



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES"

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 848.

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THE CLOUDLESS.

No shadows yonder!
All light and song;
Each day I wonder,
And say, How long
Shall time me sunder
From that dear throng!

No weeping yonder!
All fled away;
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay.

No partings yonder!
Time and space never
Again shall sunder;
Hearts cannot sever;
Dearer and fonder
Hands clasp forever.

None wanting yonder,
Bought by the Lamb!
All gathered under
The evergreen palm;
Loud as night's thunder
Ascends the glad psalm.

H. Bonar.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

We now pressed upwards, not even staying to notice the footmarks of Mahomet's camel on the rock. There was no vegetation visible, save perhaps in a hollow or crevice here and there, a few inches high. The mountain was utterly bare. When actually on it, the fiery redness of its granite, which glares on the eye in the distance, softens into a dingy brown, with a slight tinge of red here and there. There were still rude steps in the rock or amidst the debris, which somewhat lessened the labor of climbing, though after all the ascent is very steep, and more than once we had to make our way over snow which lay nearly a foot deep in some parts. In about an hour and a half from the time we left the convent, we reached the top,—the "grey top" of Sinai, for while the great body of the mountain is of red granite, this is of grey. Whether from decay or the peculiarity of the original formation, I do not know, the granite appeared laminated on the top, so that we were able to split off some slices with the help of our hammers, of perhaps an inch in thickness. With these exfoliated fragments we filled our bags or pockets, thinking it worth our while to carry home with us specimens of that mountain which "burned with fire," and on which Jehovah himself descended. The wind was strong and the air cold, so we took shelter under part of the low wall at the entrance to one of the chapels. While the monk who was with us was striking a light and preparing coffee, we were gazing on the scene, and writing a few short letters to friends, dated "top of Sinai." I had taken with me the "ten commandments" in the original, on a large sheet; and spreading it out, I read over the law, upon the summit of that mountain where it had been given three thousand five hundred years before. The cold and the driving wind were considerable hinderances, and more than once my tables of the law were on the point of being torn to pieces and carried away, but I accomplished my purpose. It was interesting at the time; nor is it less so in recollection.

The day was not clear; mists were rising in the horizon, so that we did not see far off. But we saw the "great and terrible wilderness"

around us, and it was a vision of more utter barrenness and desolation than we had ever seen or fancied. No soft feature in the landscape to mitigate the unbroken horror. No green spot, no tree, no flower, no rill, no lake,—but dark brown ridges, red peaks, like pyramids of solid fire. No rounded hillocks or soft mountain-curves such as one sees even in the ruggeddest of home scenes,—but monstrous and misshapen cliffs,—rising tier above tier, and surmounted here and there by some spire-like summit,—serated for miles into ragged grandeur, and grooved from head to foot by the winter-torrents that had swept down like bursting water-spouts, tearing their naked loins, and cutting into the very veins and sinews of the fiery rock.

"How did the wide and melancholy earth
Gather her hills around us, grey and ghastly,
And stare with blank magnificence of loss
Right in our faces?"

I need not mention the mighty Serbal in the distance, or Jebel Katherin close at hand, or the adjoining peaks that make up the Sinaitic group. These certainly were the spires which rose above all the rest in majestic gloom. But all around these were masses of lower peaks, variously coloured and as diversely shaped,—forming one vast forest of hills, or rather one awful stretch of rocky moorland, "a land of darkness and of the shadow of death, without any order, and where the light is as darkness" (Job 10:22). In ordinary circumstances this passage would hardly have been applicable, for sunshine lights up these wilds and mitigates their horrors. But while we were gazing, a fierce storm drove over them; clouds shut out the sun; and the snow, borne upon the mountain-blast, threw a dismal shadow over what in itself was as dismal as could be conceived. It was the perfection of dreariness and horror. The snow-blast compelled us to descend sooner than we meant, having only spent about an hour upon the top. Yet during that time we saw the position of Jebel Musa. It is the pivot or centre-peak of the range, though not the highest.

Reasoning from their own ideas of grandeur, some have argued against this being the "mount of God," because it is not so noble as Serbal or Katherin. This is no proof. Man's ideas of what the mount of God ought to be are not to be trusted. Others again insist on Sasafeh being the mount, because it is visible from the plain of Er-Rahah, which Jebel Musa is not. Yet this amounts to nothing; as any reader of the holy narrative will see. It is nowhere said that the people saw the mountain or its top; it is only said that they saw the fire and the glory, which, blazing up into the heavens, would be perfectly visible from the plain. The mountain itself, whether it were Sasafeh or Jebel Musa, would be quite invisible, being wrapped round with smoke and flame; but the place where it was could not be hid, for it is written "the mountain burned with fire unto the midst of heaven, (or more literally, up to the very heart of heaven) with darkness, clouds, and thick darkness" (Deut. 4:11). Perhaps the appearance presented was that of the whole mountain, up to the very top swathed in clouds of thickest gloom (Ex. 19:19), and then out of the midst of this girdle or mantle of awful darkness rose the supernatural flame. "A cloud covered the mount" (Exod. 24:15); and then it is added,

"the glory of the Lord (the shekinah) abode upon mount Sinai. . . and the light of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." It was thus that the pillar-cloud rested on and covered Sinai, and it was thus that "the glory" or (shekinah), which had appeared to Moses in the bush, blazed up out of the cloud. Yet the mountain did not fall to pieces under the pressure of the infinite glory, just as the "bush" was not consumed when the glory rested there. Besides, had Er-Rahah been visible from the top, Moses would have seen and known what was going on behind before he descended, whereas it is evident that he only heard the shouting, but knew not what it meant till he came down and saw the calf and the dancing (Exod. 32:19). Of course this is no actual proof that Jebel Musa is mount Sinai, but it is a strong presumption in favor of immemorial tradition, and an answer to some of the objections urged against its being so.

After gazing round on the wild scene, and securing some relics of the mountain—some memorials of our ascent—we descended. The snow passed into rain as we got to the foot, but all the afternoon the wind blew sharply. In the course of the day I went into one of the small rooms of the monks, at his own invitation. It was dark and dingy, though not uncomfortable. He seemed anxious to offer some kindness in return for my small gift in the forenoon, and then shewed me his library. It was small enough. A Greek and Arabic Lexicon was the chief book on his shelf, and a newspaper in the same language lay on his table. I spied a folio, and he brought it to me. It was a prayer-book in Greek, with the gospels and epistles arranged for the different festivals. As we did not succeed in our attempts at conversation, I soon withdrew.

In the evening two or three of the monks visited us; but it was to get us to buy their pots of manna (an exudation from the tarfa), at one shilling each,—and their little skins of dates and almonds pressed together. These dates are from the more southern point of the peninsula, in the neighborhood of Tor, where the monks possess large palm-plantations, cultivated for them by the Arabs. This was almost the only interview which we had had with them, save in a previous part of the day, when they gathered round Mr. Wright and sat to the photograph for their pictures. With these they were abundantly pleased. Their dark eyes and faces, long beards and flowing robes, made excellent portraits.

In the works of some travellers we have read most exaggerated statements as to this famous convent. Its stateliness is praised. I saw nothing of this. On the contrary, it appeared to me poor in every way, within and without. To be sure, no building, of whatever size, could look stately at the base of such a mountain. When man builds upon the top of a lofty cliff or hill he gets the benefit of the height, and his structure is set off by the elevation of its position; but when he chooses the foot, he loses amazingly, and his palace, however goodly, shrinks into a pasteboard-cottage, overshadowed by the enormous mountain-wall. And so it is with the convent. But besides this, it is poor enough in itself. Its fortifications, its walls, its cannons, its chapels, its buildings,—have all been made the theme of admiration. There must have been some spell over the admirer's

eye when he drew so fair a picture. And as to the trees of the garden being exotics of richer lands, and memorials brought hither by Greeks of their native Greece,—I shall say nothing save that there was not a tree in it for which any one needed to go farther than Palestine,—if indeed so far. No doubt Achaia had its cypress-bearing mountains; but Syria has its cypress-bearing plains.

To be continued.

The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

THE CONQUEST OF JERICO.

This chapter unfortunately does not begin where it ought. The commencement is properly at the first of the three preceding verses, that is, at the close of the fifth or immediately preceding chapter. In the second verse we read, "And the Lord said unto Joshua, See, I have given into thine hand Jericho; and the king thereof, and the mighty men of valour."

But it is in the previous chapter that we have the account of this special appearance of the Lord to Joshua, who, having manifested himself there, speaks to him as is narrated in this chapter. At the thirteenth verse of the previous chapter we read, "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand;" that is, as already explained,—Jesus Christ, the Son of God, appeared under the form of humanity, previous to his incarnation, with a sword drawn in his hand, indicating the consecration of Joshua for his mission as a soldier about to lead the hosts of Israel against what was assumed to be an impregnable fortress. And Joshua said unto this Being, not knowing at first who he was, "Art thou for us, or for our adversaries?" a very anxious and important question. This being answered, "Nay; but as captain of the host of the Lord am I now come;" or, as it is in the margin, "The prince of the host of the Lord;" or, as it might be rendered in its equivalent, "As the Lord of hosts am I now come;" the moment he manifested himself as a Divine Being, assuming language that was peculiar to and inseparable from Deity, Joshua recognised the Illustrious Visitor as he had not before; "and fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" Then the Captain of the Lord's host, or the Lord of hosts, or the Prince of the hosts of the Lord, said, "Loose thy shoes from off thy feet; for the place whereon thou standest is holy;" just as at the burning bush, a Divine Being, who called himself the Lord God of hosts, said to Moses, "Loose thy shoes from off thy feet; for the place whereon thou standest is holy ground." So here, a Divine manifestation dissolved and disappeared, the place was restored as it was before. Thus we see the connexion. This Lord of hosts, who appears to Joshua, is represented saying, in the second verse of the sixth chapter, "And the Lord said unto Joshua," that is, the Being who appears to him, as narrated in the previous chapter. We thus see, that the common division is unhappy; and that the fifth chapter, which describes the Israelites undergoing the initiatory rite of the covenant of Israel, ought to have closed properly at the end of the twelfth verse;

and then the sixth chapter ought to have begun at the thirteenth verse of the fifth chapter.

Having seen the connexion, let us hear next a command addressed to Joshua by this Divine Being: "Ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days." The description is so minute and specific that we can have no misapprehension of its meaning. The only phrase that demands some explanation is "rams' horns." It seems from the word, as if they were literally so. Now I believe they were, as the Hebrew word indeed denotes, trumpets of jubilee, jubilee trumpets; but they were called rams' horns, because shaped like rams' horns. There is a brass musical instrument still called a horn, though it is really made of brass. There is another musical instrument called a serpent, simply because it is in the form of a serpent. And there is mentioned here a musical instrument called a ram's horn; not that it was literally so, but that it was in the shape or form of a ram's horn. And these trumpets, thus called rams' horns,—called popularly after what they resembled,—but known ceremonially and ecclesiastically as the trumpets of jubilee, were instruments consecrated to announce the different feasts and festivals of the Jewish religion; and, therefore, had a definite, sacred, and solemn meaning.—The command to Joshua was, that the trumpets should be blown; that the priests should carry the ark of the Lord; that they should compass the walls every day; and the last day seven times; and then the walls of the city should fall. Joshua did as he was commanded. I dare say the inhabitants of Jericho, when they saw the procession marching round their walls, must have smiled with derision at such folly; and evidently concluded that there was no chance of an assault, or of their city being stormed by men that resorted to such means: little knowing that success is not in the instrument, but in the consecration of the instrument, by Him whose power is omnipotent, and whose word is strong as deeds. The result was, that the walls fell flat to the ground when the people shouted and the priests blew with the trumpets: "and the people went up into the city every man straight before him, and they took the city."

"There never was so strange a siege as that of Jericho; here was no mound raised, no sword drawn, no engine planted, no pioneers undermining; here were trumpets sounded, but no enemy seen; here were armed men, but no stroke given; they must walk, and not fight; seven several days must they pace about the walls, which they may not once look over, to see what was within. Doubtless these inhabitants of Jericho made themselves merry with this sight. When they had stood six days on their walls, and beheld nothing but a walking enemy, 'What,' say they, 'could Israel find no walk to breathe them with but about our walls? Have they not travelled enough in their forty years' pilgrimage, but they must stretch their limbs in this circle? We see they are good footmen, but when shall we try their hands? Do these vain men think Jericho will be won by looking at it? Or do they only come to count how many paces it is about our city? If this be their manner of siege, we shall have no cause to fear the sword of Israel.' Wicked men think God in jest when he is preparing for their judgment."—*Bishop Hall.*

Now, if you say, Is this a precedent for us? would it do to adopt such a process as this in the East, and to imitate it, and expect that we should succeed? I answer, that would be an instance of what I call fanaticism. If God were to say to our armies and to their leaders, "Go and do what Joshua did, and walk in his footprints, and imitate his plan; and you shall succeed;" then it would be scepticism in our soldiers to refuse to do it. But as there is no such command, and no evidence of anything approaching to such a command; were our soldiers to do now what was peculiar to a special instance, with a special command and commission from heaven to sustain and back it; they would be guilty of the most flagrant fanaticism and folly. This shows us, that when we read the Bible, we must not take a fact as a precedent by cutting

the fact out of the context; but we must look at the fact in all its ramifications, before, and after, and on each side, and see that we understand it; and apply it as enlightened men, in the exercise of good sense, comparing Scripture with Scripture, and humbly seeking the guidance of the Holy Spirit, should always do.

