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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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### WANDERING DOWN.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

I AM wandering down life's shady path,—  
Slowly, slowly wandering down;  
I am wandering down life's rugged path,—  
Slowly, slowly wandering down.

Morn, with its store of buds and dew,  
Lies far behind me now;  
Noon, with its wealth of song and light,  
Lies far behind me now.

'Tis the mellow flush of sunset now,—  
'Tis the shadow and the cloud;  
'Tis the dimness of the dying eve,  
'Tis the shadow and the cloud.

'Tis the dreamy haze of twilight now,  
'Tis the hour of silent trust;  
'Tis the solemn hue of fading skies,  
'Tis the time of tranquil trust.

The pleasant heights of breezy life  
The pleasant heights are past;  
The sunny slopes of boyent life;  
The sunny slopes are past.

I shall rest in yon low valley soon,  
There to sleep my toil away;  
I shall rest in yon sweet valley soon,  
There to sleep my tears away.

One little hour will soothe away  
Time's months of care and pain;  
One quiet hour will dream away  
Time's years of care and pain.

Laid side by side with those I love,  
How calm that rest shall be!  
Laid side by side with those I love,  
How soft that sleep shall be!

I shall rise and put on glory,  
When the great morn shall dawn;  
I shall rise and put on beauty  
When the glad morn shall dawn.

I shall mount to yon fair city,  
The dwelling of the blest;  
I shall enter yon bright city,  
The palace of the blest

I shall meet the many parted ones  
In that one home of joy;  
Lost love for ever found again  
In that dear home of joy.

We have shared our earthly sorrows  
Each with the other here;  
We shall share our heavenly gladness  
Each with the other there.

We have mingled tears together—  
We shall mingle smiles and song;  
We have mingled sighs together—  
We shall mingle smiles and song.

### The Day of the Saviour's Birth.

A BROTHER in Cleveland, Ohio, has sent us the following article, cut from one of the papers published in that city, with the request that when read, we return it to him. As it contains a scrap from Chrysostom which we had never before read, we think it may interest some others, and so we return it to the brother in the columns of the *Herald*.

As the writer rejects the name of *Roman Catholic*, we presume that he is a Protestant writer.

Eds. LEADER.—A few years ago, the celebrated Archbishop Whately wrote a book entitled, "Historic Doubts Relative to Napoleon Bonaparte." The object of this book was simply to show how much easier it is to mystify than to explain, to ask questions than to answer them, to raise doubts than to remove them. But, strange to say, some persons were absolutely persuaded by the book that no such person as Napoleon Bonaparte ever existed. Possibly your correspondents, "America" and "H.," may have created doubts in the minds of some good people as to the birth day of our blessed Lord and Saviour, Jesus Christ, and as to the primitive and Apostolic Festival of Christmas in commemoration of that event; but I flatter

myself that I am able not only to remove those doubts, but that your correspondents themselves will frankly acknowledge their error. Of course, we all know that nothing is more difficult to prove than the exact birth-day even of the most distinguished individuals. You celebrate the birth-day of Washington. But how do you know that he was born on the 22d of February? In most Biographical Dictionaries you will find it simply stated that he was born in 1732, and the very fact of such a record implies a doubt as to the exact day of his birth. Do the almanacs say the 22d of February? But what more notoriously false than the almanacs? Do Marshall and Sparks say so? But how did they know? Were they present at the time, or was that event celebrated at the time, or had they documentary proof? And how is that proof authenticated? Your correspondents may answer themselves by answering these questions: and possibly they may be startled when I tell them that the birth-day of our blessed Lord is shrouded in no such mystery. But such is the fact. We have documentary proof, properly authenticated, taken from those Roman archives which were in existence for the first four centuries of the Christian Era, and open to public inspection, containing his nativity and his enrollment. But inasmuch as your correspondents may need some preparation of mind to satisfy them even with this proof, I shall confine myself in this communication to an argument by computation from the scripture records—an argument much less satisfactory to me, and open to some objection; but nevertheless, an argument the substance of which they will find in a sermon preached by St. Chrysostom himself, on a Christmas day, some fifteen centuries ago. That argument is founded on two data, viz.: the Old and New Testament, and is substantially as follows:

In 1 Chron. 24:7-20, we find the twenty-four courses of the Jewish Priests established by David. Of these twenty-four courses the 8th, at the institution, fell by lot to Abijah, or Abias, to which course Zacharias, the father of John the Baptist, belonged. One course attended upon the service of the Temple eight days, from Sabbath to Sabbath. The ministry of each course began at the morning service of the first, and ending at the morning service of the next Sabbath; the High Priest entering into the Temple with the course which succeeded, blessed and dismissed the course which had fulfilled their ministrations, the Priests of which then departed to their own city. Therefore as the ministry of one course is seven complete days and the number of courses is twenty-four—the complete cycle or period of time wherein the twenty-four courses return to the same day and hour wherein they first ministered is 224 years. But as the above cycle is somewhat unwieldy for calculation, a smaller cycle becomes necessary, and there is one of 50 revolutions, concluding at the end of 23 years after their first institution, or every revolution of the great cycle of 224 years, with an overplus of 18 hours.

From the dedication of the second Temple, in the sixth year of Darius Nothus, on the third day of the Hebrew month Adas, that is, on the nineteenth of February, to the destruction thereof—according to Eusebius' Chron. of Daniel, 70 weeks—are exactly 490 years. From our Saviour's birth to the destruction of Jerusalem are just 71 years—according to Scaliger and others—and from the fifteenth of Tiberius to the destruction of Jerusalem by Titus Vespasian are 40 years. Now, from these data the calculation of the time of Zacharias' administration, so particularly mentioned by St. Luke, may be calculated thus: In the 490 years that the Temple stood there are two complete great sacerdotal cycles, ending with the year 448. There remains till the fall of the Temple 42 years; which subtract from the year of our Lord 71, in which the Temple fell, and there remains 29, the year of Christ, when the second great sacerdotal cycle, ended and the third began; out of which deduct the imperfect cycle of 50 revolutions, or 23 years, the remaining 6 denote the year of Christ, when the course began precisely

on the same day on which they originally commenced, with an overplus of 18 hours. Therefore, in these 6 years previous to the nativity of our Lord, the sacerdotal courses stand thus, viz.:

In the 6th year of the first course, that of Jehoiarib began, Feb. 19.  
In the 5th year the first cyc. began Jan. 19.  
In the 4th " " " " Dec. 19.  
In the 3d " " " " Nov. 19.  
In the 2d " " " " Oct. 19.  
In the 1st " " " " Sept. 19.

Therefore, the first course in the year of Christ's conception began on the 19th of August; from whence if we reckon to the 8th week we come to the 8th course, the course of Abijah or Abias, which commences on the 7th of October and ends on the 14th of the same month. On the 14th of October, Zacharias having fulfilled his week's ministry returned home on the 15th, when his wife conceived, precisely 5 months and 3 days from the Annunciation. Now, from the 15th of October to the Annunciation, March 25th, are 5 months, 3 weeks, and 1 day exactly, as was the salutation of the angel to the virgin mother—"This is the sixth month with her who was called barren." Then says the Evangelist, "Mary abode with her about three months," that is, until the 24th of June, the day which has been celebrated by the Church as the nativity of John the Baptist. If, then, the Baptist was conceived on the 15th of October, and was advanced 5 months, 3 weeks, and 1 day at the conception of our blessed Lord, that is, the 25th of March, the day celebrated by the Church in commemoration of so signal a mercy, then it follows that the 25th of December is the true day of the nativity of the Son of God.

No doubt your correspondents are men of devout minds, and they will be happy to find that the Scriptures themselves are all sufficient to fix the date of the Saviour's birth, and inasmuch as, not the Romish Church nor the Heathen Saturnalia were the first to celebrate the event, but the angels of God, "a multitude of the heavenly host, praising God and saying peace on earth, good will towards men"—therefore, it is to be hoped that both "America" and "H.," on the next Christmas Festival, will rejoice and be glad to unite with the Church militant on earth in prolonging the angelic song.

I am much obliged to your correspondents for not taking advantage of the typographical mistakes in my former communication; for as originally written, there was no such thing as "farewell reply" in it. The title which you have given to me, I gladly adopt, signing myself, not a Roman Catholic, which is a contradiction in terms, but simply, A CATHOLIC.

### The New Jerusalem.

"That Inne towards which this heavenly golden chariot, drawn by these heavenly white horses, carries these babes of God, is that New Jerusalem which is above, made up of pure gold, like clear glass, whose wall, O my soule, is of jasper, founded upon twelve precious stones, even upon a jasper, a sapphire, a chalcedony, an emerald, a sardonyx, a sardius, a chrysolite, a beryl, a topaz, a chrysolite, a jacinth, an amethyst, whose twelve gates are twelve pearls also, whose streets are pure gold, shining like glass, whose temple the Lorde God Almighty and the Lambe is, which hath neither sunne nor moone beside the glory of God and of God and of the Lambe. But canst thou tell me, O my soule, what shall be the estate and condition of those who shall be admitted as citizens within this New Jerusalem, and Inne of heaven, they being once happily possessed of it? Hearken, hearken, therefore, O my soule, I pray thee, for here I must tell thee that the skillfulness of arithmeticke cannot number out these good things which are to be found there. That the deepness of geometrie cannot measure the length, and breadth, the height, and depth of those good things which be layed up there; yea, that the swiftest and sweetest tongue of the most rarely eloquent orator, is not sufficient to

expresse the worthe and excellence of them. For when this Citie and Inne is looked upon by him whose eyes be enlightened from above by the Lord of it, the arithmetician, the geometrician, the orator, must stand amazed and cry out, Never saw I anie Inne before ye pleasures, the pleishning; the beautie whereof, I was not able to reckon, to measure, and to declare. O what happiness, what honor, what glorie, what peace, what charitie! yea, what incomparable plentie of all things, shall the glorified saints enjoy there! Shall not that happiness be wonderfully excellent there, where no soule, knowest thou with what a stole thou shalt weare in this Inne of heaven; yea, with what a stole this my bodie shall be clothed there; O with what an earnestnesse wouldst thou call for the coming of Jesus! O with what earnest desire wouldst thou long for the coming of God thy Father, who has promised this Inne to thee; to God thy Saviour, who hath conquered this Inne to thee; to God the Holy Ghost, who assures thee that this Inne belongs to thee! Thou O my soule, in that Inne of heaven, shalt be richly and royally decked with a threefold stole; in beautie, in worth, farre surpassing all those ornaments and jewels rich Solmon was covered with when he sat in his royal throne, with the stole of the perfect knowledge of the blessed and glorious Trinite, Father, Sone, and Holy Ghost.

"Yea, darest thou, O my soule, be grieved in that night of death, to have this clay bodie conveyed to that resting bed of the grave sweetly now perfumed by the buriall of the sacred bodie of thy gracious Saviour, Jesus. For knowest thou not, when that glorious bright shining morning of judgement shall approach, in the which that mightie God thy Saviour, whom the heavens do now containe, shall manifest himself in glorie, accompanied with thousands of his angels, and of the sound of the last trumpet, that thou shalt not onely find that wanted garment of thy bodie, but take it up again, and put it on againe? alwayes not as men take up their garments here in the morning, after their rest in the night, but farre otherwise; more comfortably, joyfully, profitably, by a thousand thousand degrees; as men here lay aside their garments at night, going to their rest, so they take them up in the morning, and taking them up they go forth againe, either to their wonted or to some new labor. But I must tell thee, O my soule, to thy great comfort, that thou shalt take up this tabernacle of my bodie, in that shining morning of judgement, in a farre more excellent estate than it was layed down in the chamber of the grave."—David Lindsey, London, 1625.

