

MILLENNIUM

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Often in our individual, spiritual, and Christian experience, we find the same thing, especially in the evening of life. Youth is the morning, manhood is the noon and the meridian, old age is the evening of life. The shadow becomes heavier; a thousand things begin to show, whether we like to look at it or not, that man is going to his long home. What a happy thing if, as the heart begins to stand still, it ponders more deeply upon better and brighter things! if the grey hair be the light of the better land! When you take a retrospect at that evening time of the past, do you often discover that your bitterest cup was your best: that your heaviest sorrow

was God's greatest mercy; that your protracted illness was wholesome medicine; that your disappointments, aches, and cross winds, the obstructions, the rugged road, and all the difficulties you met in your long journey, were all as wise as they were well; and your evening is so light, because God never forsook you in your morning, or left you to yourself in meridian day? And when we come to that hour that comes to all, when the body shall go the way of all the earth, and the spirit shall go the way of all souls, to be able then in a light that we see for the first time, the evening light, to look back upon the whole of life, and to discover in the variegated web of life, not one thread in its warp or woof is out of place; that there was not one tear that was not expedient; that there was not one pang that was not of God and from God. Oh, what a blessed and beautiful evening light will that be, when one can say with Paul, "I am now ready to depart; I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous Judge, will give me at that day!"

And when the evening light of this world shall come—for I believe that as this dispensation draws to its close, the light that shines upon it will be its brightest—when we shall see the last chapter of its history, and read it in that soft and holy evening light, we shall then find that, after all, right was might, and truth was victory; we shall see no more through a glass darkly, but face to face. Then creation shall be lifted out of its shadow: and we shall understand its mysteries; inexplicable events will be made plain; sore tribulations will be explained; our disappointments will be set in their true light; we shall see that God was always in the right, that our suspicions and murmurings were always in the wrong. Then mistakes will be rectified: we shall miss many a loud professor in that blessed light of whom we were sure that he was going to heaven, and taking many with him; and we shall find many a happy possessor there, who said little but did much; who also bent the knee in prayer, but as often moved the foot in duty and in obedience to God's word. We shall there, too, discover that many, who thought themselves antagonists, were working in the same harvest-field, and binding up the same sheaf for the Lord of the harvest; and that blows that we thought struck for a party were overruled by God for the good of all mankind. Then we shall see that the worst was well; we shall see why he gave, and why he took away; why that generous man was poor, and could not give; and why that selfish man was rich, and would not give; why the worthless were spared, and the brightest and best were taken. We shall see that under the splendid prosperity we envied, there were abysses we did not know; and that the sorest trials we deprecated were the seals of affection, the tokens of love; and that the heavy storms, and the hard rough road, and all the ills and aches we encountered, were sent of God to quicken our journey home.

Let us learn humility and submission. Our ignorance fails to comprehend, our impatience frets because we cannot do so. We wrangle with Providence; we dispute about our difficulties; we think the ways of God are wrong. It is our ignorance that is dense; it is our impatience that is fretful; it is our ways that are crooked.—Trust where you cannot comprehend; lean on an Omnipotence that you cannot now grasp. Cease to charge God foolishly. God is ever right, even when He is inscrutable. Never forget God is love to-day; he will be to us love to-morrow; and when we shall see the love that God is to-day in the light of that blessed evening of to-morrow, our greatest grief will be that we ever murmured and complained; and our greatest thankfulness that we could say over the grave that received our dead, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" after the hurricane that swept our homes what the Patriarch could also say, "Shall we receive good from the Lord, and not evil?" And then we shall see the whole of creation, the whole of providence, the whole of individual life, the whole of Christian life, the whole of revelation, no longer a mystery, no longer light and shadow, but a brilliant transparency, where all is light

and love, and we the happy possessors of it for ever and ever.

From the Great Tribulation, by Dr. Cumming.

Opposites in Religion.

"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching."—Paul.

"I believe I'll stay at home to-day, as it is rainy and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow."—Fair Weather Laziness.

"Pray without ceasing, and in every thing give thanks, for this is the will of God in Christ Jesus, concerning you."—Paul.

I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day, that I am not prepared to pray.—Worldly-mindedness.

"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and toward all men."—Paul.

My neighbor has done me so much evil and has acted so badly that I will not stand it any longer; I'll make him know that I have rights as other men and I'll make him respect them.—Revenge.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the holy Spirit."—Peter.

I do not see what good baptism will do; the Spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use.—Skepticism.

"Strive to enter in at the strait gate."—Christ.

All will be made holy and happy, and there is no use in striving, as there is no danger.—Presumption.

"Contend earnestly for the faith, once delivered to the saints."—Jude.

Don't preach doctrinal sermons, or you will offend some people.—Faintheartedness.

"Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them."—Paul.

If we withdraw from Bro. B. he will do us all the injury he can, and I think we had better let him alone.—Trimmer.

"Seek first the kingdom of God and his righteousness."—Christ.

As soon as you get settled in life it will be easy for you to serve God, but you cannot well do it before.—Satan.

"They that preach the gospel should live of the gospel."—Paul.

I think that they should preach for nothing, or at least should follow some other business for their living.—Covetousness.

Day by Day.

"The inward man," says the apostle, "is renewed day by day." It is the province of God to renew the inward man—to invigorate its graces—to breathe strength into it for every conflict. This work is not performed once for all,—it is an oft repeated work. God does it day by day. That is the rule. So, also, the prophet teaches: "The Lord God wakeneth morning by morning, He wakeneth my ear to hear" His voice. If we would be strong in the power of his might, therefore, we must seek daily invigoration. We do not receive this gift one day, for the next. We receive it every day, for that day. Oh, do we live under a sense of our constant dependence upon fresh supplies of grace?

Daily invigoration, if needed, is effectual as well. It cannot fail those by whom it is sought. "The inward man is renewed day by day," says the apostle, "though our outward man perish." No combination of unhappy influences can prevent the grace of the day from being adequate to the necessities of the day. Receiving and improving these supplies of heavenly strength, believers are "like the children of Israel in Egypt—the more they were afflicted, the more they grew." They are "like the palm tree—the more

weight is hung upon it, the more it thrives." Let us make full proof of our high calling in this regard, and not be content until we prove "more than conquerors" in our daily warfare against the enemies of the soul.—Rel. Herald.

Jesus' Love.

"Whosoever shall do the will of my Father which is heaven, the same is my brother, and my sister, and mother." Matt. 12:50.

As if no solitary earthly type were enough to image forth the love of Jesus, he assembles into one verse a group of the tenderest relationships. And who are those who can claim the blessedness spoken of under this imagery? On whom does he lavish this unutterable affection? No outward profession will purchase it. No church, no priest, no ordinances, no denominational distinctions. It is on those who are possessed of a holy character: "he that doeth the will of my Father which is in heaven." He who reflects the mind of Jesus, imbibes his Spirit, takes his word as the regulator of his daily walk, and makes his glory the great end of his being; he who lives to God and with God and for God; the humble, lowly, Christ-like, heaven-seeking Christian—he it is who can claim as his own this wondrous heritage of love.

Though we are often ashamed to call Jesus "brother," "He is not ashamed to call us brethren." He looks down on poor worms, and says, "The same is my mother, and sister, and brother." "I will write upon them," he says in another place, "my new name." Just as we write our name on a book to tell that it belongs to us, so Jesus would write his own name on us, the wondrous volumes of his grace, that they may be read and pondered by principalities and powers.

Have we "known and believed this love of God?" Ah, how poor has been the requital! Who cannot subscribe to the words of one whose name was in all the churches: "Thy love has been as a shower;" the return but a dewdrop, and that dew-drop stained with sin.—Words of Jesus.

Parental Authority.

Authority to govern the family is vested in the parent for religious ends. It is a distinct and peculiar power, differing entirely from mere instinct or natural affection, and the investiture is constantly guarded and solemnized by the most awful moral sanctions. The exercise of parental authority and government is often viewed as an optional prerogative, always lauded when judiciously put forth, but the want of it viewed rather as a weakness than a sin, rather as an excusable fault than a culpable offence. What we wish to urge here is, that parental authority, put forth with all the wisdom and discreteness the parent possesses, is just as much religious duty, just as much a matter of moral obligation, as feeding, clothing and protecting the child; just as much as praying, believing, and bearing the cross. God has not left the awful powers at the option of the parent to use or to neglect. He has interposed express precept, added gracious covenant promise to their faithful exercise, and guarded against neglect by some of the most awful threatenings contained in his word. The soul of the child will largely be required at the hand of the parent, and the parent is then clear only when he has used faithfully for the salvation of the child, all the means the Creator has placed in his hands for this end.

We do not just now aim to speak of all the parent can and ought to do, but only of this one point, the right use of governmental authority. Turn to the word of God, and see the language and tone of divine precept.

Gen. 18:19. "For I know Abraham, that that he will command his children and his household after him, and they shall keep the way of the Lord."

Deut. 32:46: "Set your hearts unto all the words which I testify unto you this day, which ye shall command your children to observe to do, all the words of this law."

Prov. 19:18: "Chasten thy son while there is hope, and let not thy soul spare for his crying."

Prov. 23:13: "Withhold not correction from

the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul."

Prov. 29:17: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

Prov. 22:9: "Train up a child in the way he should go, and when he is old he will not depart from it. Verse 15, Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him."

Prov. 13:24: "He that spareth the rod hateth his son; but he that loveth him, chasteneth him betimes."

Prov. 29:15, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."

Isa. 38:19: "The father to the children shall make known thy truth."

Eph. 6:4: "Ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Deut. 6:6,7, "These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children."

These passages, with numerous others, touching the same point, carry upon the face of them a tone of authority, and positive command.

Trust in Christ.

"Except ye be converted and become as little children, ye cannot enter the kingdom of heaven."

So said the Savior. The necessity of humility seems mainly to be what our Lord here meant to inculcate. But there is another thought of great importance connected with it, namely, trust and confidence. Answer the question of your little child and it is a fixed fact with him, whether he can understand or comprehend the subject or not. "Father said so," and that is enough for him. So far his mind rests. And you see sometimes a kind of indignation manifested, if his father's word is doubted. Now, the necessity of such trust, an implicit confidence in the Christian, is obvious. There can be no true faith without it. And I have often thought that the faith of children and young people was more simple and implicit, more entire, than that of some older people. Should we have a more childlike confidence in God's Word, a more simple trust, and less pride of reason, how much better would it be for us! How indignantly should we then resist every temptation of Satan to disbelieve! Our heavenly Father has said so—should satisfy us, though we could not comprehend or explain it. The man that will not believe what he cannot comprehend or explain, will never be like a little child in this respect, and never can believe unto salvation. This simple faith, confidence, and trust must be exercised by every soul that enters the kingdom of heaven. Those who will not take God's word as to heaven and the way of life, will never find it. And the moment we leave the simple truth, the plain Word of God, we are like Noah's dove, flitting over a sea of doubt.