(To be continued.)

Four Writings on the Cross.

Pilate intended that there should be three.—The fanatical Jew, who had repelled with scorn the very idea of a Nazarene being the Shiloh, read in the Hebrew the name Jesus. He had rejected the pretender from the place to which prophecy and miracle seemed to have lifted him. The circumscribed bigot thought to do God's service by crucifying the son of Mary. Jesus was a name which disappointed pride and long-cherished malice have rendered infamous among the Jews in every land. Even their children make the sign of the cross this day in the East in the sand with a stick, and when a Christian passes, spit upon it. His father read the name on the cross in Hebrew, and then invoked the blood of the Crucified One on himself and children, not in mercy but in vengeance.

The second handwriting was in Greek. Jerusalem was a provincial city, whose manners and customs were controlled by the overshadowing influence of its capitals, Antioch and Alexandria. Greek was the polite tongue in both these splendid cities, and the upper classes of intermediate towns must speak it and read it also. The fact that the entire Testament, written in this tongue for Jews, Hebrews of the Hebrews, shows how universally the Greek was understood, although the people spake the Syriac Aramaic.—To the strangers also from the polished cities of Greece, who might be at Jerusalem, Pilate intended to speak in this superscription.

They were superstitious, and yet adored wisdom and beauty as they dwelt in forms of thought and substance. Could the Roman Governor have thought that there were any of the sons or daughters of Attica or of the Ægean who would pause at the cross, read, and believe?

The inscription was repeated the third time, in the tongue of the conqueror. Herod, a cunning and unprincipled Jew, had introduced himself to Augustus at the Island of Rhodes. He had gone there on purpose to make his bow, with the true Oriental spirit, to the rising sun of Rome. Augustus, soothed doubtless by bribes and flatteries, confirmed Herod in his power.—Pilate and his soldiers spake Latin. Cornelius, at least, and perchance other believers, also, used it. For their sake the inscription was put in this, to the dwellers at Jerusalem barbarous tongue.

But on the cross there was another inscription which neither the murderous Hebrew, the idolatrous Greek, nor warlike Latin could read. There was a band, some of whom lingered near the cross, who, with tears of thanksgiving as well as grief, read the words. Among that class Mary was seen. How much her overflowing heart then found which the giddy, selfish, depraved spirit never sought nor cared to find!

No angel pencil could have drawn the fourth inscription in clearer or brighter lines. The bow of promise was not inscribed on the dark bosom of the storm-cloud in plainer characters. The stars, the work, oh, God, of thy fingers, show not in more radiant lines, the utterance of an unseen goodness than this handwriting on the cross.

Millions have marched under the sign of the cross, other myriads have worn it upon their dress, and in jewelry on their breasts, without being able to see and read this fourth writing on the cross. Other millions have looked in faith, childlike faith, and there beamed forth from that accursed tree on which the Saviour died this last and first inscription in rosy characters of mercy:

"God in Christ is Love."

Christian Intelligencer.

Infidelity and Superstition.

Infidelity is arctic. Superstition is tropical. Infidelity is dark, cold, cheerless, almost wholly

unproductive, a region and shadow of death. Superstition is hot and moist, and therefore teems with rank vegetation, a tangled jungle, matted with poisonous vines, and haunted by venomous reptiles, and breathing a deadly miasma.

But widely contrasted as they are, they agree in being equally hostile to the life of truth, though on opposite sides; and the truth is alike abhorrent from them both. Nay, there are other mysterious affinities between these two irreconcilable enemies to the truth. In the darkest infidelity there is some superstition. As in the dreary desolation of the sunless polar winter, the long black night conduces to gloomy imaginings, and conjures up many a shape of fear and foreboding; so the frozen soul of the unbeliever is disturbed by frequent fantastic terrors, and a "fearful looking-for" of evil which it knows not of. On the other hand, superstition is itself pervaded by the spirit of unbelief; for it ignores the divine truth of God's holy word, and its elements are but a mixture and fermentation of human fanaticism, authority, tradition, corruption, passion, sensuousness, and folly.

Hence the facility with which infidelity and superstition have so often combined their efforts to resist the truth. And hence, too, the facility with which men have passed over from one of those extremes to the other. As the lavish spendthrift has been known to change at once into the meanest of misers; or as the passionate lover, in a moment of bitter disappointment, has become a mortal foe; so the infidel, weary of the dreary and dismal rigors of his vacant creed, has plunged, as with a single leap, into the dense growth of a heated and humid superstition, resounding with the hum, and hiss, and howl of the throngs it generates. Thus, also, the fiery devotee of false religion, by turns maddened and exhausted by his unhealthy excitements, has rushed to cool his burning brain and fevered veins amid the blank snows and icy streams of unbelief.

Of the two, infidelity seems to be the more dangerous to the individual, and superstition the more perilous to society. The reason is, that the former has no proper bond of union among its disciples. It can usually unite them only by freezing them together. It organizes nothing; it develops nothing. Its institutions melt away, like the icebergs when they meet the sun. It is but sluggishly aggressive, and its force is soon spent. The exception to this is when it is mixed up with politics, as it was for a while in the terrible French revolution at the close of the eighteenth century.

Superstition, on the contrary, binds its votaries together in the ties of a communion which runs through their very hearts. It inspires them with a blind passion, and skillfully draws out all their resources. See what old heathenism can do! What "cloud-capt towers and gorgeous palaces" it reared! what stupendous temples and costly rituals it sustained! And more especially, see what has been achieved by Popery, that vast and vigorous system of superstition, which alone, in our times, attempts to extend itself, and "compass the sea and land" to make its proselytes. Judaism is still and stagnant. Mohammedanism is stationary at last, unless it may be among the obscure tribes of central Africa. Paganism is nowhere seeking for converts. All these have become effete and helpless; and so far from seeking to diffuse themselves and "enlarge their area," are suffering more or less from the inroads of the Gospel. But how different is the case with Popery! Look at its material wealth. It is rich beyond all estimate in the gathered spoils of ages and of nations. No scheme of religious belief has ever possessed itself of so many, so vast, and so expensive structures, or lavished on them such treasures of art and costly adornment, or endowed them so magnificently. And still, though not as it once did, it propagates itself with zeal in every clime. Its missionaries pursue our thin and scattered Indian tribes; they cruise among the remotest islands of the sea; they invade the distant East, and even penetrate the heart of shut-up China.

Aye, more. Their emissaries, by hundreds and thousands, are plying all the arts of prose-

lytism in the bosom of Protestant nations. They are busy in frigid Norway, where a live Papist has not been seen for centuries till now. The Jesuit missions are hard at work in northern Germany to uproot if they can, the doctrines of Luther. The Protestant supremacy is put in peril in Geneva, "the city of Calvin." Within a few years all England, the bulwark of the Reformation, has been laid out by the Pope into a great missionary field, apportioned among a full hierarchy of bishops, having more than a thousand priests laboring under their direction, where they were many less than one hundred at the beginning of the present century. Within the same period they have made even a more rapid development of numbers and resources in these United States of America and the adjacent British Provinces.—*Christian Union.*

Dull Hearing.

"Take heed how you hear," is the Great Teacher's injunction. And we should attend to this caution, not for our own sake only, but for the sake of our fellow hearers. We believe that many Christians even sin in their ways of hearing the gospel; so dull, drowsy, frigid, lifeless, indifferent, are their airs and attitudes in the sanctuary. Manners are contagious; and to the infection of listless hearing, multitudes, alas! are sadly susceptible. That Christian disciples, whose duty it is in all ways to reflect and hold forth the word of life, should be guilty of communicating such an infection, is, to say the least a great pity.

We would not be harsh in our judgment, and we are willing to make all due allowance on the score of apology for this fault. We know that preachers may be dull; perhaps even stupidly so; though we nevertheless suspect that the remark of a certain good friend of ours is quite widely true. "All the ministers that I hear," said he, "preach better than I practice, and so I do not think I ought to be very fault-finding." Still if the preacher be really dry and prosy and uninteresting, we admit that there is a measure of apology for dullness in the hearer; though even in such a case, if the truth is preached, the Christian hearer should so listen as to show that he appreciates it, and has an interest in it.

The weather, too, may be unfavorable, oppressive, or at least depressive to the spirits; and thus both preacher and hearers may find it difficult to resist the lethargic influence and tendency. Moreover, some may be afflicted with actual physical infirmities which go far to extenuate, if not completely to excuse, an actual or seeming dullness and drowsiness in hearing the word. We have known some such cases, where we felt that it were quite unjust to indulge in severe censure, but rather that our pity was demanded.

But aside from all these, there are very many who are changeable with culpably bad habits of hearing. Sometimes, these are the result of simple carelessness, but sometimes of downright heartlessness; and in either case they ought to be corrected and reformed. Some under the preaching of the word, are invariably accustomed to put themselves into postures, and to assume an expression (or want of expression) of countenance, indicative of any thing but a becoming respect for the ambassador of Christ and the message which he brings. One will lean the head lazily upon the hand, with eyelids drooping, as if inviting old Somnus to his embrace. Another will take upon himself an artificially demure, downcast imperturbable look, as if ready meekly to suffer whatever blow of the truth might be aimed at his head, and yet in hope that it might harmlessly rebound if it should happen to hit. Another will cover his face as nearly as possible with his hand, as if to hide all expression of countenance whatever. Another will bow the head so completely, that whether he be awake or asleep, shall be a mere question of inference; while another will deliberately compose himself for a lounge or a nap ad libitum.—And so we might go on through manifold other phases of unbecoming and objectionable attitudes and postures, which with many have become almost a stereotyped habit in the house of God.

Now we believe that however harmlessly in-

tended, this is all wrong, and that it often amounts to a really serious evil. It frequently must have a depressing effect upon the preacher himself, as well as a pernicious effect upon other hearers, or those who ought to be hearers. The eyes of the world are more or less upon us in the sanctuary. The shadow of our deportment will be cast upon them, and to a greater or less extent, they will inevitably feel it. If listlessness and sluggishness characterize Christian disciples in the services of worship, and under the hearing of the gospel, how can we expect the attention and interests of those who as yet believe not? The thing is unreasonable.

Christians should hear with their eyes open, as well as with their ears open. They should evince by their whole appearance, that they have something to do with the word of God, and that they regard it as having something to do with them. They should show themselves on the alert to receive the truth in the love of it, and at the same time to reflect it from their very countenances upon those who gather with them to the place of hearing. Be wide awake hearers yourselves, and you may help to awaken others.

Original.

The Hope that Saves.

"For we are saved by hope." Rom. 8:24.

This is affirmed by Paul of the Christian, and the Christian's hope. This hope is always the desire and expectation of future good, based upon Jehovah's unfailing promise. It is the memorial of a covenant between man and his Maker, assuring us that before us, is the priceless boon of immortality, the redemption of our bodies, and full and final deliverance from our present burdened, saddened, groaning condition under the curse, upon condition that we "have the first fruits of the Spirit," and thus wait "for the adoption," the resurrection blessedness, and the highest honor and noblest happiness.

The present state of existence is one of expectancy, one of warfare; and hope is an important part of our armour. Hence Paul bids us take "for an helmet the hope of salvation." He also describes this "hope as an anchor of the soul both sure and steadfast, and which entereth into that within the veil." And here suffer me to quote the language of the pious and eloquent Melville;

"The anchor is cast within the veil, whither Christ the forerunner is gone before. And it hope be fixed upon Christ, the Rock of Ages, a rock rent, if we may use the expression, on purpose that there might be a holding-place for the anchors of a perishing world, it may well come to pass that we enjoy a calm as we journey through life, and draw near the grave. But since 'other foundation can no man lay than that is laid,' if our anchor rest not on this rock where is our hope, where our peacefulness? I know of a coming tempest with which the Almighty shall shake terribly the earth.—Then shall there be a thousand shipwrecks, and immensity be strewed with the fragments of a stranded navy. Then shall vessel upon vessel, laden with reason, and high intelligence, and noble faculty, be drifted to and fro, shattered and dismounted, and at last thrown upon the shore as fuel for burning. But there are ships which shall not founder in this battle and dissolution of the elements. There are ships which shall be in no peril whilst this, the last hurricane which is to sweep our creation, confounds earth, and sea, and sky; but which, when the fury is overpast, and the light of a morning which is to know no night breaks gloriously forth, shall be found upon crystal and tranquil waters, resting beautifully on their shadows. These are those which have been anchored upon Christ. These are those—and may none refuse to join the number—who have trusted themselves to the Mediator, who humbled himself that he might lift up all those that are bowed down, and who have therefore interest in every promise made by him whose kingdom is an everlasting kingdom and whose dominion endureth throughout all generations. The soul which is anchored in the kingdom, is like the vessel which a staunch cable binds to the distant shore, and which gradually warps itself into the harbor. There is at once

what will keep her steadfast in the storm, and advance her toward the haven. Who knows not that the dissatisfaction which men always experience whilst engaged in the pursuit of earthly good, arises mainly from a vast disproportion between their capacities for happiness, and that material of happiness with which they think to fill them? what they hope for is some good, respecting which they might be certain, that, in place of being as an anchor, hope itself agitates them, driving them, hither and thither like ships without ballast. But it is not thus with a hope that entereth within the veil.

