

ADVENT



Luke 9:28-30

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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

WHOLE NO. 737.

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TAKE CARE.

BY A. A. NICHOLSON.

There be ways besprent with brambles,
Take care!
There be paths that end in shambles,
Take care!
Shame resits form little sinnings—
Mighty ends form small beginnings,
Take care! take care!
One false step may be retracess,
Clasping quicksands, void and baseless,
And a doom reviled, and graceless,—
Take care! take care! take care!

When the tempter lures to evil,
Take care!
Though he come with guises civil,
Take care!
If there haunts thy spirit's dwelling,
One small voice the bride repelling,
Take care! Take care!
Do not pause to carp or palter,
Souls are lost that yield or falter
O'er the sacrificial altar!
Take care! take care! take care!

When the wassail-bout is loudest,
Take care!
When the hot blood mounts the proudest,
Take care!
When the wine cup sparkles brightest,
When the ringing laugh peals lightest,
Take care! take care!
As the fevered pulses quicken,
Demons most vindictive thicken!
And thy yielding heart is stricken!
Take care! take care! take care!

Other souls embrace thy doing—
Take care!
Choose thy good, or pluck thy ruin,
Take care!
Of thy weak brother, thou art keeper,
If he fail, thy hell is deeper!
Take care! take care!
By thy hopes of ripe fruition—
By thy fears of dark perdition—
Heed this homely admonition—
Take care! take care! take care!

Miraculous Gifts:

OLD AND NEW CLAIMANTS.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

THESE French prophets had their "manifestations" just in the same way as the modern claimants of the Spirit's gifts. There is before us a French volume, entitled, *Les Advertissemens Prophetiques*, containing these utterances. In their form and substance they are very like the "modern manifestations," with this exception, that they in no point deviate from Protestant doctrine. The utterers seem in general to have been sound in the faith, and not promulgators of heresy. They frequently repeat one word, or one clause, two or three times over, as do the moderns. Thus the first in the volume, dated June, 1707, begins—"O vous durs de coeur et incredules, craignez, craignez, craignez."—Again in a sort of "broadside," or large-sheet tract, we have some separate and subsequent "announcements," the first of which commences in a similar way—"Crie, crie, et averti la terre; qu'elle tremble, qu'elle tremble, a l'approche de la venue de Sauveur de gloire." Compare this with such modern manifestations as the following: "Obey, obey, obey, the voice of the Lord! O hear it, hear it, hear it! Now, now, now! For the time cometh, for the time cometh when ye will not hear it. Oh, oh, oh, hear it now, hear it now, hear it now! Oh, oh, oh, he cometh, he cometh, he cometh, he cometh quickly! Oh, be ye prepared, be ye prepared! Oh, hearken, hearken, hearken to the voice of the Lord! Oh, hear his voice now; oh, hear his voice now! Oh, be filled, be filled with joy! For now, now, now is the time, now is the time! Oh, be ye ready to meet him, be ye ready to meet him!" At the close of the above manifestation, Mr. Irving called on the people to hear what God had thus spoken by his handmaid; so that the above words were regarded as

the very words of the Holy Ghost!* They were uttered in the midst of Mr. Irving's sermon at the opening of the new chapel, in Newman Street.

In the course of another sermon by Mr. Irving, June 10th, 1832, the following "manifestation" took place by Miss Cardale:—"Hear ye the word of the Lord! Hear ye the word of the Lord! Return! Return! Return! Return to your Father, your Father! Return to him now! Repent ye! Repent ye! Repent ye of your iniquity, and turn unto the Lord! His anger, his anger, his anger is slow to be kindled. But a day, a day, a day is near,—the day, the day of the wrath, of the wrath, of the wrath of the Lamb." After it was uttered, Mr. Irving stood up, and testified to its inspiration—"Hear ye the word which the Lord hath spoken by one in whom the Spirit dwelleth" (p. 16). By this one he meant, of course, Miss Cardale. Elsewhere he calls her and her sister "prophetesses of the Lord."

During another sermon by Mr. Irving, on the 28th of September, 1832, the following manifestation took place:—"Oh, it is trampling! It is trampling! It is trampling Jesus under foot! Oh, beware! Beware how you walk! Oh, it is oneness with Jesus! It is oneness with Jesus! Oh, it is the in-Jesus! It is the in-Jesus in all things!† Oh, you see him not! You see him not! You see him not in his ordinances! And ye trample him under foot! And ye trample him under foot! Oh, beware! Beware! Beware! Beware!" Then again, on the same day, the voice spake again—"It is a mourning! It is a mourning! It is a mourning! A grieving, a grieving, a grieving before the Lord,—a grieving before the Lord! A brokenness of heart! A brokenness of heart! A brokenness of heart that you are called to!"

On the 8th of October, 1832, Mr. Irving preached at Deverill Street Chapel. Towards the close of the sermon, Mr. Taplin spake in an unknown tongue, and then broke forth in English thus—"Woe, woe, woe to the shepherds! Woe to the shepherds! Destruction cometh as a whirlwind! Cometh as a whirlwind! Jehovah, Jehovah, he mustereth the host to the battle! The daughter of Zion shall smite thee!" Mr. Irving then called attention to what "the Lord had spoken;" thus accrediting Mr. Taplin's inspiration, nay, his gift of prophecy, for he remarked that what the Lord had thus spoken would come to pass. Mr. Taplin is thus publicly declared to be an inspired prophet. How sadly did after discoveries give the lie to this! Mr. Taplin was found not to be what he professed.

On the evening of October 4th, 1832, Mr. Irving preached in the chapel, Newman Street. In the course of his sermon there were several manifestations—one by Henry Drummond, Esq., M.P., to this effect: Ah! shut him not out, shut him not out, your Saviour! Ah, you are proud of your dignity! Ah, truly your power is fearful! Ah, you have a power of resisting your God! You have a power of resisting your salvation! Ah, you are not straitened in yourselves! Oh, receive him now! The day is almost closed! Ah, enter now! Delay not! Delay not! Ah, wherefore stand you back!" Mr. Irving then called attention to what had been said, as the voice of "the Spirit of the Lord speaking in his servants." Thus Mr. Drummond's inspiration is vouched for, like Mr. Taplin's. Mr. Drummond is now one of the apostles, and, unlike the Apostle Paul, or any of his brethren, he has a seat in Parliament. He has had it for a good many years; but, though he professes to be a servant of Christ,

* We cite these utterances from a volume of "Sermons and Expositions by the Rev. E. Irving, and N. Armstrong," in the *London Pulpit*. They are chiefly in the years 1832 and 1833. The *Morning Watch* recommends them strongly (vol. 7, p. 198), so that we presume they are correct.

† These are, in truth, the very words of the speaker! One can scarcely credit it. The utterances of the French prophets were much superior to these.

he has not allowed Parliament to hear his Master's name. To bear witness for Christ seems no part of apostleship in these last days. One of his latest manifestations was on the Foreign Enlistment Bill, and elicited cheers and loud laughter.

This may be very good in its way; but it does not suit our ideas of an apostle. Would the Apostle Paul have spoken thus? Would his speeches have called for "laughter," and "loud laughter," from his audience? When we once made a remark of this kind to a follower of Mr. Drummond, we were called "sanctimonious;" and were told that there was nothing in such parliamentary exhibitions unsuited to an apostle's character, and inspiration, and office. It was hinted, moreover, that the Master himself would not have counted such humor unbecoming; for he (it was said) had nothing of the sanctimoniousness of Evangelicals. We almost shudder at recording these things. Yet they are true. They were spoken to ourselves. But let Mr. Drummond be heard again speaking by inspiration at the close of the service which he had already broken upon by his previous utterance:—"Ah, be ye warned! Be ye warned! Ye have been warned. The Lord hath prepared for you a table, but it is a table in the presence of your enemies. Ah, look you well to it! The city shall be builded—ah, every jot, every piece of the edifice. Be faithful, each under his load! But see that ye build with one hand, and with a weapon in the other. Look to it! Look to it! Ye have been warned. Ah! Sanballat! Sanballat! Sanballat! The Horonite! The Moabite! The Ammonite! Ah! Confederate, confederate, confederate with the Horonite! Ah! Look ye to it! Look ye to it!" Such are the utterances of an inspired apostle!

On Sabbath, 10th October, 1831, Miss Hall rose up in the church, and professing to be unable to control the Spirit within her, yet unwilling to interrupt the service, rushed into the vestry, and there uttered her voice in words of loud warning—"How dare you stifle the words of the Lord!"—for up to that time the regular service had not been interrupted by the voices. It was this Miss Hall that afterwards confessed that she prepared her utterances beforehand. Miss Cardale followed her into the vestry, and both gave utterance to the same awful warning—their utterances being recognized as inspiration. On the evening of the same day, Mr. Taplin spoke in an unknown tongue, and then in English, to the same effect as Miss Hall. It was this gentleman that was soon after displaced and disowned. He was found very unworthy. Yet it was Mr. Taplin that assisted in the formation of the hierarchy. It was he who called Mr. Cardale to the office of apostle. The whole arrangements were soon completed, with twelve apostles, sixty evangelists, &c.—all this by inspiration,—such inspiration as that of Mr. Taplin and Miss Hall. On this is builded up the modern "Apostolical Church."*

To be continued.

Why has the Coming of the Lord been so long Delayed?

A REPLY TO S. J. A.

DEAR BRO. HIMES:—A number of communications with the above heading, have of late appeared in your valuable paper, from the pen of S. J. A.; and as you expressed a willingness to discuss the subject with him at first, I have been waiting to see a reply in the *Herald*—but none appearing, I concluded to send you this brief examination of his main positions, which to me appear erroneous. His position is that the Lord

* Mormonism has, in like manner, its twelve apostles, its seventy evangelists, its elders, priests, teachers, deacons, &c. See *The Government of God*, by John Taylor, one of the Twelve Apostles of the Church of Jesus Christ, or Latter-day Saints. See also "Mormonism," in the 202d No. of the *Edinburgh Review*; also *Scripture Irvingism and Mormonism* tested by Geurts.

has delayed His coming, because of the guilt of His church, the sinfulness of His people. He says, article 1st:

"The church, and the church alone, is responsible for the long absence of her Head. The delay is not his; it is the sin of his people."

The first inquiry here should be, who are the Lord's Church? This the brother did not notice, but throughout his entire articles takes it for granted that the Protestant, or popular professed Christian churches of this day, are the Lord's. Who then constitute the church of Christ? I answer, they and they alone who possess His Spirit, for if any man have not the Spirit of Christ, they are none of his, (Rom. 8:9); they and they alone who love their Saviour and manifest that love by keeping his commandments, (John 14:13, 15; 15:14; and Rev. 22:14); and they alone who are united to Christ as the branch is united to the vine, (John 15:6). Now in the light of these and hundreds of other declarations of holy writ, if we compare any of the popular churches of the present day, are the Presbyterians, Episcopalians, Methodists, Baptists, &c., the Lord's church? and have they delayed the coming of their Divine Master by their ungodly sectarian zeal, pride, worldly conformity, trading in slaves, and souls of men, selling Christ in the person of his followers, and crucifying him over, and over again on the altar of slavery, and adopting as the basis of church action, the time serving principles of an ungodly expediency, instead of the precepts and commands of their Lord? The crimes charged upon Babylon, in Rev. 18:12, 13, are of pride, worldliness and luxury, in which the churches of the age would gain little by comparison. But in addition to the above, Babylon traded in the souls and bodies of men, (Greek *Somaton* bodies); and the churches of this nation have at least two hundred millions of dollars invested in the bodies and souls of men, for whom Christ died, many of whom are members of his body, his flesh, and his bones. If these are the churches meant by the brother, instead of delaying the Lord's coming, one would more rationally conclude that their crimes would hasten his approach for this overthrow, as he has threatened to overthrow Babylon; but those churches as such, are not the church of God. All who are guilty of Babylon's sins must perish with her; and who then are the Church of Christ? Let Rev. 5:9, answer—Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.—not all of any tongue, people, or kindred, but of those out of all, will the Lord's church be composed. The brother may object that this passage refers to the church triumphant. We admit it. But if they come out of all, then they must exist in all here. If they come from the east, west, north, and south, from every land and clime, and sit down in the kingdom of God, then here they must exist, scattered over the world, in all the different tribes, classes, and sects. Wherever there exists on earth a sin-hating, God-fearing man or woman, who love their Lord and obey his gospel, there is a member of Christ's church; and all such are ever, and always ready for their coming Lord, earnestly long for his appearing, and constantly pray, Even so, come Lord Jesus. But all who do not love their Lord nor obey the gospel, whatever may be their pretensions, or name, are outside of the pale of Christ's church, and will be disowned at last. 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. How then, I ask, can the church either nominal or real, true, or false, retard the coming of Christ, and especially retard it for 1800 years, as the brother argues? The church of Christ is ever ready, with lamps trimmed and burning, to hail his approach; how then can they delay the Lord? When at the same time the nominal church sleeps on with no oil in their vessels until the clang of the last trump awakes them from this lethargy, their want of preparation will not delay him; for he will come as certainly and as quickly. Yea, instead of waiting for them to

prepare, he will come to all those servants which say in their hearts, my Lord delayeth his coming, in an hour they are not aware of, and cut them asunder and appoint their portion with the hypocrites. If the brother's position be true, that Christ will wait until the church is ready, then the church can prevent his appearing for 18 centuries more, as she has for 18 centuries in the past, or always prevent it, for so the brother argues. Christ will not come until the church is ready, the church may never be ready, so he would never come. But the brother may say that she will be ready. That the Lord's church will be ready as they ever have been in all past ages I admit; but that there will be any general preparation more than now exists, remains to be shown; the Lord himself inquires if he shall find faith on the earth when he comes, implying that when he does come, little or no faith will be found.

