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[For Terms, &c., see Fourth Page.]

This paper is specially devoted to the advocacy of the speedy, personal, pre-millennial advent of the thirst, the glorification of the church at that epoch he dissolution of the heavens and earth by fire heir renewal as the everlasting inheritance of the dedemed, and the establishment of the kingdom of God; and while rejecting—as it has from the commencement of its existence—the doctrine of the of God; and while rejecting—as it has from to commencement of its existence—the doctrine of the neonscious state of the dead and extinction of the eing of the wicked, it will aim to present the trut ertaining to the cross and crown of Christ in such way as to make one of the best family papers

Marent

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"Behold, I come quickly." "Occupy till I come."

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WHOLE NO. 1666.

Selections.

Made for thyself, O God! Made for thy love, thy service, thy delight Made to show forth thy wisdom, grace and might; Made for thy praise, whom veiled archangels laud! O strange and glorious thought that we may be

Yet the heart turns away From this grand destiny of bliss, and deems 'Twas made for its poor self, for passing dream Chasing illusions melting day by day, Till for ourselves we read on this world's best,

Nor can the vain toil cease Till in the shadowy maze of life we meet.

One, who can guide our aching, wayward feet,
To find himself, our Way, our Life, our Peace.

In him the long unrest is soothed and stilled; Our hearts are filled. O rest, so true, so sweet; (Would it were shared by all the weary world!)
'Neath shadowing banner of his love unfurled,

We bend to kiss the Master's pierced feet;
Then lean our love upon his boundless breast,
And know God's rest!

MISUNDERSTOOD PASSAGES.

BY REV. W. E. BOARDMAN.

GROWTH IN GRACE, (2 PETER 3: 18.) The very nature of growth in grace

is often reversed. Growth in grace is growth in the grace of God, and yet it is frequently understood to be the growth of our own graces. What is grace? Is it our virtue? No,

but God's favor to us utterly unworthy ones. The new birth introduces us into the grace of God. Then for the first time we begin to understand the wonderful love of God for us guilty ones. Then it is that God's love for us, begins to be shed abroad in our hearts. And growth in grace is just growth in God's love for

This is what St. Paul prays for in the third of Ephesians 14-21, that we may be rooted and grounded in the love of God for us, and may be able to comprehend and to know the love of Christ for us, passing knowledge, and so be filled with the fulness of God.

The soil in which we are planted is God's love for us, and the apostle would have the root of our faith go down deep into its riches in grace. The atmosphere we breathe, and into which we stretch forth our branches, is God's love for us. and he would have us breathe it in freely yea, fill our lungs with it to their utmost and ever enlarging capacity, and spread forth our arms to embrace it as widely as possible. The sunlight in which we bathe, and grow, is the love of God for us, and the apostle would have us spread forth our branches and open out our leaves to drink it in, that we may grow yet more, and expand yet wider in its genial, life-giving power.

But oh, how poor a thing is this when reversed, as if growth in grace were the growth of our virtues or graces? What! planted in the soil of our own graces What! breathing in and stretching up into our own virtues? Miserable substitute for the truth! A complete inversion of our whole nature! Just as well think that when one emerges from a dungeon damp and dark, first into the narrow passage way, where the light begins to fall around him, then into the everything above, below, and around, tue of sight.

height, of the grace of God.

So also when St. Paul says, and are saved.

SANCTIFICATION (JOHN 17: 17.)

a progress in the apprehension of God's for us! a out spling of and m

"Thou hast made us for Thyself, and the heart law of Moses. They were sanctified, opened through the sea. A minister, in ever resteth till it findeth rest in Thee."-St. that is, set apart and cleansed from every the floodtide of his usefulness, is laid other use to God. And this is the sense : aside in the midst of schemes of good. in which our Saviour prays for our sanc- ; God closes his mouth. What a mystery tification, saying, "Sanctify them though all exclaim-what shall be done now? thy truth: Thy word is truth." This is Though we cannot scan the secrets of evident from the fact that he follows this petition immediately with the state- wisdom-yea, of its mercy-there is no ment that for our sake he sanctifies himself, that we might also be sanctified through the truth. He sets himself apart to the Father, to suffer and die and rise and reign for us, that we may be set sanctify is the same both in our Saviour's prayer for us and in his statement about himself, and its meaning is, set apart or

> The other idea, that of progress toward perfection in himself, or growth in his own virtues, would be absurd and utterly inadmissible in application to Christ, and it is no less untrue in application to us.

> The whole prayer in our behalf is, that we may be completely united with God in Christ, and this particular petition is that we may be set apart to him for this

> The misapprehension includes still another error, that of the idea of Selfsanctification by the truth. The prayer of our Saviour is understood as if he had said, "Father, let them sanctify themselves by the truth; Thy word is truth," thus making us our own sanctifiers by reading the Word of God; whereas the prayer to the Father is, "Sanctify them through the truth," i. e., do thou sanctify them by the truth. It is God's own province to sanctify us to himself. The Holy Spirit is the sanctifier. He sets us apart to God, and takes possession of us for God, and fills us with God, by unfolding God to us as he is manifested in Christ Jesus.

Truth is his instrument; the Word of God is the sword of the Spirit. He wields it, and by it he cuts the cords that bind us to the world, and severs every bond of satan, every fetter of his, and sets us free to God in Christ. We might delve away at the Word of God a whole life-time, expecting to sanctify urselves by it, and come short at las but he can set us free and separate us to God in an instant at a single stroke of his glittering two-edged sword. We might commit the whole Bible to memory from Genesis to Revelation, and yet fail to set ourselves apart to God by means of it. He often takes a single verse and makes that the key to unlock our hearts to God, and to unlock the treasures of God to us.

Our Saviour bids us search the Scrip tures. Why? Because we shall sanctify ourselves by them? No, but because they testify of Him. Christ is our sanctification, the Holy Spirit is our sanctifier, the Word of God is the sword of the Spirit; therefore we are to search the Scriptures, looking unto Jesus the giver of the Spirit, that he may take the things of Christ and show them unto us, and set us apart to God, and fill us with his presence. Times of Refreshing.

PASSIVE VIRTUES.

How seemingly contradictory are the directions of the Word of God! I read, open hall where it covers him as a "Work out your salvation with fear and mantle, then out into the sunshine where trembling." Again I read, "Stand still, our nature, to put forth effort to be savthat this progress is one in his own vir- ed, methinks it is a severer service to stand in our lot and behold the workings charges us to "grow in grace," does not urges us on, the pride of efforts excites, mean, cultivate your own graces, but, and we fancy all will be lost if we fold enlarge your comprehension of the our hands and wait the evolvings of length, and breadth, and depth, and Providence. We stop not to reconcile said the paralytic who had lain in help the difficulty, which is easily shown to the dimensity, which have are be only apparent, but pass on to remark saved by grace, through faith," he does that it is evidence of no small degree of not mean that we are saved by our graces Christian advancement to wait in quiet cultivated by ourselves, but by God's expectation. Israel, hemmed in between love for us, accepted and apprehended two rugged mountains, and terrified by by faith. God declares to us that he so the roar of Egypt's pursuing chariots as loves us as to have given his only begot- they thundered along the highway over ten Son to die for us. We believe him which they had passed, the sea before them, murmured in their fear at the hardship of their lot. The unbelief Growth in grace and sanctification are which finally shut them out from Canaan often confounded together as if they was developed at the outset of their ing an increase of our own virtues, a them. Then, above the clamors of this ourselves; and growth in grace is un- tones-stand still. How often has human nature renewed these murmurs, and Growth in grace is not a progress in acted over this unbelief! How hard to our own virtues toward perfection, but abide in calm waiting till Heaven works

as the most vigorous effort. There are as needful as his active. God pruneth hinder me are so many lights by which a great deal nearer and dearer than the already pressed himself along through ated nearly at the head of the great wal-to-And sanctification is not growth in times when God says stand still—wait, the vine that it may bring forth more God reveals to me my true field of labor. Saviour of the world. Jesus loved me the door, and I was about to follow him, levi and commanding acting view both after

the dispensation, and are assured of its caprice in that empire, no fitful movements. The fall of a sparrow is as much ordered as the motions of a comet. A

missionary falls at his post on the frontier of gospel effort. Like young Lowrie, apart also to God. The word rendered he has mastered a difficult language and won the confidence of his fellows. Savage pirates end his life by a bitter death. How strange, how mysterious, that the training of whole years and the possession of eminent gifts perish in a moment ! I know not the secret of the divine

purpose, "out of seeming evil still educing good." His early death, for all that I know, may accomplish more good than a life extended like Schwartz's. The death of Harriet Newell when she first touched heathen ground, and sank to her early grave on the isle of France, was overruled for mightier good than a lifetime could have overtaken. How hard, at the outset of American missions, to realize and believe all this! How pride revolts, and conceit swells! We think ourselves buried alive, but we can burn as lamps in the very sepulchre till God brings us forth. Moses was forty years a shepherd on the sand deserts of Horeb, and from those lonely communings with God he came forth to be king in Jeshurun. Yet this was not our plan; we would have considered the time lost. He stood still and saw the salvation of God, and read the lesson in the bush which burned with fire.

Man learns his weakness. I do not need thee to work; stand still; wait my bidding. He lifteth up and casteth down at his pleasure. None has been his counsellor. Combinations against him are feeble. The Lord will have them in derision. Thus Israel were reduced to helpless and hopeless extremity -were made to feel it. This is his purpose. The struggle is between man and sinner. How hard to feel this! I am impelled to seize the reins and manage the chariot; amid the storm and heavings of the vessel I rush to the helm-I must work to maintain my importance, and cannot bear to be humbled. The discipline of life is to teach me the lesson. to bid me rest in quiet submission at his feet-to sink in the dust, and confess my meanness. Angels need no such training-the will of God is their will. To go or stay, to labor or stand still, is in their sight equal honor. It is to those pure spirits no matter whether they fly on wings of might to the uttermost star, or stand with folded wings at the footstool of the throne. To minister at the deathbed of a beggar who dies in Christ, is honor equal to leading the heavenly

How much of Christian life is trial! Many are the shadows which pass over the believer. In the dark day he must stand still. Peaceable are the fruits which come to those exercised thereby. The bud may be bitter, and the flower sweet-like the little book in the Apocalypse, sweet as honey, and yet bitter. The very richness of Christian experience the cheering beams of the king of day fall and see the salvation of God." Indis- is by these methods. Views of their in full and unobstructed effulgence upon posed as we are, by the corruption of own character, and displays of God's mercy, are often obtained in the solitude of some secluded chamber, which are never known in busy, bustling life. For No, the Apostle Peter, when he of God in our behoof. Our impetuosity this reason it is good to be afflicted. It stops the man, humbles him, and shows him the wondrous kindness of interposing heaven. "God makes no mistakes." lessness long years upon his bed. Wonderful the teaching which thus led a living man to more than submission to the dealings of God. Nothing goes wrong; no cloud is without its silver lining; no trial too severe for upholding mercy. When the believer stands shivering on the border of the sea, and hears the insolent shouts of pursuing foes, the very sea will open a path dry and safe through its waters, and he shall stand and sing a song more jubilant than Miriam's as she led the daughters of Israel in her victowere one and the same thing, and the march. The graves of Egypt seemed rious strains. Beyond the sea there is nature of both is entirely misapprehend- strangely preferable, and a life of bond- the land of praise and the home of bliss. ed. Sanctification is conceived of as be- age to the dangers which appalled The severer the fire, the greater the refining. The file of the lapidary evolves gradual progress toward perfection in excited multitude, were the clear, calm the lustre of the diamond, and causes light to flash from its points and angles.

Let us learn the lesson so severe to our corruptions and so opposed to our pride. It is not the whole of life to live in busy, bustling action. With reverence we say,

lof the word used in reference to the ves- at his pleasure, or accomplish his pur- the excess of vernal luxuriance. We God's affair rather than our own; his eye is upon me. He singles me out hope of a more liberal bukshish (present sels of the tabernacle and temple, and to pose by humbler agencies. I must glorify need pruning, that we may be fruitful. work, and not ours; and the activity and among whole vast multitudes, numbers than he would otherwise secure. Aaron and his sons, and everything per- him by simple waiting, by shrinking into Such are God's dispensations, and such is personal energy, which God requires of the hairs of my head, and sees my every But for the tomb; —it is really heart

COME TO JESUS NOW.

with God. In him there is rest for the has given us to do. open door into the fold of God. In him weeks after the physicians had propleasure, or a game, or the smile of a God's work. - Adolphe Monod. friend keep you from all this? "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them that love him."

is the eternal Son of God whom sinners pilgrim spirit. The confession of the are despising. John bore witness of text implies: him; his miracles bore witness of him; 1. That those who confess that they his Father bore witness of him; the are pilgrims and strangers here, sit loose-Scriptures, on every page, testify of him; ly to the present world. The Christian yet ye will not come to him that ye might have life. It is the Son of God that hath undertaken the doing and dy. descendants were at home in the couning of all in the stead of sinners; and tries in which they sojourned before they nonor him so much as to trust your soul upon his finished work. Ah! how shall permanent abode. He cannot, and would you escape if you neglect so great a sal- not if he could, remain here always. vation?

there is a touch of heaven's melody in these words: "Ye will not come to me." know not whether they more express the high indignation of an insulted Savour, or the tender compassion of him hat wept upon the Mount of Olives over Jerusalem. It is as if he said: I have left the bosom of my Father, to suffer and bleed, and die for sinners, even the chief; yet, O sinner! you will not come unto me. I have sought the lost sheep over mountain and hill; I have stretched out my hands all the day to the cried after sinners and wept over sinners and yet ye will not come to me, that ye might have life. If sin against love b the blackest sin under the blue vault of heaven, this is your sin, because ve trample under foot the blood of the Son of God, and do despite unto the gentle Spirit of grace.