### New Earth.

"How could the creature—the world, or any part of it—be said to be delivered from the bondage of corruption, into the glorious liberty of the sons of God, if the whole frame of heaven and earth were to be annihilated (Rom. 8:21)? The Apostle saith also, that the creature waits, with earnest expectation, for this manifestation of the sons of God (verse 19), which would have no foundation if the whole frame should be reduced to nothing. What joyful expectation can there be in any, of a total ruin? How should the creature be capable of partaking in this glorious liberty of the sons of God? As the world, for the sin of man, lost its first dignity, and was cursed after the fall, and the beauty, bestowed on it by creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. As man shall be freed from his corruptibility, to receive that glory which is prepared for him, so shall the creatures be freed from that imperfection or corruptibility, those stains and spots upon the face of them, to receive a new glory suited to their nature, and answerable to the design of God, when the glorious liberty of the saints shall be accomplished. As when (see Mesiratzat on Heb. 1.) a prince's

nuptials are solemnized, the whole country echoes with joy, so the *inanimate creatures*, when the time of the marriage of the Lamb is come, shall have a delight and pleasure from that renovation. The Apostle sets forth the *whole world* as a person *groaning*, and the Scriptures is frequent in such metaphors, as when the creatures are said to 'wait upon God and to be troubled'; the hills are said to 'leap, and the mountains rejoice' (Psalms 104, 27:29). The creature is said to '*groan*,' as the heavens are said to 'declare the glory of God,' passively, naturally, not rationally. . . . If the creatures be subject to vanity by the sin of man they shall also partake of a happiness by the restoration of man. The earth hath borne thorns and thistles, and venomous beasts; the air hath had its tempest and infectious qualities; the water hath caused its floods and deluges; the creature hath been abused to luxury and intemperance, and been tyrannized over in man, contrary to the end of its creation. 'Tis convenient that some time should be allotted for the creature's attaining its true end, and that it may partake of the peace of man as it hath done of the fruits of his sin pervailed more than grace, and would have had more power to deface, than grace to restore things into their due order. Again, upon that account should the Psalmist exhort the heavens to rejoice, and earth to be glad, when *God comes to judge the world* with righteousness, if they should be annihilated, and sink for ever into nothing? It would seem, saith Daille—(on Psalm 96:12, 13)—to be an impertinent figure, if the Judge of the world brought them to a total destruction. An entire ruin could not be matter of triumph to creatures who naturally have that instinct or inclination put into them by their Creator, to preserve themselves, and to effect their own preservation. . . .

Again—'The Lord is to rejoice in his works' (Psalm 104, 31). Since God can rejoice only in goodness, the creatures must have that goodness restored to them which God pronounced them to have at their first creation, and which he ordained them for, before he can again rejoice in his works.—*Charnock on the Immutability of God.*

### "The Witness of Christ."

No happier antidote could have been furnished to Mr. Newman's assault on Scripture than his suicidal chapter on the moral imperfection of Christ. Yet the concluding remarks of Mr. Rogers are so beautiful that we cannot forbear to quote them:

"And now what, after all, does the carping criticism of this chapter amount to?—Little as it is in itself, it absolutely vanishes; it is felt that the Christ thus portrayed *cannot* be the right interpretation of the history; in the face of all those glorious scenes with which the evangelical narrative abounds, but of which there is here an oblivion. But humanity will not forget them; men still wonder at the 'gracious words which proceed out of Christ's mouth,' and persist in saying 'never man spake like this man.'—The brightness of the brightest names pales before the radiance of Christ. The scenes at the tomb of Lazarus, at the gate of Nain, in the happy family of Bethany, in the upper room, where He instituted the feast which should forever consecrate His memory, and bequeathed to His disciples the legacy of His love; the scene in the garden of Gethsemane, on the summit of Caverly, and at the sepulchre; the sweet remembrance of the patience with which He bore wrong, the gentleness with which He forgave it; the thousand acts of benign condescension by which He well earned for Himself, from self-righteous pride and censorious hypocrisy, the name of the 'friend of publicans and sinners;' these, and a hundred things more, which crowd these concise memorials of love and sorrow with such prodigality of beauty and of pathos, will still continue to charm and attract the soul of humanity, and on these the highest genius, as well as the humblest mediocrity, will love to dwell.—These things dispising infancy loves to hear on its mother's knees, and over them age, with its grey locks, bends in devoutest reverence. No, before the infidel can prevent the influence of these compositions, he must get rid of the gospels themselves, or he must supplant them by *fictions*, yet more wonderful! Ah! what bitter irony has involuntarily escaped me! But if the last be impossible, at least the gospels must cease to exist before infidelity can succeed. Yes, before infidels can prevent men from thinking, as they have ever done of Christ, they must blot out the gentle words with which, in the presence of austere hypocrisy, the Saviour welcomed that timid guilt that could only express its silent love in an agony of tears; they must blot out the words addressed to the dying penitent, who, softened by the majestic patience of the mighty sufferer, detected at last the monarch under the veil of sorrow, and cast an imploring glance to be remembered by Him when He came into His kingdom; they must blot out the scenes

in which the demoniacs sat listening at His feet, and 'in their right mind;' they must blot out the remembrance of the tears which he shed at the grave of Lazarus, not surely for him whom He was about to raise, but in pure sympathy with the sorrows of humanity—for the myriads of desolate mourners, who could not, with Mary, fly to him, and say, 'Lord, if thou hadst been here my mother, brother, sister, had not died;' they must blot out the record of those miracles which charm us, not only as the proof of His mission, and guarantee of the truth of His doctrine, and as they illustrate the benevolence of His character and are types of the spiritual cures His Gospel can yet perform; they must blot out the scenes of the sepulchre, where love and veneration lingered, and saw what was never seen before but shall henceforth be seen to the end of time—the tomb itself irradiated with angelic forms, and bright with the presence of Him 'who brought life and immortality to light;' they must blot out the scene where deep and grateful love wept so passionately, and found Him unbidden at her side, type of ten thousand times ten thousand, who have 'sought the grave,' wept there, and found joy, and consolation in Him 'whom though unseen, they loved, they must blot out the discourses in which He took leave of His disciples, the majestic accents of which have filled so many departing souls with patience and with triumph; they must blot out the yet sublimer words in which He declares Himself 'the resurrection and the life'—words which have led so many millions more to breathe out their spirits with child-like trust, and to believe as the gate of death closed behind them, that they would see Him who is invested with the 'keys of some invisible world,' 'who opens and no man shuts, and shuts and no man opens,' letting in through the portal which leads to immortality the radiance of the skies; they must blot out, they must destroy these and a thousand other such things, before they can prevent Him from having the pre-eminence who loved, because he loved us, to call Himself the 'Son of Man,' though angles call him the 'Son of God.'

It is in vain to tell men it is an *illusion*. If it be an *illusion*, every variety of experiment proves it to be *inveterate*, and it will not be dissipated by a million of Strausses and Newmans! *Probatum est.* At His feet guilty humanity, of diverse races and nations, for eighteen hundred years, has come to pour forth its love and sorrows, and finds there 'the peace which the world can neither give nor take away;' myriads of aching heads and weary hearts have found, and will find repose there, and have invested Him with veneration, love and gratitude, which will never, never be paid to any other name than His.—*Defence, pp. 141-144. Quarterly Review.*

### The Angel's Story.

THE Scriptures do not teach that the saints will be equal to the angels until the resurrection. The following from Dickens therefore is not entirely Scriptural; but the beauty of the poetry, and the sentiment of kindness which it teaches make it worthy of a place in our columns.

Through the blue and frosty heavens  
Christmas stars were shining bright;  
The glistening lamps of the great city  
Almost matched their gleaming light;  
And the winter snow was lying  
And the winter winds were sighing,  
Long ago one Christmas night.

While from every tower and steeple,  
Pealing bells were sounding clear,  
(Never with such tones of gladness,  
Save when Christmas time is near,  
Many a one that night was merry,  
Who had toiled through all the year.

That night saw old wrongs forgiven,  
Friends long parted reconcile;  
Voices, all unused to laughter,  
Eyes that had forgot to smile  
Anxious hearts that feared the morrow,  
Freed from all their cares awhile.

Rich and Poor felt the same blessing  
From the gracious season fall;  
Joy and plenty in the cottage,  
Peace and feasting in the hall;  
And the voices of the children  
Ringing clear above it all!

Yet one house was dim and darkened;  
Gloom, and sickness, and despair,  
Abiding in that gilded chamber,  
Climbing up the marble stair,  
Stilling even the voice of mourning—  
For a child lay dying there.

Silken curtains fell around him,  
Velvet carpets hushed the tread,  
Many costly toys were lying,  
All unheeded by his bed;  
And his tangled golden ringlets  
Were on downy pillows spread.

All the skill of the great city  
To save that little life was vain;  
That little thread from being broken;  
That fatal word from being spoken;  
Nay, his very mother's pain,  
And the mighty love within her,  
Could not give him health again.

And she knelt there still beside him,  
She alone with strength to smile,  
And to promise he should suffer  
No more in a little while,  
And with murmured song and story  
The long weary hours beguile.

Suddenly an unseen Presence  
Checked these constant mourning cries,  
Stilled the little heart's quick fluttering,  
Raised the blue and wondering eyes,  
Fixed on some mysterious vision,  
With a startled sweet surprise.

For a radiant angel hovered  
Smiling o'er the little bed;  
While his raiment from his shoulders  
Snowy dove-like pinions spread,  
And a starlike light was shining  
In a glory on his head.

While, with tender love, the angel,  
Leaning o'er the little nest,  
In his arms the sick child folding,  
Laid him gently on his breast.  
Sobs and wailing from the mother,—  
And her darling was at rest.

So the angel, slowly rising,  
Spread his wings, and through the air,  
Bore the pretty child and held him  
On his heart with loving care,  
A red branch of blooming roses  
Placing softly by him there.

While the child thus clinging floated  
Towards the mansions of the Blest,  
Gazing from his shining guardian  
To the flowers upon his breast,  
Thus the angel spake, still smiling  
On the little heavenly guest:

"Know, O little one! that heaven  
Dost no earthly thing disdain;  
Man's poor joys find there an echo  
Just as surely as his pain;  
Love on earth so feebly striving,  
Lives divine in heaven again!

"Once in yonder town below us,  
In a poor and narrow street,  
Dwelt a little sickly orphan;  
Gentle aid or pity sweet,  
Never in life's rugged pathway  
Guided his poor tottering feet.

"All the striving anxious forethought  
That should only come with age,  
Weighed upon his baby spirit,  
Showed him soon life's sternest page;  
Grim Want was his nurse, and Sorrow  
Was his only heritage!

"All too weak for childish pastimes,  
Drearly the hours sped;  
On his hands so small and trembling,  
Leaning his poor aching head,  
Or through dark and painful hours,  
Lying sleepless on no bed.

"Dreaming strange and longing fancies  
Of cool forests far away;  
Dreams of rosy, happy children,  
Laughing merrily at play;  
Coming home through green lanes, bearing  
Trailing branches of white May.

"Scarce a glimpse of the blue heavens  
Gleamed above the narrow street,  
And the sultry air of summer  
(That you call so warm and sweet)  
Fevered the poor orphan, dwelling  
In the crowded alley's street.

"One bright day, with feeble footsteps  
Slowly forth he dared to crawl,  
Through the crowded city's pathways,  
Till he reached a garden wall,  
Where 'mid princely halls and mansions,  
Stood the lordliest of all.

"There were trees with giant branches,  
Velvet glades where shadows hide;  
There were sparkling fountains glancing,  
Flowers whose rich, luxuriant pride  
Wafted a breath of precious perfume  
To the child who stood outside.

"He against the gate of iron  
Pressed his wan and wistful face,  
Gazing with an awe-struck pleasure  
At the glories of the place;  
Never had his fairest day-dream  
Shone with half such wondrous grace.

"You were playing in that garden,  
Throwing blossoms in the air,  
And laughing when the petals floated  
Downward on your golden hair;  
And the fond eyes watching o'er you,  
And the splendor spread before you,  
Told a house's hope was there.

"When your servants tired of seeing  
His pale face of want and woe,  
Turning to the ragged orphan,  
Gave him coin and bade him go,  
Down his cheeks, so thin and wasted,  
Bitter tears began to flow.