"Within the veil are laid up joys and possessions which are more than commensurate with men's capacities for happiness when stretched to the utmost. Within the veil is a glory, such as was never proposed by ambition in its most daring flight; and a wealth such as never passed before avarice in its most golden dreams; and delights, such as imagination, when employed in delineating the most exquisite pleasures, hath never been able to array. And let hope fasten on this radiant glory, this surpassing wealth, these untold delights, and presently the soul, as though she felt that the objects of desire were as ample as herself, acquires a fixedness of purpose, a steadiness of aim, a combination of energies, which contrast strangely with the inconstancy, the vacillation, the distraction, which have made her hitherto the sport of every wind and wave. The object of hope being immeasurable, inexhaustible, hope clings to this object with a tenacity which it cannot manifest when grasping only the insignificant and unsubstantial and thus the soul is bound, we might almost say indissolubly, to the unchangeable realities of the inheritance of the Saints. And can you marvel, if, with her anchor thus dropped within the veil, she is not to be driven from her course by the wildest of the storms which yet rage without?

"There is something exquisitely beautiful in the idea that the anchor has not been dropped in the rough waters which the Christian has to navigate. The anchor rests where there is one eternal calm, and its hold is on a rock which no action of the waves can wear down. You may say of Christian hope, that it is a principle which gives fixedness to the soul, because it can appeal to an ever-living, ever-prevalent Intercessor who is pledged to make good its amplest expectations. It is the hope of joys which have been purchased at a cost which it is not possible to compute, and which are delivered into a guardianship which it is not possible to defeat. It is the hope of an Inheritance, our title to which has been written in the blood of the Mediator, and our entrance into which that Mediator ever lives to secure. And therefore is it, that we affirm of Christian hope, that it is precisely adapted to the preventing the soul from being borne away by the gusts of temptation, or swallowed up in the deep waters of trial. It is more than hope. It is hope with all its attractiveness, and with none of its uncertainty. It is hope with all that beauty and brilliancy by which men are fascinated, and with none of that delusiveness by which they are deceived. It is hope with its bland and soothing voice, but that voice whispering nothing but truth; hope with its untired wing, but that wing lifting only to regions which have actual existence; hope, with its fairy pencil, but that pencil painting only what really flashes with the gold and vermillion."

Thus the Christian is saved by hope founded upon Christ's merit and God's immutable promise, bringing into view the dazzling heights of their future Eden home, and telling them of tribulations ended, of the hard fought fight ended, of the wiping out of tears, of the destruction of death and the grave, where adieus and farewells will be sounds unknown, and the joyful multitude of "the ransomed of the Lord, shall return and come to Zion, with songs and everlasting joy upon their head, when they shall obtain joy and gladness and sorrow and sighing shall flee away." Beloved brethren and sisters of the household of faith, do we really possess such a "blessed hope," and shall we falter in our onward course? Shall we become "weary in well doing," in prospect of reaping so soon, and so gloriously? Shall our hearts be overcharged

with surfeiting, drunkenness and cares of this life so that Christ shall come upon us as a thief and find us unprepared to meet him? Nay, rather let us "abound in hope by the power of the Holy Ghost;" rather let the bright prospect of eternal life brought to light through the Gospel, and obtained through Jesus Christ alone, prompt us to deeds of noble daring in the cause of truth, the cause of God; let us fight "the good fight of faith," and thus lay hold on eternal life; lay hold upon "an enduring substance," the renovated earth, filled with Messiah's glory; lay hold upon wealth, upon a city of gems, a golden city, the New Jerusalem, the city of peace, as our eternal home. Swift-footed time will soon bring our bright, our blessed destiny, if we wait patiently and obediently; for "it is good both to hope and wait for the salvation of God."

C. P. Dow.

The Clock at Tangier.

The Moors, unlike their partially enlightened brethren of the East, prohibit the Christian and the Jew from entering a mosque or other places consecrated by the law of the Prophet, under pain of death or embracing the faith of Islam. A droll instance of this occurred some years ago at Tangier.

The clock at the "Jaman Kebeer," the great mosque at Tangier, being much out of order, needed some skilful craftsman to repair it.—None, however, of the "faithful" were competent to the task, nor could they ever discover what part of the machinery was deranged, though many put forth their opinions with great pomp and authority; amongst the rest one man declared that a Jin or evil genius had in all probability taken up its abode within the clock. Various exorcisms were accordingly essayed, sufficient as every true believer supposed, to have expelled a legion of devils—yet all in vain; the clock continued dumb.

A Christian clock-maker, "a cursed Nazarene," was now their sole resource; and such an one fortunately was sojourning in Tangier—"the city protected of the Lord." He was from Genoa, and of course a most pious Christian; how, then, were they the faithful followers of the Prophet to manage to employ him? The clock was fixed in the wall of the tower, and it was of course, a thing impossible to allow the Kaffer to defile God's house of prayer by his sacrilegious steps.

The time-keeper Moakkeed reported the difficulty to the kady; and so perplexed the gray-bearded dealer in law and justice by the intricacy of the case, that, after several hours of deep thought, the judge confessed he could not come to a decision, and proposed to report upon the subject to the kaid advising that a meeting of the local authorities should be called. "For, in truth," said the kady "I perceive that the urgency of this matter is great. Yes! I myself will expound our dilemma to the kaid."

The kaid entered feelingly into all the difficulty of the case, and forthwith summoned the other authorities to his porch, where various propositions were put forward by the learned members of the council.

One proposed to abandon the clock altogether, another would lay down boards over which the infidel might pass without touching the sacred floor; but this was held not to be a sufficient safeguard; and it was finally decided to pull up that part of the pavement on which the Kaffer trod and whitewash the walls near which he passed.

The Christian was now sent for, and told what was required of him; and he was expressly commanded to take off his shoes and stockings on entering the Jamaa. "That I won't," said the stout little watchmaker; "I never took them off when I entered the chapel of the most Holy Virgin," and here he crossed himself devoutly, "and I won't take them off in the house of your Prophet."

They cursed in their hearts, the watchmaker and all his race, and were in a state of vast perplexity. The wise Oolama had met early in the morning; it was already noon, and yet so far from having got over their difficulty, they were in fact exactly where they had been before break-

fast; when a gray-bearded Mueddin, who had hitherto been silent, craved permission to speak. The kaid and the kady nodded their assent.

"It," said the venerable priest, "the mosque be out of repair, and lime and bricks have to be conveyed into the interior for the use of the masons, do not asses carry those loads, and do not they enter with their shoes on?"

"You speak truly," was the general reply.

"And does the donkey," resumed the Mueddin, "believe in the One God, or in Mohammed, the Prophet of God?"

"No, in truth," all replied.

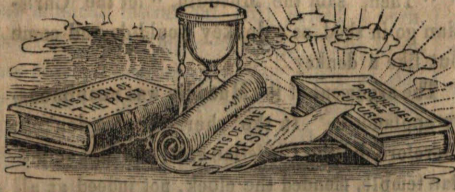
"Then," said the Mueddin, "let the Christian go in shod as a donkey would do and come out like a donkey."

The argument of the Mueddin was unanimously applauded. In the character of a donkey, therefore did the Christian enter the Mohammedan temple, mended the clock, not indeed at all like a donkey—but as such, in the opinion of "the faithful," came out again; and the great mosque of Tangier has never since needed another visit of the donkey to its clock.—*Western Barbary; its Wild Tribes and Savage Animals.*

Extraordinary Phenomenon.

The following letter from the Hon. Charles Augustus Murray, Her Majesty's Envoy to Persia, has been handed to us for publication by Sir Charles Lyell:—"Bagdad, May 23, 1857. My dear Sir Charles,—We have lately witnessed here a phenomenon so strange that a brief description of it may not be uninteresting to you. On the 20th inst., a few minutes before six p.m. (which is here about an hour before sunset), I was sitting with my Mirza reading some Persian letters, when on a sudden I became sensible of an unusual obscuration of the light on the paper; I jumped up, and, going to the window, saw a huge black cloud approaching from the north-west, exactly as if a pall had been drawn over the face of the heavens. It must have travelled with considerable rapidity, for in less than three minutes we were enveloped in total darkness—a darkness more intense than an ordinary midnight when neither stars nor moon are visible. Groping my way amid chairs and tables, I succeeded in striking a light, and then, feeling assured that a Simoom of some kind was coming on, I called to my servants to come up and shut the windows, which were all open, the weather having been previously very sultry. While they were doing so the wind increased, and bore with it such a dense volume of dust or sand that before they could succeed in closing the windows the room was entirely filled, so that the tables and furniture were speedily covered. Meanwhile a panic seized the whole city; the Armenians and other Christian sects rushed through the gloom to confess and pray in the churches; women shrieked and beat their breasts in the streets; and the men of all classes prostrated themselves in prayer, believing that the end of the world had arrived. After a short time the black darkness was succeeded by a red lurid gloom, such as I never saw in any part of the world, and which I can only liken in imagination to the effect that might be produced if all London were in conflagration in a heavy November fog; to me it was more striking (I may almost say fearful) than the previous utter darkness, and reminded me of that 'darkness visible' in which the poetic genius of Milton placed the demons and horrid shapes of the infernal regions. This lurid fog was doubtless occasioned by the rays of the western sun shining obliquely on the dense mass of red sand or dust which had been raised from some distant desert, and was borne along upon the blast. I enclose you a specimen of the dust. The Arabs here think it came from the Nejd. The storm seems to have travelled in a circular direction, having appeared first from the south, then south-west, then west, then north-west. After about two hours it had so far passed away that we were able to open the windows again and breathe the outer air. It cannot have been a simoom, for during those which I have experienced in Arabia and Egypt the wind is hot and stifling. On the 20th the wind was high, but only oppressive from the

dense mass of dust that it carried with it." Professor J. Quekett, of the Royal College of Surgeons, having kindly examined the specimen of red dust from Bagdad which accompanied Mr. Murray's letter, has informed Sir Charles Lyell that he could detect under the microscope, only inorganic particles, such as quartz-sand, in the dust. There are no relics of Diatomaceæ apparent; and though a small portion of calcareous matter was present in the sand, yet he could observe no microscopic shells or other organic matter.—*Literary Gazette.*



The Advent Herald.

BOSTON, AUGUST 15, 1857.

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.

IV. PROVERBS.

Some of the sayings of Christ, which are called Parables, would be more properly denominated proverbs.

Among these may be instanced the following,

1. "And he said unto them, Ye surely say unto me this proverb, Physician heal thyself."—Luke 4:23.

The word here rendered "proverb," is the same that is commonly rendered *parable*.

The meaning of this parable is seen by the context: "Whatsoever we have heard done in Capernaum, do also here in thy country,"—"his miracles would demonstrate to them his Messiahship. But he answered by another proverb:

2. "Verily I say unto you, No prophet is accepted in his own country," v. 24, i. e., People are less ready to recognize superior attainments in those they have always been familiar with, than they are in comparative strangers.

3. When the Saviour was rebuked for eating with publicans and sinners, he said to the Pharisees.

"They that be whole, need not a physician; but they that are sick."—Matt. 9:12.

The Pharisees were so self-righteous, that Christ's teachings would be wasted on them; while sinners, feeling their unworthiness, were the proper objects of his commiseration. The Pharisees fancied themselves to be made righteous by their outward conformity to the law, while they had no mercy on those less strict in its observance; and hence the Saviour added (v. 13) "Go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

4. "And he spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch?"—Luke 6:39.

This inculcates the necessity of teachers being thoroughly instructed in the doctrines or duties they attempt to inculcate. If the teacher is ignorant of the truth, he will teach only error; and his ignorant hearers will be led by him in a course that will end in destruction.

"No man, when he hath lighted a candle, covereth it with a vessel or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light."—Luke 8:16.

This teaches, by a substitution, that those who have received truth and knowledge, should extend the light they have received to others—truth being communicated for the purpose of being more widely extended.

6. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."—Luke 11:21, 22.

A comparison of this with Matt. 12:26—30, makes it evident that the strong man is put by substitution for Satan, whose kingdom on earth is to be destroyed; and that the stronger than he, is Christ, who will wrest from him his usurped dominion, and take possession.

