

WHOLE NO. 688.

BOSTON, SATURDAY JULY 22, 1854

The Signs of the Second Advent.

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

(Concluded.) ANOTHER feature of the times that will precede the last day, will be great activity on the part of Satan. That activity shows itself now in a thousand shapes: sometimes Satan appears as an angel of light, in all the splendors of the archangel fallen; sometimes as he is. In all Bridegroom; his efforts, however, he combines the wisdom of dles, and polishing new gems for his temple; it the archangel with the malignity of the archfiend. He seems now as if dreading the everlasting fires in which he must soon live, and suffer, and is, therefore, anxious to attain a footing in some nook or corner of the globe where he may stave and the riches of Him who is throned upon the off, if not for ever, at least for a longer time, the great judgment which he knows must ultimately overtake him.

rank systems of error that grow up about us. Germany and America are overrun with fanaticism of the most hideous description. Even tion," that there is in a certain part of the fir-England is not without its fanatics; and as religion becomes more earnest in the hearts of the few, fanaticism will become rampant in the hearts of the many. Men can never be without a religion. They must have a religion of some

sort. We may expect also in the last days, and im-mediately prior to the advent of Christ, great and awful judgments, as our Lord himself has and await judgments, as our point masses have predicted, and tribulations such as have not been even since the world began. The signs of these loom in the distant horizon. I showed you some of them in the pestilence that fell upon the vegetable world-in the crashing that sounded through the length and breadth of our commercial system within the last few years, the remains of which are now visiting the respectable tradesmen of our country, like the mists that settle first on mountain heights and then descend to the valleys that lie around them : we see it in the state of things across the Channel-all society fermenting and ill at ease. There is not a nation of Europe that does not deprecate war, but there is not a nation of Europe that does not place its hand upon its sword-hilt, and hold itself ready for war. Preparation for it is laid down as a duty. "Men's hearts failing them for fear of the things that are coming on the earth," is literally true. Hence that profound thinker, whose biography has improved so many-Dr. Arnoldmade this remark, and it is striking as coming from so severe and diciplined a mind as his: "My sense of the evils of the times that are coming, and of the prospects to which I am

astronomer, who spends the night in cataloguing groups of stars; let that mathematician pore over books, and waste the midnight oil; let that schoolmaster prosecute his work; let all men work hard, and work constantly, they are unconciously under an impulse of which they see not the end. That impulse is a divine one; they are opening channels for the gospel; they are decking and dressing those handmaids that are to accompany the bride when she meets the they are lighting new altar-canis the rush of the waves of science, and literature, and knowledge, that roll onward and upward to the presence of the everlasting throne, there to reflect the glory of Him that made them, very riches of the universe itself; and as if it were a forecast light of this blessed result, every ately overtake him. We see another symbol of the last days in the harmony of the gospel with the facts of the universe. For instance, when we are told, in that very unphilosophical book, "Vestiges of Creamament a mass of nebulous matter, and that the nebulous matter gradually forms itself into a shape, till, fully developed, it becomes a greater orb, a world in our planetary system; Lord Rosse turned his telescope to the alleged nebu-lous matter, which was said to be proof positive that worlds were made without a maker, and he discovered that instead of being unmade embryo worlds, it consists of clusters of stars, or worlds already made, and larger than our own. Science is one of those which will outlast the Millennium itself, as the interpreter of the book of nature. When I look up into that spangled and illuminated sky-when I look at those countless altar-fires that burn perpetually, and when by their light I see star beyond star, and planet beyond planet, and when I have viewed by the most powerful telescope the remotest stars of our system, and when I find that those remotest stars are but the sentinels and the outposts of that mighty post that lies scattered throughout the plains of infinitude, silently hymning perpetaal praise around the throne of Him that made hem, and giving glory to him that lighted them up with all their splendor, I see in these the indisputable evidences of diety, and I am con-strained to pity the man who can speak of a creation without a Creator, as I am constrained to pity the man who can think of such a revelation as that of the Bible without the recognition of God as its revealer. Let me notice another evidence of the near-

ness of the Saviour's approach in the present day, and that is, increased missionary enterprise bringing up my poor children, is overwhelming; began to be carried out during the outpouring of times are coming in which the devil will fight his best, and that in good earnest." He was no fanatic who said this, but a man of a calm re-fifty years. The Baptist Society arose in 1792; flective mind. then came in succession, like mountain peaks, Another sign of the near approach of the ad-vent of Christ will be the spread of knowledge. Daniel gives us this indication when he says, "Many shall run to and fro, and knowledge Missionary societies, all of which fulfilled that Another sign of the near approach of the adshall be increased." Do we not see the signs Apocalyptic picture of the angel flying abroad of this around us? A century ago, if a man with the everlasting gospel unto all the nations made a discovery in science and art, it was of the earth : and what does Christ himself say a likely to be his fortune ; but now, if one makes "This gospel of the kingdom shall be preached "This gospel of the kingdom shall be preached "This gosper of the kingdom shall be preached unto all nations;" for what purpose? Is it said, to convert them, and then shall the end come? No: "this gospel of the kingdom shall be preached among all nations for a witness:" and what then; and "ther shall the end come." Now the Bible has been translated into the a discovery in chemistry, in science, or in any department of knowledge, on which one would have staked a fortune in former times, he will find that a discovery made in 1848 is superseded by a more brilliant one before the year has closed. We see steam running and executing the errand of man, and earrying five hundred tongue of every nation, and the gospel has been at once at the rate of fifty miles an hour! Man has made the greatest approach to the power, though he has not made a correspondent ap-proach to the holiness of God, when he takes preached to every people. At length, China, which stood out so long, has been stormed by the soldiers of the gospel, and the Christian banner has been unfolded in the midst of it. the lightnings and make: them carry his mes-The event that follows is the advent of Christ. Another sign of the approach of our Lord is the apathy and unbelief that shall be felt with sages. How true is it that many run to and fro, and knowledge is increased ! We have explored the depths of the ocean, and searched the caves regard to it. One of the signs that Christ is of the Alps; the march of intellect is the name near is the fact that even Christians will explain with which the present age has christened itself. this nearness away. There is no one thing stated Not that we Christians should fear. Let that more fully or more frequently in the word of chemist work in his laboratory; encourage that God than this, that, in these last days, men

shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." "When they shall say, Peace and safety; then sudden destruction cometh upon them." Is not this what men are saying now? I doubt not some will retire from this hall and say, "What folly and fanaticism we have heard! we cannot believe a word of what he has said." Christ, who died upon the cross, will come, when his own appointed time shall come will and when ye think not, and reign, wearing his change and fold up the heavens as a vesture, many crowns, and sit on his glorious throne. Look for him, and the same Christ will come again, the Husband to the widow, the Bridegroom to the bride.

When I think of what succeeds the time when he does come, I can scarcely realize that glori-ous Sabbath which will overspread the earth ! that noble song which will be heard when the saints shall sing together. Holy, holy, holy, is the Lord God of hosts ! What a flood of beauty. magnificence, and glory will roll over this now shattered orb, like the countless waves of an illuminated ocean; illuminated by Christ, the great central Sun, around whom all systems revolve, and from whom all beauty comes. And, my dear friends, if there be the least probability in what I have said, that Christ is at hand, is it not our duty to pause-to ponder, to search if it be so? When men heard that there was a new star somewhere to be detected in the firmament, there were some thousands of telescopes every night directed to the skies, and countless star-gazers searched, if, peradventure, they might discover it. My dear friends, a Star comes, brighter and more beautiful than any other, " the bright and morning Star," too long concealed by clouds which are about to be chased away; why should not our hearts look for him? why should not the believer, who has shared in the bitterness and in the blessings of his cross, pray and pant for him, if, peradventure, he may share in the splendors of his crown? Is not the Lord welcome as he is dear to us? Crushed and bleeding humanity, under the suffering of its thousand wrongs, cries, " Come, Lord Jesus." The earth weary with its groans and the sobs of its children, cries, "Come, Lord Jesus." The persecuted saints in Tahiti and in Madeira, in the dens and caves and solitary places of the earth, cry, "Come Lord Jesus." And, surely, many a heart in this hall, that has been warmed by his love-that has been refreshed by his peace, and sanctified by his grace, shall like-wise raise the same cry, "Come, Lord Jesus;" and the sublime response will descend from heaven like a wave from the ocean of love overflowing men's hearts, "Behold, I come quickly." As in some great and populous city, the train comes thundering along uninterrupted and unVOLUME XIV. NO. 3

May 26 .- To-day will be memorable for the great eclipse of the sun. Being in the cars, and travelling at the rate of thirty miles an hour

with very short stops, did not witness the phen-omenon, except the gloom that overshadowed the earth. The amazing skill and accuracy of the Divine architect is wonderfully manifest in such a phenomenon, predicted so long beforehand; and we are constrained to say, " In wisdom hast Well, if you like, reject all my views of Apoca- thou made them all." Certainly he must have lyptic chronology-reject all my historical ex-planations; but at least do not reject this, that as the bounds of national habitations. And change and fold up the heavens as a vesture,

dissolve and renew nature, and restore to the rightful heirs the kingdom. Arrived at Mansfield 10 1-2 P.M., in safety. May 28.—Sabbath—Emblem of the "Rest which remains for the people of God." The Baptist church in the place being without a pastor, their house was kindly opened to us both morning and afternoon, where I spoke to an intelligent and deeply attentive audience. May the word be watered by the divine hand and pro-duce abundant fruit. Spoke in the evening in the M. E. Church to a full house on the subject of spiritual manifestations, and the character and tendency of these teachings. Have been kindly received and hospitably entertained by brother Snyder and family. The Lord reward them for their kindness.

There are several in this and adjoining towns, who are waiting for the consolation of Israel. No doubt but a faithful laborer would soon find abundant work and support here. Ohio was once a promising field of labor, but by the strange course of those to whose care it was left. has become greatly desolated so far as the Advent faith is concerned. It presents another evidence of the great need of care in holding fast the plain literal word of God. Will these wastes ever be revivified ?

May 29.-Left Mansfield at 12 m., for Rockford, Ill., and arrived there Wednesday, P.M., found brother J. Backus and other friends, and made arrangements for a meeting on the Court House steps, Thursday P.M. June 1.—Brother Cummings arrived to-day

from Ogle county in great bodily weakness, having just risen from a sick bed attack, of intermittent fever.

According to arrangement, at 6 1-2 P.M., we went to the Court House, and commenced by reading the Hymn, "We are living, we are dwelling, in a grand and awful time." After singing and prayer, gave out and spoke from Acts 17:6,7, " These that have turned the world upside down, have come hither also: whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying, that there is ANOTHER KING, one Jesus." The people soon gathered around and we had a large concourse, comes thundering along uninterrupted and un-obstructed to its destination, so I believe Christ will come in the chariot of the gospel; right through the traffic, and the arts, and the sciences, and the literature of the world; all things giv-ing it an impulse, and none presenting an ob-struction. who listened with deep interest to a discourse on Cummings having previously arranged for Fri-day evening and over the Sabbath, at Kishwau-(For the Herald.) kee, we could not remain; so we appointed a grove meeting for Friday P.M., in the outskirts of the city, and after closing it, went to our evening appointment, ten miles distant. The grove meeting was not largely attended, it being at an hour, when many who were most anxious to hear, could not leave their work. But the P.M. The place of destination being transferd, at an hour, when many who were most challed as the provided facilities in these last days, for meetings at Kishwaukee, having preached size of the provided facilities in these last days, for meetings at Kishwaukee, having preached size of the provided size of the providence of times. Several circumstances contributed to prevent as full a hearing as the friends desired. Owing to brother Cummings sickness he had not been able to make as early arrangements as he otherwise would have done, and consequently the appointment had but a limited circulation. ney a blessing to his cause and the means of sav-ing souls. But notwithstanding all adverse circumstances we held our meeting, and we trust good was

Letter from J. Litch.

BRO. HIMES .- I herewith forward a sketch of my Western tour : May 25th, 1854.—Left Philadelphia at 10

P.M. The place of destination being Mansfield, "swift messengers" to "run to and fro' for the increase of knowledge ! The wildest flights of fancy, a few years since, scarcely came up to what is now stern reality, and every day experience. My prayer and the most earnest desire of my heart is, that the Lord may render this jour-

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done, and that fruit will be gathered in the great | truths. Though John the Baptist announced | harvest. Sabbath.—As our Wesleyan brethren himself the forerunner of the Messiah, he did had a standing appointment for a prayer meeting not reject the doctrine of the flood in the days in the school house, which all denominations use as their preaching place, we had to repair to the grove about half a mile distant, where we enjoyed a season of refreshing both for the outward and inward man.

We found many traces of the labors of brother Chapman in Kishwaukee; but as it has always been, so it is now, the enemy comes soon to sow his tares, or otherwise hinder the growth of the good seed. But the encouragement our Saviour gave his disciples, that a portion at least of the "Word of the kingdom," will bring forth ma-ture and full fruit, is verified. We therefore have encouragement to sow our seed in the morning and in the evening not to withhold our hand; for we do not know which shall prosper, whether this or that; or whether both shall be alike Brother Cummings intends to take the good. place into his field of labor, and have regular appointments, and thus strengthen the things which remain.

(For the Herald.) Short Sermons on Short Texts. NO. 1.

" Take heed what ye hear."-Matt. 4:24.