Furthermore, if the church was all that prevented her returning Lord, why did he not come in the apostles' day, when she was prepared to receive him? Paul says (1 Thess. 5:4), But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all children of light. The church then was ready, why did he not come? Paul tells us (2 Thess. 2:3), Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. It appears, then, that instead of a preparation on the part of the church to hasten the returning Lord, if anything could hasten the event, Paul himself being judge, it must be a falling away, for the day shall not come except there come a falling away first.

I would not ask the brother if the church can hasten or retard the coming of the Lord at her will and pleasure, by preparing or being unprepared, how is it that certain epochs, periods, and events were to transpire before his coming, symbolized by times, days, woes, trumpets, and vials? The brother reasons that whenever the church is ready, the Lord will come; then had she been ready in an early day, he would have come, and these events never been fulfilled, and consequently so much of revelation would have been false. Again, the brother argues from the prayer of Christ, that they all may be one, &c., and thinks this prayer yet remains to be answered. But we think that Christ's church are always one in sentiment. They love as brethren, and by this all men know that they are his disciples because they have love one to another.

Again the brother quotes Peter's looking for and hastening unto the coming, &c. But we think, and have the testimony of that eminent critic and linguist, Dr. Adam Clark, that the Greek word here translated "hastening unto," simply means, earnestly desiring. This all of God's children do; they earnestly desire the coming of their Divine Master. Again the brother quotes Rev. 19:7, the wife or bride hath made herself ready. This bride being the church who comes from the four quarters of the earth, with robes washed and made white in the blood of the Lamb, will then be ready to go in to the marriage supper of the Lamb; instead therefore of looking for a preparation of the church, we should look for the returning Lord, trim our lamps, and go out to meet the Bridegroom. But I must close this article. I do not desire controversy. I have none other than kind feelings toward those who differ in opinion from me. A love for truth alone has prompted me to write this imperfect review of brother A.'s position. May an infinitely wise God save us from error, lead us into all truth, and permit us at last to enter in through the gates into the city.

Tuscola, Mich., June 16th, 1855.

The Cloak Left at Troas.

Philip Grey was a hard-working man who loved his Bible. In the evening when his labors were over, and he sat down to rest himself for an hour or so, his usual companion was a large printed, and well-used copy of God's word. And Philip was not satisfied, as some persons are, with simply reading the Bible; he always tried to understand what he read, and to receive the truths which it taught him.

One evening he had been pondering over St. Paul's second epistle to Timothy, and he lingered a long time over one verse. It was this: "The cloak that I left at Troas with Carpus, when thou comest bring with thee."—ch. 4:13. Nothing very difficult, you think, in that simple and straight-forward message. No; and yet it seemed to puzzle Philip. I will tell you why. Joe Wilkins, his fellow workman, who did not like the Bible, and therefore endeavored to disbelieve it, has brought forward this passage as one proof that the Scriptures were not inspired. "For if they were," he argued, "such a trifling matter, such a domestic detail as this, would have been omitted."

"Well," said Philip to himself, as he gazed upon the words, "it does seem a rather insignificant and unedifying subject for the apostle to

mention. I don't think there is anything instructive to be gathered from it."

Just then there was a gentle tap at the half-open door, and the next minute Mr. Howard, the clergyman, came in. When he came to see Philip, he always called in the evening, because he knew that Philip was quite at leisure then; and they often had very nice conversations together; and Mr. Howard was always ready and glad to explain anything which Philip wanted to know. So, as you will imagine, this verse about St. Paul's cloak was soon alluded to, and Philip's little difficulty frankly stated.

"Well," said Mr. Howard, "this verse, Philip, appears to me most a touching and instructive one. St. Paul had lost everything. In his youth he was great among men; favored by princes, admired of all,—but he left all for Christ. During thirty years and upwards he had been poor; in labor more abundant than others, in stripes above their measure, and in prisons more frequent; of the Jews he had five times received forty stripes save one; thrice he had been beaten with rods; once he had been stoned; three times he had suffered shipwreck; in journeyings often; in perils of water, in perils in towns, in perils in deserts, in perils by sea, oft in watchings, in hunger, in thirst, in nakedness. These are his own words. (2 Cor. 9:23, 27.) He is now Paul the aged, in his last prison at Rome, expecting sentence of death; he has fought the good fight; he has finished his course; he has kept the faith; but he is suffering from cold as the winter sets in, and lacks clothing. Thrust into a dungeon of a prison, he bore a name so vile that even the Christians of Rome were ashamed to acknowledge him, so that on his first arraignment no man stood with him. Ten years before this period, when a prisoner at Rome, and loaded with chains, he had at least received some relief from the Philippians, who knowing his miserable condition, had notwithstanding their own need, laid themselves under restraint in order to minister to his wants. But now he is almost friendless; Luke only is with him; he is forsaken of all others, and the winter is about to set in. He would need some additional clothing; he had left his cloak with Carpus at Troas, two hundred leagues away; there is no one in the chilly dungeons of Rome to lend him one. How affecting the picture! I was myself in Rome last year, and at the commencement of November, on a cold and rainy day, I recollect with what vivid reality I imagined the apostle Paul down in the deep dungeons of the Capitol, dictating the last of his letters, regretting the absence of his cloak, and begging Timothy to bring it before the winter."

Philip's honest, sunburnt face expressed the emotion which he felt on listening to this account. "I never thought all this, sir!" he exclaimed; "I had no idea that the apostle, when he wrote to Timothy, was in such want and distress. Oh how different the verse looks to me now! It brings St. Paul in prison, cold and friendless right before me. What a noble character he was!"

"Yes, Philip; and these few words of his, thrown as it were negligently among the closing commissions of a familiar letter, shed a glancing light upon his ministry; and a passing remark enables us to see the character of his whole apostolic life."

"They do, indeed, sir; and it comforts and encourages me to think how patient and cheerful the apostle was in the midst of his poverty and privation."

"And who can tell, Philip, the power and consolation which this portion of his history has imparted to many of the Lord's tried and even martyred servants. I remember hearing, twenty years ago, of a Christian pastor in Switzerland, who was refused a blanket in the prisons of the Canton of Vaud. There is also the instance of Jerome of Prague, who was immured during three hundred and forty days in the dungeons of Constance, at the bottom of a dark and fetid tower, which he only left to be transferred into the hands of his murderers. And you have read yourself, Philip, of Bishop Hooper, led from his damp, unwholesome cell, covered with tattered clothes and a borrowed cloak, passing to the stake resting on a staff. Ah, such men would doubtless call to mind their brother Paul, shut up in the dungeons of Rome, suffering from cold and lack of raiment, and asking for his cloak! They would not consider this verse too trifling or too undignified for the page of Scripture."

"Nor do I now, sir," said Philip. "And I am much obliged to you," he added earnestly, "for helping me to see so much meaning in it. I shall never forget, I think, in future, that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16.

"I hope you will not, Philip. Settle it down in your mind that there is not a chapter or verse in the word of God, from first to last, which is not in some way profitable. If you and I do not see its use, it is because we have not eyes to

see it. But all, we may all rest assured, is precious. All is 'very good.' 'Well,' said Bishop Jewell, 'There is no sentence, no clause, no word, no syllable, but it is written for thy instruction.'"

Lines.

BY ALMONTE BARNES.

When night winds are gently breathing,
And the misty light of evening,
Like a veil,
Wraps the lowland and the mountain,
Gilds with dreamy tints the fountain,
And the moon with light so pale,
Rises slowly
From her lowly
Bed of cloudlets in the East:
When alone the whippoorwill
Sings her numbers clear and shrill,
And the stars, peeping from Heaven,
Shine like gems to spirits given,
In the land of love and peace:
And when all is peace around me,
And the dreary cares that bound me
Through the day,
Are forgotten or dispelled;
Oh, then I love to stray
Where the dark blue heaving ocean,
In its wild tumultuous motion,
Brings to sight the spiral mast
Of some ship that's gliding past;
And the roaring, foaming surges,
Dashing on the rocky coast,
Are boisterously repelled,
And backward wildly tossed;
And the mournful, low-toned dirges,
Breathing ever round the shore,
Like the moaning
And the groaning
Of the lost,
Continue evermore.
There the grandest works of Nature,
And the emblems of the power
Of a great and just Creator,
Are exhibited each hour;
And when homeward returning,
On each spot where I have trod,
On each object there seems burning,
Glorious names of love and God.

Paul Gathering Sticks.

Paul was not one of your starched, and ruffled, and dignified men, that can never use their precious fingers except in what they regard as their special calling. He was a man to meet any kind of exigencies. His great calling, towering in grandeur above all others, and magnified by him as by no other man, was the preaching of the Gospel. And no human being ever filled that office with greater dignity and honor.

But there were times when it was just as much Paul's business to do other things, as it has been to preach the Gospel. He was as ready when the time came to make a tent as he was to make a sermon; as ready to lend a hand in pitching the ship's lading overboard, to lighten her, as to pour gospel tidings on the ears of men; as ready to be squeezed into a basket, when escaping from Damascus, as to make Felix tremble with his terrible eloquence; as ready to gather sticks for a fire, when the thing was called for, as to gather souls into the kingdom of Christ.

Such a man was never out of his place, but always in the right place. His religion poured its brightness upon everything, as the sun does its brightness; and he made a religious duty of everything he was called to do. When the time came for making Mars-Hill resound with Gospel tidings, he was on hand for the work; and when the time came for him to be scourged and put into the stocks, why he was on hand for that too; and when the time came for being sent a prisoner from Judea to Rome, he was just the man to go, and without a murmur: and the man to be thankful that Paganism was at the expense of transporting him to so fair a field for his labors as Rome.

Paul gathering sticks? Why should he not? A fire was wanted, because of the present cold, and because of the rain, on the day of his shipwreck; and somebody's business it was to make one. And he went into the business like a man. And it was just as much his business, at that time, to gather sticks for the fire, as at other times to utter, as God's Ambassador, the sublimest counsels of Heaven to men.

It was not his business to have put himself upon his dignity, and to feel above such a work, and to stand aloof, as if it were beneath him to help make a fire. He was a man of more sense than that.

And we love to look at these little incidents in his life. They do him honor. They never belittle him. They exalt him. And not a few of those who are consciously distinguished above their fellow men, and who ride upon the high places of the earth, Civil or Ecclesiastical,

might profitably contemplate Paul, as one who "gathered sticks."

Necessity of the Sabbath.

Dr. Farr, one of the first physicians in this, or any other country, pledged (before a committee of the House of Commons) his professional character to the declaration, that the most extensive research he had been able to make into physical nature had brought him to the conviction, that the Sabbath Law is stamped no less imperishably in the decalogue, than it is on the constitution of man and beast; and that though, of course, no mere physical investigation could determine the precise amount, or the particular times and seasons, much less day, of suspension, there was wrought into the fabric and framework of organized life, a necessity for periodical suspension even of a healthful toil; and that the suspension actually ordained by the Sabbath law, or its equivalent, could never, in the long run, be violated without present retribution. Such is the substance of his testimony, as a practical man, to the permanent obligation of the law of the Sabbath; and well do I remember how I enforced it practically on myself, when I applied to him some time since for his professional advice.

One of his first searching questions was, "Do you keep the Sabbath? I do not ask you," he said, "whether you rest on our Sabbath. You have good reasons for working then, and I bid you God-speed. But do you observe the essential principle of the law?"

The answer was not satisfactory, and I came under the Doctor's rod.