If there is any of you convinced that ou are perishing; that heaven is like a great city with walls; that you are outside, and the storm of wrath about to fall on you; and that Christ is the only gate into the city; the strait gate, and yet wide enough to admit any sinner in all the world; ah! then without delay strive to enter it; fervently pray to Jesus for salvation : "As the heart panteth after the water brooks, so panteth my soul after thee, O God!" If there is any of you convinced that sin is a mortal disease: that all other physicians are vain; that Christ is passing through the midst of us full of virtue, to heal; then at once press forward, whatever others do: feeling "if I may touch the hem of his garment I shall be healed." -Mc Cheyne.

THE CONDITION OF PEACE

who takes his career into his own hands. may deceive himself. He is troubled, and often in error, because human will but agitates and torments himself, and God, see at the same time how he heaps up obstacles in his own path by his want f simplicity.

When, on the other hand, we look to God alone, we cast all our burdens upon him, and he will sustain us; and, further, if our plans are made trusting only in ourselves, they may not be practicable. I may wish to follow a career involving expense for which I am not able to provide. I may desire to be a painter, and my sight fail me; an orator, and lose my voice, or a surgeon, and my hand trem-

him there is life eternal." In him there disturbed by the thought that we are not is pardon for the vilest sinners. In him doing enough, or that we are doing weary soul—the way to the Father—an I remember, particularly, the first few His discipline will never be harsh or cru

searchable riches—full supplies of grace much I was troubled at the thought that and truth for weary souls. In him there my work was not done. By God's grace, leave all for this? Shall a lust or a that it is not a question of my work, but

STRANGERS AND PILGRIMS.

"And confessed that they were strangers and pilgrims on the earth."—Heb. 11: 13. The greatness of the Saviour shows We are all travelers through the world, the sinfulness of not coming to him. He yet comparatively few cherish the true

yet you, a trembling sinner, will not reached the land of promise. The place called home, he is well aware, is not his Not that this world is barren of enjoy-The loveliness of the Saviour shows ment. There are manifold joys and comhe sin of not coming to him. Methinks forts here. The earth is full of the Lord's goodness. Yet they must be so used as not to bind us to the world, but rather as stimulants and helps in our

journey to the better land. 2. By those who confess that they are is earnestly desired. The Israelites who embraced the Divine promises, not only looked upon Canaan as their earthly inheritance, but "desired a better country, even an heavenly." And the Christian defined feeling possessed by the ungodly a mere longing to escape trouble and secure happiness, but a longing for purity and for the unclouded vision of Jesus. Some things which render heaven actually repulsive to the worldling are those which constitute its chief attractions to the Christian. And the text still further

3. That those who confess that they are strangers and pilgrims are actually journeying heavenward. And this means (1.) That the way to the kingdom of way is we are happily told by One who cannot err. "Whither I go ve know," said the Saviour to his disciples, "and the way ye know." And when Philip replied, "Lord, we know not whither thou goest, and how can we know the way?" His answer was, "I am the way, the truth and the life: no man cometh unto the Father but by me." If he is the way, we are only traveling to heaven when we are in him. Our union in him is the commencement of our heavenward progress. While the gospel is very comprehensive in one direction, it is very exclusive in another. It welcomes all who There is no peace possible for the man this one "way." (2.) It means that we are making progress heavenward. In-There is always reason to fear that he creasing meetness for the inheritance is advancement towards it. The different stages described in the "Pilgrim's Progand human interest are always subject to ress" do not denote mere change of much error. He can enjoy no repose, place or of age, but higher degrees of Christian character and attainment. For inspires deep compassion in others, who, such progress all means and facilities are seeing how purely he desires to glorify afforded us, and our confession of "pil- freshed by a good night's sleep in our grimage" implies that we are earnestly availing ourselves of them.

> country,"-a better country, even an heavenly ?- Rev. W. Landers.

THAN A BROTHER.

ance. Jesus knows his own ransomed ble; and so my career is a failure, and I individuals. He "calleth his own sheep would be no such thing as a wrecked ca- his heart of love. Just as a fond mothbehalf. The very impossibility, which -for stout Arthur gone to sea, and stufirst proposed to myself, proves to me little sick Lucy in the nursery—so does that that is not what God has called me the loving Jesus know every one of his

Aaron and his sons, and everything per- him by simple waiting, by shrinking into the service of God under the myself and waiting for the way to be the training in his school.—Presbyterian us always, consist simply in following footstep. He rejoices in my joys; he sickening to see in how many ways this him in faithful obedience and abandon- sympathizes with my sorrows. Jesus is poor people are imposed upon by crafty the lover of my soul, and there is room men. This is one of the most remarka Here is prefound and perfect peace. on his bosom for me to lean, just as there ble instances I have noticed. The tom! Consider how precious Christ is. In God cannot lead us astray. We are often was for that disciple whom he loved long consists of a mass of masonry raised centuries ago. If Jesus is my intimate | perhaps four feet from the ground, and friend, and not only knows me thorough. 104 feet in length. It is rounded at the there is sweet peace of conscience peace wrong, or not doing the work which God ly, but loves me divinely, then he will top and covered with a green cloth, as if never try me above my ability to bear. it contained a body, the el. When he prunes he will never cut declare, precisely that of the tomb. here is a fountain of living waters—un-nounced their opinion in my case, how away the wrong branch. When he Over this long mass of masonry is a draws blood, he has the wisdom to touch building designed to protect it. The the right vein. He will see to it that is acquittal at the judgment-day, and a I have been freed from this thought, beglorious crown. Oh, should you not cause I have been brought to understand me, but only to purify and refine. His could not resist the temptation to point strokes are sweet. Whom he loves, he out to the superstitious keeper of the chastens; and if the cross gets too heavy, he will say "part of that cross is mine, let me help thee bear it."-Dr. Cuyler.

Communications.

as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish,—correspondents being responsible for the sentiments they advance.

BAALBEC AND THE CEDARS. BY A RETURNED MISSIONARY.

Mr. Editor:-If in the following ex tracts from a journal of a visit once made by myself and two other New England ministers to Baalbee and the Cedars you can find anything that seems likely to interest your readers, they are at your disposal. Yours truly. T.

Zahleb, Sept. 13. We left the village of our sojourn in Mount Lebanon, and directed our course, by the Damascus road, toward the celebrated plain of Cœlo-Syria, on our way to Baalbee. Our first view of the great plain (called in strangers and pilgrims the better world Arabic, Buka'a) was full of thrilling interest. As we rode along its side, one scene after another opened before us, which reminded us more vividly of our native New England than anything else we had seen in this far-off land. The who enjoys the clearer revelation cher- road, unlike every other we have here ishes the same desire. But this is not to travelled, was level and smooth. Nugainsaying and disobedient; I have be confounded with the vague and un- merous and beautiful home-like streams, concerning "going to heaven." It is not growth of poplars and here and there mills,-together with large fields of Indian corn, the first we have seen in Syria, -continually reminded us of "home, sweet home." No New Englander, who has not visited this land of strangers and strange things, can fully understand with what exciting interest we gazed, for the first time since we left our native land,

upon objects so familiar to our childhood. We reached this place (Zahleb), after eight hours' travel, a little past five this afternoon. Leaving our Arabs to pitch heaven has been entered. What that the tent and make other necessary preparations for the night, we took an excursion through the town and its adjacent villages. Zahleb is one of the largest places belonging to Lebanon, having it is unceremonious, he immediately began to said a population of 5000. It is finely ask a variety of uncivil questions about situated, near the foot of Mount Lebal our plans and object; who we were non, on a small stream which washes where we were from, and where we were down from the heights above into the going; how strong we were and what we plains below. The houses are chiefly of wanted, etc. The Turkish soldiers, many mud; and, being for the most part white of whom were near us, and who surely washed, and rising one above another on cannot boast of a very great degree of the sides of the ravine, present an ap- politeness, were gentlemen in comparipearance both lively and neat. The peo- son with this fierce-looking Emir. Inple are mostly Greek Catholics, and ap. deed, they had the kindness to offer us pear, for this country, to have consider. coffee, and in other respects treated us will come to Christ, but it shuts us up to able enterprise. Indeed, the extensive with some civility. But the haughty and flourishing vineyards on the higher and insolent bearing of the native prince portions of the surrounding country, and was too much for our republican blood. the numerous mills, all in operation, on the stream below the town, together with answering his questions left him, not even a charming grove of trees on either side exchanging, at parting, the common civilof the water, give to the place an ap- ities which we took some pains to show pearance of life and thrift not often seen the Turks. Probably, had it not been 14th. Rose (after being greatly re- caped so easily.

tent) at daybreak, and soon were again on our way. Our road, for some time, a noble walnut at the northwest corner Is this our practical confession? Do lay under the rich shade of oriental pop- of the great area which contains the temwe "declare plainly" that we "seek a lars, by the side of the lively stream on ples, and proceeded with an enthusiasm which Zahleb is situated. Reaching the never felt before, to the business of exlevel of the Buka'a, we took a northerly ploration. course, and in an hour reached Kerak, Aside from the wonderful ruins of THE PRIEND THAT STICKETH CLOSER | where, Mohammedan tradition says, the Baalbec, the place contains nothing gratify our curiosity, we stopped to take which is not numerous, is chiefly of thesi Friendship implies intimate acquaint- a view of the tomb. On reaching the Metawileh sect of Mohammedans, Their entrance the keeper refused to let us go small and filthy houses, seathered here a ones; not as a mixed multitude, but as in, unless we would first take off our and there among the ruins present a shoes. "What," said I, "do you suppose strong and sometimes aludigrous contrasted am forever inconsolable. But there by name." Their names are engraven on that we can take off our shoes? We are to former grandeur at as a red again and not Moslems, nor Arabs, but Franks and The position of the placenis charmings reer if my projects were formed and care er has an individuality of affection for Christians. And besides, the floor is too I have many a time wondered what parties ried out according to God's plan in my each child she has ever held on her bosom dirty to walk upon without shoes. We ticular reasons could have led to the erecose must go in with our shoes on." The poor tion of such magnificent buildings in meets me, of doing that which I had at dious Herbert at his college, and sweet man, for some moments, was quite obstitution place rather than in any other, or its nate, declaringit to be very wicked to many others in the country an But I wood w boundless favor toward us unworthy Passive endurance is as much a duty the passive obedience of the Saviour is at length, as one of our company had even in Syria must be very infirmities which redeemed household. "My Saviour" is at length, as one of our company had even in Syria must be very infirmities which redeemed household. enter a place so holy with shoes on But dermo longers The position is such as w grace at all, but it is being set apart or be patient, I will have the glory. He fruit. The gardener spares not the vig- lebanon ranges, and allowed us to the Lebanon ranges, and allowed us to the Lebanon ranges, and leaves the lebanon ranges, and leave

maker of the ark must certainly have tomb the wonderful disparity between the "prophet," as he called him, and one of my companions who is between six and seven feet in height, and was evidently regarded by the keeper himself as a prodigy for length. The suggestion drew from him a significant smile, which, probably, he and I both understood.

After a detention of half an hour, we were again on our way. For two or three hours our course was along the margin of the plain, on a fine, level path; after which we rode three hours transversely across the plain, towards the ruins of Baalbec, the outline of which was now visible. On every side in the plain of Buka'a, we saw evidences of great fertility. It is certainly deserving of its celebrity. Being about twelve miles in width, and stretching far away in a direction northeast and southwest, between the Lebanon and anti-Lebanon ranges of mountains, it presents an appearance of uncommon interest to a New Englander. The river Litany (the ancient Leontes) winding through the cultivated fields; the flocks and herds; the black tents of the Bedouins; and the patches of beautiful greensward, which I have not before seen in Syria, combined to produce

an impression upon me which was de-

We reached Baalbec at 2 P. M., after

ightful, and I think will be enduring.

a side of six hours from Zahleb. Passing the ruins we followed a fine stream about thirty minutes, to a splendid fountain called Ras-el-Ain, (Head of the Fountain). Here, in a charming spot upon the bank of the stream, we spread a lehaf (or quilt) upon the green grass beneath a large walnut, intending after a little rest to pitch our tent in the same place. But our plans were suddenly broken by the appearance of the Emir of the place, with a large train of horsemen. We had often heard of this notoriously bloody chief of the Metawileh sect of Mohammedans, and had spoken of the insults he had often shown to foreign travelers. But till this minute we had hoped that we might be fortunate enough to escape him; and were not a little confused as he rode up, with all his men, and dismounting seated himself unbidden by our side. In a manner wholly We remounted our horses, and without for the latter, we should not have es-

Returning from Ras-el-Ain to the celebrated ruins we pitched our tent under

prophet Noah was buried. Merely to worthy of much notice. The population, m

grandeur. It is conjectured, with some er measures were adopted which if faith "a crisis in the affairs of Christendom be unable to fill their order

separated unto God. This is the import can lay aside or dismiss his instruments orous shoots—hesitates not to reduce profound respect), our work becomes disciple and gratefully. His desecrate the place—doubtless with the with an abundance of fine, living waterid.

streams through the town, it has attractions seldom seen. One can hardly resist the impression that this immense and beautiful valley, which stretches out in such richness, far almost as the eye can reach, was once the garden of the princely people who inhabited these palaces and worshipped in these temples when they were in their glory.

The remains of the ancient city are quite extensive, and lie in confusion at every turn. The wall, which surrounded the place, is still distinctly traceable. Were there no other attractions in Baalbec than those outside the great temple area it would be well worthy of a visit. The constant occurrence of prostrate columns and other remnants of former splendor at first nearly bewilders one. For myself, I could not realize that my eyes were actually gazing on objects that existed. It seemed like a dream, and I more than once involuntarily exclaimed, "This cannot be real-we are in a fairy

Among the objects which particularly attracted my attention was a beautiful little temple, of a circular form and Corinthian architecture, a few rods southeast of the great area before mentioned. It appears to have suffered sadly from earthquakes, and threatens every moment to fall. Notwithstanding, however, its present dilapidated condition, the eye never tires in looking upon it. The splendid columns which surround it, the ornaments, the matchless symmetry of the whole, make an impression which, it seems to me, can never be effaced. We all as one exclaimed as we gazed upon it, "It is an exquisite gem."

