

ADVENT



HERALD

Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

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

WHOLE NO. 793.

BOSTON, SATURDAY, JULY 26, 1856.

VOLUME XVII. NO. 30.

TEMPLES OF ROCKS.

"Except God build build the house."—Psa. 127.

'Tis a great model country we live in, 'tis true,
But the God serving people are reckon'd the few;
And of these few, the wiser are ever the least,
At church or at market, at fast or at feast.

'Tis a fine noble country! but they who are found
Building Temples of rocks, on the sands of the
ground,
Will do well to look upwards with faith-beaming
eye,
Or the pride of their Temples may fail them on
high.

Let us send the prayer upwards then, ready to
trust
In the skill of that Builder, whose rule is the just;
Let us send the prayer upwards and build on the
plan
Of faith in God's mercy and good will to man.

Lovest Thou Me?

BY JOHN CUMMING, D.D.

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:15-17.

Continued from our last.

THERE is another criterion and a very plain one—our words. Is it possible to have in our heart deep feeling, and in our understanding powerful convictions, and yet our lips be always and everywhere silent? It is impossible. "Out of the abundance of the heart," says an oracle that cannot err, "the mouth speaketh." If you hear, as you travel in a railway carriage, or in the cabin of a steamboat, Christ's name blasphemed, can you show by a courteous, but earnest remark, that it is most offensive to you, and sinful in the hearing of God? If you hear in travelling, or in any society, in the club, in any place in which you meet others in the providence of God, this blessed religion denied, that precious name insulted, some pious man scoffed at, some good man caricatured, if there be in your heart sympathy with the spirit of your blessed Master, it is impossible that you can be quiet. A soldier would not thus be quiet when his country is assailed and its honor impugned; and a Christian never will be silent where one word can be edged in that will let the blasphemer know that there is a God, a Saviour, a judgment, a Bible you believe, and a salvation that you love. Where the emergency requires it, we shall show our love by speaking a word in season. And yet, in specifying all such criteria, one ought to be most guarded. We may grieve sensitive minds. There are some whose Christianity is deep, and true, and living, but their fastidiousness, if I may use the expression, so strong, and their fear lest they might damage by a word what they would vindicate and defend by their lives so acute, that when they hear these things they are silent—silent, not from want of love, but from excess of fear lest they should injure, in the well-meant effort, that which they wish to honor and advance. They feel the common currency of common language to be so inadequate to convey their deep feeling, and their rich love, that they would rather run the risk of being regarded by mankind as cowards, satisfied to appeal to the God that searcheth all hearts, "Lord, thou knowest all things; thou knowest that I love thee." Like the Christian woman who wept when the minister of the parish refused her admission to the Lord's table and said, "I cannot speak a word for Christ; but I could lay down my life for Christ;" so there are silent Christians, whose very silence is

not created by indifference, but by a sensitive fear lest they should injure that cause that is dearer than all. But with all these considerations before us, and making allowance for these, if the love of Jesus be in our hearts, we never can be altogether and at all times dumb; we shall generally find that deep feeling in the heart will ebb into expression from the lips.—The secret of all eloquence is love to a cause. If you watch people who are not thinking how they shall shape their sentences, and how they shall regulate their attitudes, you will be struck with their natural and flowing eloquence. The richest eloquence is in the streets, and the by-ways, and the villages of our country. Wherever a person feels profoundly, there he will speak eloquently; and if you feel the love of Jesus, powerful and absorbing in your hearts, the result will be that any sense of bashfulness, of timidity, of possible and constructive pretension, will be consumed in its fire; and out of the abundance of the heart the mouth will right eloquently speak.

We shall show it, too, and this will meet the difficulties of the class we have endeavored to distinguish, by our actions. There are some acts that indicate it; and there are some acts that apparently indicate love that do not prove it. The apostle says, martyrdom may be borne apparently in Christ's name, and his love may not be in the heart. In fact, Christ's love does not show itself by volcanic and tempestuous explosions here and there, and at distant intervals. Fanaticism does so, passion does so; but love to Christ is to be detected by its quiet and persistent influence. In some lands, there is volcanic fire that explodes and devastates; but in other parts of other lands, there is a volcanic fire that indicates its presence only by the rich sowing of the soil, and the golden crops that are sown in autumn. And so, this love of Christ for the world declares itself, not by tempestuous explosions, but also by the gradual and consistent growth of moral beauty, which it gives to the providing man, till the world, witnessing the quiet Israel-subdued character, declares that that man's Christianity have been with Jesus. Wherever this love is in the heart, there are some things which we shall subordinate for Jesus's sake, there are other things which we shall sacrifice for Jesus's sake, and there are other things we shall hate for His sake. We shall subordinate that which is good for his sake; we shall sacrifice that which we love for his sake; and we shall hate that which we know to be sin for his sake. And wherever such is, there it will unfold itself in those graces that exhale its fragrance, and reveal itself by whatsoever things are just, whatsoever things are lovely, whatsoever things are honest and of good report. If you love the Lord Jesus, you will show that love to him by appearing at the communion table. It is impossible that a man can be a true christian, and all his life abstain from that which is not certainly an infallible evidence of christianity, but which is one of those proofs and appliances which a christian will never live without. I believe that a communion table is the committing point of christian character: it is that place where you come forward and take on visibly the uniform of the great captain of our salvation, Christ Jesus.—You may be a christian in your home; but at a communion table you come forward and you openly and visibly declare that you are so. The Lord's Supper is not so much what we call "taking the Sacrament"—I do not like that idea—but it is collecting around one board, realizing the common brotherhood of all christians, the blessed fatherhood of our God, and declaring in that company to the world that, whoever may be ashamed of it, we glory in the cross of Christ; and that that which the world calls shame, we feel honor; and the commemoration of a fact which the world thinks degrading, we commemorate as the evidence of our love, and the salvation of all that believe. It is a very melancholy fact in this great city of London, that, suppose all the communicants of all the churches and chapels, excluding the Roman Catholics,

were brought together, the city mission has demonstrated that there are not many over a hundred thousand communicants in all the churches and chapels of London put together; that is, that there are only upwards of a hundred thousand people in two millions and a half, who so far commit themselves to the service of Christ, that they openly declare that they believe on him by a public and solemn deed. Surely this is a very humbling fact; and instead of wasting our time quarrelling about internal ecclesiastical disputes, we ought to concentrate all our energies and combine all our efforts, in carrying the Gospel to the most wretched, and the hopes of heaven to the most degraded, and salvation to souls that are perishing by our apathy for lack of knowledge.

Another test of our love to the Lord Jesus, is that we shall pray for his return. If you love a person, you court that person's presence. It was never designed that our Saviour should be permanently absent from us. The holy Spirit has been sent to supply his place, in this dispensation; but this dispensation, we are told by that Spirit, is to end; and at the close of it, He that has left us is to come again. And the fact is that the apostles no sooner saw Jesus go than they instantly prayed, "Come, Lord Jesus and come quickly." And Paul tells, that "to them that look for him he will come the second time, without sin unto salvation." The earnest expectation of the Lord of glory, is one of the most striking and unmistakable evidences of love to him. We may err in our apprehension of the mode in which he will come; but in the case of all true believers: "Him whom having not seen, they love; and whom though now they see not, they shall see: and whom though now they see not, they shall see: and whom though now they see not, they shall see." Him they will see in the Lord; and when he will come in time; the stilling of our groans—the commencement of the restoration of all things—who, throughout the whole New Testament, and the hastening to the coming of our Lord, is constantly stated as the object and desire of the Christian. I seek death, there is something selfish in that; but when I pray for the second coming of my Lord, there is something catholic in that: for I ask the happiness of all mankind. And therefore the latter is set before us as the prayer of a Christian, and never, I believe, the former.

To be continued.

The Study of Prophecy.

An Essay read before the "Young Men's Christian Institute," at Leeds, England, 25th April, 1856, by C. A. Thorp; and contributed to the Advent Herald.

Continued from our last.

SYMBOLS.

But we must not omit to notice the symbolic style. Symbols are extensively employed by Jehovah in revealing his will to us—especially in the book of Daniel and the Apocalypse. The symbols are a branch of study which has been too much neglected, and about which a most imperfect knowledge has existed, and indeed for the most part, still exists. I apprehend the ancients had a much better knowledge of the laws and usages of symbols and figures than we have had in modern times. And I venture to affirm, that the symbols are a branch of study which Bible students will feel impelled to pay considerable attention to by and by. Their importance is beginning to be felt and acknowledged, and their proper investigation will undoubtedly throw a vast influence in favor of the subject of this paper. Their are many erroneous ideas, however, about symbols which must be removed; and they will ere long, we trust, be placed on a sound and permanent basis. It may not be out of place to state that this matter is receiving the deep attention of many learned and able minds; and prize essays have recently been written on the express subject of the laws and usages of symbols.

Let it suffice here however to observe, that the term symbol is used to designate those revelations which are made known through the medium of *objects beheld*—and to distinguish them from those of which *language* is the medium. The object or symbol may be presented to the sight of the beholder either in a dream, or a vision, or it may be seen naturally; but it is an indispensable requisite that it *must be seen*. The image of Nebuchadnezzar's dream, described in the 2d chapter of Daniel, and the four Beasts mentioned in Dan. 7,—likewise the Ram and the Goat, of Dan. 8, are all symbols. So are the Beasts in John's vision of the Revelation; and indeed all the scenes described in the Apocalypse are symbolic.

I do not deny that there are many hinderances and difficulties in the way of prosecuting this study; and we will now notice some of the difficulties which present themselves, when we contemplate the study of prophecy.

We are apt to look (1) at the various and conflicting views of many who have studied the subject; and the many fanciful interpretations that are given by some writers on the prophecies. Then there is (2) the apparent uncertainty of arriving at correct conclusions. And, again, (3) the feeling of disrelish for the subject before referred to; and also the prevalent idea of inaptitude for the study.

1. The various and conflicting views of many who have studied the subject, and the many fanciful interpretations that are given by writers on the prophecies. I am aware how discouraging this fact is, and the unfavorable influence it exerts to repel us from the subject. It is unfortunate that we are so circumstanced; it surrounds us with hinderances, and leads many to think that the prophecies really are mysterious and unintelligible. But is not the fact of those conflicting and fanciful interpretations a strong reason why we should earnestly set about to understand the prophecies on sound principles, and ascertain, if possible, the plain, simple, and correct rules by which they ought to be interpreted? How have these various and opposing conclusions been arrived at, and these fanciful and absurd imaginings indulged in, but from the want of a proper system of interpretation? Every man has been his own authority, and his judgment the standard. There have been influences or circumstances, impelling authors to cultivate their own originality, and they have been led in some cases, to give the full reins to their wildest imaginations; and so anything that could be formed into a kind of theory or system, in their own minds, has been given to us as the proper meaning of such and such a prediction.