7. "And he also spake a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the

new agreeth not with the old."—Luke 5:36. "It taketh away from the old, and the rent is made worse."—Mark 2:21, and Matt. 9:16.

This was spoken in answer to the inquiry of the disciples of John, (v. 14) "Why do we and the Pharisees fast oft, but thy disciples fast not?" Christ's reply was, that it was because he was then with them. He then utters the parable, which exemplifies, by the common prudence exercised in domestic affairs, the necessity of adapting all duties to the attending circumstances.

8. "No man putteth new wine into old bottles; else, the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."—Luke 5:37, 38.

The teaching of this, is to the same import as the foregoing. It implies that Christ's doctrines were not for the purpose of continuing the Jewish ordinances; but that they were the commencement of a new dispensation.

9. "No man also having drunk old wine straightway desireth new: for he saith The old is better."—Luke 5:36.

The old wine, is here put by substitution, for the substantial of religion, viz., faith, repentance, &c. Those who had tasted of these would little value the ceremonial additions of the Jews, on which they placed their chief dependence.

10. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits shall ye know them."—Matt. 7:16, 20.

The fruits of any doctrine, are its tendencies or effects. And the fruits of false teachers are manifested in their spirit and conduct. Selfishness, self-sufficiency, arrogance, ambition, &c., are as certain marks of false teachers, as are disinterestedness, humility, meekness, love, &c. of the true. The injunction of Christ is imperative, that those whose teachings and spirit are pestiferous, are not to be recognized as teachers of the truth.

Using another word, he says of his parables, "These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. . . His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb."—John 16:25-29. The word here rendered proverbs, occurs in but two other instances in the Scriptures, viz., in 2 Pet. 2:22, "According to the true proverb;" and in John 10:6, "This parable spake Jesus."

NOTES AND QUERIES.

"Did our blessed Lord twice eject from the temple the money-changers and the speculators, or only once? John 2:14, places that transaction immediately after what he calls in verse 11th this beginning of miracles, whilst the other three Gospels place it after His triumphant entry into Jerusalem.

"Have those articles headed Professor Sanborn on millenarianism been published in book or pamphlet form? If they have please send me one.—And is there any prospect of E. B. Elliott's *Horæ Apocalypticæ* being published by the *Herald* office? Yours as ever.

J. W. SUTTON.

ANS.—To begin with the last, our review of Prof. Sanborn has never been published in pamphlet form; and there is no probability of the publication of Mr. Elliott's work at this office.

We are led to the conclusion that our Saviour twice drove the money-changers from the temple. The fact recorded in John is similar to that recorded in Matt. 21:12; Mark 11:15; and Luke 19:45; but if it be the same fact, then John anticipates three years of time in relating it here; as that cleansing of the temple mentioned by the other evangelists took place in the last week of our Lord's life. Mr. Mann, Dr. Priestley, and Bp. Pearce, contend that our Lord cleansed the temple only once; and that was at the last passover. Calvin, Mr. Mede, L'Enfant and Beausobre, Dr. Lardner Bp. Hurd, and Bp. Newcome, contend that he purged the temple twice; and that this mentioned by John, was the first cleansing, which none of the other evangelists have mentioned. Let the reader, says Bp. Newcome, observe the order of events.

"Jesus works his first miracle at Cana of Galilee, chap. 2:11; then he passes a few days at Capernaum, which brings him on his way to Jerusalem, ver. 12. The passover being near, he goes up to Jerusalem, ver. 13, and casts the traders out of the temple, ver. 15, 16. At the passover he works many miracles, ver. 23. While he is in Jerusalem, which city he does not leave till, chap. 3:

22, Nicodemus comes to him by night, chap. 3:1, 2. Chap. 3:2 contains a reference to chap. 2:23. After these things, Jesus departs from Jerusalem and dwells and baptizes in Judea, chap. 3:22.—And all these incidents takes place before John was cast into prison, ver. 24. But the second cleansing of the temple happens most clearly during the last week of our Lord's life, after the death of the Baptist, and at a time when it would be absurd to say that afterwards Jesus dwelt and baptized in Judea."

The vindication of God's house from profanation was the first and the last care of our Lord; and it is probable he began and finished his public ministry by this significant act.

It certainly appears that John directly asserts an early cleansing of the temple, by the series of his history; as the other three evangelists assert a later cleansing of it. And though the act mentioned here seems to be nearly the same with that mentioned by the other evangelists, yet there are some differences. St. John alone mentions the scourge of rushes, and the casting out of sheep and oxen. Besides, there is a considerable difference in our Lord's manner of doing it: in the cleansing mentioned by the three evangelists, he assumes a vast deal of authority, and speaks more pointedly concerning himself, than he appears to do in the cleansing mentioned by St. John: the reason which has been given is, In the first cleansing he was just entering upon his public ministry, and therefore avoided (as much as was consistent with the accomplishment of his work) the giving any offence to the Jewish rulers; but in the last cleansing, he was just concluding his ministry, being about to offer up his life for the salvation of the world, in consequence of which he speaks fully and without reserve. For answers to all the objections made against two cleansings of the temple, see the notes at the end of Bp. Newcome's *Greek Harmony of the Gospels*, pp. 7, 8, 9.—*Clarke's Com. Vol. 5. p. 528.*

ON THE SAINTS' BODIES.

"Will the Bodies of the Saints be literally flesh and blood, but made incorruptible at the first resurrection?"

TRUTH.

ANS.—The bodies that were flesh and blood will be so changed by the glorification of the saints, as no longer to be corruptible; and hence they will not be flesh and blood in the sense that is expressive of mortality; and they will be as real and tangible as ever; for our risen Saviour said, "A spirit hath not flesh and bones as ye see Me have"—the flesh of the resurrection being unlike that of the unchanged, in as much as it will be immortal.

ON ISA. 24:5.

"What ordinance is referred to in Isa. 24:5, as having been changed? What everlasting covenant was broken? and what are the effects of doing this?—or how is the curse to devour the earth?"

CASTLE CHURCHILL.

ANS.—The "ordinance" is the rule of faith which God has given in his word. Men change this when they substitute for it their own view of what is right and proper for them to do. The everlasting covenant, is that by which God covenanted to Abraham to give to his seed the land of Canaan for an everlasting possession, and to bless all nations through him; and for men to break that covenant is to refuse compliance with its conditions, and changing the ordinances which alone give a title to its blessings. The curse is the effect of sin, and it devours the earth by subjecting it to all the disabilities of the fall, under which God desolates nations, and which will result in its dissolution by the fires of the final conflagration.

ON REV. 20:5.

"I lately saw in a religious paper a request for the views of E. D. on Rev. 20:5. He says, 'We frankly confess we have no light on that text that is satisfactory to our own mind, and therefore beg to be excused lest we should darken counsel by words without knowledge. If any other brother has light on the subject, we hope they will let it shine.' Will you give your views on it?"

H. HARLEY.

ANS.—We know not what paper is in the above referred to nor who E. D. can be. Whoever may be thus quoted our opinion is that he compliments his modesty more than he does his intelligence and knowledge of Scripture. We can take but one view of the passage, which is that "the rest of the dead" are the wicked dead who do not have part in the resurrection of saints and martyrs at the commencement of the millennium, which is the first resurrection; but that at the close of the 1000 years, they will come forth to the resurrection of condemnation, and be subjected to the wiles of the adversary, as predicted in vs. 8, 9.

The Delivering up of the Kingdom.

In the *Puritan Recorder* of July 30th, is an exposition of 1 Cor. 15:24-8, "read before an Association of Ministers." The writer knows nothing about the restitution of this earth to its Eden state, or the place of the "Saints' Inheritance;" but to show the view taken and which is partly right, we give the following extract:

"In the Bible, we do not read anything respecting a 'Mediatorial Kingdom.' Christ is the Mediator between God and men; the Mediator of the New Testament—of the New Covenant. But in the execution of this office, he manifests no more of regal authority or dignity, than in all his other works. He is the Creator "of all things—he is the only Saviour—he is the Judge of all,—he is our Advocate with the Father—he is the way the Truth and the Life, of all who live spiritually. Why, without inspired authority, should he be represented as receiving, possessing, and resigning a 'kingdom' in one of these capacities, rather than in any one, or all of the others!—With him, as the Creator, Redeemer, Mediator, Saviour, Ruler, Judge, God manifest in the flesh, by whom the Father, who dwelleth in him, doeth divine works, we are satisfied—perfectly satisfied. We are unprepared to hear, and unwilling to think of any variableness or shadow of turning in his being, attributes, relations, offices, or works. On the contrary, we are happy in reading that of his kingdom there shall be no end;' and happy, too, in the confidence, that in relation to his kingdom there are to be no changes—nothing but increase, progress and development. In relation to this kingdom, all things are as well as we can desire. We only wish to learn, to know, and to enjoy more perfectly the mysteries, the elements, and the ends of it, as they shall be disclosed, as rapidly as our capacities can receive them.

"At the time of the 'end,' spoken of in the passage, we see the whole human family—the dead raised, and the living changed—assembled on the right hand, and on the left of the Judge. All that believe, joyful expectants of heaven—and all who have neglected the great salvation, silent and dumb awaiting their awful doom. Every mouth is stopped, and all the world is guilty before God. All subdued—all subjugated—all rule, and all authority, and all power, which have been in opposition to God, are 'put down.' To the Supreme Ruler of the universe, to the Father, the whole revolted kingdom, is, by the Messiah, 'delivered up;' to be disposed of according to the eternal counsel.

"It is not the office, but the people which be delivered up. 'Behold I, and the children which God hath given me,' all raised up at the last day. Not one is lost. 'And those, mine enemies, which would not that I should reign over them,' all are here, on the left hand—all, every child of Adam is here, either in willing or in unwilling submission. This is 'the restitution of all things,' which has been put out of order for a time, by the introduction of sin into the world. This is the delivering up, the restoration back to authority, contemplated from the beginning. But no resigning, laying down, relinquishing, or restoring of office, or commission on the part of the Saviour—no change in his relations, or authority. As ever, in the past, so now, and ever in the future, he is King of kings, and Lord of lords. 'His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' 'He must reign till he has put all his enemies under his feet.'"

VIOLENT STORMS. This season is an unparalleled one for violent storms. Scarcely a week passes that there are not several in various parts of the country. We learn from the *Detroit Advertiser* that on the 31st ult. a second terrific hail storm visited Clinton, Mich. The rain fell in torrents, accompanied by hail stones said to be in many instances larger than a goose egg. These huge balls of ice, driven as they were before a furious gale of wind, severed the corn from the root, totally destroying whole fields of the most promising corn, besides doing great damage to other crops. Almost every window looking to the North was demolished. One man declares that the hail was driven with such force as to penetrate through the siding of his barn which was built of inch white wood lumber.

The *Quebec Journal* contains a graphic description of a water spout which devastated the parish of St. Eleazar, county of Beauce, on the 18th ult., furnished by the parish priest, who was an eye-witness.

"A large and dark cloud was overhanging the place on Sunday forenoon, 18th July, when a noise, as that of the sea in a storm, gave warning of the approach of something unusual. Soon the cloud seemed to burst, letting fall towards the earth a long train, somewhat in the shape of a tunnel,

with the small end turned downward. It revolved rapidly, hissing like escaping steam, and swinging to and fro, and imitating the contortions of a snake. When the small end reached the ground it lifted and carried away in its revolving impetus whatever it came in contact with. Boards, timber, stones, and portions of houses were whirled in the air and thrown at a distance with a fearful report.

Several houses were thus raised to the ground. One horse and three cows were drawn up by the power of suction to the water spout, and after being raised high in the air, were let gradually down, they escaping uninjured, and were only covered with mud. Five carts were carried to a great height and thrown across some fields into the woods, being smashed by the fall. Large trees, such as maples, have been uprooted and removed a distance of five acres. This phenomenon, although disastrous and awful, must, however, have been a sublime sight.

On the 31st ult., the city of Toronto experienced a very severe thunder storm. The rain poured down in torrents, and quite a tornado passed over a portion of the city, carrying dust, straw, hay, and other light substances in a spiral form to a considerable height into the air. The low grounds of the city were completely flooded, and the inhabitants in some parts of the eastern end of the city, had to get ingress to their houses by ladders to the upper floors.

On the 20th ult. a tremendous hail storm passed over a part of Burrell and Alleghany townships in Pennsylvania, inflicting great damage upon the growing crops. Some of the hail-stones measured seven inches in circumference. The storm appeared to be about two miles in width, and along the centre of its path everything of a vegetable kind was destroyed.

