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"Behold, I come quickly." "Occupy till I come."

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WHOLE NO. 1663.

BOSTON. WEDNESDAY, JUNE 11, 1873.

Selections.

ONWARD.

"Casting aside every weight." Silent, like men in solemn haste,

Girded wayfarers of the waste, We press along the narrow road That leads to life, to truth, to God. We fling aside the weight, the sin Resolved the victory to win; We know the peril, but our eyes Rest on the grandeur of the prize.

No idling now, no wasteful sleep, Our hands from earnest toil to keep, No shrinking from the desperate fight. No thought of yielding or of flight. No love of present gain or ease,

With the brave heart and steady eye, We onward march to victory.

KEEPING THE HEART.

I know an ancient fortress which one brave man could have held against an host. Perched on the summit of a lofty an instrument of sin, our hearts lie open may be tabulated thus: on many sides to attack. Take, for example, the most innocent of these appetites, that of hunger-"Give me neither poverty nor riches," says the wise man, praying as much against the first as the

entereth nothing to hurt or to defile." the restless nights of fever, are but the ly renounce the claims of God on them. symptoms of disease. That thirst physi- When the swift-growing culprit has he was as watchful and fearless as ever. cians may allay by cooling draughts; passed over the second stage in the and opiates may dull the sense of pain, gloomy theatre of wrong, he becomes and shed sleep and sweet oblivion on the still more reconciled to vice, and extin- for his blood. He was shot at through eyes of the weary sufferer. The symp- guishing every remaining vestige of the window of his own house. But he toms are alleviated, but the disease is struggling virtue, he seats himself in the was totally unconscious of fear. At not arrested—the evil is but masked, not final posture of guilt. As long as he remastered. And that is all which is mained standing, he could look over into Edinburgh, on the ground that his achieved in the reformation which some the meadows of grace, and entertain longer continuance there would involve times passes for regeneration; in that thoughts of repentance; but now he the lives of his friends. outward improvement of habits and de- sinks down closer to the earth, as if to place of sanctification in the judgment abandonment of sin. In thus setting preserved for us in his diary a very of a holy, heart-searching God. Man himself down amid the rusty ruins of his looketh on the outward appearance, but fallen nature, he gets right in the "SEAT" physicians say, as they stood baffled by Heretofore, he has been indentified only We see the tottering old man walking death, "We can do nothing now but ing in the outer orbits of guilt, but college, calling the students around him, combat the symptoms." Ominous and drawn by the gravity of wrong, he is exhorting them to be diligent in their fatal words. Divine grace, thanks be to now lodged in the very centre and seat studies, to know God and his work in God, does more. Let it reach the heart, of the dark system; enthroned in the the country, and to stand by the 'gude and those works of the flesh, which are black core of the black empire of sin. cause.' We see him in his great weakthe outward symptoms of indwelling sin, His companions in this last stage are the ness creeping to the kirk, 'slowly and

dations, the work of sanctification is but the clashing means of despair; whose carried onward, and upward to perfect tongues taste naught but wormwood; members and affections, our powers, and pit. time, and influence will all follow and obey its movements—as from stem to to grin at a child of God on his knees. stern, from her keel that ploughs the This is the last scene of all that ends this wave to the masts that rake the sky, strange, eventful history; the curtain a ship obeys the hand of the steersman falls; the flickering stage-lights of life and movements of the helm. Who, are blown out, and the actor sinks in the therefore, would grow in grace, would capacious arms of eternal death .- Methdie daily to sin, would live daily to odist Home Journal. righteousness; while they strive to keep their hands from doing, and their ears from hearing, and their lips from speaking evil, let them strive above all things to keep their hearts with all diligence, since out of them are the issues of life. -Dr. Guthrie.

THE THREE STEPS TO DEATH.

In the first verse of the first Psalm, rock, around which the sea goes foaming, we have the process of a sinful life and parted from the mainland by a dizzy photographed very clearly in three stages chasm, over which a narrow arch, hang- of disobedience-I may say stages, for ing like a thread in mid-air, is thrown, the whole verse is a condensed drama, that old castle stood in other days im- portraying three forms of guilt, each one pregnable. There was but one way of approximating nearer the insensibility of approaching, and that such as one man moral death. This three is multiplied could hold against a thousand. As by three, giving the perfect number of might be inferred from these words of nine: showing that sin has its perfect or Scripture, "Keep thy heart with all dili- complete work, even as the fruits of the gence, for out of it are the issues of life," Spirit. In this process of obliquity, it is otherwise with us. With appetites there are three postures, three compaand passions, each of which may be made nies, and three degrees of evil, which