"But that look of childish sorrow  
On your tender, young heart fell,  
And you plucked the reddest roses  
From the tree you loved so well—  
Passing them through the stern grating,  
With the gentle word 'Farewell!'

"Dazzled by the fragrant treasure  
And the gentle voice he heard,  
In the poor forlorn boy's spirit,  
Joy the sleeping seraph stirred;  
In his hand he clasped the flowers,  
In his heart the loving word.

"So he crept to his poor garret,  
Poor no more but rich and bright;  
For the holy dreams of childhood—  
Love, and Rest, and Hope, and Light—  
Floated round the orphan's pillow  
Through the starry summer night.

"Day had dawned, yet the vision lasted;  
All to weak to rise, he lay;  
Did he dream that none spoke harshly—  
All were strangely kind that day?  
Yes; he thought his treasured roses  
Must have charmed all ills away.

"And he smiled, though they were fading;  
One by one their leaves were shed;  
'Such bright things could never perish—  
They would bloom again,' he said.  
When the next day's sun was risen,  
Child and flowers both were dead.

"Know, dear little one! our Father  
Does no gentle deed disdain;  
And in hearts that beat in heaven,  
Still all tender thoughts remain;  
Love, on the cold earth remaining,  
Lives divine and pure again!"

Thus the angel ceased, and gently  
O'er his little burthen leant;  
While the child gazed from the shining,  
Loving eyes that o'er him bent,  
To the blooming roses by him,  
Wondering what that mystery ment.

Then the radiant angel answered,  
And with holy meaning smiled:  
"Ere your tender lovingspirit  
Sin and the hard world defiled,  
Mercy gave me leave to seek you;  
I was once that little child!"

Household Words.

### The Finger of God in Present Events.

EVERY event, great or small, has its meaning and its lesson. But some events have deeper meaning and contain more solemn lessons. One tree differs from another; one mountain differs from another; so does one event differ from another. Some are the low shrub; others the towering palm or spreading banyan. Some are the mere swell of the hillock; others the majestic statue of the Andes.

In every event God is to be found. His voice is heard in each. We cannot separate him from the commonest; we cannot separate the mightiest from him. He is in all. Yet in some we hear him speak more audibly. In some we recognize his hand more intelligibly and beyond the possibility of ambiguity or mistake. Each slight malady that troubles us is from him. But more signally and solemnly does he utter his will to us in the disease that lays us prostrate and brings us to the gates of death. He speaks to us in the death of the neighbor, whom perhaps we hardly miss. But he speaks more loudly and terribly in the slaughter of the battle-field, or the shipwreck that plunges three hundred souls at once beneath the "non-sparing" wave.

Our day is one of stir, and noise, and anxiety, and hurrying to and fro. Mighty events are coming up like dark shadows from the abyss. The commonplace of life is, at least for a season, gone. We cannot complain of tameness in scenes, nor of monotony in the hours that hurry past. In quick flight, as well as in gigantic magnitude, the events of our time are beyond anything that at least the present generation has witnessed.

It becomes us to inquire into them. It will be worth our while to do so. In so doing we shall be seeking to be in sympathy with the mind of him who is ordering this wondrous mystery of whirl and change. His hand is conspicuous throughout. The more we look, either at the great whole, or at the smaller details, the more shall we feel how specially God is manifesting himself in all. In some events we have difficulty in exactly tracing God's purpose or in interpreting his meaning. We require to study each part of the subject carefully, and to look deep into the recesses of each scene, in order to

read the purpose and the lessons. In the present case, we do not feel such difficulty. The divine finger writes its characters too legibly to be mistaken. The scenes we witness bear, both in their origin and in their execution, too much of God about them to be mistaken for the doings or devices of man.

The sudden transfer of events from the West to the East. For the last hundred years or more, we may say that the seat of the world's great movements has been Europe, and especially the more western kingdoms of Europe. There are exceptions to this,—such as Napoleon's descent on Egypt, and his expedition against Moscow; the battle of Navarino, and a few minor movements to show that the East had not gone out of sight. But the great movements of the world, the things of which history writes and at which men wonder, have been in the West. Especially has this been the case during the last twenty-five years. It is the West that has engrossed attention and filled up the pages of history. But, all of a sudden, the West subsides into calm, and the East begins to toss itself into tempest. The Western volcanoes burn low—scarcely seem to smoke; and in a moment the long-silent volcanoes of the East begin to heave; and ere a few months are over, their fire, and smoke, and ashes, emitted in terrific bursts, draw every eye towards regions which had for a time ceased to be regarded with interest.

This transfer of events from the West to the East, though sudden, was not unexpected. They who have read the prophetic Word know that some of the most marvellous scenes of the latter day are laid in the East; and they have long been looking for some turn of events by which the scene would shift, and, for a time at least, leave the West in unnoticed quiet. God has no doubt much yet in store for the West, it may be of good as well as evil; but meanwhile it is in the East that he has suddenly begun to work, in preparation for greater events in which both East and West are to share. Christendom will be especially the scene of judgment; the kingdoms of Europe are those on which especially God's wrath is to be poured out. But before that crisis comes, there are things that must be done in the East beyond the boundaries of these ten kingdoms. Preparations are to be made in those regions where, in the earlier ages of the earth, all great deeds were done, and all God's great purposes unfolded. The scene has just shifted from West to East. It will soon shift again from East to West; and yet again, in the very last crisis—the Armageddon conflict—it will shift back to the East, and Palestine become the centre of events which will make the ears of the world to tingle.

London "Quarterly Journal of Prophecy."

### John Knox's References to the Second Coming of Christ.

"Ye shall be of the number of the prudent virgins, daily renewing your lamps with oil, as they that patiently abide the glorious apparition and coming of the Lord Jesus; whose omnipotent Spirit rule and instruct, illuminate and comfort your minds, in all assaults, now and ever. Amen."—Quoted by Dr. M'Crie from his *Letter of Instruction to Protestants in Scotland*. "Rejoice, sister, and be constant; for the Lord cometh, and will not tarry" (*Letters*, July 13-53). Again, to his mother-in-law—"Behold, a little, and He shall come that shall take away the captivity of Israel." Then, in his *Comfortable Epistle*, he begins thus:—"Sent to the afflicted Church of Christ, exhorting them to bear his cross with patience, looking every hour for his coming again, to the great comfort and consolation of his chosen." In his sermon on Isaiah 26:13-20—"But, because there is no final rest to the whole body, till the Head return to judgment, he calleth the afflicted to patience." He writes at another time—"To the faithful in London, Newcastle, and Berwick, and to all others within the realm of England, that love the coming of our Lord Jesus." In his *Faithful Admonition to the Professors of God's Truth in England*, he speaks—"Christ standeth upon his mountain in security and rest; that is, his flesh and whole humanity is now in heaven, and can suffer no such trouble as some time he did. And yet he is full of pity and compassion, and doth consider all our travail, anguish, and labor; wherefore, it is not to be doubted but that he will suddenly appear to our great comfort." A letter to his wife begins—"He comes, and shall not tarry, in whom is our comfort and final felicity;" and to his mother he says—"Mother, would ye not that Christ's glory should appear?"

Abide, mother, the time of harvest before which must needs go the cold of winter, the temperate and unstable spring, and the fervent heat of summer. To be plain, ye must needs sow with tears ere ye reap with gladness. Sin must, in you, go before (*i. e.*, righteousness), death before life, weakness before strength, instability, and bitterness before comfort."—In his *Treatise on Fasting*, this passage occurs—"What were this else but to reform the face of

the whole earth, which never was, nor yet shall be, till that righteous King and Judge appear for the restoration of all things."

In the Book of Proverbs, 25:20, we read in our common version, "as vinegar upon nitre," so is he that singeth a song to a heavy heart." From this passage we would expect that the union of vinegar and nitre would produce a commotion analagous to the exilaration of the spirit produced by singing.

By testing the matter, however, by experiment, we would soon be undeceived, for no such, nor indeed any other perceptible effect, would follow. This term (nitre) again occurs in Jeremiah, 2:22, "Though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord." This passage would lead us to expect a very purifying effect from the combined application of nitre and soap; an actual trial, however, would prove rather otherwise. Here, then, the unbelieving objector would array the Bible and chemical science against each other, and the ordinary reader or advocate of the Bible could not readily extricate himself from the difficulty. The assailant would be confirmed in his unbelief, exult in his imagined triumph. A critical examination, however, of the important term in these passages, at once entirely dissipates the mystery, and clears away the objection. The Hebrew word *netzer*, rendered *nitre*, is found to represent the Greek *nitron* or *litron*, and is identical in meaning with the *natron* of our chemical nomenclature. It is sometimes called *Egyptian nitre*, and it is a native carbonate of soda, a *mineral* or *fossil* alkali, and not a vegetable one, which is denominated in Hebrew, *borit*. This *natron* is still combined with oil, and used in the East as soap, thus sustaining the scientific truth of the reference in Jeremiah; it also, when combined with an acid, as vinegar, effervesces, (hence its name, signifying *leaping up*), verifying the correctness of the analogy in Proverbs 25:20. (See Hitchcock's *Religion of Geology*, pp. 5, 7, and Gesenius' *Hebrew and Chaldee Lexicon*, *Sub voce*.)

**SERMON-SICK.**—Many men may be said to be sermon-sick, as there are some said to be sea-sick; for as they that are sea-sick, for the time of their sea-faring, so long as they be on the water are of a feeble stomach, faint hearted, even ready to die; and yet arriving on the land, being gotten out of the ship, and having passed some little time, begin to forget their late troubles, and to recover their former strength again. So, many, so long as they are in the church are tossed by the power of the word, their hearts are sick; their consciences melt, they are troubled; but when once the voice ceaseth, and they are out of the church doors, and have acquainted themselves with the air of the world, they forget what they have heard, and wherewith they were moved, and so retire to their former life again.

**IDOLS TO ORDER.** The following is said to be a literal translation of a Chinese advertisement:

"I will execute to order idols from two feet high to most hideous monster monkey, or the biggest and most hideous monster that can inspire the human mind with awe and reverence for religion. If the idol is the size of an orang outang the price will \$700; one of a sphinx size will be turned out for \$400; one the size of a bull dog with horns and hump \$650; a buffalo size \$800; a dog size \$200, and the size of an ass in the attitude of braying \$2000."

### Signs of the Times.

"So now our Barnabases have been rejected, God sends his Boanergeses and preacheth to us by prodigies; and such as are more then ordinary, and without a parallel these 800 years; and attended with such concussion of kingdoms (even Popish, one against another), which seem to put an accent on them. And though there have been frequent prodigies, yet may they be signs of the last times, as a disease is a sign of mortality, though a man may recover sometimes. So those signs, though often seen, do not cease to be signs of the approaching end.

"The second end of extraordinary signs and wonders is for awakening a drowsy, sluggish, and secure world, which will not know the signs of the times; yea, and for rousing up the slumbering virgins of the Church, both the wise and foolish, as the midnight cry did."—*Christopher Ness*, 1671.

### Foreign News.

**HALIFAX, Jan. 30.**—The Royal Mail steamship *Africa*, Capt. Harrison, from Liverpool 20th inst., arrived at this port at half past ten o'clock to-day, bringing advices one week later from Europe.

**THE WAR.**—There is a remarkable scarcity of intelligence respecting either the progress of the siege or of negotiations. The chief interest of the news centres in the doings of the Congress at Vienna. Hopes are entertained that the negotiations may lead to peace, but equal apprehensions prevail that they will prove fruitless, and that the war will assume a magnitude much greater than at present.

The French and English Ministers at Vienna have received the necessary powers to enable them to re-open negotiations. This is telegraphed from Vienna on the 18th. Letters add that the policy of the allied powers will be to prevent these negotiations, in hopes that in the meantime the fall of Sebastopol will occur, to influence the results of the Congress.

On the 10th and 11th, Prince Gortschakoff received his written instructions from his government. The exact contents are of course a profound secret, but rumor says that Russia again expresses a readiness to negotiate on the basis of an exclusive protectorate, and also a strong desire for peace.