But the grand attraction of Baalbec is seen in the ruins enclosed within the great temple-area. Any description of their magnificence, and of the effect they produced upon my mind, which it is in my power to give, must of necessity be meagre and unsatisfactory. Such thoughts as occur to me, however, I will venture to give, trusting that my friends will excuse me, even if I quite fail to tell the story in the style that suits the ear

The area that includes the great temples is a little more than 900 feet in length, varying in breadth from 150 to 500 feet. The principal entrance was originally at the eastern extremity. A flight of steps leading from the ground up, some 20 or 30 feet, to a grand Corinthian colonnade, first introduced one into a porch 36 feet wide. This ancient en trance is now walled up, and its extremities are flanked by two square, battlemented towers. A breach through the wall is now the only entrance on this side of the enclosure. It opens into a court of hexagonal shape, connected on the one side with the porch before mention ed, and opening on the other into anoth er court which is quadrangular and large. having, in the centre, an elevated platform, apparently the foundation of some edifice. Around this large space, which is between three and four hundred feet in length, and nearly the same in width, there were formerly beautiful arcades, some nearly fifty feet square, others semicircular, of smaller dimensions and corresponding to each other in position on the two opposite sides. The roofs of these rooms have fallen in, but the exterior walls still remain, and are sufficiently perfect to give an idea of their former splendor. Along the whole length of these walls are niches for statues, which are richly ornamented with moulding. Beneath this quadrangle and the hexagonal court connected with it, there are two vaulted passages, connecting with each other, and containing Roman inscriptions and sculpture. We entered both and rode entirely through them on horseback,-a distance, perhaps, of 500 feet. These vaults, the foundations of the splendid superstructure already described, extend to what is properly the area of the temples, where they were originally entered by gateways similar to those at their other extremity.

From the quadrangular court is a wide passage into the enclosure of the largest temple, which, according to our measurement by the tape, was 320 feet long, by 150 feet wide. At present, the only remarkable trace of its fomer glory is a colonnade, consisting of six magnificent Corinthian columns, surmounted by an architrave of surpassing beauty. Originally the number appears to have been sixteen, corresponding to which was a similar row on the opposite side. The ground is strewed with those which have fallen. The dimensions of one of these which we measured, we found as follows: circumference, 24 feet; height of the pedestal, 7 feet, 6 inches, by 7 feet, 4 inches square. The column itself consisted of three sections joined together by square pieces of iron fitted in sockets in the centre. The first of these sections measured 25 feet in length; the next, 17 feet, 6 inches; and the third, or highest, 12 feet. The capitol was 7 feet long, and 9 feet square. The entablature above was so shattered that we could not measure it. We estimated it to be at least 20 feet. Supposing it to be so, the whole height of the columns, not including the foundation on which they stand, -which elevated them from 20 to 30 feet above the area of the Temple of the Sun near by,—is 89 feet. The six that yet remain standing make a most majestic appearance. Everything about them seems to be matchless perfection.

How could these enormous stones be raised to such a height? was a question which continually recurred to us, but which we could not solve. Even the diof the tallest man; and yet there they stand nearly one hundred feet above the ground, a mass of solid and exquisitely chiseled limestone, -alone, in solitary in St. Armand or vicinity, and some oth-

flowing from Ras-el-Ain by several rapid apparent reason, that this grand temple, fully carried out will be likely to secure and the world," and says: "He pictured the kingdom he is to return dedicated to "the Great Gods of Heliopolis," was never finished. Whether it was or not, the design of the artist is evident; and, surely, was the very perfection of all that pertained to his profession. The symmetry, the exquisite aste and beauty, the magnificence and grandeur, all combined, almost overwhelm the beholder. (To be continued.)

The Advent Herald.

BOSTON, WEDNESDAY, JULY 2, 1873.

HEBRON!

THE ANNUAL SERIES OF MEETINGS AT HEBRON, MASS., WILL COMMENCE

THURSDAY, JULY 31st,

FOUR WEEKS FROM TO-MORROW

For particulars see "Business" column.]

ATTENTION, BRETHREN.

Dear Bro. Orrock: -You are already Conference held at Richford last week appointed me to make arrangements with Vermont Central agents here for half fare to the Hebron campmeeting. The best terms I can get are the pledge of half fare provided twenty-five persons go on the line of their road.

Now let every one who will go and pass over any part of the Vermont Central road drop me a line without delay, and if that number can be raised, the arrangements can be perfected.

The cheapest and most expeditious

route from White River Junction will be by Bellows Falls and Fitchburg. Takng at Fitchburg the Boston, Clinton and Fitchburg railroad, you will arrive at Hebron some three hours earlier than by he way of Boston, and avoid the incon venience and expense of being obliged to cross the city by private conveyance. Come, brethren and sisters of Mt. Holly, Low Hampton, Bristol and Springfield come to this feast of tabernacles. Many of you I know are abundantly able. Renember and write me at once-every one that will go. Yours &c.,

St. Albans, Vt., June 24th. P. S. About a dozen pledged themelves at Richford to go, so we have encouragement at the start.

We invite special attention to the above note. Bro. Bundy has acted promptly, and let there be a prompt and satisfactory response on the part of all nterested. Is not Christ's law of love applicable here—"Bear ye one another's nurdens" (Gal. 6: 2)? The failure to nake up the required number will subect those who do come to full fare, and our brethren and sisters should so realize this as to lead them to more than an ordinary effort to attend the meeting.

JOURNAL LEAVES OF A RETURNED

We commence this week, in the "Comnunication" department, an interesting series of articles from the journal of one was a resident of Jerusalem. The journey to "BAALBEC AND THE CEDARS" was made in 1842, yet he says, "I have no loubt that were I to revisit this year the places described in my journal I should find them substantially the same: there is very little change in that land outside the large cities, and, with the exception of Beirut, not much even in them." It is hardly necessary to bespeak for these articles a careful perusal, as those who begin them will be likely to go through to the end. For our own part we have been much interested in them.

THE CONFERENCE IN RICHFORD.

Our readers, having been already in formed that we attended the twenty econd annual session of the Canada and Vermont Conference, held in Richford, Vt., June 19 to 22, may be expecting a few words from us in relation to the meetings in advance of the secretary's report; we would therefore say, that while for several reasons the attendance was not so large as it ought to have been and might have been, yet it exceeded our expectation, and the session was one of harmony, encouragement and

Having participated in the organization of this Conference, and for nineteen years in succession attended and acted as secretary we, of course, have ever felt a deep interest in its working and welfare, but for two years past have been prevented from attending its annual meetings. It was therefore a great, and rather unexpected pleasure to be able this year to meet and greet so many with whom we were wont to assemble in years gone by. The good hand of God was with us supplying journeying merciesof which we cannot now speak particu-

larly-and in the Conference itself. The meetings were held in the church where Bro. Grady preaches half the time. It is a fine, commodious structure, which has been built since we were last there. We gave four discourses and heard sermons from Elders Reynolds, Blake and Kinney. A precious commundiscourse. Elders Levi Dudley of Mooers, N. Y., and H. Bundy of St. Albans, Vt., attended to the breaking of bread. Bro. Kinney by request supplied the pulpit of the Methodist church Sabbath forenoon. Our service Sunday evening was largely attended and a solemn feeling manifestly pervaded the audience. The reports from the churches were not so full nor ameter of the pillars exceeds the length | so many as they should have been, yet | annals." they were quite encouraging. Arrangements are being made to hold a campmeeting early in September-probably

of faith and "labor of love."

CAPTAIN HALL'S BURIAL.

That nineteen persons-men, women and children-should be separated from their vessel in the darkness of an Arctic night, in the midst of a fierce gale and driving snow-storm, and for about six months (from Oct. 15, 1872 to April 30, 1873) remain on floating ice, or in an open boat till picked up by the Tigress, off the coast of Labrador, savors more of romance than of reality; yet that such was the case is manifest from the testimony which has recently been given pefore the authorities in Washington The account of their dangers, disappoint nents and sufferings is one of sad interest. Captain Hall died about a year pefore their separation from the vessel. One evening, on his return to the Polaris from a land expedition to the north, he was taken seriously ill, and about a fortnight later (Nov. 8, 1871) died. Three lays afterwards he was buried on shore. One of the survivers thus describes the

"All hands except the cook, attended is funeral. It was a dark, dismal, cold, windy and disagreeable day. The wind vas mournfully howling, and the hearts of all were enveloped in deepest sadness. held a lantern, and, by the light of it. he beautiful service of the Episcopal Church was read by Mr. Bryant. As he soothing words, I am the resurrecion and the life, saith the Lord,' fell pon the ears of the auditors, there were ew dry eyes; and there amid the sav ge desolation of nature most rugged he power of Christianity made itself felt by those who had never before acknowldged its influence; and when the closng words of the service were spoken. In sure and certain hope of the resur ection,' the mariners on the ice thanked God that amid all the privations with which they were threatened, there still remained the blessed hope of an immorality where the 'weary should be at est.' Few of those who were present at the burial will forget the deeply affecting scene. Old sailors, whose faces had been bronzed by summer suns and frozen in Arctic seas, wept aloud."

WISDOM AND WICKEDNESS.

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."—D.n. 12: 4.
"This know also, that in the last days perilous

These texts emphatically teach an inrease of wisdom and wickedness "in the ast days"-at "the time of the end."

The newspapers of the day are one of he best commentaries we can have on the apostolic predictions of "the latter

Men and women, within and without the pale of the Christian church, are "departing from the faith" and "giving need to seducing spirits and doctrines of

Soon the most popular preacher will not be the one who is most "orthodox"judging from what has heretofore been regarded as orthodoxy,-but he who is an eloquent speaker and teacher of smooth things."

"For yourselves know perfectly that he day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety-then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not es

That there is an increase of knowledge in the arts and sciences is undeniable, but that wickedness grows apace-with startling rapidity—is conceded even by those whose theory of millennial glory leads them to conclude that in some way or other righteousness must triumph over wickedness before the end.

The New York Observer for example speaks of the recent Walworth parricide as "an expression of that want of reverence and subjection which domestic life in our day exhibits," and adds: "The crime is without a parallel in modern annals. The old Greeks are said to have had no law to punish this crime because it was not considered possible that such a monster as a parricide could be. All theories of education, culture and association as restraints, fail in presence of such a tragedy. We see a youth in his teens, yet old enough to feel all social influences, with his mental and moral faculcity; he conceals his purpose, travels a

The same journal refers to the address of the Rev. Dr. Duff, Moderator of the General Assembly of the Free Church of tile camps. The Church must unite one sending the order. against the powers of evil, and in all disputed points, except the grand fundamental doctrines essential to salvation, must adopt the Scriptural order, and exercise mutual brotherly forbearance."

One of our British exchanges refers to this address of Dr. Duff as a "powerful and startling exhibit of the sapping and mining of religion and morals by infidel and impure literature," and deems it of sufficient importance to be published in a 'special extra number." We purpose to refer to this address again-making some

It would be easy to muliply paragraphs like these, but we forbear. The world is wise but wicked-wise in the things of time, foolish in those which pertain to eternity. It still "lieth in the wicked one," and happy are they that are "in Him that is true" even in Jesus Christ. A messenger of Christ was passing by Is this blessedness yours?

HAVE YOU BEEN WITH CHRIST TO-DAY?

As the Israelites knew by the radiance f the face of Moses that he had been with God on Mount Sinai, so should men know by our spirit, conversation and practice in every-day life that we have been with Jesus"—talking to him in prayer and listening to his voice in the And the land where they'll die no more. Holy Scriptures. The Rev. Andrew A. Bonar of Scotland beautifully illustrates and enforces this point in one of his

"In the days when the Mosque of How he paid its price on Calvary's tree, Omar was first built, over that spot of And now I long that place to see, Moriah where the worshipper could 'Tis the land where they'll die no more '" touch a piece of the unhewn original rock of the hill, it was customary to bring loads of incense and all aromatic shrubs into the shrine, which was called Sakhrah. As a consequence, if any one from the city had been worshipping there, he carried away with him so much of the fragrance of the place, that when people passed him in the market-place of Jerusalem, or in the streets, they used to say to each other, 'He has been in the Sakhrah to-day!' Would to God we thus lived, coming forth daily with our garments smelling of the myrrh, and loes, and cassia, from the ivory palaces.' With fresh holiness every day drawn from Christ, what witnesses for him should we be! How joyfully should we isten to the loving voice that is ever calling 'Be holy, for I am holy;' and he who speaks thus would hasten to give us will reign with him upon the new earth more and more when we repair to him. to all eternity. Many ministers, truly who was a missionary in Syria for about four years—six months of which time he couries of articles from the journal of one times shall come.

Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 1, 13.

"We are looking for and hasting unto the coming of the day of God' (2 Peter these truths, and hence the necessity of these truths, and hence the necessity of the same than the state of the coming of the day of God' (2 Peter these truths, and hence the necessity of the same than t : 12). Now, is it not written. When we shall see him, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure' (1 John 3:

THAT DEBATE.

onversation and godliness?"

shall so soon be dissolved, 'what manner

of persons ought we to be in all holy

"The public debate announced to come off between Messrs. McCarthy, Univervangelical denominations, as an earnest

Conference at Harrisburg.

we have received from him: "A public is, to hold up the coming of Jesus and to announcement reveals an indefinite post- preach it." ponement of the struggle-perhaps a bird from her airy and sky-bound home ties in perfect exercise, deliberately plan- delphia,) have declined to give the be largely mixed with what manufacning the murder of his father in a distant church for the holding of the debate, turers of cloth in England call 'Devil's and that Dr. Kynett refused to endorse dust,'- a little truth with a great deal hundred and seventy miles, procures and Brother Gates as a competent defender of error. What, then, is our duty? To loads a revolver; calls at the house of of evangelical doctrine; but since it is stand up for the truth—not like children, ion season followed the Sunday morning his father prepared to kill him if he well known that other prominent minis- but 'like men,'-even if we have to do it found him there; leaves a note to decoy ters have endorsed Rev. Mr. Gates un- alone, as did Micaiah in the presence of his unsuspicious victim into his room in equivocally, and other places for holding King Ahab. We not only need faith, bright, solement on conclusive in support a public house; and then standing up the discussion might have been secured, but fortitude, and in a spirit of love to before his defenceless parent, shoots him these reasons are insufficient. They are hold forth the sufferings of Christ, and the Rev. Mr. of the negative the down like a dog; shoots him four times only avenues through which the bird the toil of his people, his coming in gloto make his savage vengeance sure! We escapes the weapon. I have never been ry and the gathering of his jewels to him repeat it, the crime, for malignity, base- favorable to doctrinal discussions, but I ness, meanness, cowardice, cold-blooded confess that there are sufficient reasons atrocity is without a parallel in modern why this one should not have been deferred."