> STANDING, SITTING,

COUNSEL. WAY, SEAT, SINNER,

This is a graduated scale of the develsecond; because, though happily we opment of transgression in the life. The know nothing of it, it is difficult for a act of walking expresses so accurately hungry man to be an honest man. The the first wandering from the path of recempty sack, as the proverb says, cannot titude. The soul has not abandoned instand upright; and he tempts the poor tentionally the road of virtue, but makes through this appetite who used it to a careless excursion into forbidden fields. tempt our Lord himself-saying to Jesus what some people regard as a pardonwhen he was an hungered, "If thou be able exuberance of youthful nature; and the Son of God, command that these this lawless sally of the soul is not in any stones be made bread." In this, as in firm and intimate alliance with evil, but other ways, Satan tried with his fiery in that tender state which is easily susdarts every joint of our champion's ar- ceptible to false counsel. In the first elf said, "The prince of this world does not exchange words with evil, but honey." cometh, and hath nothing in me!" We listens to false counsel; the misinterprecannot say so. Like traitors lurking tations of Scripture, dishonest principles within a beleaguered city, our natural cor- of trade, twisted constructions of science, ruptions are ready to open the gates and etc.; and this false counsel does not betray us to the enemy. Hence he who come from the worst class of men, but would keep his heart from evil, and from the most respectable class of unbepure and holy, must plant a sentinel at lievers—the ungodly. They are moral, every avenue by which sin may find ac- educated, refined, who respect religion cess there—guarding against none more they are simply ungodly—that is, not than the little sins, as they are called, like God; not having the divine princithat are like the urchins who enter by ple within them. Here, then, we see the the window and open the door for bigger best class of unbelievers dropping a little thieves. The man of God has his eyes counsel to those who are only occasional to keep; and so Job said, "I have made a excursionists from the rank of religion. covenant with mine eyes-his tongue, When the young candidate for death and hence the exhortation, "Keep thy has gone through this initiation, and tongue from evil, and thy lips from learned the silvery, tinkling alphabet of speaking guile"—his ears, and hence the sin, he is prepared to change his posture warning, "Cease, my son, to hear the from the tiresome walking to the more instruction that causeth to err"-his feet, indolent one of standing. Disobedience and hence David says, "I have refrained is no longer an occasional thing, but has my feet from every evil way, that I grown into a stationary fact. Having might keep thy word." And since there crossed the boundaries of truth so freis no gate of the five senses by which the quently, he thinks it not worth while to enemy may not, unless the Spirit lift up return. The place, too, where he now a standard against him, come in like a takes his stand is the "way," the street flood, we have need to guard every port and thoroughfare of sin. Before, he and write over every portal, "Here there used to make brief transits across the path of sin; now he stations himself Do you, my brother, experimentally know The work of grace is carried on within right in the broad avenue of evil. In this privilege? It is certain that you the heart. It is therefore the state of this way where he has fixed himself, he do not, unless that you are no longer a our affections more than our outward does not find those respectable and pol- servant, but a son.—The Witness. conduct that should occupy our chief ished transgressors, the ungodly, who attention and engage our most earnest serve to gild the outer portals of death; prayers. Let me illustrate and enforce but he finds himself standing in the highthis by an analogy. The burning thirst, way of a lower species of men-the sinthe flushed cheek, the bounding pulse, ners: those who openly and unblushing-

the bed-side of one fast posting on to with the suburbs of transgression: mov- and sitting in the yard at St. Salvator's

change is wrought for salvation; and universe; those whose eyes can see noth-other side.

there, as a building rises from its foun- | ing but decay; whose ears hear nothing |

Such is the scorner, whose only joy is

RELIGION A HELP IN LIFE.

How it helps a man to suffer and to toil! How it calms his temper and soothes his spirit! How it heals his wounds and anoints him with joy. "His tool slipped," says Malan, in his beautiful tract, The Watchmaker of Geneva, "his tool slipped, and the work was spoiled. He repeated the attempt, and again he was unsuccessful. A slight and momentary expression of trouble appeared on his countenance, but the cloud soon passed away. He clasped his hands and looked upward, while his lips moved as if uttering a silent and fervent prayer; the expression of trouble disappeared—he resumed his work." And so, many a good man in his cottage or workshop, amidst the spoiling of his work or the breaking of his tools, or the anger of his master, or the losing of his employment, or the cries of his children, or the sorrows of his wife; or the sickness of his body, or trouble of his soul, finds prayer is the secret of peace. And in manifold ways does religion bless the poor man in his pilgrimage. Faith is a rod with which He cleaves Red Seas of difficulty; and God's Word is a pillar of cloud by day, and of fire by night, amidst the rocks of a sandy wilderness. And Sabbaths are wells of water, and ordinances are beautiful and shady palm-trees; and prayer brings down manna every morning; and the sight of the cross heals the bite of fiery serpents; and hope is a spy going beforehand, to bring back the clus ters of Eshcol. And then, at last, Gods' presence is as the ark in the midst of the river; and the pilgrim passes dry-shod

A PRIVILEGE OF THE SONS OF GOD. We should dwell much on the confidential nearness into which grace has brought us in Jesus. It has made us sons, and given us access through Him, by one Spirit, to the Father. Little cares, little trials, little perplexities, make up the sum of our little lives. To meet these we need the spirit of adoption, whereby we cry. Abba; for we need a parent's care, a parent's heart, and nothing can suffice us save to be shown the Father. We lose much holy joy because we so little know Him. How would the thought, My heavenly Father knoweth what things I have need of, deliver us from care about many things! Rarely do we find Christians going as children to their Father; telling Him, with artless confidence, the little things that try them, sure of finding a Father's heart into which they can cast their cares. We may be strict and busy in public worship and service, but it is in the closet that we have specially to do with the Father, and to tell Him all our private necessities, which can be told to none but Him.

THE PREACHING OF JOHN KNOX.

Rev. Professor Samuel J. Wilson says of the great Scotch Reformer: -"Knox was no longer able to walk to church or to ascend the pulpit without help. Yet His friends feared for his life. The castle was full of Hamiltons, all thirsting length he was prevailed upon to leave

"He went to St. Andrew's. James graphic account of the habits and appearance of the great reformer at this time. ers, and dies. It is in the heart, the tuous, fair or good in all this wondrous trusty servant supporting him on the

"We see him lifted bodily by two men | book of Judges when Deborah was judge | cast down at the foot of the cross, and the coming flood. "The they cannot hold their pens to write, summit during our Saviour's sojourn on and rests in her true element. and kindling with the rush and mo-earth. How different from scenes that mentum of his thought, the spirit tri- preceded or followed was this scene. umphing over the half-dead body, we No earthly king appeared in royal attire see the shrivelled limbs become instinct with scepter in hand commanding hosts with life and energy, and the whole man to battle and to death. There was a 'so active and vigorous that he is like to King there, but it was the King of peace, communications on prophetic subjects irrespective ding the pulpit in blads and fly out of whose high was heralded to the shepding the pulpit in blads and fly out of whose birth was heralded to the shep-

THE BURIAL OF JESUS.