2. As to the uncertainty of arriving at correct conclusions. If once a satisfactory and true principle of interpretation is obtained which we hope will soon be the case, the uncertainty complained of need then no longer exist. And the more urgent the call for it, the sooner will that result be attained. And surely what God had revealed to us, he meant us to understand; and what is written must have a meaning. Then why should there be such uncertainty respecting it; and if what we shall shortly say be attended to, the ground for this uncertainty, and variety of view, ought, in a measure, at least, to cease.

3. The disrelish for the subject, and the prevalent idea of inaptitude for the study. It is questionable whether our disrelish for a particular study, is a sufficient reason for its neglect. If it is a subject which demands our attention, our duty is to pursue it, in spite of our appetite. We will not however stay to argue this point; but we may notice that the facilities at our command for pursuing this study, are such at present, as never before existed. And an interest has been thrown about it of late, that is really charming; if it ever was a dry and barren thing, it is not so now. And in this day of deep and extensive investigation, I submit it is a pity this branch of study should be passed over by christian men. This supposed inaptitude for the study in this prophecy, is in all probability unfounded and gratuitous; we know not what we should do with it.

things which he said was this: that Mary should be the model of women, as Jesus Christ was the model of the male sex. Hear him: "Man," says this Jesuit, "has a model which we must imitate in his actions, that is Jesus Christ. But woman had not any before the proclamation of the Immaculate Conception."

Another Jesuit, father Binet, in a book entitled, *God's Masterpiece, or the Sovereign Perfections of the Holy Virgin*, pretends that God made attempts, like a human artificer, before he succeeded in producing Mary.

"God performed many miracles," he says, "before arriving at that wonder of wonders. God made the sun and stars, to learn how to form Mary's eyes. He made roses, lilies, pearls, diamonds, alabaster, to exercise himself to fashion the virgin modesty, innocence, angelic face, queenly brow of Mary. He made flaming cherubims, and gave intelligence to seraphims: they were but studies. God had qualified himself to form the Mistress of Cherubims, the Queen of Seraphims!" Does pagan mythology offer so low an idea of the Divinity?

Some serious Roman Catholics are alarmed. Mr. Danjou, in the *Religious Music Review*, writes as follows:

"Observe what passes in the month specially devoted to the honor of the Holy Virgin. The ladies sing fashionable songs; our churches resound with brilliant concerts. Melodies alternately languishing and animating, cadences prompting the body to the movements of the dance, airs like those played upon the bag-pipe, are what we hear now in the large parishes. An attractive, intoxicating sight, but neither religious nor Catholic!"

Mr. Fetis, publisher of the *Musical Gazette*, said a few days ago: "The music now sung in the churches is to satisfy the sensual instincts and wants! Ye pagan divinities, your worship is revived in the churches of the Lord! God is no more glorified in the churches, only man the musician!"

Lastly, Mr. d'Ortigne, editor of the *Journal of Debates*, begs the archbishop and curates of Paris, in the name of conscience and public modesty, to put down this paganism, which is introduced into religious worship. He says that even Jews have expressed their painful astonishment at this profane music, at these impious concerts; he adds that his heart is rent, and that if the worship of Mary continues to be celebrated in this way, only skepticism will be promoted!

What think you? Is not popery, in spite of its apparent progress, on the brink of ruin? Can so degrading a religion abide the frown of an indignant public conscience?

Super-Silly Extravagance.

If there is any symptom of another commercial crisis in the United States, similar to that of 1837, it is to be found in the really wicked personal extravagance, which at present forms the most prominent social feature of our Eastern cities. Such ruinous wastefulness has always hitherto been among the immediate antecedents of great revulsions—serving both as an index and cause of coming disaster. The reader will scarcely credit the following revelation in regard to this matter, which we take from the *Philadelphia Leager*:

"A fashionable Dry-Goods Dealer advertises a lace scarf, worth fifteen hundred dollars. Another has a bridal dress, for which he asks twelve hundred dollars. Bonnets at two hundred dollars are not unfrequently sold. Cashmeres from three hundred dollars and upwards are seen by dozens in a walk along Broadway. A hundred dollars is quite a common price for a silk gown. In a word, extravagance in dress has reached a height which would have frightened our prudent grandmothers, and appalled their husbands. A fashionable lady spends annually on her mantua-maker and lace-dealer, a sum that would have supported an entire household, even in her own rank in life, in the days of Mrs. Washington. A thousand dollars a year is considered, we are told, quite a narrow income for such purposes among those pretending to be 'in society' in some of our cities. Add to this the expenditure for opera tickets, for a trip to the Springs, and for a score of little inevitable *et ceteras*, and the reader gets some idea of the comparatively wanton waste of money, carried on year after year, by thousands, if not tens of thousands, of American women.

"And for what end? Do these human butterflies improve their intellect, enlarge their culture, or elevate their characters by this spendthrift system? On the contrary, they deteriorate all. Do they bestow additional happiness on their husbands and fathers? The very reverse: for to sustain these extravagances, the father or husband as the case may be, toils late and early, consumes his health, and often is driven into wild speculations that end in utter ruin. Do they win the approval of the other sex? Never was the esteem of any worthy

man secured by a costly, reckless style of dress. All that this perilous extravagance effects is, to gratify miserable personal vanity. The fostering of one of the most petty of human vices is the only result of these spendthrift habits. Mrs. Potiphar plumes herself on having outshone her rival in laces, at some grand soiree, or in having worn more Jewels; and that is the single barren harvest which she reaps by the expenditure of thousands. Can the pampering of such vanity benefit her or others? Alas! the women who live for such triumphs as these, whose whole souls are given to diamonds and dress, are little fitted to be wives or mothers, to be companions for men or educators of children. When the Roman matrons sunk to a similar condition, Rome commenced to decline.

"Fortunately for our country, however, such painted triflers form but a small minority of the women of America. Unfortunately, however, their influence on society is greater than their numbers; for, to their extravagance and vanity is united a presumption, which asserts for themselves socially a superiority over the rest of their country-women; and this superiority, so undeserved, is conceded to them, partly because of their apparent wealth. They are thus enabled practically to give a tone to society at large. In city circles less ostentatious, in country villages, and even in farm-houses, their extravagance is copied, till, in half the families in the land, females spend upon their dress more than they can afford. With too many, happily we need not say with all, adorning the person takes the place of mental culture. To be showily dressed is often considered to be of more moment than to be graceful, amiable, and intelligent. Where will this end? If this continues for another generation, where will we be?"

Converted Jews in Palestine.

PROPOSED AGRICULTURAL COLONY.—On Wednesday evening, June 4, a meeting of ladies and gentlemen was held in the house of the Rev. R. H. Herschell, 124 Gloucester terrace, London, with the view of taking into consideration the best means of establishing an agricultural colony of believing Israelites in Palestine. Among the noblemen and gentlemen present were observed the Earl of Shaftesbury, Earl Southesk, Sir Culling Eardley, Bart., Rev. Sir William Dunbar, Bart., Sir Henry Hope, the Bishop of Jerusalem, Revs. Dr. Marsh, Dr. McCaul, E. Auriol, &c. &c.

Lord Shaftesbury was called to the chair.—After the usual introductory devotional exercise,

Mr. Herschell submitted to the meeting a statement of the objects which it is sought to accomplish by the contemplated Association.—It is intended to make arrangements for the purchase of tracts of land in the most suitable districts in Palestine, on which to found an agricultural colony of converted Jews, which should answer the double purpose of providing the means of subsistence for those poor Israelites who, after they had embraced Christianity, were reduced to great straits, hardly having an amount of food necessary to sustain existence—and of raising and maintaining the standard of the cross in the land in which the great and momentous scenes recorded by the evangelists were transacted, and by that means to bring the Jews in Palestine under the power of Christian influences.

The Bishop of Jerusalem addressed the meeting in a very interesting speech, expressing his cordial concurrence in the scheme proposed, and pointing out the course which he deemed most adapted to insure its success. The Rev. prelate spoke in the most emphatic terms of the universal desire which at present pervades the Jewish mind to return to Palestine, and said that never, at any period since the destruction of Jerusalem, did circumstances seem so auspicious for the return of the Jews to their own land as they do at present.

The Rev. Dr. McCaul followed, and expressed himself in similar terms regarding the singular occurrence of circumstances favorable to the return of the Jews from all parts of the world to Palestine; and that, consequently, it was the duty of Christians to do everything in their power to facilitate their wishes.

The Rev. Dr. Marsh also addressed the meeting on "the signs of the times,"—one of the most remarkable of which he considered to be the earnest desire pervading the Jews in all parts of the world to return to their own land.

Other gentlemen likewise addressed the meeting to the same or similar effect, and steps were taken to form a society having for its object the establishment of an agricultural colony in Palestine, consisting of believing Israelites, who should at once provide the means of subsistence for their poorer converted brethren, and seek to bring the unconverted Jews to the knowledge and reception of Jesus of Nazareth as the Messiah promised to their fathers.—*London Record.*

"Come Lord Jesus, and Come Quickly."—Rev. 22:20.

Come oh Lord, thy power receive,
Enter on thy promised reign;
Let us in thy presence live,
Let earth see its Lord again.

Draw aside the dimming veil,
Let the King of saints appear;
We with joy thy coming hail.—
Let thy chariot wheels draw near.

Let earth's conqueror descend;
Bearing down the mighty chain;
Let the reign of Satan end,
Let the martyrs live again.

Earth has long been trampled down,
Long has been a scene of woe,
Here the saints obtain no crown;
Sorrow's pain, and death they know.

May the saints immortal be;
Saved from all that here oppress—
Let them full salvation see,
Let the weary be at rest.

Saviour, let our sorrows end;
Take thy tempted people home;
In thy glory, now descend:

"Come Lord Jesus, quickly come."
Chazy. C. P. Dow

The Calm Spirit.