The Front Royal (Va.) Gazette gives the following account of a destructive storm in that vicinity:

"On Wednesday night, 22d July, one of the most terrible and destructive hail storms ever known in this section visited the upper end of our county and the lower portion of Page. It extended from Gooney Manor to Rileysville, a distance of about twelve miles. For the space of one hour the wind blew terribly and the rain and hail fell in torrents, destroying nearly all the growing crops of corn and oats, and threshing out the wheat stacked in the fields. The hail is estimated to have been in many places, three feet deep. The small streams were instantly filled, and the water swept everything which came in its way. A servant belonging to Mr. Joseph Lawrence, in endeavoring to cross a log over a small branch between the milk house and the main building was washed off, carried nearly a hundred yards, and came very near being drowned. Tall trees, which had stood the test of many storms, were uprooted and fell. The loss is very large—it cannot be less than from 15 to \$20,000, and falls heavily upon those who were dependent upon the produce of their farms for support."

A severe storm of wind and rain visited Cleveland, Ohio, and the lake shore to the West; on the 31st ult., tearing up fruit and forest trees, prostrating grain crops, and doing much damage. Orchards suffered greatly, the trees being denuded of their fruit.

CATASTROPHE AT NIAGARA FALLS. The Rochester American of Monday gives the following particulars of the fall of rock at Niagara:

"An accident of a serious character occurred at Niagara Falls yesterday afternoon about 4 o'clock. It appears that as usual a number of persons were strolling about visiting the various localities of interest, and a number had descended the Biddle stairs to the beach of the river, and gone towards the foot of the cataract. Suddenly an immense overhanging rock, weighing probably from thirty to fifty tons, became detached from the bank above them, and fell with a tremendous crash to the bottom. The concussion was so great as to split it into fragments, and the pieces flew in all directions. Three persons were seriously injured—one of them, a Mr. G. W. Parsons from Cleveland, Ohio, it is feared fatally. The others were a gentleman who had been stopping at the Cataract House, whose names we have been unable to learn, and a boy about fourteen years of age, who resides in the village of Niagara. This boy had his leg broken, and the gentleman at the Cataract House, we understand, both a leg and arm broken."

The Buffalo Commercial says:

"There had been some indications of a caving off at this point, during the summer; and occasional masses of rock had fallen. During the last two years the rock has fallen off so much that the carriage road around the island has been carried back some forty feet from its original position at this point."

For several years past, bits of rock have occasionally crumbled from the cliffs between the Cave of the Winds and the Horse-shoe, so that placards are posted at the foot of the Biddle Staircase, warning visitors to beware. Notwithstanding this, incautious explorers generally clamber along the shelf, always running a great risk. The height of the cliff at this point is about 150 feet.

THE GREATEST NATURAL BRIDGE IN THE WORLD. The Abington Virginian contradicts the statement recently published, that, "the greatest natural bridge in the world is that over Cedar Creek in Virginia. It extends across a chasm eighty feet in width and two hundred and fifty feet deep, at the bottom of which a creek flows." The Virginian says: "The writer is mistaken, not as to the dimensions of the bridge, but as to the fact of its being the 'greatest natural bridge in the world.' There is a natural bridge within fifty-two miles of this place, in Scott County, Va. compared with which the bridge over Cedar Creek is a mere circumstance. The Scott bridge extends across a chasm more than twice eighty feet in width, and is over four hundred and twenty feet deep, at the bottom of which flows a much larger and more rapid stream than Cedar Creek. The arch of the Scott bridge is not so perfectly formed as that of Cedar Creek, but it is not less a bridge, with a broad wagon road located upon it. The survey of the Cumberland Gap Railroad passed through the arch of this bridge. It is perhaps the wildest and most stupendous natural curiosity in the United States, and yet is comparatively unknown."

THE NEW COMET.—At the sitting of the French Academy of Sciences in July M. Verrier confirmed the details already given of the appearance of the new comet. It was noticed at the Paris observatory on the night of the 23d of June, by M. Dien, but had been detected by a Berlin astronomer on the 22d. Its position is in the constellation Perseus. From observations made by M. Yvon Villerceau, the orbit of the new celestial visitant had been calculated. It appears to be approaching the earth so rapidly that it will soon present a fine object to the naked eye. At present it is believed that it is not Charles the Fifth's comet, of which there has been so much talk, and destined to come into collision with the earth on the 13th of June.

THE KINGDOM OF GOD ON EARTH.—On Sabbath July 19, Rev. Mr. Pearson preached a discourse, in which he exhibited, by the words of some of our most distinguished divines, various inconsistencies existing among those holding the same creed, upon important points of their faith, creating an inharmonious theology. This sermon was listened to with great interest by an audience, composed in part of other societies. During the following week the criticisms upon the discourse were quite numerous, and in a few instances animadversions were indulged in, in regard to the sentiments expressed. Stimulated by these strictures, and with a view to make known the peculiar faith held by his people. Mr. P. prepared a sermon of a doctrinal nature, which as it was understood was to be preached on Sabbath afternoon, drew together many strangers, who were anxious to listen to his exposition, and to inform themselves in the doctrines he promulgated. The sermon was an able production, and was spoken in a spirit of earnestness, with an eloquence which somewhat surprised us, though we understood it was not unusual.—*Newburyport Herald.*

SOUND DOCTRINE.—The following arguments in favor of advance payment for newspapers were advanced by a member of the Ohio Editorial Convention, at its recent session:

"What would you think of a farmer who had raised a thousand bushels of wheat, and who should sell it to a thousand different persons scattered all over the State, and agree to wait a year for his pay from each of them, and if one-half of them did not pay at the end of the year, he should give them another bushel of wheat, and agree to wait another year for his pay, and thus go on year after year? How long would such a farmer escape bankruptcy?—probably not very much longer than publishers of newspapers who follow such practice. It costs the editor of a weekly paper as much to supply a thousand subscribers with it for one year as it costs a farmer to raise a thousand bushels of wheat. The farmer sells his grain in bulk, and either takes the cash or a note just as good as cash upon delivery. The editor cannot sell his thousand papers in bulk. They are sold to a thousand different persons, living in different towns in the country, and different counties in the State, and he must wait until the end of the year before he can get his payment, and then he depends wholly upon the honesty and responsibility of the subscriber, for it is impossible that he should

know the character of all his subscribers. It will not pay him to go around or send around the country or State to collect his dues. It would cost more than the collections would come to."

ANOTHER YOUNG SPURGEON.—The Rev. J. A. Spurgeon, younger brother of the famed Mr. Spurgeon, has appeared in Boston, England. He preached two sermons in the Corn Exchange Hall. At the morning service the immense hall was crowded to excess, and on the preacher making his appearance a sensation of surprise at his youthful appearance seemed to pervade the audience; his age is said to be *seventeen* years. He took the text of his sermon from 1 John 3: 1, 2. His distinct utterance, fluency of speech, and earnestness of soul, together with the graceful ease and dignity of all his movements are, qualifications calculated to excite an extraordinary amount of interest in favor of a preacher of his early years. The younger Spurgeon's style of speaking possesses nothing in common with that of his brother, but in command of language and the choice of words he is, though but still a student, at the very least equal to his brother.

WORTH KNOWING. One pound of green copperas, costing seven cents, dissolved in one quart of water, and poured down a privy, will effectually concentrate and destroy the foulest smells. For water closets aboard ships and steamboats, about hotels and other public places, there is nothing so nice to cleanse places as simple green copperas dissolved: and for sick rooms, it may be placed under the bed in anything that will hold water, and thus render a hospital, or other places for the sick, free from unpleasant smells. For butchers' stalls, fish markets, slaughter houses, sinks, and wherever there are offensive putrid gases, dissolve copperas and sprinkle it about, and in a few days the smell will pass away. If a cat, rat or mouse dies about the house, and sends forth an offensive gas, place some dissolved copperas in an open vessel near the place where the nuisance is, and it will soon purify the atmosphere.

RICHS NOT HAPPINESS. The late Mr. Girard, of Philadelphia, when surrounded by immense wealth and supposed to be taking supreme delight in its accumulation, wrote thus to a friend: "As to myself, I live like a galley slave, constantly occupied, and often passing the night without sleeping. I am wrapped in a labyrinth of affairs, and worn out with care. I do not value fortune. The love of labor is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day, that when night comes, I may be enabled to sleep soundly."

A RECEIPT FOR HAPPINESS. It is simply, when you rise in the morning, to form a resolution to make the day a happy one to a fellow-creature. It is easily done—a left off garment to a man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves light as air—will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. Look at the result: You send one person—only one—happily through the day; that is three hundred and sixty-five in the course of the year—and supposing you live forty years only, after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events for a time.

Now, worthy reader, is this not simple? and is it not worth accomplishing? We do not often indulge in a moral dose—but this is so small a pill, that no one needs no red currant jelly to disguise its flavor, and requires to be taken but once in a day, that we feel warranted in prescribing it. It is most excellent for digestion, and a producer of pleasant slumber.—*London Atlas*

When men are continually telling of the sacrifices they have made for God, they make it manifest, that they have made none at all: for they are thus seeking remuneration for what they have done, in self-praise.

EXPOSITORY.

The Prophecy of Zechariah.

Continued from the Herald of August 1.

"JEHOVAH hath been greatly angry with your fathers."—v. 2.
 "Now, say thou unto them, Thus saith Jehovah of hosts:
 Turn ye to me, saith Jehovah of hosts, And I will turn to you, saith Jehovah of hosts."—v. 3.

The act of turning towards another, is here put

by substitution for a feeling of reconciliation—the act of turning from, or turning one's back towards another, being significant of estrangement.

The Lord had become displeased with Israel,—with the fathers of the generation that was now addressed—because of their idolatry, and had afflicted them with a long and a severe captivity in Babylon. Previous to that, he exhorted them to turn to him, in the same language with which he now entreats their children; but in vain said Jeremiah: 25: 4—11, "The Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers forever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye provoke me to anger with the works of your hands to your own hurt.—Therefore thus saith the Lord of hosts; because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, and my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." At the end of seventy years, from the first subjection of the Jews to Nebuchadrezzar, Babylon was taken by Cyrus, who restored those Jews who went up with Zerubbabel. They had now been in Jerusalem between sixteen and seventeen years, and now the Lord addresses them with the same language of entreaty that he addressed to their fathers—but without the threatenings.

Though God was justly displeased with their fathers, he expresses his perfect readiness to forgive their children; but the offers which he extends to them are not independent of conditions, but he only requires penitence and confession on the part of the recipients of his grace.—Micah. 7:18—20.—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will not turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

"Be ye not like your fathers, to whom the former prophets have cried, saying, Thus saith Jehovah of hosts; Turn ye now from your evil ways, and your evil doings; But they did not hear, nor listen to me, saith Jehovah."—v. 4.

The act of turning, is again put by substitution for that of reconciliation; and neglecting to hear, or to listen, is put by the same figure for the indifference and inattention with which those gracious offers were received.

"Your fathers where are they? and the prophets, do they live forever?"—v. 5.
 "But my words and mine ordinances, which I commanded my servants the prophets, Did they not overtake your fathers? And they turned and said, As Jehovah of hosts thought to do to us:
 According to our ways, and according to our doings, so hath he done with us."—v. 6.

By negative interrogations, the Jews are reminded that their fathers had died; and that even prophets lived only for a limited period; and yet, that there had been no failure in the predictions uttered respecting them. There is a metaphor in the use of the word "overtake"—the marginal reading in the common translation—when used in connection with words and ordinances, to illustrate that the punishment threatened their fathers, for the violation of God's ordinances, had been inflicted upon them. Said Jeremiah, after the conquest of Jerusalem, Lam. 2:17,—"The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries." By reminding them of this, the returned captives were admonished of the folly of opposing God, or of inattention to his requirements.

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*.

NOTES OF A COLPORTEUR.

NO. XIII.

I once passed through the town of B—. Called on a professed Christian. Conversing freely with him on Christianity, and the gospel hope. Found him a believer in the Jews' return and conversion of the world; but he was candid. After much talk on the Scriptures, I recommended to him the "Saints' Inheritance." He took it. Some two years past, I met him again; asked about the book. He liked it very much; it had cleared up his mind about the Jews, corrected his faith on the Christian's hope, and given him the Bible view of the character of the millennium; led him to see the evils of the times, and to look for the Advent of Christ. I now sold him the Treatise on Matt. 24th, and 25th. He was a member of the Congregationalist church, of much influence.

At F—I called at a house, and offered books. They seemed to like them much, but could not buy. Finally the man asked if I had "Johnson's 3000 errors in the Bible." He had heard of it, and would buy it if I had it; thought it must be a valuable work. He then recommended me to go to his next neighbor, who liked religious books, and would no doubt buy some. I called to see; offered my books.

"Have you any Bibles?" enquired the father of this family, an old man whose head was fully whitened by the frost of many winters. "Yes, sir, I have them. Would you like one?"

"No, I would not give a d—n for the Bible. It is full of lies. It is a corrupt book—not fit for a family to read. I would not give it—room."