Austria also expresses a strong desire for peace, but she will, however, firmly insist upon Russia's acceptance of such conditions as the welfare of Europe demands, but will hesitate to conclude an offensive treaty with England and France until it is exactly known what terms will satisfy those powers.

As a set-off against the above statement, Count Buol, the Austrian Minister, declared at Constantinople at a dinner to the Ottoman Minister, that Austria would fight side by side with Turkey and her allies against Russia.

Vienna letters also boast of Austria's good faith and determination to proceed to hostilities if necessary.

Prussia, it will be remembered, has formally refused to mobilize and place part of her army in Prussia and Silesia, to cover the left flank of the Austrian forces now in Galicia, Prussia assigning as her reason her confidence in the pacific intentions of Austria. Prussia also accuses Austria of having gone beyond the stipulations of her convention with Prussia, inasmuch as she has concluded separate treaties with other powers, which virtually do away with that of April 20. The object of Prussia is evidently to prevent Austria from taking active participation in the war.

Further accounts, both from Vienna and Berlin, say that the greatest efforts are brought to bear upon the Western powers, in order to obtain an armistice. The Prussian Cabinet is urging with peculiar earnestness the necessity of suspending hostilities until the belligerents shall have pursued further the present endeavor to arrive at an understanding. These are mere rumors, but nothing else is at present within reach of the public.

An approaching general Congress is more confidently and generally anticipated. The *London Daily News* says:—"We may be induced to repose some confidence in the result of that Congress's deliberations, if the United States are invited to take part therein, and accept the invitation, not otherwise."

Sardinia is reported to have undertaken to send 15,000 men, recruited from all Italy, to the aid of the allies in the East. The reason assigned for Sardinia's action, is that this outside enterprise will help to divert the attention of the Italian people from their own country.

The Italians are growing restless. The Senates of the free cities of Hamburg and Lubec have issued edicts forbidding enlistments into any foreign service. It is expected that Bremen, Mecklenburg, Schwerin, and Strelitz will follow the same course.

The army of Bavaria has almost completed its war complement.

Letters say that the Swedish army is to be immediately placed on a war footing by the addition of 50,000 Swedes and 150,000 Norwegians.

Russia is also preparing for a spring campaign. Gen. Siewers is charged to organize a Baltic army with its head quarters at Mittau.

**THE CRIMEA.**—Matters are precisely as they were at the sailing of the *Pacific*. The latest dates are to the 10th. Omar Pasha was at the camp of the allies on the 5th inst., when he concerted measures for future operations with Generals Raglan and Canrobert, and left next day for Varna.

Reinforcements continue to reach the allies, and over 3000 French Imperial Guards and British Infantry were at sea on their way to the Crimea.

Lord Raglan has sent to India for the 10th regiment of Hussars.

The Turks in the Crimea will amount to 60,000 before the end of January.

Russian reinforcements are advancing by forced marches through Bessarabia.

The weather in the Crimea was frosty, and the roads passable, although snow had fallen. But the frozen earth retarded the works of the besiegers.

The following are the latest items from all sources:

The British Consul has remitted to Prince Stiebey, the Hospodar of Wallachia, a note calling on him to repudiate the Russian protectorate by a public act. The French Consul will send the Hospodar a similar note.

*Il Opinione*, of Turin, of the 5th inst., states that the departure of the Piedmontese troops for the Crimea will take place on the 28th of February. According to the same journal the contingent is to consist of 20,000 men, 15,000 of whom will embark on that day, the remaining 5000 forming the reserve.

Private letters from Vienna say that Prince Gortschakoff has instructions to accept everything, and to accede to all the allies may demand, except the reduction of the Russian fleet and the occupation of Russian territory.

The *Debats* has an article in explanation of the adhesion of Piedmont, the sum of the explanation being that Piedmont has acceded to the treaty of the 10th of April, and not the treaty of December.

**THE DANUBE.**—We are without anything respecting the invasion of the Dobrudscha, except the following from the *Wanderer*, of Vienna:—

"The Russians crossed the Danube at Tultscha. Favored by the obscurity of night, they reached the right bank in boats, surprised the weakest garrison, and after making great carnage amongst them, re-crossed the river, laden with booty and taking with them a number of prisoners. The loss on the part of the Russians was considerable, as the Turks fought with desperate courage. Among the slain was a Pasha, but his name is not mentioned. The inhabitants of Tultscha fled into the country with their wives and children, and did not return to the town until long after the Russians had left.

The *Hamburg Nochriction* contains a telegraphic despatch from Vienna, the 14th, wherein it is said that Count Buol has addressed a note to Prince Gortschakoff, demanding an explanation concerning the re-crossing of the Danube by the Russian forces, and their occupation of the Dobrudscha, and thence, as a matter of course their menacing Varna and its communications.

The Turkish force in the Dobrudscha is not estimated at more than 30,000, mostly raw recruits, the flower of Omar Pasha's army having gone to the Crimea, against which, it is said, he strongly protested, and still remains dissatisfied. It is suspected that the Austrian Government was a party to this new eruption into the Dobrudscha, in order to demonstrate to France and England the necessity for an armistice.

**THE BLACK SEA.**—Admiral Bruat telegraphs on the 5th of January, that snow had fallen heavily, but subsequently the weather had been clear, with north-east winds. The fleets had sustained no damage.

**FROM THE CRIMEA.**—The news from the Crimea is not very important. The works outside Sebastopol are progressing towards completion. The despatches via Marseilles are to the 3d. They state that the French batteries were daily approaching nearer to Sebastopol, and that the last English batteries was in course of termination. The telegraphic accounts are to the 10th of January. Up to that date nothing of importance had occurred. We make some extracts from the letters of camp correspondents, showing the situation of affairs.

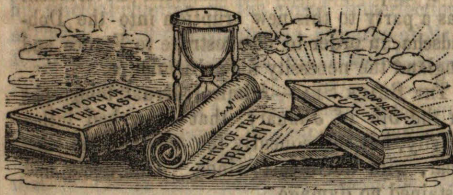
The following is from the special correspondent of the *London Daily News* and is dated December 31:

"The construction and arming of the new batteries and advanced works has been proceeding as rapidly as the state of the roads and means of transport have permitted. Many of the large mortars are already in position. Nearly all the long 32-pounders from the *Britannia* and *Trafalgar* have been brought up from Bala-klava to the two artillery parks. Large quantities of shells have been daily brought up by the troops, the French assisting us in the occupation. One of the large shells, suspended from a pole, is carried between the shoulders of two men, or in instances of shells of less diameter, the smaller end of the pole is inserted into the opening for the fuse, and the iron missile is carried by a single man. The French are now said to have 74 guns and mortars in position ready to open fire, not one of which has yet discharged a single shot or shell.

"The line of circumvallation which is being carried on from the French earthworks on the right flank, and continued around the sides of the mountain overlooking the Inkermann and the Tchernaya valley, will shortly be completed. Great progress has also been made in the new redoubt on Frenchman's Hill, and also in the entrenchments extending to the right from the advanced work. The enemy has been constantly firing at the working parties on Frenchman's Hill; but they have done scarcely any mischief—many of the shells have fallen as far beyond as on a line parallel with that of the Picket house. There has also been a constant discharge of shot and shell on the part of the enemy,

chiefly from their ships' guns, against our new batteries in progress on the hills commanding the head of the roadstead and the valley of Inkermann. When the line of circumvallation before mentioned and other earthworks are finished—without including the new batteries constructed for carrying on the attack—the position of the allied army will be protected by an uninterrupted line of parapet and fosse, with redoubts and guns at the necessary intervals, from the heights above Balaklava to Chersonese or Pestchanaia Bay. When the eye follows the circuit which this line has to make in winding around the bow of the great mountain plateau, following its sinuosities, and dipping across its ravines, it must be confessed that this is a wonderful achievement, and one that could only be accomplished by troops of such indefatigable energy as those who are now occupying these heights.

The occurrence which took place on the night of the 20th instant at the advanced works of Frenchman's-hill and Green-hill has led to several stringent orders to ensure the more complete protection of these important positions. No officer under the rank of a major or acting major is to command in the advanced work itself, and he is personally to satisfy himself from time to time that the sentries are well to the front and in their proper positions. A lieutenant-colonel is to command in the battery. At least half the men in the advanced work are to remain up, and with their arms in their hands ready to fire or charge with the bayonet upon an advancing enemy. A number of fireballs have been placed at the disposal of the officer commanding in the battery, for the purpose of illuminating the ground in front on the approach of a Russian force being suspected. These necessary missiles, however, are said to be very limited in number; they are frequently thrown out in the front of the Russian works, and by scattering over a considerable space an intensely white light, they will expose the numerical strength and direction of any troops which the sentries may hear approaching. No banquet had been made in the advanced work at Frenchman's-hill—an oversight by no means facilitating its means of defence. This defect has been remedied, and other precautionary measures have been adopted which prudence prevents me from mentioning here, but which will tend materially to prevent any attack being again made upon the work with impunity.



## The Advent Herald.

BOSTON, FEBRUARY 10, 1855.

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 dispute.

### THE PROPHECY OF ISAIAH. CHAPTER LVII.

Against whom do ye sport yourselves?  
Against whom make ye a wide mouth, and draw out the tongue?  
Are ye not children of transgression, a seed of falsehood,  
Inflaming yourselves with idols under every green tree,  
Slaying the children in the valleys under the cliffs of the rocks?  
—vs. 4, 5.

To "sport" is to deride, to treat contemptuously. Making a wide mouth, and drawing out the tongue, were express acts of derision, of which the interrogation shows that God was the object.

"Children of transgression," evidently means, children who transgress, i. e., by making sport of sacred things. By a metaphor, also, they are denominated a "seed" of falsehood, or a false generation.

"With idols," is in the margin "among the oaks"—under the shade of which, and of other green trees they practiced their idolatrous rites. 2 Kings 17:10, 11—"They set up images and groves in every high hill, and under every green tree: and they burned incense in all the high places." Slaying their children in the valleys, &c., was for the purpose of sacrificing them to their idols. Jer. 7:31—"They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." Deut. 12:31—"Even their sons and their daughters have they burnt in the fire to their gods."

Among the smooth stones of the stream is thy portion;  
They, they are thy lot: even to them hast thou poured a drink-offering,  
Thou hast offered a meat-offering. Should I receive comfort in these?  
—vs. 6.

Among other of their idolatrous superstitions

they worshipped smooth stones,—such as are found in streams, made smooth by the action of water. Arnobius (lib. i) gives an account of his own practice in this respect before he became a Christian: "When I met with a smooth stone smeared with oil, supposing a spiritual power to be connected with it, I worshipped it, paid my addresses to it, and requested blessings." A "worshipper of every smooth stone," was an expression used by Clemens of Alexandria to denote one given to superstition. Theophrastus says of the same: "Passing by the anointed stones in the streets, he takes out his phial of oil and pours it on them; and having fallen on his knees, and made his adoration, he departs." Kimchi says: "When they found a beautiful polished stone in a brook or river, they paid divine honors to it." The Hindoos still practice this kind of idolatry.

To such divinities as these they poured out drink-offerings—consisting of wine and oil; and meat-offerings, made of flower and oil—the Hebrew for "meat" being used for food of any kind; and here better translated bread. The interrogation, "Should I receive comfort in these?" is for the purpose of denying with emphasis that they met God's approval.

Upon a lofty and high mountain hast thou set thy bed:  
Even thither wentest thou up to offer sacrifice.  
Behind the doors also and the posts hast thou set up thy remembrance:  
For thou hast discovered thyself to another than me, and art gone up;  
Thou hast enlarged thy bed, and made thee a covenant with them;  
Thou lovestst their bed where thou sawest it.—vs. 7, 8.

To "set thy bed" on "a lofty and high mountain," is put by substitution for resorting to such places for idolatrous worship—hill-tops and elevated places being favorite resorts for the erection of he then altars.