WE read of an increase of two things in the latter days, namely, knowledge and wickedness. The prophet Daniel, when describing "the time of the end," says, "Many shall run to and fro, and knowledge shall be increased."-Dan. 12:4. And Paul, speaking of the last days, declares that " evil men and seducers shall wax worse and worse, deceiving and being deceived."-2 Tim. 3:1, 13. One thing which renders the last days so extremely perilous is that men "steal the livery of heaven to serve the devil in," having a form of godliness. but denying the power thereof. In these times there are many speakers, various subjects, and all sorts of hearers. We have now heaps of man-made teachers, in accordance with the prophecy—" But after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned into fables."-2 Tim. 4:3, 4. God-made teachers, we fear, are like angel's visits, "few and far between." And if ever the words of our Sa-viour in the text were needed, they are so now.

1. Take heed that ye hear the truth.

We are sanctified through the Spirit of God and a belief of the truth, as the scriptures abund-antly prove. See Psalm 119:9; John 15:3; 2 Thess. 2:13. An ounce of truth is worth a pound of error, any time. Some people think it is but little matter what a person believes, if he is only honest about it. But if a man should swallow a dose of poison, honestly supposing it to be something wholesome, I wonder if it would injure him ! How strange it is that some will act so much more inconsiderately and inconsist-ently about food for their souls than they do about food for their bodies. Respecting bodily sustenence they have a choice. They want something that is not only palatable, but substantial and beneficial in its effect. While in relation to their spiritual food they resemble little birds that open their mouths to receive everything that is offered. A man's practice generally corresponds with his faith, hence a correct faith leads to a correct practice. The truth of God leads to justification, (Rom. 5:1; 10:17,) sanctification, (John 17:17,) liberty, (John 8:32,) and everlasting happiness, (Psalm 43:3). Hence it is all important that we hear it. If you cannot find the truth in the church of your fathers, seek it in the church of dissenters. If you find it not in a steeple-house, seek it in a school-room. "Buy the truth, and sell it not."

2. Take heed that ye hear the present truth. God has had dispensational truths. Noah, Elijah, John the Baptist, apostles, the reformers

of Noah. Though Luther believed the Pope to be "the man of sin," and Rome the Babylon of the Apocalypse, he held dearer than life the doctrine of justification by faith, as taught by the apostles. And though the present truth must have a prominent place in our teachings, yet it must be connected with all past truths which have emenated from the mind of God. "Wherefore, brethren, I will not be negligent to put you always in remembrance of these things, though ye know them and are established in the present truth."-2 Peter 1:12.

Our Lord in 'his sermon on the mount of Olives, said, "Who then is a faithful and wise servant, whom the Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing."-Matt. 24:45, 46. Now it is obvious that a servant could not feed the family, "in due season," without some knowledge of the time. Breakfast at ten o'clock, dinner at two, and supper at nine, would not be regarded by laboring men as meat in due season. And shall those who are "stewards of the mysteries of God" be left without any knowledge of the time they occupy in the world's history? No, verily, they have "the sure word of prophecy whereunto they do well to take heed," and are not in darkness that the day of the Lord should overtake them as a thief. They may know that their Lord is near, even at the doors.

Well, as I intimated before, laboring men require good, wholesome food, and at the proper ime. Some pie, or pudding would be desirable, but to have all pie, or all pudding would produce a vitiated appetite. So it is in spiritual matters. The enlightened soul delights to meditate on the kingdom of God, and the events connected with its establishment. The time when the kingdom will come, is important. But to think, to talk, and write of little else than the "time," produces a distaste for truths which every christian ought to love. I have known persons to listen with apparent dissatisfaction and dislike, to a good, practical discourse, such as they needed, and this simply through having their minds vitiated by feeding almost entirely on one doctrine. We need to be careful. While the present truth requires to be made prominent, let us remember that all past truths are connected with it. The kingdom we desire, but the way to it should also be understood. The crown we hope to wear, but the cross and the Sufferer must not be forgotten. In this age of new doctrines, new messages, great dangers and many teachers, TAKE HEED WHAT YE HEAR. J. M. Ou

Horace Mann's Address.

HORACE MANN'S Inaugural Address on assuming the Presidency of Antioch College, Yel-low Springs, Ohio, assumes that all wrong may be redressed, all evil overborne, all iniquity exterminated, and that to teach us how to labor heartily and effectively in this cause is the great end of true Education. He says :----

"So universal and long-continued have been the violations of the physical laws, and so omnipresent is human suffering as the consequence, that the very tradition of a perfect state of health has died out from among men. We are wonted to the presence of debility and pain. Religious men teach us to accept weakness and suffering as the appointed lot of humanity. Hence the conditions of health and longevity are not merely disregarded but ignored, and men of the profoundest learning on other subjects are here ig-norant of elements. University professors know how to take care of the solar system, but do not know how to take care of their own systems. I admire the rules of prosody by which Greek and Latin verse flow into barmonious numbers; but I prefer the tuneful pulse which never makes an

elision, to any music of classical scanning. once knew a Professor of Rhetoric in an American College, who choked himself to death at a dinner party, with an undivided piece of mutton. He knew to a semitone the rhetorical proportions in which breath should be sent out of the lungs, but was ignorant of the physiological quantities in which food should be taken into the stomach. Clergymen are forever exhorting us to keep our spirits clean and pure, and then, in their outer-man, they exemplify their teachings v all the defilements of tobacco. They are Boanerges for the advancement of their own sect, but disdain companionship with that sect of the Nazarites who drank no wine. Statesmen and earned doctors debate and discuss the minor questions of political economy, but forget that a light on public health is more pecuniarily disastrous than mildewed crops, and that the most adverse balance of trade are less impoverishing than the expenditures for sickness, the non-pro-

hence that the patriarchs from Adam to Noah, ruption to a more malignant type, we call ourlaws of health and life would, long ere this, have extinguished it altogether. So rapidly had it run down, that, at the time of David,-about half-way from Adam to the present day,-he spoke of the average of human life as only threescore years and ten. Now, ask the Bills of Mortality and the Life Insurance companies what its average is, and they will tell you that in Europe and the United States, it is but thirty years; and in great cities but twenty years.

"Awful and unspeakable violations of God's laws have done this dreadful work. It is the violation of the laws of Health and Life. I emphatically repeat, which has cut down the years of man to this contemptible brevity and harrows those years with pain ; which surrounds the cradle with diseases that spring, like wolves, upon the infant at his birth, and which, instead of the olden days when no child was dead-born, brings such multitudes into the world, who, though they may not be dead-born as to breathing, are so as to intellect and heart. A joy that had wings and laughter once inhabited every joint and vital organ of man's frame. Pain has conquered this festive domain, and turns human breath into sighs.

"No other parts of the organic world with which we are acquainted has suffered this dire change. Under intelligent culture, the vegetable world is constantly outgrowing itself, in size, beauty and richness. All animal natures thrive, strengthen and surpass the progenitors of their stock, when subjected to the law of their being. Man alone, of all the earth, pales and dwarfs and sickens; begets children, the parti-colored tissue of whose existence is the woof of one disease woven into the warp of another ; transmits insanity and gout and consumption and scrofula; pro-creates blindness and deat-muteness and those human fungi, the brainless idiots; spawns polished imbecility through our cities, which they; by their wealth, send to college, to be converted into pillars of Church and State. And why? Solely because man will break heaven's laws. Because, for the sake of money, or for pride, disease will marry disease, and blood wed kindred blood. Because, when God commanded Adam to work, that is, to take some form of exercise ; in the garden, that is, in the open air ; men will not exercise, and will live in dwellings which add artificial poisons to natural ones, and then breathe the virulent compound. Popes and hierarchs send to Jordan to obtain "holy water" for the baptism of their children, that they may give their spirits a figurative cleansing, but will not keep them physically clean with the pure water at their door; and the royal sinner imports a few cubic yards of " holy earth " from Jerusalem, in which that body of his may be buried. wherein sin has rioted and wantoned through all his life ; as though they thought the Omniscient could be cajoled into forgetfulness of the difference between "holy water" or "holy earth," and the pure in heart and the obedient in lite.

"But, besides defying all the laws of God in regard to pure air, cleanliness, diet, exercise, and the selection of healthful occupations and Why dost thou not wish to come unto Me? there an easier access ? healthful sites for residences-besides these sins Art thou fearful of asking ? Whom coming of omission, how numberless are the sins of commission which we commit-sins which are expelling all manly power and womanly endur-ance from the race. To say nothing of the stim-ulants taken in our common morning and eveabundant mercy. Bishop Tehon. ning beverages, (which are no more necessary or useful to enable healthy men or women to per-Kindness the Best Punishment. form their labor than a morning dram is fo lark or the eagle, for the buffalo or the levia-A QUAKER, of most exemplary character, was than,)-to say nothing of these, the people of disturbed one night by footsteps around his dwelthis nation annually madden their brains with ling; and he rose from his bed and cautionsly 200.000.000 of gallons of intoxicating liquors; opened a back door to reconnoitre. Close by and not only stupify and defile themselves, but was an out-house, and under it a cellar, near a transmit irritable nerves and contaminated blood window of which was a man busily engaged in receiving the contents of his pork barrel from another within the cellar. The old man ap-proached, and the man outside fied. He stepto their children by the consumption of more than \$30,000,000 worth of tobacco. Of this im-mense sum, squandered for this foul and abominable weed, it is estimated by Dr. Cole-an ped up to the cellar window, and received the able writer on Physiology-that the members of pieces of pork from the thief within, who, after the Church of Jesus Christ take \$5,000,000 worth for their share. It is an indisputable fact that, taking the whole United States together. much more money is expended for the single ar- all;" and the thief industriously handed up the ticle of eigars than for all the Common Schools balance through the window, and then came up in the Union. Cigars against schools; cigars himself. Imagine his consternation, when, inagainst the great cause of popular education; stead of greeting his companion in crime, he was and appetite triumphs over intellect and mor- confronted by the Quaker. Both were astonals? And where these natural poisons of alco- ished, for the thief proved to be a near neighhol and tobacco are used most freely, the Church bor, of whom none would have suspected such as the appeals introduces by the enquiry, "See-ing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness?" (See 2 Peter 3d chap.) The present truth is not held to the exclusion of other

(with one or two exceptions,) did not, according selves civilized, and-may heaven pardon the to the literal record, live to the age of between audacity-Christian. Are these the practices 900 and 1,000 years,—afterward gradually ta- of civilization which honeycomb the bones and pering down to between 100 and 200 years, at leave the muscles sodden, while they irritate the the time of the Egyptian vassalage. But it is a nerves and evaporate electricity from the brain? strong, if not a conclusive argument in favor of Is that Christianity which obeys the ceremonial a literal version, that, if the race had not been law rather than the eternal; which asks the created with ten times more vital force than it blessing of heaven upon its food and then gorges now possesses, its known violation of all the itself like a wolf; which offers the morning prayer, but all the day long passes unheeding by the hungry, the naked, the sick, and by the prisoner's door ?"

The Good Shepherd's Appeal.

" I wILL seek that which was lost and bring again that which was driven away."-Ezek. 34:16.

"Come unto me all ye that labor and are beavy laden, and I will give you rest."-Matt. 11:28.

Why, O man, hast thou left me? Why hast thou turned from Him that loved thee ?

Why hast thou again joined thyself to thy nemy?

Remember that for thy sake I became flesh. Remember that for thy sake I became poor. Remember that for thy sake I was persecuted.

Remember that for thy sake I bore evil-speakremember that for thy sake 1 bore evil-speak-ing, reproaches, angry words, dishonor, wounds, spitting, blows, mockings, and bitter sufferings. Remember that for thy sake I suffered a cruel death.

I was made low to exalt thee.

was made poor to enrich thee.

I was dishonored to bring glory upon thee. I was wounded to heal thee. I died that thou mightest have life.

Thou didst sin, and I took thy sin upon My-

Thou wast condemned to death, and I died for thee.

Dost thou despise my love ? Instead of love, thou givest me hatred. Thou lovest sin, and not Me.

Thou laborest for thy passions. and not for Me. Now what dost thou find in Me deserving of thy dislike?

Dost desire good for thyself ? Every good is with Me.

Dost thou desire happiness ? Every blessing s with Me.

Dost thou desire dignity? Who is more noble than the Son of God ?

Dost thou seek exaltation ! Who is higher than the King of heaven ? Dost thou desire wealth ? I have all riches.

Dost thou desire wisdom ? I am wisdom. Dost thou desire friendship ? Who is more

orthy of love, and more loving, than I? for I aid down My life for all.

Dost thou seek help ? Who can help except Me?

Dost thou set k consolation in grief ?- Who can console except Me?

Dost thou seek rest? Come unto Me, and I will give thee rest.

Dost thou seek peace? I am the peace of the

Dost thou seek light ? I am the light of the world.

Dost thou seek truth ? I am the truth.

Dost thou seek the way? I am the way. Dost thou seek a guide to heaven? I am the guide.

Dost thou not dare to come ? To whom is

anto Me with faith have I refused ? Do thy sins hinder thee ? I died for sinners. Does the multitude of thy sins distress thee ? In Me is

and others, had each a truth designed particularly for the age in which they lived. The truth designed for this generation is the glorious doctrine of the speedy appearing and kingdom of our Lord. I mean this doctrine in its broad features, and not contracted to the computation of times which may be either correct, or erroneous. It was with propriety declared by Luther that the great doctrine of justification by the righteousness of Christ alone is the article of a standing, or a falling church. And I venture to affirm that in these days, when the evidence of the Lord at hand has been plainly brought before a church, and by that church rejected,— in that very hour, "Ichabod" may be written on her door. The rejection of this doctrine is an evidence of a falling church, and of the de-parture of her glory, while the reception of it must promote purity and preparation for the event as the apostle intimates by the enquiry, "See- ductiveness of bodily imbecility, and the costs

"If thou hadst asked me for meat," said the repose until these calamities be overpast. d man, "it would have been given thee. I Your greatest extremity can never exceed his old man, "it would have been given thee. I pity thy poverty, and thy weakness, and esteem

thy family. Thou art forgiven." The thief was greatly rejoiced, and was about to depart, when the old man said, "Take the pork, neighbor."