The Elements of Christian Theology.

For the use of young Preachers and others.

NO. 6.—PRESUMPTIVE EVIDENCES OF CHRISTIANITY.

The Presumptive Evidences in favor of Christianity or the Christian Scriptures, are drawn from such preliminary considerations as prove that a Divine Revelation is Necessary, Possible, and Probable. We prosecute this branch of our subject in the order thus allotted to it, because that order seems to be the most natural; for, as the necessity of a Revelation is always employed as a Presumptive Evidence in favor of the Bible, it forms an appropriate starting point to the whole inquiry, though it is generally otherwise placed by theological authors.

1. A Divine Revelation, or an extraordinary communication from God, over and above what the light of nature or unaided reason teaches, is NECESSARY. This position is founded, or supposed to be founded, on an impartial examination of facts relating to the history and condition of our race. And we think that the Christian inquirer can well afford to be impartial; but he

will find it needful to see that those on the other side of this question, do not proceed on principles of unfairness. When persons allege that the light of nature is sufficient to instruct us in the knowledge of truth and duty, they must not refer us to ethics, or systems of morals framed by Christian philosophers and divines, under the head of natural religion; or by others who have been surrounded with all the benefits of Revelation; for this is disingenuous or unfair. In our inquiries concerning the competency or incompetency of the light of nature without Revelation, we must confine ourselves to those, whether in ancient or modern times, who have possessed the light of nature *only*.

Locke says, "When truths are once known to us through tradition, we are apt to be favorable to our own parts, and ascribe to our own understanding the discovery of what, in reality, we borrowed from others; or, at least, finding we can prove what at first we learned from others, we are forward to conclude it as an obvious truth, which, if we had sought, we could not have missed. . . . A great many things which we have been bred up in the belief of from our cradles, and are now grown familiar (and as it were, natural to us under the gospel), we take for unquestionable, obvious truths, and easily demonstrable, without considering how long we might have been in doubt or ignorance of them had revelation been silent. And many others are beholden to revelation who do not acknowledge it. It is no diminishing of revelation, that reason gives its suffrage too to the truths revelation has discovered; but it is our mistake to think, that, because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them."

Therefore in ascertaining whether a Divine Revelation is necessary or not we are to examine "those countries where the records which profess to contain the Mosaic and Christian revelations have been or are still unknown":—in other words, we are to weigh facts relative to the moral condition of the heathen in all ages.

(1) Consider the state of their *minds* with respect to the knowledge of themselves,—God,—the certainty of a future state of happiness, and the way to obtain it. How dark and uncertain on these subject are the wisest of them! In the affairs of this life, many pagan philosophers and legislators have appeared to be more than human; but in religious knowledge and skill, they seem less than children. "The world by wisdom knows not God." In the sable and gloomy night they walked at random. Some of them apparently had an aim, and were conscious there was something to seek after; but they groped about, "if haply they might feel after God and find him." All the light which they possessed, only served to make their darkness more visible, oppressive and appalling. Did they not, then, including the most enlightened of them, as well as the great mass of the pagan mind, need more light? (see Horne's "Introduction," Vol. 1. Chap. 1. Division IV. Watson's "Institutes" Part I. Chap. VI.)

(2) Consider too the state of their *hearts*, with respect to their desires, affections and propensities. How "earthly, sensual, and devilish"! Unrestrained by salutary fear and control, these inward impurities burst forth in a wide and desolating tide, which must have been offensive to God, injurious to others, and destructive to themselves. What a view of the pagan heart is afforded in the admired productions of Theocritus, Terence, Virgil, Horace, and the poets of India! Instances alas! might be multiplied almost without end. Jews, and Christians, so called, have also indulged these things; but it has been in direct and flagrant opposition to their avowed belief; while Pagans have indulged them from principle and precept, their religion itself consecrating all kinds of pollution; and the best that can be said of their gods is, that, "They were the finest representations which the ingenuity and skill of the sculptor could furnish of the basest of human passions." Do not men, then, thus sunk in defilement need a revelation of the Divine nature and will, in order to restrain their desires, regulate their affections, and infuse a new moral element? (See Watson's "Insti-

tutes" Part I Chap. VII. VIII. Horne's "Introduction" Vol. 1. Chap. 1. Div. V.)

(3) Consider also the state of their *lives*, with regard to moral duty. How regardless of Divine authority, human claims, and personal consistency! Paul's description of the heathen world, in the first chapter of his Epistle to the Romans, which is enough to make us feel like putting a veil on our faces while reading it,—is confirmed by all the monuments and histories of the pagan world. Even while their sages spoke and wrote in favor of virtue, they practised vice, and of course their teachings had little or no influence on the conduct of others. "Across the night of paganism, philosophy flitted on, like the lantern fly of the tropics, a light to itself, but alas! no more than an ornament of the surrounding darkness." It did not reform the life and manners.

Therefore, in these circumstances of darkness, depravity, and crime, was not a Divine revelation, with new light, provisions, and authority, indispensably necessary? (see the same references as those last mentioned; also "Institutes" Part I. Chap. I.—V may be read.)

If so, the necessity of the case is a Presumptive Evidence in favor of the Divine claims of Christianity, and of our Scriptures.

R. H.
(Presumptive Evidences continued in my next)

Original.

The fruits of the Kingdom.

In a former article it was shown that "the vineyard," or "kingdom," was violently usurped by rebellious Israel; they having rejected and maltreated the prophets sent to them in the name of the Lord, and to fill the cup of their iniquity, having rejected Him whom they at heart acknowledged to be "the heir," saying "Come let us kill him; and let us seize on his inheritance."

As our Lord declared that for this violent rejection of the heir, "The kingdom of God, should be taken from them, and given to a nation bringing forth the fruits thereof," it becomes a matter of deep interest to know what are the fruits of the kingdom. Isaiah declares that the "vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Judgment, justice, or equitable dealing, as the word here implies; for it is in opposition to "oppression," is the first quality specified of the fruit which the Lord looked for from his well-cultivated vineyard.

Israel "justified the wicked for reward, and took away the righteousness of the righteous from him." They "oppressed the hireling in his wages, the widow and the fatherless, and turned aside the stranger from his right." All such fruits are "wild grapes,"—the fruit of a "degenerate vine." The opposite is required.

The second quality of the fruit of the Lord's vineyard is "righteousness." It is this which gives it its peculiar fragrance and sweetness.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," is the declaration of him to whom all judgment is committed.

Righteousness, is holiness, or virtue. It is not possessed by man in the absolute, or most perfect sense, and not at all in his natural state. But a faith which works by love, and purifies the heart, is imputed to him for righteousness. A faith without works, such as the devil, and wicked men possess, is dead. It brings with it no consolation or comfort, but fear and trembling. "Abraham believed God, and it was imputed to him for righteousness;" and Paul says, "If ye are of faith, then are ye the seed of Abraham." James says, "by works was Abraham's faith made perfect." The beloved disciple says, "All unrighteousness is sin," and that "sin is the transgression of the law." A faith, then, which results in obedience to the law of the new covenant is the fruit of that "nation," to whom the Lord will give the kingdom.

That law is embraced in the one word love: First, love to God, which makes sin appear odious, or hateful; and obedience, though it be un-

der the cross, delightful. And Second, love to man—a love for such as are born of God, which would lay down one's life for them, as brethren; and a love even for enemies, which will prompt in doing them every possible good, never retaliating, or rendering evil for evil, but contrariwise blessing.

Such, is the character of that "holy nation," gathered from among every people, tongue, and nation, having washed their robes and made them white in the blood of the Lamb, who will reign on the earth. "In time past they were not a people, but are now the people of God." "A tree is known by its fruits," says our Lord; and it is hoped that both the writer, and the reader of this article, may be so rigid in self-examination, as not to be self-deceived.

H. BUCKLEY.

Original.

The Resurrection.

"Blessed and holy is he that hath part in the first resurrection," Rev. 20:6.

How cheering and heavenly are these words—big with the hope of a glorious immortality; and how beautiful the thought that we can contemplate them in a literal sense!—as a resurrection of the body, the same body that sleeps in the grave, but wholly changed from its former corruption into a glorious immortal body. "For this corruptible must put on incorruption, and this mortal put on immortality."

Yes, when Jesus comes, we shall be changed. How cheering to the heart of the dying Christian! How dreary death and the grave would be without this enlivening prospect! Death has passed upon all; it has been doing its sad work for a long time; but it will be conquered. For Christ has died, and risen from the dead, and those that sleep shall arise as he arose. The long-expected morn will soon dawn upon a dying world. God's prophecies are being fast fulfilled, as time speeds on in its unwavering course. The glories of that heavenly morn are not far in the distant. The voice of the archangel and the trump of God will soon pierce earth's remotest bounds. Those poor, despised, diseased, pallid, wasted mortal forms that suffered in indescribable agony, with all the deformity of sin-ruined nature, and were consigned to mingle with the dust again, will come forth at the voice of the Son of God, having incorruptible, glorious, immortal forms, shining as the sun, fashioned like unto his glorious body, nerved with immortal energy, and ready to meet the Lord in the air.

Glorious consummation! great redemption! The ransomed of all ages, of all generations, and nations, blooming with celestial glory, are then to be presented faultless before the Judge of all.

With these views, dear reader, are you ready to participate in the glorious spectacle? Death breaks up every association here. Dear friends, one by one, go down into the tomb. We mourn for them, but with the blessed assurance if they died in Jesus we shall soon meet them again.—Yonder graveyard will soon present to our sight a heavenly view. Friends that have long been separated will soon embrace each other, in an eternal meeting. Soon we shall meet those worthies who have braved the fearful storms of life, and now are waiting for their glorious redemption. Soon all that great innumerable company will be gathered together; but only "those that have come up out of great tribulation, and have washed their robes in the blood of the Lamb."

Again dear reader are you ready to stand with that great number acquitted and ready for the glorious possession? Or are you one of the number who are idling away their precious moments in the vain pursuits of a wicked world, heedless of the near coming of that great day, when a burning world shall present to your view no escape from the pangs of the second death in which there will be no hope forever? If you are one of this number prepare to meet your God. For soon the voice of the archangel and the trump of God will be heard, and only those that are in Jesus will be caught up to meet the Lord in the air and to reign with him forevermore.

C. L. HEATH.

Burlington, Vt.

Original.

The Day the Lord Hath Made.

"This is the day the Lord hath made; we will rejoice and be glad in it." Psa. 118:24.

An esteemed correspondent of the Herald (at my request) in its last issue, gave his views of the above passage; but as they do not quite accord with my idea of its meaning, "I also will show mine opinion."