To set their remembrance, i. e., of their gods, behind doors and posts, was to place their idols in secret places—those who did so, not caring to have their idolatry known. Moses said, (Deut. 27:15) "Cursed is the man that maketh any graven or molten image, an abomination unto the Lord, . . . and putteth it in a secret place." The other acts referred to, can properly be predicated only of a woman false to her husband; and they are put by substitution for analogous acts of infidelity towards Jehovah—showing their delight in the rites of idolatrous worship.

And thou wentest to the king with ointment, and didst increase thy perfumes,  
And didst send thy messengers far off, and didst debase thyself even unto hell.—v. 9.

The prophet is describing the idolatry of the Jews, and the means they resorted to, to divert calamity from them. When the Edomites and Philistines invaded Judah, (2 Chron. 28:16) "Ahaz sent unto the kings of Assyria to help him." He also, (v. 21) "took away a portion out of the house of the Lord, and out of the house of the king, and out of the house of the princes, and gave it unto the king of Assyria: but he helped him not." It is well known that, in the east, whoever visits a person must make him a present, and this was particularly the case when one prince sent to another prince for assistance. Precious ointment, and costly perfumes were esteemed presents for such purposes, and may be referred to, as carried by the ambassadors which they sent to distant countries to procure assistance.

There is a metaphor in the use of the word "hell," to illustrate the depth of degradation into which they fell in endeavoring to avert the calamities due for their sins. Thus when Assyria would not help Ahaz, (2 Chron. 28:22, 23, 25) "in the time of his distress did he trespass the more against the Lord: . . . for he sacrificed unto the gods of Damascus, which smote him: and he said, because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me. But they were the ruin of him and of all Israel. . . . And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers."

Thou art wearied in the greatness of thy way;  
Yet saidst thou not, There is no hope:  
Thou hast found the life of thy hand; therefore thou wast not grieved.—v. 10.

"The greatness of thy way," is put by substitution for the various measures they had resorted to for self-protection. They had sent ambassadors with presents of perfume, &c., to foreign kings, and had sacrificed to all the gods which they thought could save them—even to weariness; and yet they were not convinced of the vanity and uselessness of such measures for protection, so as to say, There is no hope: but (Jer. 18:12) "They said, There is hope:" and "we will walk after our own devices, and we will every one do the imagination of his evil heart."

In the phrase, "Thou hast found the life" or, mar. the living "of thine hand," hand is evidently

put by a metonymy for the means to which they put their hand, or resorted to for succor, and which had served to feed their hope and prevent them from despondency. Thus encouraged or "living," they had not grieved.

And of whom hast thou been afraid or feared,  
That thou hast lied, and hast not remembered me, nor laid it to thy heart?  
Have not I held my peace even of old, and thou fearest me not?  
I will declare thy righteousness, and thy works;  
For they shall not profit thee.—vs. 11, 12.

They had been afraid of man, more than of Jehovah—They were afraid (51:12, 13) "of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker," who would have extended to them all needful aid.

"Laid it to thy heart," is a metaphor expressive of thought and reflection on the subject. They had not considered or revolved in their mind, that Jehovah would have protected them from the objects of their fears, had they put their trust in him. There is also a metaphor in the use of the word "held," expressive of maintaining silence. The idea is that not having been rebuked for a long time they had become emboldened in sin. Therefore God declares that he will proceed to show them the nature of the defences in which they trusted.

### THE GIFT OF TONGUES.

A CORRESPONDENT, in another column, calls attention to the pretensions to the gift of tongues, which are now being put forth by some individuals in New Hampshire, and wishes our opinion on the subject.

The first reference in Scripture to this gift, is in Acts 2:4-8.

And the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born?"

It is the opinion of some, that, while the apostles spoke the Galilean dialect, it was made intelligible to all who heard; but this would suppose the miracle to be wrought on the hearers, and is in contradiction of the text, which affirms that the Holy Spirit enabled those on whom it fell "to speak with other tongues,"—not as he gave them ability to hear, but as he "gave" the apostles "utterance."

"Tongues," are used in the Scriptures, by a metonymy, for the various languages which are spoken by the tongue, aided by the other organs of speech. The gift to speak with tongues was an actual and an inspired endowment, it being a communication of the Holy Ghost. There was a corresponding exercise among the pagan diviners and exorcists; but the two were distinguished by clearly marked characteristics, so that the one need never be mistaken for the other.

In 1 Cor. 10-14, the word "unknown" in connection with "tongues," is not in the original. Tongues there being used, by a metonymy, for languages or dialects, the word does not indicate a language which is unknown to any, but one that is unknown to some, to whom it needs to be interpreted. It will be noticed,

1. When the gift of tongues is imparted to an individual, it enables him to speak in languages of which he was before ignorant. Those who were thus empowered on the day of pentecost were all Galileans, and probably knew only that dialect.

2. The languages they are enabled to speak are real languages—the vernacular tongues of other nations. Those who heard on the day of pentecost were from every nation under heaven, and they heard every man in the language wherein he was born—there being many speakers, as many doubtless as there were dialects to be spoken to.

3. As they spoke the language intelligibly to those who heard, they must have spoken it, not confusedly, but in its perfection.

4. The gift of tongues was a permanent gift to those endowed with it, and one which they could exercise at any time—the gift being equivalent to their being miraculously perfected in languages they had never studied. And

5. It was a faculty which they could exercise or refrain from exercising at any time—the spirit of the prophets being subject to the prophets, and its use being prohibited when there was none to interpret it.

Those thus gifted were therefore very unlike the Phanatici among the heathen, who, receiving a mesmeric inflatus from some evil spirit could not be silent if they would. On this account the

Church rejected the ecstatic prophets of the Monastics, because they had an ungovernable impetus. The Phanatici, when exercised by the inflatus that actuated them, spoke no distinct and intelligible vernacular, but mumbled off unintelligible gibberish, or incoherent sentences composed of words that had no meaning in the connection. The listener could detect many words which, singly, he could understand; and words from many distinct dialects might be recognized, mingling in senseless confusion; but the barbarous compound jargon would be intelligible to no one, and consequently would be unprofitable.

The design of God in endowing unlearned Galileans, and others, with the gift of tongues, was evidently to qualify them to preach the gospel to those whose language they could not otherwise speak, and who without such qualified teachers could not have heard the gospel preached. It was the purpose of God that these Galileans should preach the gospel to those strangers who were providentially assembled at Jerusalem from every nation under heaven; and therefore he qualified them for that mission by imparting to them the ability to speak their languages. In the Divine economy there is nothing wasteful or unnecessary, but utility appears in all its arrangements. Nothing is given for show and parade, but every act is one of mercy and charity. Therefore if all who were present on the day of pentecost had understood the Galilean dialect, or had the apostles been educated in all the dialects there present, the miraculous gift of tongues would have been unnecessary for that occasion. And so at the present time such a gift is unnecessary, when men have abundant opportunities to qualify themselves to preach the gospel in any or all the dialects of the earth.

But should God call a man to preach at once to a people whose language he was ignorant of, he could, and would, doubtless, qualify him to preach to them by miraculously imparting to him a knowledge of it.

In the 13th of 1st Corinthians, the apostle teaches that with the gift of tongues, without charity, i. e., love, its possessor is as sounding brass or a tinkling cymbal. Its possession is not an indication of the man's merit, only as he makes a wise use of the gift, and exercises it in love and to edification. And in the 14th chapter of the same book, speaking a language not understood by those present is prohibited, unless there be present an interpreter to render it into the vernacular of those who hear.

In this chapter there does not seem to be a clear distinction between the use of another language naturally acquired, and of a tongue which is miraculously imparted. By whichever means the speaker may be in possession of a language not understood by the others, he is prohibited from the exercise of it in a Christian meeting unless what he says on it can be made intelligible, in some way to the audience. For, says the apostle:

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you except I shall speak to you either by revelation, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall ye know what is spoken? for ye shall speak into the air. There are, it may be so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore, let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, than by my voice I

might teach others also, than ten thousand words in an unknown tongue."—1 Cor. 14:4-19.

"Tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."—vs. 22-33.

If a Frenchman, or German Christian, ignorant of English, should come into a Christian assembly where the English language only is understood, he is not to be prohibited from speaking in his own language merely because it is unknown to the others, but because he has no one to render what he says into English; in which case he could not be understood, and therefore could not edify and is commanded to keep silent. But if there is some brother present who can give the English meaning of what he says, then he may speak; for the others may be edified.

But when one, who understands the English vernacular, gets up in an assembly where the English only is comprehended and begins to discourse unintelligibly; the fact that none can understand nor are edified, convicts him of disobedience to the apostolic injunction of silence under such circumstances. If he refuse to be silent, his disobedience is evidence that his gift is not of Divine inspiration. If he cannot be silent, he shows that his spirit is not subject to himself, that he is not one of the prophets who are self-controlled, and that his afflatus is of forbidden origin. It is not sufficient that the hearer can occasionally distinguish a Hebrew, Greek, Cherokee, or English word mixed up with his verbal mummery; for one with the gift of tongues will speak good Hebrew, Greek, Chinese, or whatever language is Divinely imparted to him. But to recognize a man as endowed with that gift, he must speak to the edification of those in whose language he speaks.

If those referred to by our correspondent are in possession of the gift of tongues, then God has called and qualified them as missionaries to the nations whose languages they have been empowered to speak; and it is important that they ascertain at once the language they are enabled to articulate, that they may proceed at once to fulfil their mission. It must be known by this time whether they can speak good Hebrew, Greek, French, German or any modern European dialect; and if their tongue has not yet been ascertained, it must be evident, if it is a tongue, that it is that of some distant place where their immediate presence is imperatively required; for God never miraculously qualifies a man to speak to Americans by imparting to him an ability to speak a language that is unintelligible to them; nor to speak to others, without demanding his presence where they are to be addressed.

If their exercise is not a gift of God it will be intelligible to no one living, will be a conglomeration of known and unknown terms and sentences, united in a disjointed and heterogeneous manner; and ordinarily will be attended by mesmeric extacies uncontrollable by the individual, who will be unable to restrain his speech when violating the apostles command, and he will usually grow willful, stubborn, and censorious as the divinity of his acquirements is called in question.

We have not yet seen the exercise of the gifts of those referred to, and therefore cannot classify them in either catalogue; but the foregoing suggestions will enable those who do come in contact with them, to decide whether they speak to edification with gifts divinely imparted, or are the authors of confusion like the Phanatici whose exercises have been alluded to.

The gift has been imparted in days past, and no man can say that it may not be imparted again;

but whenever it is, it will be in harmony with the Divine word.

After writing the foregoing article with reference to the communication from Bro. Varney in another column, we received a letter from Bro. John Shaw, of Holderness, N. H., on the same subject, who enquires,

1st. If the gift of tongues was designed to be continued in the church to the end of the world?

2d. Whether 1 Cor. chap. 14, teaches the same as Mark 16:17, and Acts 2:4-8? And

3d. Whether 1 Cor. 14:34-37 permits women to talk in meeting? He says,

"Some here say that the Lord will come before the 19th of May next. Their position is that the prophetic periods ended last November, and that now the bride is making herself ready—which is to be effected by each one selling all that they have, believe as they do, and have all things common. To prove that they are right they pretend to speak in 'unknown tongue,' to heal the sick, and to do many other things—quoting the above texts in support of their position. This is why I ask these questions, as I desire the truth on these scriptures."

The fact that there are now persons pretending to the exercise of miraculous gifts, and appealing to them as evidence of the truth of predictions which they make respecting the time of the advent, is a reason for a full consideration of the question. And this is our apology for occupying so much space with it.

It seems hardly necessary to add anything to what has been said in the preceding article, but there are some points not embraced in that.

To reverse the order of these questions we begin with the third. Saint Paul said, 1 Cor. 14:34, 35 "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." As a parallel scripture with this, we read in 1 Tim. 2:11, 12. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The apostle evidently has reference here to acts of teaching, or of public instruction, and does not refer to private devotional meetings. While the woman may not be prohibited from saying a word for the encouragement of those of her own faith, she is clearly prohibited from usurping the office of a public teacher and of entering the lists with the men as a debator of disputed points, or to discuss controverted questions. Silence is especially enjoined on her on such occasions.

