

whose presence is regarded by both Rome and Vienna as a nuisance to Italy, from their point of view.

Napoleon III. inherited from the French republic that support of the Pope which we call the occupation of Rome. This has always been irksome to him, and to France, and he has ever been desirous to rid himself of the legacy of the reactionists of '48 and '49. Could Austria have been induced to act in concert with him, and in good faith, the French troops that have been at Rome since 1849, would have been in France or in Africa. They were kept there as a counterpoise to the armies of Austria, and in so far their presence in Italy was not to be regretted. But that the Pope would have rejoiced to be rid of them, on any terms, admits not of dispute. He preferred to owe all and to receive all aid from the Austrian emperor, his most submissive servant, at the same time that he was his best protector.

Victory in the present contest to Austria would be as much a papal victory as one to the young Kaiser, and the spoils of it would be shared by the supporters of the two principles of religious bigotry and political repression. But let victory be with the Allies, and the papacy must suffer. True, France is a Catholic nation, and the French Emperor and the Pope are, apparently, on the best terms. But this state of things can deceive no tolerably well-informed person. France is Catholic, but she is not papal. She does not dispute the doctrine of Rome, in words, but she repudiates Rome's rule in practice, and is incapable of that subserviency to the Eternal City of imposture of which Austria has given so memorable an example. She occasionally seeks to use Rome, but she is very chary of being used by her in return. Her history is studded over with instances of rebellion against Popes, rebellions that have extended over years, and in which the highest members of the Gallican church have taken part. Twice has she overthrown Popes, within the memory of persons now living, and which is not forgotten by either Pope or Cardinals.

Her political tendencies are all of a liberal nature, and liberality is death to Rome, as Rome, if she could, would be death to that.

But what most convinces the observer of the alliance between Rome and Vienna, between spiritual tyranny and political tyranny, is the course of the Catholic press. That press, from the Paris Universe downward to the most obscure of its members, is all for Austria. This is natural. Whatever may be thought of the views of the Catholic journals, no one can say that they are not conducted with distinguished ability; and their conductors know full well which of the parties to the European war it is that is fighting the cause of the Papacy. They see that there is a wide difference between the Catholicism of Austria and the Catholicism of France, the former being a vivid reality, while the latter is scarcely more than a name. Hence their course, their sympathy with and their support of the Lorraine instead of the Bonaparte. They have that knowledge of the character of the contest which compels them to go with the Austrians, from a sense of common interest and common feeling, and to be futile to the French, upon whose attachment to Rome they cannot rely, and whose ruler did not show much regard for the ancient religion until he found himself in a position in which he could make its friends useful in advancing his purposes,—and Rome loves to use monarchs, and not to be used by them.—*Watchman and Reflector.*

The War News.

We take following thrilling letter from the London News:

MAGENTA, June 7, 1859.

Yesterday evening, not without great difficulty, I succeeded in getting here, to inspect the field of the glorious battle fought on Saturday last. My pen is not adequate to describe the heart-rending scene which surrounds me. Trees thrown down by the dreadful effect of artillery; heaps of dead bodies, human limbs scattered about, carriages broken, farm-houses burnt, crops trampled, vineyards devastated, houses plunder-

ed—such is the deplorable sight which has met my eyes since my arrival in this town. Town, however, Magenta is no more. The small inn whence I am now writing these lines bears marks of the tremendous struggle, for it was thrice taken and retaken during the action. Not a piece of furniture is to be found, not even a chair to sit upon.

The battle of Magenta was not begun by our troops but by the Austrians, who, although in full retreat towards Pavia, were ordered to change their front and attack our advanced guard which had crossed the Ticino at Buffalora. One battalion of the Zouaves and two companies of the same regiment, together with two regiments of the Grenadiers, all belonging to the Imperial Guard, were suddenly attacked by 25,000 Austrians under the order of Gen. Zobel. Our gallant allies had three batteries with them, but only two field pieces were brought to play upon the advancing columns of the enemy. You must not forget that the country which lies between this village and Abbiate Grasso is intersected by numberless canals which supply the water to the rice fields of the district. All these fields had been of course inundated for agricultural purposes, so the guns of our advanced guard could not be placed except on the main road, which, by the by, is very narrow, and by which the Austrians were advancing. The right wing of the French advanced guard, thus attacked, was formed by the above-mentioned troops. Five other companies of Zouaves of the Imperial Guard were marching on the left.

The heroic column, which gallantly disputed the advance of Zobel's corps d'armee for five long hours, scarcely numbered 4000 men. The rolling of musketry, the pounding of field guns, the crash of steel—I have been told by an actor of the bloody drama—were deafening. The Austrians advanced, halted, advanced again, received and returned a close and deadly fire; but the bayonet is the queen of weapons—Magenta proved it. The brave band of our allies were vainly clinging to their guns. After two hours of a fearful struggle, three of them were captured by the enemy. It was then that brave, kind-hearted Gen. Clero fell dead from his horse. The Colonel of the 1st Zouaves soon followed. A minute later the Lieutenant-Colonel and twelve officers of the same regiment were no more. The battalion—if you can designate by such a word the 300 left—was now fighting for life; it was surrounded by a division of the enemy—there was no help visible. But "Les Zouaves sont les Zouaves," said my informant, who has the honor to belong to this famous corps. The five companies on the left seeing the peril of their comrades, rushed with such impetuosity against the enemy's division that the 300 were left alone and all the force of Croats and Bohemians was brought to bear against the new comers. This last hand-to-hand fight lasted two hours. The disproportion of numbers was, however, too great—the French were exhausted with fighting—but at last came the help.

About 12 o'clock the reinforcements appeared on their left—a joyful sight to our struggling regiments. The three field guns already captured by the enemy were soon reconquered at the point of the bayonet. Zobel's corps d'armee was easily routed by the Imperial legions and obliged to retire. The action then became general, and lasted three hours longer, till the bold assault of McMahon decided the victory. The effect of this gallant general's move was that of cutting the Austrian army into two bodies. Threatened on all sides, forced in his position, menaced with being surrounded, General Gyulai gave orders to retreat.

Routed as they were, they now ran pell-mell, some toward Guolo Viconti, some towards Rosate, Vernate, and Pavia. Covering their hasty and disorderly retreat by bodies of horse and by a tremendous fire of artillery, the Austrians fell back upon their intrenched lines in immense confusion. The battle of Magenta had been won. General Gyulai had brought into action 120,000 men; he left nearly 20,000 of them wounded and dead on the battle-field, 7000 were taken prisoners; 5 flags, 4000 knapsacks, 12,000 muskets, and 4 guns have fallen into our hands. Besides these difficulties, General Gyulai knows that

Marshal Baraguay d'Hilliers is marching fast towards Adda, and that he may succeed in intercepting the main road, which from Codogno leads to Cremona.

After the battle of Magenta had been won, Victor Emmanuel slept on the field, and next morning received the deputation of the Town Council of Milan, which came to offer his Majesty the crown of Lombardy. As soon as the news of the great victory had reached Milan the Austrians fled.

The people, who had barricaded the streets during the night, began to meet on the Piazza del Broletto, asking for the act of 1848 to be proclaimed. You have not forgotten that in virtue of that act, called fusione, Lombardy was united to Piedmont. It was a pronunciamento that in spite of the Mazzinians the whole of the Lombard people, then free, had made. A deputation was sent to the town councillors, but when introduced in the great hall of the Broletto those gentlemen were told that the Mayor of Milan, a Count Sebregondi, had run away. Signori de Herra, de Leva, Margarita, Ubaldi, Boretti and Rogier, all assessori municipali, went to the balcony, and after proclaiming Victor Emmanuel King, started together with Marquis Guerrieri Gonzaga, Count Giullini, and Signor Correnti, for the head-quarters of the King. When the deputation arrived at the camp it was soon introduced into the royal tent. His Majesty was standing up, the Emperor on his right. The presence of Napoleon III. on such a solemn occasion sufficiently proved that he really means what he said in his generous proclamation: "France desires nothing but that Italy shall be free from the Alps to the Adriatic." The communications with the capital have not yet been re-established, and I hear from a good source that even Count Cavour has not yet received a true account of the great victory.

The following is a summary of the Proclamation addressed by the King of Sardinia to the Lombards:

"Victories have brought us to Milan, and your good wishes make my Government the stronger. Our independence being secured, a regime both liberal and durable will be established. Every one has made great sacrifices to support our army and our volunteers. Italians have given proof of their worth, and have gained the victory. The Emperor, our generous ally, the heir to the name and the genius of Napoleon, has been willing to command his heroic army to liberate Italy. Second on the battle-field his magnanimous intentions, and show yourselves worthy of the destinies of new Italy after a century of suffering.

VICTOR EMMANUEL.

Milan, June 9, 1859."

Conference in Pennsylvania.

Proceedings of the Conference of Messiah's Church of Pennsylvania, held at Shiremanstown, commencing May 24, 1859.

Continued from our last.

AFTERNOON SESSION 1 O'CLOCK.

1. Business Committee report. Appointment of Committee for revision of discipline, and formation of Liturgy.
2. President requested to report the reception he met with as delegate of this conference by the conference at Worcester.
3. Report of churches continued.

The chair appointed the following a committee on revision of discipline, &c. Brethren Laning, Jackson, and Boyer, Litch, Gates, Prideaux and Flanders were added.

Bro. Flanders was introduced to the conference, as from Canada West.

On motion, bro. F. was received as member of this conference.

Bro. Litch reported his reception at the Worcester conference. On motion, report received.

Conference took a recess until after preaching.

2 o'clock. Bro. Flanders preached. After preaching, the following reports from the churches were received:

RIDGWAY APPOINTMENT.

There being no church organized at the Ridgway appointment, in the Elk County District of

Messiah's church, the undersigned would respectfully submit the following report: The little band of believers, who are looking for the soon coming of the Saviour, and the establishment of his kingdom, desire to say that Elder J. D. Boyer, pastor of the several churches, in Elk county district, has preached at the court house in Ridgway, from two to four times a month, during the past year, to attentive audiences, composed of greater numbers than have been convened upon any occasion by other denominations. The people are very attentive, and the doctrines of Messiah's church are generally well received. There seems to be on behalf of our Pre-millennial views, an increasing interest arising among the thinking portion of the people in our village; and with the right kind of an effort put forth in behalf of the church, we think that it would result in doing much good, and adding members to the church. We expect soon to see a revival in this place, as our beloved Elder has promised that he would hold a protracted meeting here. Pray for us brethren, that sinners may be converted, and the church increased in faith and number. Elder Boyer is very much liked by the people in Ridgway, and as a minister of the gospel is highly esteemed. In our devoted brother, Eld. B. we have a very zealous advocate of the doctrines of Messiah's church, preaching the word in season, and bringing out of the Treasury things both new and old. He has not been as well paid for his last year's services, as he should have been; but we think that we shall be able to pay him a better salary the coming year.