1st. The day to which reference is made. Here we are happy in agreeing with your correspondent, that the context leaves us no room to doubt. The "Head-stone of the corner," referred to in the 22 vs. is without doubt referred by Christ to himself, Matt. 21:42,44; and the same reference of it is made by Peter, Acts 4:10,11. The only question in regard to it is, When did he become the Head-stone of the corner? or "The stone laid in Zion for a foundation." Peter seems to indicate the time, Acts 4:11, "This is the stone which was set at nought of you builders, which is become the head of the corner." He was set at nought by those Jewish builders while officiating in his ministry—buffeted, while on trial before an unjust judge—ridiculed, while he hung upon the cross—and mocked as a deceiver, while he lay in the tomb. The hopes of his people in the meanwhile sinking at each successive step, until as the foundation stone passes from their sight into the tomb, they confess with sadness, "We thought it had been he that should have redeemed Israel."

But the third day dawns—a rumor circulates that Mary has seen the Lord—angels occupying that vacant tomb declare that he has risen—those who travel to Emmaus feel their hearts burn within them while a stranger demonstrates the necessity for Christ's sufferings, and they recognize a risen Messiah, as he blesses the bread they essay to partake. With joy they run to Jerusalem to tell the tidings, and as they proclaim a resurrected Savior, he appears in their midst and exclaims, "Peace be unto you." Joy and rejoicing take possession of every heart; and those whose souls had been filled with sadness may now exclaim with the prophet; "This is the day the Lord hath made, we will rejoice and be glad in it."

Thus it is clear that the day of Christ's resurrection is pointed out as a day of joy and rejoicing.

But on what ground is it claimed that it is a day of weekly recurrence? Your correspondent refers to Rev. 1:10; to Ignatius, Theophilus, Irenæus, Mosheim, &c. Now this may be good collateral testimony, but to my mind not sufficient to establish the point. We come then to the question,

2d. Of its weekly recurrence. That the Jewish Sabbath ceased by its own limitation, at the cross, there is little room to doubt. See Ex. 31:13,16. Its limitation—"your generations." Its object—a sign of the covenant. Has the covenant ceased? Was it not nailed to the cross? Then has the sign passed away. Have their generations ended? The priesthood which ran parallel with their generations ended when another priest arose. See Heb. 7:11,12; and Matt. and Luke reckon their generations to Christ: and as he had no lineal descendants, they were violently broken off when with wicked hands they crucified the Lord of life and glory.

Have we then a weekly recurring sacred day? A candidate for "holy orders" not long since being asked that question, answered, "We have: Formerly the seventh day in commemoration of the creation; now the first day in memory of Christ's resurrection, by the appointment of the apostles." I ask, where appointed? and echo answers, where? But as the Sabbath is and has ever been regarded as typical—and as the type cannot cease until it reaches the antitype—and further; as the Jewish Sabbath (which was given them as a memorial of their deliverance from Egypt. See Deut. 5:15,) was about to pass away, it was perfectly natural that the prophets, in noting the event that brought the sanctified observance of that day to an end, should also allude to "the day the Lord had made," to be observed as a day of joy and rejoicing to the praise of his name. Accordingly we hear him exclaim—as

he beholds the moral creation springing from the chaos into which it had fallen, with the uprising of the rejected stone, "This is the Lord's doings, and it is marvelous."

When the material creation was completed the morning stars sang peans of praise, and all the sons of God shouted aloud for joy.

When God ended the labors of that creation he sanctified the following day,

"And called the hours his own."

And as the prophet looks down through the vista of time, and sees Jesus escaping from the "grave he made with the wicked," and thus completing the great work of salvation; he announces, "This is the day the Lord hath made."

Your correspondent says--almost all Protestant Christendom say--that the day was appointed at and its appointment made known by the resurrection of Messiah.

But who would have known that Christ's resurrection marked it, or that it was to be of weekly recurrence, had not the prophet in the passage under consideration, announced the first, and for the last referred to the only day (except the Sabbath given to the Jews, and limited to the legal covenant) that God ever sanctified, and especially made his own. Why not then put two and two together, and stand on tenable ground? instead of trying to make "the worse appear the better reason." With this view, the collateral evidences brought by your correspondent, form a three-fold cord that cannot be broken. With any other, the light emitted by them, only tends to make darkness visible.

Here we have a Sabbath--the Edenic Sabbath, and the man who keeps it, in the spirit in which the Psalmist penned the passage under consideration--whether of the household of God, or of "the sons of the stranger," will doubtless have grace given to observe other days, and other requirements in such a manner that he will be prepared to enjoy the Sabbath that remaineth.

D. BOSWORTH.

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BOSTON, APRIL 14, 1860.

SYLVESTER BLISS, EDITOR.

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

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

A Sign of the Times.

"This know also, that in the last days, perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God." 2 Tim. 3: 1-4.

Thursday of last week was set apart by the authorities of the State as "a day of fasting, humiliation and prayer;" but like other days of the kind, it was more devoted to sports than prayer. The Boston Journal says of it:

"The weather Thursday was delightful, and operated to fill all the principal thoroughfares with promenaders. The Common, which has already put on its spring attire, was the centre of attraction.—Here base ball, foot ball and marbles reigned from morning till night, in conjunction, with the usual crowd of showmen and hucksters, whose harvest season is the holidays. The usual services were held in the churches, some of which were quite well filled and others were but poorly attended. In the afternoon, some of the Sabbath schools held their anniversary exhibitions. In the evening, the places of amusement were filled to overflowing."

Two young men in Cambridge, one named Osborne and the other Whitney, devoting the day to a boat

excursion on Charles River, were upset and drowned.

The Journal farther says:

"The Shawmut Club, comprising some sixty gentlemen from Boston and vicinity, took breakfast, as has been their custom for several years past, at the Lexington House. The unusually fine weather turned a great many city people into the country, and the hotel was consequently filled with ladies and gentlemen during the day.

"The annual clam bake occurred at Quincy and was attended by many lovers of fun from the city, who had 'a right good time.'"

The following is from the Providence Journal of Jan. 12:—

"For the aid of Grace Church in San Francisco, the parishioners got up a raffle which yielded \$5000, and they mean to follow it up with a ball, and perhaps a grand, consolidated Buck at faro, until \$45,000, necessary funds, are raised."

Comment on this seems needless.

"Philotheism."

This is a name, proposed in the Boston Investigator by one G. A. Hammet, for a new phase of belief, or rather of a mixture of unbelief with a fear of the truth. The creed of Mr. H. is thus expressed by himself:

"The following is my religious belief.

In reality and in theory I am an Atheist, but figuratively and practically, I believe that the eternal, nonordial, or ataxic cause of the order of harmony of the visible universe may properly be termed God, whether that cause is material or immaterial, intelligent or unintelligent, since it operates in many respects like an intelligent Being, especially in rewarding the just and punishing the guilty.

I believe that man has no existence after death.

I believe that the punishment of the wicked and the reward of the righteous are necessarily eternal, since there is really neither motion, change, nor succession in the universe, and consequently, every pain and pleasure, though apparently transient, is without beginning and without end. Many eternal pains and pleasures are therefore of a very trifling character."

He then goes through the farce of dedicating himself to this one God,—modeling his covenant after that of a Christian Church; and this he fancies might be a common ground "on which Atheists and believers might unite."

Whilst, however, he thus "believes," he has some fears that the God of the universe is, after all an intelligent Being, and so he thinks to guard against this contingency as follows:

"Believing that it is possible that the first cause is an intelligent Being, I have been accustomed, during many years to repeat, nightly, before I sleep, a short and silent prayer. Such a practice on the part of an Atheist, will be regarded by many with contempt; but how can a true man be willing to encounter misery and death for the right, if he cannot brave, when duty requires, what is called 'the world's dread laugh'?"

With such unbelief, the prayer nightly offered, must be like that of another infidel who prayed, "O God, if there be a God, save my soul, if I have a soul."

He says of a church founded on the principle he recommends, "They might even meet at stated times to commemorate, by symbols of bread and wine, the life of the great and admirable reformer, Christ: for such is the force of early impressions and of our sympathy with our fellow men, that we cannot know with absolute certainty that he is not a Deity."

And after referring to his reasons for "believing that the first Cause, though acting in many respects like an intelligent being, is, in reality, nothing but the unintelligent, regular, nonordial adaptation of matter." He adds: "But this, I have long maintained, is an inference merely of high probability, not of absolute certainty,—Hence the reasonableness of prayer and praise. But in the course of ages, when all remains of belief in an intelligent Deity shall have been overcome, no prayer or praise or other religious ceremony will be required."

Thus Mr. Hammet finds himself very much in the condition of the sailor, who was in a sinking ship, and who was so exceedingly doubtful whether he should fall into the hands of the Lord, or of the great adversary, that he prayed to each alternately! It also brings to mind a story that the late Wm. Miller used to relate of a Universalist up in Vermont, who believed in Universalism, and who "had no doubt of its truth," but who used to say of it, "I would give my best yoke of oxen, if I only knew certain." Just so Mr. Hammett: he don't "know certain," and so he would cast an anchor to windward by observing the ordinances of Christ and outwardly practicing his precepts. And thus, he says:

"I believe that an Atheist may reasonably possess

a hope in Christ; that is, he may justly hope that if the religious doctrines of Christianity should be true, he will be saved in a future state. He may obtain this hope by endeavoring, as far as possible, to make justice and beneficence the chief objects of his life."

Poor man! He has to learn that "by the deeds of the law shall no flesh be justified," and that it is "with the heart man believeth unto righteousness." No, no. God will not be mocked by such heartless service.

CASSELL'S ILLUSTRATED FAMILY BIBLE. Part 3 of this serial, before noticed, has come to hand, and completes the book of Genesis. The subjects of illustration are: Esau and his family departing; Joseph's dream; his being cast into the pit; his coat; his being in prison; and his being in before Pharaoh; a bird's eye view of Egypt; honors bestowed by Pharaoh on Joseph; Simeon's detention; the putting of the cup in Benjamin's sack; the finding it there; Joseph's revealing himself; Jacob's departure for Egypt; Joseph's presentation of Jacob to Pharaoh; Jacob's blessing his twelve sons; his blessing Joseph's sons; and the embalming of Joseph,—of a third of a page or more each, with some 8 or 10 smaller engravings.

It will comprise about 50 Nos., at 15 cts. a No., or 7 Nos. for \$1; 15 for \$2, or 24 Nos. for \$3, and is issued on the 1st and 15th of each month.

CASSELL'S POPULAR NATURAL HISTORY. The first No. of this is received, and is devoted to a consideration of the "four-handed animals," and a comparison of them with man, with an abundance of illustration. Twelve Nos. will make a volume complete in itself. There are to be 4 volumes, and the price and frequency of publication are the same as with the Bible.