I have heard a confirmation of this testimony, which is not a little curious. A postmaster, said to be the first in the sister island, was known to have long made it a standing rule, that no horse should leave his stable for work on the Sabbath. Some anti-Sunday transients, delighted with the report of this man's constant practice, were desirous of his evidence, as a conscientious observer of the Sabbath. Great, however, was their surprise, when they found that the postmaster repudiated all religious feelings on the subject, and gave as his simple reason, that he had found it essential to his cattle, that they should have one day's rest in seven, and that he knew his own interest too well to let them be cheated out of it. Such is the substance of the testimony of two very competent witnesses in both cases, as to the physical necessity of the observance of the Sabbath.

Cardinal Wiseman.

More light has been cast upon the doings of Popery, by an event, which is exciting a deep and wide-spread interest in the minds, both of Papists and Protestants. Cardinal Wiseman, "the head of the Catholic Church in England," has just been compelled to appear in one of our courts of law, as the defendant in an action for libel, "false and malicious," which it was alleged that he wrote and caused to be inserted in that thorough-going Popish journal, the *Univers*, published in Paris. The facts are simply these: Mr. Boyle, who brings the action, a Romish priest, was summarily ejected from the curacy of a mass-house at Islington, which he had held for some considerable time, by the bishop of the diocese, the redoubtable "cardinal," to make room for Mr. Oakley, the notorious Protestant pervert. Mr. Boyle at first made a show of resistance to the will of his superior, as he wholly declined to grant him redress in matters where he had clearly been injured; but finding resistance vain, and brought to the point of starvation, Mr. Boyle thought well humbly to apologise for daring to have an opinion of his own. He tells us that in his extremity he sought the palace of the haughty cardinal, and being shown into the reception room, went on his knees, "beseeching pardon and forgiveness." Henceforth Mr. Boyle appears to have carefully avoided giving any sort of offence to the Prince of the Scarlet Hat: but his "eminence" had not been sufficiently revenged upon the man who, for a single moment, had presumed to imagine that he had a right to think for himself. In process of time, therefore, the cardinal gave vent to his feelings in the libel complained of, charging Mr. Boyle with being the author of articles in an opposition journal; that he had been expelled from the order of Jesuits; and sundry other things, and thus made himself amenable to the laws of the land. So thoroughly false were the statements made concerning Mr. Boyle, that he was again roused to rebellion. He filed an action against the cardinal; but when it came on for trial last summer before Chief Baron Pollock, that crotchety, and Popishly-inclined judge, ruled that secondary evidence of the contents of a letter written by the defendant, in which he admitted the authorship of the alleged libel, could not be received; and also that the cardinal could not be called as a witness for the plaintiff, because his evi-

dence would tend to criminate himself. Mr. Boyle was accordingly non-suited. An appeal, however, was made against such an irrational decision; and the matter came on for a second hearing before Baron Platt and a special jury at the Kingston assizes. Seven leading counsel were retained in the case—three by the plaintiff, and four by the defendant. The only plea put upon the record by Dr. Wiseman, was that of "not guilty;" but there was no attempt made to justify the allegations complained of. The judge, after hearing counsel pro and con, in summing up the case, expressed his deep regret, "that a gentleman, a scholar, and a man of high attainments, like Cardinal Wiseman, should appear classed in the same category with a malicious libeller;" and the jury convicted the cardinal, and adjudged him to pay to the plaintiff damages £1000. In the course of this trial, the secrets of the prison-house of Popery were freely divulged, and they supplied a curious and instructive commentary on the dangerous tendency of irresponsible power and that boasted unity which the devotees of the Romish idolatry are found constantly declaring to be the distinguishing feature of their system.—*Zion's Herald.*

The Crimean War.

The *London Times* in an article on the Campaign in the Crimea says:—

"The circumstances under which we enter upon the more active period of this campaign are highly favorable. A new general, who is known to be an officer of great energy, enterprise, and resolution, takes the chief command of the French army. The whole reserve of the French troops assembled at Maslak was reviewed by the Sultan on the 12th, and the embarkation of this magnificent army of picked troops (for such it may be called) commenced on the same day. On the 14th, two divisions of infantry under Gen. Auren and Gen. Herbillion put to sea; and on the 16th they were followed by the division of the Imperial Guard, 7,000 strong, under General Regnauld de St. Jean d'Angly, and by the cavalry, including two regiments of Cuirassiers, reckoning nearly 1,000 sabres.—These troops sailed from the Bosphorus with sealed orders, and their destination was not known at Constantinople, but it has been since ascertained that they proceeded at once to Kamiesch. According to the French statements, the arrival of this additional army of 30,000 men raises the effective force of our gallant allies in the Crimea to no less than 125,000 men; the Turkish army under Omar Pacha at Eupatoria amounts to upwards of 50,000; the British army has regained its strength of 30,000; and the Sardinian contingent adds 15,000 troops—being in all a combined force of 220,000 men. Even assuming these returns to be somewhat exaggerated, it may be confidently asserted that the allied armies do not fall short of 200,000 men, and they consist, in great part, of the finest troops in Europe. We know not what other causes there may be for despondency in the great enterprise in which we are engaged. For ourselves, that is a feeling which has never entered into our minds, and now more than ever we are confident that a more powerful and intrepid army never took the field, and if the ability of the commanders is at all equal to the strength and spirit of the men, such a force ought to suffice to sweep the Russians in less than six weeks from the Crimea. We can venture on no predictions, for in this extraordinary war the expectations most reasonably and confidently entertained have been too frequently deceived either by inevitable accidents, by unaccountable oversights, or by the evils inseparable from a divided command; but we acknowledge that we should feel surprise amounting to astonishment if armies like those which General Pellissier and Lord Raglan have under their command do not speedily and triumphantly accomplish great and decisive results. Those armies are now of four times the strength of that gallant host which landed at Old Fort last September, and drove the Russians from the heights of Alma in three hours. The men are far more inured to the fatigues of war than they were; the officers better acquainted with the theatre of war, with the enemy, and with their own duties."

Size of the Ark.

INFIDELS have objected to the size of the ark, and have asserted that it is quite absurd to suppose that ever there could be a vessel constructed large enough to hold all the creatures which must have been placed in it, together with sufficient food—it may be, for six or twelve months—water for the fishes, corn for the four-footed animals, seed for the birds, and so on. Now we will take the dimensions of the ark from the record of Moses, and calculate them on the lowest possible scale. There are two definitions given of a cubit; one that it is eighteen inches, or a foot and a half; the other that it is one foot eight inches. We will take it only at the

lowest. Moses states that the ark was three hundred cubits long; this would make it four hundred and fifty feet long, or about the length of St. Paul's Cathedral, London. The breadth of it he states to be fifty cubits; we then have it seventy-five feet in breadth. He states it to be thirty cubits high; so that it was forty-five feet in height. In other words, it was as long as St. Paul Cathedral, nearly as broad, half as high. The tonnage of the ark, according to the calculation of modern carpenters, must have been thirty-two thousand tons. The largest English ship-of-war, the *St. Vincent*, for instance, which is of a size altogether unimaginable to those who have never seen it, is two thousand five hundred tons burthen; so that the ark, must have been equal to seventeen ships-of-war, and if armed as such ships are, it would have contained much beyond eighteen thousand men, and provision for them for eighteen months. Buffon has stated that all the four-footed animals may be reduced to two hundred and fifty pairs, and the birds to a much smaller number. On calculation, therefore, we shall find that the ark would have held more than five times the necessary number of creatures, and more than five times the required quantity of food to maintain them for twelve months.—*Dr. Cumming.*

"Without Natural Affection."

To be without this was a sign of heathenism in the days of the Apostles, and would seem to be the same now, according to the following account of Capt. Clapperton:

"When he was at a town called Fullindushee, a woman about forty years of age sold her only daughter for a necklace of beads. The unhappy girl was about thirteen or fourteen years of age. When they were about to drag her away from her mother's hut, she clung to her mother, as a shipwrecked sailor clings to a floating mast. She threw her arms around her knees, and looking up in her face, burst into a flood of tears, exclaiming in the bitterness of grief, 'O mother, do not sell me! What will become of yourself in your old age, if you suffer me to depart from you? Who will fetch you your corn and milk? Who will pity you when you die? Have I been unkind to you? O mother, do not sell your only daughter! I will take you in my arms when you are feeble, and carry you under the shade of trees; as a hen watches over her chickens, so will I watch you, dear mother! I will repay the kindness you showed me in my infant years. When you are weary I will fan you to sleep; when you are sleeping, I will drive away the flies from you. I will attend you when you are in pain, and when you die I will shed rivers of sorrow over your grave. O mother, my dear mother, do not push me away from you; do not sell your only daughter to be the slave of a stranger!' She cried, she pleaded, but all in vain! The hard-hearted mother shook the beads in the face of her daughter, and the man who had bought her dragged her away from the place where she was born, to see it no more."

Scott's Last Hours.

As I was dressing, on the morning of Monday, the 17th of September, Nicholson came into my room, and told me that his master had awoke in a state of composure and consciousness, and wished to see me immediately. I found him entirely himself, though in the last extreme of feebleness. His eye was clear and calm,—every trace of the wild fire of delirium extinguished. "Lockhart," he said, "I may have but a moment to speak to you. My dear, be a good man; be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here." He paused, and I said, "Shall I send for Sophia and Anne?" "No," said he; "Don't disturb them. Poor souls! I know they were up all night. God bless you all!" With this he sank into a tranquil sleep, and, indeed, he scarcely afterwards gave any signs of consciousness, except for an instant on the arrival of his sons. They, on learning that the scene was about to close, obtained a new leave of absence from their posts; and both reached Abbotsford on the 19th.—About half-past one P. M., on the 21st of September, Sir Walter Scott breathed his last, in the presence of all his children. It was a beautiful day,—so warm that every window was open, and so perfectly still that the sound of all others most delicious to his ear—the gentle ripple of the Tweed over its pebbles—was distinctly audible, as we knelt around the bed; and his eldest son kissed and closed his eyes.—*Lockhart's Life of Sir Walter Scott.*

EVIDENCES OF THE GREAT CHANGE.—Hear the devoted Henry Martin on this subject: "Let me praise God for having turned me from a life of woe to the enjoyment of peace and hope. The work is real. I can no more doubt it than I can doubt my own existence. The whole current of my desires is altered. I am walking

quite another way, though I am incessantly stumbling in that way. I had a most blessed view of God and divine things. Oh, how great is his excellence! I find my heart pained for want of words to praise him according to his excellent greatness. I looked forward to complete conformity to him at the great end of my existence, and my assurance was full. I said, almost in tears, 'Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?'"

Foreign News.

NEW YORK, June 19.—By the arrival of the U. S. mail steamer *St. Louis* at this port, we receive intelligence to the 6th inst.

The royal mail steamship *Asia* arrived at Liverpool on the 2d inst, and the U. S. mail steamship *Hermann* reached Cowes en route to Bremen on the following day.

Scarcely had the *Atlantic* left Liverpool with the news of the great successes which had taken place on the part of the allies against the Russians, when further intelligence in reference to their position in the Sea of Azof reached England.

From a dispatch which had been received at the Admiralty from Sir E. Lyons, dated Kertch, 31st May, it appears that the squadron in the Sea of Azof appeared before Genitchim, and landed a body of seamen and marines, and after driving the Russian forces from the place, had destroyed all the forts, and vessels laden with corn and supplies for the Russian army. Only one man was wounded. Since entering the Sea of Azof four steamers of war, and 240 vessels employed in conveying troops to the Russian army in the Crimea, have been destroyed.

The *Moniteur* of the 4th inst., furnishes the following from Gen. Pellissier to the Minister of War.

CRIMEA, June 1st.—We have sprung two mines in front of the Flagstaff battery. The second explosion did considerable damage to the enemy. In the ravine of Careen bay, in advance of our works, our engineers discovered a transverse line of 24 cubic cases, filled with powder each 40 centimes thick on the inside, placed at equal distances, and buried just beneath the sod, each containing one-fifteenth of a kilogramme of powder, covered with a fulminating apparatus which would explode by the simple pressure of the foot. These cases have been taken by the English.

Later advices from the Sea of Azof state that the steam flotilla of the allies has destroyed above 200 hundred vessels and 6,000,000 rations of corn and flour destined for the Russian army at Sebastopol.

The Conferences at Vienna were formally closed at a late sitting held on the 4th inst.

The *London Morning Herald* in a telegraph dispatch dated 2d inst., states that the allies had taken the town of Stranychi at the mouth of the Putrid Sea, burning a month's rations of the whole Russian army, and destroyed the shipping. There is little doubt but that this account is the perversion of the affair at Denatchi.

A dispatch from Prince Gortschakoff dated the 29th ult., states that the Allies have occupied Kertch, but have not pushed inwards. He reports that in consequence of the measures which he has taken, the allies will not be able to cut off the communication of the Russian army.