One thing alone is wanting, that the manner of the Jews in burying may be observed—a bier to lay the body on, to bear it to the sepulchre. There has been no time to get one, or it is felt that the distance is so short that it is not needed. But that body has the best bier of all, the hands of true affection, to lift it up and carry it across to the new tomb us assign to Joseph, the body to Nicodemus, and that regal head, with those closed eyes, over which the shadows of us lay on the breast of the beloved disciple. The brief path from the cross to the sepulchre is soon traversed. In silence and in deep sorrow they bear their sacred burden, and lay it gently down upon its clean, cold, rocky bed. The last look of the dead is taken. The buriers reverently withdraw, the stone is rolled to the mouth of the sepulchre; separated from the living, Jesus rests with the dead. The burial is over now, and we might depart; but let us linger a little longer, and bestow a parting look upon the burying ground. "In the place where he was crucified there was a garden, and in that garden a sepulchre." Plant yourself before that sepulchre, Col. 1: 10. and look around. This is no place for graves; here rise around you no memorials of the dead. You see but a single sepulchre, and that sepulchre in a garden. Strange mingling this of opposites, mor; and only failed because, as Jesus act of this drama, the youthful wanderer into "the land that floweth with milk and the garden of life and growth and beauty, circling the sepulchre of death, corruption and decay. Miniature of the strange world we live in. What garden of it what your life is if you are only one of has not its own grave? Your path may, the elect. If you are one of the elect, it and authority of the Christian ministry. for a time, be through flowers and fragrance; follow it far enough, it leads ever to a grave. But this sepulchre in this garden suggests other and happier thoughts. It was in a garden once of old—in Eden—that death had his first summons given, to find there his first prey; it is in a garden here at Calvary that the last enemy of mankind has the death-blow given to him—that the great conqueror is in his turn overcome. Upon that stone which they rolled to the mouth of the sepulchre let us engrave the words, "O death, where is thy sting! O, grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." What a change it has made in the character and aspect of the grave, that our Saviour himself once lay in it! He has stripped it of its terrors, and to many a weary one given it an attractive rather than a repulsive look. "I heard a voice from heaven saying"-it needed a voice from heaven to assure of the truth—"Blessed

MOUNT TABOR.

are the dead which die in the Lord.

To such the grave is, indeed, a bed of

blessed rest. Buried with Jesus, they

repose till the hour of the great awaken-

ing cometh, when with him they shall

rise to that newness of life over which

no shadow of death shall ever pass.-

This mountain is situated about sixty miles north of Jerusalem, and six miles from Nazareth in the plains of Esdraelon. It rises from the plains to the height of four miles, presenting a figure representing a half sphere. From the top of this mountain can be had one of the most beautiful and gratifying scenes in the world. "From the top of Tabor," says Maundrell, "you have a prospect which, if nothing else, will reward the labor of corum of life which will never supply the seek an infamous repose in the deep Melville, who was then a student, has ascending it. It is impossible for man's eyes to behold a higher gratification of this nature. On the north-west you discern at a distance the Mediterranean God looketh on the heart. I once heard that is the citadel and centre of vice. He brings the scenes vividly before us. and all around you are the spacious and beautiful plains of Esdraelon and Galilee. will ere long pass away, like a plant lowest species of rebels against God; the wearily, with a furring of martins about mel, and on the south the hills of Sama- the things of time and sense, and fix them that Jehovah appeared to the antediluviwhich, cut at the root, droops, and with- "scornful"—those who see nothing vir- his neck,' a staff in one hand, and his ria. The history of this mountain is very on Christ. He must become more pre- an and postdeluvian patriarchs. "Enoch

It is first spoken of in the Bible in the sinfulness and all our infirmities must be communicated to Noah his designs in while the world would rejoice, and the

herds as peace on earth and good will to men. Oh, how beautiful he must have appeared! His face did shine as the sun, and his raiment was white as the light. No gathering gloom or sulphur cloud gathered around them, but a beautiful bright cloud over-shadowed them and a voice out of the cloud which said, "This is my beloved Son in whom I am well pleased, hear ye him!" There was no armed host, no battle array there. Jesus, Peter, James and John, and behold there which waits to receive it. The feet let appeared unto them Moses and Elias talking with him. What a blessed place to have been in! No wonder Peter thought it was good to be there. How the resurrection are already flitting, let gladly he would have continued on the mount. So it is yet; wherever Jesus shines upon us we feel that that is a good place to be. Let us go up to Christ on the mount where we can enjoy the sunshine of the blessed Redeemer, that he may fill our hearts with light, joy, and peace. Let us get above the clouds, the grace unto it." smoke, and fog of sin, to live with Jesus in the light. Shortly he will take us away to that city where they have no need of suns to rise and where no clouds miracles, death and resurrection—and was nor storms can ever come—Rev. P. R.

THE TREE GOOD, THE FRUIT GOOD.