Great indeed is the blessedness of a calm and quiet spirit: it is at once the key to unlock, and the crown of glory to adorn, all other graces and virtues of a Christian. For, since God Himself is ever wont to do work silently and mysteriously in the natural world; so, in the spiritual world, He gives his especial blessing to those souls which seek to serve Him calmly and quietly; He leads them on in the way of holiness; and gives them peace now as an earnest and a pledge of more deep and perfect peace hereafter; for they who work quietly confess that they labor, not in their own strength, but as grace is given them from hour to hour; and that they toil not for themselves, as though they were their own masters and the fruits of their toil were to be their own, but they have a 'Master in heaven,' who is both able and willing to prosper upon them their handiwork, because it is done in His name, and the honor and glory of their salvation will be His own: and thus (though outwardly they may pass through a vale of misery,) those who have a calm and quiet soul go on from strength to strength, from the first weak beginnings of faith and love, (which are stronger than the might of the world,) unto 'the measure of the stature of the fullness of Christ,' unto the strength of full grown men in the Lord; who not only do that which is right, but also do their right actions in the right way; men, whose every thought, and word, and deed, is one continual offering unto the Lord; who, whether they eat or drink, or speak or are silent, or awake or asleep, 'do all to the glory of God the Father, through our Lord Jesus Christ.'—*Sermons for Christian Seasons.*

A SAND STORM.—The editor of the *Placerville (Cal.) American* gives the following description of a sand storm which he witnessed in the Humboldt river valley, while on a journey across the plains:

"The sun was scorching hot; not a cloud visible, nor a breath of air stirring; and we were all oppressed with extreme lassitude and fatigue, and stirred not, as we feared no storm; for should rain come upon us it would be but a God-send. But at this moment we heard the low rumbling of distant thunder, and presently a dark, livid, rather than a black cloud, was seen rising over the summit of the Humboldt mountains, eight or ten miles to the south-east, and immediately thereafter, like a great arch of half red molten iron, it had spanned the entire eastern horizon. It appeared, what it proved to be—a storm-cloud. Occasional flashes of lightning were seen, but very little thunder was heard. Soon a heavy continuous roar, like a gale of wind upon a forest, became audible, and in less time than it has taken to read this description were the clouds nearly over our heads, the mountains completely hidden from our view, and a roaring storm of some kind almost upon us. We as hastily as possible put our wagons and camp equipage in position to receive it; our affrighted animals had all rushed into camp, and immediately it struck us; a storm of wind and sand from the great American Desert, but without one drop of rain. The sand-dust completely darkened the air, and penetrated every possible place about our tents and wagons where air could circulate. For a half hour or more a sharp, prickling sensation was felt upon the back of the hands and upon the face, with an irresistible desire to remove with the fingers something that seemed to be upon the face, producing a sensation as though spider-webs were being drawn over it. We attributed this to electrical agency, perhaps properly; for during the storm the needle

of a pocket compass cut up all manner of antics and ranged to every point as well as north and south."

Whoever sincerely endeavors to do all the good he can, will probably do much more than he imagines or will ever know till the day of judgment, when the secrets of all hearts shall be made manifest.

Men are like words; when not properly placed, they lose all value.

Whatever you dislike in another, take care to correct in yourself.

Wherever the sentiment of right comes in, it takes precedence of everything else.

He that hath slight thoughts of sin, never had great thoughts of God.

Every man magnifies the injuries he has received, and lessens those he has inflicted.

If a cup of cold water shall have its reward, none but God knows the blessedness of the man who goes about doing good.

Benevolence to our race, and want of sympathy for each one of the species, mark the character of many besides novel-readers and novel-writers.

Dreadful Sufferings.—News.

New York, July 14. The *True Californian* gives the following account of the dreadful sufferings endured by the passengers who left New York in April last for California via Nicaragua:

"The steamer *Orizaba* left New York on the 8th of April, with some 500 passengers for California, by way of Nicaragua. On the 16th she arrived at San Juan, and the passengers disembarked. By means of open boats they started up the river during a soaking rain. The exposure caused them much suffering. When they arrived at Castilla they were informed that the transit across the country was closed, and after two hours' delay, during which they were constantly exposed to the weather, they were told that if they chose they could return to New York; but only 15 minutes were allowed them, and, as they were compelled to abandon their baggage in case they concluded to go back, 300 determined to push on. They were taken to Granada, where they were detained a month, notwithstanding an epidemic was prevailing there. Here the most fearful disease continued among them.

In four weeks seventy-nine of the three hundred were buried. During this time they suffered every privation. Many were without means, and those who had money were compelled to put up with extortion and robbery on every hand. On the 28th of May, in the evening, news reached Granada of the arrival of the *Sierra Nevada*, at San Juan del Sur, and three hours were given the survivors, sick and well, to get on board the Lake steamer. At the time, it was pouring rain, and pitch dark. The sick were carried down in the best manner possible, all getting thoroughly drenched. Upon reaching the landing of the Lake steamer, they were kept in the rain until all had exhibited their tickets, which detained them several hours. Finally all were crowded on board, but before morning three of the sick died, and were sent on shore.

On the Lake steamer the scene is described as having been dreadful. The passengers were crowded together like sheep in a pen. There was scarcely room for the sick to lie down. For nineteen hours they were thus confined, suffering every torture of body and mind. Several poor wretches gave up the ghost on board the boat, and others died while attempting the journey from the Lake to San Juan.

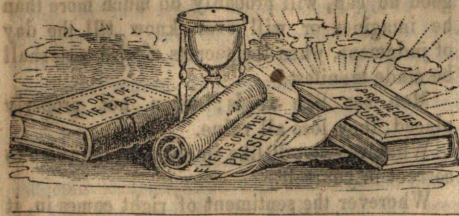
After they embarked on the *Sierra Nevada* the sickness broke out again, and during the passage from San Juan to this port thirty-three deaths occurred. The sufferings on the *Sierra Nevada* beggar all description. The officers did all in their power to alleviate their sufferings, but that was little. No time was lost in disposing of the dead, and the body was hardly allowed to get cold before it was thrown overboard."

Attempts were made the other day by the State authorities to get possession of government arms at Rincon Point. It was unsuccessful. Subsequently Gen. Wool ordered a vessel to take the arms to his headquarters at Benicia, and stationed a strong guard at the Arsenal, with lighted torches, being fully determined to resist all attempts of the State authorities to seize the federal arms.

The elections of last May in San Mateo county have been declared fraudulent by the Supreme Court, and all the present officials are turned out, and the candidates of the opposite party substituted. At this election the county seat was changed from Belmont to a new settlement, Redwood City. Ex-Governor Mc Dougall, Chris. Lilly, the prize-fighter, and other prominent politicians, are implicated in this fraud.

The papers are publishing the antecedents of

Herbert, the murderer of Keating. The *Alta* says he was formerly a professed gambler, and also intimates that he owed his election to ballot stuffers.



The Advent Herald.

BOSTON, JULY 26, 1856.

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.

PREPARATIONS TO ENTER CANAAN.

ISRAEL being encamped near Kadesh (Num. 20:16) "a city in the uttermost" of Edom, Moses despatched messengers to the king of Edom (whom Archbishop Usher takes to have been Hadar, the last one named in Gen. 36:39), fraternally recognized his nation, by virtue of their descent from Esau, as the "brother" of Israel, narrated their sojourn in Egypt, and deliverance thence, and requested permission to pass through Edom into Canaan. He said (Num. 20:17), "We will not pass through the fields or through the vineyards, neither will we drink of the water of the wells; we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders."

Edom refused the desired permission, and threatened to oppose Israel with the sword if they attempted to pass through his country. And to a second request, he not only returned a like answer, but came out against Israel "with much people, so that they turned away from him towards the south of Edom and encamped near Mount Hor."

At this place (Num. 33:38, 39), "Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. And Aaron was a hundred and twenty and three years old when he died in mount Hor." And they mourned for Aaron thirty days.

At the end of this time the Canaanites under king Arad (Num. 21:1) came out against Israel, but were discomfited.

Israel then again journeyed to the south (v. 4) "by the way of the Red Sea to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God and against Moses." As a punishment for this conduct, (v. 6) "the Lord sent fiery serpents among the people" which bit them so that many of them died. This tempting of God, Paul calls tempting Christ, when he says (1 Cor. 10:9) "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

The survivors in Israel confessed their sin, and were healed on turning their eyes to a brazen serpent which Moses was commanded to make and elevate on a pole, that those bitten who looked on it might live—it being symbolic of the lifting up of Him, who will redeem all who look to Him from the effects of the bite of that old serpent who caused the loss of Eden.

Israel then journeyed to the north till they came to the borders of Sihon the king of Ammon, of whom they solicited permission to pass through his land by the king's highway. Sihon would not suffer them; he gathered his people and came out against them, and Israel smote him and took possession of his cities.

They next encountered Og, king of Bashan, who came out against them, and they smote him and his people and took possession of his land.

They then pitched on the borders of Moab, when Balak its king was afraid, and sent to hire Balaam to come and curse Israel. His messengers "departed with the rewards of divination in their hand," and came to Balaam. Then (Num. 22:9-13) the Elohim "came unto Balaam and said, What are these men with thee? And Balaam said unto God [Elohim], Balak the son of Zippon, king of Moab, hath sent unto me. . . And God [Elohim] said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed." And Balaam rose up in the morning, and said unto the princes of Balak, Get you into

your own land: for the Lord [Jehovah] refuseth to give me leave to go with you."

More honorable messengers being sent, vs. 20:36, "God [Elohim] came unto Balaam at night, and said unto him, If the men come to call thee, rise up (and) go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning. . . and went with the princes of Moab. And God's anger was kindled because he went; and the Angel of the Lord [Melach Jehovah] stood in the way for an adversary against him. . . in a path of the vineyards, a wall (being) on this side, and a wall on that side. And when the ass saw the Angel of the Lord [Melach Jehovah] she thrust herself unto the wall and crushed Balaam's foot against the wall; and he smote her again. And the Angel of the Lord [Melach Jehovah] went further and stood in a narrow place, where there was no way to turn either to the right hand or to the left. And when the ass saw the Angel of the Lord [Melach Jehovah], she fell down under Balaam. . . Then the Lord [Jehovah] opened the eyes of Balaam, and he saw the Angel of the Lord [Melach Jehovah] standing in the way, and his sword drawn in his hand. . . And Balaam said unto the Angel of the Lord [Melach Jehovah], I have sinned; for I knew not that Thou stoodest in the way against me. . . And the Angel of the Lord [Melach Jehovah] said unto Balaam, Go with the men, but only the word that I shall speak unto thee, that shalt thou speak."

"And Balaam said unto Balak, The word that God [the Elohim] putteth in my mouth, that shall I speak." Ex. 23:3-5—"And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord [Jehovah] will come to meet me. . . And God [the Elohim] met Balaam. . . And the Lord [Jehovah] put a word in Balaam's mouth." Num. 24:15-19—"And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God [El], and knew the knowledge of the Most High (which) saw the vision of the Almighty [Shadai] falling (into a trance), but having his eyes open: I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel. . . Out of Jacob shall come He that shall have dominion and shall destroy him that remaineth of the city. . . Alas! who shall live when God [El] doeth this."

It seems however (Num. 31:16) that through the counsel of Balaam Israel was made to commit a trespass against Jehovah: "The daughters of Moab" (26:23) "called the people unto the sacrifices of their gods [the spirits of the departed]; and the people did eat, and bowed down to their gods;" or, as the Psalmist says, (106:28), "they ate the sacrifices of the dead:" "and Israel joined himself unto Baal-peor: and the anger of Jehovah was kindled against Israel," so that (v. 9) "twenty and four thousand" died in the plague.