THE EXTRA HERALD.

in future, should the Bridegroom tarry. ing attitude of Heathenism, of Moham- one copy to a thousand. The paper is On the whole we can look back to this medanism, of Popery, Infidelity, and Ra- one of permanent value and will not, like onvocation with pleasure, and feel sure tionalisn; described the alarming preva- a daily newspaper, be comparatively that many went to their homes feeling lence of licentiousness in literature and worthless in a week. Containing as it that it was good to be there. We would in practice; of drunkenness, luxury, undoes an able review of the N. Y. Oblike to say more, and to make a note of devoutness, and Sabbath-breaking. Any server's article, "The Millerite Scare," it the hospitality and kindness received differences that existed in the Free ought to be well and widely circulated. from Bro. Bundy and others, but cannot Church were not worthy to be named in Churches ought to order them by the do it now. God knows it all, and He comparison with the mighty crisis the quantity for gratuitous distribution. By who has promised that "a cup of cold Church was called upon to face at home mail, 12 copies for 50 cents; or 30 copies water" given in his name "shall not lose and abroad. They could not afford at a for a dollar; by express, 100 copies for its reward," will remember every work time like this to be splitting up into hos- \$2.50—the express to be paid by the

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought

THE LAND WHERE THEY DIE NO

The following incident is reported to

have occurred in a Southern State at the time of the cholera's ravages. Who can tell of a land where they'll die no

A strong wan cried as he rushed from the door 'Here death-groans are heard on every hand, As 'mid the dying and dead I stand; Oh who can tell of a better land-A land where they'll die no more?"

And heard this loud agonizing cry; He told him of Jesus, the Son of God, Who gave for poor sinners his precious blood; To buy them a home beyond Death's flood,-In a land where they'll die no more.

But a few brief bours had passed away, And night had scarce given its place to day, When this strong-looking man, now with deathglazed eye,

(By cholera seized) laid him down to die; But his faith was strong in a Saviour nigh

Oh cholera," said he, "thou hast come too late I fear thee not, though I know my fate, For I've heard what the Saviour has bought for

REPORT OF THE MESSIANIAN MIS SIONARY SOCIETY OF PENNSYL-VANIA.

This society held its annual meeting in he Mission chapel of Messiah's church in Harrisburg, Pa., on the 29th of May, 1873, at 3 P. M.

Dr. J. Litch, President of the society, introduced for discussion the theme, Our Mission and Work. He alluded forcibly to the past state of the Christian mind-as having been chained by error, -but the glorious light of the gospel has broken in and dispelled the gloom

'The advent of Jesus is imminent and pre-millennial. At his coming his peoour mission and work. Many, when 1843 had passed, and Jesus did not appear, had not stamina enough to resist the opposition which arose against their faith; but others stood firm and to-day are in 2,3)? That day approaches. Therefore, full assurance of faith. I ask for Chrispeloved, seeing that we look for such tian unity. I stand not here to declare things, and seeing that all present things that I love other Christians less, but because I love Christ more. We must never let go the object of our work-to bring souls to Christ; and when we have brought them to him, we must build them up, instruct and teach them concerning the fulfillment of the promises of God at the second advent of Christ. salist, and I. R. Gates, an opponent of that fallacy, through some technical misunderstanding, has been deferred. Bro. Gates is an old and accomplished controlieve we are doing the world a great deal of good. It is true that we are in an versialist, and is eager to 'use up' this heterodox brother as effectually as he men by 'pulling them out of the fire,' has a number of others, in the course of we must follow them up day after day, his ministry. He is endorsed by his own, and several reliable members of other to which we give prominence is not popand faithful minister of the New Testa- ular. How the multitudes feel about it is well expressed in the remark made to The above from the Methodist Home me by Dr. Seiss of Philadelphia: The Journal of Philadelphia refers to the butterflies are all gone when it is known discussion mentioned in the report of the that I will preach on the coming of Christ.' They do not like it. We have The Rev. A. V. Group says, in a note a specialty as a denomination, and that

Rev. J. M. Orrock followed in a hearty withdrawal, ne plus ultra, from the indorsement of the above: "We must weapons of truth. Universalism is a follow the injunction of the apostle, spread-eagle, and if pierced to the heart, 'Quit you like men.' A vessel as it will fall to the earth; and we fondly nears the shore is surrounded by increashoped that the deadly arrow of truth, ed and multiplied dangers; so is it with hurled, by the help of God, from our the church as she nears the haven of skilled champion, would bring the proud eternal rest. Hence we have a special reason for watchfulness and work. The to the oblivious tomb; but unfortunately apostle very strikingly portrays the darkfor our cause the dextrous bird has allness of Christendom in contradistinction ready learned what kind of weapon is to that of Heathendom, when in 2 Tim. reserved for the attack, and in whose 3: 1-5 he speaks of those who have 'a hands that weapon is held. The plea for form of godliness, but deny the power postponement is the fact that the trus- thereof.' (Compare with Rom. 1: 28tees of my church (Union Street, Phila- 32). The theology of the day seems to in the day of his revelation.' Elder J. Pearson next followed: "Uni-

ments. But among them all there is the Some who order the "Extra" of May denomination we have a work to do. but when I see that the Son of God waits Scotland, at its last session, as indicating 28th do it with hesitancy lest we should We have a system of faith to uphold: a for his possession (Psa. 2:8; Luke 1: 33),

a better representation at the Conference in vivid colors the strength and menac- any number that may be wanted-from and let Satan thus far triumph. He will (Luke 19: 12-27);—when I consider with the return of Jesus.

"Why do not all Christians look for Christ? Because they put a temporal millennium between themselves and his coming,-they look at their own achievements instead of to Christ. Let us be faithful to our work, and await the fulfillment of his promise."

On motion, the business of the society was taken up. The Executive Committee reported acceptably as follows:

In accordance with the decision of the Missionary Board, the services of Bro. Aldred were secured for Bucks countyhis last year's field of labor.

We refer to his report for an account of his labors, and to the Treasuer's re port for the f condition of the

> D. ELWELL, M. L. JACKSON, WM. H. SWARTZ, Executive Com

Bro. Aldre eport was next submit-

As your missionary I have labored in Penn Valley, Chestnut Grove, Creek school-house, Dolington and Yardley-ville. Have preached 140 sermons, held two protracted meetings, which resulted in 16 souls professing faith in Jesus. Eight were baptized, and nine received into church fellowship. Have traveled 963 miles to fill appointments. JAMES A. ALDRED.

The Treasurer's report followed: M. M. Society, Dr.

To one year's salary paid Bro. Aldred, "bill of 500 missionary boxes, Total expenditures, By balance on hand June 3, '72 ...

'cash from Eld. Stokely, Empori

'' Eld. Elwell, Trenton.

'' Eld. Grady, Yardley

'' Eld. Aldred, Penn V Eld. Zeigler, Centre county,.
Bro. S. G. Allen, Morrisville
Eld. Aldred, Chestnut Grove.
Bro. Samuel Prior, Trenton...
Eld. Swartz, Harrisburg...
Bro. P. Swartz and family ...
Eld. Cutter, Moshannon circui
Eld. Jackson, Cumb. Co. circu

\$728.55 THOS. H. PRIOR, Treasurer. Report accepted, and measures taken

to make up the deficiency:-Thirty-one persons paid \$1.00 each as an annual membership fee. annual membership fee. \$31.00
Two friends paid cash. 775
On Life-Membership of Eld. J. M. Orrock. \$25.00
""" Eld. J. Pearson, 25.00
""" Thos. H. Prior. 25.00
Pledges to be paid in one month. V. H. Swartz R. Gates (paid) Zeigler L. L. Jackson

Total paid and pledged,
Balance still due, and referred to Executive Board, On motion it was agreed that the Board of officers and directors remain the same as they now stand, except that Bro. J. Donson be substituted for Bro. Thos. H. Prior in the Board of Direc-

On motion, Elders Orrock, Pearson. Gunner and Thos. H. Prior were received as Life Members of the Messianian Missionary Society.

Adjourned to meet at 6.30 P. M. M. M. S. Executive Board met accord-

ing to adjournment. On motion, Elders D. Elwell, M. L. Jackson and W. H. Swartz were appointed Executive Committee for the ensuing

A request by the Moshannon circuit for a pastor was presented and the result, together with other decisions made by the Board at this and a subsequent meeting, is given in the report of the committee on destitute ministers and churches published in the Herald of June 11 1873. Adjourned. J. ZEIGLER,

LETTER FROM REV. HENRY DANA

Rec. Sec.

WARD My dear Bro. Orrock: -This mornng I laid out an article on the five kingdoms, presented in the order of their sucession by the prophet Daniel, which I intend to send you. Weeks ago I would have offered it in channels thirsty for such small rain (well knowing that the readers of the Herald are constantly refreshed with the hope of the coming kingdom at hand), but as the dead flies in the ointment of the apothecary are fatal to the rich fragrance, so is the odor of the end of this world to respectable papers and peoples of this world. Any serious question of a brighter prosperity soon to come and forever to last in this fourth kingdom of the prophecy, disgusts the taste of such as make nosegays for the fashion out of doctrines gathered among the traditions of men. I speak the truth -not to censure, but to sympathize with them who ignorantly leave the holy covenant, to obey the commandments of

While in the act of sketching a word of introduction, your paper of the 18th and laid aside my article, for the Herald Daniel's prophecy, by J. M. Code of Bath, Eng., than I had written, and a most interesting and Scriptural interpretation of the question, "Is this earth regenerated to be the home of the saints?" by the Rev. Joseph Scott of the M. E. church, Boston, as reported by Elder Cunningham, together with an earnest reply by the Rev. R. Cliftondale, Mass. I confider No. Scott's views clear, of the affirmative of the question; and best that one can find in brief on that side of the question. Not to argue here what was there better done, I call attention to what I consider two mistakes ty characterized the church in its early in Mr. Allen's opening: First, "We are history-to-day it is broken into frag- not to wait for the earth to be renewed for our home;" and Second, "This earth unseen, mystical body of Christ. As a is cursed." Once I believed so myself, grandeur. It is conjectured, with some | er measures were adopted which if faith- "a crisis in the affairs of Christendom be unable to fill their orders. We would complete redemption in Christ. God is which he is gone to receive, and having distinction of being, probably, the first edi-

redeem it, and that, too, in connection that he is "on the right hand of God from henceforth expecting till his enemies be made his footstool" (Heb. 10 12, 13), I am ready to wait also (together with the saints enumerated in Hebrews 11th) for the coming of the Lord "in the times of restitution of all things" to open the home of the saints in the "new heavens and new earth wherein dwelleth righteousness." (2 Peter 3: 13.) However mysterious this may seem it is so revealed. The adamah (ground) is cursed, not the earth (arets) for Adam's sin (Gen. 3: 17) and is redeemed for Christ's righteousness; while this whole creation here waits for the inheritance of the ourchased possession, until the time appointed of the Father,- "that in the dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in heaven and which are in earth, even in him." (Eph. The misapprehension of the word, and

idicule stamped on it with feet and

hands, was trying to the heart of the affirmative. But patience, my brethren; our Lord endured contradiction to save the erring. I was brought up in the views of the negative of this question, and now I am sure that the traditions o the kingdom already come, and of a thousand years of peace and safety in this world yet to be attained, and of the perpetuity of the race in mortality, and ome other like things, are the traditions of men without warrant of Scripture. • But how shall we persuade others except we bear with them,—bear with their misapprehensions and jests, and even their shouts of triumph? The martyrs testified plainly-and endured patiently with the Lord, saying, "Father, forgive them; they know not what they do." Had one tried to find a place in the temple, where the Apostle might stand and warn the worshippers of its overthrow by Titus, the whole body of the respectable people-Pharisees, Sadducees and Herodians-would have turned their backs, and some of the ruder sort would have mocked and turned him out headlong.

We are called to be wise and harmless; by all means encourage inquiry, paying respectful attention to the negative, while with full faith in the holy word maintaining the affirmative. Our doctrine cannot please men who are lovers of this world; but our faithful lives will draw attention to it, even from the ungodly. To be greedy of gain, of place of honor,-to be ready to promise and apt to forget, -to make professions to the face, and amidst the cares and burdens of life to leave them behind the back,-to depart from the truth in its simplicity and to follow the fashions in their vanity, are manners at variance with the life and doctrine of God our Saviour. "And above all things put on charity, which is the bond of perfectness" (Col. 3: 14). "For though I understand all mysteries and all knowledge, and though I have all faith-and have not charity, I am nothing." (1 Cor. 13: 2.)

Philadelphia, June 20th.

Obituary.

"The Lord himself shall descend from heave ith a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

I write to inform you of the death of my mother, Mrs. ELIZA CLOUGH. She was for a number of years a subscriber to the Advent Herald, which she loved, and watched eagerly for its arrival. She fell asleep in Jesus on the second day of May. She was strong in faith and felt the presence of the Lord until the last. I believe I shall meet her in the world to come if I continue faithful. Your sister MRS. M. C. ANNIS. Saratoga Springs, N. Y.

General Intelligence,

RELIGIOUS SUMMARY.