In Mark 16:17, 18, the Saviour said "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

When the Holy Ghost was conferred on the day of Pentecost, it was evidently in fulfillment of this promise of the Saviour. For we find in the apostolic history that the communication of the Holy Spirit was accompanied with the "gift of tongues." When Peter spake to the Gentiles at the house of Cornelius, Acts 10:45, 46, the believing Jews were convinced "that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues." When the apostle laid his hands on the disciples of the Baptist, (Acts 19:6) "the Holy Ghost came on them, and they spake with tongues and prophesied." St. Paul in his 1st epistle to the church in Corinth said (1:5) "They were enriched with and abounded in all utterance and in all knowledge;" and among the gifts imparted to them he reckons (14:26) "divers kinds of tongues, and the interpretation of them."

What was understood by these gifts, is stated by Irenaeus, when he says. (Lib. v. cap. 6.) "We have heard many brethren who have received the Spirit of God, and by that Spirit spake all languages."

We now come to a consideration of the first question whether that gift was conferred temporarily as a sign of apostolic unction, or one that was to abide permanently in the church.

As before remarked there was a necessity for the communication of the gift of tongues, in the days of the apostles, which does not now exist. The Gospel was to be preached in a multitude of dialects by those who were ignorant of them, who therefore needed to be qualified in that miraculous manner. Should there be a similar necessity again, we know of no reason for supposing that God would not again qualify men in a like manner; but without such necessity, it is not probable that men will be thus qualified. But should men again be thus endowed, it will be because they have received the apostolic unction of the "gift of the

Holy Ghost." And such persons may drink any deadly poison, or shake off vipers from their hands unharmed. Those who cannot do these things, respecting which there can be no mistake, have not had conferred on them the power promised in the 16th of Mark, and therefore have not power "to speak with the new tongues" there specified.

Whatever may be theorized respecting a restoration of this gift, it will be soon enough to admit its manifestation when unmistakable evidence is given of its possession. But let it ever be remembered that its possessor will by it be enabled to speak elegantly and with ease languages that he has never learned—not one language merely but *tongues*: many languages. If any would test, or exhibit this power "as a sign to those who believe not," let them attempt to talk German to the Dutch, Hebrew to a Jew, or any language to those whose vernacular it is, and they will soon learn whether their syllabistic utterances are intelligible to those addressed. If they are not intelligible to any, they have cause to fear that their utterances are mere words and sounds, disconnected and meaningless.

When God gives a gift like this as evidence of the truth of predictions uttered by its possessor, there is never any error or mistake in the prediction uttered. And when any prophet has failed in his predictions, the Bible commands us to regard that failure as evidence that he is no prophet; for, (Deut. 18:22) "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

There have been in late years, many pretended manifestations of the gift of tongues. Among the most remarkable of these is to be noticed that of the followers of the late Edward Irving of London. No one doubts his sincerity and piety, and he was so eloquent withal that crowds and coronets went to listen to his preaching. Some of the more devoted of his congregation became affected with involuntary utterances, which have been very fully described by some who participated in them and afterwards became convinced of their self-deception. The utterances were first in unintelligible sounds, and then followed by the English—supposed by the hearers to be the interpretation of the sounds. An eye-witness says:

The tongue "burst forth with an astonishing crash, so suddenly, and in such short sentences, that I seldom recovered the shock before the English commenced; and as the latter always chanted, it became difficult to discriminate the tongue from the English."—*Life of Irving*, p. 324.

"On Sunday, Oct. 16th, 1830," continues the same writer, "I went to church at eleven, and was as usual much gratified and comforted by Mr. Irving's lectures and prayers; but I was very unexpectedly interrupted by the well known voice of one of the sisters, who, finding she was unable to restrain herself . . . rushed into the vestry and gave vent to utterance; whilst another, as I understood from the same impulse, ran down the side aisle and out of the church through the principal door. The sudden, doleful and unintelligible sounds being heard by all the congregation, produced the utmost confusion: the act of standing up, the exertion to hear, see, and understand, by each and every one of, perhaps 1500 or 2000 persons, created a noise which may be easily conceived."—*ib.* p. 327.

Mr. Irving then preached all day and evening in advocacy of the gift of tongues. In the evening,

"All went on quietly till the end of the sermon, when the brother was moved, and suddenly burst out the crash of Tongue, followed by these words in English: 'God is among us, and if you fly from him now, where will you fly in the day of judgment.' The confusion was greater than that of the morning, several persons were very much alarmed, and one young lady screamed and fell in a fit upon her mother's lap."

On the following morning, the same writer, Mr. Pilkington, says:

"I was strongly excited by a very powerful feeling, which I am unable to describe, to forewarn them of impending difficulty; but I resisted it till Mr. Irving in his discourse said it was sinful to suppress such movements.—I could no longer restrain, and with sudden burst of utterance, gave forth detached sentences.

As one of the "gifted ones" Mr. P. was then invited to a private meeting of those similarly affected, at which a sister being about to speak,

"Her whole frame was in violent agitation, but principally the body, from the hips to the shoulders, which worked with a lateral motion—the chest heaved and swelled—the head was occasionally raised from the right hand which was placed under the forehead, whilst the left hand and arm seemed to press and rub the stomach. She was but a few seconds in this state, when the body stayed, the neck became stiff, and the head erect; the hands fell on the lap, the mouth assumed a circular form, the lips protracted, and the 'tongue' and English came from her in an awful tone. During the utterance I observed a violent exertion of the muscles at the back of the jaw bone, and that the stiffened lips never touched to aid the articulation of the 'Tongue,' but they closed sufficiently to express the labials of the English part of the delivery,

and instantly resumed the circular form. Riveted as my eyes were upon her, and in attention as I was to the 'Tongue' I was . . . lively in the conviction that I was there in God's service; hence I cannot describe the gratification I felt when I heard in the tongue these words, which are the only part of the sound I can commit to paper:—*'ghis dil enma sumo.'*"—*ib.* p. 330.

Another who was similarly affected describes a meeting at which he was persuaded of the reality of the gift. He says:

"After one or two of the brethren had read and prayed, Mr. T. was made to speak two or three words very distinctly, and with an energy and depth of tone which seemed to me extraordinary, and it fell upon me as a supernatural utterance, which I ascribed to the power of God; the words were in a tongue I did not understand. In a few minutes Miss E. C. broke out in an utterance in English, which, as to matter and manner, and the influence it had upon me, I at once bowed to as the utterance of the Spirit of God. Those who have heard the powerful and commanding utterance need no description; but they who have not, may conceive what an unnatural and unaccustomed tone of voice, an intense and riveting power of expression . . . would effect me, and upon the others who were come together, expecting to hear the voice of the Spirit of God. In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out and myself to give forth in confession of my own sins and afterwards to utter a prophecy. . . . The attainment of the gift of prophecy, which this supernatural utterance seemed to be, was, with myself and many others, a great object of desire. I could not therefore but rejoice at having been made the subject of it. . . . There was in me at the time of the utterance, very great excitement; and yet I was distinctly conscious of a power acting upon me beyond the mere power of excitement."

Another writer a minister in Oxford, says: "On the last Sunday in last Nov. (1830), I received the Spirit, since which time, he has entered into or exercised powerful influence upon as many as between fifty and sixty of my flock. . . . I have had, on two occasions, nearly twenty people carried out of the church, completely overthrown by it; some, under (seemingly) the most wonderful convictions of sin, the tears streaming in perfect torrents from their eyes; others apparently so full of joy as to be completely like drunken men. . . . Four children between the age of eight and twelve, were brought into such a state as would melt the heart of any beholder—their arms stretched out—their eyes overflowing—a supernatural cry for sins and for mercy—and such wonderful liberty of prayer, as is surprising."

This writer, and all the others referred to, were afterwards convinced of their delusion. He says:

"The first suspicion which I had of its real character arose from the fact that I never, scarcely, after I had received it, was able to read two pages of the Word of God without falling into a supernatural sleep, which I felt to be caused by the power within me; and next I found, that whenever the power was repressed, while preaching, that sermon was sure to benefit the people most."

They soon began to discover that their prophecies were contradictory, and were not fulfilled, and that those who had the gifts became bitter in their spirits. Mr. Irving urged that "the same person might, at one moment, speak by the Spirit of God, and the next moment by an evil Spirit. He urged therefore that those things which had failed were from the false spirit"—and therefore that with the tongues they must have the power to discern spirits. But these writers become convinced that they were deluded, and the last one declares: "The whole work is indeed, the most complete masterpiece of deceit that was ever got up to entrap the unwary."

The one first quoted from finally says:

"My persuasion concerning the unknown tongue, as it is called, is that it is no language whatever, but a mere collection of words and sentences; and, in the lengthened discourses is, much of it, a jargon of sounds: though I can conceive, when the power is very great, that it will assume much of the form of a connected oration. . . . Indeed the whole work is a mimicry of the gifts of the Spirit—the utterance in tongues, a mimicry of the gifts of tongues—and so of the prophesying, and all the other works of the power. Had the power and manifestations which have occurred been found in persons of less attainments in religion, who does not feel that they could never have commanded the same attention, nor overthrown the faith of so many as has now been the case? . . . When I was with the gifted persons in London, the simultaneous action of the power on all of us, which continually occurred bringing forth the same testimony, proves the power in all to be of one and the same origin; whilst the contradictions which were developed in the course of our proceedings, proved also that it was not the Spirit of God."

On a review of the whole subject, one writer, Rev. A. S. Thelwall, in 1834, says:

"No one has yet proved that the alleged tongue was a tongue at all. As far as it appears it has been mere gibberish." As proof of which, he says: "Since these alleged manifestations first took place, there have been in this great city persons who understood almost every language under heaven; but no one could be found who recognized the utterance of any of them, as the language in which he was born—very unlike the phenomena on the day of pentecost."

Such were these manifestations when they appeared in London a quarter of a century since, and such we presume will be the record of the majority of like developments.

## CORRESPONDENCE.



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## SABBATH SCHOOL CELEBRATION.

## DIALOGUE.

*Caroline.*—My dear Emma, I am glad to see you; did you not think Dr. Goodman gave us a delightful missionary address last evening? How eloquently he described the glories of the millennium, the result of missionary labor, when all shall know the Lord from the least to the greatest; and the lion shall eat straw like the ox.

*Emma.*—Yes, Caroline, I was truly charmed with the Doctor's eloquence; and should have been as highly delighted as yourself, with his glowing description of the ultimate success of the gospel, if I could have believed it. But truth compels me to say, that the views he presented are directly contradicted by the word of God. And of course I am bound to abide by the teachings of the Bible, whatever may be the views of man.

*Car.*—But do you not believe the promises of God will all be fulfilled? and that when he says, "The knowledge of the glory of the Lord shall cover the earth as the waters cover the sea," he will fulfill it?

*Em.*—Indeed, I have the fullest confidence that all God's promises will be accomplished, and the one you have quoted as well as others; but a more careful reading of the text and context, Isa. 11th chapter, will satisfy you that the state described, is to be gained, not by the world's conversion to Christ, but by the restitution of nature, the slaying of the wicked, and the reign of Christ.

*Car.*—But is it not said to our Saviour in the second Psalm, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?"

*Em.*—It certainly is so said, and will be fulfilled, but not by the universal triumph of the gospel in the present state. The world has been given to Christ to redeem, restore, possess and reign over; and Psal. 2:8, is the decree of the Father by which it is made over, and he is coming again to execute the decree; and a part of the decree is, that the uttermost parts of the earth shall be given him for his possession; and the heathen for his inheritance. And he is to "break them (not convert them,) with a rod of iron, and dash them in pieces like a potter's vessel." If Dr. Goodman had considered the character of the entire Psalm, I cannot think he would ever have quoted the text he did, to prove the world's conversion.

*Car.*—I confess on reflection, that the Psalm does not look very much like the conversion of the world. But does not the Saviour's commission to his apostles, "Go ye into all the world and preach the gospel to every creature," establish the doctrine?