The people of Ridgway, as a general thing, bear a pretty hard name, morally and religiously speaking; yet many of its inhabitants possess minds elevated above what is generally pursued by those who are vile, and they appreciate pious Christians and devoted and intelligent preachers, and the inquiry is often heard, When does Elder Boyer preach? In behalf of the Ridgway appointment, C. F. LUCE.

SHIREMANSTOWN.

Dear brethren—It is with pleasure that we can report to your body, that our little church in Shiremanstown is in a prosperous condition, and its members at peace with each other. Our church was fully organized on the third of last August and adopted the name Messiah's church. At that time our prospects were unfavorable and our pathway beclouded; but our trust was in the living God. Shortly after, brother Wm. Prideaux our now beloved pastor, came into our midst, to labor among us in word and doctrine. His labors have been blessed, and received to good acceptance. He has not shunned to declare unto us the whole counsel of God. Through his labors the church has been edified and built up in the faith of the gospel; the congregation, which was then rather small, has been steadily on the increase; many have been awakened; some converted, and four added to the church. He preaches for us every other Sabbath morning and in connection with this place, he preaches every two weeks at Oyster's Point and Gorgas' School House, to good audiences. These appointments were latterly made, and manifest some signs for good. We have in connection with our preaching, a prayer and conference meeting every Tuesday evening, which is attended with double the interest that was had six months ago. Our prospects now are some brighter than at first; the clouds are giving away; and our greatest source of opposition arises from sectarian prejudices. Brethren pray for us. Pray in faith, and we believe that God will make even this succumb, for his Son's sake. We are determined to bear up against it, and press boldly toward the mark for the prize of our high calling, and look for the blessed hope and glorious appearing of our blessed Lord. DANIEL RUPP.

HIX'S RUN.

We regret our inability to send a delegate to conference; but as it is our desire to have the Hicks' Run church represented, we send a written report of the state of the church at the present time. This church was organized November, 1855, at which time it numbered 12 members. Three removed to the West, and three have been added, so that it now numbers 12. We have

preaching once in three weeks, by Elder Thos. Hollen. Our congregations are large and attentive. We have a Sabbath School which numbers 30 scholars, and have an interesting library of books. We have contributed to the support of our pastor about \$18. We have not done as much as we should have done for the interest he has taken in our spiritual welfare and the zeal he has manifested in the cause of our soon coming Lord. In behalf of the church,

SAMUEL BARR.

CALEDONIA.

Dear Brethren:—We regret our incapability to send a delegate to the state annual conference of Messiah's church; but as it is our desire to have the Caledonia church represented, we send a written report of the state at the present time. This church numbered, at one time, 75 members; but now only 35 are left. The remainder have been removed by death, and emigration to the far West. We have preaching by Elder J. D. Boyer once a month. Our congregations are large and attentive. With regard to the support of our pastor, but little has been done towards it, but we shall endeavor to do more the coming year.

W. P. LUCE.

THURSDAY MORNING 8 O'CLOCK.

Religious exercises. Bro. Litch reported the state of the Philadelphia church, Bro. Flanders gave a very pleasing and interesting statement of the state of things in Canada West, which was very encouraging.

Bro. Prideaux made some remarks in reference to Kingston, stating that they were in a condition calculated to humble them, which he hoped would have that effect; that they were in sadness and their harps were hung on the willows. No addition had been made to the church during the past year. The great Head of the church had allowed him to labor there without any visible marks of success. There were however some tokens for good. They had an interesting prayer meeting once a week, also a good Sabbath School.

A communication was received from Burlington, Bradford Co., signed by 25 persons requesting a meeting to be held there in June, that they might unite themselves with Messiah's church.

Conference appointed brethren Gates, Jackson and Hollen to arrange to hold such meeting.

The following clergymen were invited to take seats in the conference as advisory members:

Revs. Swartz and Saul, of the church of God, Dresbaugh, and Dickson of the United brethren in Christ; Rev. J. Colder of Harrisburgh.

The Business Committee recommended some action in reference to the course pursued by the Worcester Conference, they having declined to acknowledge us as Evangelical in faith. The following preamble and resolution was unanimously adopted:

Whereas, the American Evangelical Conference, held at Worcester, November 1858, in consequence of the predominating influence with that body of certain heretical and distracting sentiments, such as the unconscious state and annihilation of the wicked, declined to acknowledge the Messiah's church of Pennsylvania as being evangelical in faith, and whereas we have heretofore always regarded our faith as the principal bond of union with the brethren of the east claiming to be adventists.

Resolved, that while we sympathise with our brethren in the hope of the Lord's coming to establish his kingdom on the new earth; and in their purpose to promulgate their views upon this subject, we regard their action in this case as a virtual casting of us off as a body, and are forced by it to act, in future, in respect to our legislation, and ecclesiastical arrangements, entirely independent of their interests or counsels.

Resolved that we sympathise with the objects of the American Millennial Association, and the general course adopted and pursued by its organ, the Advent Herald, and shall while their aims and doctrinal views are unchanged, continue to give them our cordial and unqualified sanction and support.

Bro. Flanders stated that the Canada brethren were desirous of having a day of fasting, prayer and humiliation, and were desirous of uniting with Messiah's church of Pennsylvania

in its observance. Referred to Business Committee.

Business Committee report the subject of provision for aged ministers and their widows.

Adjourned to meet at 1 o'clock.

AFTERNOON SESSION.

The subject of making provision for aged ministers, their widows and children, was introduced. The following was adopted:

1. Each annual conference shall appoint a treasurer to receive funds for the support of superannuated ministers, or ministers' widows, or their orphan children.

3. It shall be the duty of each minister once a year to take up a collection at each regular appointment in his field of labor for these objects.

3. Each minister in order to be entitled to its benefits shall contribute one dollar or more yearly to the fund.

4. There shall be a committee appointed by each annual conference to disburse this fund.

On motion, resolved, that two committees, of three persons each, be appointed, the first to revise the discipline of our church and prepare a liturgy, to report to the conference during its session; the second to receive the work in trust at the close of the conference to complete and publish it.

FRIDAY MORNING—8 O'CLOCK.

Religious services.

Minutes read and adopted.

A letter from Cooper's church, Clearfield Co., was received, which was read.

COOPERS.

The church at Coopers has 31 members, seven of whom were added the last year, 2 were dismissed. Meetings have been regularly sustained. Preaching, by Elder Jackson, monthly. Prayer or class meetings on Sabbath, and once during the week. They have generally been pretty well attended, except during the winter and early part of spring, which was owing, principally, to the situation of the country and the occupation of the brethren. We have had no special revival during the past year; consequently the interest on the part of the church is not as great as sometime in the past; but the great truths connected with the doctrine of the advent meet with as favorable reception from the community as they ever did. As a pastor, the community, as well as the church, think that few could supply the place of Elder Jackson. During the summer season, the church sustained a Sabbath school numbering about 40. Interest is good.

LAWRENCE MILLER, Delegate.

Bro. Prideaux remarked, in reference to the churches of Cumberland Co., that during the last year 2 brethren, viz., H. M. Stoufer, and John Heagy, had been licensed to preach the gospel.

Business Committee report on unfinished business. The day of fasting. Revision of Liturgy, and examination of character of Elders. The Moral and Ministerial character of the following brethren was referred to: J. Litch, J. D. Boyer, I. R. Gates, J. T. Laning, T. Hollen, M. L. Jackson, W. Prideaux, Martin Peck, J. T. Fulton.

A Committee was appointed to wait on Bro. Fulton, in order to ascertain his intentions in reference to his future course. Bro. Litch was appointed as that committee.

The subject of fasting was taken up, and talked on, by brethren Gates, Prideaux, Rupp, Litch, Laning, Flanders, and Boyer.

The remarks led the conference into a spirited and interesting subject, at the close of which it was unanimously adopted to make Thursday the 18 day of August, 1859, a day of fasting, humiliation and prayer.

Adjourned to 1 o'clock.

EXPOSITORY.

Original.

Prophecy of Zechariah.

CHAPTER IX.

These inflictions which overtook them because of their sins, were removable only on their repentance. That they would thus sin, repent and be delivered, being known to Jehovah from the

beginning, it is evident that this deliverance from the cruelties of Antiochus, is the subject of the remaining portion of this chapter—the manner of which is thus foreshadowed:

"For I have bent Judah for me,
Filled the bow with Ephraim,
And raised up thy sons, O Zion,
Against thy sons, O Greece,
And made thee like the sword of a mighty man."
v. 13.

God here by the use of metaphors, represents himself as the defender of Israel,—bending Judah as a warrior bends a bow, and filling it with Ephraim as an arrow; which is interpreted, by the apostrophe to Zion and Greece, as signifying that the sons of the former were to be raised up against the latter, and made like the sword of a mighty man. God's raising up the sons of Zion, is a substitution for his inspiring them with the requisite spirit, and directing them against their Grecian oppressors; and the simile which likens them to the sword of a mighty man, illustrates that they would be victorious.

Dr. Scott applies this prophecy to the time, "when Judas Maccabaeus, and his followers the sons of Zion, should be raised up against Antiochus Epiphanes and his armies who were of Grecian extraction, and they should become terrible as the sword of a mighty man to their oppressive assailants." Wm. Lowth, and others, apply it the same. The Psalmist speaks (78:9,) of "the children of Ephraim being armed and carrying bows;" from which it may be inferred that they were expert archers,—to which the figure may have allusion.

The prophecy goes on to show how victorious the sons of Zion would be in the predicted encounter:

"And Jehovah shall be seen above them,
And his arrow shall go forth like the lightning:

And the Lord Jehovah shall blow the trumpet,
And shall go with tempests of the south.

Jehovah of hosts shall defend them;

And they shall eat,

And trample under foot slingstones;

And they shall drink,

And make a noise as through wine:

And they shall be filled like bowls,
Like corners of the altar.

And Jehovah their God shall save them in that day,

As the flock of his people:

As the stones of a crown

Lifting themselves up over his land." vs. 14-16.

The Lord's being seen above the Jews as an eagle hovers over and protects her brood, is a substitution for the manifest tokens of God's presence and the recognition by Israel and their enemies that God was guiding and defending them. Judas Maccabaeus,—who led the "small company" of Jews against the "mighty host" of the enemy, that came up against him, under Seron, a prince of the army of Syria—under Antiochus,—when asked, "how shall we be able, being so few, to fight against so great a multitude and so strong?" replied: "It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is a small one, to deliver with a great multitude or a small company. For the victory of battle standeth not in the multitude of an host, but strength cometh from heaven. . . . The Lord himself will overthrow them before our face," 1 Macc. 3:17-22.