To walk worthy of Him, is to walk in self walked, according to the precepts of the gospel. Don't think it a matter of will make you desirous of pleasing God, and be very tender about offending him; and this will regulate your daily walk

kept from, what a number of snares you imparting gifts on his ascension, as the would escape, were you to ask yourself result of his accepted atonement: the question, "Is this pleasing to God or "Wherefore he saith, When he ascended not?" How it would regulate your con- up on high, he led captivity captive, and duct; how it would keep your tongue, gave gifts unto men. Now that he asyour eyes, your ears, your heart, your cended, what is it but that he also dehands; and how blessed a guide it would scended first into the lower parts of the be in every movement of your life! You earth? He that descended is the same might tell us you had the best pear-tree also that ascended up far above all heavin the country; but let us see how it is ens, that he might fill all things. And in the autumn. You might tell us what he gave some, apostles; and some, propha beautiful garden you had, the most ets; and some, evangelists; and some,

trine and the other doctrine; but what Christ."—Ephes. 4: 8-12. The Chrisare their effects on the heart and life? tian ministry therefore was to continue You see how Scripture speaks of these through the present dispensation, during things, and how the Apostle prayed that which the purposes of God would be carthe Colossians "might walk worthy of ried out in the accomplishment of Christ's the Lord unto all pleasing, being fruitful commission. It should ever be borne in in every good work." Don't think that mind, that intimately connected with the good works are to be set aside. They work of the Christian ministry, is the are like the fruit that grows upon the co-operative work of the Christian church. tree; they don't make the tree to be a This is plainly taught by Paul in the quogood tree, but they manifest it. It is tation already made. All the divine not having beautiful pears that make a gifts, imparted by the Head of the tree a good tree, but if it be a good tree Church, were for the work, or help of it will bring forth good pears. It is not the ministry. The early history of the the fine crop of wheat growing upon a church at Jerusalem furnishes a striking farm that makes good soil; but good illustration to the point. In consequence soil and good cultivation produce the of the persecution that arose about Stegood crop. So it is in grace. It is not phen the church was scattered abroad exthe mere doctrines talked of, but it is the effect of these things upon the heart. carried the glad tidings through Judæa, Where there are good doctrines implant- Samaria and Syria, and even unto Cyed, the result is like that of a good farm or a good tree; there will be a good crop, good fruit. And it is by these things you judge whether the doctrines are mere doctrines, or whether they are Head, the members were to be one in received into the heart with a divine spirit, faith, hope, interest and toil.

RESTING IN GOD.

Turning to the south you have in view ed; in quietness and confidence shall be Adam's unfallen state he doubtless had the mountains of Gilboa, fatal to Saul your strength" (Isa. 30:15.) As in a frequent interviews with Jehovah, withand his sons. Due east you discover the calm stream alone the sun can reflect his out a vail. After sin had robbed man of through the age, down to the end. Sea of Tiberias distant about one day's face; so the Holy Spirit can reflect the his glory and dignity, and dimmed his journey. A few points to the north ap- image of Christ only in a soul that is at spiritual vision, it was necessary that Jepears that which they call the "Mount of rest. To attain to this state of mind, we hovah should vail himself that mortal Beatitudes." To the south-west is Carmust turn off our eyes and thoughts from man might behold him. Thus it was

into the pulpit, and then leaning wearily of Israel. It has at different times been the righteousness of Christ must be trust- God of glory appeared to Abraham when upon it for support. We hear his trem- the field of carnage and blood. Thrice ed in and taken hold of by faith. Attir- in Mesopotamia." Moses conversed with tion. Cleanse this fountain, and purity whose nostrils scent nothing but dead | ulous, faltering uncertain tones as he | previous to the coming of our Saviour, it | ed in that spotless robe, we can confi- God face to face, as a man talketh with will flow in all its streams. Let our souls, and whose touch distinguishes opens the text. We listen as he pro- had felt the tread of infuriated hosts dently appear before God our heavenly his friend; and when required to lead heart be turned heavenward, and our nothing but the slime of the bottomless ceeds moderately for the space of half marching to battle, and then engaging | Father, but in no other way. The soul Israel through the wilderness he pleaded an hour;' and then entering upon his in the deadly conflict. But that which is thus introduced more and more into application, he warms and glows until makes this mountain more noted than all the hidden life of Christ, maintains comhe makes the students tremble so that else is the scene that transpired on its munion with God her Saviour, and lives see said unto the Lord, See, thou sayest

Communications.

Articles not dissented from will not be understood being responsible for the sentiments they advance.

THE DIVINE PRESENCE PROMISED.

BY L. OSLER.

"And lo, I am with you alway, even unto the end of the world."—Matt. 28: 20.

The work of the Christian church is divine. Its origin is divine. It originated in the council-chamber of the Trinity. The instrumentalities engaged in its prosecution have been and are of divine calling, fitness and direction. The divine blessing has attended the carrying forward of this holy enterprise so far as the commands of the great Captain have been adhered to; and the final and glorious results of this stupendous scheme will be manifest to the universe. As the heavenly Zerubbabel laid the foundations of the spiritual temple, his hands also shall finish it, and the headstone shall be placed with shoutings,-crying, "Grace, Christ had finished his earthly minis-

try-having given infallible proof of the truth of his claims by his life, teachings, about entering upon his work of mediation in the heavenly, holy place. Before leaving the world, however, he gathered his chosen ambassadors around him, revealed to them the basis of his authority-"All power is given unto me in heaven and earth,"-and then commissioned them, "Go ye therefore and teach all nations, baptizing them in the name some measure as the blessed Lord him- of the Father, and of the Son, and or the Holy Ghost"; and as an incentive to duty and faithfulness, and a cause of en- Spirit's work. He was to guide into indifference with God whether you serve couragement, he added: "And lo, I am truth—into all truth. The Christian

> I. This at once determines the origin The Saviour selected twelve men from

among his immediate disciples, whom he appointed to an especial work; and as be "led by the Spirit of God" is to have and conduct. You will be saying from that work covered a period requiring suc- divine direction in all the affairs of our time to time, "Is this pleasing to God?"

What a number of sins you would be

Jesus made provision for the exigency by beautiful in the country; let us see how pastors and teachers: for the perfecting it looks in the spring and in the summer. of the saints, for the work of the minis-So you may say you know this doc- try, for the edifying of the body of cept the apostles. These scattered saints prus, resulting in the salvation of many and the establishing of Christian churches. Christ intended that his body should

> II. To this ministry is the divine presence pledged.