I turned my attention to the wife and children, and recommended the Bible, and good books to them. The old man began to ask me questions on the Bible, to draw me away from the family; but I told him as he did not believe the Bible, I felt under no obligation to answer his questions, and did not. I sold his son Wellcome's Treatise, and then offered the old man "My Bondage and My Freedom," by Fred. Douglass, and told him it might amuse him more than the Bible. He bought it. If he reads it, there may be some prospect of his seeing the difference between Christianity and the common religion of this nation. Douglass speaks of God, of Christ, and of the Bible, in so clear and bold a manner as to touch many a hard heart; draws the contrast between Christianity and hypocrisy in such living colors that all may see and feel the importance of the one and the evil of the other. I wish this book was in every family. I regard it as the best work on American Slavery that I have ever met with.

In the town of B—I called on several families, and found that a copy of Ramsey's "Spiritualism a Satanic Delusion," which I sold a year ago, had been exerting a good influence, not only in showing the evil character of Rapology, but opening the minds of some to see that the signs indicate the immediate coming of the Lord to establish his everlasting kingdom.

Called at one house and offered my books. The lady had purchased the Saints' Inheritance, and the Treatise on Matt. 24th and 25th, of a sister with whom I left them for sale. She liked them very much and had sent them off to her friends, remarking to me that the Treatise on Matt. was the clearest work she had ever seen on the Bible. Sold her Cumming on the Apocalypse, both series, and her daughter Bonar's "Story of Grace," and "Eternal Day." Gave them a discourse on Rapology, much to their pleasure, and left. This is a family who have begun in earnest to look at the "signs of the time."

Called on several families who are perverted from Christianity to Spiritualism. I find spiritualism is taking strong hold of a large part of the community. It comes stealthily over many, who find themselves believers before they are aware of it.

Called on one family who bore marks of wealth; talked freely on religion; of its importance, and the benefit of good books; but they were not able to buy. It was "hard times." It would not do to pay out much for books these times. If money was plenty, as it was a few years ago, it would

to buy, &c. After I left, I was informed that this man was a prominent member of a church, and was worth \$100,000. Poor man, he knew much about shipping and money, but little of Christ or his kingdom.

At another house I was asked if I had books for children. I presented the "200 Stories for Children," informing them it was the best thing I ever saw of the kind for little folks. I read to them the preface, in which it is stated, among other duties, "sympathies and duties to the poor." The man burst out, "I don't want it—I have no sympathies for the poor, I want nothing to do with the poor. I owe them nothing. They have no excuse for being poor. I work for what I get, and it is a free country. They can get a living as well I. I pay taxes, and will do no more." I pitied the man, and looked at him for a moment with surprise, and gazed around the richly furnished room, and out of the window upon the beautiful farm, the elegant fixtures of this stately mansion, with out-buildings and park, meditating what to say. I was about to quote some scripture to him, but could not speak for a time. At length I arose to depart from his presence, for I felt a pressure upon my heart which was distressing, while I pondered his words, with the determined, piercing look, striking terror to my heart beyond all blasphemous oaths I had ever heard. I remarked to him, "I have known men, probably as rich as you, who have been brought to beggary. It is possible you may yet be brought to poverty, and be dependent on your fellowmen, and beg for a little help." I then left this rich man's house, thinking of, "Blessed is the man who considereth the poor," &c. &c.

Meeting in Stanbridge, C. E.

BRO. HIMES:—According to the arrangement the meeting was held in Stanbridge C. E. The friends were somewhat disappointed. In the first place they expected you would be at the Conference at Derby Line, and being acquainted with you, thought you would pass through that way and preach the word to them. Then you not being there, they engaged Bro. S. W. Thurber. He was not there. So the preaching—what there was—was from P. V. West and myself, and one discourse from Bro. C. P. Dow; but the Lord was with us and blest us. We had a good meeting, well attended, good interest, prejudice removed from many minds and conviction rested on the minds of the people, and some resolved to give their hearts to God, while the brethren and sisters were strengthened and comforted, and we think a door will be opened for future labor, in that place.

The *Herald* is prized highly. They sympathize with you in your embarrassment. You will probably hear from them soon. I am surprised at the course pursued by some who profess to be Adventists and say they love the *Herald*, but are too poor to take it; but go to their houses and you will find they use those filthy weeds, tobacco and tea, and pay enough for them to pay for several *Heralds*. Then ask them to buy some book—they are too poor; but see them at the house of God with their family, and perhaps twenty dollars or near that has been paid out to fit out their children with ornaments for to appear like the world. I hope the Lord will open our eyes to our good, and his glory, and prepare us for his kingdom, and to hear him say, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." I hope all that have heard a discourse from you from the text, "She hath done what she could," will try and remember it, and do all we do for the glory of God. Yours in hope, D. W. S. July 13th, 1857.

"Temptation of Jesus"

BRO. HIMES:—Under the above heading, I wrote a short article which was published in the *Herald* of this week, under the additional heading of "Notes and Queries," which called forth a reply from the editor, of some two columns. In my article as it appears in the *Herald*, a certain part is italicized, not by me, however. The portion thus italicized, appears to him particularly obnoxious. I wish now to say, that the expression, which appears to him of such "startling import," is nearly identical with language found in the *Herald* of June 20th, in an article headed, "On Temptation." The only material difference, is this; mine was in the form of inquiry, that in the *Herald*, alluded to, was affirmation. But I have no desire to go into a lengthy, metaphysical discussion, in order to ascertain whether our Saviour was, in his human nature, "in all points tempted like as we are," and therefore knows how to "be touched with the feeling of our infirmities." He "suffered being tempted," and is therefore "able to succor them that are tempted."

Although made to use the term *tempt*, in an evil sense, by my reviewer strongly emphasizing a

certain portion of my article, yet I utterly disclaim any such intention. The editor, stopping in the midst of the review, offers the following prayer:—"O, Thou sinless Lamb of God, wilt thou forgive the words our pen has here written, and enable us to vindicate Thy spotless innocence!" and then adds, "As a man thinketh in his heart, so is he!" I would "vindicate" the "spotless innocence" of the "sinless Lamb of God," and still contend, that, though our Saviour "was in all points tempted like as we are, yet without sin!"

Be it remembered, yet without sin! If the meaning of the language, as declared by the apostle in Heb. 2:18, and 4:15, is not what appears to be plainly expressed, then I should be very happy to know what it does mean; for surely I am very "solicitous to know the truth, and would start back aghast at any declaration in conflict with "the teachings of inspiration!"

The author of the article in the *Herald* of June 20th, in speaking of Christ's temptation says,—He was "unmoved by it!" But how our Saviour was made to "suffer being tempted," and also "tempted like as we are," and yet be "unmoved by it!" is somewhat mysterious to me. Perhaps others can understand!

T. M. PREBLE.

East Weare, N. H., Aug. 1st, 1857.

Massachusetts Conference of Churches.

This conference met at Haverhill, Mass., on Tuesday, July 28th, agreeably to notice. The President and Secretary being absent; Elder L. Osler, was chosen President *pro tem.* and Bro. O. B. Fenner, Secretary *pro tem.* There being but few of the members present, it was deemed best to occupy the remaining time of the afternoon in prayer and conference. At the close of the social religious exercises, brethren Osler, Brown and Bentley were appointed a committee to arrange the order of religious services during the session of the conference.

Wednesday, 9 o'clock, A. M.

The President being still absent in consequence of sickness, the meeting was called to order by the chairman *pro tem.* After the usual opening religious exercises, the following delegates were reported:—

Providence, Elder Osler, J. Wolstenholme and O. B. Fenner; Haverhill, Elder Bentley, brethren Brown and Chase; Westboro', Elder Cunningham, Elder Griggs and Bro. Streeter; Newburyport, Elder Pearson, Elder W. Burnham, R. Welch, Jr.; Worcester, Elder D. T. Taylor; Boston, J. V. Himes; Abington, Elder C. Taylor; Salem, Bro. Winchester.

On motion the conference made choice of Elder L. Osler, as President; Elder J. Pearson, Jr., as Secretary, and brother Charles Wood, as Treasurer for the ensuing year.

REPORTS PRESENTED BY THE DELEGATES.

Providence, R. I., Church.—Anthony Pearce, Clerk of the Providence church, offered the following report:—

During the year, just closed, the enemy death has laid his hand upon two of our number. Five have been dismissed, and three excluded. There have been 32 added to our number. Some are new converts.

The number of members now composing the church is, 94,—viz.—31 males and 63 females.

The Sunday-school, connected with the church, has received a new impulse of late. Large additions have been made to its numbers. There are at present three Bible classes and two infant classes, and eight classes of children and youth, embracing 130 names. The average attendance at present is over 100. Some 8 or 9 of the recent conversions are members of the Sunday-school. The school has recently completed the study of the book of Acts, which has been their study for about one year.

On a Sunday afternoon our Pastor preached to the children from that book; the occasion was one of much interest to the children, as well as others in attendance. What added much to the interest of the occasion, was the ready and correct answers of the scholars to questions put by the Pastor. One of the boys traced on the map the travels of St. Paul, from the time of his conversion, to his arriving a prisoner at Rome, naming 90 places in consecutive order, not missing or incorrectly stating one.

The church and society, after considerable effort, have commenced the erection of a place of worship, which, when completed, will add much to our facilities for spreading the blessed doctrine of Christ's speedy, personal coming, in the community, and be the means, we trust, of the salvation of many souls.

Westboro' Church.—C. R. Griggs, delegate, presented the following report:—

The Advent church in Westboro' consists, at the present time, of 38 members. During the past

year there have been nine additions to the church; three of whom were received on their confession of the Lord Jesus by baptism. There are now six more desiring to follow the Lord in this ordinance.

During this time, two of our number have been removed by death. One of these was our respected and beloved brother, Elder N. Billings. Concerning him we are comforted with the happy assurance that he "died at his post."

Our meetings have been well attended on the Sabbath, and our prayer-meetings on Sabbath evenings are exceedingly interesting and profitable. Our prayer-meetings and class-meetings are uncommonly interesting and highly profitable. The influence of our meetings is beginning to be felt more effectually for good in the community.—Our Sabbath-school is large, comparatively speaking, duly organized, and ably conducted. We also have in connection with the school, four Bible classes, which are well sustained. Our Pastor Elder C. Cunningham, Jr., is very much liked by the church, and also in the community. His labors with us have been greatly blessed.

Worcester Church.—Charles Wood, Clerk of this church, presented the following report:—

This church was organized Oct. 28th, 1850, with nineteen members, the total number of members since that time being one hundred and twelve. Of these four have seceded, four have been expelled, five have died, and about twenty have removed to other places, and in most instances connected themselves with other churches. During the past current year, since July 1856, we have lost by death one member, by expulsion two, by removal and connection with other churches by letter, four; but having enjoyed a gracious reviving during the winter, there have been added to the church forty new members, twenty-four of them on profession of faith and baptism and the remainder by letter and the recommendation of a well-known Christian life. The newly converted are still faithful, with few exceptions. The church now numbers 78 members, besides about a score of good brethren and sisters who worship with us and labor in harmony with our interests, but who have not yet seen fit to enter our organization.

Our church nursery, the Sunday-school, is in a prosperous condition, having nearly doubled within the last four months. There are now sixty-five different names on our list of juvenile pupils, forty-five of whom are regular attendants. We have a Bible class in connection with the Sunday School, numbering about thirty persons. The total number of our average attendants at the Bible class and Sunday-school, is from 75 to 80 souls. Two or three dozen copies of a juvenile paper are distributed weekly among the children. Our Sunday-school library numbers about 400 volumes, 175 of which are new and recently published. We have Sunday-school concerts every month for the purpose of catechizing, addressing, praying for and with the children. We feel a deep interest in the welfare of the Sunday-school, and are encouraged to do so from the fact of its having furnished the church during the past year at least half a dozen new members.

Besides occasional discourses from itinerants we have regular preaching twice on Lord's day, with two prayer and conference meetings weekly.

The early pastors were Elders Shipman, Bonham, and others; but since Sept. 10th, 1854, Elder D. T. Taylor has been the regular pastor. The officers of the church, besides the pastor, are two deacons, a clerk, treasurer and prudential committee of three to supply pulpit vacancies. We have two class-meetings, numbering from 15 to 20 each, held in private houses on Friday evenings, and which are very profitable in assisting every day experience, and keeping alive vital godliness among us. The Lord's supper is attended to on the first Sunday in each month. Mention should also be made of a special meeting to pray for the conversion of sinners, which proved a great blessing during the past winter. It was held on each Monday evening.

The chapel on Thomas St., where we worship, will seat about 300, and is now owned by the brethren. We are living in peace and brotherly love, and having an eye to Matt. 5:9, whenever difficulties arise they are searched out and reconciliation effected, if possible. The church is, we trust, growing in Christian intelligence and divine favor, and earnestly looking for the Coming One.

Haverhill Church.—The Clerk, E. E. Chase, gave the following report:—

Since September last, Elder M. L. Bentley has been our pastor, during which time we have enjoyed prosperity, and there have been some conversions. Within the two years past there have been nine added to our number and five have been dismissed. Our present number on record is forty-five. There are others, who are with us in heart and action, though not in the church organization.

We have two social meetings every week, which are well attended and interesting; a Bible class, which has been increased the present season; and a Sabbath-school, in connection with the village mission Sabbath-school.