"No, no," said the thief, "I don't want the pork."

"Thy necessity was so great that it led thee to steal. One-half of the pork thou must take with thee."

The thief insisted he could never eat a morsel it. The thoughts of the crime would make it choke him. He begged the privilege of letting it alone. But the old man was incorrigible, and furnishing the thief with a bag, had half the pork put therein, and laying it upon his back, sent him home with it. He met his neighbor daily for many years afterwards, and their families visited together, but the matter was kept secret; and though in after years the circumstance was mentioned, the name of the delinquent was never made known. The punishment was se-vere and effectual. It was probably his first— it was certainly his last attempt to steal. Had the man been arraigned before a court of

justice, and imprisoned for the petty theft, how different might have been the result ! His family disgraced, their peace destroyed, the man's character ruined, and his spirit broken. Re-venge, not penitence, would have swayed his heart; the scorn of the world would have black. ened his future, and in all probability he would have commenced a course of crime, at which, when the first offence was committed, his soul would have shuddered. And what would the owner of the pork have gained? Absolutely nothing. Kindness was the best punishment, for it saved while it punished.

Read The Bible More.

" On that I had read other books less, and my Bible more !" were almost the last words of an aged friend, as the intense gaze of her dying eye seemed to pierce into eternity. These were not the words of a wordling, or a

thoughtless reader of fiction. She was left a widow young, and through long years of loneliness, found, in a love for reading, relief from sorrowful thought. Her mind, by constant use, retained the vigor of youth, and was richly stored with valuable information.

Old age was relieved of its solitude by the attraction which her society possessed for the young, and she could scarcely realize that her probation was near its end. Death came suddenly, and with the dread summons the veil of the future was lifted, and the acts of her past life, illumence by the light of eternity, stood out before her bewildered sight. Then that eye, which calmly beamed an hour before, spoke of agony; and that voice, usually so cheerful, changed to one of woe, as she saw and bewailed a neglected Bible.

If a mother in Israel who had daily read the word of life, and whose children were trained to follow God, could utter such a bitter reflection when suddenly called to die, what will be the feelings of those who devote all their time and energy to the things which perish with the useing? Many Ghristian professors spend whole days of secular reading and study, while the thoughtless perusal of a chapter night and morning is grudgingly given to the Word of God.

" It is accepted according to that a man hath. and not according to that he hath not." The poor woman who snatches a few moments from sleep at the close of a toilsome day to spell out her verse and sustains her soul by divine meditation, may enjoy the favor of God, and die in peace; while the gifted scholar, who reads the Book of Life in many languages, may be left to bewail a neglected Bible.

or sea, at home, or in foreign parts, the water of of his best friend. before our eve ing the to come and drink, " without money and without price

power or sympathy, because he has gone before his people, and has endured what they never can endure. Be not tempted then to believe that your case, extreme as it may be, can exceed the limit of his compassion, power, and sympathy. Behold, what glory then springs from the humiliation and sufferings of oxe adorable Redeemer ! Come unto me," he says, . all ye that labor and are heavy laden; and I will give you rest." Yes, if rest is to be found at all, it must be given. It is upon the footing of a gift that it is offered to you. Not that you are worthy to receive the present, but that it is a present worthy of Christ's generosity to bestow. Take it; there is not a single sentence in the Bible to exclude you from this act of confidence. Be not afraid; only believe; and according to your faith will it be done unto you. You know not how ready, you know not how able, you know not how free, you know not how perfectly willing. nay, how eager and how delighted the Saviour is to receive all who "come" unto him, to listen to their complaints, to heal their disease, to supply their every want, and administer to every necessity. This is the true and faith-ful representation of Christ.

"O thou, who bid'st the humble flower To bloom in sunshine and in shower, And oft to stand against the storm, Despite its weak and fragile form ; Much more wilt theu the ills assuage That lower upon our pilgrimage, And be the covert from the blast Till all its ire and storms are past." Winslow.

CAPTURED AT LAST .- In 1351, we published n account of the whaleship Ann Alexander. Capt. Deblois of this port, being attacked and stove by a sperm whale. The whale was com-ing at the rate of 15 miles an hour, and the ship going about 5, at the time of the collision. The whale came with full force against the ship's bows and stove in several feet square, almost instantly sinking the vessel and barely giving those on board an opportunity to escape. The Honcon board an opportunity to escape. The Honc-lulu Friend of May 6, states that about five months subsequent to the catastrophe, the same whale was taken by the Rebecca Sims, of this port. Two harpoons were discovered in him marked " Ann Alexander." The whale's head was found seriously injured, and contained pieces of the ship's timbers. He had lost his wildness and ferocity, being very much diseased; but up-on being taken yielded seventy or eighty barrels of oil. New Bedford Standard.

OUR PROVERBS .- Listen if you would learn. Our PROVERS.—Listen if you would learn. Be silent if you would be safe. Inquire about your neighbor before you travel. The first of wisdom is the fear of God. The world is carri-on, and its followers dogs. Poverty without debt is independence. Long experience makes large wit. The sluggard becomes a stranger to God and on accupitone with indiana. God, and an acquaintance with indigence. By six qualities may a fool be known : Anger without cause, speed without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between a friend and a foe.

PERFECT PURITY IN HEAVEN .- This announcement has little attraction for those who never saw the beauty of holiness, and never abhorred themselves, repenting in dust and ashes. But Oh, to a christian it is worth dying for, to leave behind him the body of this death; this law in the members warring against the law of his mind; this inability to do the things that he would; this presence of evil ever with him: this liableness, this proneness to sin, even in his holy things-tarnishing every duty, wounding his This is an age of Bibles. Whether on land own peace, and vexing and grieving the Spirit

the combatants and preventing farther actual she would then be in a position to prevent even hostilities in that quarter.

Austria has not yet received the Czar's official reply, and cannot. probably, before July 3d. and will not act decisively until it is received. The action of Austria is in accordance with the convention between herself individually and the Porte.

rimea

The whole of the Russian army of occupation is falling back in good order with all its stores on the Pruth. The garrisons of Ismail, Galatz, &c., were already on the march to the Crimea, and all the disposable force will immediately follow, as that is supposed to be the next battle field.

Nicholas is on his way to the Crimea from Kier.

Sir Charles Napier on the 27th of June had concentrated his whole force in the Baltic, 25 miles from Cronstadt, in a manner that would indicate an attack.

Four British ships had bombarded Bomarsoum

The White Sea will be blockaded by first of August.

Both armies in Asia are motionless.

Greece is quiet.

The interposition of an army of 200,000 men, by Austria, between Russia and Turkey, thus either covering the retreat of the former or the advance of the latter, together with the gener-ally anticipated removal of the seat of war to the Crimea, has not only completely changed the Bukovine. the aspect of the war, but the reasons actuating Austria do not appear to be understood, or, if from the people. The latest statement made on the subject was by Lord John Russell, in his place in Parliament, on the evening of Thursday, 29th, when, in answer to a question for in-formation, put by Lord Dudley Stuart, he made the following unsatisfactory reply:

"With regard to the first question of my no-ble friend—namely, 'whether any treaty or con-vention has been signed between Austria and the Porte with regard to the occupation of the Principalities by Austrian troops,' I may say that this government has received information that a convention has been signed between Austria and the Sublime Porte for the occupation of the Principalities by Austrian troops in either case, whether the Russians shall have voluntarily quitted the Principalities or not. [Hear,

hear.] "That is to say, that if Russia has voluntarily quitted the Principalities the Austrian troop will occupy them, and if Russia has not quitted them, the Austrians will enter the Principalities for the purpose of driving them out-(Cheers) -that is the effect of the treaty. This government has not at present received an official copy of the convention which has been signed, and I cannot, therefore, promise when it can be laid on the table. With regard to the second question of the noble lord-namely, ' whether the intelligence which has been very freely circulated, that the Emperor of Russia has accepted the ultimatum of Austria has been confirmed,-and whether the retirement of the Russian troops from the Danube, with a view to the evacuation of the principalities, was in consequence of an understanding come to between Austria and Russia' no official information of that nature has been received by us. The last time I saw the Austrian Minister, he informed me that no answer had reached Vienna, and I cannot say whether any subsequent information has been received."

In answer to a question by Sir H. Willough-by, "whether this country (Britain) is any party to the convention which the noble Lord states has been entered into between Austria and the Porte ?" Lord John Russell courtly replied, "It is a convention between Austria and the

the possibility of a renewal of the attack in Europe, and so far the first condition of the protocols of Vienna would be attained. But it remains to be seen what are the political intentions of Russia in submitting to make these retrograde movements-whether they are designed to concentrate her powers of resistance and to The whole Anglo-French force is now at Var-na, preparing, it is supposed, for an expedition under Gen. St. Arnaud in person, into the prolong the war, or as a practical admission of sels of the Four Powers. Nothing is, in reality, secured or effected, until Russia withdraws her unjust demands on Turkey, and consents to a peace with that power which may deserve the

peace with that power which may deserve the confidence and approbation of Europe." A letter from Vienna says: "General de Hess is appointed Commander-in-Chief of the third and fourth army. He will have under his orders the Archduke Albert and Gen. Count Schlick. The cavalry is placed un-der the orders of General Count Clam der the orders of General Count Clam

"The appointment of General de Hess has an important significance. With a capacity of the first order, the general unites the most patriotic tendencies, and an absolute independence of the habits and affections which have so powerfully operated in a sense but little favorable to the present policy. General de Hess enjoys great popularity with the army. The Emperor could not manifest his personal policy more clearly than by this appointment, which will soon conciliate all the opponents of that policy. "The total force of the active army will amount

in a fortnight to 300,000 men, reaching on a line from the frontiers of Dalmatia to those of

"The convention concluded on 14th of June, twith the Ottoman Porte, insures and regulates comprehended, all information is studiously kept ohe freedom of the movements of Austria for the occupation of the Principalities, but the Cabinet of Vienna will only take its final resolution upan this subject after receiving the reply of the

Cabinet of St. Petersburg to its last summons." On the 20th and 23d of June, the Turkish van guard of 25,000 men attacked the rear guard of the Russians, and drove it beyond Trajan's Wall.

BERLIN .- Despatches are stated to have been eceived from St. Petersburg, containing the Russian answer to the Austrian requisition. Well informed persons believe that they give no reason to suppose that negotiations would be further prolonged.

In the treaty between Austria and Turkey, it is added that Austria will not enter into any arrangement with Russia which shall not proceed to the assumption of the sovereign right of the Sultan and the integrity of his Empire.

Austria will evacuate the Principalities on the conclusion of peace, with the least possible de-

FROM THE BALTIC .--- The bombardment of Bomersund began at 5 o'clock on the evening of the 21st; by seven o'clock masked batteries were dismounted and abandoned, and at 10 o'clock the Russian magazines were in a blaze. One account says the English lost three men. Another says 4 killed and 7 wounded.

Sir Chas. Napier's force near Cronstadt con-sisted of 12 screw line of battle ships, 9 frigates, 5 French ships-of-the-line, 7 French corvettes.

The London Times says it is probable that Admiral Napier wished to offer battle to the Russian fleet or to reconnoitre the defences of Cronstadt rather than make a regular attack on that place.

ODESSA, June 19. It is stated that at this date there was no blockade, and ships were getting cargoes as usual.

LONDON. The Times says, the failure of a dealer connected with the settlement of foreign securities was announced in the stock exchange on Friday.

There was an extremely active demand for money owing to the adjustment of half yearly accounts.

"We do well to examine our hearts with care, lest ' other books ' engross our time, to the neglect of the 'words of eternal life.' "

" Most wondrous book ! bright candle of the Lord ! Star of eternity! the only star By which the bark of man could navigate The sea of life, and gain the coast of bliss securely.'

Refuge For the Sorely Tried.

DEEP as your present humiliation may be, you cannot sink so low but you will find that Christ sunk yet lower, and is therefore able to bear you up. Never can Christians sink beneath the everlasting arms; they will always be under you! You may be sorely tried, deeply be-reaved, fearfally tempted, painfully wounded. Saints and sinners, the Church and the world, may each contribute some bitter ingredient to your cup. Nevertheless, the heart of Jesus is a pavilion within whose sacred enclosure you may to the principalities, thus interposing between

SECRET PRAYER .- Thou shouldst pray alone for thou hast sinned alone, and thou art to die alone, and be judged alone. Alone thou wilt have to appear before the judgment seat. Why not go alone to the mercy seat? In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confi-dence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

Foreign News.

NEW YORK, July 12. The royal mail steam-ship Asia, Capt. Lott, from Liverpool July 1st, arrived about 8 o'clock this evening.

The aspect of the war has undergone an entire change and it is difficult to foresee what new complications may arise.

Austria is ready to march 200,000 troops in-

orte, and Britain is not a party

In an article on the defeat of the Russians at Silistria, and the movement of Austria, the London Times says:

"In pursuance of the treaty signed between Austria and the Porte on the 14th inst., there is now little doubt that the Austrian forces will renter the Principalities to re-establish the legal government of the country, which was over-thrown by the Russian invasion. Indeed, we are informed by the Moniteur that Count Coronini will at once descend the Danube to Giurgevo with his divison, under the authority of the Porte, and it is probable that a similar movement will be made on the frontier of Moldavia. Should the Russian army have withdrawn altogether within its own territories, abandoning the entire line of operations in both the Principalities, the Austrians will hold temporary posses-sion of the country for the Porte, in order to prevent a recurrence of the late disastrous inva-sion, and in that case, without declaring war, Austria would have succeeded in obtaining the Straits of Kertch 32 large barges laden with principal and immediate object of her demands. As far as the defence of Turkey is concerned,

A Vienna letter of the 25th says that orders have been sent by telegraph to Trieste, that Austrian vessels of war ready to put to sea, should leave for the East, and the frigate Venus sailed at once.