In what sense and manner are we to "In returning and rest shall ye be sav- understand this promised presence? In cious to the soul than all besides. Our walked with God." Jehovah in person absence his people should be in sorrow,

for the divine presence as the only condition on which he could go: "And Mounto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence." Exod. 33: 11-15. The same Holy One was in the tabernacle and temple, as the light and sanctity of the place, and would have continued there till type blushed into antitype and prophecy ended in fulfillment, had not the sins of the nation caused the glory to depart. In the present dispensation, according to the promise of Christ, the Comforter, the Holy Spirit, is to be with the ministry and church. He is the one promised in the text. He was to be with the ministry to illuminate. He makes revelations of truth, love, and power to the saints, which are not made to the world. What Christian minister, or child of God has not realized at times remarkable unfoldings of divine truth, by the especial illuminations of the Holy Spirit? Spiritual things are apprehended by the spiritually-

The Spirit's presence sanctifies. Thus it was on Pentecost. Thus it was designed to be through the age. As the Jewish priests were set apart for their work, by the holy anointing oil, so the Christian ministry was to receive an especial fitness for their work by the anointing from above. All their powers were to be brought into submission to the divine will, and be entirely set apart to the divine service. This is the from the Holy One.

Divine guidance is another part of the with you alway, even unto the end of | minister in intermeddling with all knowledge needs the especial guidance of the Holy Spirit. In comparing spiritual things with spiritual he must be spiritually-minded to obtain the mind of the Spirit. The Spirit guides in duty. To earthly pilgrimage. How uncertain and dangerous are all our steps, taken without divine guidance! How blessed to be prepared to say, "He leadeth me!"

The Spirit strengthens. "Helping our infirmities in prayer"; assisting in utterance; giving boldness in the discharge of duty, and making the labor of the ministry effective.

The Spirit is present to comfort,—to comfort in discouragement, darkness, trial, conflict, suffering: by leading into truth, imparting grace, giving success, and inspiring hope.

I do not understand that the miraculous power given to the church in apostolic times is continued till the present, yet the Spirit is as certainly vouchsafed to the faithful. His powerful workings in the hearts of men may, without question, be expected; and the church is devoid of power, when not enjoying his

Intimately and essentially connected with the working of the Spirit in and with the ministry and church, we have the providential overruling of Christ for the accomplishment of the divine designs. The power in the Redeemer's hands is used for the furtherance of the work to be done. All the attributes and perfections of the Deity are engaged for the church. Christ holds his ministers in his right hand, while walking in the midst of the churches.

III. How long is this promised presence to be enjoyed?

Through all the days of Christ's absence, or until the commission is fully carried out. These days would be:

1. Days of darkness and the powers be a unit. United to him, as the living of darkness. The world is in darkness, and Satan is exerting a mighty power to keep the human mind in the bondage of ignorance and unbelief. The church's work is to dissipate the darkness as far

2. Days of abounding corruption. The prophetic portraiture of this dispensation makes manifest the increase of moral evil

3. Days of toil. The church is in the vineyard to work, and the days of toil will continue until the great Sabbathkeeping comes, in the eternal ages.

4. Days of persecution and suffering. Christ plainly declared that during his change would only come at his return stances, imposing mutual responsibilities;

5. Days of patient waiting. The befitting attitude of the church in view of the absent Bridegroom is that of earnest longing, patient waiting, and unwearied diligence.-Mark 13: 33-37; Acts 1: 10, 11; James 5: 7, 8.

IV. On what conditions was this promised presence to be enjoyed?

First, Perfect submission to the divine will: "But tarry ye in Jerusalem until ye be endued with power from on high." This submission was to show itself in patiently bearing toil, deprivation and suffering for Christ's sake.

Second, Consecration. It was not enough that the apostles had seen and heard Christ, and been with him through his earthly ministry, learning the gospel from his own lips. It was not enough that they witnessed his betrayal, trial and death, and were with him forty days after his resurrection; no, a more important prerequisite was necessary to fit them for their great work, and that was the tongue of flame, the gift of power, the baptism of the Holy Spirit. This has been the necessary and crowning qualification of the ministry through this dispensation, and will be to the end. The minister, in his personal experience must (to be successful) enjoy what he recommends to others. As the prophet said to King Asa, -" The Lord is with you while ye be with him" (2 Chron. 15: 2).

Third, Perfect obedience. "Go," do not confine the gospel to one place. "Go ye into all the world and preach the gospel to every creature"-not to a select few: make no distinction of class, color, or nationality. "Preach the gospel,"deliver my message with unfaltering faithfulness; deliver it fully, fearlessly, directly, kindly. Do not preach human philosophy, science, or literature; not a partial, or garbled gospel, nor vet with human admixtures. Christ must not be divided, but presented in all his relations, offices and work,—as the pre-existent Word, the object of prophecy, etc. Hu man redemption must be explained, showing its necessity in man's apostacy, and his recovery through Christ alone. The conditions of salvation must be made plain: repentance, faith, obedience and holiness. The divine ordinances and discipline must be faithfully administered and enforced, without alteration or faltering. Human destinies must be unveiled, and the future opened before saint and sinner, for the encouragement of the one and the warning of the other. Modern fastidiousness and scepticism must not deter the minister of Christ from the free and unambiguous use of Scripture language, announcing the divine anathemas against sin and sinners.

The entire range of gospel teaching must be taken by the ministry and church. and prominence in teaching be given to those truths made prominent in the Por dea. All Scriptere is given by inspiration of God, and is profitable' for the faith, discipline, and perfection of the church; and is necessary for the thorough furniture of the man or minister of God; so that all its teachings should claim the attention of the minister, and through him the attention of the people. We must not be ashamed of Christ in any of his offices or work, nor vet of his words.

