trumpet against the formalism and irreligion of the age, and men awoke at once to civil freedom and that yet higher liberty wherewith the truth makes men

free. And—to leap over the bridge that spanned the dark and boisterous waters that rolled between, one of those dreary intervals that ever and anon occur in hisotry, and which constituted in itself a dark age, when the foe was permitted to advance and stretch his sceptre over the church and the world, and, in a great measure, corrupt the form and stifle the voice of truth itself,—such a period was the latter half of the last century, when an awakening evangelism, big, and feeling-hearted, counteracted the materialistic tendencies which a sceptical soulless philosophy had given to the age, and blew upon the cold earthly morality that had usurped the place of the Gospel in the college chair and in the church pulpit.

The fruits of this latter age, fruits both good and evil, we are now reaping. There is more reason, however, to be thankful for its legacy of good, than to deplore the inheritance of its evil. Its shining light has shined more and more unto our own day, but masses of dark clouds envious and portentous have followed it. We are not so moodishly disposed as to call to remembrance the former days and say that they were better than the present. No, the age, carrying along with it much of the rich good of the past is, in spite of many drawbacks, advancing onward in the right path. There is in the heart of humanity a much larger amount of the leaven of heavenly truth than could be found at any preceding period, and notwithstanding all opposing tendencies, it is spreading, and will spread. Despotism, which robs man of his rights, and obstructs the progress of God's truth, is losing its ground, and truth and freedom are advancing. The Bible, the schoolmaster, the evangelist, and the missionary, are abroad. The church at home is becoming more and more alive to the call of her Lord, "arise, shine,"—her voice is becoming more loud and earnest in the pulpit, her instruction agencies among our home population are strengthening, and thickly multiplying, and she is lengthening her cords so as to embrace within her pale the abundance of the sea and the forces of the Gentiles. But if it is unwise to brood over the maladies of an age as if it were only evil and that continually, it is not less so to glory in its fair forms and healthy activities as if oblivious of its wounds and bruises and putrefying sores. The sun is in the heavens bright and beaming, but the clouds have gathered surcharged with the elements of strife, and they are ever and anon darkening and troubling the sky. Our age is one of intense earnestness and action both for good and evil. The old truth and the old error which have struggled throughout the past, are in the field. But neither is slumbering, both are vigilant, extending their lines, increasing their forces, devising and adopting new modes of defence and attack, as if conscious that a blow was about to be struck which would mark another great era in the conflict between the powers of good and evil.

There are giants on the earth in these days both in the one encampment and in the other. A mighty force is on the side of the friends of truth, but it is sadly divided and scattered. What is wanting is the strength of union, the concentration of those energies in defending the citadel and making inroads on the enemy, which are spent on the defence of comparatively unimportant posts, or in one detachment of the same corps guarding against the encroachment of another. The champions of error, though not without their discords and divisions, are yet wiser in their generation than the children of light. As of old they discern the signs of the times, and take counsel together against the Lord and against his anointed. The Press, to which under God we owe so much of our light and liberties, wields a mighty influence on the side of evil. The halls of philosophy, hallowed though they be by many a name illustrious for Christian worth as well as intellectual greatness, are often sending forth doctrines as gross as the earth or as vague as the air, but alike adverse to that truth which coming from above is above all. Our current literature and works on science, with not a few bright and beneficent exceptions, are hostile either by their silence in reference to divine truth when their subjects afford them occasions to speak out, or by their avowed opposition to much of what constitutes the essence of true religion. And what is peculiar in a great measure to our times, and throws a vast potency into the scale of irreligion, is the unceasing effort of infidels to diffuse their principles among the artizans and laboring classes of the land. The earth is not still and at rest. Men of every class are searching after an unknown good. The demon of infidelity is stalking abroad, knocking at the palaces of the rich and the cottages of the poor, transforming itself into this shape and that, and becoming all things except an angel of good, to all men. One dreary theory succeeds another, like storm-cloud chasing storm-cloud over the face of the sky, and yet man is not at peace.