CONSTANTINOPLE, June 22. The allied army continued their movements towards Varna and in a few days will be united there.

The Divan consents to re-open Turkish ports to the Greek flag.

VIENNA, Friday. The new loan will be 350,-000.000.

Prince Menschikoff is appointed associate with Prince Paskiewitch

A Pontoon bridge, at Kallaresch, broke down on the 20th of June, with 500 Russian artillerymen, most of whom were drowned and their guns

Two hundred transports were preparing to take the troops from Varna to the Crimea. rocks.

FRANCE. It is rumored that M. Drouche de

THE ADVENT HERALD.

Llhuys will be succeeded by M. Thousvenel. INDIA AND CHINA. Details of India and China news are received.

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The official announcement of Persia's neutrality is published.

The North China Herald contains a manifesto by the Consuls of France, England and the United States, justifying their recent attack upon the Imperialist troops, and it was rumored that the Plenipotentiaries of the above Governments were about to proceed upon a mission to Pekin.

At Hong Kong, on the 6th, the U.S. sloopof-war Vincennes and brig Porpoise. At Shanghae, sloop-of-war Plymouth.



This 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 curied away into error, or hasty speech, or sharp, unbroth-erly disputation.

THE PROPHECY OF ISAIAH. CHAPTER XLIV.

This chapter is a continuation of the preceeding one. Notwithstanding their sins and punishments,

they might still, on repentance, inherit blessings "Hear," is a substitution for giving heed to the words of Jehovah. And by a metaphor, the people of Israel, to whom the apostrophe is addressed. are twice denominated a "servant."

"Jesurun," signifying "upright," is a name given by Moses to Israel, in Deut. 32:15-... But Jeshurun waxed fat, and kicked : thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." The only other places of its occurrence in the Bible are in Deut. 33:5, 26-" And he [Moses] was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together. . . . There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky."

The reasons for their confidence are next stated

For I will pour water upon him that is thirsty, and floods upon the dry ground :
I will pour my spirit upon thy seed, and my blessing upon thine offspring :
And they shall spring up as among the grass, as willows by the water-courses.—vs. 3, 4.

The pouring of " water " and of " floods," upon the thirsty and dry ground are put by substitution for the influences of the Holy Spirit which should be shed, and the spiritual blessings which should be bestowed on those who should seek them. The figure is taken from a dry and barren land, which is made fertile and flowing with streams, by the descent of copious showers. Psa. 72:6-" He shall come down like rain upon the mown grass : as showers that water the earth." Deut. 32:2-" My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

are compared to the growth of willows by the water courses. The Psalmist says of the rightous, (1:3) that " he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

One shall say, I am the Lord's ; And another shall call himself by the name of Jacob ; And another shall subscribe with his hand unto the Lord, And surname himself by the name of Israel.-v. 5.

"One," is put by a syneculoche, for all who should consecrate themselves to the service of Jehovah. The various expressions here used, evidently mean the same thing, and bring to view the wonderful enlargement which should be made to the church by the accession of the Gentiles.

To call themselves by the names of Jacob and Israel, is to acknowledge a relationship to the family thus denominated. They are, (Eph. 2:19, 20,) "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

To " subscribe with his hand unto the Lord," is put by substitution, for a solemn consecration to God-the figure being taken from the custom of parties subscribing their names to contracts.

Bishop Lowth renders this : " shall write upon his hand, I belong to God," understanding it as an allusion to marks which were made by punctures and rendered indellible by staining. In this manner the slave was marked on the hand with the name of his master; the soldier, of his commander; and the idolator, with the name or sign of his god. Of the Christians in imitation of this, in the early ages, Procopius says : " Many marked their wrists. or their arms, with the sign of the cross, or with the name of Christ." The prophecy, however, could hardly be regarded as a prediction of this practice.

Thus saith the Lord, the King of Irsael, and his Redeemer the Lord of hosts : of hosts; I am the First, and I am the Last; and beside me there is no God. And who, as I, shall call, and shall declare it, And set it in order for me, since I apppointed the ancient people ? And the things that are coming, and shall come, let them show un-to them.

to them. Fear ye not, neither be afraid : we not I told thee from that time, and have declared it ? are even my witnesses. Is there a God beside me ? Yea, there is no God ; I know not any.—ve. 6-8.

This begins an argument, showing the contrast between Jehovah and the false gods.

The Lord is the speaker, and he styles himself the King of Isracl "-that government being orginally a Theocracy, under his especial direction. Thus when the people desired a king, that they might be like the surrounding nations. 1 Sam, 8:7-" the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, but they have rejected me, that I should not reign over them." In giving them a king, the Lord designated who should rule over them. 1b. 9:17-" And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spoke to thee of ! this same shall reign over my people." When he sinned, (2 Sam. 3:10,) it pleased the Lord " to translate the kingdom from the house of Saul, and to set up the throne of David over Israel." And the Lord recognized the throne as his own : for on the decease of David, we read, (1 Chron. 29:23,) "Then Solomon sat upon the throne of the Lord as king instead of David." And when Jedekiah, the last of David's line, was deprived of his kingdom, (Ezk. 21:26, 27,) The Lord said "Remove the diadem, and take off the crown : this shall not be the same; exalt him that is low, and abase him that is high, I will overturn, overturn, overturn it : and it shall be no more, until He come whose right it is : and I will give it him."

The Lord is therefore rightly denominated the King of Israel./ He also is their Redeemer ; for of the Saviour it was said, (Micah 5:2,) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be Ruler in Israel ; whose goings forth have been from of old, from everlast-The Messiah was underiably the Jehovah ing." of the Old Testament, who often manifested himself to Israel, who was their leader and guide, and who says of himself, (Rev. 1:8,) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty." As their Prophet and King, he announced beforehand the events which should transpire, and fulfilled his predictions in his own appointed time and order-even raising up Israel for their appointed mission-and foretelling and performing events : which the false gods could not do. His people being witnesses of those things, he is their ground of confidence,-their only Rock and fortress forhave succeeded in obtaini.rave

And they are their own witnesses; They see not, nor know; that they may be ashamed.-v. 9.

It is self-evident that the thing made, must be inferior to its maker. If then its maker was vanity how could the thing made save him ? The makers of idols, therefore, were themselves wit- Rev. 1:1-The Revelation of Jesus Christ. nesses of the impotency of their created gods. Only shame and confusion can await such inconsistant worshippers. To show the folly of such worship, nothing more is needed than to narrate the manner of creating their gods, which is next described :

Who hath formed a god, or molten a graven image that is profitable

Who hath formed a god, or molten a graven image that is profitable for nothing ?
Behold, all his fellows shall be ashamed ;
And the workmen, they are of men :
Let them all be grathered togather, let them stand up ;
Yet they shall fear, and they shall be ashamed together.
The smith with the tongs both worketh in the coals;
And fashiometh it with hammers, and worketh it with the strength of his arms ;
Yea, he is hungary, and his strength faileth ;
He drinketh no water, and is faint.
The carpenter stretcheth out his rule; he marketh it out with a line;
He fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man;

And maketh it after the figure of a mean, according to the beauty of a man;
That it may remain in the house.
He heaveth him down cedars, and taketh the cypress and the oak,
Which he strengteneth for himself among the trees of the forest:
He hanteth an ash, and the rain doth nourish it;
Then shall it be for a man to burn:
For he will take thereof, and warm himself;
Yea, he kindleth it, and baketh bread;
Yea, he kindleth it, and baketh bread;
Yea, he maketh a god, and worshippeth it;
He maketh it a graven image, and falleth down thereto.
He torasteth horsat, and is satisfiel;
Yea, he warmeth himself, and satih,
'Aha, I am warm, I have seen the fire;'
And the residue thereof he maketh a god, even his graven image;
Ite falleth down unto it, and worshippeth it, and prayeth unto it,
And warmeth bimself, and satih,
'Aha, I am warm, I have seen the fire;'
And the residue there for thou art my god.—us. 10-18.
'' Let them stand un '' in y. 11 is not by such

"Let them stand up," in v. 11, is put by substitution for their defence of heathen worship. The Lord calls on the maker of a god, and all his fellows, to stand up as in a court of justice, and to defend themselves when arrainged for their folly and impiety : . which is shown in the pungent satire, descriptive of image making.

Nothing can be more absurd than for a man to cook his food and to make his god from the same stick of timber; or then the supposition that the wood has more divinity in it after it is carved into the shape of a man, than it had before. The former of these is thus saturized by Horace, a heathen, writer. Personifying the created god he says :

"Formerly I was the stump of a fig tree, a use less log: when the carpenter, after hesitating whether to make me a god or a stool, at last deter-mined to make me a god ! Thus I became a god ! !'' --Satyr lib. 1, Sat. 8.

On the latter absurdity, Minutius Felix said : But when, pray, does it commence divine? Behold, it is east, fashioned, and filled : well, it is no god yet! Behold, it is soldered, put together, and set upon its legs: well, it is no god yet!! Behold, it is bedecked, consecrated, prayed to: then, then. at last, behold a complete god, after man hath vouchsafed to make and dedicate him!!!"

"This argument," says Wm. Lowth, " does not suppose that the heathens took their images for gods; for that is a contradiction in terms, and as absurd as to suppose that a man and his picture are the same thing; but the design is to show the absurdity of setting up images as the resemblances of God, and the representative of objects of worship : or the supposing them to have some divine power lodged within them : inasmuch as they have no qualities that answer such a character, being embued neither with power, life, nor understanding; and are indeed nothing but what they appear to be, bare senseless matter, wood or stone. Besides that, nothing is a greater dishonor to God. than to suppose him like the image of a corruptable creature."

The faintness of the maker of images, while engaged in his work, may be in allusion to a custom which Rev. J. Williams says was observed at the South Sea Islands, viz. : "that when they made an idol, they strictly abstained from food; and although they might be, and were sometimes, three days about the work, no water, and he believes no Gal. 1:12-was I taught it, but by the revelation of Jesus Christ.

2:2-I went up by revelation.

Eph. 1:17-the spirit of wisdom and revelation. -3:3-How that by revelation he made-

In the foregoing it is evidently used generally for a divine revelation ; but twice (*) it is used for a visible appearance.

It is then used five times in reference to the second advent.

1 Cor. 1:7-waiting for the coming of our Lord. 2 Thess. 1.7-when the Lord Jesus shall be revealed. 1 Pet. 1:7-glory at the appearing of Jesus. -13-at the revelation of Jesus Christ.

-4:13-when his glory shall be revealed.

2. The second word, smiquea (epiphania)-the glorious epiphany. It is used in the Greek classics for any celestial appearance. It occurs in the New Testament six times, and only in connection with the first or second advent, as follows :

1 Thess. 2:8-with the brightness of his coming. 1 Tim. 6:14-until the appearing of our Lord Jesus Christ.

2 Tim. 1:0-by the appearing of our Saviour Jesus Christ.

-4:1-at his appearing and kingdom.

-8-them also that love his appearing. Titus 2.13-the glorious appearing of the great

God, and our Saviour Jesus Christ. 3. The next word is παρουρια (parousia). It occurs twenty-four times in the New Testament, and

always expresses the actual arrival of that to which it refers. In the six following places, it denotes the personal presence of those spoken of.

1 Cor. 16.17-I am glad of the coming of Stephanus, and Fortunatus, and Achaicus.

2 Cor. 7:6, 7-God comforted us by the coming of Titus; and not by his coming only-

-10:10-But his bodily presence is weak.

Phil. 1:26-That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

-2:12-not as in my presence only, but also in my absence.

It is then used once in reference to the coming of the day of God, (in 2 Pet. 3:12, hasting unto the coming of the day of God,) and once, for that of the man of sin, (2 Thess. 2:9, whose coming is after &c.,) and in the remaining sixteen places of

its use, it is in reference to the second advent. Matt. 24:3-what shall be the sign of thy coming ? " 27-so shall also the coming of the Son of-

. 39_...

1 Cor. 15:23-they that are Christ's at his coming. 1 Thess. 2:19-Christ at his coming: and rad stort

-3:13-at the coming of our Lord Jesus.

-4:15-remain unto the coming of-or tadt bas

-5:23-unto the coming of our Lord.

2 Thess. 2:1-by the coming of our Lord. -8-the brightness of his coming.

Jas. 5:7-unto the coming of the Lord.

-8-the coming of the Lord draweth nigh. 2 Pet. 1:16-the power and coming of our Lord.

-3:4-Where is the promise of his coming. 1 John 2:28-before him at his coming.

4. The next word is Qavepow (phaneroo) which occurs in forty-nine places, and is oftener used for a visible manifestation, than otherwise.

It is also used for the manifestation of an act or event, as in,

Mark 4:22-nothing hid which shall not be manifested.

John 3:21-that his deeds may be made manifest. -9:3-the works of God should be manifest in him: -17:6--- I have manifested thy name.

Rom. 1:19---God hath showed it unto them.