"The Theological and Literary Journal. Edited by David N. Lord. No. XLVIII. April, 1860. New York: Published by Franklin Knight, 348 Broadway."

The April No. of this valuable Journal contains its full complement of able articles; as will be seen by the following table of its contents:

- Dr. Fairbairn's Typology.
- God is Love. By Rev. Dr. Pond.
- Dr. J. F. Berg's False View of the Second Advent.
- Divine Authority of the Bible, in Review of Rev. A. Barnes. By Rev. H. Carleton.
- Designation and Exposition of Isaiah, Chapters 52 and 53.
- Answers to correspondents.
- 1. Acts of the Divine Nature in Christ.
- 2. The Desolation of Edom.
- Literary and critical Notices.
- 1. The crucifixion of Christ.
- 2. Winer's Grammar of the New Testament dictionary.
- 3. Dr. Jamieson's Pentateuch and Joshua.
- 4. Life's morning.
- 5. Jesus only.
- 6. Mr. Caldwell's Lectures on the Psalms.
- 7. Dr. Wood's life and character of Parker Cleveland.
- 8. Dr. Cumming's Great Tribulation.
- 9. The Revival in Ireland.
- 10. The death of Washington Irving.
- 11. Dr. Jamieson's historical books of the Old Testament.
- 12. H. Miller's Popular Geology.
- 13. Dr. Hoge's blind Bartimeus.
- 14. Dr. Lillie's lectures on Thessalonians.
- 15. British periodicals.
- 16. Catalogue of the Library of Prof. W. W. Turner.

A PROPOSITION. Bro. Raisbeck of N. Y. proposes to be one of ten to pay \$50 each for the A. M. Association. He now waits to hear from the nine others. Shall he wait in vain?

As the note respecting the health of Eld. Edwin Burnham in the last *Herald*, may have given some anxiety to his friends, we will add that we learn his health is improving, though not restored.

ITEMS AND NEWS.

One of the oil wells in Pennsylvania is owned by a Mr. Evans, a blacksmith, and a poor man. He prosecuted the work of boring himself, and struck a vein of oil at the distance of seventy feet. He has been offered, it is said, \$50,000 for his well, but has declined selling on these terms.

Plymouth, April 4. Charles S. Peterson, while digging yesterday near the Railroad station on a piece of made land, came upon a human skeleton buried in a sitting posture, about a foot below the surface. A small fragment of clothing, and a pair of stout sewed shoes with copper nails in the heel, were found with it. The skull was fractured near one eye, and the left temple broken in, giving evidence of foul dealing. Some suppose the remains may be those of a sailor named Bodd, who left his boarding house in Water street one evening about twenty years ago, and has never been heard of since. He had several

hundred dollars in his possession at the time. Measures have been taken to preserve the fragments for investigation.

Over one thousand acres on the Fishkill mountains, in Dutchess county, N. Y., were burnt over on Saturday and Sunday last. The spectacle is represented as having been terribly grand, and was seen for many miles around.

In Cincinnati, a few days since, a woman was sentenced to four months imprisonment for stealing a ham. Her husband, who was present, and who had assisted in disposing of it, on hearing the sentence, bowed politely to the Court, and expressed himself much gratified at the result.

A house at East Abington, belonging to Benjamin Beal and occupied by Irish families, was destroyed by fire on Wednesday. Insured for \$1000. On Sunday, as we learn from the Standard, several acres of woodland in Centre Abington, were burned over.

The dwelling house of William Killfoile, at Troy, N. Y., slid down a steep bank, on which it was built on Saturday night, while the family were asleep, and although the building and furniture were thoroughly wrecked, the family escaped without injury.

The examination of Jackalow, the Chinaman, has resulted in his being held for trial on the charges of piracy, murder and larceny. On Tuesday he was quite low spirited. He had a settled conviction that when his examination (which he seemed to consider a trial) was concluded, he would be hung in the prison yard, by the Chief of Police, and no assurance of the Chief quieted his apprehension.

A. B. Wesson was murdered, and his tending boat robbed of \$3000, near Vicksburg, on Saturday night. The robbers also killed a colored man on the boat, and threatened the wife of Wesson. Two brothers named Castleman, have been arrested and identified as the murderers.

The Orleans Crescent states that one day last week a gang of thirty-four Plantation slaves from Oak Grove, St James Parish, about fifty miles from the city, came into town in a body to consult a lawyer and find out who their master was. It seems that the slaves belonged to the estate of the late James H. Shepherd. The negroes say that for five years they have not known whether they had a master or not; that lately a new overseer was put over them, and treated them cruelly without proper cause; knocking them down with clubs, and flogging them till their backs were all raw. They were taken to the lock-up for future disposition.

The earthquake of Wednesday evening was very sensibly felt at Orleans and at Eastham.

On Sunday, 11th, as Mr. Benjamin Green of Bernardston was returning from meeting, which he had attended all day in his usual health, he dropped the lines and came near falling from the wagon. He was near a house and help was called, but he almost instantly expired. His age was 68.

Delaware is rapidly getting rid of her slaves. She had 8000 at the first census, and but 2200 at the last one. Their owners find it more profitable to sell them at the South than to keep them. Sussex county alone ships to the south on an average, six per week, or three hundred and twelve a year. Every census shows a decrease of ten per cent. in the slave population.

Soulouque is economical for an ex-Emperor. He has changed his lodgings to save \$3 per month, and his wife does the family washing.

On Wednesday afternoon a fire broke out in the woods on the north side of the town of Clinton in this State, and fanned into a terrific flame by the high wind which prevailed, it destroyed a track of young wood estimated at one mile long by half a mile wide. The fire approached a number of dwelling houses on the margin of the wood, which were saved from destruction by the energetic labors of the Fire Department. The fire was finally subdued.

The other Sunday an eminent divine was preaching upon the parable of Dives and Lazarus, and when he arrived at the point where Dives lifted up his eyes and asked Abraham to allow Lazarus to come to him with a drop of water, he said, "To this apparently reasonable, but under the circumstances, totally inadmissible request, a negative answer was returned."

It is said that in the Associate Reformed Theological Seminary at Due West, South Carolina, the professor of Theology and four-sevenths of the students are sons of ministers.

A renowned clergyman of N. Y. lately preached a long sermon from the text: "Thou art weighed in the balance and found wanting." After the congregation had listened for about an hour, some began to get weary and went out; others soon followed, greatly to the annoyance of the minister. Another person started, whereupon the parson stopped in his sermon and said: "That's right, gentlemen, as fast as you are weighed pass out!" He continued his sermon at length, but no one disturbed him after that.

Excitement in Concord.

The town of Concord in this State, was thrown into quite an excitement on Tuesday of last week by the arrest of one of her citizens by U. States officers.

Mr. Frank B. Sanborn, a highly respectable citizen, and a teacher of youth in Concord, was subpoenaed July 16, 1860, to appear as a witness before the Senate's special committee that has under investigation the Harper's Ferry insurrection. Mr. Sanborn, doubting the authority of that committee to compel his presence at Washington, declined to go. The vice Pres. of the U. States, then acting as pres. of the Senate, issued a warrant on the 16th of February, directing D. R. McNair, Sergeant at Arms of the Senate, to arrest the said Sanborn, wherever he could find him, and bring him before the Senate. Mr. Sanborn from that time has anticipated an arrest; and it was everywhere published and well understood in this State, that when arrested, he would appeal to the State courts and have its legality fully tested. He did not hide himself, nor prepare for any resistance, but proposed to try his rights before our Supreme Court and submit to its decree.

On the evening of Tuesday, April 3d, a company of four subordinates from the office of the U. States Marshal in Boston, visited Concord, and were there reinforced by the postmaster of the village, a subordinate in the custom house who resided there, and one other. It was not until about nine o'clock at night that their presence there was suspected. Early in the evening a man had called at the door of Mr. Sanborn, and finding it unfastened walked in. He was met by a servant and enquired for Mr. S. Being informed that Mr. S. was out, he told the girl he had an important paper for him, and she understood it was something about a situation. On the return of Mr. S. he was told of it. Mr. Sanborn says:

"I came in from a call about 9 o'clock, and was sitting in my slippers, at my desk, when a knocking called me to the door. I went down stairs, opened the door, when a small man entered and said, 'Does Mr. Sanborn live here?' 'That is my name, sir,' said I, putting out my hand to welcome him. 'Here is a paper for you,' said he, handing me a folded one, which I took.

Outside of the envelope it was addressed: 'To F. B. Sanborn, Esq., present.' Its contents were as follows:

"Sir: The bearer, a worthy young man, solicits your aid in procuring employment. Help him if you can. BUFFUM. AUGUS, April 1, 1860."

"At that moment a gray haired, tall and stout man entered the open door and said, 'I arrest you, Mr. Sanborn.' 'By what authority,' said I, 'and what is your name?' He gave no name, but said, 'I am from the U. S. Marshal's office,' or something of that sort. 'What is your authority—your warrant?' repeated I. 'We have a warrant,' said some one, for by this time two more men appeared. 'Show it—read it,' said I. A small man, calling himself Freeman (afterwards) for none would give their names, began to read a paper, but had got only through a few lines, when the grey-haired man took a pair of handcuffs from his pocket and proceeded to put them on my wrists, I standing in my own house, without a hat or boots, only in slippers of cloth.

"A whistle was given; some men rushed in, none of them known to me, and carried me by force to the street, where stood a carriage with two horses. They lifted me from the ground, and tried to put me in the carriage. I resisted with my feet, for my hands were fast in the manacles. They tried two or three times without success, breaking the carriage, but the horses started and they could not get me in. In the meantime, my cries and those of my sister had called my neighbors from their homes, who surrounded and prevented them from carrying me off.

"I stood in the street in my slippers half an hour, wearing the handcuffs, until Deputy Sheriff Moore took me under a writ of habeas corpus, issued by Judge Hoar. Their names, given after a long time and reluctantly, were Silas Carlton, — Coolidge, — Tarleton, and — Freeman. There were two or three others, whose names I have not learned.

"Fifteen minutes after I was handcuffed, standing in the street, Freeman read me a warrant, signed by Vice President Breckenridge, for my arrest, with an endorsement from McNair, Sergeant-at-Arms of the U. S. Senate, authorizing Silas Carlton to seize me.

"I at first offered no resistance, but when the handcuffs were put on I refused to go, not having heard any warrant, or seen any signatures, or been told the names of the officers, or the nature of my offense, so far as I can recollect. When they dragged me into the open air, without allowing me to put on my boots, overcoat or hat, I cried murder and resisted with my feet, as well as I could with four stout men holding me. They dragged me to the carriage, which had been brought up by a fifth or sixth

confederate, and attempted to put me in. I broke the side of the carriage with my feet, and my sister seizing one of the ruffians, they dropped me on my feet again. Again they tried to put me in, but my sister whipped the horses, who started, and foiled them again. They were still struggling with me and her—five men against a man and a woman—when the neighbors came running to my aid. Then, and not till then, did they read their warrant, in the street, by the light of a lantern, while I stood handcuffed and half clothed, in their hands. This must have been fifteen minutes after my seizure."