The *Fort Gazette* of Frankfort publishes a dispatch from Odessa to the effect that the Russian are raising batteries to command the channel near Genitchi, which connects the Putrid Sea with the Sea of Azof. Another dispatch says that Gen. Gortschakoff had arrived at Perekop with his division of four infantry regiments, each 3600 strong.

Gen. Grosenhail had also arrived at Perekop with his light cavalry division, the third consisting of four regiments, each 960 strong. These figures will give Prince Gortschakoff a reinforcement of 18000 men, and which more exact information will probably reduce.

Letters from Berlin to the 1st inst., state that the successes of the allies in the Sea of Azof have made a deep impression there.

On the 23d ult., there were 190 cases of cholera at St. Petersburg.

News from Kertch to the 3d inst., states that every thing was going on satisfactorily.

Soujak Kail was evacuated by the Russians on the 28th of May. They burned the principal buildings, and abandoned sixty guns and six mortars, having first rendered them unserviceable.

The *London Times* has received the following dispatch from their Vienna correspondent, dated Galatz, June 1st.—"There was a great fire last night in the artillery and cavalry stables, close to the ammunition depot. The Austrian garrison succeeded in extinguishing the flames, but 103 horses were burned."

The cholera is said to have appeared in the Austrian army at Gallicia.

A letter received from the French camp before Sebastopol, and dated May 22, states that the allies were on the eve of great events, that every thing was prepared, and that the last arrangements had been made in a council of war, at which Generals Canrobert, Pellissier, Bosquet, Lord Raglan, Omar Pacha, Brown, Della Marmora, and Admirals Bruat and Lyons, were present.

All the reinforcements had come up, making the French army amount to 200,000 men.

A telegraphic dispatch from Cajpari announces the death of the Bey of Tunis on the night of the 1st of June. His successor and cousin Sidi Mahomed Bey, ascended the throne without obstacle.

THE WAR.—A general bombardment of Sebastopol was re-commenced on the 6th of June, the results of which are not yet known.

The war news by this arrival consists mostly of details of previous government telegraphs. The details are to hand of the affair before Sebastopol on the night of the 22d of May, but the main facts were previously known. They show gallantry on the part of the French, but also show that the victory was not really a further success, but merely a successful attempt to destroy very dangerous works which the Russians had erected in front of their defense, and which would have out-flanked the French attack.

The Russian plan was to unite all their ambuscade by a line of gabions, connected by a continuous covered way with their present defense, to enclose in fact, an entirely new space of grounds.

The French plan was to carry this new defense, and transform it into a French position, which was accomplished at an immense loss. General Pellissier gave to the engagement the proportions of a battle. Gen. Pellissier's dispatch is quite interesting.

Details are also received of the allied advance on Tchernaya. The allied force numbered 20,000, French, Sardinians and Turks. The Russians made no opposition, but retired with their guns. The condition of the ground shows that the Russians never intended to maintain the position.

New reconnoissances had been made, and a further advance was expected. Telegraphic accounts indicate that the allies are yet on their own side of the river.

Details are received likewise of the capture of Kertch. The invading force numbered nearly 20,000 namely, 10,000 French, 5,000 Turks, and 3500 English in numerous steamers. The expedition entered the straits of Kertch on Thursday the 24th, and commenced firing upon the forts of Ambalaki, the garrison of which speedily abandoned the place, having first blown up the magazines. The gun boats of the allied forces silenced the Poulouiskaya battery, and burned some Russian boats, and small craft. The garrison of Kertch and Yenikale, variously estimated from 2 to 10,000 strong, were seen to leave and fall back into the interior by the Southern road. Meantime, the allies landed, without opposition at Ambalaki, where they bivouacked for the night, and on the next morning moved on towards Kertch. The gun boats were all the time occupied in scouring the Tamanskoi Gulf and in reducing the fort on the sand bank. All the inhabitants had fled, many houses were on fire, and by Friday, at 3 o'clock, the empty cities of Kertch and Yenikale were in the hands of the allies, and a steam flotilla immediately entered the Sea of Azof.

Last winter's tempests having swept away the forty ships sunk by the Russians across the strait, the allies found 17,000 tons of coal at Kertch and 50 dismantled guns, but no powder or stores. The total number of vessels burned by the allies comes up to 240. The intention is to fortify Yenikale, and garrison it by the Turks, but not to hold Kertch.

The steamers of light draft are cruising as near as possible to Taganroy, and gunboats, yet lighter, are being prepared. Considerable discrepancy exists in the account of the allied proceedings at Genitschek. Sydney Herbert, in Parliament, on the 8th, expressly said that the press draw inferences from the successes that are not justified by the facts, for editorials speak as if Arabat and Genitschek are already taken, but although the allies have bombarded the one, and destroyed the stores at the other place, we are not yet in possession of them, and it must not therefore be thought that we are masters of the Putrid Sea.

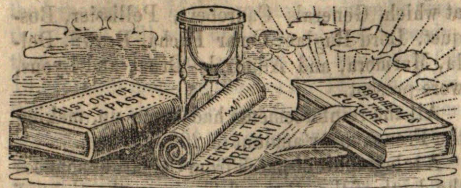
Gortschakoff telegraphs, June 3d, to St. Petersburg, that the allies had left Genitschek, and that part of the burnt stores would be saved. The allied steamers afterwards visited Arabat, and destroyed some merchant ships.

General Wraugh remains at Argdintseha. The allies have made no movement towards the interior of the Peninsular of Kertch.

Cracow letters report that the insurrection in the Ukraine is not yet suppressed. The discontent of the people is chiefly directed against the priests, as agents of the government.

General Pellissier telegraphs, June 3d, that

the Russians have evacuated Soudjak Kaleh, and destroyed 60 guns and six mortars. Their entire force is concentrated at Anapa.



The Advent Herald.

BOSTON, JUNE 30, 1855.

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

A WORD TO MY OLD FELLOW-LABORERS IN THE ADVENT CAUSE.

OUR WORK NOT YET DONE.

It is now more than fifteen years since I dedicated myself to the work of disseminating the evidence, from history, prophecy and the signs, of the near personal coming and reign of Christ on the earth. In doing this, I have not published so much my own expositions of the word of God, as those of others who had studied the holy oracles more profoundly than I had done, and whose learning and ability gave them a greater advantage to arrive at the truth. Fully embracing the views of Mr. Miller, in America, and others on the other side of the Atlantic, on the *one great theme, the near coming and kingdom of Christ*, I gave them publicity to a very wide extent. I have, by the grace of God, labored hard, both night and day, and have not fainted. Though I have seen in several instances, that the opinions of great and good men were erroneous, and have suffered with them in a common disappointment, yet I have never seen a moment, when I was at all shaken in the one great object of our mission, relating to the near coming of Christ.

Since the passing of the memorable period of 1844, looked to with so much interest by American Adventists, and that of 1847, in which many English Millenarians took great interest, I have seen no definite point in chronology, on which I could rely with confidence, for the advent of our Lord. But at the same time, I have believed it to be near, and that all the great prophetic periods converge to about this time, and that the circle, at most, could not embrace many years.

The words of our Saviour, "Ye know not when the time is," and "of that day and hour, knoweth no man, no, not the angels, neither the Son, but the Father only," very much abated my confidence in a knowledge of the definiteness of the prophetic periods. But as the periods are given for our instruction, and always in connection with important events connected with the consummation of the hope of the Church, I could never give them up. I could only say, when asked "Watchman, what of the night?" I do not know *definitely*. I only know that it is "nigh even at the doors," because the events and signs to precede the Lord's coming had, so far as I could see, been fulfilled.

Still I believed and have always said, if God had more light for his Church and for a world in darkness, he would give it in due time; he would raise up some distinguished instrumentalities to accomplish this object. This, I have reason to believe, he has now begun to do.

In 1837, God stirred up the mind of a distinguished minister of the Church of England, then living near London, to write an exposition of the book of Revelation, and of Daniel. He was a man of piety, and unspotted character, and a ripe scholar. He was every way fitted for his work, and entered upon it with advantages such as no other man ever had before him. This man was Rev. E. B. ELLIOTT, A. M., late vicar of Tuxford, and fellow of Trinity College, Cambridge, Eng.

He completed his first edition in January, 1844. It was just at the time of the trial of the Adventists in America. The first edition of the work had a speedy sale. The second edition was got out in May, 1846, and had an unprecedented sale. The third edition was issued in April, or May, 1847, and was soon sold. The fourth edition, a copy of which I now have before me (which was sent me by the author) in four large volumes, was published in 1851. I was deeply impressed with this work, and noticed it at the time. And when in England in 1846, I went to see Mr. Elliott, but he had gone to Paris and Rome, in the further pursuit of knowledge, from the extensive libraries in

those cities. But in a correspondence with him afterwards, he gave me the right to publish an edition of his work, with his own corrections. This I fully intended to do, but was hindered—the time had not come.

Soon after this, in 1847 and '8, Dr. JOHN CUMMING, of the Scotch National Church, in Crown Court, London, examined, and embraced, mainly, the views of Dr. Elliott. Soon after, he gave a course of lectures on the Apocalypse, in Exeter Hall, London. In the introduction of the first lecture, he says: "A great deal has been written upon this Book: much very foolishly—more very rashly—nothing, however, in vain; but recently, and especially in the pages of Mr. Elliott's *Horæ Apocalyptice*, one of the ablest productions on this subject, increased light has been reflected on the page of the Book of Revelation. I tell you, candidly, that I shall beg and borrow from the book of Mr. Elliott all I can; and I ask you not to acquiesce in his interpretation because he is a learned man, nor in my opinion, because I agree with him; but receive only what seems to you to be the just exposition of the words of the Holy Spirit of God."

Dr. Cumming says of these lectures, in his preface to the published volume: "When these lectures were begun in Exeter Hall, during the period occupied in the enlargement of the church of which the lecturer is minister, not a few predicted that the author would be led into rash and questionable theories in investigating a subject confessedly beset with difficulties. But, by the blessing of God and the exercise of caution and prayerful study, all has ended more than satisfactorily. The unprecedentedly large masses of persons of every denomination, and no denomination at all, who overflowed the spacious hall, in which they were delivered, and the growing attention excited in the minds of these audiences, and the saving, and he may be allowed to add, very striking impressions, made on unconverted minds by means of the solemn truths they heard, are signs and tokens that call for humble gratitude to God."

From this time, Dr. C. has preached and published, in London, on the Advent of our Saviour, and kindred questions, over twenty volumes, some of which have reached the fourteenth edition. It would be safe to say that hundreds of thousands of his books and tracts have been issued from the London press. These have found their way into all the colonies of Great Britain, and wherever the English language is spoken.

We early received editions of his works, and made copious extracts in the *Advent Herald*, at the time, and were the first to introduce his works to the American public.

Within the last year, two publishing houses in the United States commence the publication of Dr. Cumming's entire works. They have already issued twenty-five volumes. Large sales have been made, and the demand is increasing. More than a hundred thousand volumes have been issued, and have found their way into the studies of pastors of all denominations, as also a place on the centre tables of the rich, and the cottages of the poor. The ministry is being deeply affected by them, on account of the spirit of life and piety they breathe, and the startling truths they bring to light, in reference to the age to come, and its nearness. The membership of the churches, in great numbers, are also being electrified, and roused up as from sleep.

In speaking of the nearness of the Advent, Dr. Cumming remarks:—"Do any say that before prophecy is fulfilled great things are to be done? It is true. Let any person notice the difference between the way in which things are done now and the way in which they were done thirty years ago,—let him note the speed with which events rush on, compared with the sober pace with which they moved in stately procession many years ago,—and he will see that events are now consummated in years which it took centuries to ripen before. It is as if the wheel revolved more rapidly on its axle before it came to the bottom of the hill. It seems as if everybody moved by *express*, and believed they should not be able to finish their mission before that night comes when no man can work. The omens and the auguries of an approaching crisis are so thick, and so vivid, and so remarkable, that there is not a distinguished, thinking statesman in Europe that does not feel afraid to look into that unsounded but opening future that is before Europe, our country, and mankind."

What can such a movement as this mean? Is it of God, and is it the prelude to the consummation? Are these expositions of the word of God true; I mean in the main, as to the nature and nearness of the coming and reign of "the blessed and only Potentate, the King of kings and the Lord of lords?" I am constrained to answer in

the affirmative. It must be of God, and is the fulfilling of the prophecies of the last times, in which many should run to and fro, and knowledge should increase. It is the proclamation of the angel messenger, of the everlasting glad tidings to the nations. It is the "prophesying again, before many peoples and nations and tongues and kings."