Newburyport Church.—Henry Lunt, Jr., the Clerk, reported as follows:—

We have no matters of very special interest to report since your last session. The church has the past winter and spring, felt an increasing interest and desire that those in our midst, who listen to the faithful preaching of the gospel, might submit themselves to God, acknowledge his claims upon them and find mercy through our Lord Jesus Christ, and they have been praying and laboring for this object, but as yet there seems to be but a conviction, though we think it is deep in many minds, which we hope will result in their conversion to God. The attendance on public worship is good, and our congregation is on the increase, and we can but hope that the good word of God will not return unto him void, but will accomplish that which he doth please and prosper in that whereunto he has sent it. Our Sabbath-school is in a good condition, and we think there is an increasing interest in the study of God's word.

West Abington Church.—Dea. Luther Jackson, reports in behalf of this church as follows:—

We cannot inform you of any special interest the past year. Since we were last represented, our pastor has baptized four, six have been added to the church. One of our beloved number has been removed by death. Whole number remaining, forty-one. Our meetings are well attended on the Sabbath.

Salem Church.—Isaac Winchester, delegate, reported as follows:—

Our temporal and spiritual affairs are not in so desirable a state as could be wished. There is but comparatively little interest in religious things, notwithstanding the great efforts which have been put forth in this city in past time. The present aspects of our religious affairs are certainly discouraging; but we are very far from yielding to these discouragements, or giving up the doctrines connected with the speedy coming of our blessed Lord, or the cause associated with their promulgation. Our society will average about 200. From May, 1856, to May, 1857, there have been added to the church 7; dismissed 7; expelled 1; erased 1; conversions 1. Present number, 72. The whole number of scholars belonging to the Sabbath-school, 58.

Boston Church.—The Clerk, J. G. L. Himes, presented the following report:—

The Church of Adventists worshipping in the Chapel corner of Hudson and Kneeland Sts. Boston, Mass., consists at the present time of ninety-four members. Of this number, however, 35 are not residents of the city, but live in places adjacent or elsewhere more far removed, so that the real strength of the church is about sixty. Our Pastor is Elder J. V. Himes; Associate Pastor, Elder O. R. Fassett. The latter has been laboring with us during the last seventeen months to good acceptance. Under his faithful ministrations the church has been blessed and edified, and since the commencement of his labors more than twenty persons have been added to our number.

We have a Sabbath School, and two Bible classes—one of brethren and another of sisters—which meet in connection with the School.

No authorized delegates having been sent from Attleboro', Holden and Templeton, the condition of the churches in those localities was presented by brethren acquainted with their affairs.

Elder J. S. White gave a brief history of the past and present state of the church at Attleboro'. He referred to their union with the brethren in Wrentham, in order to sustain public worship. And their need of a meeting-house, so situated as would be most convenient to their scattered condition. They are not enjoying the labors of a settled Pastor, and their future prosperity depended very much on the erection of a chapel, which is not contemplated by the brethren.

Elder D. T. Taylor said that the church at Holden, still had an existence. Under the labors of Elder Crowell a congregation was gathered, but at present, being deprived of a settled preacher, meetings were held once a month. The brethren live scattered, some residing 5 to 7 miles from the place of worship. On pleasant days the congregation numbers from 40 to 60.

The following resolutions were offered by D. T. Taylor, and unanimously passed:—

Resolved, That we take hold of the Missionary enterprise with renewed interest and energy.

It was also recommended by the convention, that the pastors and delegates present the advantages and needs of the missionary enterprise to the various churches comprising the conference and

urge upon them the adoption of some efficient system of action, to supply its pecuniary demands.

Elder Osler submitted the following preamble and resolutions which were laid on the table:

As there are several young men, who propose preparing for the ministry among us, and as they will be in need of pecuniary assistance, therefore

Resolved, That the delegates of this convention be requested to immediately present this subject to their several societies, for the purpose of systematic effort in raising the necessary means.

EVENING SESSION.

At the close of the evening religious services, the conference resumed its business deliberations.

The resolution, in aid of young men who design entering the ministry, was taken from the table, and after an interesting discussion of its merits by the members, it was passed, when the convention adjourned.

J. PEARSON, JR., SEC'Y.

Bro. C. Beckwith writes from McDonough, N. Y. July 13, 1857:

"The Lord has of late blest us beyond our expectations. Bro. Chapman has been with us, the Lord blest his labors, sinners have been converted, backsliders reclaimed, and put on Christ by baptism. We have united in church capacity. We number 17, and feel assured the Lord approves of the act. We have seen the blighting effects of no church order.

Brethren in other places, should unite in church capacity, that there may be order in God's house: that we may be better prepared to guard against 'wolves in sheep's clothing.' We are now lifting up our hearts, feeling our redemption draws nigh. To God be all the glory."

Bro. S. Dudley writes from Jacksonville Ill. July 27, 1857.

I prize the Herald too highly to have it stop now. The longer I study the great truths you advocate through its columns the stronger is my conviction that they are the truths of the Bible, and that not one jot or tittle shall fail until all be fulfilled.

What a glorious hope, indeed, to be living so near the restitution of all things spoken of by the prophets from the foundation of the world, and at the same time how sad the thought that so many spurn the doctrine with contempt, having never searched the Scriptures, like the noble Bereans, to see whether these things are so.

A poor subscriber writes:—

My dear sir:—I hereby send you one dollar, as per agreement, some weeks since. I raised it by laying by one shilling a week, and shall continue to do the same hereafter, (sickness excepted,) and shall by that means get ahead of you in time. I find that it is the best way for a poor man like myself, and I wonder why I never adopted the same plan before; and there are probably others thus situated, who could easily pay you on the same plan, who now think it too hard to raise several dollars at once. Let them try it.

A REQUEST.—"Dear brethren and sisters, the undersigned requests those who have access to the throne of grace to remember his afflicted wife, and pray that the Lord would smile on her once more, and restore her to health again, that she may live to see her children converted to God and the cause of our coming Lord prosper all around.

HIRAM BALDWIN."

Those who are unwilling to suffer for the sake of Christ, make it manifest, that they value their own ease and pleasure more highly than they do the friendship of the Redeemer.

Obituary.



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

DIED, in Brooklyn N. Y., of consumption of the bowels, resulting from a cancer, Capt. NICHOLAS JOHNSON, in the 49th year of his age.

Bro. Johnson was a native of Denmark. He came to this country when about 21 years of age, and has resided most of the time, when on land, in Providence and vicinity. About 2 years since he returned from California, in hope of being relieved of the cancer, which was then in its incipient development. He went to N. Y. for the sake of a cure, and remained under medical treatment, until his death. He embraced Christianity in 1842, was baptised by Elder Benjamin Taylor, first Pastor of the Seamen's Bethel in this city. Embraced the doctrine of the pre-millennium Advent during Elder Litch's first visit here; which

he cherished until his death. Just before he died he said to his wife, "Tell my friends, that Jesus and the resurrection is my hope." And thus he sleeps, until the sea gives up the dead which are in it. His body was brought to this city on the 23rd, and the funeral services were attended at our place of worship. A wife, brothers and sisters and friends mourn his loss.

L. OSLER.

Providence, July 23rd, 1857.

ANOTHER of the old and tried friends of the Advent faith is gone. Bro. J. PAYNE, of Coburg, O. W., fell asleep in Jesus, last December, in hope of a part in the resurrection of the just at the glorious appearing of the Lord Jesus Christ.

"How long, O Lord, how long!"

J. LITCH.

Philadelphia, Aug. 3rd, 1857.

DIED, in Cabot, Vt., June 22nd, 1857, Bro. DANFRED COLLINS, aged 33 years.

Brother Collins was converted to God under the labors of Bro. Shipman, in 1843. Soon after he fell back again into the world; but he was renewed again in mind last February, and lived a devoted Christian until his death. He leaves a wife and one child to mourn his loss. A discourse was preached by the writer from 1 Thess. 4:18.

S. W. THURBER.

DIED, in Cabot, Vt., July 18th, 1857, Sister LUCIA HOIT, wife of Brother Enoch Hoit, aged 37 years.

Sister Hoit was a consistent Christian. She loved the appearing of Christ and the events associated with it. She loved to read the Bible and was very much interested in reading the Herald. She was a good companion, an affectionate mother, a kind neighbor and a worthy member of the church. She leaves a large circle of friends to mourn her loss.

Her funeral was attended by a large concourse of people, who listened attentively to a discourse founded on Isa. 33:24

S. W. THURBER.

Our sister has gone to her rest,

She sleeps in the valley below;

By sorrow no more she's oppressed,—

By sickness, by death, nor by woe.

In Jesus she's fallen asleep;

Her spirit to him has now flown;

Ah! why should we sorrow and weep!

She'll come with new life from the tomb.

Ah! yes, we'll behold her again,

When earth in its beauty restored,

No sorrow or anguish or pain

Will be found in that blissful abode.

The loved ones of earth will there meet,

And join in sweet anthems of praise,

The songs of redemption so sweet,

No angel can join in its lays!

A SISTER.

Ayer's Cherry Pectoral,
FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Group, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri-
Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their

utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish and disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not so substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

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

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. C. E. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 8d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

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

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

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

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

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

Agents.

- ALBANY, N. Y. W. Nicholls, 135 Lydius street.
- BRIDGEPORT, Ct. All Andrews.
- BURLINGTON, IOWA. James S. Brandburg.
- BASCOE, Hancock county, Ill. Wm. S. Moore.
- BRISTOL, Vt. D. Bosworth.
- BALTIMORE, Md. Wm. Paul.
- CABOT, (Lower Branch,) Vt. Dr. M. C. Wallace.
- CORNOVA, Rock Island Co., Ill. C. N. Willford.
- DE KALB CENTRE, Ill. Charles E. Needham.
- CINCINNATI, O. Joseph Wilson.
- DUNHAM, C. E. D. W. Sorbenger.
- DURHAM, C. E. J. M. Orrock.
- DEBBY LINE, Vt. S. Foster.
- EDDINGTON, Me. Thomas Smith.
- FAIRHAVEN, Vt. Elder J. P. Farrar.
- HALLOWELL, Me. I. C. Wellcome.
- HARTFORD, Ct. Aaron Clapp.
- HOMER, N. Y. J. L. Clapp.
- HAYVERHILL, MASS. Edmund E. Chase.
- LOCKPORT, N. Y. R. W. Beck.
- JOHNSON'S CREEK, N. Y. Hiram Russell.
- LOWELL, MASS. J. C. Downing.
- MOLINE, Island county, Ill. Elder John Cummings, jr.
- MORRISVILLE, PA. Wm. Kitson.
- NEWBURYPART, Mass. Dea. J. Pearson, sr., Water-street.
- NEW YORK CITY. F. Gunner, No. 241 9th Avenue, near 26th st.
- PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
- PORTLAND, Me. Alex. Edmonds.
- PROVIDENCE, R. I. A. Pearce.
- PHILIPSBURG, ST. ARMANDS WEST, O. E. C. P. Dow.
- PRINCES ANNE, Md. John V. Pinto.
- ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
- SALEM, MASS. Chas. H. Berry.
- SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
- SOMONAUK, De Kalb county, Ill. Wells A. Fay.
- ST. ALBANS, Hancock co., Ill. Elder Larkin Scott.
- STANBRIDGE, C. E. John Gilbreth.
- SHERBROOK FALLS, Wis. William Trowbridge.
- TORONTO, C. W. D. Campbell.
- WATERLOO, Shefford, C. E. R. Hutchinson, M. P.
- WORCESTER, MASS. Benjamin Emerson.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, AUGUST 15, 1857.

Tour to Pennsylvania.

In consideration of my poor health, my ministerial brethren and others have strongly persuaded me to relinquish my journey south. I have a high respect for the advice of my friends, and would comply with it, and rest quiet at home, if I could. But my spirit has no rest. I must go if God permit. Brn. Robinson and G. W. Burnham are missionaries in this field, so that this part of New England is well cared for. Though the people in these mountains are generally poor, and I may not expect the support I might get in other parts, yet the call of Bro. Boyer to the Alleghany mountains, seems to me to be of God. It is a "Macedonian cry." So I will go, by God's blessing, and do what I can. I wish to be at my post living or dying.

"He guards thy soul, he keeps thy breath,
Where thickest dangers come;
Go and return, secure from death,
Till God shall call thee home."

I shall go to Pa., by the Erie R. R. to Olean. So I cannot call on friends going out as requested, but will try to do so on my return from the south, when I shall, if the Lord will, also visit my old field in western New York. J. V. H.

CAMP-MEETING NOTICE.—A Camp-meeting will be held in Shippen, Mc Kean Co., Pa., on the old campground previously occupied, situated on land owned by Mr. Chauncey More,—to commence Thursday evening, August 20th, and continue a week or longer.