-3:21---The righteousness of God, without the law

By the use of a metaphor, the children of Zion are denominated a "seed" by the growth and development of which was to result the future prosperity of the Church. As water is essential to the germination of the seed of plants, so the seed of the Church needs to be watered by the showers of Divine grace. The Church could not be perpetuated unless the genial influences of the Holy Spirit were dispersed towards it ; and these. by a metaphor, are said to be " poured " upon it. to illustrate the copiousness of the Divine blessings. The epoch here brought to view, is doubt-less the promised advent of the spirit,-of which Peter said, (Acts 2:16, 17,) "This is that which was spoken by the prophet Joel : and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh,"-the " last days " being the Gospel dispensation.

The development of the "seed " of the church, thus divinely nourished, is next illustrated by the growth of plants on the banks of running streams. By a metaphor, they are said to " spring up," as vigorous plants shoot forth in a fertile soil above the grass which they grow; and by a similee they

They that make a graven image are all of them vanity And their delectable things shall not profit ;

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food passed their lips all the time."--Pic. Bih It might, however be an illustration of the perseverance and zeal with which the maker of images wrought in the accomplishment of his work.

THE SECOND ADVENT.

THERE are several different Greek words, used to 2 Cor. 5:11 --- we are made manifest unto God, and I express Christ's second advent.

1. The first, in its order, is anonaloutis (apokalipsis.) It occurs eighteen times in the New Testament ; and may be used for either a visible manifestation, or a verbal revelation. It is used as follows:

* Luke 2:32-A light to lighten the Gentiles. Rom. 2:5-revelation of the righteous judgment. * -8:9-manifestation of the sons of God. -16:25-according to the revelation of the mystery.

1 Cor. 14:6-speak to you either by revelation. -26-hath a tongue, hath a revelation. 2 Cor. 12:1-visions and revelations of the Lord. -7-the abundance of revelations.

-16:26 --- mystery which was kept secret . . . but now is made manifest.

1 Cor. 4:5 --- and will make manifest the counsels-2 Cor. 2:14 --- and maketh manifest the savor of ---" 3:3 --- manifestly declared to be the epistle of ---" 4:10- -might be made manifest in our holy--or the lord

trust are made manifest in your consciences. -7:12---that our care ... might appear unto you. -11:16---we have been made thoroughly made manifest among you.

Eph: 5:13--- are made manifest by the light: for whatsoever doth make manifest---Cor. 1:26 --- but now is made manifest to his saints. -4:4--- That I may make it manifest. 2 Tim. 1:10---is now made manifest. Titus 1:3 --- hath in due time manifested his word. Heb. 9:8 --- the way into the holiest of all was not yet made manifest. 1 John 1:2--- the life was manifested --- and was mani-

fested unto us.

-2:19---that they might be made manifest.

THE ADVENT HERALD T

-4:9---In this was manifested the love of God. Rev. 3:18 -- that the shame of thy nakedness do not by the force of circumstances, to engage in the reappear. -15:4--- for thy judgments are made manifest.

It is then used literally in reference to Christ's first advent, in the following texts : Mark 16:12-After that he appeared in another

form. -14--Afterwards he appeared to the eleven. John 1:31 --- that he should be made manifest to Is-

rael. -2:11---and manifested forth his glory.

-21:1---Jesus showed himself again --- on this wise showed he himself.

-14---third time that Jesus showed himself to---Titus 3:16---God was manifest in the flesh. Heb. 9:26---hath he appeared to put away sin. 1 Pet. 1:20 --- was manifested in these last times.

In all these referances to the first advent, a personal and visible showing is referred to. In the following there is a reference to the second advent, or judgment.

2 Cor. 5:10---We must all appear before the judgment.

Col. 3:4 --- When Christ who is our life, shall appear then shall ye also appear with him in glory. 1 Pet. 5:4 --- when the Chief Shepherd shall appear 1 John 2:28---when he shall appear, we may--3:2--- it doth not yet appear what we shall be . when he shall appear, we shall be like him.

5. The most common word for come in the New Testament isepropar (erkomai.) It occurs in about seven hundred places, and in not a single instance is it used except for the arrival of that which was before absent. It does not express a growth or progress, but a full presence. It is that which occurs in the text, thy kingdom come, and is applied to the second advent in the following texts : Matt. 16:17 --- Thy kingdom come.

Matt. 24:30--- and they shall see the Son of man coming in the clouds of heaven.

42---your Lord doth come.

44--- the Son of man cometh

46---whom his lord when he cometh

48 --- My lord delayeth his coming ; (lit. to come.) 25:6---Behold, the bridegroom cometh,

13--- the Son of man cometh.

19--- the lord of those servants cometh, 27--- at my coming I should have received 31---When the Son of man shall come 26:64--- and coming in the clouds of heaven. Mark 8:38---when he cometh in his glory 13:26---see the Son of man coming in the clouds

35--- the master of the house cometh, 36 --- Lest coming suddenly he find 14:62---coming in the clouds of heaven.

+ 15:43 --- waited for the kingdom of God, came, Luke 9:26---when he shall come in his glory 12:35-when he cometh and knocketh,

37--- whom the lord when he cometh shall find 38 --- And if he shall come in the second watch, or come in the third watch,

39--- the thief would come,

40--- the Son of man cometh

43---whom his lord when he cometh

45 --- My lord delayeth his coming; (lit to come.) 17:20 -when the kingdom of God should come cometh not with observation. 18:8---when the Son of man cometh 19:13--occupy till I come.

21:27---shall they see the Son of man coming 22:18---until the kingdom of God shall come. 23:42--when thou comest into thy kingdom, John 21:23-if he tarry till I come

Acts 1:11---shall so come in like manner 2:20---that great and notable day of the Lord

3:19--- the times of refreshing shall come 1 Cor. 11:26 --- show the Lord's death till he come. " honor and majesty are before him-strength and 1 Thess. 5:2-the day of the Lord so cometh as a beauty are in his sanctuary." Once a man went

and child by vest making, and at last was induced, ligious and moral instruction of a few colored free children. Her first pupils were three girls and two boys, the children of a barber, all of whose family were free. The circumstances of the arrest are thus stated :

"All was going on as peaceably as usual, and I had taken my seat to commence my daily toil, when a loud knock was made at my front door. I answered it myself, when the face of an officer presented itself, who inquired who lived up stairs. I replied that I alone occupied the house. He then asked if Mrs. Douglass lived there. I told him that I was Mrs. Douglass. He said ' You keep a school.' Yes, sir,' was my reply. ' A school for colored children?' I answered, 'yes.' 'I must see those children,' said he. I then demanded what business he had with them, or anything in my house. He replied, that he had been sent by the Mayor. Very good, sir,' said I, ' walk in, and you shall see them;' and, without giving my daughter or the children any notice, I invited him up stairs into the school room. Never will I forget the frightened state of those children, and the countenance of their young teacher. My daughter sat paralyzed, covering her face with her hands; and it was some time before I could restore order in the room. Some were crying, some exclaiming 'Oh my! oh my !' and some clinging around me in their terror ; but during the excitement, I never lost my presence of mind.

"As soon as I had restored quiet in the room, I inquired of Mr. Cherry, the City Constable, what he wanted with those children. He replied that he must take them before the Mayor. 'Very well, sir,' said I, 'my daughter and myself will accompany them.' To my astonishment, he went to the head of the stairs, and gave a loud rap with his club, when another officer made his appearance. entering from my back door. For the moment l I thought that my house was surrounded with officers, who perhaps fancied that they had found a nest of thieves. They then noted down the names of all the children, as well as those of their parents. When they had finished, I politely informed Mr. Cherry that they were all free children, and all, or nearly all, members of the Christ's Church Sunday school. . It makes no difference, madam,' he replied, ' it is a violation of the law to teach any person of color to read or write, slave or free, and an act punishable by imprisonment in the penitentiary.' 'Very well,' I replied, 'if they send me to the penitentiary it will be in a good cause, and not a disgraceful one.' Even this information, which was the most profound news to me, did not unnerve me at all : for I remembered that our Saviour was persecuted for doing good, and why should not I be ? This thought strengthened me to bear my own persecutions for ten long months afterwards."

Humiliation and Glory of Christ.

ONCE was there a man on the earth who had the form of "a servant," and was " without any comeliness for which he might be desired." That was Jesus ! But he has dipped his raiment in the sun, and is clothed with these royal garments down to the feet." Once a mob surrounded a helpless prisoner, and cried " Crucify, crucify !" That was Jesus ! But now, " every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Once they took a man, and plaited a fillet of sharp thorns for his diadem, and pressed it cruelly upon his temples. That was Jesus ! But " on his head now are many crowns." Once they hung a man upon a cross, and great was his shame, and awful his agony. That was Jesus! But now, lown, not merely to the grave,

throne !" Most lovely is the world to you-most lips! how near your heart! But oh ! if once the soul has had a view of Christ in his gloriousness, there only will its eye rest. There, in one surpassing beam, blaze all the rays of the infinite, su- lieve it !! preme, eternal, holy Godhead ; and we cannot help exclaiming, with David, " O Lord, our Lord, how excellent is thy name in all the earth, who hath set thy glory above the heavens. REV. J. BONAR.

FREEMAN IN KANSAS .- In the Cincinnati Columbean we find the following letter, written by Mr. S. N. Wood, a Free Soiler who has emigrated to Kansas. He writes from Independence, Mo., June 27 "We arrived here about a week ago, for the purpose of settling in Kansas and contributing our mite to prevent Slavery cursing the fairest part of ation, Mr. Downing says that the stables are quilt creation. We have made one short trip over into in three rows, which are separated from each oththe Indian country, and satisfied ourselves that a man can get almost just such a home as he pleases. I never saw richer land in my life ; and it appears inexhaustible. We saw among the Shawnee Indians some of the best farms that we ever saw in our lives. The only drawback is this slavery question. Missourians have already flocked to this Territory by hundreds ; many slaves are already in the Territory. Even at the Methodist Mission they are heathenizing the black in order to Christianize the red man. A few missionaries thought in the start that they would regulate the settlement of this whole Territory. Northern men were ordered off; lynching was freely talked of, even by United States officers at Fort Leavenworth, merely because they happened to be born North of Mason and Dixon's line. Some Northern men were actually driven off; others were frightened away. All manner of lies were told, and misrepresentation made, in order to keep Northern men away. But now the charm is broken. A dozen families of Free Soilers drove ahead, and have commenced a settlement upon Kansas river. A meeting is called on July 8, of those friendly to making Kansas a free State. Emigrants from Iowa, Illinois and Indiana are arriving daily. Ten days will not pass until the cabins of at least two hundred opponents of slavery will be in progress of construction. A few more, and we shall be invincible. All we want is, for every Northern man-every Morthern family, who have their minds on this Territory, to come on at once. This slavery question must be met and decided now. Let slavery once get a foothold and she will be hard to rout, while a proper demonstration now will scare all the slaveholders out of the Territory, and prevent more islavery from being brought here. Let me therefore say to one and all, who ever design coming here, to come at once ; no time is to be lost ; you will find every assistance to get good claims rendered to you, that is possible."

VALUE OF METHODIZING .- A lady was complimenting a clergyman on the fact that she could always recollect and recite more of the matter of his sermons than those of any other minister she was in the habit of hearing. She could not account for this, but she thought the fact worthy of observation. The reverend gentleman remarked that he could explain the cause. "I happen," he said, " to make a particular point of classifying my topic, it is a hobby of mine to do so, and therefore 1 never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose, madam, your servant was starting for town, and you were obliged hastily to into the lower parts of the earth." That was Jesus ! struct her about a few small purchases, not hav-But now "he has ascended up, far above all heavens, ing time to write down the items ; and suppose that he might fill all things." At Isaiah's date, you said, 'Be sure to bring seme tea and also Jesus, it is true, had neither been manifested soap, and coffee too; by the by ; and some powder nor slain-far less, exalted. Nevertheless, the visblue; and dont forget to bring a few light cakes, ion anticipates all events connected with him : and. and a little starch, and some sugar ; and, now I conducting us amid the heavens after that the Son think of it soda,-you would not be surprised if her memory failed her with regard to one or two of the articles. But if your commission ran thus : Now, Mary, to morrow we are going to have some friends to tea, therefore bring a supply of tea, and coffee, and sugar, and light cakes : and the next day, you know, is washing-day, so that we shall want soap, and soda, and powder blue it is most likely that she would retain your order as easily as you retain my sermon."

are pleasant-the stars at midnight are glorious in tempts an explanation, of the "modus operandi of their very silence-what more bright or sublime miracles." That of the manna in the wilderness, than the sun when it prepares to run, like a bride- the widow's flour, and the cruse of oil, he explains groom, its race ? Yet in all these there is no beauty, on the ground that the materials " were obtained no sweetness, no lustre, compared to what beams and brought by spirits from where they were to be forth from the man Christ Jesus " sitting on his had." And that of the raising of Lazarus, he resolves into a restoration from a trance-gravely afexcellent all the world contains ;- how ever on your firming that, " God never did, and never will raise up from the grave, a literal, decomposing body, and re-animate it with life ! 'Tis infidelity, heathenism, and gross, undeveloped nonsense to be-

Another writer in the same paper, attributes to spirits the ability to manufacture, by which he would explain the first-mentioned miracles ; but how he would explain the latter, does not appear.

The New York Cow Stables.

Mr. R. C. Downing, the Sanitary Inspector of the city of New York, has recently investigated the condition of the noted cow stable situated between 10th and 11th avenucs, in the 15th ward of that city. In his published report of the examiner by two narrow alley ways from twelve to twenty feet in width. A portion of the buildings are constructed of brick, two stories high-although the larger part of them are mere one-story sheds. across which the cows are arranged in double rows and tied by short tethers. These cow sheds, when visited by Mr. Downing, were occupied by 1538 cows and more than 60 horses, besides goats, turkeys, geese, chickens, &c. The width of the space allotted to each cow did not exceed three feet. The ceiling of the sheds was very low, and there was scarcely any conveniences for ventilation except the doors, which were few and narrow. The air was foul and sickening within the sheds, and although the day was cool, the poor animals were panting for breath. Indeed, so foul was the atmosphere, that the health wardens were obliged to suspend there examination for a time, while they recovered from its first sickening offects.