For more than a year I have been deeply impressed that God would soon give more light to his church. And this thought has increased in intensity in every day's study of the prophetic word, and signs of this time. While on my recent tour across the continent, I was able to give the subject my undivided attention. Cares and duties were laid aside, and on a full review of all the evidence on the question, I was more strongly than ever confirmed in its truthfulness, and was constrained to renew my purpose on my return home to my field of labor, to speak out, and give all the light, that is now reflected upon this great question, both in Europe and America.

In this time of perplexity, the waiting people of God, are prepared to receive and rejoice in any light on the nearness of the coming kingdom. The constant call from all quarters, "Watchman, what of the night?" must be heeded by them. We are bound to give what evidence we have on all questions relating to the subject. But it must be *light*. A superficial, or a hasty and contradictory view of the prophecies, should be rejected, as not only of no value, but absolutely evil and dangerous.

On long and patient reflection, I have been constrained to believe that Dr. Elliott has thrown much light on the subject of the personal and near coming of Christ. Although he holds to views on other points in which I should not fully sympathize, yet, he has given so much sound instruction on the vital question of the speedy reign of Christ, that, as a publisher and a watchman, I am constrained to give it publicity, that all may read, and examine for themselves.

I propose first to publish Dr. Elliott's views, on the probable time of our Saviour's Advent. This he has given in his work, in a distinct chapter, under the head of: "Our present position in the Prophetic Calendar." The evidence brought to bear upon his mind, seems to fix but a short time for the end of the now existing dispensation, and the expected advent of Christ.

In connection with this chapter on the Prophetic Calendar, I shall publish his "Apocalyptic Scroll Unveiled;" or a chart of all the great events and lines of prophecy, from the Christian era to the Millennium. This will give at a glance a clear and full view of his position as to the order and time of events.

After the issue of the above parts of Mr. Elliott's great work, I shall proceed to publish it entire in numbers, if I have encouragement and the means to do so. In the meantime, I shall commence the publication of its most important and interesting parts in the *Advent Herald*. We shall give from six to eight columns, per week, until we shall have got the argument before our readers.

OUR PLAN OF FUTURE LABOR.

I have made arrangements for a supply of all Dr. Cumming's volumes already published, (twenty-five in number,) which, with other works on the Advent, I propose to scatter as widely as possible.

I want fifty men to enter upon this work as colporteurs, to travel, and give their whole time to the work. I wish for colporteurs in the following places:—Maine, Massachusetts, New Hampshire, Vermont, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Maryland, Virginia, Ohio, Kentucky, Missouri, Mississippi, North and South Carolina, Georgia, Alabama, Illinois, Indiana, Iowa, Kansas, California, Oregon, and the Sandwich Islands, Canada East and West, Nova Scotia, New Brunswick, and Newfoundland.

Any persons who will give certificates of good character, in either of these States, or Territories, will, on writing to me, receive a prompt answer to their inquiries, and the conditions of the agency.

I must have, in all cases, earnest and Christian men, and as many ministers as I can engage in the work, who will not only circulate the works, but preach as they go, visit and pray with families, where permitted, in their travels, and thus do all the good they can, in this way among the destitute. This is a most important and urgent work. Let all interested act at once. There is no time for hesitation or delay.

"Up! it is Jehovah's rally;
God's own arm hath need of thine."

June 16th, 1855. J. V. HILES.

REPLY TO MR. WILLIAMSON ON THE ABRAHAMIC PROMISE.

Continued from our last.

Thus had they recognized their Lord, they would have been continued in the possession of Judea; but as every individual who permanently rejected the Gospel forfeited forever his inheritance, and as the mass of the nation did this, there was no recourse but to banish them from it. And this dispersion of the nation was predicted by Daniel; for the Saviour said (Matt. 24:15, 16): "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand,) then let them which be in Judea flee into the mountains." Or as Luke records it, (21:20-22, 24,) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Here we have the highest conceivable authority for asserting that "the things which were written" were "fulfilled" in the dispersion of the Jews by the Romans; and this was because they had failed to comply with the conditions on which the permanency of their possession depended.

But should the forfeiture of their inheritance by those who sinned, interfere with the final re-occupancy of the land by those who complied with the conditions? Nay, verily, for that would be to punish the just with the unjust, and for their sins. Therefore, to all who complied with the conditions on which they were offered its eternal inheritance, the promises are still as good, as they would have been had the mass who forfeited all claim to them also complied with and secured the inheritance under them. Mr. W. argues, and repeats it, that our view would give the land to the Jews who rejected Christ, and take it from those who received him. So far from this, it endorses the interpretation which Peter gives of Moses' prophecy in Deut. 18, that Christ was the prophet there predicted to be raised up, and that, (Acts 3:23,) "every soul which will not hear that prophet shall be destroyed from among the people;" and also the testimony of John respecting Christ, (John 1:12) that, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

This decides who of the descendants of Abraham, that have lived since that epoch, are the true heirs; and of those who lived before, we know (Isa. 1:27, 28) that when "Zion shall be redeemed with judgment, and her converts with righteousness,"—or as in the margin, those that return of her,—"the destruction of the transgressors and sinners shall be together" leaving only the just to inherit the holy mountain. For, (Rom. 11:16,) "if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."

Now that the Lord will again restore the kingdom to Israel, is affirmed by many Scriptures. As we translate Isa. 2:2, "It shall come to pass in the end of the days, that [mount Moriah] the mountain of the Lord's house shall be established the head, or chief, of the mountains, and shall be extolled, or magnified, above the hills, and all nations shall flow unto it." By a comparison of Micah 3:12, and Jer. 4:1, we learn that the mountain which is thus to be honored as the central attraction to all nations, is that which was to "be ploughed as a field," because of the wickedness of the people, which ploughing was performed after the destruction of Jerusalem by the Romans, and from which time it was to be trodden under foot of the Gentiles until the times of the Gentiles are fulfilled. Consequently the restoration of Israel is to be subsequent to the times of the Gentiles, and must synchronize, as we showed in the former article, with the resurrection of the just.

After advancing what we have already quoted on the general subject, and to which we have replied, Mr. W. says:

"We will now notice a few of your positions, and see whether they are really tenable.

"On page 108, you ask, were the seed of Abraham placed in possession of the land unconditionally, or on trial? and you argue that it was on trial; we have already replied to this, but we here add on trial, as the elect of God, with certainty as to the result; for 1st, God says by Jacob (Gen. 49:10), "The sceptre shall not depart from Judah

* The Heb. *ab-gzareeth*, rendered in our version, "in the last," is the same that in Dan. 8:19 is rendered, "in the last end of" and in Prov. 25:8, and Jer. 5:31, "in the end thereof." The Hebrew *rosh*, rendered "in the top of," is variously rendered, the head, the chief, the principal, the captain, the top, &c.

nor a lawgiver from between his feet, until Shiloh come." And, 2d, by Micah (5:2) that Christ should be born in Bethlehem of Judah; so that the continuance of the nation of Israel in Canaan until Christ shall come, is made just as certain as the coming of Christ and salvation by him.

"On the same page you argue that there were no conditions in the promise to Abraham. What then means the dropping of so many of his children? and what means the threatening that the child that was uncircumcised was to be cut off?"

As we have already rejoined to Mr. W.'s reply to our argument that the Jewish nation were placed in the land of Canaan on trial, we need here only reply to his *addenda* that they were "on trial as the elect of God, with certainty as to the result."

1. We admit that it was certain that God would continue the sceptre in Judah till the coming of Shiloh, and that Christ was to be born in Bethlehem of Judah; but we have already shown that had the Jews accepted their promised Shiloh when he came, their name and nation would have been perpetuated, and that they were banished thence because their long continued rebellious wickedness was not repented of, but was consummated by their rejection and crucifixion of the Messiah: which argument remains unanswered. Does Mr. W. contend that had the Jews been obedient, and accepted their proffered King, that then all the righteous blood shed from Abel down, would still have been required of that generation?—that the Saviour would still have wept over Jerusalem, for having refused to accept of his protecting care,—like that afforded by a bird when sheltering its brood with its wings?—that all the woes he denounced would still have been uttered against them? their city and temple been devoted to destruction; and the nation been destined to suffer unheard of calamities? and the name of a Jew become a reproach and a by-word on earth? Such must be his conclusions if they were not, as a nation, on probation, but had a certain fixed and inevitable doom marked out for them. Their being on trial did not any more interfere with the certainty of their continuing there for a specified period, than does the certainty of the continuance of this dispensation till the fulfilment of the times of the Gentiles, interfere with the fact that all nations are on trial for their eternal destiny. The Jewish nation was not to be finally banished from Judea until the end of the period during which their national trial was to continue, which was not till the coming of Shiloh; nor will the nations now on trial be separated, the wicked from the just, till the end of their period, which is at Shiloh's second appearing. And as at this last epoch those who shall have endured unto the end will be saved, so at the former one had the nation been obedient it would have continued to possess the land, and, in accordance with the promise, have inherited it forever and ever.

2. If we were understood as arguing that there was nothing conditional respecting the posterity of Abraham in the promises to him, we conveyed a meaning that was far from our intention. What we designed to assert was that the promise of his own personal inheritance was unconditional, but was an absolute verity—based on God's knowledge of Abraham's obedience; for when God said (Gen. 18:18) "that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." He gave as a reason (v. 19): "for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." But while the promise was thus certain respecting Abraham, and it was certain that he should have a believing seed to whom it would be fulfilled, it was conditional to the individuals of his posterity—both as to the nations being on trial for the temporal possession of the land, and the individuals for a restoration to and an eternal inheritance in it. And it was for this reason that we find "the dropping of so many of his children," and "the threatening that the uncircumcised child was to be cut off." "But," (Rom. 3:3) "what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea let God be true, but every man a liar." Let those only forfeit their inheritance who fail to comply with the conditions on which it is promised. "God hath not cast away his people which he foreknew"—the pious, during all the periods of the Jewish history, the seven thousand who in the time of Elijah had not bowed the knee to the image of Baal, down to the remnant according to the election of grace in the days of Paul—but they are still the heirs of promise, and are as certain of its fulfilment to themselves individually, as they would have been, had the unbelieving Jews complied with the conditions and secured with them a part in the same inheritance.

Mr. W. proceeds:

"On page 116 you assert that the 'eternal inheritance of Canaan was not promised to a mongrel race, but to the true seed. This I admit, and hence the importance of determining, as in the Letters to a Millenarian, who are the true seed and who are not, according to the terms of the promise. If you mean that, when Paul said, 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,' he meant a mongrel race, and not the true seed, you must excuse us, if we adhere to Paul's testimony, and maintain that we think he means the true seed, and not a 'mongrel race.' That those who were Christ's, were at least as pure as the sons of Jacob, by his concubines, or as the early proselytes to Judaism."

On this point we are happy to find Mr. Williamson in agreement with our own view, though he has apparently not apprehended our position that the true seed comprised those only who are Christ's, whilst those who only showed a connection with Abraham by tracing their pedigree to him, were destitute of his faith, and affirmed by the Saviour to be of their father the devil, were not the true seed, were not those whom God foreknew, as many Millenarians affirm, but were a mongrel race, and cannot claim the inheritance under the promises.

(To be continued.)

The Origin of the Term Sunday.

DEAR BRO.—I. I want to inquire of you whence the term "Sunday," and the authority for it?

2. At how early a day was it designated by that name?

3. Is there any authority for saying that the Egyptians held that day to be sacred?

4. Who was the author of the articles in the Herald of February 17th, on the Sabbath?

5. Was there an article on the Sabbath in the Herald from Dr. Jarvis, some two years since, more or less? and if so in what volume and number? Yours, as ever, D. BOSWORTH.

In answer to the above, we reply:

1st. Sunday is named from the Sun. It was called by the ancient Romans *dies Solis*, or the Sun's day. In like manner Monday was *dies Lunae*, the German *Montag*, or the Moon's day. Besides the moon and earth, only five planets were known to the ancients, and the remaining days of the week were named after them: viz. Tuesday was called *dies Martis*, from the planet Mars; Wednesday, was *dies Mercurii*, from the planet Mercury; Thursday, was *dies Jovis*, from the planet Jupiter; Friday was *dies Veneris*, from the planet Venus; and Saturday was *dies Saturni*, from the planet Saturn, which was the first day of the Roman week, and Sunday the second, and so on in the above order, *dies Veneris*, or Friday, being the seventh and last.