At the command of Jehovah, Moses then took the number of all the people in the plain of Moab; but (26:64, 65) "there was not a man of them whom Moses and Aaron numbered, when they numbered the children of Israel in the wilderness of Sinai" save Caleb and Joshua. For God had said (32:11, 13) "None of the men that came out of Egypt from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac and unto Jacob; because they have not wholly followed Me." "And He made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed."

This was thirty-eight years after Israel left Kadesh-barnea to return again to the desert; for Moses said (Deut. 2:14) "The space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them."

The Lord now intimated to Moses that he must be gathered to his fathers. He besought the Lord that he might go over Jordan and see the land; but Moses was only given permission to ascend to the top of Pisgah and behold it with his eyes, because of his sin at the water of Meribah in Kadesh. Joshua was appointed his successor, and then (Deut. 34:1) "Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him" the land of promise. And Moses died there and Jehovah buried him. He was (v. 7) "an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

Then Israel under Joshua's leadership crossed over Jordan and took possession of their inheritance.

PROPHETIC SYMBOLS.

II. SYMBOLS *not* DIVINELY INTERPRETED.

It is indisputable that for the exposition of symbols which are *not* Divinely interpreted, recourse must be had to the principles which are seen to govern the interpretation of those which are thus explained.

The correct interpretation, therefore, of all the symbols that Inspiration has left unexplained, is dependent on the right development of

THE LAWS OF SYMBOLIZATION.*

These may not be arbitrarily enacted; but they must be determined by a development of the Principles which are abided by, in examples of symbolization like those already considered. And these are discoverable by a careful analysis and comparison of example with example. For whatever rule is seen to be constant and uniform in the interpreted, must be equally applicable to the uninterpreted symbols.

In noticing that some of the interpreted symbols are of the same species or order with that which they symbolize, and that others are of differing ranks or kinds, it becomes important to determine what peculiarity of the symbol connects it with the one, and what with the other of these classes.

A comparison and analysis of the examples given, makes it evident that the first class comprises only,

1. Those symbols which are of such a nature that they cannot properly symbolize objects of an order differing from themselves; and,

2. Those symbols, which might represent objects of a different but analogous order, but which are used in such a station, or relation to other objects that they cannot properly be understood to represent objects, acts or results out of their own order.

We have then,

1. Symbols whose NATURE precludes their being representatives of a different order:

The Ancient of Days (in Ex. 8) could represent only the Ancient of Days; for there is no other being in the universe of whom a resemblance could be predicated. For the same reason, the One who sat on the throne set in heaven, (in Ex. 10), could only represent the Almighty; also, the One like the Son of man, (in Ex. 9), could represent only One like the Son of man; for no other One could say, "I am He that liveth and was dead," &c. The souls of those who were beheaded, living again, (in Ex. 12:7), could represent only those who had died in the faith of Christ, and had risen from the dead: for nothing in the history of any other beings in the universe had any resemblance to such a death and resurrection. And the blood-washed multitude, (in Ex. 11) who stood before the throne with palms in their hands, could represent only those mortals of our race, who, having washed their robes and made them white in the blood of the Lamb, will have put on immortality at the resurrection; for we have no knowledge of any other beings, whose history bears any analogy to these conditions of the symbol.

2. Symbols used in such a RELATION, that they can properly symbolize no differing order.

Symbols of this class are not precluded by their nature, but by their station, or relation to other objects, from symbolizing other orders.

Thus in examples 3, and 5, articles of food, when used as food, being eaten and drank by weight, could only represent a scarcity of such articles, eaten and drank in a stinted manner. The prophet's digging through the wall, and removing his stuff in the presence of the people, as in ex. 4, could only represent the people in such act of removing their stuff. And when a tree is used as a symbol of Nebuchadnezzar, as in ex. 7, the years in the symbolization, could represent only years in the fulfilment; for a period of time, on the principle of a day for a year, as in ex. 17, would be incompatible with Nebuchadnezzar's life in the body which was to suffer such a reverse of fortune.

Besides these two classes, all the remaining symbols that are divinely interpreted, are explained to represent differing but analogous orders. Thus in ex. 16, there is an analogy between a picture of Jerusalem and acts done to it, and the city of Jerusalem and acts done to it. There is analogy, in ex. 17, between the days that Ezekiel was to bear the iniquity of Israel, and the years of their bearing it; in ex. 18, between the hairs of the prophet's head and beard and acts done to them, and the inhabitants of Jerusalem and acts done to them; in ex. 19, between the union of two sticks, and the union of the two houses of Israel; and in ex. 21, between the parts of a great image, constructed of metals of differing strength and value, and a succession of king-

* First developed by D. N. Lord, Esq., in the October No. of the *Theological and Literary Journal* for the year 1848.

doms of corresponding superiority and inferiority. In like manner there is a correspondence between wild beasts and warlike kingdoms, between horns of these beasts and divisions of those kingdoms, between the warlike acts of beasts and the warlike acts of kingdoms.

The following Law, then, is legitimately evolved by the Inspired interpretations which are given of the prophetic symbols.

I. The symbol is always the representative of something analogous, in an order different from itself, except when it is of such a nature or is used in such a station or relation that there is nothing but its own kind that it can properly symbolize; and then, only, is that which it represents to be sought for in its own kind.

This law is the key-stone to the entire arch of Symbolic interpretation. It determines whether that which a symbol is representative of, is to be sought for in the same order, or in an order differing from, but analogous to that of the symbol. And this determined, the perplexity in symbolic interpretation ceases to exist.

Another Law in the use of symbols, is equally self-evident, viz.:

II. The symbol and that which it symbolizes, whether they are of the same or of different orders, resemble each other in their respective offices, conditions and relations to other objects—agents being symbolic of agents; acts, of acts; subjects, of subjects; results, of results, &c.

ILLUSTRATION.—The ram in Dan. 8:3 being explained as the representative of Medo-Persia, its "pushing westward, northward and southward, so that no beast might stand before him," must symbolize the extension of the power of Medo-Persia, and its conquests of other nations in those directions; its having two horns, shows that the kingdom comprises Media and Persia; the height of the last risen horn above the other, denotes that the latest of those divisions gained the ascendancy over the other. As the goat is a symbol of Grecia, its coming from the west to the attack of the ram, shows that Grecia would attack Persia from the west; the goat's not touching the ground, the celerity of the movements of Grecia; the conquest of the ram by the goat, the subjection of Medo-Persia by Grecia, &c. The metals of Nebuchadnezzar's image being of differing relative value, the kingdom symbolized by the different parts of the image, were to be of corresponding superior or inferior dignity, &c. &c.

Another law of symbolization is, that,

III. The names of symbols, are only such as are properly applicable to them; and they are either their Literal and Proper Names, or they are such denominatives as are elsewhere applied to the things symbolized.

Thus the name Lamb, is applicable to Christ; the Bride, to the church; the city to the Papacy; the Lion of the tribe of Judah, to Christ, &c.

The beasts that Daniel and John saw, with characteristics, their acts, and the various objects of vision, were such beasts, with such characteristics, and performing such acts as are described.

The only remaining Law of importance, is, that

IV. A single agent in the symbol, will sometimes represent a Body or a succession of agents.

Evidence of this will readily be seen in the examples given, as horns for a succession of kings, candlesticks for churches, &c., without a more specific enumeration of instances.

(To be continued.)

GENERAL CONVENTION, NO. 5

There are a variety of ways in which the cause of our coming Lord may be advanced, his name honored, his truth spread, and men saved. It may be done by sending forth and supporting suitable men as Missionaries. The Missionary work is the very genius of Christianity; and the Christian Church has, under God, accomplished wonders in this department of labor. It has been by following a similar course, that success has attended the heralding of the glad tidings of Messiah's coming Kingdom during the last half century. But to make this successful, there must be a systematic cooperation; and this can only be brought about by mutual consultation.

Again—By establishing gospel churches, which shall exert a healthful influence, by carrying out consistently and faithfully Christian doctrine and discipline. In ancient time, local churches were the fruits of missionary labors; and in turn they assisted in carrying forward the missionary work. So it should be now.

By having Sabbath Schools connected with all our churches. Our children and others will receive some kind of teaching; and if we do not instruct them in our views of Bible doctrine, others will in theirs. If ministers and churches, will only be interested in this blessed enterprise, suc-

RAILROAD ACCIDENT.

On the 27th inst. a serious railroad accident happened on the Northern Pennsylvania Railroad, at 7 o'clock in the morning. It was an excursion train, and the cars were filled with about 1100 children, with their parents and teachers, who were connected with the St. Michael's (Papal) church Sunday school in Philadelphia.

They came in collision with a down train on the curve near Fort Washington, while the latter train was going slowly, and the former rapidly, endeavoring to reach the stopping place.

Both locomotives were crushed, and three of the cars of the excursion train, rushing together, caught fire and were consumed. Beneath their ruins were a number, crushed so that extrication was impossible.

The scene was of the most heart-rending and terrible description.

The total killed is 39, and wounded 69. Among the killed was father Sheridan of St. Michael's church.

The accident occurred fourteen miles out of Philadelphia, in the neighborhood of two curves, so that approaching trains cannot be seen five hundred yards, and the track is a single one.

When the locomotives came together, they rose on end, their fire-boxes nearly touching one another, and fell over across the road. The fire being scattered about the wreck of the first excursion car, it caught fire, and extended to the two other cars, piled upon it.

Most extraordinary efforts were made to extricate the mutilated beings crushed amid the wreck, many of whom were still alive when the flames reached them.

The groans and cries that filled the air were awful.

Two hotels, one dwelling, a blacksmith shop, and a small shed within three hundred yards of the disaster were used to shelter the dying and wounded.

A number of physicians from Philadelphia and from Germantown were early in attendance.

Two engines from Chestnut Hill forced water through hose to the wreck, and after working for several hours the human remains beneath it were removed.

Nineteen bodies were removed to the blacksmith's shop, three of whom were supposed to be females.

Under another shed were eight bodies, so charred as to defy recognition.

An immense crowd was attracted to the spot from the surrounding sections of country.

Many of the friends of the dead and wounded walked from the city, and others proceeded thither in every description of vehicle, which were taken and made use of in bringing the wounded and dead to the city.

Wm. Van. Stavren, the conductor of the down train, has died in consequence of injuries received.

Wm. Lee, the engineer of the same train, has been arrested and committed for examination.

All the human remains were gathered up and taken to the city. Twenty-seven bodies have not been recognized, and they are so badly burned it is feared they never can be.

The most horrible sight of all was that of the burning cars, for in a few moments after the collision the fire spread rapidly through the broken remnants, burning and roasting to death nineteen men, women and children.

The groans and shouts of the wounded and those held by the legs and arms to the burning wreck, were of a character to appal the bravest heart.

A line of men were at once formed, and buckets used to extinguish the flames, but they were unsuccessful.