The sheds in which the poor animals were kept are owned by Messrs. Johnson & Co., distillers, who fed the cows with swill brought from their distillery by means of pipes. The owners of the cows paid the Messrs. Johnson for rent and swill the sum of nine cents per day for each cow. The cows were milked twice a day. They were owned by forty-three persons, all of whom sell milk. In the course of his inspection Mr. Downing saw one of the owners mixing the milk from these heated, feverish, swill-fed cows, with burned sugar, in order, as he said, to give it a rich, creamy and natural color. Mr. Downing says:

"Around those stables, painted in glowing colors, are the wagons of those persons, to carry forth and retail this rich, pure, and sugar-colored milk, and many of these wagons are emblazoned with the owners' names, but have also painted, "Westchester County Milk, ' Pure Country Milk,' ' Morrisania Milk,' &c., &c, and with these false signs they palm off their sugar, chalk, and egg, swill and slop mixture, as ' pure country milk,' sending death and disease wherever it is used."

LAWS OF SYMBOLS.

" The Religious Herald," a Baptist periodical in Richmond, Va., in noticing "Winthrop's Premium Essay on the Characteristics and Laws of prophetic Symbols," says :

"We have read it with much interest, and have derived valuable information from its pages. It is written with great ability, exhibiting careful study and research ; and the classification of the Symbols, and the Laws governing their interpretation, are clear and logical and are worthy of attentive consideration. This volume will undoubtedly lead to derstanding of the use a the symbolic and prophetic language employed in holy writ, and presents a key to unlock some of the mysteries on which commentators have so widely differed. "Readers who accord with his interpretations and laws, will not always adopt his conclusions. He is a believer in the personal or pre-millennial reign of Christ. On this question, widely variant opinions have been entertained, and it is one on which much may be said on both sides. A large majority of Christendom, have rejected the tneory of a personal reign of Christ. The subject has recently attracted much attention, and able treatises have appeared for and against. It has led to closer scrutiny of the Scriptures, and a more searching investigation into the mysteries shadowed forth by the prophetic symbols. It is now generally admitted by those who have studied most closely, that the commencement of the Millennial Era is not far A WRITER in the " New Era, or Heaven opened distant; and the advocates of a personal reign of

Jude 14 .-- the Lord cometh with ten thousand o his saints. On the Subbaht there watniss sid Rev. 1:7---he cometh with clouds.

TEACHING COLORED CHILDREN AT THE SOUTH. nors and lo to

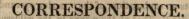
reaching was listened to with any vent

Our readers will perhaps remember the case of of God has returned thither, shows us the man of Mrs. Douglass, who, with her daughter, was ar- grief and conflict, now " the only potentate." Our Lord has been to earth-has been to Bethlehem rested and imprisoned at Norfolk for the heinous in the wilderness-in the garden-on the cross !offence of teaching colored children to read and write. She has recently issued a little volume givbut in the very flesh in which he contended and vanquished, has he entered again within the veil, ing a narrative of her life and of the circumstances " to reign before his ancients gloriously !" connected with her imprisonment. The Philadel-What a Saviour, then, is our Saviour ! phia Inquirer says the story is a remarkable one. and possesses extraordinary interest. Mrs. Dougvisage was so marred-more than any man-and lass is a native of the South, having been born in his form more than the sons of men ;" but, " be the city of Washington. She is no abolitionist, hold my servant ! he has prospered, and se shall and hence the peculiarity of her case. She states be exalted, and extolled, and be very high." Men that in 1845 she removed to Norfolk, where, with and brethren, look and wonder! The green earth an only daughter, she led a quiet and unobtrusive lying under the rays of evening, is beautiful-the life, until December, 1853. She supported herself still waters, gliding in sweet murmurs to the deep,

MIRACLES.

to man," of May 17th an organ of the " commu- Christ, are fast increasing, and theirs may in a nicators with familiar spirits," in this city, at- few years be the more popular theory."

THE ADVEN T HERALD.





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 de-partment, 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*.

HOME.

THE weary trav'ler from the hill-top sees A little cottage rising 'mid the trees ; It fills his breast with hope, his heart with joy, And pleasant songs his loosened tongue employ. He now goes forward with a quickened pace, While peaceful smiles light up his care-worn face. But why this change ? Will he no longer roam ? The cause is this—that cottage is his home.

So with the Christian as he journeys here, And faith presents the "holy city " near; The glorious vision makes his soul rejoice.-In songs of praise he sometimes tunes his voice; He hopes are long to join the blood-washed throng. To sing with them the new, redemption song, And as the city shines 'mid heaven's high dome, He oft exclaims-" That city is my Home. J. M. O.

DEFINITE TIME.

Ir is well known by the brethren and friends who read the Herald, that I with others have been much interested in examining the late arguments which have been adduced to show that the Lord must come this year, (1854,) and that I have had considerable confidence in the application which some of our brethren made of the prophetic peri ods by connecting them with the events of A.D. 519 and 1809. Considering that the events recorded in history as occurring in 519, by the acts of Pope Hormisdas, and Emperor Justin, did in all proba bility mark the " setting up of the abomination that maketh desolate," (Dan. 12th.) which was to continue 1290 days, (years,) after which 45 days (years) was to bring the end, when Daniel and all the saints would be made immortal and enter upon eternal life.

It has appeared to me as well as to others, that the events of A.D. 519 were of sufficient import to lead us to hope that there was the point to start tl e 1290 and 1335 days, and that the events of 1809 when Napoleon took away the temporal dominion of the Pope, did mark the end of the 1290 days. But I could not receive this as infallible testimony, and consequently teach that Christ would come in '54, (as some have taught, and caused many to believe.) I still felt anxious to give weight to all that appeared like evidence in favor of its being so. But when men have taught that "the Lord must come in '54 or Christ's words fail," and that this was "the present truth." and " meat in due season," which we must preach or be of no service, and that " all who did not receive this message after hearing it," must be "the wicked " who " shall not understand," that " sinners must believe in '54 or not be converted," and much more of the same character, which has often been taught by some and believed by many, I have been unwilling to receive or to sanction such doctrine, or to have it palmed off on the community as Christ's gospel. or as Adventism. And while some of us have endeavored to check such dogmatism, and to show that the evidence was not divine, but human, although the application of the periods was probably correct, it might possibly be incorrect, and although we would like to see our Lord and be dedelivered this year, we dare not we shall. Because of this position, we have been thought to be very dark and unfaithful unbelievers and opposers to time, and brethren and sisters who are not in the habit of criticising or of discriminating, are made to believe the issue between us, is something else than what it is. And because we fail to see that the 1260 began in 519 and ended in 1779, although we do believe the " great tribulation " ended prior to 1779, yet we do not learn that the tribulation was to be I260 years. although the saints were to be in the hand of the little horn 1260-and they were to be trodden down forty-two months, (ruled over). And as we are not able to see the propriety of the use they make of Matt. 24:15, applying it to A.D. 519, although we read Daniel and think we understand him, and think also that Christ told those who were to " see the abomination ... stand in the holy place," to " understand " and to " flee," this wisdom was for them more than for us. While we reject the false application of the cry of the waiting of Hab. 2:1-3, because we know there have been four time cries,

and four time chants (many of our brethren newly come to the faith do not know these facts) and as we reject such fables as the proving the day of Christ's coming seven days before it comes, and mercy close at that point, and that we cannot watch until we know the day, and that we must not work this year, must sell all, and get rid of all, or not be saved; that if we look for Christ now, we are disappointed every day, &c. &c. ; and because we preach the word of God which expose these fables, and others, and preach that the Lord may come this year, and probably will, as all the signs are past with six of the seals, six of the trumpets, and six of the vials are past, the three unclean spirits at work, and the probability that the 1335 days end here, we have received many unchristian and hard names, and some cold and improper salutations, which we hope grace will enable us to endure for the Lord's sake, without retorting or striking.

But to conclude, as I said, I looked with interest to the ending of the periods, or to the time when the 1335 days (years) would end, provided our calculation was right, being convinced that the Lord would certianly come as early as June 10th, this year, if there was any virtue in the arguments which have been made and published in the several books and papers, together with the late chart arrangements, starting the 1335 and 1290 days in 519. But that calculation and all the expense and labor attending it, has failed, so far as obtaining any light on the definite time of the end is concerned, yet we do not question but what both good and evil have, directly or indirectly, grown out of the excitement produced by it. God can cause our weakness and imperfections to be turned to good account, and doubtless he often does.

Some of our brethren who are not accustomed to criticise, nor to reckon accurately, do not see that the time on which they have rested with the fullest confidence is out, and when we speak of it. they talk as though they had been taught some thing that they cannot explain, nor even understand, and only use "1854," and " this year." as the time definite, and certain, claiming the whole year for the argument, and because 1854 has sounded from the living speaker to their hearts so often. and with such positiveness, and their eyes have so often gazed upon the figures 1854 while they associated with it all the realities of the day of the Lord, the blessings of immortality in the kingdom of God. There seems to be a charm connected with this as though there was virtue in the year : even the sound of 1854 produces a thrill of oy. I do not blame any for this, but this should not be relied upon as evidence in an argument. Brethren and sisters should not be suffered to be deceived in this way. Time arguments rest upon figures arranged in accordance with facts; and thus our brethren have relied on the many historical facts of A.D. 519 to establish the commencement of the 1290 days, and to prove that this was the true time. The year 1809 has been well looked after and many histories carefully examined to see when the dominion of Papacy was taken away. In this investigation, eighteen witness s from various histories have been brought upon the stand, and all testify that the dominion of Papacy was taken away by Napoleon May 17th, 1809, (see historical extracts by F. H. B.,) who on that day "issued his famous decree at Vienna, which declared the Papal dominions united to the French Empire.' which decree was made effective by hoisting the French flag on the Castle St. Angelo of Rome, in place of the Papal flag, on June 10th, 1809. This has been the foundation of the argument, this the evidence relied upon that the 1290 years ended 1809, and 45 years more of the same chain of time would end A.D. 1854, June 10th. That time is past and the dead are not raised, yet we should be watching, for the Lord " is near, even at the door." But say some, "If the 1335 days had ended the Lord would have come." Yes, I believe it. " Well, where is the failure ?" We have not yet found the point to start the 1290 days, and to end them or we do not apply them to the right power. While some of our brethren begin to see this as it is they inquire "why the ministers do not see it," and ask, " why they continue to argue and write from this evidence, that the Lord must come this year ?'' Some say, "If this be so, you make them out to be dishonest." No, this is not our work, we do not know how much light or knowledge. nor how little ability and fore-sight our brethren have. The Lord knows about that. They may be blinded by "a zeal not according to knowledge," and we are not to be their judge. " But why do not some of the brethren write in the papers, and show the nature and end of this argument." Say some, "I don't want to be deceived, I want the truth." Brethren have done so, and the paper

you take does not publish them, but the other pa- in the hope of the glory of God. The belief that pers do. "But does not Christian honesty require our Saviour will soon come, is indeed consoling to that they publish the true basis, and issue of this the Christian. It is like an oasis in the desert, it matter ?? The Lord must see to that. We think is like water to the thirsty soul. For what event that the medium through which so positive a po- could be hailed with such overwhelming joy as the sition has been advocated, which has now proved a mistake, should be the first to admit this mistake and guide the minds of that portion of our brethren and sisters who look to them for instruction, to a more permanent basis on which to stand, and daily look and watch for the Lord, while they labor for the salvation of men till he comes. O, brethren, do not be found sleeping.

1. C. WELLCOME. Hallowell, June 21st, 1854.

I must see

GOD.

IF the Scriptures, in condescension to our ca. pacities, compare the Deity to a rock, a fortress. or a tower, I may perhaps be allowed to say, that God is like a most highly interesting and valuable book, with an endless number of chapters, each successive one more interesting than the former. We can learn of him forever, and be more and more delighted with him. Ever attractive, good, wise, great-perfect and infinite. O, the infinite perfections of God ! Happy is the man who has set his love " upon him. (Psa. 91:14.)

" A Deity believed, is joy begun, A Deity adored, is joy advanced, A Deity beloved, is joy matured."

Those who truly love, have no home but with each other : for " home is where the heart is ;" and a wilderness, with each other's presence, is more desirable than a paradise without it. So may and must be our love to God. We must have hearts that will not be desolate when the dearest objects are gone, if he is not. Madame Guyon declared that the gloomy walls of the Bastile, where she was imprisoned for the sake of Christ, fairly shone with the presence of God. And the martyr Bradford, when cast into prison, said, "I thank God more for this prison than for a palace, and more than for any pleasure I ever felt ; for I have found God here as 1 never found him before."

God, and his attractions are so infinitely greater than the attractions of any created being, that, in illustration, the superiority of the ocean to a single drop, is no adequate comparison.

Believe in God as in the sun-and lo!

Along thy soul morn's youth restored shall glow.' God is ever new and interesting, to the mind and heart, in the contrast and endless manifestation of his adorable perfections, by the great and golden mine of his word ; by the illumination of the Spirit; by the volume of nature, with its infinite number of leaves and lessons, in great beauty and vast variety ; and by the ever changing kaleidoscope of his providence. For "there is a special providence even in the fall of a sparrow," and there are " Lessons in the leaves, books in the running brooks,

Sermons in stones and good in everything."