The English language being a mixture of the Saxon, Latin, and various modern languages, the names of the week which now prevail are derived, some from the one and some from the other. The names of Saturday, Sunday and Monday, named after the planet Saturn, the Sun and the Moon, have already been considered. The names of the other days of the week in use by the Romans did not obtain in Britain; but Mar's day was called Tuesday, from *Tiu*, the Anglo-Saxon god of war; Mercury's day was called Wednesday, from *Woden*, an old Scandinavian deity; Jupiter's day was called Thursday, or Thunder day, from *Thor*, the old Teutonic god of Thunder, the northern Jupiter; and Venus' day became Friday, from *Frea* or *Friga* the name of the wife of the god Woden. For authority to substantiate the above, see under the head of each day of the week in the *Encyclopædia Americana*.

The term Sunday is therefore of itself simply the name of a day of the week, the same as Saturday is, neither of which signify anything sacred. Sacred time, is designated by the use of the word *Lord's day* or *Sabbath*; which is not the name of a day of the week, but is significant of rest,—a day of rest, whichever day of the week may be thus observed.

2d. History does not show when our first day of the week was not designated as the Sun's day—the names of the days of the week, as above described, being in use in ancient times, and nearly the same among the ancient Egyptians, Indians, Chinese and Romans.

3d. We know of no such authority.

4th. The article referred to, appeared anonymously in one of our exchange papers, from which we copied it. And it did not purport there to be original, so that we know not its origin.

5th. We do not now recall any such from the pen of Dr. Jarvis. Should any of our readers remember such an article, they will do us a favor by informing us of the time of its appearance.

Perhaps the brother refers to an article from Jennings' *Antiquities*;—but the date of which we do not succeed in finding.

ELDER D. BOSWORTH, of Bristol, Vt., will act as our agent in that place and vicinity.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXIII.

On Lord, why hast thou made us to err from thy ways, And hardened our heart from thy fear? Return for thy servant's sake, the tribes of thine inheritance.

The words might better have been rendered, says Wm. Lowth, "Why hast thou suffered us to err from thy ways?" and Bishop Lowth, and Noyes, render it, "Why dost thou suffer us to wander from thy ways?"—"ways" being put by substitution for the course of conduct which God approves. Said the Psalmist, (119:10,) "With my whole heart have I sought thee: O let me not wander from thy commandments."

To harden the heart, is, by the same figure, to make the mind indifferent to consequences. It is usual in the Scriptures to say that God gives the wicked over to a reprobate mind; but CALVIN very justly disposes of the difficulty of this passage thus:

"When the pious thus speak, they do not intend to make God the author of sin as if they were innocent, or to take away their own blame-worthiness. But they rather look deeper, and confess themselves by their own fault to be alienated from God, and destitute of his Spirit, and hence it happens that they are precipitated into all manner of evils. God is said to harden and to blind, when he delivers those who are to be blinded to Satan, who is the minister and executor of his wrath."

It is then a judicial blindness, given as a punishment for sin, of which the infliction is here mourned.

As God is said to absent himself when he disregards the prayers of his people, so now, by a substitution, his "return" is petitioned for—for the sake of the tribes of Israel to whom he promised the land of Canaan for an inheritance.

The people of thy holiness have possessed it but a little while: Our adversaries have trodden down thy sanctuary.—v. 18.

The people of thy holiness, are those with whom God covenanted, to give the possession of Judea forever. Their having inherited it only for "a little while," is in comparison with the promise of God to Abraham that it was to be eternal. Gen. 13:15—"For all the land which thou seest, to thee will I give it, and to thy seed for ever."

That land of promise is also, by a metaphor, denominated God's "sanctuary." Thus in his song, Moses said, Ex. 15:17, 18—"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever." Psa. 78:54—"And he brought them to the border of the sanctuary, even to this mountain, which his right hand had purchased." Its being trodden down of their enemies, is put by substitution for their being in possession of it and for the desolations they had effected therein. But the enemies of Zion are not always to keep the rightful heirs from their inheritance. Luke 21:24—"Jerusalem shall be trodden down of the Gentiles, until the times of Gentiles be fulfilled,"—the duration of which is, (Dan. 8:14,) "unto two thousand and three hundred days: then shall the sanctuary be cleansed."

We are thine: thou never barest rule over them; but they were not called by thy name.—v. 19.

This is urged as the reason for God's interposition,—not bearing rule over them, and their not being called by God's name, being substituted for their not recognizing God's authority, nor being the subjects of his grace.

CHAPTER LXIV.

Oh that thou wouldst rend the heavens, that thou wouldst come down,

That the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, To make thy name known to thine adversaries, that the nations may tremble at thy presence!—vs. 1, 2.

This chapter is a continuation of the prayer commenced in the preceding one; and these texts breathe an ardent desire for the Lord's immediate appearing.

There is a metaphor in the use of the word "rend," which means, when properly used, to tear asunder—the heavens being spoken of as if they were a substantial covering which might be opened by rending. As here used, it implies simply an apparent parting or opening of the heavens so that the descent of Jehovah might be visibly manifested. In Psa. 18:9, the Lord is represented as drawing near to the earth, by bowing the heavens: "He bowed the heavens also, and came down; and darkness was under his feet." The Psalmist also prays, (144:5, 6,) "Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them."

For the mountains to flow down, would be for

them to become molten by heat and thus moveable. Thus Micah said, (1:3, 4,) "Behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place."

We read in the prayer of Habakkuk, (3:5, 6,) "Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, and the perpetual hills did bow: his ways are everlasting." And the Psalmist also said, (Psa. 97:3-5,) "A fire goeth before him, and burneth up his enemies round about. His lightning enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."

There is a simile in v. 2, in likening the effect attending the Lord's presence, to the action of fire. The original word for "melting," according to Gesenius, denotes twigs, brushwood, &c. And so the phrase, "As when the melting fire burneth," is rendered by Bishop Lowth, "As when the fire kindleth the dry fuel;" and Noyes has it "as fire kindleth the dry stubble." Such an exhibition of Jehovah's majesty and glory would demonstrate his power and greatness, and cause the nations to recognize his name.

When thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at thy presence.—v. 3.

The "terrible things" referred to, are the wonders which God wrought in leading Israel from Egypt and putting them in possession of the promised land. The Lord said to Moses, (Ex. 34:10,) "Behold I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee." Direct reference is also made to the descent of Jehovah on Mount Sinai, of which Deborah sang, (Jud. 5:5,) "The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel." The word in this text rendered "flowed," is rendered by Gesenius "trembled," which is in accordance with the phenomena at Sinai. Psa. 68:8—"The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."

For since the beginning of the world, men have not heard, nor perceived by the ear,

Neither hath the eye seen, O God, beside thee, What he hath prepared for him that waiteth for him.—v. 4.

Paul in reference to this text remarks, (1 Cor. 2:9) "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" and then he adds: (v. 10,) "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." All that we know of the things of the future, is revealed in the Scriptures by the Holy Spirit; and without their instruction we should be absolutely in the dark respecting things to come.

The marginal reading is, Neither hath the eye "seen a God beside thee, which doeth so for him," &c. So that the sense may be that no eye, &c., hath seen a God beside Jehovah that so rewarded those who trust in him—"waiteth" being used as a metaphor, for reliance on the Lord.

Thou meetest him that rejoiceth and worketh righteousness, Those that remember thee in thy ways; Behold thou art wroth: for we have sinned: In those is continuance, and we shall be saved.—v. 5.

There is an obscurity in the phraseology of this text which has greatly perplexed commentators. The word "meetest," is evidently put by substitution for the bestowal of marks of God's kindness and favor to those who rejoice, i. e., in doing righteousness and remembered to practise the ways of God's appointment—"ways," being substituted for the course of conduct which God has commanded.

Then follows an acknowledgment of the justice of God's anger, and a penitential confession of sin. The pronoun "those" refers to "ways" for its antecedent; and it is because of their perpetuity that any can hope for pardon. Mal. 3:6, 7—"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts." Or, Wm. Lowth says, it may be thus rendered: "Behold, thou art wroth; because we have sinned continually against those (ways), and shall we be saved?"

CORRESPONDENCE.



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

LETTER FROM GEO. W. CLEMENT.

BRO. HIMES:—The last communication made by me to you, through the *Herald*, was under date of May, 1854, just previous to my leaving the city of Manchester, N. H., for this place. I came here by the solicitation of a kind friend, Clark Haywood, Esq., with whom a co-partnership was consummated in the mercantile business.

This is a pretty village situated on the "Wild Ammonoosuc," in the town of Bath, and about one mile above its confluence with the Ammonoosuc, and some three miles from Bath village, N. H., and five miles from Wells River, Vt. Elder T. H. Shipman and companion gave us a call on Saturday last, on their return from the Advent Conference, held at Boston last week; and it was truly "like water to a thirsty soul," to enjoy the pleasure, even for a brief period, with those so interestingly agreeable, and consistently devoted to the cause of Christ and his advent nigh.

It is a matter of obvious observation, that a great contrast exists among ministers and people professing the Advent faith, as also among those who have no sympathy with that particular doctrine. One class are respectful and courteous towards all with whom they have to do, and the other class the exact reverse.

Now which class is to be regarded as the most exemplary pattern, the most scriptural, safe, and worthy to be imitated? Our lives and doings, are books which our fellows may easily read, and the censorious, especially, will be likely to look at us, however much they may neglect themselves. It will be in vain for us to recommend holiness, meekness, benevolence, and even a preparation for the coming of Christ on a definite day to others, if those virtues and requisites are not truly existing, and exhibited in our own character. For one, to be justly chargeable with high-mindedness, pride, a passionate and denunciatory disposition towards all who cannot see and believe just as they do on matters of question and doubt, or a dogmatizing spirit, and to be a self-positive and confident asserter of things that as frequently fail of truth and veracity, as they are to be uttered, are equally as disgraceful and unjustifiable, in a true sense of the "word," as it is to be chargeable with most other evils, designated as such, in the divine oracles. If Satan can obtain advantage in any way to divide and distract the people of God, he will not be wanting in his efforts to do it; and the past has proved that he has been too successful in such efforts. The human heart, secure only as "kept by the mighty power of God," is inconceivably "deceitful," so that we have constant need for prayer and watchfulness; and it is only as both these are carefully regarded, that we can be honorable before God and the world. It is greatly to be feared that a great many entertaining an ambition for new doctrines, in order to become conspicuous in the world, do not realize the terrible confusion that results from that course. Too many, like Nadab and Abihu, seem to consider it of no account whether their light their censers from God's altar, or from a common fire made by self-will and an ambition to become of note among a certain class of minds. If they can obtain favor to themselves among their own craft, or followers, it is apparently of small consequence, in their estimation, whether Christ's will is properly regarded or not, whether the order prominently set forth in the New Testament, designed to be for the instruction and guidance of the Church, is heeded or not. The war-whoop against "formality" is quickly raised when gospel order is introduced, instead of unauthorized and man-made discipline (!) disorder.

But if God was jealous of his own glory among the Jews, there can be no reason to suppose that Christ is less so under the Christian dispensation. The New Testament is the statute book of his kingdom, to be undeviatingly regarded by his church; and has forewarned us of a future retribution if we disobey, but cheers us by saying, "Ye are my friends if ye do whatsoever I command you." Brother Himes, I am glad you have returned safely to your home. When it was announced that you had determined to visit California, we were fearful you might never return. But the

providence of God has preserved you, and the *Herald* of the 9th gladdens us with the welcome tidings, that you arrived in safety on the 2 inst.

May a large measure of the spirit of wisdom and of grace be imparted to you, and may the blessing of God rest upon yourself, and upon all your exertions for the advancement of the cause of our soon coming King, for the divine glory, and the best interests of your fellow-men. As ever, yours,
GEO. W. CLEMENT.
Bath, "Swift Village," June 11th, 1855.

LETTER FROM C. P. DOW.

DEAR BRETHREN,—Companions in tribulation, and patience, and in looking for "the kingdom of Jesus Christ," since our most ardent expectations have not as yet been realized, nor we received the "end of our faith, even the salvation of our souls," and the vision seems to tarry; it is vastly important, that we who live in the day of God's preparation, should be sober, and watch unto prayer, for the end of all things is at hand.