The screams of Mr. Sanborn, who is a strong, athletic man, and of his sister, aroused the neighbors; and the scholars of Mr. S., ran from house to house, ringing the door bells and alarming the citizens: The town bells were soon pealing out the alarm; the citizens of all shades of party, soon surrounded their respected fellow townsman; and even the ladies of the place rushed to the scene of excitement.

His counsel, Hon. J. S. Keyes, who had been sent for, soon arrived, and on demanding to see the authority for the violent proceedings, was shown the outside of a paper which it was stated was signed by the Vice President of the United States, directed to the Sergeant-at-Arms of the Senate, and by him endorsed over to one Silas Carlton, who was holding Mr. Sanborn. Mr. Keyes dispatched a messenger to Judge Hoar of the Supreme Court who lived at a short distance, for a writ of habeas corpus, which was at once granted, and sent for the Deputy Sheriff to serve it.

Mr. Sanborn's sister seeing the crowd surrounding the officers and her brother, and that she could do no more good there, seized the whip from the carriage and began beating the horses in good earnest, but one of the men took the whip from her. She then jumped into the carriage to prevent her brother being put into it, but she was taken out with more force than politeness.

While the writ was being prepared, the crowd gave vent to their feelings in hisses, groans, &c. One of the officers turned round and made some kind of threat to a bystander, when he was immediately seized by the waist and pitched headlong into a sandbank, and immediately half a dozen men were piled on the top of him.

Nothing but the assurance that a writ would soon be obtained and Mr. Sanborn released in a legal way, prevented the exasperated citizens from pummeling the officers and rescuing the prisoner. Several attempts were made to attack the officials. One man raised his fist to strike, but was restrained by a citizen who observed his movements. Another was on the point of hurling a stone at the officers, but was arrested in the attempt.

The carriage of the officers was considerably damaged by stones and other missiles. One door was broken and the glass shattered.

On the arrival of the Deputy Sheriff the writ was speedily served. Mr. Carlton refused to give up his prisoner, and demanded a copy of the writ; but his hold of Mr. Sanborn was released so suddenly that he did not miss his hat which he lost in the struggle.

Carlton and his men were pretty roughly handled, and but for the interposition of leading citizens, they would have been mobbed. But for the law-abiding spirit of New England men prevailed and a riot was prevented.

While they were still waiting, Mr. Sanborn was got back into his house. Mr. Keyes, his counsel, went out to the officers and asked them for the key of the handcuffs, telling them that if they would give it to him, he would return them the handcuffs, and read the writ of habeas corpus. This was done.

In the meantime some of the citizens applied to Justice Ball for a warrant to arrest the United States officers for assault and battery. The warrant was issued, but before it could be served, the officers took to their carriage and fled, and were pursued to the limits of the town of Lexington, but their pursuers were unable to overtake them.

Mr. Rufus Hosmer, a gentleman predisposed to apoplexy, was among the witnesses of the exciting affair, which produced such an effect upon his system, that he was seized with a fit on reaching home, and died soon after.

Quiet was restored when they had departed, though bands of citizens patrolled the streets for hours, and took good care that no new attempt was made to arrest again.

On the morning of Wednesday, Mr. Sanborn was brought before the Supreme Court of Massachusetts, on the writ of habeas corpus granted by Judge Hoar.

Messrs. Samuel E. Sewell, John Andrew and John S. Keyes, appeared for the petitioner, and C. Levi Woodbury and Milton Andros, United States Attorneys, for the respondent.

At 11 o'clock Chief Justice Shaw and Judges Bigelow, Metcalf, Merrick and Hoar came in, and the case was called.

The issues raised by the counsel for Mr. Sanborn were

1. That the Sergeant-at-Arms, in his capacity as an officer of the Senate, had no authority to execute process out of the limits of the District of Columbia, over which the United States Senate have, by the Constitution, exclusive general jurisdiction.

2. That a Sergeant-at-Arms is not an officer known to the Constitution or laws of the United States, as a general executive of known powers, like a Sheriff or Marshal; that he is appointed and recognized by the rules of the Senate, as an officer exercising powers regulated by the rules of the Senate, can only exercise such powers as are conferred on him by such general rules and orders, made with a view to the regular proceedings of the Senate; or such as may be conferred by the Senate by special resolves and acts, as a single department of the government, without the concurrence of the other members of the government.

3. That by the warrant returned, the power to arrest the respondent was in terms limited to McNair, the Sergeant-at-Arms, and could not be executed by a deputy.

After a patient hearing, the Chief Justice, at 4 P. M. gave the opinion of the court. On the first point they were not prepared to say that the jurisdiction of the Sergeant-at-Arms was limited to the District of Columbia. The second point was regarded as more material, and it was decided that that official was not a general officer known to the law, as a Sheriff or Marshal, and that he has no authority to deputize any one to perform the functions of those offices; and on the third the Court were unanimous that the power conferred in the warrant by the Vice President was given alone to McNair, Sergeant-at-Arms, that there was nothing to indicate any intention on their part to have such arrest made by any other person; and that there was no authority given by this warrant, to delegate the authority to any other person.

The decision of the court was then as follows:

"On the special ground that this respondent had no legal authority to detain the petitioner in his custody, the order of the court is that the said Sanborn be discharged from the custody of the said Carlton."

Upon the conclusion of the above, there was a considerable demonstration of applause from the audience, which was promptly checked by the Sheriff. Mr. Sanborn almost immediately left the court room, followed by many of his friends.

The United States officers were then arrested on a warrant from Justice Ball, by Deputy Sheriff Moor, and let off on their own recognizance to appear at Concord to answer for assault and battery and for attempt to kidnap.

On Friday the 6th inst. they appeared at Concord. The first charge of assault &c. was dropped; and on the charge of attempt to kidnap they gave bonds for their appearance at the next term of the Superior Court at Concord.

On Thursday Mr. F. B. Sanborn was arrested by Deputy Sheriff More, on a warrant issued by Justice N. Ball, for an assault upon officers Carlton, Tarleton, Coolidge and Freeman on the 3d inst. He waived an examination, and was also bound over with sureties to the June Superior Court at Concord.

Foreign News.

New York, April 6. The steamship Kangaroo, from Liverpool, arrived this morning, bringing dates of the 21st inst.—three days later than per Arabia.

The annexation of Savoy to France has been definitely settled by France and Sardinia, and the treaty signed.

In the English Parliament, the proposition in favor of the ballot was rejected by large majorities in both Houses. The Reform Bill was being debated, but attracted but little interest.

A squadron of four vessels, headed by the screw steamer Hero, is to convey the Prince of Wales to Canada.

The London Times strongly recommends that the Prince make the tour of the United States, and feels sure a visit to the President will be appreciated.

Mrs. Jameson, the authoress, is dead.

Florence Nightingale is seriously ill, and prayers are offered in the garrison chapel for her.

The municipal Council of Nice have voted against the annexation of Savoy to France, and sent a deputation to Turin on the subject.

The commercial treaty between England and France is in full operation.

Senor Farini has formally presented to the King of Sardinia the votes of Aemilian provinces in favor of annexation. The King, in reply, said he accepted the vote, as also that of the Romagna, but at the same time he would not fail in deep devotedness to the Pope.

The Pope had addressed an admonitory to Victor Emmanuel, breaking off all relations, and excommunicating him.

Austria declines to renew diplomatic intercourse with Sardinia, owing to flagrant violations of the treaty of Zurich by the latter power.

THE SAVOY QUESTION.

The annexation of Savoy to France was generally regarded as an accomplished fact. The London Times admits that the Emperor Napoleon had gone so far that he could not in honor recede without a fight, and says that he must be permitted to carry off his prey.

It is asserted that all the appointments of prefects and other officials for Savoy had been completed in Paris.

The Savoy deputation, consisting of forty members, had arrived in Paris and had been received by the Emperor.

The Paris correspondent of the London Times says all the powers had replied to France relative to Savoy, and gives the following as the substance of their notes: Russia says, so long as the right of the people to select their rulers is not put forward by France and that as the present change does not affect the balance of Europe, what Sardinia may do with Savoy is no affair of hers. Prussia says, as the Emperor formally disavows the doctrine of natural frontiers, the transfer of Savoy is no business of hers.—Austria declares she certainly does not approve of any annexation of the kind, but as Europe stood by when other annexations were effected, she does not see what she has to do with the Savoy annexation.

ITALY.

Baron Ricasoli reached Turin on the 22d, and presented to the King of Sardinia the vote of Tuscany on the annexation question. The King, in response to a congratulatory speech by Ricasoli said: "I accept the vote of Tuscany, which after having been expressed by the National Assembly, is now confirmed by the unanimity of popular suffrages.—Tuscany, in associating her destinies with those of Piedmont, far from removing, continues her glorious traditions, and augments their importance by uniting them to those of the other parties of the State. The Parliament, in which the representatives of Tuscany will take seats beside those of Piedmont, Lombardy and the Remelia, will bring the laws of the country into conformity with the truthful principles of liberty. Thus Tuscany will enjoy the blessings of administrative autonomy, without weakening the union of power and the national will, upon which the prosperity and independence of the country are principally dependent."

The King then signed the decree annexing Tuscany to Sardinia.

RESULTS OF A SPREE.—A melancholy tragedy occurred Friday night in South Reading, the particulars of which are as follows.

A Mr. Thompson, a hard-working Englishman, who lets the upper part of his house, to an Irish family, was so much disturbed by a jollification overhead that he went up stairs and asked the persons engaged in the tumult to discontinue their disorderly proceedings. They however kept on, when he told them that unless they were more quiet he would call Mr. Skinner, the town officer. Finding his remonstrances of no avail, Mr. Thompson started to summon the officer. When the party ascertained that he had gone, a number of the men, furious with liquor, followed him, and as he reports, surrounded and attacked him, when, to save his life, he stabbed three of them. One was stabbed in the neck, the knife running downwards. He died in a few minutes after. Another was stabbed in the abdomen, so that his bowels protruded. He cannot recover, and was insensible at last accounts. A third was stabbed above the groin, and is dangerously wounded. Mr. Thompson immediately gave himself up to the officers, and accompanied them to the jail at East Cambridge, where he is now confined. He will be examined on Thursday before the Trial Justice for South Reading.

We clip the following bit of "judicious counsel" from the Richmond Religious Herald.