From Russia there come accounts of ad and bitter persecution of evangelical missionaries. It is said by the Baptist papers that eleven of the most gifted brethren have been in prison almost a year, at Kier, on the Dneiper.

In 1820, there were but four Protestant places of worship in Paris and vicinity, and five or six ministers, including the English clergymen. Now there are fifty-eight Protestant places of worship in Paris and its immediate vicinity, instant came, and I laid down my pen forty-seven of which are within the city proper. Many of these places are very of that date has a far better notice of small, while in most of them the attendance is limited to a hundred hearers or less. There are between seventy and eighty Protestant day schools in Paris, where sixty years ago there was but one. France is now open.

The British and Foreign Bible Society is now engaged in the translation of the Bible into the Japanese language, and the first installment, that of the Gospel of St. John, has been completed and transmitted to Japan.

The Secretary of the British and Foreign Bible Society estimates that during the present century about 116,000,000 copies of the Scriptures, in whole or in part, have been put into circulation by Bible societies alone in various parts of

The sale of the great Perkins Library in London, early in June, realized £26,-000 or \$136,000. The "Mazarin Bible" printed on vellum, which has the double

printed with metal types by Guttenberg and Faust, somewhere between the years 1450 and 1455, brought £3400 or \$21,400, the largest price ever paid for a single book. Another copy printed on paper realized £2690.

In spite of the tenacity of faith characteristic of the Jews, Christianity does make some progress among them. Of the thirty thousand Jews living in London, two thousand are members of Christian churches. Of the eighteen thousand living in Berlin, two thousand are said to have been converted. The total number of Jews in Europe is estimated at 3,431,700, and of these twenty thousand are reckoned as Christian converts.

The census gives some interesting items about the Jews. In 1850 they counted only 18,371 members in the country, and in 1870, 73,265. In 1850 they had but 36 synagogues, and in 1870 they had 152. Such progress as this shows the attraction this country has offered this people. In Philadelphia they have eight synagogues, and in New York twenty-six. Metropolitan centres appear to be their favorite fields, and they will be found strong, relatively, in all the leading cities of the nation.

The Bishops of the M. E. Church it appears, receive \$4,000 each, except Bishops Janes and Simpson, who each receive \$4,500, and Bishop Morris, whose stipend is stated at \$1,500. The Secretaries, Dashiell, Reid, Eddy and Haven, receive each \$5,000. The Book Agents at New York \$4,500, and those in Cincinnati \$4,000. The Editors \$4,000 each, except one, the Editor of the Atlanta Advocate, whose salary is \$2,500. One of the official papers is represented as having cost the Church over \$50,000 for its support, the Editor of which receives for his services \$4,000 a year.

Bishop Whipple, of Minnesota, in a recent speech, said that there are now eight Episcopal churches in his diocese composed of Indians, and four of the clergymen are Indians.

The little church at Mount Washington, the very southwestern corner of the State, has been reduced to a single member by death and removals. This aged sister, feeling the loneliness of her situation, recently sought refuge and the fellowship of the nearest church, that of South Egremont. But as she was the sole survivor, there was no church but herself to give a letter of dismission and recommendation. So she brought the church record certifying her membership, and her good standing being known she was welcomed by the church to which she applied, and by that vote of welcome was a whole church absorbed by another -two churches thus made one-a fact we have not seen paralleled in the history of our Zion. - Congregationalist.

Dr. Bellows, who is rated as one of the ablest and most conservative of the Unitarians, has recently given some utterances descriptive of that denomination. He says: "We can and do admit all er of men into our Society-Spirit ualists, Catholics, Atheists, Infidels-all are equally welcome, if they do not attempt to measure others by their standard orthodox. Unitarianism, I think. will become evangelical. Our future depends only on the limitations of the human powers and science. We hold the religion of the future, if such a thing exists." Again, he says, "Our whole arrangement is one rather of a mutual understanding than of a fixed purpose. If we were cut up into forty different bits. and each fragment set affoat on its own individual shingle, I think we should gradually work our way together into pretty much what we are now. There are some few who have either left us or stand ready to return to Christianity: but they would probably go into some thing like Beecher's free religion. They are conservative, and are afraid of such loose fish as Frothingham coming into the quiet pool and raising a general disturbance. He may do so at any time. We cannot prevent it." 10 amrel

NEWS ITEMS

The Sultan of Zanzibar has signed the treaty with Great Britain for the suppres sion of the slave trade, negotiated by Sin Bartle Frere.

Sir Bartle Frere reports that thirty thousand persons are annually exported from Africa and sold into slavery.

The Sultan of Turkey has issued a firman granting to the Khedive of Egypt an independent internal government, and au- ing sheet of water, 2641 feet in length. thorizing him to augment the army and conclude foreign treaties.

A Constantinople dispatch states that a treaty has been concluded between the Khedive and Sultan for mutual protection, by which the former, in case of the invasion of Turkey, agrees to provide 150,000 troops.

The Khan of Khiva has capitulated to the Russian forces.

The Shah of Persia is having a grand reception in Great Britain and the Con-

A new Atlantic cable has been success

casus, with water communication behind them by river and canal all the way to St. Petersburg. This army is thus all ready to march upon India by the route and gladden many hearts. which the great Napolean had chosen for his own march upon India. On the Caspian Sea an overwhelming fleet is ready to support this army, thus placing both Persia and the route to India, just mentioned, at the mercy of the Russians. It is not at Khiva chiefly that Russia ap-

from Peshawur, in India, and only 200 for Jesus, and so were the means of domiles from Cashmere. Khiva is 850 miles ing great good, and it has given me pleasfrom the nearest post on the Indian front- ure, in spite of the unbelief of lookersier. - Christian Union.

that the mountain savages killed a family and refreshing the hearts of all around. of whites named Burns and some Polynesian laborers, altogether 16 whites, whose bodies were found terribly mutilated. Some of the bodies were carried away for a cannibal feast.

The Chinese are flocking into California faster than ever. Already they number one quarter of the male adults in the

A fiend in the shape of a woman recently died in Kansas, and confessed on her death-bed that she had poisoned six persons; the dose which she had prepared for her seventh intended victim she accidentally took herself, thus saving the State the trouble of hanging her. By the upsetting of a boat at Calais, Vt., on a recent Sunday, five persons lost

A pork-packing establishment in St. Louis was burned on Thursday, and 1200 live hogs were merged in one shrieking

THE CHOLERA in Nashville and Memohis, Tenn., has already proved a terriole scourge-hundreds have perished by it. A few cases are also reported in Cincinnati, Ohio, and elsewhere.

THE YO-SEMITE VALLEY.

Rev. E. Payson Hammond, the wellknown evangelist, thus writes from the Yo-Semite Valley, Cal., May 5th, to the London Christian, respecting God's wonders in nature and grace :-

"I have never enjoyed seeking to win souls to Christ more than during the past winter. Each of the six cities in which have had meetings has numbered from sixteen to thirty thousand, and in each of them from five hundred to one thousand have been received, on the profes ion of their new-found faith in Christ, nto the churches. In each of these ities, all of the evangelical churches have united, so that there has been little, f any opposition. From each of them we have gone out, with ministers, and Christians, and young converts, number ing from forty to ninety, by rail, to small er places, and begun meetings, which have been carried on for weeks and months afterwards, and resulted in the conver sion of many souls.

"It is not my object now to give you n account of these meetings, but to convey some idea of this wonderful valley of Yo-Semite. It is situated one hundred and forty miles south-east of San Fransisco. Part of the way we came by rail and two days by stage, and finally eight een miles on horseback. One night of the way was spent on the spur of the Sierra Nevada, amid snow seven thou sand feet above the sea. Two days be fore we were in the valley covered witl flowers.

"As we had heard and read so much of the Yo-Semite, our expectations were very great; but they have been more than realized. The longer we remain here, the more deeply we feel that its grandeur cannot be exaggerated.

"The valley is from eight to ten miles in length, and from half a mile to a mile in width. It is surrounded on all sides by perpendicular granite walls, from 2500 to 4000 feet high. The prominent points have suggestive names given to them. The height of each has been accurately measured by State authority. A few of these I will mention, with their exact

height. "They have been repeatedly measured and there can be no mistake. Their altitude is given from the bottom of the valley which is itself four thousand feet above the level of the sea. Cathedral Rocks, are 2600 feet above the valley; their form suggests the outline of a dilapdated Gothic cathedral. Cathedral Spires 2400 feet; Sentinel Rock, 3043 feet above the river at its foot; Sentinel feet; Stair King, 5000 feet; Mount Broderick, 5000 feet; El Capitan with two perpendicular fronts, a mile long, 3300 feet high, and bounded above by a sharp edge, upon which the very sky seems to rest.

"The numerous waterfalls are also a chief attraction of the valley. They vary in height from 300 to 2600 feet. Just opposite from where I am now writing, the 'Yo-Semite Fall,' with three successive leaps, is pouring down its white foam-A stream of water flowing nearly straight down for half a mile in length is certainly a most wonderful sight. As we applainly saw her down to her rail and proached it we were quite ready to bethe globe, setting its forehead among the they felt sure she could force her way the eternal hills.

the 'big trees,' one of which was eighty- ed; the Polaris altered her course and one feet in circumference, but even this disappeared behind the shore; some time great tree made no such impression on afterward, as the floe drifted away, she our minds as this waterfall. From no was again seen by some of the men unpart of the valley can we see any snow der the land with her sails furled and apand at first sight it seems a wonder where shore or ice...... Shortly after the Russia has 200,000 troops in the Cau- all the water comes from. Day and night Polaris had been sighted the second time, it comes thundering down the mountain a violent gale from the northeast sprung side, and when it reaches the valley, it up, the weather became thick and the causes the grass and flowers to spring up land lost sight of; the ice drifted away

> "Just so I have thought it is with persons upon it. In view of the circumthose who can say with the Psalmist- stances detailed, it is our unanimous 'All my springs, Lord, are in Thee.' judgment that this final separation from Those who live above the world, and the ship was also accidental. much in the presence of God are contin- From October 15, 1872, until April 30, ually sending forth streams of usefulness 1873, when they were picked up in latiwhich make all about them happy. I tude about 59 degrees north, these nine-

tion of the Latin Bible, and the first book | the Akser, the Russians are only 350 miles | dren converted, who at once went to work on, to find them years after, like these A letter from the Fejee Islands states gushing fountains of water, gladdening

"How is it with you, my young friend? Did you a few months or years ago, for the first time, drink of the water of life, and is your heart still a fountain, from which flow forth words as refreshing and life-giving as water to those dying of

"This Yo-Semite Fall before me, as I have said, is fed by the springs and snow high up, though out of our sight, in the Sierra Nevadas. And so if you would lead a happy, useful life, you must be often upon your knees, with your open Bible, in the presence of God, and then you will at times seem to get so near to heaven that with John, you can say, "HE SHOWED ME A PURE RIVER OF WATER OF LIFE, CLEAR AS CRYSTAL, PROCEEDING OUT OF THE THRONE OF GOD AND OF THE

THE MEN ON THE ICEBERG.

Secretary Robeson has sent to the President his report in full of the investigation of the Polaris matter, from which we make the following extracts respecting those who were left on the ice. Capt. Buddington having determined to return to the United States started southward in August, 1872. The report says :-

The ship made fast to a large floe of ice in latitude 80 degrees 27 minutes north, and longitude about 68 degrees west, and while still fast to this floe drifted south through Smith's Sound, nearly to Northumberland Island. In pursuance of the usual orders, under similar circumstances, a quantity of provisions and some fuel had been placed on the deck of the steamer in readiness to be removed to the ice should the safety of the ship become endangered, and it was ordered and understood that if a crisis should be imminent, not only those stores, but clothing, papers, records, instruments, guns, ammunition, etc., were also to be put upon the floe, in order to preserve the lives of the party, and the result of the expedition, should it become necessary to abandon the ship and take refuge on the ice. A canvas had also been erected upon the floe for shelter, should he ship be lost.

On the night of the 15th of October, in bout lat. 79 deg. 53 min. north, during violent gale and snow, the need for such preparation became apparent, as the ship was suddenly beset by a tremendous pressure of ice, which was driven against er from the southward and forced under er, pressing her up out of the water, nd by successive and violent shocks fially throwing her on her beam ends lapt. Buddington directed the provisons, stores and materials in readiness as efore described, to be thrown overboard on the ice, and ordered half of the crew ipon the ice to carry them upon a thicker part to hummocks, where they would be omparatively safe. He also sent all the Esquimaux with their kyocks out of the hip and lowered the two remaining boats non the floe.