As Professor Bush once remarked, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations." Yes, the foretold signs have all appeared, and we do know that our redemption draweth nigh. Soon, very soon, the parting skies, with glory gilded, will reveal the glorious person of our Divine Lord, "whom having not seen we love, in whom though now we see him not, yet believing (that we shall see him), we rejoice, with joy unspeakable and full of glory." Soon our eyes shall see the king in his beauty, one fairer than the children of men, whose garments smell of myrrh and aloes, and cassia; for lo! "he comes to be glorified in his saints, and admired, by all who believe in that day," he shall descend with a shout, with the voice of the archangel, and the trump of God, whose shrill clangor shall wake the dead in Christ, they shall hear his voice and answer, and they that hear shall live, bidding a final adieu to the tomb, they shall come forth from their prison house, captives no longer, food for worms no longer, in corruption no longer, in dishonor and weakness no longer;—shouting, O death where is thy sting! Oh grave, where is thy victory? Behold the joyful multitude of God's ransomed ones, ransomed from the power of the grave, their tribulations ended, clothed with the bright robes of long sought immortality, made equal with the angels, to die no more, with bodies like Christ's glorious body. And now they meet their long absent Saviour, and are ever with him, see him for themselves and not another, and inherit the kingdom, reign upon the glory-clad earth, whose atmosphere knows no pestilence, its skies no dark thunder cloud, where all, all is peace, an abundance of peace, forever. Indeed, this is a blessed Hope, and a glorious appearing; we need not wonder that Paul said, "Comfort one another with these words," they are words of comfort for the sorrow-stricken saints of all ages. With this hope in view, God's true Israel have instantly served him day and night, the men of Thessalonica turned from dumb idols to serve the living God, and wait for his Son from heaven, and Paul, though bound with a chain on its account, fought a good fight and kept this faith, until he finished his course, expecting a crown of righteousness in the day of Christ's revelation, promised to all who love his appearing. Do we love Christ's appearing? then we may expect the crown for which Paul waits. It is ours. If this is our profession, what should our practice be? Such, and only such, as become godliness. Let us remember that faithfulness becometh God's house forever. Be faithful, then, ye heirs of promise; work while the day lasts, for soon the night will come, in which no man can work.

"Then let us lawfully contend,
And fight our passage through,
Bear in our faithful minds the end,
And keep the prize in view.
So let us hasten to the day,
When all shall be brought home,
Come, Oh, Redeemer, come away,
Oh! Jesus, quickly come."

Adopting the sentiment of the poet, let us join in all creation's prayer, and with one in the spirit say, "Come, Lord Jesus, even so come quickly."

Yours, in hope,
C. P. DOW.
East Chazy, (N. Y.), June 25th, 1855.

LETTER FROM S. SHARER.

BRO. HIMES:—The *Herald* is a welcome messenger, bearing the glad tidings of the coming King. I hope it may be continued (and freed from all its embarrassments,) until the King of kings comes to take to himself his great power and reign, when all God's tempted followers shall be released, and be brought to enjoy that rest which we expect to

soon, that remaineth for the people of God. With this hope we are enabled to sing,

"O what a blessed hope is ours,
While here on earth we stay;
We more than test the heavenly powers,
And antedate the day."

The day when our Master shall say, "Well done, good and faithful servant, enter into the joys of thy Lord."

I would say to all, Be faithful a few more days, and victory will be won. I am alone in this faith and hope; and yet the great and holy One of Israel is my helper. He will be with all those who trust in him. We should be up and doing, being always at our post, and on our watch, having our loins girt about with truth, and our lights burning, and be as those that wait for their Lord, that when he cometh we may be able to say, Lo, this is God, we have waited for him.

Dear brethren, let nothing discourage you in the great work in which you are engaged, for in due time you shall reap if you faint not. Amen.

Yours, in the blessed hope,
S. SHARER.
Pine Grove Mills, June 1st, 1855.

LETTER FROM IRA CURTIS.

BRO. HIMES:—I am removing to the State of Iowa, and am not willing to lose the reading of your very worthy sheet, as I have been one of its many readers from its first issue. I have watched its prosperity, and its adversity, and to my satisfaction have seen it pass shielded as with an angel's trust, unharmed by the double assault of the fiend of darkness; for it would seem that there were two principal objects in the drama that has been acted. The first was the destruction of so great a light as blazed forth from the *Herald* office. The second, was the overthrow and annihilation of your future usefulness to each and every field that God in his providence has, or may call you to herald the forth coming of the great Redeemer. As I trust that God has ever watched over his Church, and his children with a peculiar care, worthy of himself, I have comforted myself in all that I have learned of your trials, that the Lord would still own and bless your efforts to do his will. My prayer is, the Lord prosper you in well doing.

IRA CURTIS.
PS. My P. O. address will be Fort Des Moines, Polk county, Iowa, for the present. There is a society of United Brethren here. I should be glad of some tracts to scatter, to spread light in this forest. Yours in the faith of the gospel, I. C.

WHEREAS, We the Second Advent church and congregation of Providence, having been much delighted and edified by the lectures on the prophecies delivered to us during the last eight days by Elder Pearson, owe him our warmest gratitude for his valuable labors, and whereas, seeing, in our opinion, there is no published exposition of the book of Daniel, and Apocalypse, extant, of equal clearness and value, to that contained in those lectures; and so great a light ought not to be merely hid in manuscript form. Therefore

Resolved, That a vote of thanks of this church and congregation be presented to Elder Pearson, appreciative of the lucid exhibition of the truth of God, in the rich demonstration of the "sure word of prophecy," by the evidences of its accomplishment through the history of the Church of God and the nations, from the days of Daniel the prophet, down to the present time, which he has kindly given us in those lectures.

Resolved, That feeling the result of brother Pearson's researches are confined within too narrow limits while kept within the circle of his own vocal labors, we would therefore urgently but respectfully request him in the name of the church of God scattered abroad, and all men, that he would take some measures to publish his lectures, so that their beneficent effect may be more widely spread, to the glory of God and the comfort of his saints.

Resolved, That these resolutions be published in the *Advent Herald*.

G. W. BURNHAM, Chairman.
Providence, June 17th, 1855.

NOTE.—We should be gratified if brother Pearson would enrich the columns of the *Herald*, by a series of articles on those interesting subjects.—Ed.

DEAR BROTHER:—The Lord is soon coming! The sixth seal is about all unfolded! The seventh trumpet is now rising to the mouth of the angel!

The contents of the last vial are beginning to drop on the atmosphere!—Turkey is falling, for none can or will help her! The mountains and islands are beginning to move out of their places! Prepare war! The nations have, and are obeying the summons, and in a less period than the apocalyptic "quickly," the seventh seal will be opened, and the half hour silence will be broken by the scenes of eternal judgment.

A SUBSCRIBER writes:—"Herewith I send you \$3, in payment for the *Herald*. I regret that I have, without any good reason to assign, compelled you to set me down among delinquent sub-

scribers. You will please forgive me for any inconvenience or loss I may have occasioned you in your business. Would it not be for your advantage, and no loss to your subscribers, should you hereafter send bills to tell as soon as subscriptions run out? I am, &c., &c."



Obituary.

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

DIED, at North Abington, Mass., May 28th, 1855, FRANCIS L. JACKSON, son of Deacon L. Jackson, aged 19 years 9 months and 21 days. Consumption, that fatal disease, has taken him off in the bloom of life. A large circle of relatives and friends are left to mourn. The funeral was attended on the 31st, by the writer.

CHASE TAYLOR.

DEATH OF ELDER E. R. PINNEY.

This beloved brother and faithful servant of Christ fell asleep in Jesus, at 3 o'clock, Tuesday, P.M., June 5th, after a long and almost unexampled period of suffering. It is more than fourteen years since the appearance of a cancer upon his face, and about eight years since he submitted to the first surgical operation for its removal, subsequently to which he endured a thousand deaths in the multitude of operations upon his face by various physicians, but all to no purpose. The fell disease sometimes seemed to be checked, and he was several times pronounced cured; but alas! death was not thus to be thwarted, but, apparently, only the more infuriated by the obstacles placed in his way, pursued relentlessly, and finally secured his victim. And had not brother Pinney been endowed with unusual powers of endurance, and tenacity to life, he would long ago have fallen a victim to the last enemy. Full of life and energy by nature, he struggled to live, though he did not fear to die. He availed himself of all the means which seemed to promise a cure, and submitted with the heroism of a martyr to professional tortures as long as there was a ray of hope, and even beyond the period when any one less hopeful and sanguine than himself, would have despaired of help. For some time past, however, he had relinquished all hope of recovery, and had longed to be at rest, that he might be relieved from his extreme sufferings, from which he had no respite, except when he was asleep, either day or night. He endured long and patiently, and faith triumphed so completely as to rob death of all its terrors, and the grave was to him a sweet resting place, until Jesus comes; and he now sleeps in the beautiful cemetery at Seneca Falls, in a spot adapted by nature to the burial of such an one as our lamented brother. A point of land overhanging a deep and shady ravine, commanding a bold and picturesque view of the river which skirts the north side of the cemetery, is the spot assigned to our beloved brother Pinney. His brethren, and his large circle of family friends, laid him both sadly and cheerfully in his resting place. Sad are the thoughts of never meeting him again here, but cheerful in hope of meeting him again in the "land of the living."

Brother Pinney was 47 years old the 20th of March last. He was born in Middlefield, Otsego county, N. Y., and resided there until 26 years old. When about 24 years of age, he was converted to God, and became an active and efficient member of the Baptist church. He was at that time engaged in mercantile pursuits, and supposed at first, that God would be satisfied with the contribution of his substance, and the performance of such duties in the church as were compatible with his business relations. But this would not suffice; he began to have secret convictions that he ought to preach the gospel, but was reluctant to admit to his own heart, that God had imposed a "woe" upon him unless he preached Christ.

He was charged with several responsible offices in the church and Sabbath school, before he had been a member of the church a year, and exhibited the same energy and zeal in God's service which characterized all he did. At the age of 26 he was married to her who has been the faithful and beloved companion of his life, and who has so cheerfully and patiently ministered to his every want during the long period of his suffering with that terrible disease, before which most of us stood appalled. But neither his merchandise nor his newly formed marriage relations, could deter him from obeying the convictions of his conscience, when once fully satisfied that God had called him to the work. Some glimmerings of conviction,

that he ought to preach Christ had dawned upon him, but he thought, to use his own language, that if he were married and settled in life, he should be at rest on that subject; but when his wife was taken dangerously sick soon after their marriage, his duty came fresh to his mind, and he promised to preach the gospel if God would restore his companion. God was gracious, and heard his prayer, and he was faithful and redeemed his promise; and arranging his business, as soon as practicable he went to Hamilton Seminary, where he remained three years, and then took charge of a Baptist church in Greenville, Green county, where he remained three years, having enjoyed an interesting revival of religion, and many were added to the church.

In March, 1842, he came to Seneca Falls, and assumed the pastoral charge of the Baptist church. In the fall, Elder Beach, who was widely known as a lecturer on the second advent of Christ, called on him and asked the privilege of lecturing on that subject in his church. This request was cheerfully granted, brother Pinney responding, "Yes, you can have the house, and I will give you a candid hearing, and do all I can to secure an audience." He then went out into the street and distributed notices for the meeting himself. He was greatly interested in the lecture, but did not fully investigate the subject then, as a revival of religion immediately succeeded, which absorbed his attention, until Elder Barnard, who had heard Professor Whiting in New York city, and had received the doctrine, came and gave lectures on the same subject, which served to confirm brother P. in his convictions of the truth of the Second Advent views. But it was not until the summer of 1848, when brethren Himes, Fitch, Barry, and others, lectured in Rochester, in the great tent, that brother P. became fully settled in his mind on this great question; but having attended the lectures in that city, he was persuaded that it was his duty to preach the doctrine more widely, and tendered his resignation to the church; but they declined it, and gave him permission to go as much as he thought it duty, but insisted on his retaining his pastoral relation.

From that time he lectured with great earnestness and power in many places; but finding his hands too full abroad, he requested a letter of dismission from the church, and received one highly commendatory in its character. The Baptist church afterward thought proper to excommunicate him in his absence, without notifying him that he was under discipline.

He then associated himself with the Advent brethren fully, and a large and flourishing church was gathered in Seneca Falls, over which he exercised the pastoral oversight, and yet travelled and preached the kingdom of God extensively. In all the places where he preached, God blessed, and revivals followed. In 1849, after undergoing the most painful treatment for his cancer, which apparently resulted in a cure, he removed to the city of Rochester, and became pastor of the Advent church, where he preached with great power, and a glorious revival was the result. His cancer breaking out again, he was compelled to stop preaching, as the use of the muscles of the cheek constantly irritated the wound.

He then entered the counting house of a friend, and performed the most laborious service as Book Keeper in a large mercantile concern for a year, since which time he has rarely spoken in public.

In the fall of 1852 he returned to the place of his former residence, Seneca Falls, where, for the most part confined to his house, he has worn away the painful, lingering months, until death released him from suffering. Although deprived of the ability to labor for the support his family, God surrounded them with the kindest of friends, and opened the hearts of brethren, and sisters, and strangers, in all parts of the country, so that he has been abundantly cared for and his family also.

He felt, that when he entered the ministry, Christ covenanted with him to take care of him and his, and he committed his desolate wife with her dependent family of five children, to God, believing that the Lord would provide.