The Lord's "arrow," which by a simile it is said shall go forth like lightning, is doubtless a reference to the metaphor in the previous verse, where Ephraim was the arrow with which the Lord filled Judah, when bent as a bow; and it illustrates the suddenness and success of the attack of the Jews on the Greeks: as soon as Judas "had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them from the going down of Bethoron unto the plain, where were slain about eight hundred of them, and the residue fled into the land of the Philistines. Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: insomuch as his fame came unto the king, and all nations talked of the battles of Judas." vs. 23-26.

The Lord's blowing the trumpet, is put by substitution for his providential dealings whereby was given the signal of war, and which en-

couraged the Jews to battle. And his going with the tempests of the South, by the same figure, illustrates that the Jews "would bear down all before them, as the whirlwinds do in the southern deserts."—Scott.

When Antiochus heard of the defeat of his army under Seron, his viceroy Lysias sent Ptolemy and Georgias with an army of 80,000 footmen and 7,000 horsemen into Judea, who were joined by Syrians and Philistines. Against these went Judas "with three thousand men, who had neither armor nor swords to their minds."—"They joined battle, and the heathen being discomfited fled into the plain;" but Judas pursued and slew "of them about three thousand men." The Jews then spoiled their tents, took from them great riches, "went home, and sung a song of thanksgiving, and praised the Lord in heaven," Ib. 4:1-24.

These songs and rejoicings, were doubtless accompanied with feasting and wine,—the usual accompaniments of victory. And this is expressed in the declaration that "they shall eat," and "drink." Their making a noise as through wine, illustrates the greatness of their rejoicings—they being filled with joy, as bowls are filled or as the corners of the altar are filled with the blood of the sacrifices.

"Their trampling under foot sling stones, "is a substitution for their triumphing over their enemies—the sling being one of the principal weapons of offensive warfare. Among the children of Benjamin in the time of the Judges (20:16,) "there were seven hundred chosen men left handed; every one could sling stones at an hair breadth, and not miss." The inhabitants of the isles called Baleares, now called Majorca and Minorca, were the most celebrated slingers of antiquity. It is said that they did not permit their children to break their fast till they had struck down the bread they were to eat from the top of a pole, or some distant eminence.—Good slingers could generally hit the mark at a distance of six hundred feet. And Seneca mentions that leaden balls were often slung with such velocity as to be melted in the air. As the Grecians fled before the Jews, they would abandon their sling stones and other weapons, which would be trodden under foot by their pursuers.

The next year "Lysias gathered threescore thousand choice men of foot, and five thousand horsemen that he might subdue them." But when they joined battle "there were slain of the host of Lysias about five thousand men"—and the remainder were put to flight. Thus did the Lord save the Jews, "as the flock of his people"—this simile being illustrative of his care over them. And their being as the stones of a crown illustrates, by another simile, God's regard for them as his jewels; and their being lifted up as an ensign shows, that they would be seen to be precious in God's sight, would be conspicuous as stones that are set up as monuments of deliverance, and would serve to attract the return of their brethren who had been dispersed by Antiochus,—as the setting up of an ensign attracts an assembling army.

In fulfillment of this, when Judas had defeated the armies sent into Judea, the nations round about "thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people." These sent for assistance to Judas, who went and "fought against the children of Esau in Idumea," and "gave them a great overthrow;" destroyed "the children of Ben;" discomfited those of Ammon; went down into Galilee and delivered Israel there; slew 8000 men in Bosora; subdued many other places, and gathered together a "very great host" of Israelites, and returned them to Judah. so that, "Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen wheresoever their name was heard of; insomuch as the people assembled unto them with joyful acclamations," 1 Macc. 5:63,64.

These successes, and the peace which was thus given to Judea, would call forth exultant exclamations in view of God's goodness; which are thus anticipated in the closing verse of this chapter:

"For how great is his goodness
And how great is his beauty!

Corn shall make the young men grow,
And new wine the maids." v. 17.

"Corn" and "wine" were indicative of peace and prosperity. Their young men and maids, being thus made to grow, illustrates, by substitution, the abundant harvests which should cause them to rejoice in the plenteousness of food as their young men harvested the grain, or as the maidens of Judea gathered the grapes and expressed the new wine of the vintage.

The word "beauty," as applied to God, is expressive of his goodness, holiness and purity—the glorious and harmonious perfection of his divine excellences. Dr. Moore says of this passage:

"These images of prosperity predict the deliverance that should take place under the Maccabees, which we know to have been one of the most wonderful in history. The tyranny of Antiochus aroused this brave family, whose victories over the repeated armies sent to subdue them have no parallel but in the rapid conquests of Alexander or Napoleon.

Having re-taken Jerusalem, the temple was restored and the feast of the purification instituted, which connects itself with the history of our Lord. The Maccabean rule was one of such prosperity as to fulfill the terms of this prophecy and designate its era as one of the bright pages in the Hebrew annals."



ADVENT HERALD.

BOSTON, JULY 2, 1859.

SYLVESTER BLISS, EDITOR.

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

NOTICE.—The standing Committee direct that the *Herald* be discontinued, till paid, to those whose indebtedness amounts to one dollar, and that such unpaid subscriptions be reported for their inspection. Those therefore, whose paper may suddenly cease to come, should inquire if it is for such reason; and if so, we hope for a prompt renewal, by a speedy canceling of the old claim, and payment in advance for the future.

This No. closes the first six months of the A. M. A. publication of the *Herald*; and several of our subscribers not having been heard from since Jan. 1st, we discontinue to them after sending it. We hope, however, to hear from each one of them before the issue of the next *Herald*.

We cannot undertake to supply many of the back Nos., so that those who wish to preserve unbroken files of the *Herald*, will need to write immediately on their failure to receive any number—whatever may be the cause of the omission.

To Correspondents.

L. Osler—Received too late for this No., see next.
N. Brown—"The War" is on file for insertion.
"M"—poetry, will appear soon.
E. S. Andrews—selected.—Will have place. Shall be pleased to receive from your own pen.

Short and pithy articles, half a column and more—but not exceeding two columns in length, are respectfully solicited from those who have the heads to indite and the pens to write. Whatever is unsaid that should be said, let the one who has the thought say it. Let those who see deficiencies supply them; and those who have the light, let them illumine those who have it not.

If any interrogation or communication addressed to the editor is not noticed, within a reasonable time, it may be understood that owing to some misdirection, it has not come under the editorial eye.

NEW SUBSCRIBERS.—We want immediately 2000 new subscribers. It is believed that the *Herald* has only to be known, in order to be appreciated by those sound in the faith and hope of the gospel. Can not each subscriber get one? One brother says, "I have tried and failed to obtain a subscriber, but I will pay double my subscription to the *Herald*, and I will also take a second copy to lend among my neighbors." Such subscribers show their interest

in the paper, and the words of encouragement they speak are most heart cheering.

Words of Encouragement.

EXTRACTS FROM LETTERS.

I am happy to assure you of my cordial endorsement of the course of the *Herald*, which is more than I can say of the religious teachings of any other paper that I have read. Yours truly,

LAWSON LONG, M. D.

Holyoke, Mass.

I very highly prize the *Herald*, and hope for its continuance, and that it may be the means of advancing the cause of God, in these last days.

WM. H. CURRIER.

East Kingston, N. H.

The *Herald* must, and I believe will be sustained. I think it decidedly the best religious journal published, and my sincere prayer is that it may be sustained; which will be done, if the brethren generally will promptly respond. May the Lord stir us all up to do our duty in this matter. Yours in the blessed hope,

SAML. H. WITHINGTON.

Springwater, N. Y.

I am much pleased with the manner in which the *Herald* is conducted, and I hope the good Lord will prosper the A. M. A. Yours truly,

JOHN TUCKER.

Lancaster Pa.

I am glad to see you prompt in collecting, for it is the only thing that will sustain any business, that pays only a reasonable profit. I think it much better than to trust it to its enemies seven or eight years, and then be cheated out of the pay. I think it has been the enemies of the *Herald* that have caused so much embarrassment. . . . for I don't believe a person who believes the doctrine advocated by the *Herald*, would take it 7 or 8 years without paying for it, or letting it be known that they could not pay. Most respectfully yours,

GIDEON HIGGINS.

East Haddam, Ct.

Hoping that you will continue to be blessed in your endeavors to advance truth and light, I value your paper and could not think of doing without it. Yours in hope,

J. N. KEYES.

Bellowsfalls, Vt.

I know not how to do without your valuable paper. It is all the preaching we have to cheer our hearts while passing through this world of trouble and of hope.

R. STURTEVANT.

De Kalb Centre, Ill.

The foregoing did not merely say be ye fed; but showed their good wishes by better deeds.

The War Clouds of Europe.

The dark and murky war clouds which have brooded over the European heavens since New Year's, have begun to discharge their storm of leaden rain and iron hail upon the plains of northern Italy. The lightning flash of war's artillery, and the thunder of the booming cannon, have already illuminated those fields, and reverberated to the most distant shores. And all eyes are expectant for whatever issues may be made, or events that may transpire.

The arrival of the Persia at New York, Tuesday of last week, brought advices three days later than the Anglo-Saxon, which we noticed in our last; and the Kangaroo, on the same day gave us news one day later. The details of intelligence thus communicated are somewhat scanty, though of great importance. The substantial triumph of the French at Magenta, is confirmed by the entry of the Emperor Napoleon and King Victor Emmanuel into Milan, on the 8th ult. amidst the acclamations of the citizens—a demonstration that cannot be without its effect on Austrian Italy.

The event of the next importance announced by those arrivals, is, that the Austrians have evacuated the stronghold of Pavia. This fortress is on the left bank of the Ticino, and has been the centre of the Austrian operations in the south-west of Lombardy. The evacuation is either for the purpose of withdrawing to the more strongly fortified districts to the north-east, or else it is to throw the whole disposable Austrian force immediately upon the allies.

There has been a great battle at Marignano, or Melegnano, from which the Austrians were expelled after a fight of nine hours. The Austrians lost 1200 killed, and 1500 were made prisoners. The loss of the allies is not mentioned, but it is said that 500 Zouaves were killed or wounded. The armies were preparing for another general engagement. It is said the Austrians had retreated beyond the river Adda. The report in regard to the disgrace of d'Hilliers must be incorrect, as he commanded at Marignano.