*Em.*—Why then did he say, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned?" If he meant that all to whom they preached would believe, the condemnatory clause would be null and void, and we should have universalism. But it is not true that all, or even a majority, have believed; and if not in the past, what evidence for the future?

*Car.*—If the world is not converted, then it appears to me that as Dr. Goodman said, "the gospel will be a failure."

*Em.*—That depends on the design of the gospel. If it has ever proposed that result, and does not accomplish it, then it will be a failure; but if it never proposed any more than to "save them which believe," and thus to "Take out of the Gentiles a people for his name and does that, then it will be no failure. You cannot doubt that were the day of the Lord to be ushered in this moment, there would be a great multitude which no man could number, saved. Then the gospel is no failure.

*Car.*—But will there not be a millennium?

*Em.*—Certainly there will. Rev. 20th chapter plainly teaches that.

*Car.*—Then how can you say the world will not be converted?

*Em.*—That blessed state is to be introduced, not by the conversion of the world, but by the coming of our Saviour from heaven, to defeat and put

down all his foes, and raise all his saints from the dead, and reign with them a thousand years. Hence, this is called "The first resurrection." But the rest of the dead are not to live again until the thousand years are finished. Read the passage and you will see that I am correct.

*Car.*—Then you believe there will be two resurrections of the dead, a thousand years apart?

*Em.*—Yes, "The first resurrection," and "The resurrection of the rest of the dead;" the "resurrection of life, and the resurrection of damnation!"

*Car.*—Do you mean to say that there is no promise in the Bible of the world's conversion?

*Em.*—Indeed I do. You will read in Matt. 13th chapter that the tares and wheat are to grow together till the end of the world, the great harvest. Then the righteous and wicked will be separated. In 2 Thess. 2d, you will learn that the "man of sin" is to be consumed with the Spirit of the Lord's mouth, and destroyed by the brightness of his coming. And of course while the "man of sin" reigns, there can be no millennium, or universal righteousness. But when Christ comes and reigns, having restored the earth to its Eden beauty, and brings all his saints from the dead to inherit the earth, and reign with him, then all shall know him from the least to the greatest—not before.

*Car.*—I now see how all the promises are to be fulfilled in the restored earth. I have always entertained the idea that at Christ's coming the world was to be burned up; and of course, if the promises were not fulfilled in the present state, they never could be accomplished. I now see that it is a restitution of the earth, not its destruction, which the Bible teaches; and that its uttermost parts are to be given to Christ for his possession; and he has promised, "Blessed are the meek, for they shall inherit the earth." The new earth will be the home of the saints.

*Em.*—Your conclusion is perfectly correct.

## LETTER FROM J. LITCH.

DEAR BROTHER.—In the midst of a world of rebellion and sin, it is cheering to learn of here and there an oasis in the desert. I have recently made a short tour into the interior of this state, and will give you a brief account of it. My first appointment was at Maytown, Lancaster county, Tuesday, Jan. 16th, in the Evangelical Lutheran Church, which was kindly given for the occasion. The house was full, and the audience listened with deep interest to the word, which I trust will be as bread cast on the waters. It was some three years since they had before listened to an Advent sermon, and were eager for the word.

Wednesday and Thursday evenings, I spent in Middletown, Dauphin county, and preached in the Bethel, or Church of God, under the pastoral care of brother Thomas. I found a revival of religion in progress here, and had a glorious season. The house was filled with deeply interested hearers, and at the close, several presented themselves for prayers, and three or four found peace in believing. The same was true of Thursday evening.

Friday and Saturday evenings, and Sabbath afternoon, I spoke in the Union Church, Shiremanstown, where the United Brethren and Church of God, had each recently closed a series of meetings, during which, quite a number had been converted. No previous notice of my meeting had been given, until Friday p.m., yet both evenings the audience was excellent and attentive.

Sabbath morning and evening, and also Monday evening, spoke in Harrisburg, in the Bethel, or Church of God, under the pastoral care of brother Mackey, who kindly invited me to fill his place on the Sabbath. We had a most attentive hearing on each occasion. May the Lord water the seed sown.

Tuesday and Wednesday evenings, preached in the Evangelical, or German Methodist Church, Kingston, Cumberland county, sixteen miles above Harrisburg, to a crowded house. This is a new field, there having never before been an Advent minister to preach there. The work of God was in progress there also. Some forty or fifty persons having recently found peace, and several others the evenings I spent with them, passed from darkness to light.

Thursday, returned to Shiremanstown, and met brother Farrar; went with him to Harrisburg to his evening appointment, where we again met a good and attentive audience, to whom he spoke on the hope of the Christian.

Friday, returned to Middletown, found the revival still progressing; and by the earnest invitation of brother Thomas, remained and spoke again in the evening to a deeply attentive congregation, and then took my leave, and arrived home about 1 o'clock in the morning.

There is a great and effectual door opened all

through Pennsylvania, to preach the kingdom of God; the interest to hear and receive the truth was never greater than now. May the Lord raise up faithful laborers.

J. LITCH.

Philadelphia, Jan. 30th, 1855.

## NOTES BY THE WAY.

NO. I.

A TOURIST, whatever may be his calling, may usually observe events and objects interesting to himself, and is sometimes disposed to communicate a curtailed, or more extended description of them to others, for their benefit or pleasure, however well or ill prepared he is to transfer his thoughts. Thinking a few notes by the way, penned down during this visit to the South and West, may contribute in a degree to this end, they are transmitted for publication.

On the 10 of January, I left home for Westboro, Mass.—The Hall, the Adventists' place of worship being engaged on Wednesday evening, a number of the friends assembled at the residence of Elder Greggs, (the pastor of the church,) where we enjoyed a fireside sitting of a winter's evening with a good degree of satisfaction, and I trust of some spiritual profit. "The little flock" in this place, have their trials, arising from different causes, in common with their brethren elsewhere, yet appear to be happily united with their pastor in maintaining their position, and sustaining the precious truths they have espoused, by the help of God.

While passing over the road in an express wagon between Lynn and Boston, on my way to this place, I was forcibly reminded that all casualties do not occur while travelling in the cars, as also (although no lives were lost,) of the frailty of human life. "What is our life! It is a vapor that appeareth for a little time and then vanisheth away."—James 4:13, 14. We have no lease of our lives for a moment, at home—abroad, or by the way. An individual was violently thrown some distance from his wagon by coming in contact with another, upon the frozen ground, injuring to some extent, himself and team, and to appearance, narrowly escaping death. My sympathies were somewhat excited in his behalf. May the incident impress him with the importance of a greater degree of thoughtfulness in reference to eternal things, which subject has interested him in former days.

Hartford Ct.—Came to this place Jan. 11th, and was pleasantly entertained in the family of Dea. Clapp. Here also the Adventists' usual place of worship was engaged to others for the evening, and our meeting was held at the residence of brother Dean. The interview was pleasant and I trust aided in our spiritual advancement. Sister D., who has been a subject of disease for some time, consequently deprived of preaching to a great extent, remarked, that she was "glad the hall was occupied as it had given her one more opportunity of hearing, and enjoying the gospel."

During the day a prominent advertisement appeared in one of the daily papers, that a Prof. James O. Haren, of New York, would lecture in the evening on "the present, prospective, and final triumph of the Roman Catholic Church in America, in which the secret acts and intrigues of the order of 'Know Nothings' will be unfolded to the public gaze." This of course, as we are aware, must produce a sensation, and raise some excitement in these exciting times. The people assembled in doors and out, but no speaker made his appearance. He probably saved himself, by withholding his presence, from some unpleasant reflections and an uninviting position, providing all reports in circulation were to be credited. However but very little magnanimity is manifested on the part of any individual who will advertise for a lecture—obtain a hall—secure some one to fire and light it, and then abscond without an explanation. In the advertisement is developed undoubtedly the cherished expectations of Romanists in this country, viz., "the final triumph of the Roman Catholic Church in America;" but through God we have reason to believe their days of triumph and persecution is principally in the past, and that the "man of sin" will ere long reach the point of his existence, by the personal and second advent of the Son of God.

Bridgeport, Ct.—In this place I preached a few sermons last fall, by the suggestion of brother Osborn, when some interest was manifested to hear, and concluded to call one evening while on this tour. Quite a respectable congregation assembled at the chapel who listened to the story of Christ's first and second advent and objects, with attention. The majority of those interested in the Advent question, have favored the time movement, and although still somewhat interested, yet their ardor had in a measure abated. Brother Andrews and family kindly administered to our necessities.

New York city, Lord's day, Jan. 14th.—In this

city I preached three sermons to the church worshipping in Forsyth Street. It being a pleasant day we had fair audiences for the most part, and interesting services. Was pleasantly entertained in the families of brethren Mansfield, Ide, and others. I visited Elder Daniels, and others of the church worshipping in Seventh Avenue, and learned that an increasing interest was the result of the effort now being put forth for the furtherance of the gospel. Tuesday the 16th, I left for Morrisville.

J. P. F.

Lynn, Mass.

## AN EXHORTATION.

DEAR brethren and sisters in the Church of God, I wish to write a few words to you, and to exhort you, that you stand fast in one spirit, and be of good courage. Although the way seems to be rough, and the winds are stormy and conflicting, yet God lives, and he sees all our troubles, and is gently guiding our barque to the port of endless rest, if we are in his service. Though the storm beat heavily upon us, and the proud waves sometimes almost overwhelm us, yet God is the Redeemer of Israel. No evil shall destroy the true child of God, who continues to confide in the parental care of the Eternal.

Are we thus doing? Let us look well to our standing. We have made covenant with God. Has it been "by sacrifice?" God knows about this. We have rejoiced much, and extolled the Lord for his mercy. Has it been in truth, or as with some of old, who "did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they steadfast in his covenant." The God of the Bible, sees and knows all about us. "He is not mocked." Let us always remember this, and that "whatsoever we sow, that shall we also reap." Are we "sowing to the spirit?" if so, we "shall reap life everlasting," and "in due season, if we faint not." We have told the world, and the Church, that God has shown us mercy through the merits of his Son Jesus, and forgiven us our sins, and given us a new heart, and the comforts of the Holy Spirit. Do we show to them by our lives, and our conversation, that such is the fact? or do they have occasion to believe we are deceived? We have told them that we loved God, do we keep his commandments? "This is the love of God, that ye keep his commandments." We have said that we loved the children of God? Does it manifest itself by our lives, or is our love sectarian, or party love? Let us not pass over these questions, and only read them, and say they are searching questions. Let us weigh them well, and open our hearts to a full sense of their practical importance. God knows how it is with us: we ought to know. "The Spirit searcheth all things," and when we are right with God, "it beareth witness with our spirits that we are the children of God." "Well, I am happy, my joy is full, and I praise God aloud," you say, but this does not prove you right. Thousands are rejoicing in one thing or another. James tells us, "But now ye rejoice in your boastings, all such rejoicing is evil." But the love of God, Paul tells us, "Rejoiceth not in iniquity, but in the truth." Let us examine ourselves, and see whether our foundation is good. "But I feel well," some will say. Well, do you do well? "O, I try to labor for souls, and make the poor sinner see the judgment is soon coming." But do you live Christ before them, and show that you love to obey God's word? This will make the most lasting conviction, then labor, and good will follow, and continue, and you also be saved. We have told the world, and the Church, that we expected soon to see Jesus in all his glory, and to enter his kingdom, and share his reign. Are we living as though we believe it to be really so? Is it our theme, and our song, and joy, that Jesus is soon to come, a mighty King and Judge? Do we expect to pass the review, to have all our armor inspected by the King eternal? Only government armor will bear his inspection. There is much counterfeit Christian armor that passes among men, but Jesus will know his own work, and seal. O, my brethren, what a day of testing; only the holy, the pure in heart, will stand, no matter how much or how well we have preached, or prayed, sung or exhorted. Have we lived to God's glory, for his cause, the example to sinners? Have we been gathering with Christ, doing good to the souls and bodies of men? Our Lord is soon to "reward every man as his work shall be." The day is soon to bring the realities of all our hopes or fears. "Seeing we look for such things, what manner of persons ought ye to be in all holy conversation and godliness." It is now a time of great rebuke to many, of great sorrow and bawling; and let us all "watch and be sober;" be ready for the Lord, "and hope unto the end for

the grace that is to be brought unto us at the revelation of Jesus Christ." Your brother in tribulation and patience. I. C. WELLCOME.  
Hallowell, Me., Jan. 6th, 1855.