While so engaged in the darkness of an Arctic night, in the midst of a fierce gale and driving snow storm, the hawsers of the Polaris failed to hold her, and she broke adrift from the floe, and in a few minutes was out of sight of the party, who were at that time busily at work on the ice. It is the uniform opinion of the witnesses, and our unanimous conclusion from the testimony and from the circumstances detailed, that this separation of the ship from the men, women and children upon the ice floe was purely accidental. After losing sight of the ship, some of the men and a large part of the provisions were found to be affoat on a separate piece of ice. The men were rescued by means of boats, which fortunately had been saved on the ice, and the party thus collected on the main floe passed the night as well as Dome, 4150 feet; Glacier Rock, 3705 they could. The next day they made several attempts to reach the land with the boats, but failed, notwithstanding their most persistent efforts, owing to the obstruction of ice and the violence of the wind. While thus striving to get on shore, but at what particular time of the day is not exactly ascertained, the Polaris came in sight to the northward, apparently coming toward the floe under steam and sail; an India rubber blanket was hoisted on an oar and displayed from the top of the hummock, the colors were set and other signals were made to attract the attention of the Polaris, and as she approached so near to them, they could distinguish her escape pipe, and she lieve Mr. Bancroft, who says, 'It is the kept on toward them until they supposed loftiest waterfall known on the face of her to be not more than four miles off; stars, and planting its feet at the base of through the ice to their position, and that in a little while they would be again "On our way here we visited some of on board. In this they were disappointor mountain beyond the Yo-Semite Fall, parently at anchor or made fast to the

to the southward, with these nineteen

through the whole of a dark and dreary is making a thorough examination of the He knew your danger; and interposed to ing that the arm of the Lord will be winter upon the ice. In their first endeavors to reach land they occupied for list of the priests before and after Christ, with thorns; but it is to keep you from Pray for us. a time different pieces of floating ice, but were forced finally to abandon all hope in this direction. They rested at last upon the floe upon which the Polaris had been made fast on the 15th August, 1872, in latitude 80 degrees, and from which she broke adrift on the night of October 15 following: the original extent of this floe they estimated at about five miles in circumference. Snow huts were built by the Esquimaux, in which they lived and kept their provisions. Occasionally during the winter the Esquimaux shot seal, and once they killed a bear, and this renewed their supply of meat. On the first of April, find ng their icy quarters much reduced by the breaking up of the floe, and that the current was then setting them to the southward and to sea, they launched their boat into the open water and pulled oward the west, in order, if possible, to gain the coast. At times, ice getting too closely packed to get their boat through, they were compelled to put the boat upon it, landing it again as soon as a lead opened to the westward or southward. In this way they passed a month of

weary and desperate endeavor. Toward the close of April their proisions were almost exhausted, and they vere one day absolutely reduced to less than a biscuit apiece and a mouthful of emmican, when a bear, scenting them on the ice, approached them and was shot, and they were thus rescued from starvation. Revived by this good fortune and strengthened by this new supply of fresh meat, they struggled on until the last day of April, 1873, when they were rescued by the Tigress. At this time they had the coast of Labrador in sight, distant about 40 miles, and were oping to reach it before they were ex-

The circumstances of this most extrardinary voyage are given at length by the witnesses, and as particularly detailed in the diaries that some of the rescued party made day by day upon the ice. At the time of their separation from the Polaris every one belonging to the expedition was in good health. Nineteen were upon the ice floe, and they believed all the rest were on board the ship. The Polaris had not then repaired her broken stern, and leaked somewhat, but was easily cleared by the deck pumps. She had elenty of provisions but not much coal probably about enough to last through he winter. She was last seen apparent y at anchor under Northumberland sland, where it is most likely she remained for winter quarters. Dr. Hayes found Esquimaux residing on that island, and the Esquimaux settlement of Navick close by As to the question whether the ship can make her way the Danish settlement of Upper Narick or Disco without steam, if she gets iree from the ice this season, supposing ner to be in as good condition as when the rescued party was last on board, the witnesses differ in judgment; but the safer, if not the better, opinion is that

A NEW WITNESS TO AN OLD STORY.

completely and safely out.

the will need assistance to bring he

The truthfulness of the story of the rucifixion of Jesus Christ hardly needs confirmation; for the theory that Christ was a mythical personage is no longer accepted by intelligent scholars. But the fact that every new discovery in the Holy Land confirms the Biblical history and none contradict it, is a noteworthy circumstance; and the testimony given pelow, as it is to the most important fact n the sacred history, so it is the most important confirmation which recent researches have brought to the light. It only remains for us to add, that Rev. Charles H. Payson of this city, the writer of this letter, is personally known to us, and we vouch for it that he is neither a man to impose on others, nor one to be easily imposed on himself.

SEA OF GALILEE, April 6, 1873. A most interesting, and, if we mistake not, most important item of history was searched out at Nablous, the ancient Sychem, a few days since. It will be remembered that in this city is found the little remnant of the Samaritans in whose synagogue is the invaluable Samaritan copy of the Pentateuch. They claim that it was made by the grandson of Aaron, 3,500 years ago. The antiquarians deny any such claim; yet all are ready to acknowledge that it is one of the oldest MSS. in the world. It is of the greater value as collateral evidence, because in the hands of a people that for more then 2,000 years have had no dealngs with the Jews.

It has been the good fortune of Rev J. El Karey to discover a record kept by the priests of this synagogue, that reaches back hundreds of years before Christ. It contains a record of interesting events connected with the synagogue, and was always kept by the leading

It occurred to Mr. El Karev, who is a native of Samaria, educated in England, and now missionary-physician there, to search this record. He argued that so great a religious commotion as was occasioned by Jesus's visit to Shechem would arouse the anger of the priests, and that he accordingly should find some bitter record in this ancient register. He ascertained that the name of the priest in Christ's time, was Shaffer. On examining the record, he did not find that which he expected, but was rewarded by this statement: "In the 19th year of my priesthood, and the 4,281st year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem."

by whom it was written and when, it seems

this record as useful as possible. has been most laboriously and successfully under the auspices of an English Missionary Society. Partly Jew, partly Arab by birth, and now by faith a child of Jesus, he seems peculiarly fitted to carry out this interesting investigation in his native place, and his faithfulness and success in his appropriate work assure the Christian world that the highest credence may be given to any statement he may make on

I ought to add that the translation as given above, is from memory, and it may not be in the exact words of the original, although written within an hour after Mr. El Karey gave them to me. A statement certified by the present priest, will soon be given to the world, which can be relied upon .- Chas. H. Payson in Christ-

PROSPERITY AND DRUNKENNESS.

Amongst the bright spots which have lighted up the history of the old country during the last few years, there is one shadow, namely, the saddening fact that the remarkable prosperity of the country during the period referred to has had little effect in reducing pauperism, whilst it has led to a great increase in the consumption of intoxicating drinks. Indeed, the prosperity and the increase in drinking may be characterized as cause and effect. The last Inland Revenue return shows, perhaps, the highest instance of self-taxation for strong drink and tobacco on record. The duty on these things, and the cost of licenses for their sale, make a total in one year of nearly thirty-five millions of money thrown into the public treasury by the

votaries of the glass and the pipe. Probably an aggregate sum of very much more than a hundred millions is spent in the course of a year on drink and tobacco! Can it be wondered at, then, that so large a percentage of the working class that can ill afford such profitless expenditure, with its frequent attendant loss of time and wages become a burden apon the rates? This expenditure is going on at an increased ratio, while the augmented consumption of tea, coffee, and sugar, has by no means latterly kept pace with the increase of the population. This would seem to betoken some change for the worse in the taste of the people. It is indeed sad to think, as an English paper observes, in commenting on the foregoing facts, that one of the most strikng results of the high wages that have been earned by the working class during the last two or three years is the increased consumption of intoxicating drinks. -Montreal Witness.

Miscellaneous.

THE MYSTERY OF CHASTISEMENT

"We glory also in tribulations."-Rom. 5: 3.

Within this leaf, to every eye So little worth, doth hidden lie Most rare and subtle fragrancy.

Wouldst thou its secret strength unbind? Crush it, and thou shalt perfume find Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare Of shape or lustre, patient care Will find for thee a jewel rare.

But first must skillful hand essay, With file and flint, to clear away The film that hides its fire from day.

This leaf! this stone! it is thy heart; It must be crushed by pain and smart. It must be cleansed by sorrow's art—

Ere it will yield a fragrance sweet, Ere it will shine a jewel meet To lay before thy dear Lord's feet.

THE INSPIRATION OF SCRIPTURE.

After all has been done, the bulk of Holy Scripture remains much as it was before, standing out and beyond any other thing claiming to be of a kindred nature, and showing itself to be in its essence and bearing, altogether unique and divine. The Koran, the Shaster, the Vedas, so far as they are not reflections of Scripture, are so limited, unhistorical. and inferior in morality, as to stand at the best on an altogether lower and other platform. And in comparison with the spiritual light of other nations, that possessed by the Jews, and that which is of the essence of Christianity, is-especially when we remember their otherwise great inferiority-absolutely as different and superior in degree as to amount to a difference in kind, and to be, if not superhuman, yet altogether inexplicable, save on the supposition of its being a revelation. Standing in the silence of the universe, and asking whence we came or whither we are going-who made us, what is our destiny, is there a life beyond?—we have in the Bible a voice which answers all these questions, supplying us with what we need, and leaving us with the impression that the same power which enabled us to ask these questions is that which in this way has supplied the answers.—Bishop of Argyll.

LEARN RESIGNATION.

Learn resignation under afflictive dispensations, either in crossing your schemes, or in reducing your resources. "Because they have no changes, there-

whole matter, and will shortly publish a prevent it. He has hedged up your way and such other facts as may serve to make following lying vanities and forsaking your own mercies. He tries you; but I would only add that Mr. El Karey it is for your profit. He sees what you can bear. And he who loved you, so as laboring at Nablous for the last five years, to give his own Son for you, will suffer you to want no good thing.

> PROPER MOTIVES TO DUTY .- The Sermon on the Mount demands that all religious duties to be acceptable to God must be performed from right principles-genuine love to God, and with absolute sincerity of heart. For example, good works must have not a shadow of ostentation about them, prayers must be uniform and sincere voluntary duties.-like fasting, must be performed from only the purest motives; there must be perfeet faith in God and in his providence while laboring for his cause, and we must be sincerely conscious that the treasures which we love are in heaven, and our hearts must be set supremely on them and not on earthly reasures; for then only will the mind be undivided, and the conscience become assimilated to the absolutely divine.

Married.

JENNINGS—HILL.—At Richford, Vt., June 19th, y the Rev. S. F. Grady, assisted by the Rev. W. Kinney, Elder J. M. Jennings to Cynthia C. Gill, both of Woodbury, Vt. LUTHER—HAYS.—By Rev. M. H. Moyer, June 2th, Mr. Clarence S. Luther of Luthersburg, Pa., o Miss Rosie C. Hays of Kersey, Pa.

Business Department.

APPOINTMENTS.

Albany, N. Y., 110 State St., Sabbath

Gloversville, N. Y., Sabbath, July 13th. Newton, N. H., (Christian Church), Sabbath, July 20th. Wellfleet, Mass., Sabbath, July 27th.

(As communion service will be held, we earnestly invite all our friends to attend) East Haverhill, Mass., Sabbath, Aug. 3d. Wakefield, Mass., Sabbath, Aug. 10th.

Brethren wishing my labors after this will please address me soon at Newbury port, Mass. GEO. W. BURNHAM.

A LETTER addressed to BENJAMIN Higgins, and bearing a Canadian postmark, has come to this office to our care. What shall we do with it?

LETTERS RECEIVED.

S. Foster 14.00; D. W. Sornberger Henry Crouse; Jacob Coggin 2.00; Rev. L. Thompson; Ella Reidy 2.00 Wm. H. Merrill 1.00; Levi Merkel 8.00; Ed. Rowell; Geo. H. Hurtt 2.00; Eva L. Mack 2.00; E. T. Scott (the change was made); R. Hutchinson 2.00 P. A. Beck Mrs. Israel Conover 1.00; M. S Perkins .50; H. A Dolloff 1.00; A. C White 2.50 (all right); Rev. A. S. Dud ley; C. H. Wyer 1.50 (it was never published in tract form); E. A. Stockman; Moody Watson 2.00; M. J. P. Thing .13; A. McBride 2.00; Wm. Stearns .75; A. S. Porter 2.25; J. B. Tobias 3.00; Mrs. Sarah E. Gray 2.00; J. J. Lucas 1.00; J. Zeigler .25; N. Stokley; C B. Glenville; S. A. Chaplin 1.00; Mrs. B. J. Mott 1.00; Wm. Emmitt 5.00; A B. Lombard 2.00; M. H. Moyer 10.00 James L. Bliss 1.00; D. Elwell 2.00; M.
B. Libby 2.00; Dio Lewis; Mrs. E. H.
Burroughs 1.00; Mrs. Royal Jackman
1.00; Hannah C. Harley .69; J. H. Carr .05; Mrs. H. Sharon 2.00; J. Buffum: W. B. Kinney; S. A. Coburn 1.00; Lucia Atkins 1.26; John Pearce 18.00; Reuben Jackson 2.00; John Donson 2.00; Jacob M. Shelley 2.00.

NCTES TO CORRESPONDENTS.

M. WATSON .- Do not consider the evi dence sufficient to warrant faith in a specific time: we endeavor to give all the light we have on our proximity to the Lord's coming.

O. B. FENNER. - He acknowledged receipt of the book, promising to make all right on his return from a tour west. Will doubtless hear from him soon.

D. ELWELL.—It was received, and we are waiting for the remainder of the series before deciding anything about

W. H. SWARTZ.-Will forward your etter to Bro. Pearson.

BOOKS, TRACTS, &C., SENT During the week ending Wednesday, July 2.

By mail.-Wm. H. Merrill, Levi Merkel; Edmund Rowell; M. S. Perkins; C. H. Wyer; M. Watson; M. J P Thing; Wm. Emmitt; J. H. Carr; Lucia Atkins; J. Pearce; Wm. Stearns.

By express.—Elder Jonas Sornberger
L. D. Wheeler.

DONATIONS.

TO THE A. M. ASSOCIATION. Joseph Foss,
"Persis—beloved in the Lord" 10.00 O. P. J." (Gen. 28: 20-22) Levi Merkel 2.50 Wm. Emmitt—"to send Herald to

the poor." 2.60 POURTH OF JULY MEETING IN KINGS-

TON, N. H. This annual gathering will be held in the

Chapel, near my residence, Friday, the Fourth, to continue over the following Sabbath. Elders Cunningham, Gunner, Haskell, and W. Burnham are expected to be present to "preach the word." This may be our last "Fourth of July

neeting," and we trust it will be the best. Brethren, come to the feast. F. GALE.

CENTRE COUNTY CAMPMEETING.