As the developments of God's providence, during the history of the church, would more fully unfold the divine purposes regarding the approaching end, and the startlingly solemn events connected with the end, the duty of the church to herald the tidings would increase. More especially is this true at the present, when the hope of the gospel is dimmed by false hopes, which are leading multitudes from the ancient path of heavenly brightness. The crowning glory of the gospel should not be omitted in evangelical teachings. The sufferings of Christ and the glory that should follow are intimately and essentially connected in the gospel, and cannot without great injury be divorced.

Christ would have his church sympathise with him in his earnest longing for the period when he shall come to consummate the work he has so long been engaged in (Heb. 10: 12, 13).

In the language of Bourdaloue (a French clergyman who flourished in the 17th century, in his sermon on the "Passion" of Christ) we say: "Do you ask what is his last will and testament? What the disposition of this dying man's effects? What personal property or landed estate does he bequeath? Ah! my brethren, what riches had he to leave who had not where to lay his head !who in ordinary circumstances was sustained by alms, and in extraordinary cases by miracles? What then does he give? From that engine of torture to which he was fastened he looks down, and what is before those eyes that begin to be weighed down by the hand of death? His own mother, Mary, and his beloved disciple, John-that is the priceless treasure, the precious succession. At this sight, all exhausted as he is, his heart awakens; in his state of suffering, increasing every moment, he is not so occupied as to be regardless of these friends; he cannot leave them without giving them a last proof of his remembrance, and a genuine pledge of his love; he cannot commend his spirit into the hands of his Father without affording them consolation. With serenity, firmness and tenderness, he turns to his mother-'Behold thy son'-he will discharge the filial office, guard, nourish, and defend thee? Then saith he to the disciple, 'Behold thy mother'-regard her as thou wouldst the tenderest of all connections, as thy mother. And from that hour that disciple took her to his

That was an important and solemn

but a higher and holier responsibility rests upan the ministry and church of Christ. On the one hand, the ministry has the interests of Christ's bride in charge-her culture, growth, effectiveness, perfection and happiness, are to be regarded, promoted, secured; and on the other hand-it is the duty of the ministry and church to give tongue and utterance to these sacred oracles, which make known the life and purposes of our adorable Redeemer. "A life, which, issuing from the depths of Divinity, and planting itself in the depths of humanity, reveals even in his humiliation, an incomparable, all-transcending lustre, glory and beauty." This wonderful Counsellor, mighty God, everlasting Father, Prince of peace, must be held up to the attention of men, until the divine character and government shall be vindicated in the presence of the universe, by the unfoldings of that day when every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the o ry of God the Father.

The Advent Herald.

BOSTON, WEDNESDAY, JUNE 11, 1873.

THE "EXTRA" HERALD.

Orders for it are coming in well and will be filled as rapidly as possible. Our visit to Harrisburg has caused an accumulation of business, but we hope to work through it in time. Send in your orders, brethren, and let the issue of May 28th be scattered far and wide. By mail, 12 copies for 50 cents, or 30 copies for a dollar: by express, 100 copies for \$2.50the express to be paid by the one sending the order. Churches should rally to this work, and not leave it to individual effort. "Let not your hands be slack."

HARRISBURG AND TRENTON.

After a busy time of preparation we eft home Tuesday, May 27th, to attend the Pennsylvania Conference of Messiah's Church. Taking the 5:30 P. M. train from the Boston & Providence depot we arrived (by steamer from Stonington) at New York about 8 o'clock next morning, where we took the New Jersey Central route to Harrisburg. The distance from Boston to Harrisburg by this route is about 400 miles, and the road lies through some of the fairest portions of New Jersey and Pennsylvania. The day was oppressively warm, and the way dusty, yet the prospect was pleasant and the company cheerful. Brethren Pearson, G. W. Burnham, Osler and others, were our companions in faith and travel. The broad, green fields, well cultivated, the indications of a fruitful season, the rolling rivers and branching woods, and the numerous car loads of coal being borne eastward, reminded us of God's goodness in providing for the wants and tastes of

But we have no time to moralize. We reached Harrisburg a few minutes after 4 o'clock Wednesday afternoon, and were met at the depot by brethren my Spirit, saith the Lord of hosts"-Brother Swartz where we were warmly greeted by several old acquaintances, and by some whom we only knew through correspondence. In the evening we met in the new Chapel. It is a large, plain, wooden building-a noble result of many prayers, numerous donations and persevering effort. The main audience-room is as yet unfinished, hence all the services were held in the vestry. Dr. Litch gave an appropriate opening discourse from Acts 1: 8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ve shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Elder Gunner's text Friday forenoon was Mark 13: 37, "What I say unto you I say unto all, watch." On Thursday evening we spoke from Col. 3:11, "But Christ is all, and in all;" and on Friday evening from Jer. 6: 4, "Woe unto us! for the day goeth away, for the shadows of the evening are stretched out."

The attendance throughout the session was good, the attention given to the word excellent, the reports from churches on the whole encouraging, the social meetings interesting, and the business sessions characterized by unity and courtesy. There were nineteen ministers of

our faith and order present, together with a goodly number of brethren and sisters from a distance. The pastor's promise of a hearty welcome and hospitable entertainment was faithfully carried out. The confidence felt in the Mission in Harrisburg, may be judged from the fact that on Friday afternoon, even after several had left for home, more than a thousand dollars was paid and pledged for its support. The church is located earnest labor much good may be accomplished. Brother Swartz has made a good beginning, and the work must not be allowed to cease for want of means.