From Paris and from Turin we have some interest-

ing details relating to the battle of Magenta. Marshal Canrobert was not wounded at all. Gen. Le Clerc was killed by the side of the Emperor. The latter is said to have been in the midst of the Imperial Guard when it bore the brunt of the battle, and it is reported that the Austrians knew the fact. The combatants are estimated to have been of about equal strength, having 150,000 men each, although other accounts say that the French had but 120,000 men.

The defeat of Magenta had produced an immense effect at the capital of Austria, where the whole blame was laid to the blundering of Gen. Gyulai.

Garibaldi still maintains his prestige. He had occupied Bergamo, and a detachment of his troops had defeated 15,000 Austrians sent to dislodge him.

Whatever may prove to have been the precise value of the different engagements on the left bank of the Ticino, advices by the Persia leave no doubt that the French are making rapid progress in the work of driving the Austrians out of Lombardy. Let us see what has been done in the first ten days of June. On the 3d the allies began crossing the Ticino. On the 4th they encountered the Austrians, 125,000 strong, at Magenta, and, after a protracted and terrible fight, drove them from the field, taking 5000 prisoners, and killing and wounding 10,000 men. This was virtually the capture of Milan, for the Austrian troops withdrew to the South, as if abandoning all thought of defending the capital, which the allied sovereigns entered in triumph on the 8th.

Previously the Austrian fortress of Pavia had been evacuated. What direction the main part of its occupants had taken, does not appear. But either they, or a portion of the Austrian forces which had retreated from Magenta to Abbiate Grasso, were discovered to be strongly entrenched at Marignano—called Melegnano on most of the maps, a village of 4000 inhabitants, 11 miles south-east of Milan. These forces are represented to have been 30,000 strong under the command of Gen. Benedik, an officer who distinguished himself in the Italian war of 1848. Marshal d'Hilliers—recently but probably incorrectly, reported disgraced—being sent to dislodge them, achieved the task, after a nine hours' fight, in which 1500 of the enemy were killed and 1200 taken prisoners. We have no more details of this important affair—important, at least, in this general work of driving back the Austrians.

Co-operating with these southern forward movements of the allies, Garibaldi is pressing on in the same direction further north. On the 8th he was at Bergamo, 29 miles north-east of Milan; and during the same day a detachment from his corps is reported to have defeated 15,000 Austrians who had been sent from Brescia. This is the day on which his antagonist, D'Urban, as we are told by an Austrian dispatch, had a severe engagement with "a superior force," of course, at Canonica, which is on the river Adda, eight or ten miles south of Bergamo. Here was probably Garibaldi's detachment, although the dispatch gives the idea that the allied force had come from the way of Milan. But the effect was all the same—D'Urban retreated behind the Adda.

Now let us see where the Austrians are. Piacenza, on the Parma side of the Po, was evacuated some time since, according to former dispatches. Pavia at the junction of the Ticino with the Po, is also vacant. The troops of Pavia, and those which retired from Magenta and Melegnano, must have been, at our latest advices, in the neighborhood of Lodi—about 20 miles south-east of Milan. The Austrian head quarters on the 8th were at Codogno, which is 15 miles south-east of Lodi; while on the 10th, as we learn from an Austrian dispatch, they had been removed to Cavaligozzi, which is just in front of the fortress of Cremona, 48 miles east of Milan. Thus the whole of Lombardy west of Milan, a strip about 20 miles wide, is free from the Austrians; while in the whole region east of that city as far as the River Adda, another strip twenty miles in breadth, they are in the course of rapid retreat. If this course continues, Italy will soon, indeed, be "free to the shores of the Adriatic."

New York, June 26. The screw steamer Bremen, from Southampton 14th, arrived at this port at 8 o'clock this evening.

The British Ministry have resigned, and Lord Palmerston is Premier, Lord John Russell Foreign Secretary.

The Austrians have evacuated Piacenza, Pavia, Lodi, Bologna and Ancona. The citadel and fortifications of Piacenza were first blown up.

Prince Metternich is dead.

The following telegrams are from the Times of the 13th June.

Vienna, Sunday evening, June 12. The following official news has been received; Benedick's corps was again attacked at Melegnano on the 9th. Loss between two and three hundred men.

The total loss at Palestro on May 31, was 15

officers and 513 men killed; 1 General, 23 officers and 878 men wounded; and 6 officers and 774 men missing.

Garibaldi's corps threatens the Southern Tyrol from Val Canonica, Val Trompin, and Bagolino.

It is reported the French fleet in the Adriatic received powerful reinforcements yesterday, and it is expected that a landing of troops will soon be attempted on the coast, between Venice and Trieste.

It is not positively known where Gen. Gyulai's head-quarters now are, but probably at Mantua.

Prince Metternich died yesterday.

Paris, June 11. An announcement posted up at the Bourse states that Borgaino has been taken by Garibaldi.

The Austrians have evacuated Lodi.

The Moniteur has the following:

Turin, June 11—evening. The Austrians evacuated Piacenza yesterday, after having blown up the citadel.

The Moniteur publishes a decree appointing Gen. Schramm Superior Commander of the Camp de Chalons, where three divisions of infantry and one of cavalry will be assembled.

Five thousand prisoners have arrived at Marseilles and Toulon.

Marseilles, June 10. Three steam frigates have landed 2400 Austrian prisoners here.

The remains of Gen. Espinasse have been brought to this town by sea, and will be sent on by railway.

Turin, June 10. The Austrians have definitely evacuated Pavia, and are said to be at Lodi. The allied armies are advancing. General Garibaldi occupied Bergamo on the morning of the 8th, and then having learned that fifteen hundred Austrians were coming from Brescia, sent a detachment to meet them, which though inconsiderable in numbers, nevertheless beat the enemy.

Turin, June 11—The Austrians evacuated Piacenza, after having destroyed the citadel and other fortifications. They abandoned to the allies a great quantity of provisions, cannon and ammunition. Our troops entered the town, invited by the municipality. The Austrians have been reinforced at Prescedo, a village in Modena.

Turin, June 11. The evacuation of Pavia and Lodi has been confirmed. After having crossed the river Adda, the enemy destroyed the bridges.

Turin, June 12. Last night the Austrians left Bologna, taking the direction of Modena.

After their departure a popular demonstration took place, expressing the sense of the people in favor of the national cause.

Berlin, June 12. The Preussische Zeitung states that the Prince Regent has renounced the pleasure of attending the Ham and Cleaver Jubilee Festival, in consequence of the present position of political affairs, in which, as His Royal Highness lately remarked in Pomerania, it cannot be foretold whether the next hour may not be our own. The Regent had previously accepted the invitation to the festival.

Dresden, June 10. The Dresden Journal of today contains the following: Prussian Commissioners were here yesterday, negotiating for the transport by railway of considerable bodies of Prussian troops. A satisfactory result was without difficulty arrived at, and the Commissioners then started for Munich, with a similar object.

Vienna, June 12. Piacenza, Ancona and Bologna have been evacuated. The Austrians destroyed the fortifications of Piacenza before they left it.

Milan, June 12. A part of the French army has passed the river Adda without striking a blow.

Turin, June 12. A telegraphic dispatch from Bologna announces that the Austrians have evacuated that town.

Paris, June 13. The Patrie says that the Austrians have completely evacuated the States of the Church, including even Ferrara. The same paper states that the people of Parma have asked that French troops may be sent into their country.

Bologna, June 12. The Austrians have evacuated Ancona, and are retiring by land in the direction of Ferrara.

Trieste, June 12. The Archduke Ferdinand Maximilian has arrived here. From the first of July next the coupons of the national loan will no longer be accepted by the tax collectors of the province of Venice.

Verona, June 11—Via Vienna. The seat of the chief government authorities of Lombardy has been transferred to Mantua.

The Times of the 14th says: "Amid the thousand and one rumors that have been chasing one another since it fell to Lord Palmerston to reconstruct the Whig Cabinet, one thing alone, so far as we know, is definitely settled. Lord John Russell has accepted the Foreign Office. This places beyond a doubt, if doubt there could be, the policy of England on the Italian question. Lord John Russell has ever been known as an ardent friend of the Italian race, Italian freedom, and Italian unity. As these feelings have been generally shown out of of-

free, or when they had not to stand any practical test, they have been received with as much enthusiasm as was compatible with Lord John's singularly calm and rational nature.

With Lord Palmerston's avowed belief that had England stood by France in her negotiations with Austria she could have prevented the war, and that even now we must look to the Anglo-Gallic alliance for the final and satisfactory settlement of the Italian war, Lord John Russell will have as much scope and authority in his office as if he stood alone. It is difficult to imagine a disagreement between the two statesmen. Both wish Austria to admit the fact of her defeat, her ascertained inferiority, and the incurable disadvantages of her position south of the Alps; both are of opinion that she will consult her own greatness better by relinquishing territory which costs an immense army, and still greater odium.—Both see in France a better organization of Italy, and for the creation of a federal union, which is all the unity possible under the existing circumstances.

Were the question to be confined to the present state of affairs, the policy to be pursued might be stated in a sentence. Austria is flying homeward—France and Sardinia are pursuing her across the Adda—Free corps are molesting her in the North—Venice is about to be attacked immediately on the East, and on the South the whole Peninsula is rising against her and expelling her armies and her garrisons. The only advice to be given is that Austria should accommodate herself to these painful circumstances just as England admitted the independence of the United States, and France twice submitted to the dictation of invaders. There can be no glory gained by a stubborn or even a victorious resistance to the just claims of a great nation, and it is unwise to wage war where military success incurs a moral opprobrium. No doubt this and similar considerations will be in due time urged upon Austria by the ministers who have undertaken to divide the responsibility of our foreign relations.

The Times has received the following:

Rome, June 9. A great demonstration was made at Rome on Monday last. "Long live the French government!" was shouted before the residence of the French ambassador, the Casino, and the residence of the Commandant. On Tuesday there was a general illumination.

Aspect of Affairs in Italy.

The latest advices, previous to our going to press, indicate that the allies are rapidly driving the Austrians from Italy. There is now, seemingly, nothing to avert this result; but this bodes no good to the Papacy—Austria being its main reliance. Napoleon has had just cause to distrust the good wishes of the Papacy towards his government, ever since the concordat made by the Pope with the Austrian emperor; which, virtually, made the latter a vassal of the former. Any humiliation of Austria, therefore is so much a weakening of the right arm of the Papacy, and leaves it proportionally shorn of its means of self-defense, and protection of its triple crown.

The indications were, a few weeks ago, that this war would become general all over Europe; for the British ministry, while desiring neutrality, strongly sympathized with Austria; but this ministry has now been overthrown, and a new ministry created which as strongly sympathizes with Italy. Had England countenanced Austria, or interposed her diplomacy in its behalf, not only Prussia but all Germany would have been allied on the same side; and in that case Russia would have been as strongly drawn to the side of France. But as matters now are, England will probably do nothing to hinder the evacuation of Italy by Austria; and without a reliance on England, Prussia and Germany will hardly venture to give material aid, in the face of the probability that it would array both England and Russia against them.