Judicious Counsel.—"Pittsylvania" has placed the following in our drawer: "Never write a complaint against your pastor or the editor of your religious paper, until you think and pray over it a few days."

Very "judicious counsel," certainly, and it is hoped that it will be accepted by those for whose benefit it is designed. The writer might have added, never utter a complaint, &c., for there are people who seem to think that ministers and editors were born on purpose to be foud fault with.—*Hartford Herald.*

The loom of life never stops, not while we sleep, even; the pattern which was weaving when the sun went down is weaving when it comes up. But whatever is of nature's spinning, must all be unravelled before Christ's righteousness can be put on. Says Fuller, many favors which God giveth us ravel out for want of hemming through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth not keep the quiet possession of them.

CORRESPONDENCE.



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

The Apocalypse, Antitype of the Law.

Dear Bro. Bliss:—You are aware that owing to my residence being remote from the great centers of the advent movement, and from other causes, I was but slightly affected by it. Until about '48 I had never heard but two sermons on the subject. While attending a theological institution at Concord, N. H., in '48-9, I undertook in a student's lyceum to defend the affirmative of the question, "Do the moral aspects of the world indicate the triumph of the gospel;" which resulted in my thorough conviction that no such "triumph" awaited the gospel; and my mind was troubled exceedingly for many months; but I found no comfort among my companions.

Many know the rest, of struggle for light and truth, and that, as is uniformly the case with the mind when emerging from the traditions and ideas of a lifetime, some crude, and perhaps fanciful notions, accompanied the transition.

But one thought then deeply impressed me: that in the movement of 1843 was realized the going "forth to meet the Bridegroom," Matt. 25:1; that in the general stupor and sense of security which followed in the church after the time passed, was fulfilled the slumber and sleep of the virgins; but that another, and this time certain awakening, must precede the coming of the Son of man. Twelve years have rolled by—years of earnest study of the word—during which I have passed the meridian of life—and he is today more than ever convinced that these impressions were substantially correct. Associated as he is, and if it is allowable not without a respectable position with one of the prominent denominations, he can have no sinister motive (but much otherwise) for the declaration that he most unhesitatingly believes that the Advent movement was of God; a Beulah vision of the inheritance, obscured for a little while by flying clouds, soon to be dissipated forever. Glory to God, I believe it; yea, I love it, too.

Our country contains many thousands of ministers and laymen, pre-millennialists, who advocate the truth, but always with the saving clause—a denunciation of what they term "Millerism"—when Miller has taught them all they know of the matter. It is mean, and wicked; and a just God will not approve it. I uttered this sentiment recently before an audience which had been regaled by one of these ingrates.

Much of the great movement was not "written," it is true; but nevertheless those thunders (Rev. 10:7) aroused and startled the world, and the proclamation which accompanied them "lightened the earth" as nothing had done before in reference to his declarations to his servants the prophets. But the book was only then opened. You must eat and thoroughly digest it; for rest assured it is again and more fully and correctly to be preached before "people and nations." And if the Adventists do it not, who can? "They that understand among the people shall instruct many," when the daily sacrifice is taken away, and the sanctuary is polluted. Dan. 11:30-5. Or, as expressed in Rev. 11, the holy city shall be trodden down, but the witnesses shall prophecy meanwhile. These two chapters are identified as parallel by the oath and hand lifted to heaven, and the periods, 3 1-2 times, or 42 months, occurring in each. Observe, the 42 months, Rev. 11, occur after the thunders, the first proclamation and the book is eaten. As the 3 1-2 times of Dan. 12 occur after the daily is taken away and the wise understand, and they cannot understand till the book is unsealed (opened Rev. 10) and that must be at the time of the end. Dan. 11:31-5; 12:4. Besides, the daily is removed during the reign of a king who continues to the reign of Michael, 11:29; 12:1, and consequently the 1260 days must be literal.

But all this is introductory.

These events and periods are interwoven in Daniel and John. Both books must be read together. The great basis of Revelation, and by consequence of Daniel, is the Jewish system as its type. This great and fundamental fact is generally overlooked.

This book contains the "heavenly things" of which Moses' house was the shadow. See Heb. Hence the throne, 24 elders, cherubim with wings, sea, or laver, slain lamb, and priest-robed angels. Chaps. 4, 5, and 15. The redeemed, ch. 15, stood by (not "upon") the sea, as did the ancient harpers, which sea answered like a "glass" for a mirror for those armies. See 2 Chron. 5:12, and margin of Ex. 38:8.

Again, we have the "first-fruits," ch. 14, which were not defiled with women, as were not the worshipers under the law; and then the temple, and ark of the testimony, and altar, and incense, and trumpets, &c. &c.; and finally the new Jerusalem, without which the spiritually impure are kept, as were the ceremonially impure from the typical congregation.

Now St. Paul in Hebrews makes the whole matter a definite type, not as a mere matter of illustration, but positively asserts that the former was a "shadow of good things to come," and that for that reason Moses was admonished, "See that thou make all things according to the pattern," Heb. 8:5. He declares that because the priests sprinkled all the furniture with blood, in order that a perfect antitype should be realized throughout. "It was therefore necessary" . . . that the heavenly things should be purified with blood also. 9:18-23.

But he proves that to this end there must be an old and a new throughout—a change in the priesthood, and testament, and sacrifice and everything.

Now the common "fancy," and recently announced in the A. F. C. Union, as I suppose by Mr. Shimeall, totally ignores this great principle,—not my own, but St. Paul's—of type and antitype.—Mr. S. has but one daily worship, and one "taking away," commencing in the first, and continuing through the second dispensation. But there were two high priests, type and antitype, the Jewish and our High Priest; two daily priesthoods, the typical and the royal priesthood—"kings and priests unto God," 1 Pet. 2:9; Rev. 5. The tables of stone and the sprinkling are antityped by having our consciences sprinkled and the law written in our hearts, and the incense, by the prayers of the saints.

The Apocalyptic trumpets are not a continuation of the Jewish, but their counterpart; and so of all. There must of necessity be a change.

Now the Holy of holies represented heaven, but the holy place was not in the Holiest, and therefore its antitype was not in heaven, but on earth, which "house are we." Accordingly the Revelator saw the candlesticks on earth, ch. 1; but when the Holiest is shown him, he enters a door in heaven, c. 4. St. Paul says this holy place is called the "sanctuary," Heb. 9. In it the daily sacrifices are offered. Now it is this sanctuary and daily sacrifice, in its antitype, which is trampled down, according to Daniel and John. Dan. 8:11; Rev. 11. For it occurs at the time of the end, where the transgressors are to the full, and during the 3 1-2 times, which are confessedly in the present dispensation.

True, the typical daily was removed, but by whom? Not by the typical Israel, but by the gentiles, by aliens; so the antitypical daily cannot be overthrown by the professedly spiritual Israel, but by antichrist. The city is to be "trodden down of the gentiles," Rev. 11. The court of the gentiles was outside that of Israel, but here they encroach upon Israel's court and trample down their sanctuary and sacrifice and place in its stead the abomination, a strange god.

2. The Jews had for centuries been essentially corrupt and apostate before their worship was overthrown. So the church has now, and it is because of this apostasy—"because of transgression" that a host is given to the little horn against them. Dan. 8. But the common "fancy" makes the Almighty give the sanctuary into the hands of apostate Israel and punish that Israel by giving it great dominion.

3. The inspired representation is that the transgressors, the apostates shall in this visitation be the principle sufferers, though some of the understanding ones shall fall to make them white; but generally those who worship in the temple and at the altar, genuine Christians who come boldly unto the throne of grace, are to be measured, and those outside to be trampled down. Rev. 11.

1. The genuine Christians will be spared.

2. The corrupt professors trodden down.

But under the Papal dominion it was exactly the reverse of this,—genuine Christians were trampled down and the apostasy bore rule.

But no such complete suppression of the regular, or continual daily religious worship as is here predicted has ever yet been realized. It is future.—That strange imperial prodigy, whose successive progressive strokes elicit the wonder and adoration of the world is evidently preparing to suppress the church; and even Christians, in our dislike of Papacy, stand ready to shout hosannas to the man of sin as a great reformer. Well, all the world wondered after and worshipped him. Rev. 13.

But the day of trial will fully prepare and unite

all the true material of the temple and city which have so long been in process of preparation, and then the true Solomon will be crowned* and gather up camp and vessels which before had been without an abiding place; and at the time appointed, the great period for cleansing the sanctuary, the sounding of the last trumpets, the feast of tabernacles, shall come. The trumpeters and singers and harpers will be as one to make one sound to be heard in praising and thanking the Lord. A seventh month demonstration is yet in reserve, in which all the family in heaven and in earth will participate.

A. BROWN.

Louisville, Ky.

* Solomon's kingdom and temple were certainly typical of Christ's kingdom and the completion of the great spiritual temple at his coming; but as Solomon's reign and temple were inaugurated 1000 years before that system entirely ceased, so will the antitype be inaugurated 1000 years anterior to the eternal state.

A. B.

The Providence Sunday School.

Last Sunday was a very interesting day with us. We were favored with a visit from that venerable and excellent friend of Sabbath schools, Joseph S. Tillinghast of New Bedford. He is truly a noble man, and is doing much to aid Sabbath schools. In the evening we had our quarterly Exercise, which was, like those that preceded it, very interesting. I will give you in brief the order of the exercises.

1. Hymn, sung by the school.
2. Recitation of Scripture, Psa. 88:1-12, and Ps. 114.
3. Prayer, by Reuben A. Guild, Superintendent of the Brown street Baptist Sabbath school, and Librarian at Brown University.
4. Hymn.
5. Infant class. Poetry, Lord's prayer.
6. Infant class. Poetry, the Bible.
7. 10th lesson in the Berean; subject, the restored kingdom; and 12th lesson, prerequisites for the kingdom. In which 40 scholars took part.
8. Hymn.
9. History and call of Abraham, from the time he left Ur of the Chaldees, to the time of his death. His journey traced on an outline map, drawn by one of the scholars, now in his 13th year.
10. Description of Goshen. Israel in Goshen, their departure from Goshen, and their travels and sojourning in the wilderness 40 years, until their establishment in Canaan, stopping at 47 different stations, all traced on another outline map, made by another youthful scholar, and him also in the 13th year of his age. 34 other scholars also took part in this journey, giving a brief history of what occurred at the different encampments.
11. Hymn.
12. A synopsis of the book of Hebrews.
13. Addresses were then made by father Tillinghast and Reuben A. Guild.
14. A collection was taken up, amounting to \$23 (added to this, the morning and afternoon collections, made the aggregate for the day amount to \$140.75.)
15. Recitation of Matt. 25:34-37, followed by an Anthem, containing a portion of these words.
15. Benediction.

I clip the following from the Providence Evening Press of yesterday.