Our stay in the capital of Pennsylvania was short, but the remembrance of the visit will be long. In order to meet our engagement in Trenton we had to leave Saturday morning. We have since learned that the meetings continued to increase in interest to the close—as the following note from Elder Swartz, dated June 3d, will show:

"Dear Bro. Orrock:-We had a most gracious meeting after you left. Some fourteen arose for prayers on Sunday evening after Bro. Pearson concluded his sermon. It was a most refreshing season, and a very fitting conclusion of the conference. A number of these professed to find peace, and I expect all will soon be fixedly joined unto the Lord. I think all who were present and have a knowledge of past conferences concede that this has been by far the most refreshing, charge, given under peculiar circum- as well as the largest gathering we have tion and hope it will not be laid on the

ever held in this State. The number was table, nor put into the hands of a com- the best and most effectual provocation well as his mercy to respect. I write and Bro. Zeigler's circuit. After confernearly twice as great as at any previous one. We feel that a great blessing has been left behind by the dear friends that have just gone from us and whose presence we so much enjoyed. I expect we shall see glorious fruits of the labor here yet. God has many names in this city. Our meetings on the Sabbath were inter-

esting, and our congregations excellent. In the afternoon we held an open-air service on the river bank, near the centre of the city, that was well attended, and the discourses were listened to with breathess attention. Elders Gates and Osler addressed the people, and their remarks were well-timed and effective. The Lord evidently directed in the choice of the subjects and their delivery. The gener-ous offering bestowed on the church here and given to us also calls for deep grati-tude from us, and we feel thankful. Words cannot tell the emotions of our heart at the remembrance of all the Lord's mercies to us. What an eventful year this has been! A year of sunshine and showers; and I trust of corresponding growth in grace and in the knowledge of God. But oh, how slow to learn, how slow to trust and to believe all things spoken to us! I hope the many who have remembered us in the past will still remember Harrisburg in prayer and supplications. Amen. Yours in Christ."

We need only add that quite a number of the pulpits of the city were occupied by our ministers on the Sabbath, and that several hundred copies of the "extra" Herald were gratuitously distributed during the meeting-the fruit of which will be seen in the day of Christ.

TRENTON. On our way to the capital of New Jersey we stoped just long enough in Philadelphia to dine and make a visit to "Independence Hall," where our company had the pleasure of seeing the desk on which, in 1776, the "Declaration of Independence" was signed, the chair occupied by the signers, the great bell that was cracked in ringing out the announcement of "liberty," etc., and then "run" to the depot to catch the train. But Trenton was reached at last, and Saturday night found us the guest of brother Prior, with everything needful for our comfort provided.

Sunday, June 1st, dawned in splendor, giving us a beautiful day for the dedication of the new church—a fine stone building that will comfortably seat about 400 people. Elder Gunner preached in the vestry in the morning from Acts 17: 2, 3. The Sunday school met at the usual time and presented the church with an elegant Bible for the pulpit. The dedicatory services commenced at half past three in the afternoon, Elders Elwell, Gunner, Jackson, Aldred and a Methodist minister assisting. The house was filled and good attention given to the word. Our text was Haggai 2: 9, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." As this is the second house our brethren have had in Trenton we trust that in an accommodated sense the text will be found true in their case. Elder Jackson preached in the evening from Zech. 4 6, "Not by might nor by power, but by showing wherein the strength of the church lies. It was an auspicious and profitable day to believers. As the building, which cost over \$16,000, is almost free of debt (about one half the expense having been met by Brother S. Prior and son), and the church has now a very neat, comfortable and commodious place for preaching, Sunday school and other services, there is much to encourage the pastor's heart, and we wish Brother Elwell abundant success in the city where he has already spent about

Though we had received no command as Jeremiah did, (Jer. 18: 1-10) to "arise and go down to the potter's house," yet Monday forenoon, having decided to remain another day in the place, we concluded to visit "the pottery" and there saw many at "work on the wheels." In some instances the "vessel made of clay was marred in the hand of the potter, so he made it again another vessel as seemed good to the potter to make it." Some vessels were "unto honor" and "some to dishonor." We "saw and considered it well, we looked upon it and received instruction." In the afternoon brethren Osler and Pearson arrived from Harrisburg, and cheered our heart with a good report of the meetings there. In the evening Elder Osler preached in the new church on Christian duties, from Jude, 20th verse. The discourse was timely and acceptable.

Tuesday afternoon we bade the friends adieu and about eight o'clock next morning reached home-well but weary.

A GOOD PROPOSITION.

If we can get light into the pulpit it will be likely to find its way to the pews. Bro. G. Pillsbury of Kingston, N. where with prudent management and H. appears to be of this opinion, and therefore makes the following sugges-

While sending my subscription for the *Herald* permit me to say I feel anx-ious to have those blessed truths more generally understood, which we hold and teach in regard to the second advent of Christ. But how shall such a desire be realized? It seems to me one of the most important steps towards its accomplishment would be to send our paper to ministers of all denominations who will receive and read it, and I am persuaded that there are many dear brethren scattered abroad who are desirous to aid in spreading the glad tidings of the coming kingdom who would gladly unite in such an effort, and thereby not only spread the light of coming glory, but render needful and timely aid to the office. Now why not commence at once by opening a subscription list for the purpose of sending the Herald to five hundred ministers outside the Adventist denomination for one year? My means are limited but I will pay ten dollars."

We are decidedly in favor of this mo-

form of a thousand dollars in "greenbacks." It can be done if there is only a hearty determination in the case; and, as is suggested, it would help the office, the cause of truth, the ministry and the

We would suggest that those donating o this fund send, if they can, the address of the minister or ministers to whom they want the Herald sent. Who will be the first to respond?

THE TWO GUESTS.

"Weeping may endure for a night, but joy meth in the morning."—Psalm 30: 6.

The Hebrew word here rendered "en dure" is also translated "tarry" and 'lodge"-often the latter, as in Ruth 1: 16, "Where thou lodgest I will lodge" Kings 19: 9, "And he came thither into a cave, and lodged there." Compare 2 Sam. 19: 7; Prov. 19: 23. Following this rendering we have the Psalmist introducing to our notice two guests -"WEEPING" and "Joy"-the former

comes as a lodger in the evening, to "tarry for the night" (Jer. 14: 8), and at oreak of day departs, leaving the latter to take her place. Blessed exchange!