And God is a living reality, in comparison with whom all things else are but shadows-shadows of himself. He is present with us at all times as no other being can be; has more tender love to us, and more wisdom to impart to us, and more power to exert for our protection and happiness-yea infinitely more than any and all other friends, and why! O why ! will not the children of men set their affections upon him, and leaving all others cleave only unto him !

" O, could I speak the matchless worth,

O, could I sound the glories forth, That in my Saviour shine ; I'd soar and touch the heavenly strings,

And vie with Gabriel while he sings, In notes almost divine.

end of this sin-distracted and convulsed world where every man's hand is seemingly against his brother, and the beginning of a new creation or order of things in which we as Christians hope to participate. New heavens illuminated with an unsetting sun of ineffable splendor, a new earth surrounded with a pure atmosphere filled with unfading freshness, sweetness and beauty. Animated too with Natures immortal King and his saints, where sin and sorrow and death will be felt and feared no more. Who would not gladly exchange a sin-emaciated face, a shattered constitution sown thick with the seeds of death, for an immortal frame, an earth filled with innumerable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face, with a thousand mountains and valleys, for a new earth never to be trodden by the foot of sinful man, or marred by the unsanctified touch of a rebel, through the ceaseless ages of eternity. Oh, happy day! Oh, glorious hope. If I never see you again in this world my brother, I hope to meet you where parting will be no more forever. Go on in your mission of love and mercy. Warn a sinful world to prepare to meet their Judge, for "notwithstanding I have no faith in the new time theory, " we shall ere many years see the King in his beauty. In conclusion, we would say :

"Oh, land of rest, for thee I sigh, and probed

When will the moments come, When I shall leave the unhallowed ground, And dwell with Christ at home."

As ever, your brother in the blessed hope. S.R. GLENN.

Cooperstown (Ill.), July 1st, 1854.

Letter from R. Hutchinson.

BRO. HIMES :- Your visits to Canada East have been of great service to the Advent cause. I believe you have the unqualified confidence of all in this field of labor. And should the Lord tarry, I hope you will frequently be among us, and especially at our next conference.

Allow me to say, that I approve of the plan which has been adopted for the building of an Advent chapel in Boston. Some have thought that the scheme seemed to put the Lord's coming in the distance. But why? The great, the only object of the plan is to secure a place in which the doctrine of the speedy advent can be taught. And while we are watching and waiting, we are to be working. "Occupy till I come," says Christ. And if the Gentile Christians in primitive times administered of their " carnal things " to meet the wants of the cause in Jerusalem, from which they had secured ' spiritual things," so the friends of the Advent cause abroad may very appropriately invest their money for the maintenance of the cause in Boston, which may be considered the Jerusalem of the Advent cause in America. At any rate, it is quite as proper to invest something in this laudable undertaking, as it is to invest means in railway speculations, and such like. I hope the shares will all be soon taken up, and the building go forward.

I am, dear brother, yours, R. HUTCHINSON. Waterloo (C. E.), July 6th, 1854.

Letter from P. V. West.

BRO. HIMES :--- It is a gratification to think that ve have discharged one more obligation devolving upon us, in sounding the alarm of our soon coming Judge, to those revelling in the sins of the age.

Agreeable to announcement, our meeting was at North Sutton. It was very well attended, and a general interest was manifested with the ex-

ception of a few of the more selfish who saw fit to

stand aloof. On the Sabbaht there was a crowd

indeed, but the services were revered; and the

preaching was listened to with apparent interest.

The subjects listened to were fimely, and the great

subject of our soon coming King was brought be-

fore the people in a plain and impressive manner.

The first Advent, the fall and recovery of lost

When our dear Lord will take us home, And we shall see his face ; When with our Saviour, brother, friend, A blest eternity we'll spend, Triumphant in his grace."

on the delightful

O that his "appearing and kingdom" might quickly come ! And Alleluia ! for it is " nigh even at the doors !" Montgomery (Vt.), 1854.

LETTER FROM SAMUEL R. GLENN. man, and the inheritance, in a word, all the leading doctrines connected with our hope, were set BRO. HIMES :- Varied and checkered are the forth to the largest crowd, that ever was seen of a scenes through which the Christian has to pass religious character in our part of the town. We while travelling through this world of sin and woe. think that the meeting will not soon be forgotten, Sometimes the mind will become so taken up with and we trust good was done in opening the eyes of the things of this life, in laying plans for the ac- the blind, and of leading them in a way that they cumulation of property in this world, that we al- had not known. To God be all the glory. most forget that the world " with all its gaudy The meeting was held where the people have show, with all its allurements," must soon pass but little knowledge of our hope, and in proporaway, and give place to a more real and a more tion as our views are understood, prejudice gives substantial state of things. These reflections are way, and there is a willingness to hear. well calculated to buoy us up and make us rejoice The brethren have been called to pass most se-

Sutton (C. E.), July 5th. 1854.

Letter fom Henry Lunt. Jr.

BRO. HIMES :--- I think the cause of truth which we are endeavoring to maintain, is advancing in this city. Elder Pearson has been lecturing for three Sabbaths past, on Popery, as delineated in prophecy; and as he has traced the unmistakeable characteristics which have marked its history from its earliest development to our day, and to its final overthrow, the community have become exceedingly interested, and our place of worship has been full to overflowing, with eager listeners for truth. We hope that the result will prove that God's word does not return unto him void, but God's word does not return unto him void, but will accomplish that which he pleases, and pros-per in that whereunto he has sent it. To his name be all the glory. HENRY LUNT. Henry LUNT. name be all the glory. HENRY LUNT. Newburyport, July 10th, 1854.

BROTHER S. H. WITHINGTON writes from Wallace. N. Y., June 25th, 1854 :- " BRO. HIMES-I am fully in favor of a system that will do good. We know that order is heaven's first law, and without it no kind of business can be carried on successfully. I am well aware that the cry of sectarianism will be raised against us, but it will be from a class of individuals that have a zeal not according to knowledge. I am truly thankful that there is a system adopted to support Home Missionaries in the field. The Lord helping me I will cast my mite in to support that policy which I think will best serve the cause of God. O let us work while the day lasts, for very soon will the day of labor end, and the glorious day of rest for God's people dawn. I know that I am in common with all the scattered ones have your prayers and sympathies, for which I am grateful. I am almost entirely alone in this place, as the people generally have no sympathy with our views ; but I find the grace of God will sustain me amid all the varied scenes of this life, and ultimately bring me with all the dear saints into the kingdom.

"May the Lord sustain you in all your labors of love is the prayer of your very unworthy brother, looking for redemption as being 'near, even at the door.' "

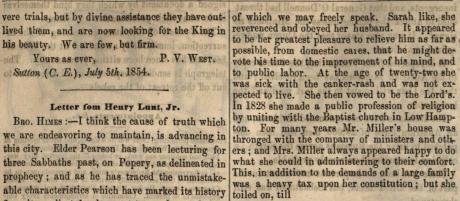
BROTHER ASAHEL KEYES writes from West Windsor, Vt., June 24th, 1854 :--- " BRO. HIMES - I esteem the Herald very highly, it is the only weekly preacher that I have of the same " precious faith ' of myself. If I get any Advent preaching, I have to go from eight to twelve miles, and then not always certain of preaching. I expect to enjoy more than the foretaste soon. We cannot be mistaken. The signs stare us in the face, and salute our ears, and speak to our inmost souls that the Lord is nigh at hand. May we be able to " abide his coming." I rejoice to hear that you are still holding forth the Advent truth. I should be very glad to see you, and if you come into Vermont, call on me." I should be much pleased to call and will, when practicable, and give your neighbors some discourses on the Advent faith.

Obituary.

rection and the life: ne was ad, yet shall he live: and whoso it over die,"-John 11: 25, 26.

J. V. H.

elieveth in me



Care-worn and weary, She sank to her rest; Left an earth dreary. To join with the blest.

She was interested in the views advocated by her companion, though her faith in the definite time had expected the Lord before now. "But," said she, "the Lord's time is the best time, and I be-lieve he will soon come." She expressed a will-ingness to die, and a confidence that she should have part in "the first resurrection." I called for a Bible; her Bible was presented. It con-tained a multitude of marks of various kinds and colore by which has doubles distinguished these colors, by which she doubtless distinguished those portions of Scripture which had been of deep in-terest to her. Eight verses of the 21st of Revela-tion were read, and we joined in prayer. She has left a family of six sons and two daughters, all of whom were present at her funeral, excepting Lang-don, who resides in Illinois. They are all deep mourners. She has left one sister and many others to mourn her loss. Funeral services were at-tended at the Old Baptist meeting house, on Tuesday, May 39th. A large congregation was present. Sermon by the writer, from Isa. 61:20—" And the days of thy mourning shall be ended." The pres-ent and future world were contrasted.

H. BUCKLEY. Hampton (N. Y.), July 9th, 1854.

DIED, in Homer, N. Y., June 27th, 1854, MARY CATHARINE SHIRLEY, aged 13 years and nine months. Her sickness was short but her sufferings were exther sickness was short but her suffrings were ex-cruciating. Her exemplary life, amiable and lovely disposition, had secured for her the warm and marked respect of those who knew her, and a large place in the affections of the family of which she was a member. Although a child, she gave good evidence that Jesus was her friend, and conscious of her presenting displation she all de the family of her approaching disolution, she called the family around her dying bed, and with confidential calmaround her dying bed, and with conndential calm-ness addressed her tender mother; and then to her father, said, "O, father, dear, will you promise your dying child to meet her in the kingdom or God." Then to a sistersaid, "Weep not for me;" and to her brothers gave impressive advice. She wished that no unnecessary show or extense he made wished that no unnecessary show or expense be made about her burial, for said she, "the grave will not hold me long; then very deliberately made request in reference to her funeral sermon, and then broke out in an impressive tone, and sung a hymn, the commencement of which was. "Farewell mother, farewell father, farewell sisters, farewell brothers, farewell all." After which, in a few hours, her ital powers were hushed in the silence of death. A large circle of relatives mourn her loss, but they sorrow not as others that have no hope. The voice of the loved one, though dead, yet speaks to each member of the family, in accents of truth, "O, be ready to meet me in the first, the better resurrec-tion." The funeral services were attended in the tion." The funeral services were attended in the Advent chapel in Homer. A discourse was preached by the writer, from Job 14:14, to a large and at-tentive congregation. E. C. CowLES.

DIED, at Jamaica Plains, on the 7th, of June, Mrs. CATHARINE, wife of Edward G. Wright, aged 52 years six months and 18 days. She died calm and peaceful, knowing in whom she believed, whose second advent she anticipated as near.

BE OF GOOD COURAGE.

CHRISTIAN, why so sad and lonely ? Does thy courage almost fail? Does the future now look dreary? Know that prayer may yet prevail.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, \$1; gilt, \$1,37. Postage, 16 cents.

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Tried one, come in faith, believing In the name of God's dear Son, He will bear your burdens for you, Come, Oh come, thou doubting one.

23]

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DIED, at Low Hampton, N. Y., Sabbath, May 28th, at 3 o'clock in the morning, Mrs. LUCY P. MILLER, widow of the late William Miller, aged 72 years and eight days. Her disease was sup-posed to be chronic lung affection. Her health has been gradually declining since the death of her husband. That event of all others seemed to weigh her spirits down, and prey upon her vital en-ergies. The strength of her conjugal affection she never knew till the silver cord was broken, and she was deprived of her husband. After his death she wished to be much alone, and in the room where he died. She often said it appeard to her that she must see him. But such a vision was never granted till her happy spirit, released from its clay, re-turned to God its giver. Mvs. Miller was born at Canaan, Litchfield

county, Ct., May 20th, 1782. Her father's name was Ebenezer Smith, and her mother's Lucy Stearns. Was Ebenezer Smith, and her mother's Lucy Stearns. When Lucy P. was three years old they moved to Poultney, Vt., and were among the first settlers of that place. Mr. Smith was a soldier in the revo-lutionary war. Miss Smith was married to Mr. Miller, June 29th, 1803. They settled in Poult-ney, Vt., where they resided a number of years, but evaruation word to their their evice. hey, vt., where they resided a humber of years, but eventually moved to their late residence in Low Hampton, where they both died. Mrs. Miller never claimed perfection, and it is not for us to claim it for her, but she had virtues

Pilgrim, are you sore afflicted ? Are the loved ones from you torn ? Know that Jesus sympathizes,-He when here was seen to mourn.

Watcher, look away to Jesus, To the mount of hallow'd joy; See! the day is breaking o'er thee, In which nothing shall annoy.

Pilgrim, look into the future. See, "the signs" are in the past, Then lift up thy head rejoicing; For the day will dawn at last.

Christian, signs bespeak Christ's coming Even now, is nigh at hand; Fear not, fear not, Oh be patient, Till you join the blood-washed band. JOSEPHINE.

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The Duty of Prayer and Watchfulness in prospect o, the Lord's Coming. A very important work for Christians at this time. \$2,50 per hundred; 4

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THE ADVENT HERALD.

Contents of this No.

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ADVENT HERALD.

BOSTON, JULY 22, 1854.

OFFICIAL NOTICE

CHAMPLAIN CAMP MEETING will be held in a grove a few rods south of the Perry Depot on the Ogdensburg Railroad about seven miles west of Rouses Point, and about half a mile south of Perry's Mills village, on land owned by Lucas Perry, Esq., who very kindly offers us the use of the ground. Arrange ments have been made with the superintendent of the Ogdensburg Railroad to carry the friends to and from the meeting for half fare. Arrangements have also been made with the proprieters of the and to erect as many board tents as may be wanted for the low rent of one dollar and fifty cents each tent: If any one should prefer to build their own tents they can have the privilege. Pasture for horses can be had adjoining the grove.