The cravings of his mind are agonized, not satisfied. It becomes those then who know the truth and whom the truth has made free, those who having believed do enter into rest, to arouse themselves for the two-fold object of meeting infidelity at the various points and combatting its diversified forms, and of presenting in every lawful way that truth which they know only can give rest to a laboring and heavy-laden world. Let the antagonist forces on the one side as well as on the other be pressed into the unfettered conflict, and the lovers of God and the friends of man have nothing to fear but much to hope. "Christianity, like Rome, has had both the Gaul and Hannibal at her gates; but as the 'Eternal City,' in the latter case, calmly offered for sale, and sold, at an undepreciated price, the very ground on which the Carthaginian had fixed his camp, with equal calmness may Christianity imitate her example of magnanimity. She may feel assured that, as in so many past instances of premature triumph, on the part of her enemies, the ground they occupy will one day be her own; that the very discoveries, apparently hostile, of science and philosophy, will be ultimately found elements of her strength." (Rogers' Essays, v, 2, p. 345.) "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever."

"HISTORY OF CALIFORNIA, from its Discovery to the Present Time; comprising also a full description of its Climate, Surface, Soil, Rivers, Towns, Beasts, Birds, Fishes, State of its Society, Agriculture, Commerce, Mines, Mining, &c., with a Journal of the Voyage from New York, via Nicaragua, to San Francisco, and back, via Panama. With a new Map of the Country. By E. S. Capron, Counsellor-at-Law. Boston: John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor & Worthington. 1854." Price, \$1.00, postage, 19 cts.

This is a very valuable work of 350 pages, just issued from the press of Messrs. Jewett & Co., and from the pen of one who has done ample justice to his subject. In a very interesting and graphic manner he presents to the reader, California as it is—unfolding its scenery, soil, and society, its men, mines, and morals, its gold, growth, and greatness, its trials, temptations, and triumphs, its diggings, dangers, and disappointments, its wealth, worth, and wickedness, and in short, with just what those going to California need to be in possession of. It will be of great interest also to all who have friends there, or to those who wish any information respecting that country generally. It is a very readable book, and fills a niche in the literature of the day which has till now been vacant. Its author visited California in person in 1853, and this work is the result of his researches in the "land of gold." With this book in their hands, multitudes who have gone to California might have been spared sad and ruinous disappointments, as they would have there found the knowledge needed to enable them to operate there successfully. For sale at this office.

"THE MODERN HORSE DOCTOR: containing Practical Observation on the Causes, Nature, and Treatment of Diseases and Lameness in Horses, embracing the most recent and approved methods, according to an enlightened system of Veterinary Therapeutics, for the Preservation and Restoration of Health. With illustrations. By George H. Dadd, M.D., Veterinary Surgeon, Author of Anatomy and Physiology of the Horse, and the Reformed Cattle Doctor."

This is a work of 430 pages, from the press of J. P. Jewett & Co., which appears to the uninitiated to be very ably written, and to contain just the information needed by those who have the management and care of horses.

"TRACTS FOR THE TIMES—No 2.—KNOW-NOTHING: A Poem for Natives and Aliens. By the Author of Nebraska. Boston: published by John P. Jewett & Co." &c.

This is a poem of 38 pages, designed to teach fraternal regards for the human brotherhood of all climes, unlimited by nation or country. Many passages in it are very piquantly expressed.

"REVIEW OF THE '54 TIME.—Review of the argument adduced to prove that the 1260, 1290, or 1335 days, as given by Daniel and John, began in A. D. 519." By P. M. Preble. 32 pages. Price \$2.50 per 100, 4 cts single.

May be had at this office, or of the author, East Weare, N. H.

TRACT AND MISSION FUND. L. S. Phares \$1.00

POST OFFICE ADDRESSES. D. I. Robinson, Brewerton, N. J., for family, Worcester, Mass.

MARRIED, in New York City, on the 16th inst., by Elder L. D. Mansfield, Mr. Anson H. Brown, to Miss Ann Eliza Ide, daughter of Willard Ide, Esq.

DIED, in New York City, after a short illness, Mary Demarest, in the 73d year of her age. Her funeral was attended at the Advent Church, at 2 o'clock on Friday.

Appointments, &c.

APPOINTMENTS OF ELDER J. V. HIMES. Fairhaven, Vt., June 1—in the evening. Bristol, Vt., June 3 and 4—at the conference. Hatley, C. E., June 8, 9, 10, and 11. He will spend several days in Barnston, and Derby-Line, and will arrange at the conference.