It therefore now looks as if Austria would be left to the mercy of the allies, until effectually driven from Italy. Diplomacy may then be interposed; but the ability of Austria to defend the Papacy would be no longer effective in its behalf. What terms the allies may then dictate to Pio Nono, remain to be seen; but it was told to John in Patmos: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree and give their power unto the beast, until the words of God shall be fulfilled," Rev. 17:16, 17.

This hating of the scarlet robed woman has been for some time in progress of fulfillment by some of the ten kingdoms; but indications now are that it is soon to be more general and effective. We wait for events more clearly to indicate probable results.

Owe no man anything.

The Railing Malefactors.

How will you harmonize Mark 15:32, and Luke 24:39, 49? Mark says: "They that were crucified with him railed at him;" and Matthew says, (27:44), "The thieves also, which were crucified with him, cast the same in his teeth"; while Luke says: "One of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?" &c. ZETA.

ANSWER. As those crucified were both thieves, or rather robbers, probably highwaymen, they must have been, both of them, wicked and abandoned men. And when nailed to the cross, it is not unlikely that both of them railed on our Lord. But it was six hours before our Lord died, and during that period there was opportunity for a wondrous change to take place in the feelings of the one who became penitent. The probability is, that on beholding our Lord's agony he became convinced that Christ was actually the long promised and looked for Messiah, and accepted him as such. Although he had before railed on Christ with the other malefactor he now rebuked his companion, confessed that he suffered justly, and acknowledged Christ's innocence. And then followed that memorable prayer:

"Lord, remember me when thou comest into thy kingdom."

And which was followed by that gracious promise: "Verily I say unto thee, To day shalt thou be with me in paradise."

Ben, Bar—Son.

"Ben," in the Hebrew, and "Bar," in the Greek, signify son. Thus Ben-ahiah signifies, the Son of the Lord; Ben-ammi, the son of my people; Ben-hadad, the son of Hadad, and Ben-jamin, the son of the right hand. Also Bar-tholomew, is a son that suspends the waters; Bar-timeus, the son of Timeus; Bar-zillia, the son of contempt; Bar-abbas, the son of the father or master; Bar-jesus the son of Jesus; Bar-jona, the son of Jona; Bar-nabas, the son of the prophet, and Bar-sabas, the son of return.

In the same manner "O," among the Irish, and "Mac" among the Scotch, signifies son. Thus O'Brien is the son of Brien; and Mac Pherson, the son of Pherson—the same as Johnson in English is the son of John. To illustrate a little farther, Ben-Levi, Bar-Levi, O'Levi, Mac-Levi, and Levison, would be all significant of the son of Levi.

A RUSSIAN STAMPEDE. St. Petersburg papers contain an account of the depopulation of an entire district by fright, which occurred in July last, on the Asiatic frontier, beyond the Ural. On the 3d of the month the whole population of two villages, Koslowka and Semlauko, suddenly appeared, with all their moveable property, in the district town of Novosergievsk, with the intelligence that countless hordes of Bashkirs had invaded the neighboring village of Pokrowka. They also stated that the nomadic tribes of Bashkirs and Kirgheses were overrunning and laying waste the entire country. The inhabitants of Novosergievsk were panic-stricken by the news, and fled precipitately, communicating their fright to the region through which they passed. The entire post-road from Samara to Creuburg was in motion, and on both sides of the road, for a distance of fifty wersts, wherever the rumor reached, the people fled helter-skelter. In three days twenty villages were depopulated, and in twelve others the inhabitants were on the point of leaving, when news came that the rumor was unfounded. The report seems to have originated with an inebriated government official.

THE SCIENTIFIC AMERICAN.—The publishers of this widely circulated and popular illustrated weekly journal of mechanics and science, announce that it will be enlarged on the first of July, and otherwise greatly improved, containing sixteen pages, instead of eight, the present size, which will make it the largest and cheapest scientific journal in the world; it is the only journal of its class that has ever succeeded in this country, and maintains a character for authority in all matters of mechanics, science and the arts, which is not excelled by any other journal published in this country, or in Europe. Although the publishers will incur an increased expense of \$8,000 a year by this enlargement, they have determined not to raise the price of subscription, relying upon their friends to indemnify them in this increased expenditure by a corresponding increase of subscribers. Terms \$2 a year, or 10 copies for \$15. Specimen copies of the paper with a pamphlet of information to inventors, furnished gratis, by mail, on application to the publishers. MUNN and Co. No. 37 Park Row, N. Y.

Eloquence consists in feeling a truth yourself, and making those who hear you feel it too.

SCRIPTURE TROPES.

W.

PREPARED BY WYOMA, AND EDITORIALY CORRECTED.

WAX, *n.* Lit., a tenacious substance easily dissolved by heat; which makes it an appropriate simile, "My heart is like wax, it is melted in the midst of my bowels," Psa. 22:14—"bowels," being expressive, in the Scriptures, of the lungs and the other upper viscera, as well as the lower.

WAY, *n.* Lit., a path to walk in, "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared," Ex. 23:20.

— A Metonymy for the consequences of a way or course of conduct, "Condemning the wicked, to bring his way upon his head," 1 K. 8:32.

— A Metaphor, expressive of any means of access or accomplishment, or course of conduct, "I am the way, and the truth, and the life; no man cometh unto the Father but by me," Jno. 14:6.—"He made a way to his anger," Psa. 78:50. "I have chosen the way of truth," Psa. 119:30. "A highway shall be there, and a way, and it shall be called the way of holiness," Isa. 35:8. "There is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. 14:12. With an ellipsis, "I am going the way of all the earth," Josh. 23:14.

— A Substitution, when being in the way, or being directed in or turned out, is put for opportunity, or analogous direction, or restraint, "Agree with thine adversary quickly, while thou art in the way with him," Matt. 5:25. To "turn aside the way of the meek," Amos 2:7.

WEAK, *adj.* Lit., deficient in physical force or resistance, "The spirit is willing, but the flesh is weak," Matt. 26:41.

— A Substitution, for an analogous moral or intellectual condition, "For this cause, many are weak and sickly among you, and many sleep," 1 Cor. 11:30.

WEANED, *v. or adj.* Lit., past seeking nourishment at the maternal fount, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den," Is. 11:8.

— A Simile, illustrative of quietness and submission, "I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child," Psa. 131:2.

— A Substitution, for having made some progress in holiness, or in knowledge, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts," Isa. 28:9.

WEAR, *v.* Lit., to waste by friction.

— A Metaphor illustrative of any wasting,—"Shall wear out the saints of the Most High," Dan. 7:25.

WEB, *n.* Lit., a woven fabric, designed to be made into garments.

— A Metaphor, expressive of plans or purposes, which may result variously, "Whose hope shall be cut off, and whose trust shall be a spider's web," Job 8:14—which is the most unsubstantial of all things woven. With an ellipsis, "They hatch the cockatrice' eggs, and weave the spider's web. . . . Their webs shall not become garments, neither shall they cover themselves with their works," Isa. 59:5, 6.

WEIGH, *v.* Lit., to determine the specific gravity of anything, "Abraham weighed to Ephron the silver which he had named," Gen. 23:16.

— A Metaphor, expressive of judging or estimating, "Thou most upright dost weigh the path of the just," Isa. 26:7. "The Lord weigheth the spirits," Prov. 16:2. "O that my grief were thoroughly weighed, and my calamity laid in the balances together," Job 6:2.

— A Substitution, for justly estimating character, "Let me be weighed in an even balance, that God may know mine integrity," Job 31:6. "Thou art weighed in the balances and found wanting," Dan. 5:27.

WEIGHT, *n.* Lit., the force of gravity; also, the balance for determining it. "A false balance is an abomination to the Lord, but a just weight is his delight," Prov. 11:1.

— A Metaphor, expressive of reality, "For our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. 4:17. Also of a hindrance or incumbrance,—thus, with an ellipsis, "Let us lay aside every weight, and the sin that doth so easily beset us," Heb. 12:1—the laying aside, being a substitution for being divested of it.

WELL, *n.* Lit., a reservoir, made by digging in the earth till a supply of water is reached.—"Now Jacob's well was there: Jesus therefore being wearied with his journey, sat thus on the well," John 4:6, 7.

— A Metaphor, expressive of any source of supply, "The mouth of the righteous is a well of life," Prov. 10:11. "These," i. e. false teachers, "are wells without water," 2 Pet. 2:17.

WHEAT, *n.* Lit., the grain most valued for bread, "He should have fed them also with the finest of wheat," Psa. 81:16.

— A Metaphor, expressive of what is choice, in contrast with anything worthless, "The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord," Jer. 23:28. With an ellipsis, denominative of the righteous, "He will thoroughly purge his floor, and gather his wheat into his garner," Matt. 3:12.

— A Substitution, when sowing wheat, is put for preparation for good results, "They have sown wheat, but shall reap thorns," Jer. 12:13.

WHET, *v.* Lit., to sharpen a cutting, or piercing instrument, to make it penetrate more effectively, "If the iron be blunt, and he do not whet the edge, then must he put to the more strength," Eccl. 10:10.

— A Metaphor, expressive of making more effective, "Who whet their tongue like a sword, and bend their bow, to shoot their arrows, even bitter words," Psa. 64:3. Also of preparing to act with energy, "If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me," Deut. 32:41.

WHITE, *adj.* Lit., the color of pure snow, "Entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment," Mar. 16:5.

— A Metaphor, expressive of purity,—"Though your sins be as scarlet, they shall be white as snow," Isa. 1:18.

— A Substitution, when whiteness of complexion is put for purity of condition, "Many shall be purified and made white," Dan. 12:10. "Wash me, and I shall be whiter than snow," Psa. 51:7.

WIFE, *n.* Lit., the lawful consort of a man,—"For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh," Matt. 19:5, 6.

— An Elliptical Metaphor, denominative of the redeemed church, "The marriage of the Lamb is come, and his wife hath made herself ready," Rev. 19:7. "Come hither, and I will show thee the bride, the Lamb's wife," Ib. 21:9.

WIND, *n.* Lit., air in motion. "There arose a great storm of wind, and the waves beat into the ship," Mark 4:37. "The wind bloweth where it listeth," John 3:8.

— A Simile, illustrative of force, or any influence, "They pursue my soul as the wind," Job 30:15.