HONESTY.  
NO. IV.

"Let us walk honestly as in the day."—Paul.  
If there have been any evidences existing to support the set times already past, these evidences have failed—all failed—consequently, so far as they had anything to do with the argument, they have failed to support it, therefore, have effected the whole arrangement. If not, then the evidences brought forward in support of times past, were useless: and the production and use of them for that purpose, was for effect merely. This places the advocates for definite time in no very enviable light. If they say the passing of these times does not effect the argument for '54, then the evidences in their favor, advocated by them, were worthless and they should have known it. But if they claim those evidences as good, then they effect the argument for '54. But, have they confessed, as a body, or even the leaders in the time movement, that they have believed and preached an error? They say, "they were mistaken," were "disappointed." But do they not at the same time justify those mistakes, by saying "the Lord has been in the whole movement?" If they do not confess and forsake the errors which time has demonstrated to be such, can it be expected that they will have candor enough, should the 19th of May next pass, and not bring the end, to confess and forsake like Christians, the errors they have so assiduously disseminated? The following from one of the acknowledged "leaders" in the time movement does not look much like it. He says:

"Those who have been watching for our halting, and saying, when their time goes past they will come back again, may as well give up the idea first as last; there is no go back to us."  
Now, if it is meant, "by go back," and "come back," is to leave a position taken in consequence of a belief in definite time, then we understand the writer to say, that there is no such thing in them as going from a false position to a scriptural one! If any one can award that position to the meed of honesty they can do what we cannot. But, if it means, that they will not go with Adventists that do not believe in time, then we say, we are in no position to say "come back" to us, for we consider ourselves, without boasting, far ahead and above the position of timists. It is no marvel if they should think they were far in advance, after laboring and toiling with the errors of '43, '44, and '54 on their backs. No, we do not say, "come back! Did we think you would listen, we would say, leave your errors in the darkness, where you now are, and "come up" on the true scriptural ground, "Watch, for ye know not when the time is."  
SIMON.

LETTER FROM J. A. VARNEY.

DEAR BROTHER.—I think if there ever was a time when the words of our Saviour, "Take heed that no man deceive you," should be observed, it is at the present moment; for we are living in a day when all manner of views are taught as Bible doctrines, so that those that do not adhere closely to the word of God are in danger of being deceived and led astray. We ought to be careful not to reject anything as new and erroneous, till we have studied well the word, and are sure that it is not of God. And also when we are well satisfied that the word teaches it to be erroneous, we should not let the wolf in sheep's clothing devour the lambs of the flock, without exposing the wolf.

I have been informed that some in New Durham talk and sing in what they call an unknown tongue; and one of them claims to be a discernor of spirits and, announces in meeting that such and such are hypocrites. Two or three females in Tuftonborough are said also to have gone into the unknown tongue, but I have not heard them, and therefore cannot judge whether it is from a good or from a bad spirit, any further than I can learn from the Bible. But I confess that I am slow to believe, and, like Thomas, will not believe until I have proof. I would not knowingly oppose the work of the Lord in any shape; neither will I embrace anything for truth, till I have evidence that it is truth. I cannot call a thing truth, and of God, if the whole world proclaim it so, unless I am convinced that it agrees with the Spirit and word.

That there were in the apostles' days, in the Church, gifts of tongues, and discernors of spirits, &c., none will dispute. But the question arises in my mind, Were those gifts for that age only,

and might they not have continued in the Church down to the present time, had the Church lived as they should? or are the gifts to be restored in the last days? Is it possible that the Church is more holy, and has more faith now than it had in the days of persecution, or in the days of the reformation under Luther and others, that these gifts should be restored? I think that we can see the wisdom of God at the day of Pentecost, in moving on the disciples to talk with tongues—there being some from every nation and tongue for them to talk to; for he designed that all should have the gospel. But for my life I cannot see what end is to be gained in a congregation where all speak and know only the English language, for one to be moved to talk in an unknown tongue, that none can understand. Who does it edify or benefit? The apostle says it does not edify the Church, and yet he commands to seek to edify the Church.

I did not take my pen to discuss this question, but am in hopes that it will draw out some more able to do justice to it.  
I should like, if you think proper, your views on it in the Herald, whether you understand the apostle to be for or against tongues, in the 12th, 13th and 14th, of 1 Corinthians.  
J. A. VARNEY.  
East Alton, N. H., Jan. 17th, 1855.

Letter from Spencer Horne.

BRO. HIMES:—The Herald is to me the best paper that is sent from the press; and I hope it will still be laden with the rich truths of Jesus' coming, and bear them as on the wings of the wind to every land.

I live in a part of the country where there is little preaching on the second coming of Christ, yet notwithstanding the failure and disappointment of many, I still believe the day of the Lord is at hand. Brother Thomas Smith has preached with us a few times with interest, to quite a number, and we should like to have another visit from him. There is here and there a traveller that loves the coming of Jesus, and I think they will have redemption soon. I cannot tell the point when, but the signs in the sun, moon and stars, the distress of nations, &c., indicate without doubt, that he will come in this generation. Your brother looking for redemption at the coming of Jesus Christ.

Brother Himes, Will you answer the following questions?

1. Were the two witnesses of Rev. 11th, prophesying at the same time that the church was in the wilderness! and when were they slain?
2. Is it certain that the 1335 days of Dan. 12th, commenced when the two witnesses commenced their prophecy?

SPENCER HORNE.  
Orneville, Me., Jan. 15th, 1855.  
Answers.—1. We think they were, and were slain in 1720.  
2. We know of no connection between the commencement of the 1335 days, and that of the 1260.

Letter from Silvanus Judson.

BRO. HIMES:—I know it gladdens my heart when I become convinced that any of God's servants are true to the King, and are determined to preach the preaching God has bidden them. There is no class of men who so much need the sympathy of Christian friends, as the true minister, who is called to deliver the last message to this wicked world; such fill a high office. They need to get their orders from the court of heaven, and have converse with the King from day to day, when such responsibility rests on them. The enemy aims his sharpest darts at them; for he knows if they stumble and fall, the sheep will be scattered.

O that those who have this treasure committed to them, may prove their fidelity as Peter, by feeding the sheep and lambs, that the little flock may be strengthened and confirmed.

May the Lord help us all, ministers and brethren, to be learners at the school of Christ, that as we learn of him we may be able to impart to others.  
SILVANUS JUDSON.  
Lincolnaen, Dec. 31st, 1854.

Letter from O. D. Eastman.

BRO. HIMES:—We are still "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," believing it now "near even at the door." May we therefore "be diligent that we may be found of him in peace, without spot, and blameless."

We cease not to remember you with much Christian regard, and offer prayer to heaven that the blessing of God may attend you, as you leave your native clime, friends, and the fond endearments of home. If we meet you no more in this world, we hope to meet you in the Paradise of God.

We have just had the shock of an earthquake, which lasted nearly two minutes, shaking the

house, furniture, &c., considerably. It occurred about thirty-five minutes past six in the evening.  
Sincerely yours,  
O. D. EASTMAN.  
Landaff, N. H., Jan. 16th, 1855.

This is a sound, safe and scriptural position, and the only one that with our views of inspiration, is consistent with Bible teaching.

Question.

BRO. HIMES:—Do you think kindred and intimate friends will know each other in a future state existence? That is a subject I have thought of a good deal, but have never been able to satisfy myself. If you should not think it too speculative, it is desirable to me and others, that you would give your views upon the subject through the Herald. Yours truly,  
GEORGE W. GREGORY.  
Winchendon, Jan. 15th, 1855.

We have no shadow of a doubt on the subject. One of the enjoyments of the heavenly state we doubt not will consist in the re-union of those who enjoyed near and dear relationship here. To doubt it, would be to doubt our own individuality and self-consciousness.—Ed.

Letter from A. Vaughan.

In these parts times are hard both to obtain food for body and mind. I have often tested my own heart with the deep inquiry, cannot you dispense with the Herald, you have the Bible, and times are hard; but as yet, I know not how to do without so much food as it brings to my thirsty soul. Advent preaching I hear not, save through the Herald; how gladly I grasp the welcome light; my soul delights therein. May God bless its progress in these last days of peril.

A. VAUGHAN.  
St. Albans, Vt., Jan. 31st, 1855.

PASSION is the great mover and spring of the soul: when men's passions are strongest, they may have great and noble effects; but they are then also apt to fall into the greatest miscarriages.  
Sprat.

HAIL! ye small sweet courtesies of life, for smooth do ye make the road of it, like grace and beauty which beget inclinations to love at first sight: 'tis ye who open the door and let the stranger in.  
Sterne.

Obituary.



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

BRO. HIMES:—Through the entire summer my children, five in number, were prostrated with typhoid fever. As there was a little hope of one, another was taken, until I stood alone to administer to them; but, I thank my heavenly Father, three of them are raised to health, when given up by all physicians and friends. But one we have parted with, we have laid him away until the morning of the first resurrection. My second son RYAN H. AUSTIN, died July 14th, 1854, aged 19 years, and five months. He embraced religion in his fourteenth year, and was baptized by brother L. E. BATES. Subsequently he lost his enjoyment, but he gave me good satisfaction on his sick bed, that he was fully reclaimed and accepted through the blood of our dear Saviour. Yours in affliction,  
ELIZABETH D. AUSTIN.  
Youngstown, N. Y., Jan. 2d, 1855.

DIED, in Addison, Jan. 20th, sister SARAH E. SMITH, aged 15. As a person of peculiar affection, she has left her parents, three brothers and three sisters, with a large circle of friends, most painfully bereaved. For one year she has been a faithful member of the flock of Christ in this place—looking for that blessed hope, and the glorious appearing of our Lord. During this period she was characterized as a devout worshipper, and as an intelligent and affectionate Christian. Her oft repeated exhortations, especially to those out of Christ, were wont to be attended with her tears, and the most earnest entreaties that they would accept of Christ and be saved. "And shall we, the words of our sister forget?" Her illness, caused by an affection of the heart, was short, but painful; and yet of such a character that her physician gave reason to believe there was little danger of its being fatal until a few minutes before she bade us adieu. As her pastor, I visited her during her illness, when she expressed herself as most firmly believing and relying on Him who sticketh closer than a brother. Though largely and deeply afflicted, yet, we mourn not as others who have no hope. (1 Thess. 4: 13-18.) Her funeral was attended by a large concourse of deeply afflicted people, who listened to a discourse from John 14: 18.

"Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

Yet again we hope to greet thee,  
When the night of death is fled;  
Then, in heaven with joy to greet thee,  
Where no farewell tear is shed."  
P. B. X.

WOLSTENHOLME'S HELION LIGHT,  
Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this. IT IS SAFE. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drops are consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.  
JAMES WOLSTENHOLME,  
Sole Manufacturer.

Providence, June 30th, 1854.

AYER'S  
PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUDEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853.  
"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

Acton, Me., Nov. 25, 1853.

"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long.

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore.

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person.

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,  
Yours, &c.,  
MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true.  
ANDREW J. MESERVE,  
Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

New Orleans, 5th April, 1854.

"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken.

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it.  
Yours respectfully,  
LEAVITT THAXTER."

Senate Chamber, Ohio, April 5th, 1854.

"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills.  
Yours with great respect,  
LUCIUS B. METCALF"

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER,  
Practical and Analytical Chemist, Lowell, Mass.

SOLD BY  
J. BURNETT, BOSTON, MASS.

And by Druggists everywhere.  
Jan. 1, '55, al. to May 1, and from Sept. 1, al. to Jan. 1, '56.