ANTHONY PEARCE, Sup't.

Providence, March 28.

The Exercises at the Advent Church, (Rev. Mr. Osler's) were well attended on Sunday. In the evening the house was crowded to witness the exercises of the Sunday School, and many went away not being able to obtain seats.

Father Tillinghast addressed the School and the congregation in the morning and afternoon to their great delight and profit.

The exercises in the evening were listened to with marked interest and evident satisfaction, at the close of which Mr. Tillinghast remarked that the year 1859 had been the happiest year of all his life, and he had spent this evening very pleasantly, and did not recollect of ever spending an evening more pleasantly than this, while listening to the exercises just concluded. He attributed his present enjoyment to the fact of his laboring to promote the cause of Sabbath schools. He was followed by some remarks from Reuben A. Guild, Esq., who spoke in very commendable terms of the evening's exercises; he considered them very interesting, even more so than any he had ever attended of the kind.

We give in this connection the following communication in relation to the venerable Mr. Tillinghast:

"On Sunday we were glad to see among us our venerable friend Joseph S. Tillinghast, from New Bedford. In the highest sense of the word, he is a Sunday school apostle. By the Lord himself he was called to the work, and since he commenced his ef-

forts his interest has never flagged. He goes from place to place, working Sunday after Sunday, and not only paying his entire expenses, but also contributing most liberally to every collection taken up where he speaks. His venerable appearance, and the plain, simple manner in which his addresses are delivered, combine to produce a favorable impression upon all who hear him. On Sunday he spoke at the Church of the Yahveh, on Broad street, and though there had been a collection taken up in the morning, and was to be another in the evening, yet at the afternoon service \$105 were collected for the Sunday School. May the Lord bless his labors and the cause for which he is so disinterestedly working. For of all the means for preventing crime, and raising the standard of religion and morality in our country, the most effective is the Sunday School."

The Virgins.

Bro. Bliss:—While looking at the slumbering state of the church, my mind was drawn to the parable of the ten virgins, Matt. 25:1, and I was struck with the thought that the sleeping time had come. What a plain declaration we have in this parable of the present state of the church—its coldness and indifference about spiritual and Divine things. The kind Saviour has given us in this chapter, as well as in the previous one, much good counsel concerning his coming. He did not answer the four disciples that came inquiring of him concerning his coming and the end of the world, as many of the teachers of this age do,—who say these are hidden things which God has not seen fit to reveal to us. The Saviour makes it so plain, that we think all who read should understand. After giving many signs of his coming, in the first forty-four verses of the twenty-fourth chapter, he speaks of the faithful and wise servant, whom his Lord when he cometh shall find giving meat in due season; and a blessing is pronounced upon those who shall be found so doing.

When Wm. Miller and others begun, like Noah, to give meat in due season, warning the world of its approaching doom, then the prejudiced of the evil servants began to be aroused, and many of them stood trembling till the time had passed when the virgins thought to have met the Bridegroom, and then they began to say, My Lord delayeth his coming, smiting their fellow-servants, and eating and drinking with the drunken. This scripture seems to speak plainly of the time of the end; for the evil servant could not object and say, My Lord delayeth his coming, until the faithful servants begun first to say, Behold he cometh. When the evil servant is saying, My Lord delayeth his coming, then the kingdom of heaven is likened to ten virgins who took their lamps and went forth to meet the Bridegroom; five of whom were wise and five foolish. Time has plainly shown that a great many of those who went out to meet the Lord, went out through fear, more than for the love of his coming; for while the Lord has tarried, some have fallen in again with the popular theory of the present day. While the bridegroom tarried they all slumbered and slept. This word all signifies all that went forth to meet the bridegroom,—the wise, as well as the foolish. The word sleep signifies the lukewarm state of the church during the tarry of the bridegroom. But at midnight there is to be a cry made, Behold the Bridegroom cometh; go ye out to meet him. What that cry will be, I cannot say; but when it is made, the virgins will understand it and arouse from their slumbers and trim their lamps; but the foolish virgins will find to their great astonishment that their lamps have gone out. While they have had a name to live, they have been deficient of the oil, which is the Holy Ghost. It appears as though there will be a very short period between the midnight cry and the coming of the Bridegroom. When the cry is made the mediation of Christ for sinners will cease, and the only refuge for the sinner will be to flee to the rocks and mountains; and these will prove no shelter; for they will disappear at the brightness of the glory of Israel's King. And the foolish said unto the wise, Give us of your oil. They will go to the wise for assistance; but it will be too late. The watchman will have his work done, and will be waiting to hear the welcome voice, Come, ye blessed of my Father; they will find those in whom they had confidence as teachers, like themselves, confounded and ashamed. While they went to buy the Bridegroom came, and they that were ready went in, and the door was shut. Their not getting the oil, or the qualifications for entering, is sufficient reason to believe that the door of mercy will be shut when the cry is made, and it will be said, "He that is unjust, let him be unjust still: and he that is holy, let him be holy still." The midnight hour is come; the cry will soon be made. Brethren, are we ready to enter? Even so come, Lord Jesus.

S. K. LAKE.

Cainsville, C. W., March 15, 1860.

From Sister L. S. Phares.

Dear Bro. :—In reading the Herald lately, I have been pained by communications from some of its old patrons, that they have been obliged to give up and do without it;—after having received so much comfort, and instruction from its perusal. Had I the means, I would be glad to help such, especially the infirm, who need such consolations as it gives.

I have many times been much cramped for money whilst I have been taking the Herald, and have been brought to reflect on the probability of having to discontinue it; and I know what sadness the thought gave me—not only, on my own account, but for the sake of others. Our family is composed of my mother, step father and myself,—all readers of the paper. My father is over 90, but can see to read very well, and he often expresses preference for the Herald, to any other paper.

I saw a communication from Bro. Fasset, expressing his desire to have the ministry and churches aroused, and fully awake to the question of what claims each view of the now admitted truth of an important era being just upon us.

He expresses a hope that the desire for truth will lead the faithful to come together and that investigations will be extended until all the true people of God shall understand, and be prepared for the Lord's coming, and he hopes that the day is not far distant when there will be a convention held for this purpose in some metropolis to study and consult with each other upon this great subject of prophecy. I have thought much upon this very subject. I am surrounded by those who see nothing but prosperity for the church; and I confess that I am sometimes driven by the surrounding tide until I nearly lose my whereabouts. We often hear of efforts to have some one preach who feels a proper interest in the subject of the speedy coming of Christ. But Ohio seems to have fallen from the faith, and will remain so until something shall arouse Christians to feel more interest in this subject. The mass seem to think that it is of little importance which view we hold. The time may not be far off when God will arouse his church to a just appreciation of this subject.

Hamilton, O., March, 1860.

Pray for your Minister.

Bro. Bliss :—The writer of the following lines is almost a centenarian, having passed his ninety-second year. The lines were handed to me with the remark, "Do what you please with them." And I send them to you with the same liberty.

D. B.

Pray for your minister, that is right,
But always keep his wants in sight;
Remember when you pray, to give
Your temporal things, that he may live.

Pray for your minister—that indeed
Is right, for him with God to plead;
On his behalf, that he may be
Blest, ever in his ministry.

Pray for your minister—that is good,
But always give him ample food
For to sustain decaying nature,
Then you'll be blest of your Creator.

Pray for your minister at home,
Nor suffer selfish thoughts to roam;
Open your purse and gran'ry door,
And pay him from your ample store.

Pray for your minister, ye saint,
Nor let him come to church all faint;
His temporal wants keep strict in mind,
Remember none can live on wind.

Pray for him then with one accord,
That he may truly preach the word:
Can it be done—say if you please—
Unless you give him bread and cheese?

Pray for your priest—may be your cry,
But do not let him starve and die:
Be not like one who tho't no harm
To say "Be fed, and be ye warm;"

Prayed, but withheld all needed good
That nature craved, for nature's food.
Now PRAY, and PAY, and what you give
Do cheerful, and your soul shall live.

A. E.

Bristol, Vt., March 2, 1860.

A Proposition.

Bro. James Ralsbeck writes me, that he will give fifty dollars to aid in the circulation of the Herald, on condition that nine others can be found who will give a like sum. And when nine others have paid in the proposed \$450, or fifty dollars apiece, he will send his fifty.

J. V. HIMES.

Boston, April 2, 1860.

PREACHING SIX MONTHS ON ONE TEXT.—The Rev. Samuel Kennedy, who was settled in Baskingridge, N. J. before the commencement of the Revolutionary War, was eminently an instructive preacher. He preached for six months on one text,—Rev. 3:20: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." He preached six of these sermons on the word I, exhib-

iting the character of Christ, in his mediatorial offices of Prophet, Priest, and King.

OBITUARY.

DIED, in Philadelphia, March 1st, 1860, of consumption, in the 23d year of his age, ISAAC YOCUM.

"Precious in the sight of the Lord is the death of his saints." And such was the death of our young brother, the subject of this notice. At the time of his conversion, in 1855, he was an inmate of our family, and very greatly endeared himself to us by his upright life and loveliness of his character. After leaving us, he united with the South St. Presbyterian church, of which the late Wm. Ramsey was pastor, and of which he continued a devoted member to the time of his death. His example was one worthy of imitation by all young men professing to be the disciples of the self-denying Jesus. He felt that he had a place in the church and a work to do, and with his whole heart devoted himself to it. His place in the social meeting, while health permitted him to fill it, was seldom vacant; his Sabbath school class were not disappointed; and to their interest he was devotedly attached.

When failing health induced him to leave his boarding house in the city and go to his father's house, about six miles out, even with failing strength, such was his conscientiousness, that on Sabbath morning he would walk to the city to attend church and Sabbath school, rather than patronise the Sunday car, and thus encourage what he believed a desecration of the Sabbath. This is a specimen of his Christian life, and the strict principles by which he was actuated. Such a man could not but be very much endeared to all his friends, and especially the members of his church, who evinced their attachment by unremitting attentions during his sickness. And such a sickness! While the outward man decayed, the inward man was daily renewed. Patient, peaceful, resigned, without a murmur, he awaited the moment when his change should come, and he being absent from the body should be present with the Lord. And in this happy frame of mind on Thursday, March 1st, he sweetly fell asleep in Jesus. And the following Monday, a large concourse of sorrowing, yet comforted and rejoicing friends, followed his remains to the tomb to repose till the trump of God shall call forth and the angelic hosts gather together the elect from the four winds.

"Corruption, earth and worms
Shall but refine this flesh,
Till his triumphant spirit comes
To put it on afresh.

Arrayed in glorious grace
Shall this vile body shine,
And his dear shape, and lovely face,
Be heavenly and divine."

J. LITCH.

Departed this life, Feb. 27th, 1860, sister JEMIMA HUGHES, wife of Bro. James Hughes, aged 45 years, 7 months and 23 days.