The scene upon arrival at Maser street beggars description—the fathers and mothers and relatives of the excursionists having assembled there to the number of about 2000, to learn the result of the dreadful catastrophe.

Mr. Wm. Swain was at Chestnut Hill, about three miles distant, when the disaster occurred. He immediately hastened to the scene, and he furnishes the following particulars of the catastrophe, that came under his own observation.

"The scene was the most awful I ever witnessed. Of five cars, nothing was left standing but the wheels; every bit of the wood work was totally destroyed. A number of the dead were lying in a heap, so dreadfully burned that you could not tell whether they were men or women. Among these was, it is believed, the Rev. Mr. Sheridan, priest of St. Michael's church. He was with the excursion party, and his body was not found.

"Under the ruins, the bodies of some fifteen or eighteen persons could be seen. No portion of them could be reached but their limbs. Here a leg protruded, and there an arm or a head could be discovered. The cars could be seen burning for

a distance of four miles, and the Chestnut Hill fire company hastened to the spot, and by their exertions in extinguishing the flames, served materially in the work of rescuing the dead."

Philadelphia, July 17th.—The dead of the railroad catastrophe, as far as ascertained, amount to fifty-six, including six unrecognized bodies. The wounded, as far as known, number seventy-eight. Many of these are in a precarious condition, and their death is hourly expected.

Buffalo, July 17th.—The steamer *Northern Indiana*, took fire about 11 o'clock this morning, while on her voyage to Toledo, and burned to the water's edge.

Thirty or forty passengers are reported lost.

A Fugitive Slave Case.

The ship *Growler* arrived at this port from Mobile, one day last week, and just before casting anchor, a fugitive slave was discovered on board. He jumped overboard to swim ashore, but was soon captured and confined on board. A crowd immediately assembled on the wharf, behaved well—making no attempt to rescue him, and using no violent language. Their only purpose seemed to be to watch the vessel to see that the man was not taken away, before the writ of habeas corpus could be obtained.

As soon as the fact of the fugitive being on board was known, application was made to Judge Metcalf of the Supreme Court, for a writ of habeas corpus, which was at once granted, and placed in the hands of Deputy Sheriff Neal for execution. Mr. Neal proceeded to the vessel, and the mate (the captain not being on board) had the vessel hauled into the wharf so that the officer could go on board. The officer was accompanied on board by Lawyer Morris and two or three other persons, and the slave was brought out upon the deck. Mr. Neal conversed with him a moment or two, and then took him into custody, and carried him before Judge Metcalf.

The scene when the slave landed upon the wharf was an exciting one. The colored men rushed upon him, and hugged him, and seemed almost frantic with joy. Several colored women on the wharf gave expression to their joy in dancing and laughter, which was heard above the cheers of their stalwart brothers.

As soon as the first paroxysm of joy was over, the man was placed between Sheriff Neal and Lawyer Morris, and marched up State street to the Court House, a crowd of sympathisers following and cheering repeatedly. The Court directed the officer to summon Captain Pillsbury of the *Growler*, to appear and show by what authority he held the man in confinement, and assigned 3 P. M. for the hearing of the case.

The writ of habeas corpus was issued under the authority of the third section of the Personal Liberty Bill, and is the first case which has arisen under that act.

In the meantime crowds gathered around the Court House discussing the matter. Many rumors were in circulation, among others that the United States authorities had been telegraphed to from Mobile to arrest the man, and that they intended to do so.

At 3 P. M. the Court Room was opened and was immediately filled with persons interested in the proceedings.

At quarter-past 3 the slave was brought in by officer Neal. His presence created quite a commotion in the Court Room. Since his arrest he had been furnished with a coat, and, as dressed up, he is a good looking man.

Five minutes later Judge Metcalf came in.

John A. Andrew, Esq., then appeared and read the return of Officer Neal, that he had taken the man named in the writ into custody, and not being able to find Captain Pillsbury, he had read the writ in the presence of the mate of the vessel, who had charge of it when the man was taken from it, and who said that he had no claim to him and had no desire to retain him in custody. Mr. Andrew therefore moved for his discharge.

Judge Metcalf—Let him be discharged.

An outburst of applause greeted this order, which the officers and Court in vain tried to check.

In the meantime the colored man, whose name is Wm. Johnson, was seized by his friends and carried out of the Court Room and up Court Street.

He was taken to the West end, to the house of a colored citizen, and put on board the first train of cars for Canada.

To Correspondents.

A. FAIRCHILD.—Your first letter was mislaid, and your last does not give the state, or county, or by what means I can visit you. I shall be glad to comply with your request if it is in my power.

VERDANT.—Nothing more evidences the readiness of credulous people to take opinions of others on trust, than the appearance of items like the following:

"FOURTH OF MARCH.—*Why Selected.*—Do our readers generally know the reason why the Fourth of March was chosen as the day for the inauguration of the President of the United States? It was selected because the Fourth of March in every year, commencing from the first inauguration, cannot come on a Sunday for at least three hundred years. This fact shows the great regard which the framers of our Government had for the Sabbath."—*Rural New Yorker.*

Now the above is utterly false. Every day of every month falls on each day of the week four times in each successive cycle of 28 years. The 4th of March fell on Sunday in 1804, 1810, 1821, 1827, 1832, 1838, 1849, 1855, and will so fall in 1860, 1866, 1877, 1883, 1888, and 1894.

At the second inauguration of Monroe, in 1821, and that of Gen. Taylor in 1849, the 4th came on Sunday, and the inauguration had to be deferred to Monday. Persons must ache for new errors, when they originate or give currency to a statement so at variance with truth!

An Indiana paper announcing the death of a gentleman "out West," says that "the deceased, though a bank director, is generally believed to have died a Christian, and was much respected while living."

Mr. E. MERIAM, the meteorologist, says that his record for the last fourteen years gives an aggregate of seven hundred and fifty deaths by lightning on the land, only one person being killed in a building furnished with lightning conductors.

THE Theological and Literary Journal. Edited by David N. Lord. No XXXIII. July, 1856. New York: Published by Franklin Knight, 138 Nassau street 1856.

We have received the July number of this able Journal, which contains the following interesting table of contents:

- Archbishop Whately on a Future State.
- Notes on Scripture.
- The Parables of the New Testament.
- Extemporary Preaching.
- The New Dispensation.
- The War and the Peace of the Great Nations.
- Proverbial Phrases of the New Testament.
- Literary and Critical Notices.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" "
The Waters to be Healed.	" 156.
The Trial of Abraham's Faith.	" 124.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinacy of Pharaoh.	" "
Deliverance of Israel from Egypt.	" 148.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 156.
The Institution of the Sabbath.	" 164.
The Giving of the Law on Sinai.	" 172.
The Divine Presence.	" 188.
The Mosaic Typology.	pp. 196, 204.
Jehovah's Guidance of Israel.	p. 212.
The Mission of the Spies.	" 220.
Israel Return to the Desert.	" 228.
Preparation to enter Canaan.	" 238.

There will follow in the following order:
The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

ness will attend their efforts, and the truth will fall on good ground, and produce fruit.

By an extensive, systematic distribution of timely, well-written tracts. What an amount of good might be done in this way! There are means enough among us to carry forward the work, if we will only get Christianity enough in us to call it forth. We ought to evoke the spirit of former days, and then we should be alive to this duty.

By well conducted, and widely circulated periodicals. Such if you please as the *Herald*. This has the enormous number of 3500 subscribers in the U. S., the Canadas, and England! Is not this a living disgrace to us? Where there are millions starving for the bread of life, and we have it in profusion with many among us worth five, ten, fifty, a hundred thousand, and some a million of dollars; and yet the *Herald* has to go a begging, in order that enough papers may be issued to supply 3500 subscribers!

Should we not at once, either close our mouths, and hide our heads with shame, or awake, confess, and do our duty? O, ye self lovers, and money-lovers, how contemptible your excuses will appear when the Judge shall call you to an account for your stewardship!

These subjects should claim particular attention, at the contemplated convention.

For the last ten years, the cause we advocate, has been most shamefully misrepresented.—False issues have been raised, and erroneous and ridiculous doctrines have been promulgated under the name of Adventism. The results have been, that those desiring occasion to reproach what we advocate, have been fully gratified; and many honest minds have been abused, while the real merits of the case, are to a very limited extent understood. When the questions are proposed,—what are the views of the Advent body, and what the principles of their action? it is unsatisfactory to give individual versions of the case. We owe it therefore to ourselves, to the truth we preach, and to God, to present to the world, in an associated capacity, a digest of our faith, and the ground of our action. He must have but little confidence in the gospel we preach, to suppose that a fair presentation of it, in its beautiful divine harmony, would fail to produce some good.

The Advent cause throughout the land, has, like many of our local churches, almost changed hands. Many who were engaged in it ten years ago, are dead, or have left it. Others who were then not interested in the question, are now among its warmest friends. If these friends, many of whom never saw each other, could meet together in a general convention, to cheer, comfort and stir up each other, who doubts that great good would be the result? We know what the effect has been in former times, in our own cases; and we read, "when Paul met his brethren at Appii Forum, he thanked God, and took courage."

The current events of the day especially in this country, are calculated to arouse feelings, not consonant with the spirit of our Master: nor such as would fit us for present duties, or future events. Something therefore is required to call away our minds from these scenes of confusion and strife; and interest us more deeply in the coming of that day, which will forever end all the prevailing forms of evil; because of which every child of God mourns. What could be better adapted to such an object, than the meeting contemplated?

Who can doubt, with a knowledge of the scriptures, and with the past and the present corroborating them, that we are nearing the period, for which we have been waiting, longing, and praying? Evidence to almost any extent could be adduced to show that all classes of men are satisfied, that a millennium of some kind is speedily to break upon the world; and the only questions of difference among them are, what kind of a millennium will it be, and How will it be introduced?

The following which was among the resolutions passed at the last N. Y. anniversary of the American Christian Union, gives one view of the questions.

Resolved. That as the overthrow of the Apocalyptic Babylon (Rome Papal) is, according to the teachings of the Scriptures, in order to the extension of the Kingdom of Christ throughout earth, which is to be effected through the power of the Gospel connected with human instrumentalities, it is the duty of all men to pray and to labor earnestly, and unceasingly, that it may be accomplished at the earliest moment.

As such is the prevalent conviction, and connected therewith are so many erroneous sentiments, should we not be induced and aroused to spread the light we have, and thus assist many honest ones, who would gladly and gratefully receive the truth on this important question?

"Arouse! arouse ye saints,
Your arms and hearts prepare!
Press on! press on! all hearts resolved
A conqueror's crown to share."

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM M. F. E.

BRO. HIMES:—At the meeting at the Advent chapel in Boston, Anniversary week, I suggested to you that there was some reason for believing the 2300 days in the 8th of Daniel, would not terminate before five hundred and fourteen years in the future. You said that was not according to the generally received opinions of the Adventists, and invited me to write out views on the subject.