— A Metaphor, expressive of the same, or of anything unsubstantial, or unstable, "O remember that my life is wind," Job 7:7. "The prophets shall become wind, the word is not in them," Jer. 5:13. "Ephraim feedeth on wind, and followeth after the east wind," Hos. 12:1. "Carried about by every wind of doctrine," Eph. 4:14.

— A Personification, "Awake O north wind, come, thou south, blow upon my garden, that the spices thereof may flow out," Cant. 4:16.

WHIRL-WIND, *n.* Lit., wind in circular motion. "Elijah went up by a whirlwind into heaven," 2 K. 2:11.

— A Simile illustrative of sudden and fearful destruction, "For behold the Lord will come with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire," Isa. 66:15.

— A Metaphor, expressive of destructive consequences, "They have sown the wind, and shall reap the whirlwind," Hos. 8:7.

WINDOW, *n.* Lit., an aperture to admit light,—"Noah opened the window of the ark which he had made," Gen. 8:6.

— A Metaphor expressive of any opening—"The same day were all the fountains of the great deep broken up, and the windows of heaven were opened," Gen. 7:11. By an elliptical metaphor it is spoken of the eye, the organ for the admission of light producing vision, "And those that look out at the windows be darkened," Eccl. 12:3.

WINE, *n.* Lit., juice of the grape. Noah "planted a vineyard, and he drank of the wine and was drunken," Gen. 9:20, 21. "He causeth grass to grow for the cattle. . . and wine that maketh glad the heart of man, and oil to make his face to shine," Psa. 104:14, 15. "Wine is a mocker," Prov. 20:1.

— A Simile, illustrative of what is excellent, or delicious, "Thy love is better than wine," Cant. 1:2.

— A Metaphor, expressive of what is nourishing, or excellent, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, well refined," Isa. 25:6. "He that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and

without price," Isa. 55:1—the act of buying, being a substitution for securing the blessing.

—A Metonymy for its effects, "They have erred through wine, and through strong drink are out of the way," Isa. 28:7.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Law of Vision.

No study relating to the senses is more interesting or instructive than that connected with the laws of vision. None of the works of creation show stronger proofs of design than are exhibited in the construction of the organs of sight.

The sense of vision is intended to give us a knowledge of the presence, situation and color of external objects. This is accomplished by means of the light reflected from those bodies, impinging upon the retina of the eye and there forming a perfect picture. By this means does the mind get a perception of those bodies through the optic nerve, which is spread upon the whole surface of the retina.

Man is provided with two eyes, with either of which by itself he is enabled to obtain a perfect conception of the visible object before him. Yet when both are employed in looking at a single object, but one object is seen. As the axes of these eyes slightly cross each other, we get a greater range of vision, especially if there is some intervening object to intercept the side rays coming to either eye.

If we look through two tubes, one placed to each eye, upon objects similar in shape and appearance, we perceive but one object. If these two objects have different colors, we still see but one object, in perception, and this object presents the two colors one seemingly spread over the other, or the color will be that which would be produced by an admixture of the two colors—chemically. The axes of the eyes are here directed towards the objects and the pictures must fall upon the centres of the retinae. These two centres evidently correspond, and there is but one perception of the object.

If a person directs his eye to one of two objects equi-distant from him, and at the same time pays attention to the appearance of the other, it will appear single. The pictures of the second do not fall upon the centres of the retinae, but they both fall upon the same side of the centres, that is, both to the right or both to the left, and these pictures are both at the same distance from those centres. These centres are corresponding points, for we perceive but one object.

But if our eyes are turned towards two objects in a straight line from them, and we look at the nearest and still pay attention to the farthest, we perceive the second object double, or if we look at the farthest and pay attention to the nearest we see the nearest one double. In this case the object towards which the axes of the eyes are directed appears single and the pictures of the object which appear double fall upon the points which are not similarly situated from the centres of the retinae.

From these facts and from others which might be cited, we infer that the centres of the two retinae harmonize with each other, and that all points which are similarly situated from these centres correspond. Thus when the pictures of an object fall upon corresponding portions of the retinae, we see singly, but when these pictures do not fall upon corresponding portions, we see doubly. Thus a person who has the axis of one of his eyes turned aside, will see objects double. But by habit he has come to give attention only to the object which he is looking at, and not to the objects impinged upon the retina of the other eye, the centre of which is turned aside. For this reason these persons turn this squint eye so much inward as to preclude the light reflected from other objects.

When we look at a particular object the eyes follow the object, if it moves, yet the surrounding objects form pictures upon the retinae of the eye; but by habit we have come to pay attention only to the object which most interests us.

Whether different portions of the eye are instinctively sensitive to the different directions in which the light comes, or whether habit controls our perceptions of things, is a question still open for consideration and experiment. C. H. PERKINS.

Mr. Editor—Dear sir: I should like to say thro' the Herald that there are some things that I am glad of and some that I am sorry for. I am glad that Mr. Peaslee has got through with his long story; and although he has tried his best to get a thousand years between us and the coming of the Lord, yet to my mind he has been indirectly preaching the Lord at hand; for when they say peace and safety, then we may look for sudden destruction to come on a guilty world.

I have been a reader of the Herald some four or five years, and I am sorry to say that I think there is too much begging for money, for different things; and one thing is a hundred dollars to obtain the likeness of Wm. Miller. I respect the name, and hope in a few days to see him coming from the land of the enemy; but there are many of our fellow-men that are going with us to the judgment, that are still in their sins, without hope or God in the world, and there are other men that are poor in the things of this world, that feel a woe on them, if they preach not the gospel, and after they have worked hard through the week to support their family, how unprepared they feel to rightly divide the word of truth, and give meat in due season. Now it seems to me that money paid to such men, so that they can spend more time, would be better laid out, than it would be for the pleasant pictures. Then in the great day of the Lord, we shall not only see Wm. Miller, but many others might be saved from their sins here and in that day be saved; have their bodies made like Christ's glorious body, and they take a seat with all the sanctified, in the everlasting kingdom, where God will be with us, and be our God, and shall wipe all tears from our eyes and we see as we are seen and know as we are known. O that the church may be delivered from the pride and popularity and the spirit of this ungodly age, that we may be saved when the Lord comes in the clouds of heaven, and shine forth as the sun in the kingdom of our Father. Come, brethren and sisters, let us arise and double our diligence in the service of God, follow out the teaching of the grace of God; not only deny ourselves of ungodliness and worldly lusts, but live soberly, righteously and godly in this present world, looking for the blessed hope and the coming of our Saviour; for the day is at hand when the proud, yea and all that do wickedly, shall be burned up. This from one that loves the cause of religion, H. S. CUTTING.

Barnston, C. E., June 4, 1859.

Dear Brother—I enclose pay for the Herald; for we cannot do without it. When it does not come on the day we expect, it seems as if a member of the family was missing. Our paper must not stop; but we do hope those questions that are no profit will stop: such as Mr. Peaslee's and the death question.

If breath is soul, and soul breath, I would like to know how many were saved in the ark? "The law of the Lord is perfect, converting the soul," Ps. 19:7. "Hear, all ye that fear God, and I will declare what he hath done for my soul." What does the Lord mean when he says, "if any man draw back, my soul shall have no pleasure in him"? The law and testimony show that soul means soul, and that breath means wind or air, and death separation.—God said to Adam, "In the day thou eatest thereof thou shalt surely die." Did he then die? Yes, he was separated from the favor of God, from holiness and all that was blessed. Now, dear brethren, we pray that your "whole soul, body and spirit may be preserved blameless unto the coming of the Lord." I remain as ever your unworthy brother in hope, JAMES LINN.

Battersea, C. W., 7 June, 1859.

Natural and Revealed Religion.

Says Dr. Cumming: "True science and true religion have a common origin—the bosom of God."

Again he says: "There is no fact recorded in Scripture which does not actually occur in creation and in Providences."

My experience in the Divine life for a few years past leads me to think that the true and harmonious relation existing between Nature and Revelation is too much lost sight of at the present day, and to me the reason is most obvious and natural; in Primitive times Christians attained a much higher point in Christian experience than they do at the present day, and in some periods none were admitted to the church unless they enjoyed "full assurance of faith."

At the present time the great mass of professors attain to nothing higher than rudimental experience, and from this point of observation the relation existing between natural and revealed truths cannot be seen.

My experience leads me to the conclusion that there is no fact in Revelation but what has its analogy in Nature, Providence or in every day occurrence

in life, and is observable by the senses. Nature is a grand text of Biblical truth, and is of use only when we come in contact with skeptical minds, which has been illustrated in my own experience several times; for instance, I said to one who wholly discarded the Bible, do you believe in a God? he said emphatically, yes; why? said I; he replied, because of this morning's sun.

Hence we see the importance of the connection existing between Nature and Revelation, so that when Revelation is denied, we can close it, and open the volume of Nature and go on with the argument. Arguments drawn from this source, being visible or appreciable by the senses, cannot be denied, and our business shall be to show the connection and harmony between Nature and Revelation. Nature is God's first witness of himself, and is ever reliable, and never subject to change, or a counterfeit.

Revealed Religion or truth necessarily comes down to us with many imperfections consequent upon being clothed with words liable to doubt and uncertainty, for language is under the curse as well as all else. In view of all the liabilities we are under to misunderstand God's revealed will, Mr. Locke says: (Page 359.) "We ought to magnify his goodness, that he hath spread before the world, such legible characters of his works and providence, and given all mankind so sufficient a light of reason, that they to whom this written word never came, could not (whenever they set themselves to search) either doubt of the being of a God, or of the obedience due to him."

"Since, then, the precepts of natural religion are plain, and very intelligible to all mankind, and seldom come to be controverted; and other revealed truths, which are conveyed to us in books and languages, are liable to the common and natural obscurities and difficulties incident to words, methinks it would become us to be more careful and diligent in observing the former, and less magisterial, positive, and imperious, in imposing our own ideas and interpretations of the latter."

God's revealed will is founded in nature and accords with philosophic fact, hence our religion is philosophic, or is in harmony with true science, and when the Christian has in his experience stepped from Revelation to Nature, that is, discovers their true connection, and relation, he is prepared for the enjoyment of "full assurance," and is no more liable to fall, his evidence now being twofold. Revealed religion may have, and has a counterfeit, hence, the Christian's liability to fall, or to be deceived while he is in the elementary part of his experience; but natural religion cannot have a counterfeit, hence, the importance of higher attainments in the Divine life.

The sanctified believer who is in possession of "full assurance of faith," can drink the deepest of God's love, and enjoy the greatest degree of salvation (in holy prospect) even while he may be drinking from earth's bitterest cups. Truly yours,

TIMOTHY WHEELER.

Waterbury, May 9, 1859.