We urge the brethren to make this meeting a subject of prayer, that God may strengthen the hearts of his ministers and people to labor unitedly in his cause at this meeting. Come all that can, and come with prayerful hearts, and humble spirits; and I doubt not you will return with gladness and rejoicing, beholding the saints comforted, and sinners converted. Elders J. V. Himes, J. Litch, and L. M. Jackson will be present. In behalf of the Conference J. D. Boyer.

GROVE MEETING.—A grove meeting will be held on land owned by Mr. Daniel Miller, on the Bennett's branch, Elk Co., Pa., to commence the 28th of August, and continue a week or more.

Elders J. V. Himes, of Boston, J. Litch, of Philadelphia, and L. M. Jackson, of Center, will be present. In behalf of the conference. J. D. Boyer.

Centre County, Pa., Camp-meeting.

Will be held on the old camp-ground, on land owned by, and near the residence of Bro. Joseph Eckley, situate 3 miles from the borough of Milesburg; to commence on Thursday evening Sept. 3rd, and continue near a week. We expect Brn. J. V. Himes, J. Litch and J. D. Boyer will be present to preach the word. Again we invite the brethren and friends of Centre and adjacent counties, to this their annual feast. Let there be a general gathering. Come brethren—come in the spirit of Christ, and with a mind to work, and we shall not fail to realize the presence of him who has said, "Lo I am with you alway, even unto the end of the world." In behalf of the brethren, M. L. JACKSON.

A meeting will be held with the church at Cooper's Settlement Clearfield Co. Pa., to commence on Friday evening, Sept. 11th, to hold over the following Sabbath. The above named ministering brethren are expected to be present. In behalf of the brethren. M. L. J.

PROHIBITING THE BIBLE.—Henry VIII., by royal proclamation, forbade the general reading of the Bible by the laity. He made exceptions, however, in favor of the Lord Chancellor, the Speaker of the House of Commons, and captains in the wars, who may need to quote it "in order to enforce public harangues." A nobleman "may read it in his house or garden quietly or of good order." A merchant "may read it to himself privately. Ladies of quality may read it to themselves—not to others." The King as carefully surrounded it with cautions as if it were a torpedo, or something of that sort. His daughter, Queen Elizabeth, had also her leaning to the old order of things. She

would not permit any ridicule of the Virgin Mary or the sign of the cross, and once from her pew, when Nowell, her Chaplain, made a sly, collateral dash at the "sign," she called out to him and bid him come back to his text!

CONFERENCE AND TENT MEETING.—There will be a Conference and Tent meeting held at Shabbona Grove, De Kalb Co., Ill., Providence permitting, commencing on Tuesday the fifteenth of Sept. next, and hold over the Sabbath. The Churches of northern Ill., are requested to send delegates to the Conference. Elders Howell, Morgan, Chandler, Janes and others are expected to preach the word.

A general invitation is extended to all to come to this meeting. Brethren in Christ let us once more rally, and come up to this feast of tabernacles, praying God's blessing to rest upon the effort, and that this may be the best meeting ever held in the West.

There will be a supply of the new Harp and other publications from the *Herald* office, for those who wish. Homes provided for all who come. In behalf of the Board, N. W. SPENCER, Sec'y.

A YOUNG PREACHER.—We have supplied a poor young man with five dollars and fifty cents worth of books, which he much needed. Who will help bear this expence? Our young men must be helped. As yet we have received nothing for this object. Will brethren look at this subject? And let us hear the result.

To Correspondents.

W. Bennett—glad to hear from you, and of your faith and hope in God. Hold fast, says the Saviour, "till I come."

J. Sanborn—We shall expect to hear from you in Sep., and now resume the *Herald*.

B. Bancroft—Yours was very acceptable. All right. I hope to visit you again, at some future time, as God shall permit.

W. K. Stump—Have resumed, and hope to see you, or hear from you soon.

C. Weir—We have fixed the account, as you say, though it differs from our books. We credit to July 1, 1857.

S. Lawrence—Your kind note was thankfully received.

T. W. H.—That to which you refer, is not regarded in the light in which you view it. The object of it is supposed to be for the very opposite that its wording would indicate, and therefore we omit your comments.

M. A. Frank—I have hope that I may be able to visit you this time. See the *Herald*.

Note from Samuel Chapman.

DEAR BRO. HIMES:—Of this world's goods. I have but little, but knowing your need of help to sustain the *Advent Herald*, (the best of all papers), I send you one dollar, with the respectful and earnest request that my children in the gospel and others who have the means, will readily do the same, and more if they can. Brethren, the cause we advocate, and love, demands your attention and help at this time. Yours expecting redemption. SAMUEL CHAPMAN.
McDonough, N. Y., July, 1857.

A Widow's Mite.

DEAR BRO. HIMES:—I am a widow in my eighty-ninth year, and am poor as to the things of this world. Yet I cannot endure the thought that the *Advent Herald* shall cease to be published, and therefore send one dollar over and above my annual subscription, to sustain it, and the cause it advocates. Yours in hope, OLIVE SHIRLEY.
Homer, N. Y., July 15th, 1857.

The above is from a good "mother in Israel," with whom I have been acquainted for many years. I thank her for the interest she has shown, and her gifts and prayers for the support of the cause in her old age. J. V. H.

New York, August 4th, 1857.

DEAR BRO. HIMES:—We are stricken with sorrow, smitten in the providence of God—afflicted by death! On Wednesday, July 28th, our suffering FREDIE fell asleep; and the following morning our infant daughter LIZZIE JULIA slept by his side. The former died from marasmus, the latter of cholera infantum. "Lovely and pleasant in life—in death they were not divided."

Death came to our domestic circle in a double wave—but thank God! the resurrection is now fringed with a two-fold glory! Our household treasures are deposited in the casket of hope. We shall go to them, yea! we shall meet them in a fairer clime, and under calmer skies. Faith in Christ as the resurrection and the life disrobes the very grave of its victory. We are cast down, but not by sorrow for our precious ones. O no! Our loss is their gain. We are cast down as we con-

template the desolations of sin, rampant and cruel in the death of our race. We are cast down, when we reflect that the tender babe of a few days must pass the suffering ordeal and sigh helplessly in the pains of death. None are exempt. All must suffer, and all must die.

But God is just and good. Perchance were it not for this suffering of the innocents many of us would be unwilling to let them go, and think it hard of our God to remove them. Our family flowers are nipt in the bud, to open and blossom in beauty, at the coronation of the Lamb. The consolations of God are not small with us, and kind friends are not few.

We are enabled to praise Our God from "the depths." Yea, we do praise him; for he doeth all things well, and he holds out his "promising bow" to comfort and cheer us on until we accomplish the passage of the final barrier, and enter into rest.

I trust that you too may be sustained by the mercies of God, and ultimately finish your course with joy.

Affliction is a sad, but necessary monitor. May God sanctify it to us all, lest our spirit be overwhelmed within us.

Owing mainly to the present financial disability of the Mission Church in this city, on Thursday last, July 30th, I sent in my resignation as Pastor. The church accepted with expressions of regret. I shall hold them in esteem, and remember them in prayer. I look to God for his promised direction concerning my future course. Affectionately as ever, F. GUNNER.

SINGULAR AND FATAL FREAK OF LIGHTNING. Lemuel Boice of Conway, Mass., with his son John, a boy of nearly nine years, were haying for Wm. Stearns on Saturday afternoon, July 25, when a flash of lightning struck the boy John, who was on the hayload, killing him instantly. Mr. Boice and Mr. Stearns were a few feet from the cart; the former was brought to his knees, and the latter also slightly shocked. On recovering themselves, they saw the oxen running off, and the boy senseless on the load. The Greenfield Gazette, says that at the time of the shock there was no shower, no thunder, and no rain had fallen. The sky was clear overhead, but there appeared to be a shower approaching from one direction over the hill and another shower was seen passing off over the opposite one. The bolt was seen to break in the air, and descend in a number of different streaks.

Appointments.

A Camp-meeting will be held at Wilbraham, Mass., commencing Aug. 31st. Get tickets for North Wilbraham, the campground being near the N. Wilbraham depot. Provision will be made for man and beast.

The fare to the Wilbraham campmeeting from Boston and back is \$3; from Worcester and back, 1.75. One-third off from regular prices from intermediate stations between Worcester and the campground. Tickets to be had of Mr. Geo. T. Adams, 167 Hanover st., Boston. Brethren will please inform Bro. Adams how many tickets they wish and forward the money to him, according to the prices named. Those who take the cars at Boston can get their tickets by calling at Bro. Adams' store, as above. Remember that the R. R. Co. will sell no tickets at their depots at reduced prices for the campmeeting. N. B.—The campground is near the Wilbraham depot, and not North Wilbraham, as has been advertised. The campmeeting is in North Wilbraham, but there is no such depot. Get tickets for Wilbraham.

There will be a tent-meeting in East Farnham, to commence the ninth of September at 5 o'clock A.M. and to hold over the next Lord's day. In behalf of the brethren, JOHN CHAPMAN.

The Lord willing, I will preach at Lincolnville, Youngtown, Me., the first Sabbath in August; Holden, Clewley neighborhood, 2d Sabbath; Orrington, Advent chapel, the 3d Sabbath. T. SMITH.

Providence permitting, we will hold meetings at Casco at Holden Corner, in the Union meeting-house Aug. 13th and continue over the Sabbath. J. PARTRIDGE.
O. R. FASSETT.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and aid.

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the *Herald*. J. V. HIMES.

TO AID THE "HERALD" OFFICE.

Previous total	\$213.81
J Reints, T J & S Bailey, M Green, A Weldon, A Bliss, C Bennis, R Crampton, T G Stetson, D Winchester, E Holmes, E Dunham, J H Merritt—each \$1.	
Friends in Cambridgeport, \$2.	
I Freeman, J Landreth, each \$3.	
From C A Thorp and others in Leeds, Eng., \$10.	
F Davis \$5.	
R Stillman, M Winslow, D B Winslow, each 50 cts.	
Present total,	\$250.31

BUSINESS NOTES.

C A Thorp—Ten dollars has been paid for office by J W Bonham, as credited below.

C F Luce—We rec'd \$2 and cr. to No 763, Jan 17th, '56. We have at no time rec'd \$5 from you, but we now credit you \$3 in addition, to make up the 5 which you say you sent; which pays to No 841, July 1st, 1857, and resumed.

I Freeman—The prices of Dr. Cumming's volumes are all given in our list of books in the *Herald*. There is no one of them named "Sermons," in distinction from others. H H Tooker—It was cr. in Her. of July 18, which we have again sent.

Rec'd a letter dated "Bristol, Aug. 8," without any signature, and enclosing 5 dollars for "C Bisbee of Middleboro', Vt.," and \$5 to "place to my account." We judge from the handwriting that the last should be cr. to D Bosworth, and have so done.

T G Stetson—The note in last Her. must have been designed for some one else; for we find no G sent you; and March 12th, 1856, you was cr. 1 dol. from No 770 to 796, and Sept. 6th 2 dol. from 796 to 848. We have now changed the cr. of that rec'd last week so that you are cr. 1 dollar from 848 to 874, and 1 donation.

John M'Nilly—The money sent in July was not received, but we have cr. it to No 841. We can't make out by your letter how you want the name changed. You did not give your P O address.

R F Berry—You were duly credited, on H. to 852, and on G to No 132.

C N Lewis—Sent you bundle Aug. 11th.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The PM of Falmouth, Me., returns the paper sent to HENRY H HOWLAND, not taken from the office, he having removed from that place, and owing 1.25

RECEIPTS.

UP TO AUG. 11TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

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

INFORMATION WANTED.

James Wood, \$1 for his *Herald* and \$1 for a subscriber he pays for. We don't find his name on our books, and know not what subscriber is referred to, nor his address.

A Smith 867, W W Wheeler 867, E Rogers 867, H C H Payne 876, L Campbell 893, C Barstow 867, E Parker sent books, A Brown 841, H Hill 898, E J Cook 879, D A Peasley 711, \$5 due, J H Josselyn 867, J M Dodge 867, T W Haskins 845, H Cutting 841, R Andrew 877, E Sprague 862, S Palmer 874, C Beckwith 867, bal of books and G & 1 dol. sent in tracts, N R Clay 874, Mrs Ann B Foss 867, J W Aiken 861, B G Gardner 841—it has not been stopt, but we send again, J Burdett 789, C Dunham 869, T Frost 841—each \$1.

A M Luce 877, J Reints 893, E Paine 853, D S Turner 867, J Landreth 893, G Miller 893, G W Clement 880, E Holmes 893—each \$2.

J Mussen 841, A Brown—soon, W Bennett 846, H Moore on acct, A Wares 906—each \$3.

W Sears 732, A Weldon 899 and G to 138, C Bisbee 872—each \$5.

J Payne 867, chd. to J G., \$3.30; J Litch 70 cts.; E L Douglass (6 copies) 872, \$10; Phebe Hoyt 867, \$7; J C Putnam 867, \$1.50 and tracts 1.50; M Green 893, 1.50; S A Ware 841, \$6; J L Clapp 889, 50 cts.