About two years ago, in reading the account of that vision in Daniel, I became impressed with the idea that the 2300 days commence with the desolation of Jerusalem by the little horn A. D. 70. Jerusalem was a desolation at that time, and her people were a reproach to all that were about her; and her sanctuary was also desolate. Daniel understood by the prophet Jeremiah, that the holy city was to be thus desolate 70 years, and he also knew by the prophet Isaiah, that Jerusalem was to be built up again by the Persian monarchy. In this vision he sees that Jerusalem is to be desolate again by the Roman power, under the figure of a "little horn that waxed exceeding great," "that took away the daily sacrifice," "and cast down the place (Jerusalem) of his sacrifice to the ground." Now as the object of this vision was to inform Daniel's people what was to "befall them in the latter days," he hears one saint inquiring of another how long the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? or in other words, how long shall Jerusalem be trodden under foot by the "little horn?" "And he said unto me, unto 2300 days, then shall the sanctuary be cleansed." Now if the sanctuary is to be trodden under foot 2300 days, or years, as they evidently can have no other meaning, at the end of which the "sanctuary is to be cleansed," or justified, when are we to look for their commencement? Evidently from the commencement of the treading down of the sanctuary and city.

It seems very plain that they could not commence under the Persian monarchy, because they built up and fostered Jerusalem and the Jewish people.

Alexander refrained from molesting them, and conferred some favors upon them. His successors subsequently afflicted them, and did them much injury, but neither destroyed their city or sanctuary. The Romans did both. In the 19th verse of the 8th of Daniel, Gabriel informs Daniel that he will make him know what shall be in the last end of the indignation, "for at the time appointed the end shall be." As the time for this indignation to last is appointed, viz., 2300 years, and it is to be cleansed at the end of the above days or years, if we can ascertain precisely what is meant by the indignation, it will help us to understand where to commence the 2300 days. In the 28th, and 29th of Deut., we have the prediction of Moses, of the overthrow of the Jewish nation and polity, and their dispersion throughout the world by the Romans, and the subsequent desolation and barrenness of their land, so that the stranger in after generations that shall come from a far land, shall be astonished at the desolation of the land, and shall say when they see the sickness, and the plagues of the land, which the Lord hath laid upon it, that they forsook the Lord that brought them up out of the land of Egypt, therefore "the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land as it is this day."—Deut. 29:28. Here we find the indignation is the "rooting them (the Jews) out of the land, and casting them into another land." All this was in the future when this vision was shown to Daniel, and it was to be done by the little horn, as Moses says, "by a nation of a fierce countenance." The Saviour, to my mind, connects the commencement of this indignation with the destruction of Jerusalem, when he says in Luke 21st, "These be the days of vengeance, that all things which are written may be fulfilled; for there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword," &c., as foretold

by Moses and Daniel, till the times of the Gentiles be fulfilled. I know of no specified time of Gentile domination of the Jews, or Daniel's people, except these 2300 years. If we commence them with the commencement of the indignation or treading under foot of the sanctuary and the host, by the Romans in the A. D. 70, which was the only time they were trodden under foot after this vision was received, they will not terminate until A. D. 2370.

It has been objected to this time for commencing the 2300 days, that the question is not how long a part, but the whole vision. It is sufficient to reply to this objection, that if the 2300 days cover the whole vision, they would have ended about A. D. 1763, as the vision was given in the year of 536 or 537 B. C. Rev. Alexander Keith, of England, commences them at that point, and thinks they have already ended, and the sanctuary is being cleansed.

I presume there are very few, if any Adventists that admit this. The same objection would lie against commencing those days anywhere this side of the commencement of the vision, as against the point I have assumed, to be the true commencement. If we commence to reckon from the commencement of the indignation, we have something clear and definite to rely upon. To Daniel the thing was in the future, and he had at that time no clue by which to know when they would commence, but to us it is a matter of history. We know when the Jews were rooted out of their land in "anger, wrath and great indignation." At the end of this chapter, Daniel declares none understood it. The only thing it seems to me he did not understand, was the time the 2300 days would commence.

Every figure in the vision had been explained, the time in which certain things were to be accomplished, and what was to take place at the end of the 2300 days, so there could have been no obscurity about any part of the vision, except the commencement of the days. In the 9th chapter of Daniel, the man Gabriel is sent to give him further instruction about the vision. He tells Daniel seventy weeks are determined upon his people, not that he may understand that the 70 weeks and the 2300 days commence together, but to finish their transgression, &c.

What transgression I ask? The transgression evidently, that delivers them into the hands of the "little horn." The transgression of desolation. The sin by which God rejected them and turned them over to the abomination of desolation, the Roman army which destroyed them, the host, the city and the sanctuary. The "transgression of desolation" being the cause, and the abomination of desolation the means of this destruction. This idea is further illustrated by the parable of the man who planted a vineyard and let it out to husbandmen, that he might receive the fruit in season. Their conduct in killing the heir, is made to illustrate the conduct of the Jews in rejecting Christ, by which they finished their transgression, and ended their 70 weeks' national probation, that was to give the host into the hands of the "little horn." The Saviour denounced their doom, and tells them that he would have gathered them together, but now their house is left to them desolate; they had finished the transgression that was to desolate them, and there was no more mercy for them as a nation, till the times of the Gentiles were fulfilled, when the last of the events of the 70 weeks had been accomplished, viz., the anointing of the most holy by the blood of the great High Priest, or his "entering into the holiest of all." The next event mentioned is the destruction of the "city and the sanctuary by the people of the prince," who in the 8th chapter are called the little horn.

It is assumed by many that the commencement of the 70 weeks is the commencement of the 2300 days. But where is the proof? The vision may be more, or it may be less than 2300 days, so far as can be shown from the commencement of the 70 weeks. No one has been able to show exactly when the 70 weeks did begin. That point is involved in doubt and obscurity, and there is discrepancy among the most learned, of some years, as to the true point, some placing it earlier, some later. But the answer to the question implies a definiteness upon the subject. "Two thousand three hundred days, then shall the sanctuary be cleansed." 2300 days from when? Why, evidently from the beginning of their defilement. Now it seems to me it was satisfactorily explained to Daniel. He understood that his people were to be restored to their own land, and have a national existence for 70 weeks or 490 years, and at the end of that time they would prove themselves incorrigible sinners, and were doomed to desolation for 2300 years.

Another objection to this view is, that there was

to be but 1335 days, or years from the time the daily sacrifice was taken away, and the abomination that maketh desolate set up to the resurrection. There are three assumptions in this objection, that are considered fundamental, I believe, by all who are looking for the consummation of the Christian's hope about this time, neither I believe to be correct. The first is that the 1335 days in the 12th of Daniel are symbolic of years. I believe them to be literal days, though I will not insist upon that at present. The second assumption is, that the term daily sacrifice, means something different from the Jewish daily sacrifices. But while there is nothing in the Old or New Testament called "daily sacrifice," but the Jewish sacrifices evening and morning, which are called the daily sacrifice, (Num. 28:1-9; Heb. 7:27; 10:11.) I must consider this second assumption as wanting in proof. These are the only places in the New Testament where the term "daily sacrifice" is mentioned, and by Paul it is placed under the law, as part of that worship. The third assumption is, that the term "abomination of desolation" is Papacy. Daniel calls the abomination of desolation that power which desolates Jerusalem. Christ says, (Matt. 24th) "When ye see the abomination of desolation spoken of by Daniel, then let them that are in Judea flee to the mountains." Why should they flee to the mountains then? Because Daniel had foretold at that time Jerusalem should be desolated. And in Luke 21st, the Saviour says to his disciples, "when ye shall see Jerusalem compassed with armies," to know that the desolation thereof was nigh. Then they were warned to flee to the mountains. Therefore the Roman army is the abomination of desolation, and not Papacy. Papacy did not desolate Jerusalem, nor cause its inhabitants to flee to the mountains.

I admit the 1335 days in Daniel commence with the taking away of the daily sacrifice, for I see no other point to begin them at, and the daily sacrifice was taken away in the year A. D. 70, Aug. 17th, (see Josephus, book vi. chap. 2, sec. 1.) exactly in the midst of the week during which time this prince, Titus, confirms a covenant with many of the Jews for a week or seven years, in the midst of which he causes the sacrifice and oblation to cease, the daily sacrifice, and desolates the city and sanctuary. In the midst of the week the abomination of desolation was set up, (see again Josephus, book xii. chap. 6, sec. 1.) and at that point, I presume the 1335 days begin, i. e., in A. D. 70, in the month of August. If they commence with the taking away of the daily sacrifice at that time, no one will pretend that Daniel stood in his lot 1335 years from A. D. 70, therefore I conclude they are literal days, and cannot be urged as an objection to commencing the 2300 days with the desolation of Jerusalem. It may be said that Daniel was to stand in his lot at the end of the days. This I fully believe to be the 2300 days which span the whole time of Gentile dominion, till He comes whose right it is to reign, and give reward to his servants, and destroy them that destroy the earth. M. F. E.

REMARKS.—The question asked of the angel, was not how long should be a portion of the vision, but "How long the vision;" and that there may be no doubt as to what vision is meant, it is specified as that vision which commenced the treading down of the sanctuary, &c. The time specified, then, must commence with the first events symbolized in the vision, and continue till the treading down is ended.—Ed.

THE SABBATH.

The wave-sheaf typical of a change of the day.—There were two types significant of a change of the day in the observance of the weekly Sabbath. 1. The wave-sheaf. 2. The two wave-loaves. The annual offering of the one was at the commencement of harvest, of the other at the close of harvest, and seven weeks apart.

1. The wave-sheaf was not typical of the resurrection of Christ, but the day on which it was offered foreshadowed a change of the day for the weekly rest. The usual argument for changing the observance of the weekly Sabbath from the seventh to the first day, is founded on the fact of the resurrection of Christ on the first day of the week, and its commemoration by apostles and early Christians. This we say, is the usual argument. But behind this there was an absolute necessity for Christ to rise from the dead on the first day of the week; he could not have risen on any other day. Annually the wave-sheaf was to be offered by the priest about the time of the earing of the barley. The paschal lamb was to be offered on the fourteenth day of the first month, and the wave-sheaf not on any particular day of the month, but always "on the morrow after the

Sabbath" of passover week. The fourteenth day of the month would move through all the days of the week, but the "wave-sheaf" as well as the two "wave-loaves," were ever stationary, on "the morrow after the Sabbath." The passover was stationary as to the day of the moon, but the wave-sheaf, and wave-loaves as to the day of the week. "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath shall he wave it."—Lev. 23:10, 11. "And ye shall eat neither bread nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God."—v. 14. That is, this was to be done before breakfast, early in the morning, before any food was tasted. It may be remarked, that barley, in Egypt where the passover was instituted, would be more forward on the fourteenth day of the month than in Canaan, and more forward in some localities of Canaan than others—in the valley of the Jordan, than about Jerusalem, elevated three thousand feet above that river.