REMARKS.—As we doubt whether we fully apprehend the above, we will add that in our view nature and revelation always harmonize. That nature, however, gives no certain and uniform teaching, is shown by the fact that wherever the Bible is not the standard of faith, the grossest doctrines and practices have abounded; and had nature been sufficient, the Bible would not have been added.

As revelation is from God, as holy men wrote as they were inspired, it is infallible; and as God knows just how to reveal himself to man, there is no need of misinterpreting his word.

"Full assurance" of faith can be attained only by learning what God has revealed, and conforming to it; all else is illusory. God's word must illumine the Christian's pathway, and interpret to him the book of nature, or all his confidence is vain. That speaks intelligibly and authoritatively; and any departure from it, is the commencement of a path that leads to error, and delusions, which only the grace of God can save us from. Ed.

Dear Bro.:—Often is my heart cheered when I think of the present state of the world,—the strife and confusion that seem to agitate it from one end to the other, both politically and morally; and among all classes of men we see distress and perplexity are manifest; every thing looks uncertain and unsettled; a feeling of uneasiness seems to be manifested throughout the world.

Though but a few months ago, God's power was manifested in bringing thousands to the feet of Jesus, where, we ask, are many of them at the present? Our daily observation tells us, they are fast sliding the downward road into sin and error. There seems to be a cold indifference, as to their eternal welfare, and a general receding and falling back, amongst all classes, is plainly seen, also vice and crime are increasing. They walk in open daylight

without being rebuked. Hardly can we cast our eyes upon a paper, but we see its effects.

We may also look to the east. What do we see there? An almost continual war seems to be waging through those vast and powerful empires. Scarcely a day without some outbreak. Truly says God's word, perils shall come in the last days. Do we not behold its fulfilment? Most certainly we do, and were it not for that same word that teaches us the restoration of all things, and a rest to the people of God, dark would be the future. But while we read of events that were to precede the coming of the glorious day, a heavenly light seems to show us that they are nearly past. We know that we are nearing our rest—the rest, we hope, that remaineth to the people of God. And they that are faithful unto the end will receive that rest. Having this blessed assurance in view, we can say, "Let troubles gather around our pathway; if we only take heed to the sure word of prophecy, it will enable us, if faithful, to see and escape present danger, and secure an inheritance in the kingdom soon to be established on earth. I am looking for that kingdom, of our Lord and Saviour Jesus Christ, with the glorified state and inheritance promised to his people on the new earth, after its renovation by fire, and its cleansing from the curse that now rests upon its with the descent of the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. "I heard a great voice out of heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things have passed away." Rev. 21:34,5.

I believe that we are doing our last work; that the Judge of all is about to descend from heaven with the voice of the Archangel and the trump of God; and those that are looking for that blessed hope, and the glorious appearing of the great God our Saviour Jesus Christ will soon realize their hopes, on the new earth, when the wicked shall cease from troubling and the weary will be at rest, where we may sing of love and joy with Jesus around the throne forever and ever. Yours as ever, looking for the coming of Jesus. C. L. HEATH.

Barre, Vt.,

A stray Leaf.

How sweet to know, this world is not our abiding home, that we have no continuing city here, but are seeking one to come; a "city that hath foundations whose builder and maker is God;" a home, that is permanent and unfailing; purchased through our Redeemer's blood; a home free from sin's polluting stain, and the pestilence's withering breath; a home where death's dark step cannot be traced, nor sorrow dim the eye of any; a home where the loved ones will all be gathered, with no fears of parting to sadden their hearts; a home with Jesus, the friend of sinners, the blessed Lamb of Calvary; a home, all purity and bliss; where joy forever reigns, and pleasures never die.

How comforting, to the pilgrims' heart, to contemplate the prospect before them; and were it not for the blest assurance of such a home, how dark and dreary would life appear, with all things changing, dying, failing!

When cares perplex, troubles try us, foes assail, and friends prove false, how comforting the thought that we have a hope of a better home than this; that we have our treasure laid up in heaven, "where moth nor rust doth not corrupt, nor thieves break through and steal."

How kind and condescending is our heavenly Father, to provide such a home, for the weary ones of earth; and how humble and grateful should we be, for the gift of his dear Son, who redeemed us from the curse of sin and death, and provided us mansions in his Father's house.

We cannot do too much for him, who has done so much for us. May God help us to awake, arise, and put on the garment of righteousness, and go boldly forth, in the name of the Lord, and fight the battles of our God. Now, while the day lasts, let us work; for soon the night cometh, when no man can work. And while we work, let us sing of our heavenly home; and make sweet melody in our hearts, unto the Lord. Then will the way seem easy, and the time not long, ere we shall reach our heavenly home, in the promised land of rest.

The glorious day is coming,
The hour is rolling on.

May we all be ready, to meet the Savior when he comes. L. WOOD.

Francestown, June, 1859.

Dear Brother Bliss:—I saw in last week's Herald a letter from Bro. P. of Providence, calling upon all the subscribers to double their subscription to

aid the Association in its present emergency. I shall respond and double mine, and I hope every brother and sister will attend to the call and come forward and place the Association in a position that it may hereafter be able to do good.

Respectfully yours, J. PEARCE. Pickering, C. W., June 22, 1859.

Bro. Wm. T. Moore of Cheraw, S. C. June 20, 1859, writes: The Cause we are pleading for is worth more than all the small efforts we can use to do our duty to God and our fellow creatures.

Dear Brother:—The wheat crop generally in this vicinity has been greatly damaged by the frost, corn, also Rye, &c; so that it makes the aspect for the ensuing year, look dark and discouraging to farmers.

Yours for the coming King, P. LAWRENCE. Fingal, C. W. June 15, 1859.

Dear Brother:—I conclude from the accounts that I see in the Herald that the A. M. Association, with all other men, and like associations and Institutions, feel embarrassed and crippled in their usefulness through the want of funds.

McConnell's Grove, Ill., June 3, 1859.

"Night of Weeping." Zion has seen her night of weeping; Long, dark, only moonlit night; Many watchmen now are sleeping, And see not yet, one ray of light.

His reign has been six thousand years, O'er a field of ruin wide; Of ills, and pains, and floods of tears, And flowing blood, a dreadful tide!

Yet a hope was always cherished, By the good, and humble, meek— And that hope will never perish; If its Author we but seek.

We, like Him, shall be victorious, See death, and hades, pass away— In restitution glorious Share with him an endless day.

He then shall conquer all his foes— Consign them to eternal night; Close up six thousand years of woes— Be, Himself, our only light!

And all that feared and kept his word, Thus to full fruition brings: At once proclaim him Lord of lords— Loudly shout the King of kings!

And o'er thy throne, Jerusalem, There the bloodstained banner wave: And thou, arrayed in gorgeous gem, Shalt forget thy shame and grave!

And Christ shall be thine only home— Peace! on scepter, and on crown— His power o'er death, and to redeem! Shall be sung to His renown!

With shouts of joy, Earth's corridors Shall resound with music sweet; Till echoed back from all her shores, Around His throne Earth's glories meet!

He is safe in the greatest dangers whom God undertakes to protect; and he undertakes the protection of all who commit their cause to him: think of Noah, David, and Daniel.

They are fond of titles in the East. Among his many other high sounding titles, the King of Ava has that of "Lord of twenty-four Umbrellas."

OBITUARY.

DIED, at his residence, Franklin County, Ind., on March 1st, 1859, in the 73d year of his age, brother CYRUS SANDERS.

He made a public profession of his conversion to God in early life and united with the people called "New Lights," or more properly Christians, of which church he remained a member in good standing until about the year 1857, when his attention was called to the subject of the second coming of our blessed Lord and Saviour Jesus Christ.

Unveil thy bosom, faithful tomb; Take this new treasure to thy trust; And give these sacred relics room, To slumber in the silent dust.

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Ayer's Cathartic Pills,

FOR THE CURE OF Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 2, 1859. The New Things of the Bible. "New things do I declare to you," Isa. 42:9. BY R. HUTCHINSON.

NO. XXII.—ALL THINGS NEW.

Not only will there be a few new things in the heavenly country, but all things will be new. The glorious One whom John saw seated on a great white throne, said, "Behold, I make all things new," Rev. 21:5. In looking round in this world, while we see some things, we call new, we see a great many things bearing marks of age and decay. But in the kingdom of God, it will not be so. Old things will, in the fullest sense, be passed away, and all things become new. Every thing the eye will then behold, will be new, and "very good." The curse will be gone from the whole creation, and all nature will start into a new life, and be dressed in her full festive robes.

"O the amazing change! A world created new! My thoughts with transport range, The lovely scene to view; Thee Lord divine in all I trace; The work is thine—thine be the praise."

Not only will all things be new, but they will be new forever. God will stamp eternity on them; so that they cannot fade and wax old like the fading things of this world. Peter speaks of "a crown of glory that fadeth not away," he also tells of "an inheritance incorruptible, and undefiled, and that fadeth not away." When millions of ages have passed away, all things will be still new, fresh and blooming.

"There is a land where beauty cannot fade, Nor sorrow dim the eye; Where true love shall not droop, nor be dismayed, And none shall ever die.

Where is that land, O where? For I would hasten there; Tell me—I fain would go, For I am weary with a heavy woe! The beautiful have left me all alone; The true, the tender, from my path have gone. O guide me with thy hand, If thou dost know that land!

For, when burdened with oppressive care, I am weak and fearful with despair; Where is it? Tell me where."

Dear children, I have been long enough in this blighted world,—seen enough, and

endured enough, to make me feel what I have just penned. Who would set their affections on the fading things of earth, when things unfading may be ours forever? O may you choose the better part which will be ever new, and never be taken from you!

Let us not forget the One to whom we are indebted for these bright hopes. All this perfect and endless blessedness depends on the sacrifice of Jesus. "By one offering he hath perfected forever them that are sanctified." His blood speaks better and more enduring things, than

—all the blood of beasts On Jewish altars slain.

John in his vision saw as it were a Lamb newly slain, showing that the sacrifice of Calvary, was still fresh in the eye of God; and it will be so forever—yes, forever it will be to God for "a sweet smelling savor." To everlasting ages, Jesus will be the peace, joy and rest of his people. For ever and ever they will be indebted to his broken body and shed blood. Jesus is all—all forever. Blessed be his name world without end.

But who are to participate in these things? While it was said in the hearing of John, "Behold, I create all things new"—it was also said, "He that overcometh shall inherit all things." Therefore all these new things are for those who overcome. While the Bible speaks of "a goodly land," it tells us that we must "go up and possess it." There is something for us to do. We must fight the good fight of faith, if we would lay hold on eternal life.