Sister Hughes has been for many years a devoted follower of Jesus Christ—a consistent and happy Christian. In the summer of '57 she was shocked by lightning which struck their house, from the effect of which she never fully recovered. She bore her trials and sufferings with more than ordinary patience—yea, was even joyful in them all. She died in full hope of a part in the first resurrection. A husband and four children mourn her loss. The hope of meeting again, in the land of the living, when Jesus comes, sweetens their sorrow.

M.

My son Lewis died Feb. 3, in the 26th year of his age, with consumption.

When fourteen years of age he gave evidence of being a child of God. After that he lost his interest in the service of Christ, and tried to build himself up on a sort of rationalism; but in his last struggle with the enemy death, which lasted but a few days, this hope failed, and he had nothing to support him in a dying hour. At this trying moment he was again enabled to look to the Lamb of God that taketh away the sin of the world. Peace and joy again filled his soul, and he found in Christ the only sure foundation to build upon. It was a great consolation to see him sweetly fall asleep in Christ, with love beaming in every feature of his countenance. I think I never before so fully realized the power of Jesus' name.

Sweet name! its worth I view;
O may I wear his nature too!

This is our passport to the right hand of God, where there are pleasures forevermore. Still I am waiting and looking for Jesus to come back again, gather up his jewels, reign on the earth, restored to an Eden state, when God shall set his king on his holy hill Zion, when he shall reign before his ancient gloriously. Amen.

LAWTON WADE.

Killingly, Ct., March 27, 1860.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of your Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocele, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhœa or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhœa by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

THE LYRE. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 25 cts.—price 25, postage 3 cts.

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OVER 30,000 IN USE.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. German Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.
(No. 969 ff.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in winter, and dispense with heating it in summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,
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WELLCOME'S TREATISE ON MATT. 24TH AND 25TH CHAPTERS. The third edition of this work is now ready. We can do no better, perhaps, than give the notice of another in regard to it.

"Permit me to say a word in favor of this work; and

that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th chapters I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy,—just the kind of book needed for the times. I hope our brethren will circulate it widely.

"D. T. TAYLOR."

The following is the index, and will show the principal topics treated on in the work:

Jesus and his disciples at the temple, three questions, caution against deception, history of false Christs, notice of wars, rise of 10 kingdoms, history of famines, pestilences, earthquakes, saints hated by all nations, rise of false prophets, many deceived, abounding of iniquity, this gospel of the kingdom, abomination of desolation, fleeing to the mountains, the great tribulation, days shortened, elect, lo here, signs and wonders, Christ's advent personal, visible, sun and moon darkened, stars fallen, powers of the heavens shaken, sign of the Son of man, Christ comes, saints gathered, parable of the fig-tree, days of Noah and of Lot, duty of watching, faithful servants, evil servants, levees, oiles, &c., parable of ten virgins, parable of talents, Christ coming in triple glory, kingdom prepared from foundation of the world, the righteous to eternal life, the wicked to everlasting punishment.

150 pages, neatly bound. Price 33 cts. Postage 6 cts. For sale at the Herald office.

985—3w

I. C. WELLCOME.

WANTED. I am in want of one thousand dollars, on the floating debt of the Chapel. The best security will be given, and six per cent. interest will be paid semi-annually. I shall be glad to hear from any one who will loan me part, or all the sum.

There are also 80 shares of the Chapel stock, owned by a gentleman in California, whose agent has requested me to do what I can to dispose of it. I would say, to any friends of the Chapel Association who have the means to purchase, that I have the power to offer them good inducements to do so. Address J. V. HIMES, 3w—986 Boston, Mass.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 14, 1860.

The Railroad to Heaven.

The road to heaven by Christ was made;
With heavenly truth the rails were laid;
From earth to heaven the line extends
To life eternal, where it ends.

Repentance is the station then,
Where passengers are taken in;
No fare for them is there to pay;
For Jesus is himself the way.

The Bible is the engineer,
It points the way to heaven so clear;
Through tunnels dark and dreary here,
It does the way to glory steer.

God's love the fire, his truth the steam
Which drives the engine and the train;
All you who would to glory ride
Must come to Christ—in him abide.

Come, then, dear children; now's the time
At any station on the line;
If you repent and turn from sin,
The train will stop and take you in.

The Ransom.

During a sad war, there was a Colonel of one army taken prisoner. How could they get him set free? At last a Colonel belonging to the enemy was taken. Now there was a way in which our Colonel might be released. They could exchange prisoners; they could give Colonel for Colonel.

Once in the councils of heaven, there was a day when your case was under consideration. The question was,—

"How shall men—these children, these youths, these precious souls—be saved?"

There was One who sat there, whose blood was precious enough in the sight of God to buy all souls.

He said, "Lo, I come;" and that was as if He had said, "Father, here is my blood: that will be a ransom."

The Father accepted the blood of the Son: you know who that Son was. It was Jesus Christ, who, I doubt not, forms the subject day after day of your teacher's instruction. He gave his precious blood, and you must have that blood sprinkled on your heart, dear children, or you cannot be saved. The way to salvation is the blood of Jesus Christ, applied by the Holy Spirit. Dear children, will you not look to this Lord Jesus Christ, that you may be saved?

The Happy Boy.

"When we've been there ten thousand years."

Just under my window, in a neighboring yard, is a long wood-pile, and a few days since, you might have seen a boy come into the yard, and saw away upon the large sticks in right good earnest. He was a small boy, but he worked steadily, and I was quite sure that by-and-by he would finish this work, discouraging as it must seem at first. I thought he must be a very happy boy, because he always sung as he worked. From morning till night I could hear the noise of his saw, and with

it came the music of a very pleasant voice, keeping time with the sawing.

One day I listened to catch the words, and what think you he was singing? I expected to hear some foolish and senseless song, such as I too often hear boys singing through the streets. But no, I could understand every word distinctly as this cheerful boy sung,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

In an instant I was carried back many years to a low, brown house, miles away from my home, where my good grandmother taught me to sing this same hymn. And I wondered if this little boy ever thought how much these words meant.—Do you think, children, when you sing them? Only to know that if you are good, and love Jesus, and try to please him during the few years you stay in this world, when you die He will take you to be with Him always. And when, as this excellent hymn says, you've been there "ten thousand years," and look back, over all those bright years, to the few days spent on the earth, do you think you will be sorry that you chose the better part, and can then look forward to endless years of happiness and glory?

Affecting Incident.

When Dr. Hutton was Bishop of Durham, (as we are told, by his biographer,) and as he was travelling over Cam, Wensleydale and Ingletre, he suddenly dismounted; and, having delivered his horse to a servant, walked to a particular place, at some distance from the highway, where he knelt down, and continued some time in prayer. On his return, one of his attendants took the liberty of inquiring what was his master's motive for so singular an act; in answer to which the Bishop informed him that, when he was a poor boy, without shoes or stockings, traversing this cold and bleak mountain on a frosty day, he remembered that he had disturbed a red cow, then lying on that identical place, in order to warm his feet and legs on the spot.

The above anecdote, which so beautifully and touchingly illustrates the character of the worthy Bishop, is taken from Whittaker's "History of Richmondshire."

Does it not teach us two things? First; that we ought never to be ashamed of poor parents, and the mean and lowly circumstances of our early days. It is a much greater honor to any man to have raised himself by his knowledge, his industry and his goodness to the highest position in society, than if he had inherited such position merely by the accident of his birth or fortune.

Secondly: that when any little incident occurs to remind us of the lowliness or privations of our former life, we ought to make use of it as an outlet for our gratitude to God, and a motive for renewed devotedness to His will and service, who "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill," that he may "set them among the princes of His people."

A Puzzle.

A witty boy writing a letter to a school fellow in a well known academy in New England superscribed his letter in the following way:

Wood
John
Mass.

which three words, with the relative position of the name "John," indicate the school fellow's whole name, and also the town and State where he studied.

This is one of the prettiest puzzles that ever was invented, and the boy or girl must be very smart that can solve it.

APPOINTMENTS.

The Lord will, I will preach in Claremont, N. H., April 20th; North Springfield, Vt., Sunday, 22d; West Windsor, 23d; Tunbridge, 24th, where brother Cleveland may appoint; Northfield, Sunday, 29th; Densmore Hill, Sunday, May 20th.

L. D. THOMPSON.

Elder Himes will preach in Templeton, Mass., on Friday evening, Apr 13, and on Sabbath, April 15th.

Eld. G. W. Burnham will preach in Boston, Mass., on Sabbath, the 15th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Rev. G. A. Hartley, \$1. Sent per your address 4 cots. of Discussion the 7th inst.

Dr. C. O. Towne. It paid books, and left 50 cts, which I put for the image.

J. M. Orrock. Your portfolio is now ready. Would not Bro. Atwood like the volume which was made for you lettered to correspond with his first volume?

M. L. Jackson. Sent Dis. the 10th.

A. H. Brown. You were on our books Mar. 27, \$1, on Her. to No. 1049. Have sent books, the 10th, and put the bal. of \$2 now rec'd towards the engraving of Nebuchadnezzar's dream.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APRIL 10, 1860.

Pardon Ryan, Smith's Landing, N. J. 2.00
Mrs. N. Coolidge, W. Sterling, Mass. 1.00
Moses D. Richardson, Leominster, Mass. 3.00
John Johnson, Freedom, O. 1.00
\$7.00

The Treasurer's Report in next Herald brings receipts up to April 1st, which ends the last quarter. We want to raise money enough this quarter, the notes being paid, to put the office on a permanent basis.

FOR THE IMAGE—

Previous receipts \$7.10
H. Buckley 1.00
Dr. C. O. Towne50
A. H. Brown37
F. Gunner25
\$9.22

It will cost \$10.63.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandeburg.
Boscoe, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
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Newburyport, Mass. John L. Pearson.
New York City Elder D. L. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
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Salem, Mass. Chas. H. Berry.
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Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somonaux, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Sheffield, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, APRIL 10, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

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

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

C Kinney 997, Mr Miller of Philadelphia—have not the first name, 984, C S Hare 990, Nancy A Johnson 1010, J Jennie 997, J W Babbitt 1012, Mrs S Kenser 1000, Henry Hayes 1010, S S Phares, sent Voice to Mrs G the 10th, B Quint 997, A J Blackman 1010, Rev S J Andrews 1023—each \$1.

P Ryan 1046, S R Beebe 1036, J Wells 1023, Mrs M Chandler 1023, Mrs F Beck with 1023, C B Snow 1036, J Bailey 1049, Geo Smith 961, S Gage 1003, Wm Noflinger 1036, John Johnson 1070—each \$2.

Geo Egie 997—50 cts; R H Clark stamps to 984, C Davis 1010, \$1.17.