The wave-sheaf, the new grain from the old kernel that had perished, was one of the most striking and impressive emblems of the resurrection that could possibly be presented to the eye or the mind of man. The Jews may have had but a dim idea of its import. It was beautiful as it was striking. Christ was the bread of life that came down from heaven. "Now is Christ risen from the dead and become the first fruits of them that slept." He fulfilled the type of the wave-sheaf with great exactness, not only as to the day of the week, "the morrow after the Sabbath," but as to the hour of the day. "Now upon the first day of the week, very early in the morning, they came to the sepulchre . . . and they entered in and found not the body of the Lord Jesus."—Luke 24:1, 3.

2. The two wave-loaves is still another type of great significance, intimating a change of the day to come. This is called the feast of Pentecost, and always occurred on "the morrow after the Sabbath." "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven sabbaths shall be completed, even unto the morrow after the seventh sabbath, shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves; they shall be of fine flour, they shall be baked with leaven; they are the first-fruits unto the Lord. And ye shall proclaim on the self-same day that it may be a holy convocation unto you; ye shall do no servile work therein."—Lev. 23:15-17, 21.

This septennial reckoning commenced from the day the wave-sheaf was offered on the first day of the week, and terminated always on the first day of the week. "And when the day of Pentecost was fully come, they were all with one accord in one place. And there appeared unto them cloven tongues like as of fire; and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."—Acts 2:1, 3, 4. Here, then, in these two types, observed for long ages annually, seven weeks apart, we have evidently, the mind of God as to a change of the day for observing the weekly rest, so striking and impressive as to have all the force of a positive enactment and precept. Who is not deeply affected by their transcendent meaning?

A. PENFIELD.

Cleveland, O., June 16th, 1856.

A SUNDAY MORNING'S MEDITATION.

1 Cor. 15:55—"Oh death, where is thy sting? Oh grave, where is thy victory?"

The mourner is bending low over the tomb; under that grassy sod has been laid all that is left of the dearest on earth. The coffin is the bed, the shroud the robe of all that gave light and beauty to life. What words break from the lips of the lonely one, while tears of parting grief water the newly closed grave; not words of hopeless agony, of bitter despair, but the Christian's triumphant song, "O death, where is thy sting? O grave, where is thy victory?"

Sickness has laid its heavy hand on the Christian, death-damps are gathering on his brow, and the last pangs are racking his frame; the eye grows dim, the silver cord is breaking; does he shrink from the untried future? does he struggle wildly for life? No: the last words caught by weeping friends around from the stiffening lips, breathe immortal hope and life. "O death, where is thy sting? O grave, where is thy victory?"

The missionary is leaving his native land, with its church-going bells, its praying circles, its homes of happiness, its ease, its comfort.

The Confessor is led before kings and rulers, chains on his hands, shame and contempt heaped upon him; the eyes of thousands are fixed upon him, as life and all he holds dear are offered to him if he will deny his Lord.

The martyr is bound to the stake. The flames with their lurid glare are wreathing around his frame and blackening his countenance.

DEATH is an enemy. An inspired apostle has called it "the last enemy." There is nothing connected with dying in the abstract, that can be considered pleasant.

The Lord has come. The mighty trumpet sounds, the village grave, the crowded churchyard, the marble tomb, the rolling ocean, give up the sleeping dust, and over the empty tombs ascends one shout from millions of arisen saints.

LETTER FROM HENRY LEWIS.

DEAR BRO. — I send you two dollars in this letter, which I ought to have sent before; but I have been afflicted in the breaking of one of my legs, which was so badly split that the bones could not be put in their place again.

I have taken your paper almost from its commencement, and still wish to have it continued, although I cannot see with you in all things. I have been examining God's word for some ten years, in order to know if possible, what it taught in reference to the state of the dead, and have come to the full conviction, that they sleep till the resurrection.

By the will of Mr. James Kelley, of Lancaster county, Virginia, all his slaves, amounting to about forty-five, have been emancipated. His executors are now in Baltimore, making arrangements for their outfit and embarkation to Liberia, in the vessel that is soon to sail from that port.

Obituary.

DIED, in Marsh Creek, Pa., Feb. 12th, 1856, WILLIAM SHAWLEY, aged 25 years and 2 months. He died in the full hope of a blessed resurrection to immortality at the appearing of Jesus Christ.

consciousness. But their having perished is not predicated in 1 Cor. 15:18, on their own resurrection, but on Christ's, viz., "If Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished."

Paul, however, in stating what would have been the condition of the righteous, if Christ had not risen, does not admit for a moment that such is the case; for he adds, (v. 20), "but now is Christ risen," &c.

We deeply sympathize with our brother in his affliction. But the time hastens when all broken limbs will be repaired, when all pain, sickness and sorrow will flee away, and death shall be swallowed up in victory.

THE DYING SAINT.

DEATH is an enemy. An inspired apostle has called it "the last enemy." There is nothing connected with dying in the abstract, that can be considered pleasant.

While friends weep and mourn, he anticipates angels' smiles, and immortal ones' greetings in the promised morning. While darkness broods upon his vision, he firmly believes that the "sunshine of" beauty "will beam bright on his waking, and the song he will hear will be the seraphim's song."

THE following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known.

"O the pain, the bliss, of dying!" EDWIN BURNHAM. Newburyport, Mass., June, 1856.

By the will of Mr. James Kelley, of Lancaster county, Virginia, all his slaves, amounting to about forty-five, have been emancipated. His executors are now in Baltimore, making arrangements for their outfit and embarkation to Liberia, in the vessel that is soon to sail from that port.

Obituary.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sideache, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure.

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

DIED, in Marsh Creek, Pa., Feb. 12th, 1856, WILLIAM SHAWLEY, aged 25 years and 2 months. He died in the full hope of a blessed resurrection to immortality at the appearing of Jesus Christ.

Peruvian Syrup,

FOR THE CURE OF Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY WILSON, FAIRBANK & CO., NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, JOHN PIERPONT.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear sirs, yours truly, HENRY LUNT.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully, A. A. HAYES, M.D., Assayer to state of Mass.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public. From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the sores fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with its strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

MODEL ORGAN-HARMONIUMS.

MANUFACTURED BY MASON & HAMLIN. The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN'S MODEL MELODEONS! Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN, Cambridge st., corner of Charles, Boston, Mass. HENRY MASON, EMMONS HAMLIN. [aug 25—1 yr]

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

DR. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action. It is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

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

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

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

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

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

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits, tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

- ALBANY, N. Y. W. Nicholls, 185 Lydian-street. BURLINGTON, IOWA. James S. Brandenburg. BASCOE, Hancock county, Ill. Wm. S. Moore. BUFFALO, N. Y. John Powell. BRISTOL, Vt. D. Bosworth. BALTIMORE, Md. Wm. Paul. CAROT, (Lower Branch), Vt. Dr. M. P. Wallace. CINCINNATI, O. Joseph Wilson. DANVILLE, C. E. G. Bangs. DUNHAM, C. E. D. W. Sorbarger. DURHAM, C. E. J. M. Orocco. DEBBY LANE, Vt. S. Foster. DETROIT, Mich. Luzerne Armstrong. EDDINGTON, Me. Thomas Smith. EAST CHAZY, N. Y. C. P. Dow. FAIRHAVEN, Vt. Elder J. P. Farrar. HALLOWELL, Me. I. C. Wellcome. HARTFORD, Ct. Aaron Clapp. HOMER, N. Y. J. L. Clapp. HAVERHILL, MASS. Edmund E. Chase. LOCKPORT, N. Y. R. W. Beck. JOHNSON'S CREEK, N. Y. Hiram Russell. LOWELL, MASS. J. C. Downing. MOLINE, Island county, Ill. Elder John Cummings, jr. MILWAUKEE, Wis. Wm. Storey. MORRISVILLE, Pa. Wm. Kitson. NEWBURYPORT, Mass. Dea. J. Pearson, Sr., Water-street. NEW YORK CITY. Wm. Tracy, 246 Broome-street. PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street. PORTLAND, Me. Alex. Edmonds. PROVIDENCE, R. I. A. Pearce. PRINCESS ANNE, Md. John V. Pinto. ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street. SALEM, MASS. Lemuel Osler. SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer. SOMONAU, De Kalb county, Ill. Wells A. Fay. SHEBOYGAN FALLS, Wis. William Trowbridge. TORONTO, C. W. D. Campbell. WATERLOO, Sheffield, C. E. R. Hutchinson, M. D. WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES.

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

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

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

Contents of this No.

Table listing contents of the issue, including POETRY, CORRESPONDENCE, MISCELLANEOUS, and OBITUARY.

ADVENT HERALD.

BOSTON, JULY 26, 1856.

NOTICES FOR JULY.—As will be seen by another notice for Western appointments, I do not go West till August.

New York city, chapel 39 Forsyth st., Sabbath, July 13th, all day and evening; and continue in the city till the 17th.

At this meeting, I shall hope to see the friends of the cause and receive the aid of their counsel and influence. We have need of all the influence and aid that can be concentrated to preserve and build up the church.

Philadelphia, Sabbath, July 20th, and continue in the city till the 24th.

Hebron, Washington Co., N. Y., July 27th; also, if thought best by Elder Ross or bro. Shaw, I shall continue the meetings each day to the 30th.

Boston, Sabbath, Aug. 3d, to 6th.

Tour in the West.

On my return, I find letters from different parts of the Western field which I may be able to visit. The general advice is, to defer my visit till after the harvest.

La Porte, Ind., Sabbath, Aug. 10th, and continue till the 15th. Bro. Northam will consult Brn. Berick and Mansfield, and arrange for the meeting.

Chicago, Ill., Sabbath, Aug. 17, as Bro. Veeder shall arrange.

Pain's Point, Ill., August 21st to 24th. We shall hope for a full attendance of the friends from all the region.

Shabbona's Grove, Ill., August 28th to the 31st, as brother Spencer shall arrange. Let there be full attendance from all the vicinity.

Brother Fay, of Somonauk, can arrange for Sept. 2d, 3d and 4th, as he shall judge best, for his region. He will, however, so arrange as to give me time to get to

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

TOUR WEST.—Bro. N. W. Spencer is at liberty to arrange the time and place for my meetings, from August 19th to Sept. 3d or 4th, or in season to get to Moline. Brother Spencer will please arrange to the best advantage; and I shall be gratified to have him accompany me. He will send his notice to the Herald without delay, that all may know, if any alteration is made in the present notice. J. V. H.