None but those who overcome will receive the new things promised. The same One assured John, that the fearful, and unbelieving, and all kinds of sinners, excepting penitent and believing sinners, "shall have their part in the lake which burneth with fire and brimstone, which is the second death." The Son of man will say to those who are ashamed of Him, and his service, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." They will then "go away into everlasting punishment, but the righteous into life eternal."

O blessed Saviour, may I, and my youthful readers, be enabled so to overcome, and live during our short stay in this evil world, that we may not be gathered with lost sinners in the great day; but may we, through thy precious blood, be numbered with thy saints in glory everlasting.

The Reason Why.

"Mamma, I wish you would tell me why you won't let me go to Mrs. A.'s today; I would stay at home so much more willingly if I knew the reason."

"Perhaps so, my dear; but in this case I can't gratify you. You must stay because it is my wish—trusting me to require nothing of you that is not for your good."

"I don't think you know, mamma, how much easier it is to obey when we understand. Even when I was a little child, I was always vexed when you said to me Why? 'because mamma says so.' I never can like it, and now I am old enough to listen to reason, it gives me such a rebellious, disobedient feeling to be treated so like a little child."

"I think I can understand your feeling, my dear child; I frequently do explain my wishes and commands—always, I think, when such explanation will help you to reach further self-government. I have done this more and more as you have grown older; but even now I sometimes find it best to leave you with the simple requirement."

"But why do you do so, dear mamma? Why not make obedience as easy as possible?"

"It is because I wish obedience, thorough obedience, to be easy. Besides, often my 'reason why' would need all my experience to make it a reason why to you."

"But when you could give it to me, mamma, I can't comprehend how it can help me to obedience to refuse."

"Will you recall the history of Eden?" "Yes, mamma, you mean there was no reason given why the forbidden fruit should not be eaten."

"That was a prohibition. Recollect now a command—apparently most unrea-

sonable. The prophet's, to Naaman the Syrian—was he not rebellious?"

"Oh yes, mamma; and I have always thought I should have done so, too; it seemed so absurd, that washing seven times."

"As you grow older, more and more will you comprehend this, my dear child; true obedience can only rest on faith. Had Eve fully trusted in God, no room would the tempter have had to suggest good in doing what he had forbidden. Had Naaman believed in the prophet's power, would he have questioned his command? If without learning this true faith and obedience, through the appointed way of nature, a child's submission to a parent, who is the earthly representative of the Divine Father, you go forth into life with an undisciplined will—only yielding where you fully understand, only obeying where results are clear, only being resigned when you can comprehend the disappointment, it is not for me to tell you, my dear child, the suffering and struggle before you. You may learn a Christian's true faith and obedience when your will has struggled through a fiery ordeal, but much of the keenness of the trial might have been spared you, if, from earliest childhood, you had learned to trust and obey your mother—without knowing the reason why."

The Plank Bears.

A ship was wrecked some time in the last century on the coast of Cornwall.—All hands went down save one sailor-boy, who was washed on to the shore barely living, and who lay, bruised and ready to perish, for weeks on a sick bed. He was visited by a young man—whether in or out of the pastoral office matters little—a young man who strove to lead the sinking sailor lad to the cross of Christ as the anchor of the soul, sure and steadfast, in the storm which destroys both soul and body in hell. "Suppose," said the missionary, "that when your vessel was in pieces, and you felt yourself sinking, exhausted, beneath the surge—suppose you had caught hold of a plank as it floated by you, and felt that, as you clutched it, it bore your weight, and held you up till relief could come, you would thank God for that plank, would you not?"

"Yes, sir," gasped the boy; and the boy was made to understand that that plank was Christ, bearing up the spirit of the sinner in the tempest of wrath.

Many years rolled away, and the Christian missionary toiled on, miles and miles from the southern coast, in the midst of some northern city. One day he was again in a sick room. Everything showed that it was also a room ready for death. They moved about silently and reverently, as men do when they expect the coming of the king of terrors. The sufferer was nearly gone. The visitor, true to his old calling, bent down to whisper to the dying man words about the great salvation, and the life after death. "Is it well with your spirit?" said the old missionary. And there was a sudden glance of the eye that had begun to fix, and the head turned round, and a last flush covered the white face, and then a smile—such a smile—"God bless you, sir! The plank bears, sir! the plank bears!" And so it did. It had borne him ever since, and, clinging to it, he got safe to land!

APPOINTMENTS.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at Waterbury, Vt., from July 14th to the 17th.

At New Haven, Vt., as bro. Bosworth may arrange, from July 20th to 24th.

At Perry's Mills, N. Y., or as Bro. Reynolds may appoint, from July 27th to the 31st.

At Low Hampton, N. Y., from Aug. 3d to the 7th.

At Morrisville and Yardleyville, Pa., as Bro. Litch or Laning may arrange, from Aug. 10th to the 14th.

The Lord willing, I will preach in North Springfield, Vt., Sunday, July 3d.

By request of the Church, a meeting will be held in my Barn on Monday, July 4th, commencing at 10 o'clock, A. M. Brethren, friends, and the public generally, are invited. Can Elder Himes, or Gunner, or G. W. Burnham, arrange to come? In behalf of the Church, F. GALE.

Kingston, N. H., June 20th, 1859.

MISSION APPOINTMENTS, FOR SABBATHS.—Haverhill, Mass., July 3d and 10th; Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st.

My Agency.

I returned home from my Northern tour Monday evening, June 27, and shall, for a short time, be occupied hereabout. I preach in Boston, Sabbath, July 3; Westboro', Tuesday evening, July 5; Worcester, Wed. eve. July 6; Chicopee, or Cabot, Mass., as bro. Kendall may appoint, July 7; Boston, Sabbath, July 10.—N.B. As mistakes may have occurred in giving credit for donations to the Association, and also subscriptions for Herald, I will thank any one to inform me, if amounts paid me are not credited in the Herald. J. V. H. Boston, June 28, 1859.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p. m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Bro. J. Hughes—The \$1 was rec'd and paid you in full. D. Wiggin—Will send, and begin July 1st.

W. H. Swartz, \$5—Sent the books the 23d. J. J. Porter—Rec'd and sent receipt June 24th.

Received \$1 from "West Troy," June 22, for Herald, in a letter dated the 21st, which had no signature, and the state was not given. Will the sender give his name? Sally Stone, \$1. Sent book the 28th.

Mrs. M. M. Tracy—The address given us was Pa., instead of Tenn.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel. All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 28, 1859.

John Pearce, of Pickering, C. W., gives one share of stock in Chapel, \$50, of which \$25 pays his Life Membership, in the A. M. A.; \$10 goes for that purpose to the cr. of J. Litch; \$10 for do., to cr. of R. Hutchinson; and \$5 for the purpose of doubling his own subscription to the Herald for the next six months, and that of four others, who might not be able to do the same for themselves.

- George Tilley.....\$1.44 Lewis Pennock.....1. Henry Ashley.....2. Hervey S. Ross.....1. Jabez Boyden.....1. Rachel Crampton.....2. J. Schutt.....1. C. Robinson.....1. Martha Salt.....3. Sally Stone.....1. J. A. Winchester.....1.

Collections, by the Agent, for A. M. Association.—

Church in East Cambridge, Vt., \$20; friends in Johnson, 3.00; Waterbury, 8.50; Cabot, 19.00; Marshfield 4.00, Calais, 12.00; Eld. O. Davis, 8.00; Sugar Hill, N. H., 35.66; Whitefield, 4.66; E. Howard, 2.00; A. Brown, 1.; friends in No. Troy, Vt., 2.00; J. Blaisdell 1.00; Columbus Greene, 2.00; L. Robbins, 2.00; C. E. and Vt. Conference, 18.00; Z. Reynolds, 2.00; Eld. J. Blake 1.00; friends in Waterloo, C.E., 2.75; Magog, 4.25; W. Wood, 1.00; H. McDuffie 2.00; D. C. Libbey, 1.00; I. Newcomb 50 cts; Mrs E. R. Foss, 1.00; J. Foss 1.00; Derby Line, 15.32.

Bro. John Pearce, of Canada West, has contributed \$10 to aid in constituting Elds. J. Litch and R. Hutchinson Life Members of the American Millennial Association. What other friends will make up the remaining \$15, for each?

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

RECEIPTS.

UP TO TUESDAY, JUNE 28.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Dr G O Somers 973, N L Doolittle 975, A Smith 945, H R Montgomery 945, E H Sherman 971, C Severance 945, G W Burnham 997, and pd. \$1 to J V H; Mrs H Coolidge 971, D Bosworth 984, E Allis 945, W T Moore 971, and \$2 each for S A Moore and Mrs C Graham, both to 971—your paper being before paid to July 1st, and theirs to Jan'y last, but now all to Jan'y next; H Moore 971, J Boyden 971, R Jackman 974, R Breed 945, E Howard 976, L Currier 945, L Martin 971, J Hall 936, M A Moses 971, H M Harrington 945, N P Martin 955, S V Gove 971, Eld J Blake 1023, D W Sornberger 953, P Embury 971, B Currier 967, L A Lang 945, E Stubbs 945, B F Carlton 945, Lewis Howe 971, R Jackson 971, J A Winchester 971, Mrs Edie Lee 971, D C Libbey 971, A Fox 971, N Smith 971, C Elkins jr 971, Mrs S Manuel 971, J Horner 971, J W Foss 971, Joshua Lunt 971—each \$1.

R Tucker 971, A F Sherman, for books &c. sent the 22d to S C and B 110 W. st., Geo Tilley 979, and 56 cts for dis., J Gray 976, S Cass 971, I Pennock 1010, A G Matthews 986, J Aiken 999, H Noyes 971, H S Ross 971, G T Havens 97b, books and postage—sent the 25th, A Brown 997, J Blaisdell 971, L Robbins 1019, D Winchester 971, B F Thomas 984, Joshua Smith 976, R Startevant 958, M L Lawrence 971, Mrs W Goodenough 1011, B D Hill 971, Hendrick Brisee 997, if N. S.? E Miller 971, A G Holcomb 971, Wm Snow 997, Dr J B Terry 971, C Norris 1007, H McDuffie 997, J Clifford 976, J Foss 1001, W Truelli 958—each \$2.

T N Keyes 980, N Batchelder 1082, Z Reynolds 1019—each \$3.

Eld J Warren 971, \$1.40; S S Garvin 971, \$1.50; J Martin 945, 80 cts; L Wiswell 971, J Thomas 953, 50 cts; R Smith 971, \$1.50; A Clough 945, \$1.50; Eld D H Merrill 997, \$1.26; I Newcomb 971, 50 cts; H House 971—\$1.30—probably correct; T T Foss 971, \$1.13.