We expect that those who are loving and waiting for the appearing of Jesus Christ will not require an earnest appeal to induce them to attend, but will be on the ground at an early hour; but we do earnestly solicit those who have not fully examined the reason of our hope, to attend and listen to those reasons.

The meeting will commence Friday, July 21st, and continue as long as may be judged best. Brethren Himes and Osler will attend.

In behalf of the Committee, E. S. LOOMIS.

Notice .- The Second Annual meeting of the Massachusetts Conference of Churches will be holden in Salem, Mass. in the Advent chapel in Sewell-street, August 9th, 10th and 11th.

The clerks of each church will prepare their reports in season, and the churches will see to the early appointment of their delegations. It is to be hoped there will be a full attendence of ministers and members-let all come who can to the feast.

New churches can send delegates for admission. All Advent churches are invited to unite with us

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in a line	J. PEARSON, JR.,	> Committee.
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On our return home, we shall hold meetings in Merideth Neck, N. H., Saturday and Sunday, July 29, 30. General invitation is extended to all in J. V. HIMES. that region. L. OSLER.

MEETING AT MERIDETH VILLAGE .- The Meeting appointed on the 8th, to be held at Merideth Neck. is now altered by friends, to Merideth Village. To commence Friday evening, July 28th, and continue over the Sabbath. Elders Himes and Osler. will attend. We hope to see a full attendance.

BILLS .- We sent bills in our paper of July 1st to those who are indebted for the Herald. It is a gentle hint which we regret being obliged to extend to any; but we hope it will be made to none in vain. The reception of the money due, will be a hint to us to cancel theindebtedness thus indicated

The Cholera at Jamaica and Barbadoes KINGSTON and BERMUDA papers bring us melan convalescent. The Liberat was published on but [half a sheet of paper. Its sub editor was sick, and there was but a single hand at work in the printing office besides the foreman. Of 150 prisoners confined in the jail of Bridgetown, but 13 survived and they were released by order of the Governor. The total number of deaths in the city up to June 13th was 2107. Every precaution had been taken by the authorities against the extension of the disease. A panic pervailed among the inhabitants, however, and excess or fright had doubtless caused the death of many.

The Millenial Sabbath.

THE Rev. Dr. Cumming, the learned theologian and brilliant writer, delineates most beautifully the glories of the Millenial Sabbath. It will be found below. It is worthy to be written

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

in the air, that has not a right to the Sabbath, and that shall not yet have a Sabbath of rest. There is not a laborer in the work-shop, nor a toiling man in the post office, or a clerk in the counting-house, that may not claim the Sabbath. Next to God's word, God's Sabbath is the right and priviledge of man. Infidelity impugns and denounces both; by God's grace we will part with neither.

netther. And when that last Sabbath comes—the Sab-bath of all creation—the heart, wearied with its tumultuous beating, shall have rest; the soul, fevered with its anxieties, shall enjoy peace. The sun of that Sabbath will never set, or yeil his suborders in a short splendors in a clond.

splendors in a ciond. The flowers that grow in his light will never fade. Our earthly Sabbaths are but faint reflec-tions of the heavenly Sabbath cast down upon the earth, dimmed by the transit of their rays from so great a height and so distant a world.

The fairest landscapes, or combination of scene-ery upon the earth, are but the out-skirts of the paradise of God, fore-carnests and intimations of that which lies beyond them ; and the happies Sabbath heart, whose every pulse is a Sabbath bell hears but a very inadequate echo of the chime and harmonies of that Sabbath, that rest, where we "rest not a day nor night," in which the song is ever new, and yet ever sung."

SUICIDE .- The Andover Advertiser says that on Friday last, a young man known by the name o Allen Chaffee, who had been working in that town for a month past, took a pistol belonging to his employer, and pointing it to his heart, said, " That is about the right place, " and fired. He instantly fell dead to the floor. Chaffee was an excellent workman, although he had previously evinced symptoms of insanity. Nothing is known concerning his home or relatives.

A CLERGYMAN KILLED .- Rev. J. H. Cargill, a Methodist elergyman who had just been stationed at Montrose Pa., was killed on the 4th inst., at Susquehannah, Pa., by the discharge of a cannon. Mr Cargill, atter a fair warning, passed in front of a cannon just at the instant of its discharge, and he was so badly injured that he survived but a few hours. The deceased was a young man highly esteemed.

ELDER. S J. RONEY will, Providence permitting preach in Chardon-street chapel, Sabbath, July

ELDER N. BILLINGS withdraws his appointments from Oldtown, C. E., also from Addison and Bristol, Vt., from the present.

FOREIGN NEWS.

LATER FROM EUROPE .- The Franklin which ar-

inst., get ashore in the fog off Montank. She

brings news from Europe to the 5th inst., four

There is no news from the seat of war-no event

insurgents, and that General O'Donnell had threat | signed a document by which they bind themselves ened to attack the palace unless the Ministers resigned. It was also stated that the Queen was required to abdicate.

It is reported from Vienna that the Csar's reply to the Austrian summons has been received ; and that the Czar will resist to the last man and the last rouble.

The Russians have not evacuated Moldavia, and an Austrian force of 24,000 men had been despatched to drive the Russians acrose the Sereth ; a collision is considered extremely probable.

There has been no important movement on the part of the allied fleets, but Sebastopol was still threatened.

At the latest date the fleet was within 30 miles of Cronstadt.

The Russians continue to retire from Wallachia, and the right bank of the Danube is believed to have been entirely evacuated, except in two or three fortified positions. They are concentrating in Moldavia and Northern Wallachia, upon the Transylvanian Frontier, making a complete change of front, with 80 leagues of ground lost, and at least 50,000 men horse de combat.

A despatch from the Spanish government, dated July 2d, states that the government troops attacked the insurgents on the 1st inst., and gained a signal advantage over them ; also that the Queen was well received by the troops and populace. Madrid was reported tranquil. The truth of the despatch was doubted at Paris.

All the troops in Russian Poland have been or dered to march towards the Gallician frontier, and a levy en masse has been ordered in Poland ; each landed proprietor is to supply 24 men, twelve of whom are to be armed with scythes.

The London Times of the 4th says : the natural impatience and curiosity of the public throughout Europe to obtain the earliest intelligence in the present important crisis, have led to the transmission of a variety of conflicting statements from the Courts of Germany, both by agents of Western Powers and by correspondents of the press.

The Moniteur stated the other day that the Russians were not only retreating from before Silistria, but that they had been ordered to withdraw altogether behind the Pruth-and a similar intimation was conveyed at the same time to ourselves and to several other leading journals, both of Germany and of France. The official organ of the French government now states that, on the contrary, even Wallachia is not to be entirely evacuated, since a concentration of troops has been effected at Plojectchi and Kampina, places at the north of Bucharest, which commands the north road, descending by the Tomasch Pass from Transylvania and Carpathian Mountains.

As for Moldavia all the accounts agree in reporting that the Russian army continues to occupy that Province in great force; that fresh troops have recently entered it from Podolia and Bessarabia; that vast stores have been collected there, and that the line of the Sereth is defended and fortified even by intrenchments on the right bank of the river. These facts furnish the strongest evidence that can be obtained of the nature of the Russian reply to the lost proposition of the German Courts : of which, however, no authentic or certain informtion is known to have arrived at the time at which we write.

A messenger from St. Petersburg reached Berlin on the 30th ult., but he did not bring any positive answer, though the communication of Col. Manteuffel left no expectation of the submission of the Russian government; the 4th day of July had been mentioned as the latest day to which that answer could be delayed. It would seem that the Emperor Nicholas has intentionally extended this delay, in order to give time for his troops to accomplish the very in which the are now engaged. The Austrian Generals would. on the contraty, have begun hostilities with rather more advantage, if they had been in a condition to act, before the Russians had effected the general conversion of their positions, which has taken place between the 16th and 30th of June. The journals of Madrid of the 29th, give the following account of what passed on the previous day: "Yesterday morning, General Dulce gave orders to all the cavalry to mount their horses. This he was enabled to do in virtue of his office as Director and Inspector of Cavalry. When the regiment had turned out, he cried ' Long live the Queen---death to the Ministry.' Generals O'Don-Queen---death to the Ministry. Constant of and nel, DeOland and Messina joined him, as did also Brigadier Echague at the head of his regiment. The rebels then left in the direction of Alcala and Gaudalajara. The General issued a proclamation to the troops, which, while expressing devotedness to the Queen, declares it to be their intention to re-establish the Constitution of 1837. They then drew up and

to do what their proclamation announces. The Council of Ministers on hearing of the insurrection, immediately assembled at the War office, and has since been sitting permanenlty. The telegraph is sending despatches in all directions to cut off the retreat of the rebels.

Appointments, &c.

Providence permitting, there will be a Camp, and Grove meeting at Genesee Grove, Whiteside Co., II., commencing Wednesday, Aug. 16th, and continue one week, or longer if the interest may war-rant. Ministers and members of all denominations, who desire to aid in increasing the Redecmer's cause. and persude men to be reconciled to God, are cordially invited to meet with us. Elders Chapman, Jaynes, Heeley, Mitchell, Cummings, and others are expected to be present. Committee of arrangements Ivory Col-card, William Weeks, Elder G. W. Mitchell.

Norice.—I expect to be in Barjington, Iowa, July 14th and over the Sabbath. After that in Hancock county, as brother Chapman may appoint. Sunday August 6th, at Olcaveland, O., as brother H. B. Skimer may appoint. August 9th, Providence permitting we expect to commence at Yardleyville, Buck's county, Pa., to continue over the following Sabbath. I trust friends from N. York, Brookine, Newark, &c., will meet with us, and bring their tents. We expect a good meeting. J. LITCH.

EXPECT to go to Vermont about the first of August, and shall re-main a few weeks; those who wish me to visit them, will please address me immediately, at Lowell, Mass., that I may make ar-rangements accordingly. A. SHERWIN.

will preach in Hingham, Mass., the 4th Sabbath in July as bro ther Bryant Tower, may appoint. CHASE TAYLOR.

AM now at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately. S. J. Roxey.

T. M. PREBLE will preach at the School House near the West Meet-ing House, in Hill, N. H., Sunday, July 23d.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. P. Wallace-You are correct. It was an inadvertance of ours. You have paid to January next.

. Bullard-Neither of them were rec'd. We now Cr. him to 690, and you to 688 and send the book.

F. Gale-They do not. You directed us to send the paper of H. R. T. to Newton Depot, which we do. 7. Ames-Sent Testament the 11th inst.

7. Ames—sont restaurent the lift host.
7. Ames—sont restaurent the lift host.
7. M. Orroget-S. Hill owers 36 sts; have Cr. J. Newcomb '5 for G.;
and W. Wood \$5, on acc't; have ch'd S. Foster, \$11,25. You had better return the Library, as we have none for our own use.
10. Shamaya—Mrs. R. Darbe has had the paper since August 1852, was Cr. \$1, then \$2 in July 1853. The paper is \$2 a year and 25 cents for postage to the line, which would leave \$1,26 enter due July 1854. If \$85 he paid \$2, when she subscribed she should be Cr. another dollar.

5. G. Smith-In the Herald of Feb. 4, 1854, you were credited \$1, to No. 659, which paid up to the 1st of *last* January. . F. Gordon-Sentyou Books by Winslow's Express the 14th.

S. Currets-\$1-sent books the 110.
 S. Currets-\$1-sent books the 110.
 S. Bullock-The dollar in your letter of July 3d escaped our notice at first, till we found it hidden in the wafer. When money is thus secreted, it should be stated in the letter; for otherwise, in opening a pile of letters it might be overlocked.
 E. Durant-You have paid to the 1st of January, 1855.

7. V. Himes-Sent you bundle to Rouse's Point on the 18th.

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 \$1.13 do., or \$2.25 per year, at its close.
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three numbers, or \$2.25 a year. The same to all the Provinces. Excurse Suscensess have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., \$9 Grange Road, Bermondsey, near London. Postage.— The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre paid, it will be half a cent a number in the State, and one cent out of it. To Antigua, the postage is six cents a paper, or \$3.12 a year.

To Antigua, the postage is six cents a paper, or \$3,12 a year. Will send the *Herald* therefor \$5 a year, or \$2,50 for six months.

RECEIPTS.

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

choly accounts of the increasing ravages of the cholera at Jamaica and Barbadoes. In Jamaica it was raging in the cities and on the plantations in various parts of the country. In St. Ann's Bay, the mortality was frightful, and there was no appearance of the disease having abated. More than 500 had died, and new cases were constantly occurring. In Metcalfe there had been 600 victims and the disease continued to pervail. It had also appeared in St Thomas, in the east, and there rived at New York, on Tuesday morning, 18th proved fatal to a number of persons.

Among the remedies said to have been succesfully tried in Kingston was seawater. Frequently repeated doses of four ounces, to patients in advanced stages of cholera, had been administered of the least importance having transpired since with favorable results.

In Barbadoes the mortality at last accounts was There has been quite a serious revolt at Madrid, daily on the increase. In the new burial ground headed by Gen. O'Donnell; but no reliable details at Bridgetown there had been buried in one day are given. 244 human beings who died of that disease.

The reports from Madrid are very conflicting. Abel Clinkett, editor of the Barbadian, had died. The latest state that the city was covered with bar-Mr. Drinan, editor of the Globe, was barely ricades, that the garrison had fraternized with the

days later.

previous dates.

(For the week ending July 11th.)
W. A. Fay, All; J. E. Carpenter, Til; J. Beeman, Til; B. S. Fay, for the second secon