HURRICANE IN GERMANY.—The Neue Munchener Zeitung gives the following account of a hurricane which raged in Ratisbon (Regensburg) on the 31st of May:—

"A little before 2 a loud whistling sound was heard in the air, the clouds literally flew in a northeasterly direction, the atmosphere was loaded with sand, and tiles and slates began to fall from the roofs of the houses. In a few minutes the timber of the roofs was completely exposed to view, and hail as large as pigeons' eggs fell into the houses. The floors were soon flooded, and a great part of the furniture spoiled: All the trees on the side of the town which is opposite the Walhalla were either torn up by the roots or broken in the middle. The largest trees in the Max avenue broke like glass, and not more than ten of the enormous lime trees at the Schiess-bans are left. Everything in the fields was completely destroyed by the hail. A waggon heavily laden with corn, and the Munich 'eitwagen' (diligence), were hurled into the town-moat. People were

thrown down in the streets and driven before the blast. The great workshops of Maffei are a heap of ruins. The beautiful stained glass on the south-side of the cathedral has suffered much. The telegraph wires are destroyed."

SUNDAY IN NEW ORLEANS.—A late number of the New Orleans Creole has the following:

"Fun enough to-day, (Sunday.) A crack race comes off at the Matarie Course—betting will be high. All the theatres have splendid bills of attraction. A man must be hard to please, if, with our churches and amusements, he cannot pass to-day agreeably."

"WHEN I was very young," says Ducas, "I heard wise and venerable men say that the end of the power of the Ottomans would come at the same time with the downfall of the dynasty of the Palaeologi. We, therefore, who have lived to witness this last calamity of time, and have seen this dire and unutterable disaster falling upon our race, with fervent prayers to God, who chasteneth and healeth again, wait for our redemption." Four weary centuries have passed away; and however superstitious may be the ground of the historian's hope, it seems now to be on the eve of a more sublime fulfillment than he, perhaps in the bosom of a corrupt Church, a falling State, and a dark age was capable of anticipating.—New Brunswick Review.

AFFILIATION OF ERROR WITH TRUTH.—Error springs up and grows in the same soil with truth and virtue. It seems to originate from the same root, and blossom and ripen seeds upon the same stalk with virtue, as cheat-weed will sometimes insinuate itself into the very stalk of wheat, near the root, and grow up concealed in it, and ripen and scatter its myriad seeds as from a wheaten straw. So closely are they affiliated, in root, and stalk, and growth, that it has been contended by some, that wheat itself becomes transmuted into cheat-weed.

So hardy is the seed of this hateful weed, that it retains its vital principle through the severity of several winters, and after passing through the stomachs of cattle, it springs up in lowly growth, till perchance the wheat is stunted, and then it rises over it in boastful power.

So indestructible and mysteriously preserved is the seed of error in the heart of man and of society. When virtue is retarded in its growth, it outstrips and overtakes it, and draws all the nourishment from the soil. The seeds of evil are thus mysteriously scattered, and nurtured, and perpetuated from generation to generation, and from age to age.

SELFISHNESS is poverty; it is the most utter destitution of a human being. It can bring nothing to his relief: it sharpens his pains; it aggravates all the losses he is liable to endure, and when goaded to extremes, often turns destroyer, and strikes its last blow on himself. It gives us nothing to rest on or fly to in trouble; it turns our affections on ourselves, self on self, as the sap of a tree descending out of season from its heavenward branches, and making not only its life useless but its growth downward.

APPREHENSIONS are felt for the health of Washington and Georgetown. One of the line of Georgetown sloops, just from the West Indies, lost a man a few days since with the black vomit. The vessel has been put under fourteen days quarantine.

CONSUMPTION BAFLED.—Since the days of Esculapius, medical men have striven in vain to conquer that arch enemy of mankind, consumption. Dr. Ayer of Lowell, Mass., has we have every reason to believe, succeeded in attaining this object, nearer than any predecessor or contemporary. He calls his remedy Ayer's Cherry Pectoral, by which name it has been favorably known for many years in all parts of the world. It is recommended by numerous eminent persons as the best remedy for diseases of the throat and lungs extant. Dr. Ayer recently received a letter from Hon. Daniel Webster, in which that statesman speaks of the Pectoral in the highest terms, and mentions that he is personally knowing to the usefulness of this article in both America and Europe.—New York Sunday Times.

Look up with joyful eyes,
Though all things seem forlorn;
The sun that sets to-night will rise
Again to-morrow morn.

MALCOLM, Lord Forth, son of the Earl of Perth, has been proclaimed an outlaw. This is the unworthy or deranged representative of the ancient

family of Perth, who was sent home from the Crimea by Lord Raglan, for refusing to go out to the trenches. An able defense was made for him through the press by his afflicted father.

DEDICATION.—The new chapel at North Springfield, Vt., will be dedicated to the service of God on Thursday, August 7. Exercises will commence at 11 o'clock a. m. Bro. L. D. Thompson is requested to be with the church the Sabbath previous and remain over the dedication. The writer of this notice will be there to preach the Sabbath following, and hopes to see a good representation of friends from the surrounding country. I. H. SHIPMAN.

Campmeeting at North Wilbraham. [Not being among the number of those consulted respecting the following notice, we are ignorant of its object except what is therein stated, and insert it at the request of brother B.]

"ELD. HIMES:—I am requested to write for the Herald, the following notice of a General Campmeeting at North Wilbraham. We have arranged to hold a general campmeeting at North Wilbraham, to commence on Monday, the 18th of the coming August. We design this meeting to be independent of all sectarianism or partyism. The objects of the meeting will be three-fold. 1. To comfort, cheer and strengthen each other. 2. To seek the salvation of sinners. 3. To confer as to our public duty, as the people, and especially the ministers of God, in this peculiar time. The place of meeting will be near the North Wilbraham depot. EDWIN BURNHAM.

"For many brethren.
Newburyport, Mass., July 9th, 1856."

TRACT FOR DISTRIBUTION.—Tract on the Importance of the Study of Prophecy, for distribution. In order to circulate as widely possible, we put them at \$2.50 per 100, 4 cents single. Let all go into this work.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2.00.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

Table listing books for sale with columns for Title, Price, and Postage. Includes Memoir of William Miller, Bliss' Sacred Chronology, Fasset's Discourses on the Jews and Millennium, etc.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

Table listing works by Rev. John Cumming with columns for Title, Price, and Postage. Includes On Romanism, the Apocalypse (1st Series), Daniel, etc.

The End 18

Table listing works by Rev. Horatius Bonar with columns for Title, Price, and Postage. Includes Morning of Joy, Eternal Day, Night of Weeping, Story of Grace.

TRACTS FOR THE TIMES—VIZ:

Table listing tracts for the times with columns for Title, Price, and Postage. Includes The Hope of the Church, The Kingdom of God, The Glory of God filling the Earth, etc.

Appointments, &c.

I have appointments at Waterloo (Warner), N. H., the last Sabbath in June; at Concord in the chapel, the first Sabbath in July; at Canterbury in the town house, 2d Sabbath; London Ridge, third Sabbath, and London Village the 4th Sabbath in July.

T. M. Preble. The hour of the appointments for week evenings following, will be left for the brethren to decide. Westminster, 24th; Deacon Beamer, 26th; Bro. Burrow's, 27th, 10 A.M.; also at Bro. James Campbell 27th, 6 P.M.; Bro. William Campbell 29th; Father Greenleaf's 10 o'clock 30th, A.M.; Deacon Karnes, 30th, evening; Toronto, 31st, if any of the friends from Ameliasburg will send conveyance to meet me at Coburg, on the first of August, on the second, we will proceed to Ameliasburg to preach at Young school house, on Aug. 3d, 10 A.M., and at Father Spencer's 4 P.M.; Thurlow, at brother Clapp's neighborhood 5th; Bro. Hogan see to this appointment; Sudeny, 6, Colborn 7; several other appointments shall be attended to by letter. DANIEL CAMPBELL.

I will change with brother B. S. Reynolds, of Montgomery, Vt., Sunday, July 27th. W. H. Eastman.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Joseph Fairbanks, \$1.—Sent the 16th. There is \$1.18 due for those sent the 2d inst. M. Hobart—Sent books the 17th. John Morse, \$2.50—Sent tracts the 19th inst. J. Tittemore—We have purchased of S. Adams three bottles of Litch's Restorative and forwarded to you the 19th inst. Paid for it \$1.13; and \$2.50 will pay that and Herald to Jan. 1st. Wm. Riley—It was received Feb. 20th and credited in Herald of March 1st. S. H. Withington, \$3.51—Received in full, and balanced the account. Geo. Pettinger—Sent Story of Grace the 21st. J. V. Himes—The paper sent to J. P. Thompson, of Manyunk, was ordered stopped at No. 751, when his time was out. We have sent missing papers to Bro. Sutton; and will tell us if Bro. T. still wishes the paper? J. C. Small—We have sent missing Nos. since Jan. 1st, but cannot supply previous ones. Have put a hand against your name, so as to ensure its being written each week.

RECEIPTS

UP TO JULY 22d, 1856.

The No. appended to each name is that of the HERALD to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

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

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

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

INFORMATION WANTED.

Lafayette E. Hastings.—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

J. M. Orrock.—What was the former P. O. address of J. Ives of Georgetown, C. E. Elder H. says you report him as an old subscriber.

July 5th, '56—We have rec'd \$1 for J. L. Witherell, of Canaan, Me., which was sent Dec. 25, 1855, by the P. M. of that place; but being directed to "Portland" instead of Boston, it has been to the dead letter office at Washington, and has just come back. As J. L. W. does not now take the paper, and we have no record when he stopped, we wish to know whether this was for a past, or for a future subscription—the paper being paid for till July 1, 1856.

Wm W Wheeler, \$15; J F Brewster, \$15; W Pink, \$15; A Hill, \$15; D Hunt, \$15; Mrs. J. W. Daniels, \$41; N A Hill, \$15; E H Sherman, \$15; C Greene, \$15, are just as good; W Ide, \$15; A H Brown, \$15; L Wilcox, \$15; O Parmelee, \$15; J C McKinney, \$67; P Lunt, for G's; L Parker, \$15—each \$1.

D. Bosworth, for G. and on acct; W. Attenberg, \$72; S. Sutton, \$67; L Martin, \$41; J Brown, \$41; Miss L F Johnson, \$41; Mrs A B Covell, \$15; E. L. Caswell, \$41; P Butler, 794; M Post, \$41 and books; J Haley, \$44—each \$2.

Mrs. M. Weaver, \$41; H R Nichols, \$64; I Howell, \$35 and bk, sent the 19th; S G Jeffers, \$20—each \$3. A Wares, \$25, and 2 G to 130, \$4; E. W. Lewis, \$46, \$5; D. T. Ross, on acct, \$10; B S Reynolds, on acct, \$7.