Lord willing, the campmeeting under fore, they fear not God." It was said of the auspices of the Centre County Cir-Moab, "Moab hath been at ease from his cuit of Messiah's Church, will convene vouth, and he hath settled on his lees, on Wednesday, the 20th of August, to and not been emptied from vessel to ves- hold their annual services, on the old site sel, neither hath he gone into captivity; near Wallace Run, Centre County, Pa. therefore his taste remains of him, and The place is accessible by railroad from his scent is not changed." The prodigal all points on the main line—to Milesburg was more favored—a famine drove him and thence by Snowshoe Branch (but a home. Manasseh was mercifully ruined short distance). Services will close on -in his affliction he sought the Lord God the Wednesday morning following. Elof his father, and he was found of him. ders Osler, Swartz and Elwell are ex-This was all. But when we remember And he gives you the valley of Achor for pected to be present on the occasion. a door of hope. Do not think hardly of Come, brethren, let us meet in Christian proaches India. On the upper waters of have seen many young people and chil- teen men, women and children remained of the greatest importance. Mr. El Karey him, under whose discipline you now are. unity and fellowship, hoping and pray- can be obtained. Price 40 cents.

made bare in behalf of a perishing race. J. Zeigler, Pastor.

Christ? is nearly exhausted, and no more



HEBRON CAMPMEETING

THE ANNUAL MEETING AT CAMP HE-BRON, will commence Thursday July 31 and continue over the two following J. PEARSON, JR.

D. ELWELL.

THE AMERICAN MILLENNIAL ASSOCIArion will be convened, for business, at such times during the progress of the meeting as will least interfere with the religious exercises of the occasion.

JOHN PEARSON, JR., Pres., H. CANFIELD, Sec'y. The annual session of the AMERICAN

EVANGELICAL ADVENT CONFERENCE WILL be held on the Hebron Camp-ground, commencing Monday, August 4th, at 9 elock A.M. D. ELWELL, Pres., S. F. GRADY, Sec'y.

Note.—The annual sermon will be reached by Rev. I. H. Shipman; alternate, Rev. H. P. Cutter.

The committee of arrangements for the CAMP-MEETING report the following

ORDER OF SERVICES. 5. 45 A. M. Bell for rising. Prayer meeting. Breakfast.

Family worship. Social service Questions answered

12.30 P. M. Dinner. 2.30 " Preaching, Followed by services i the cottages.

> D. ELWELL, Com. of L. OSLER, Arrangemen COTTAGES OR TENTS.

Those desirous of securing cottages or ents for the coming meeting at Hebron, vould do well to write to me immediatelv. A few cottages, not yet engaged, may be secured. Price \$18 and \$10 for the season. Tents for \$5. Address, R. R. KNOWLES, Providence, R. I.

REDUCED FARE.

FROM NEW YORK TO PROVIDENCE .-We have made arrangements for halffare by the Stonington Line from New York to Providence, R. I. Friends going from or by way of New York will purchase regular tickets at full fare for Providence, and will receive at Campmeeting, a certificate from the Secretary, entitling them to return free. The steamer leaves Pier No. 33 North river at 5

D. ELWELL. Boston and Providence. - We learn by a note from Elder Osler that "satisfactory" arrangements have also been made for reduced fare over the Boston

MEETINGS AT HEBRON CAMP-GROUND IN JULY.

There will be preaching in the chapel at Camp Hebron every Sabbath after-noon at half past five o'clock, during the month of July. Also social meeting every Wednesday evening at a quarter f eight o'clock, during the same month. While all are invited, and all will be welcomed, friends from Attleboro, Taunton, Hebron, Central Falls, Pawtucket and Providence, with those encamping on the ground during July, will be especially interested in these meetings.

These meetings will be preliminary to the general meeting in August, and it is hoped they will be times of refreshing from the presence of the Lord. Friends of Jesus and lovers of man, rally to the camp, and sound out a warning to the unsaved, and utter a distinct and telling testimony for the approaching Bride-L. OSLER, groom.

STERLING RUN CAMP-MEETING.

(For the Committee.)

This meeting will commence Thursday, August 28th and continue one week or more. Ample arrangements for boarding and lodging on the ground are made. Sterling Run, Pa., is on the Penn. and Erie railroad, 89 miles west from Williamsport, and 159 miles east from Erie. Reduction of fare will be noticed in the handbills.

Elders H. Canfield, W. H. Swartz, L. Osler, and others are expected to be present to minister in word and doctrine.

Campmeetings have been held in this section for the past fifteen years, and on the present spot five or six years. Precious seasons have been enjoyed in the tented grove as the waiting ones have assembled for worship; but the coming meeting is looked forward to with unusual interest, and an especial blessing is not only prayed for but expected. Virgins of the coming Bridegroom, lay aside your worldly cares and business and meet us in the feast of tabernacles in a week's service for the Lord.

Brethren in the ministry, arouse your flocks to the importance of this meeting. PHILIP SMITH, for the Committee.

WORKS OF DR. SEISS.

We have for sale a few copies of the following pamphlets by the Rev. J. A. Seiss, D. D., of the Lutheran church, Philadelphia, Pa. Without accepting every idea advanced in them the reader will find much that is Scriptural, earnest and timely on the coming and kingdom of Christ. The Church's Hope, 22 pp. each (by mail) 12 cts, Blasphemy Against the Holy Ghost, "10" The Burning Bush, 24 pp., "15" The Threatening Ruin, 39 pp., "15" Our Dead, 24 pp., "12"

Our supply of the pamphlet Will there

be a Millennium before the Coming of

HYMN OF THE MEXICAN CONGREGATIONS.

[The following hymn, which is sung in Spanish, to the music of "John Brown," or the "Battle Hymn of the Republic," is said by a correspondent of the Boston Transcript to be effective and much liked by the Mexican Congrega-

God over all omnipotent our Father stoops to be; The mighty God of heaven and earth from all eternity;
And He who holds within their bounds the billows of the sea,

Keeps us with loving care.

Chorus:—Glory, glory, hallelujah, etc., Keeps us with loving care.

He wants no sacrifice of blood, no weary toil or pain;
No gold and silver offerings, no repetitions vain;
The offering of a loving heart whose joy no words explain
To Him is dearer far.

Our grateful souls we offer then, while we our To Him who rules the thunder's voice and guides the lightning swift. From us, His children, whom He loves, He asks one only gift,
Our gratitude sincere.

That He might gain our deepest love, Christ came for us to die:

Then, O Thou great and powerful One, so infinite, so high,
Deign to receive and listen to my soul's most earnest cry.
Oh! I implore thee, Lord!

O Thou, my blest Redeemer, dear Master of my Thou whom alone my soul adores, Thy grace me impart;
My faith's bright, shining beacon, and my star
of hope thou art;
Hear and receive my prayer!

THE JUST FOR THE UNJUST : OR. HOW TO BE SAVED.

(CONCLUDED.)

"For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter 3: 18.

4. Christ also hath once suffered for sins. This indicates the completeness of Christ's sufferings for sins. He once suffered, but he will never suffer any more, became "obedient unto death," he was "put to death in the flesh," the nature in which sin, deserving of death, had been committed; but he was "quickened by the Spirit," raised from the dead, and received up into heaven to sit on the right hand of God. He "dieth no more;" for he "after he had offered one sacrifice for sins, for ever sat down at the right hand word) of the sacrifice of Christ indicates ity; "Now once in the end of the world the highest heavens. hath he appeared to put away sin by the sacrifice of himself."

A man was brought before the magistrate, charged with some breach of the law. Once the magistrate had been an now he was a true Christian. Grace had delivered him from his former sins and companionship. But it was not so with

Many present in court, knowing the old intimacy between the culprit and the judge, expected a lenient sentence, or perhaps his being dismissed with a reprimand. But many a hard judgment was hastily passed on the worthy judge, as he severely condemned the crime, and passed the severest sentence the law would permit. It was a heavy fine, with alternative of imprisonment.

The man was poor; sin had kept him so. To pay the fine was for him impossible, and his only prospect was the jail.

Upon this the judge, whose one object now was to show how God had pardoned him, and to preach the gospel to all assembled, came down from the bench, took out his purse, and paid the fine at once and in full MANAO NOR DMLISTE

The man was astonished, but he was free. The officers of justice, who before were against him-who were to deliver him to his doom-were in an instant for him-to protect and free him.

The law's heaviest demand was met, the penalty borne by the judge on behalf of the offender

the soul that believes in him.

Exactly such is the death of Jesus, to

The court of justice is held. Judge is there, whose holiness is unapproachable. His righteous condemnation of every offence must be carried out. His justice in condemning the guilty must have its way. And yet he loves the criminals. He desires to spare them. But justice stops the way to mercy. The trial is over. It is short work in this court. One offence makes men guilty. No need to investigate the extent or number of the crimes. The unuttered sinful thought, once harbored for an instant, constitutes each one a sinner. None cape on that ground is possible. The Judge pauses as case after case pours in, and each and all are at once proved guilty. He hesitates to utter the dreadful words, "Bind him hand and foot, and

the offenders, he consents.

this way of escape? Whoever will, may and in "the power of an endless life." then be free.

at once. They trust their kind Substituted at life ("eternal life in Christ the Son of God hath not life" (1 John 5: we indebted for the discovery of the law ough knowledge of the art of housekeeptute, and are saved.

some are quite indifferent or refuse, and heareth my word, and believeth on him that loving God who gave his Son to take their ceaseless course through space.— housekeeper, it is well for her if she knows go to their doom in outer darkness. Of those who accept the pardon, it is shall not come into judgment, but is for the unjust, and who presses him upon

thing to their charge?" There is none to accuse (Rom. 8: 31-39).

Again-there is no condemnation for them. It is God that justifieth. There is none to judge.

Again - who shall separate them? There is no officer to carry them away. vation everlasting.

for his unspeakable gift!

The Judge, who could only in justice condemn, has descended from the judgment-seat, and once paid the awful penalty due to me for my sins; and that once from the heart; paying answers for my sins forever; and now, believing what he has done for me. I am set at liberty!

Spirit." This was God's deliverance of risen Christ, whom the gospel places bethe sin-bearer after he had suffered for you in all his majesty, grace, and fullfor me, —lost, wretched, vile, unworthy me. sins. If Christ, who came to suffer for ness, and assures you in God's name, that For me in agony he groaned and died, for me God's righteous law he satisfied, sins, had been quickened by the Spirit, he is given to you personally by the goston and raised from the dead by God he sail that you may believe an him and he for me he rose triumphant from the dead. (that is, God) must be satisfied in every saved this very moment. particular with his redemption-work; for He that believes is looked upon by fully propitiated, that he raised him anxious one sees that it is so, what a flood from the dead; and to every one who is of light enters the soul! "Suddenly," in his risen life as "His Christ," who mind that God is pleased only with Jesus, ings which a hell-deserving sinner needs. ever wrote, and the burden of it all was-How important, then, it is to have the resurrection of Christ, who "once suffered because his work was perfectly done. He for sins," seeing that it is the fundamental fact on which our acquittal before God Christ into every man's hand who hears glory?" rests; for "if Christ be not raised, your it, and you have to thrust him away from taith is vain; ye are yet in your sins." you before you can now succeed in being and believing in Him, we are not in our gospel and not be saved; for God says sins. The gospel, as preached by Paul, "Hear, and your soul shall live." Christ contains four capital elements. 1. Christ is yours already in the gift of God (John died for our sins according to the Scrip- 3: 16), whether you receive him or not, tures. 2. He was buried. 3. He rose for God in his compassionate love so gave of God." The onceness (if I may coin a again the third day. 4. He was seen (1 him to the world as a Saviour, that any its completeness, perfection, and perpetu- Jesus crowned with glory and honor in be saved; for surely the unlimited na-

"Jesus I know has died and lives;

against sin was borne by Christ in death— soever believeth in him should not perish, will forget the flame that scorched and per which lines his father's tobacco-tox, and hath raised CHRIST from the dead; and but have everlasting life." Your believ- purified you, and love the refiner who loved "smoked" them, in imitation of papa. Paul's and Peter's thoughts in the matter, associate of the criminal before him, but the importance of showing you that it is a ing in him will give you the blessed reali- you too well to keep you in the furnace Suddenly he exclaimed: "Me smoke as contained in 1 Tim. 2:9, and 1 Pet. Christ who has been raised from the zation of him as yours in your personal dead, on whom we ask you to believe, can experience; but if he were not yours in be made very obvious. Look at this God's gift before believing, he could not point for a little, and think it over in view be made yours in possession by believing. of this supposed case.

for a heavy debt, and if a dear friend of fulness with the precious gift of his Son. yours came and said-I will go out to "We have seen, and do testify, that the Australia and try to amass a fortune, and Father sent the Son to be the Saviour of if I succeed I will come back and pay the World." (1 John 4: 14.) every farthing of your debt; that would A DRUNKARD had somewhere heard be acting kindly towards you, but it would this fine sentiment, "God's love is like the not answer your present necessity. But sun." He was sitting in his own misera if a friend with whom you were wont to ble dwelling, when a ray of the sun's be at school heard him speaking in that light entered through his window and fell strain, and said-I have just returned upon his person; he repeated the thought. from that distant land, having made a "God's love is like the sun; a ray of the fortune; here is a cheque for the full sun falls on me, why not a ray of God's amount, take it to my banker, and you love?" He retired to rest full of the will get the money; that friend in need same thoughts; in the morning the sun would be the truly valuable friend.

who has gone into heaven, for he has in feet, and basked in its morning beams, himself relief for your every necessity. and then repeated the thought, "God's He has acquired the "unsearchable rich- love is like the sun, the sun is all over es" for you, so that believing on him at me; if God's love is like the sun, his love God's right hand, gives you the benefit of is all over a poor drunkard." all he acquires by his God-glorifying It is this kind of love that melts our death, and the same standing in right- hearts and brings them back to God. We eousness in the presence of God in heav- who believe unto salvation, can account en, and the same "newness of life" which for it only in the way mentioned by the he now has after having gone through apostle : - "God, who is ric in mercy, the doom of sin at the hand of God: for his great love wherewith he loved us which is death! For the wages of sin is even when we were dead in sins, hath death; but the gift of God is eternal quickened us together with Christ (by life in Jesus Christ, who is risen from the grace ye are saved)." dead, having paid the uttermost farthing. The most harrowing representations of

wreck; he is bread brought into the of our sinfulness will never lead us to the house of the starving family; he is the enjoyment and service of God; but inal; he is life brought into the very opened to see Christ once suffering for place of death; salvation come to sup-sins, the just for the unjust, that he plant damnation; heaven brought into might bring us to God to be forgiven, puthe very vestibule of hell.

plead "not guilty" here. They dare not sins," died, rose, and ascended "to we consecrate ourselves to the service of in the presence of the Holy One. No cs- bring us to God." Not within a short our Father in heaven. distance of God, but to God where he is, One of Brainerd's Indians furnishes a

Judge's Son comes forward, in character march through it; just so was the veil of and that, in return for it, God would be attempt had to be abandoned.