Providence permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22d—as bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; Hatley West, the 27th—as bro. Griffin may appoint; Head of the Bay, 29th and 30th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richford, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as bro. French may appoint, the 14th; Waterbury, Sabbath, 16th. Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best. N. BILLINGS.

THE ANNUAL SECOND ADVENT CONFERENCE FOR CANADA EAST AND NORTHERN VERMONT, will be held this year, in the "Old Meeting House," in Hatley, C. E., to commence on Thursday, June 8th, at half past 10 A. M. Meetings will continue over the Sabbath. We hope as many ministering brethren as can, will attend. Let there be a general gathering of all who are "looking for that blessed hope." Endeavor to be present when the Conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit. J. M. ORROCK, Sec'y of C. E. Conf.

I WILL meet the friends in Rockford, Ill., May 25. In Ogles county, 26th, and over the following Sabbath. Clinton, De Kalb county Monday, 29th. Somaunank, Tuesday, 30th. Ottawa Wednesday 31st, and continue over the following Sabbath. In Rock Island county, where brother Ruggles may appoint, Monday, June 5, and continue over the Sabbath. Hancock county, June 12th, and over the Sabbath. Brother E. Burnham, I expect, will accompany me. Yours, P. B. MORGAN.

ELDER EDE LEE, of Stanstead, C. E., is about to go West. He will visit Rock Island, Ill., and perhaps other places in that neighborhood. We wish to say, that brother Lee is in good standing in the Advent Conference in Canada East, and is highly esteemed among the churches, as well as by his brethren in the ministry. We can fully commend him to the churches, as a faithful and judicious minister of Christ. Bro. Lee will act in concert with bros. Litch, Chapman, and Cummings.

PROTRACTED MEETINGS will be held by Elders Wesley Burnham, and B. S. Reynolds, in the following places: Danville, Vt., June 16, 17 and 18. Vershire, Vt., June 23, 24 and 25. East Haverhill, N. H., June 30, July 1 and 2. We hope there will be a full attendance to these meetings, of the friends of the cause.

The annual Conference of the Advent Tract and Mission Society for Addison and Rutland Counties, Vt., and Washington Co., N. Y., will be held at Bristol, Vt., commencing Friday, June 2d, 1854, at 7 o'clock P. M. and continue over the Sabbath. H. BUCKLEY, Secretary.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

F. S. Aze—Sent you Tracts by Harnden's Express, the 22d. I. H. Shipman—Sent you books by Cheney & Co., the 22d. J. B. Knight—Sent you books by Thompson & Co., to Norwich, N. Y., the 23d.

DELINQUENTS.

The P. M. of Niles, Ills., informs us that C. WILLIAMS, has left that place, owing for the Herald \$8.00. W. M. CROSBY, of East Kingston, N. H.—the P. M. informs us refuses his Herald. He owes \$6.50. The P. M. at St. Louis, Mo., informs us that the Herald sent to E. L. CHAPMAN, is not called for. She owes \$2.00.

MEDICAL NOTICE.

BRO. HIMES:—With your permission, I will say through the Herald, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with fits and St. Vitus' dance, consumptive complaints, &c., on account of their being as a general thing, considered so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of nervous complaints generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals. J. LITCH, Philadelphia, May 5th, 1854.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY AT NO. 8 CHARDON STREET, BOSTON (Nearly opposite the Revere House.) BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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.

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.

Daniel H. Cole, 704; J. Hodgkin, 700; L. S. Phares, 711; M. Green, 711; E. Corey, 659; E. Howard, 716; J. Burrows, 705; T. M. Latham, 705; P. Whiting, 685; G. W. Thompson, 705; J. Partridge, 659; S. Files, 685; Mrs. D. Morehouse, 685; S. Hoadley, 697; Mrs. E. Rogers, 685; Dr. T. Huntington, 690; Mrs. W. C. Hale, 690; Each \$1. W. Bartlett, 659; R. Files, 716; J. Parker, 659; Dr. E. Wright, 716; G. Burrows, 729; D. Winchester, 711; F. Aze, tracts sent—\$2. L. Edwards, 734 books and postage.—\$3. J. L. W. Bunker, 612.—\$5. C. W. Powell, 659—\$3.50; R. M. Fletcher, 698—50 cents; T. W. Brooks, 685—\$1.50.