He said to his mother a little before his death, "When I think of leaving my helpless family, the prospect looks dark, but—stop, said he, when I entered the service of Jesus Christ, he promised to provide for me and my family, and that is his business now, not mine."

His sufferings greatly increased as he drew near his end, and for a length of time he could not talk. He communicated by writing on a slate, upon which he wrote a few minutes before his death.

His right cheek was entirely eaten away, from the eye down to the neck, and from the centre of the lips almost to the ears. His lips were eaten apart, and his teeth and jaw bones were gone. It

was indeed a ghastly wound, which few persons had the nerve to see exposed.

The ceaseless agony which resulted from this hideous laceration of his once comely face, was endured with great fortitude and patience, and the hope of speedy immortality cheered his pathway to the grave. He did not seem to be conscious of his immediate exit, but sank away insensibly, and fell gently asleep.

A good man has fallen, a faithful minister, an affectionate husband and father, a devoted son and brother; he has passed away. "He rests from his labors and his works do follow him." His character and labors bearing testimony of him, that he sleeps in Jesus. His funeral sermon was preached by the writer before a large and sympathizing audience, at the Baptist church, from 1. Thess. 4:14, a text chosen by himself.

"He sleeps in Jesus, blessed sleep,
From which none ever wake to weep."
L. D. MANSFIELD.
Seneca Falls, June 14th, 1855.

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be; the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the earth.

Earth restored, to the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all new eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts., and discount. Postage to any part of the United States this side of California by the quantity, 13 cts.

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FOR SCORFULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

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Contents of this No.

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

ADVENT HERALD.

BOSTON, JUNE 30, 1855.

My Journal next week.

ITEMS.

A MECHANICIAN named Federer, a Swiss by birth, has gone to Paris, in order to submit to the examination of competent men a warlike machine of his invention.

QUEEN VICTORIA has established a school in Palace street, Pimlico, London, for the instruction of the children of her domestic and other servants at Buckingham palace.

The Chief of the Chickasaws appointed the 19th of the present month to be observed by the people of the Chickasaw District, as a day of humiliation and prayer.

A JEWEL AND A JEWELLER.—At a lecture of Bayard Taylor's lately, a lady wished for a seat, when a portly, handsome gentleman brought one and seated her.

DETERMINATION.—"The longer I live," says Sir T. F. Buxton, "the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed in, and then death or victory.

MAXIMILLIAN, the brother to the Emperor of Austria, had a private interview with the Pope and the King of Naples, causing considerable speculation as to his object.

WHOMEVER is apt to hope good from others, is diligent to please them; but he that has powers strong enough to force their way, commonly tries only to please himself.

Sir Joseph Paxton proposed to Parliament the erection of a magnificent boulevard around London, eleven miles long, costing £32,000,000.

THE WILL OF THE LATE ELMAH WILLIS.—Our readers will remember the case of Mr. Willis, a slave owner from South Carolina, who a short time ago fell dead after landing from the boat in Cincinnati, for the purpose of liberating a mulatto woman who had lived with him as his wife, and her six children; that he had about a year previous, executed a will in Cincinnati, leaving to them all his property in South Carolina, to the amount of some \$150,000.

ANOTHER OUTBREAK IN MEXICO.—The late news from the Rio Grande is important. Our dispatches have already announced the capture of Monterey on the 27th of May, by the revolutionists.

WHY should slave holders be offended at the just act of Mr. Willis? We are told that the South would like to get rid of slavery if they could.

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By reference to a good map of the Crimea, it will be seen that a long, irregularly shaped gulf extends along the whole northern and eastern coast of that peninsula. This is called the Sivache, or Putrid Sea.

GENIEZI, GENTCHI, DENATCHI or YENITSKI, as it is variously spelled, and which has been destroyed by the allies, is situated on the straits at the entrance of the sea, and about sixty miles due east of Perekop.

THIS is the third volume of Dr. Cumming's series of Minor Works; and the subjects of which it treats are taken up in an able and evangelical manner.

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superiors would not believe but he had sold his command. This gallant captain, who is well known by our informant, was alive at last accounts, and the probability is his manly bearing will save him.

DIVIDEND ON THE SHARES OF THE BOSTON ADVENT ASSOCIATION.—At a meeting of a majority of the Trustees of the Advent Association, at the office of the Advent Herald, on the 19th of June, 1855, it was

"Voted, That a dividend of 6 per cent., or at that rate per annum, be paid from the net earnings of the Chapel building, on all shares of stock dated prior to the 16th inst., for all the time from the respective payments of the several installments on the shares, to the 1st of July proximo."

The above provision, it will be seen, pays six per cent., the legal interest in Massachusetts, for all the time the shareholders have lain out of their money, paid for stock in the building—even during the time the building was being erected.

The stock is not yet all taken, and as this office is responsible for all the unliquidated cost of the building, which is a heavy weight for it at this time, if any wish to invest their money in the stock of the Association, they can have opportunity, and will materially relieve the responsibilities of this office.

Those entitled to dividends will please call at this office and receive them, or direct by letter how they shall be forwarded to them, or otherwise applied.

Book Notices.

"CUMMING'S MINOR WORKS.—Infant Salvation. The Baptismal Font. The Communion Table. By Rev. John Cumming, D. D., Author of Lectures on the Apocalypse, Miracles, Parables, Daniel, etc. Philadelphia: Lindsay and Blakiston. 1855."

This is the third volume of Dr. Cumming's series of Minor Works; and the subjects of which it treats are taken up in an able and evangelical manner.

"THE STORY OF THE CAMPAIGN: a Complete Narrative of the War in Russia, written in a tent in the Crimea. By Maj. E. Bruce Hamley. Boston: Gould and Lincoln, 59 Washington st. Sold by the leading Booksellers and Periodical agents throughout the Country."

This is a pamphlet of 184 pages, the articles of which first appeared in Blackwood's Magazine. It traces the progress of the war, day by day, and graphically describes the nature and connection of the various incidents of interest, which have transpired in that locality.

VISIT TO THE ADVENT CHURCHES IN PROVIDENCE, R. I., AND WORCESTER, MASS.—I spoke three times to the church in Providence last Sunday. They have maintained their integrity, and resolve still to sustain the Advent cause.

The members of this society, in addition to former generous acts, have, in our perplexity relating to the chapel, taken shares to the amount of \$1000, which will greatly relieve us.

On Monday evening I preached in Worcester. The church is under the care of Elder D. T. Taylor, and is prospering. The members of that society have also taken \$500 in the shares of the chapel estate.

DR. ELLIOTT'S GREAT WORK ON THE PROPHECIES.—It will be seen in my address in another column, that I propose to republish important and interesting portions of Dr. Elliott's great work on Daniel and John.

Subscribers and friends, who may wish to secure complete files, will have to begin with the first number. It will require a few weeks to hear from all that may wish to subscribe for the Herald, or who may wish for additional copies.

commence Mr. Elliott's work in about four weeks, in which time we shall hope to hear from all interested.

To Correspondents.

THE ARTICLES of S. J. A.—We have received, too late for this number of the Herald, the closing article of the series of s. j. a. In the present number there will be found an article in reply to him.

A subscriber directs his paper to be stopped on the ground that we believe in the unconsciousness of the soul in death. As we hold the reverse of this, and believe the soul to be conscious, we continue it for farther directions.

BRO. WM. EUSTIS BURNHAM.—This brother, who has labored in the cause for a year past, is now quite unwell. We have fears that the disease seated upon him will soon remove him from us, unless he gets help.

ELDER G. W. BURNHAM proposes to enter upon his missionary work in about two weeks. Any calls for Sabbath, or other meetings, should be sent to this office without delay.

THE GENERAL MISSIONARY SOCIETY.—Elder Wesley Burnham will enter the service of this society soon, and will make a missionary tour into Canada West in August. Notice next week.

ELDER HIMES will preach in Boston next Sabbath, and baptize.

Appointments, &c.

I will preach at Bristol, Vt., the 1st Sabbath in July; hold a grove-meeting in Bro. Bisby's grove, commencing July 6th, and continue over the following Sabbath.

Bro. L. T. Cunningham will preach in South Reading, Mass., the first Sabbath in July.

There will be a meeting commenced in Sutton, C. E., on Wednesday, July 11th, and continue over the Sabbath.

I will preach in West Hatley, C. E., July 12th, where Bro. Griffin may appoint; Melbourne, the 14th, and over the Sabbath; the 17th and 18th, at Shipton, where Bro. Porter may appoint.

If Providence permit, I will preach in Canada East—Melbourne Ridge, 29th, and over the Sabbath; Brompton, July 21; Lawrenceville, 4th; Dunham, 6th; Stanbridge, 6th, where the brethren may appoint; Cadwell Manor, 8th. The friends will please themselves as to the time of the week day appointments.

I have appointments to preach in Loudon Mills, 4th Sab. in June; Loudon Ridge, 1st Sabbath in July; Canterbury, in the Congregational meeting-house—west part of the town, the 21 Sabbath in July.

Providence permitting, there will be a grove-meeting in New Haven, near Bro. Bisbee's, where the meeting was held last year, commencing July 6, 2 o'clock, p. m., and hold over the Sabbath; Bro. Osler and other ministering brethren will be in attendance.

I will preach at Tenbridge, Vt., Sunday, June 8th; at Auburn, N. H., Sunday, 15th.

J. M. Orrock will preach (D. V.) in Waterloo, C. E., Sunday, July 8th; Lawrenceville, 10th and 11th; Melbourne Ridge, (near Bro. Derbon Lawrence's), 12th; Melbourne Village, Sunday, 15th; Shipton, 19th, and over the Sabbath, as Bro. Porter may arrange; and Brompton, 24th; week-day evening appointments at 5 o'clock, or later, as brethren may think best.

BUSINESS DEPARTMENT.

S. Foster—Elias Lee is paid to the first of January next, No. 763. We received a dollar from you for M. S. C. about four weeks since.

W. Nichols—It has been sent to Miss Ester. It was only by this letter that we learned her given name, to which we now send it.

M. D. Richardson—Have credited your dividend \$2.12 on Herald to No. 792.

DELINQUENT. The P. M. at Sheboygan Falls, Wis., informs us that the Herald addressed to E. Tupper, of that place, is not taken from the office.

CONTRIBUTIONS For the General Missionary Conference of Adventists. William Merrill.....\$2 00

PROPOSITION OF S. M. WOOLAN, To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Woolan.....\$5.00 William Nichols.....\$5.00

RECEIPTS. The No. appended to each name is that of the Herald to which the money credited pays. No. 711 was the closing number of 1854; No. 737 is to the end of the volume in June, 1855; and No. 763 is to the close of 1855.

J. Billings, 765; R. G. Smith, 763; Reuben Jackson, 763; J. Tolivar, 763; S. G. Robinson, 763; H. C. Lathrop, 737; S. Currier, 737; J. Clifford, 742; J. H. Merrill, 755; S. Foster, on account; O. G. Smith, 737; O. Dimick, 757; Thos. Sweet, 763; B. K. Carlton, 742—Aug. 1st. We hold to no such view as that you name, but exactly the reverse.

B. S. Reynolds, on acct; D. S. Chamberlain, 763; D. Hunt, 763; M. A. Roys, 763; J. Howells, 722—the other \$1 was received and credited to 695; J. B. Elliott, 734; R. Groom, 727; Eld. J. Warren, 760; P. V. West, 734; L. D. Thompson, 737; L. B. Hoffman, 768; J. L. Witherell, 711—each \$1.

B. Defose, 789; O. R. Fassett, on acct; M. Tewksbury, 742; Benj. Emerson, 737; J. Moore, 777 and 2 G's; A. Stone, 737; J. Morrill, 751; G. R. Willmord, 763; T. Wilson, 815, and stamps for 2 G's; A. Yeeder, 789; L. Bronson, 768; O. Foster, 761; Dr. J. Hayes, 739; H. Orcutt, 751; D. S. Niles, 751; S. P. Harvey, 719; S. Daniel's 742; A. B. Hopkins, 789; J. Burditt, 763; Jane Smith, 763; D. H. Cole, 756—each \$2.

S. Campbell, 763, and books; M. Bacheider, 737—each \$3. J. Wiley, 815; N. Bacheider, 763; D. Campbell, on acct—each \$4. M. Mc Kinney, 768—\$5; A. H. Smith, 768—\$10; R. Hunt, 81 cts. for G. D. W. Sornberger, on acct 69 cts. N. Stevens, 789, \$2.25. H. N. Elliott, 756, and G. \$1.44; J. Sax, 775—\$3.60; R. Labere, 766—\$2.25; M. Perkins, 733—\$1.18; W. H. Pratt, 763—\$1.12; Rev. R. C. Swinton, 763—\$1.13; Thos. M. Storer, 744—\$2.09.