Jesus") beyond death and judgment. 11, 12).

Thanks -eternal thanks be unto God ever, for I believe in that Christ who was Christ into "THE LAKE OF FIRE!" dead under the wrath of God for me, and Amazing words!—He "gave himself for me," God assures me I am now as free from my sins as the risen Christ at God's right Rejoice, my soul, and bless his sacred name. hand; and on that account I can sing for me he left his glorious throne above, For me he revealed his Father's wondrous love, For me he drank the bitter cup of woe.

"I bless the Christ of God; I rest on love Divine;
And with unfaltering lip and heart,

5. Christ was "quickened by the I now, therefore, bring you tidings of a and raised from the dead by God, he pel, that you may believe on him and be

it was as "the God of peace," or a God God as he looks on Christ; and when an anxious to be saved, God presents Jesus says one such, "the light flashed upon my has borne sin, or fully atoned for it—has and with sinners in Jesus. That moment been in the grave as One who has been taught me more of the plan of salvation killed by it, but God raised him, and he than I had learned in thirty years. I is now the living One at the Father's then began to sing, but I sang notes that right hand—possessed of all the bless- no man ever composed, and words no man

"Glory to Jesus my Saviour!"
Glory to Jesus my Saviour!"

In the gospel message God puts his "But now is Christ risen from the dead." damned! You cannot really hear the Cor. 15: 3-5). And now by faith we see one in all the world may receive him and ture of the gift is indicated by the words God does not give you a dry offer of sal-Were you about to be cast into prison vation. He presents you in all your sin-

was up before him, filling his room with 6. Such a triend is a risen Christ, its splendor. He arose; started to his

He is the life-boat at the edge of the claim us; the most pungent ecnyictions rified, and glorified, we cannot resist the 7. "Christ also hath once suffered for drawing influence of celestial love, and

that sent me, hath everlasting life, and your nature, and suffer for sins, the just Our Monthly. proclaimed in court, "Who shall lay any passed from death unto life." (John 5. your immediate acceptance, not to put away from you the precious gift, but re-This then, dear friend, which I have ceive him now and live; for, be sure of now told you about a dying, rising, living, this, that if you perish it will not be beaccepted, glorified Christ, contains the cause no Saviour was provided for you, or very essence of the gospel—the good because you were not made aware of the news of God; and by knowing it and be- fact, but because you refuse to accept of lieving it, you have salvation and can say Christ as yours that you might be SAVED : Their security is complete, and their sal- - I have been already condemned for my and oh, what a damnation must be yours sins, and have died; and now I live for- were you stumbling over a God-GIVEN

For me the stroke of justice he endured, For me a pardon full he has procured, For me the Saviour meekly bowed his head, For me his precious blood he freely shed. For me he was reviled, despised, betrayed,

For me he hath ascended up on high,

-British Evangelist

THE FURNACE FOR GOLD.

The ore lay in the goldsmith's shop rude and unrefined. How the costly vessels, pure and polished, glittered be-

"Ah! that I were such as you!" cried the ore. "I am gold, even as you are; but where is my beauty? where is my

"Wait awhile," said the shining vessels, "your time will come. But if you would really be as we are- a lot to which you may be destined—remember not to flinch from the process that awaits you."

So the ore was cast into the furnace, and it mourned and bewailed the fierce-

ness of the flame. "You were not satisfied when buried in natural dross; you are not satisfied now, while being forced to part from it," said the shining vessels. "But when you occurred in Brooklyn. of Jesus himself-who only knows the come forth from that furnace without blem-

IDEAS OF GOD.

In 1853 David Brewster was in Paris, and was taken to see the astronomer Arago, who was then in deep suffering and was soon to die. He thus describes the

We conversed upon the marvels of creation, and the name of God was introduced. This led Arago to complain of the difficulties which his reason experienced in understanding God. "But," said I, "it is still more difficult

not to comprehend God. Amana tast

He did not deny it word eved sedore

"Only," added he, "in this case I abstain, for it is impossible for me to understand the God of you philosophers."

"It is not with them that we are dealing," replied I, "although I believe that true philosophy necessarily conducts us to helief in God; it is of the God of the Christian that I wish to speak."

"Ah!" he exclaimed, "he was God of my mother, before whom she always experienced so much comfort in

"Doubtless," I answered. He said no more; his heart had spoken; this he had understood.

PROVIDENCE.

that the sinner owed who cleaves to him. "wrath to the uttermost" will never re- the wretch," as he impiously termed its hours of labor are less than if they hired reprieve brought into the cell of the crim- when the eyes of our hearts are divinely ion of Christ was preached over his ashes, these days to become heads of families. publishing the glad tidings of that gospel they are totally ignorant of. which he labored in vain to destroy. When Do these young ladies know that one of in the light of his perfect love and perfect beautiful illustration of this. He came to ing materials were scattered by a storm ing? him one day in great joy, and gave the attended by an earthquake, and when he In these days there are to be found As the Red Sea was opened miraca- following account of his conversion : - "I repeated the impious attempt, even Gib- hundreds of young ladies who can thump lously from the side furthest from the land often heard you say, that in order to come bon admits and records as an undoubted on a piano, or on some other instrument. take him away, and cast him into outer of bondage, and the waters stood as walls we must feel ourselves utterly helpless fact, that streams of fire burst forth from to one who can make a good loaf of bread. darkness." Is there none to bear the on either side all the way through the sea, and undone. I long strove after this the earth upon his workmen, scorching Yet, we all know that a hungry husband stroke of justice in their stead? The before the Israelites were called on to thinking it would be a good frame of mind, some and destroying others, so that the has so much of the animal nature in him

holy and righteous, and yet loving and the temple "rent in twain from the top to stow on me salvation. But the longer I An insult offered to a hot-headed monk, he does, so long as his appetite is unappitiful. "Lo, I come," he cries, "to bear the bottom" (as by a hand from heaven) strove the more wretched I became. At while on a pilgrimage to Jerusalem, raised peased, to listen to the music of the spheres. their sins. Let their punishment fall on when Jesus died, in token of the opening length I heard you setting forth the glory him to preach the crusades which changed Bad bread, so they say, makes bad hus-Justice is satisfied with this. The ners from the throne of God in heaven to him naked and empty. That night I saw the world. The simple circumstance of hearts, giving rise to dyspepsia, and all Judge accepts him as the substitute, the very place of condemnation where with my heart the glorious Saviour, and then impressing them on paper, sug- a young man to me, remain single all my who was waiting for the Lord. \$1.75.

to death. Yet so greatly does he love their present position under condemnation have you seen the glorious Saviour with gested the art of printing. The discov- life, than to wed a woman who works in a Will they consent? Will they accept where Jesus is, in virtue of his own blood, your heart away? "This is the record, two spectacle-glasses, led to the invention most of her time school-teaching, for the Some leap at the proposal and go free for death and judgment, as is commonly the Son hath life; and he that hath not And to the mere falling of an apple are a mother can give her daughter is a thorof gravitation, by which the millions of ing. This is very essential, for when she

HE'S BEEN A SOLDIER.

awaiting the arrival of my own train, I sengers just ready to start for London.

The above remark, "He's been a soldier by his walk," was in reference to an the art of housekeeping is still better. erect, firm-treading man who had alighted way he carries his pack," said another.

Ay, and by his politeness," observed a tivator. third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of us would have said, 'What are you staring at?""

The train started off, the man left the station, and I followed. "Did you hear the remarks of your fellow travelers, my

He smiled as I repeated them, and said. "Just as it should be, sir, just as it should be! A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He again gave me a military salute, and we separated.

He left me full of serious thoughts, that came to me in the form of the following "Is my walk such as to elicit from all

with whom I associate the remark, He is a soldier by his walk?""

"I have a burden, in the form of a daily cross, to carry. Do I so bear it as to leave no doubt where I learned to carry it? Do I bear it soldier-like?

"As a soldier of the Lord Jesus I have a character to sustain. Do I sustain it, even in the small kindnesses and courtesies of life, so as to make the remark of me true. He must also be a soldier by the way he behaves toward all-taking affront at nothing, but supposing the best of our actions ?' .- Tract Magazine.

POISONED BY TOBACCO.

Young papas who luxuriate in cigars and pipes might take warning from a distressing circumstance which has recently

The petted four-year-old child of a Father—when he assures us that he has ish, ready to be wrought into a king's friend of ours a few days since amused works, she will have neither time nor God - whose righteous judgment been so generally given to all, that "who- crown, and take your place by us, you himself with making cigarettes of the pacovered round his mouth, and the doctor, who was sent for in haste, pronounced him poisoned with the essential oil of tobacco, with which the paper had become impreg- in simple obedience to the word of God.

For four days the little fellow has lingered between life and death, unable to retain any nourishment, with fixed eyes, quite delirous, and, as I write, scarcely a hope of saving his life remains.

Should he die how will his father in fu ture regard the foolish and hurtful habit which, for an indulgence in a selfish and doubtful pleasure has brought such sudden destruction upon one so dear to him?

And yet how many fathers, and mothers, too, all over the land, are steadily teaching their children by example, if not precept, worse things than this ! Things grace of God does not interfere to restrain, must end in the destruction not only of said almost in a whisper, "Yesterday I the bodies but also of the souls for whom showed some strange gentlemen over now they so tenderly care. N. Y. Wit-

LACK OF KNOWLEDGE OF HOUSE-KEEPING. It is not long since I overheard an el-

derly matron remark to another, "Why is it that the girls of to-day, do not make as good housekeepers as in days gone by ?" The latter very quaintly remarked that the girls of our time prefer going to Voltaire boasted that he would exter- work in collar shops and factories, where minate Christianity, and would "crush they can earn more money, and where the author. But after Voltaire had gone to out and worked for private families. It is his final account, a Protestant church truly surprising to see how many of cur was erected over his grave, and the relig- young women who are expecting one of The while the same printing-press which once are wholly unfit for the duties which marsent forth his infidel tracts and books, ried life involves - taking upon themwas used in printing the Bible, and in selves as it were responsibilities which

the apostate Julian, in defiance of divine the most prolific sources of matrimonial prophecy, and that he might prove it false, difficulties is the lack of knowledge on the undertook to rebuild Jerusalem, his build- part of wives of the duties of housekeep-

when sesus died, in token of the opening up, by his death, of a passage for lost sinners from the throne of God in heaven to him naked and empty. That night I saw they stand, so that they may pass from it stole my heart need I became. At while on a pilgrimage to Jerusalem, raised him to preach the crusades which changed him to preach the world and of Israel, are fully and fair the world and of Israel, are fully and fair the world. The simple circumstance of the world. The simple circumstance of cutting a few letters on the bark of a tree.

"on dry ground" into heaven itself, your heart, so that the sight has stolen ery of a boy who was amusing himself with collar shop, factory, or who spends the that God hath given to us eternal life; of the telescope, that magnifier of God's simple reason that they invariably make Christianity is not, then, a preparation and this life is in His Son. He that hath glory as seen in the planetary heavens. poor housekeepers. The best dowry that Some hesitate; and, wonderful to say, "Verily, I say unto you, he that I charge you, then, in the presence of rolling worlds are guided, in part, in assumes the functions of a wife and how to cook, so as to know what a good table is. Those who are entirely dependent upon hired help make a sorry sight at housekeeping. It was a young husband THESE words attracted my attention as, who said after he got married, "I had rather that my wife had the three hunwatched a third class carriage and its pas- dred dollars in her, than with her." This you must remember was her marriage portion, and this sometimes is very good, but

> Young ladies, we hope you will profit from the train, and had evidently been an by this timely advice, and learn all you object of interest to his fellow passengers. can about housekeeping. Love in a cot-"Ay, and he's been a soldier by the tage is played out. Life is real. The moral is yours, young ladies .- Boston Cul-

WOMAN'S DRESS.

How should a woman " professing godliness," dress? How adorn herself? In "modest apparel." (1 Tim. 2:9.)

With "shamefacedness," i e., with no ntent to draw the eye. (1 Tim. 2:9.) With "sobriety," i. e., with nothing conspicuous. (1 Tim. 2: 9.)

Not with "braided hair;" not with plaiting of hair," i e.. elaborate arranging of the hair. (1 Tim. 2:9; 1 Pet.

Not with "pearls." (1 Tim. 2:9.) Not with expensive clothing. (1 Tim.

Not with clothing (as an adornment.) (1 Pet. 3: 3.)

Observe, there are three points as to clothing the body: let it be modest, let it be inexpensive, let it be unobtrusive.

There are two points as to the sort of decoration to be avoided: no jewelry, no fanciful dressing of the hair. And there are two points to be observed as to adorning: "A meek and quiet spirit," " good

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant; surely she should clothe herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit," and with good works."

Now if she be so adorned, she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good money for the decorating of her body.

The above is merely a summing up of very clear to my own mind, I now write them for others who may be exercised on the subject, and honestly anxious to walk -The London Christian.

A BOY'S COMMENTARY.

An old schoolmaster said one day to a clergyman who came to examine his school,-

"I believe the children know the Cat echism, word for word." "But do they understand it ?-that is

the question," said the clergyman. The schoolmaster only bowed respectfully, and the examination began.

A little boy repeated the fifth com mandment: "Honor thy father and thy mother," and he was desired to explain which, if the almost miraculously exerted it. Instead of trying to do so, the little boy, with his face covered with blushes, the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and they gave me some money

to buy me shoes. I gave it to my moth-

er, for she had no shoes either, and I

thought I could go barefoot better than

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