Night settled down upon our world nearly six thousand years ago, amidst the ruins of the first Paradise. Then WEEPing came, and has been Earth's guest ever since. There are few faces indeed over which the silent tear has not at some time or other flowed. Much weeping has there been for the dead and not a little for the living. The weight of Sorrow's hand has rested heavily upon all classes. If the helpless babe in the ark of bulrushes wept (Exod. 2: 6) so did the God-man at the grave of Lazarus and over guilty Salem. Many tears have been shed on which no human eye has rested: but God has seen them all. The springs of grief are innumerable, but are every one known to Omniscience. No darkness is too dense to hide from Him who ruleth in the heavens. He sees, he knows, he sympathizes. WEEPING is a sleepless guest. Though the night has been long, she has never lain down, and never was she more active than now.

But a change is approaching! "Jox cometh in the morning." And in view of that change Christians can afford to shed a few more tears, if need be. "Eve when she wept, wept with her back upon Eden and her face to the desert; but let us rejoice, that when we weep it is with our backs to the desert, and our faces towards a better Eden, to which we are rapidly hastening." Listen to the word of the Lord: "Sing, O heavens; and be oyful, O earth; and break forth into inging, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." "Therefore the redeemed of the Lord shall return, and come with singing unto Zion [an "image from the custom of singing on a journey, when a caravan is passing along the extended plains of the East,"-Fausset]; and everlasting joy shall be upon their head [here the reference may be "to a of flowers in times of festivity, as is often done now, and as was commonly done among the ancients in triumphal procession,"-Barnes]: "they shall obtain oy and gladness; and sorrow and sighing shall flee away." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

These are a few of the Biblical penpictures of the joy which "the morning" will bring; and in view of them we may say with our departed sister, Helen M. Johnson: "Look up, Christian! It is no time for desponding. The glittering spires of the eternal city are heaving in sight; perchance another storm, another beating against thy fragile bark, and thou art there! Already the music of that glorious land steals softly over the roaring billows, and reminds thee thou art nearing the peaceful shore. Already the dark cloud which gathers above thy head is tinged with the beams of immortal glory, and away in the distance thou canst behold the first faint glimmerings of the morning star. Joy for thee, O wanderer! the shadows of the night are passing away, and the unclouded morn-

ing comes on apace!" Look again at the Psalmist's declaration-weigh well his words, that thy sad and lonely heart, O lover of Jesus, may even now be measurably comforted: 'WEEPING may lodge for a night, but Joy cometh in the morning." The darkrobed guest of Sorrow must soon give place to the white-robed virgin of Joythe night of weeping be succeeded by the day of eternity. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

The word provoke is generally used in bad sense, as "to arouse to anger or passion, to incense, to offend;" but it has not necessarily such a signification, as it is derived from the Latin pro, forth, and vocare, to call, and simply means "to call forth, to excite or stimulate to action." It is used in the good sense in Heb. 10: 24, "Let us consider one another to provoke unto love and to good works." A brother in Wisconsin sends us the following provoking note: "I have made up my mind that the

Lord shall have one tenth of what I earn this summer. I have earned fifty dollars this spring, and I send you a post-office order of five dollars. Do with it as the Lord seems to direct. Yours in Christian love, hoping the Saviour's cause may be advanced."

"A good example given to others is

mittee for decent interment, but carried to love and good works," says the pracby a prompt and unanimous vote in the tical Henry. We hope several of our readers will be very much provoked by the above note.

WORKS OF DR. SEISS.

We have for sale a few copies of the following pamphlets by the Rev. J. A. SEISS, D. D., of the Lutheran church, Philadelphia, Pa. Without accepting every idea advanced in them the reader will find much that is Scriptural, earnest and timely on the coming and kingdom. of Christ.

The Church's Hope, 22 pp. each (by mail) 12 cts. Blasphemy Against the Holy Ghost, "10". The Burning Bush, 24 pp., "10". The Threatening Ruin, 39 pp., "15". Our Dead, 24 pp., "12"

Our supply of the pamphlet Will there be a Millennium before the Coming of Christ? is nearly exhausted, and no more can be obtained. Price 40 cents.

GLEANINGS.

Bro. G. Pillsbury writes from Kingston, N. H., May 20th :- "The Lord is blessing us in our meetings; four came forward yesterday, with penitential tears, to join the praying band."

Bro. S. F. Grady, in a note dated "Richford, Vt., June 3rd," says : - "I have been very sick with the measles, but am recovering. Hope to be able to preach once next Sunday.

Bro. Jonas Sornberger writes from St Armand, P. Q., Canada, May 26th :-We are enjoying some very excellent meetings. A week ago yesterday I baptized five happy souls, and we are almost every week receiving members into the

Correspondence.

LETTER FROM ELDER BOSWORTH.

Dear Bro. Orrock: -There are many thoughts in my mind that I want to express to you, and perhaps I cannot do better than put some of them in the form of a letter. First then, I am so situated that at present I am deprived of the association of those of "like precious faith." I attended service this morning and listened to an excellent discourse on the 'discipline" of saints: but the triumph when the discipline is ended was not alluded to, or if referred to at all, in such a misty way as to show it was too little appreciated and less understood. Being called on to pray at the close of the discourse, I wanted to talk with God about

Church in her militant state, Who is weary and cannot forbear. Of a bride who in agony waits To see her dear Lord in the air.

But such prayers seem to be little understood in the popular congregations of today. Oh for congenial spirits!-those who can sympathize when our burdened souls cry, "When shall I come and appear before God?" I have looked abroad to-day and, as Luther said, seen "Creation put on her Easter garments," but amid her emerald robes the winds seemed to chant a requiem, and the sighng of the breezes told that sin was there; and my soul cried again, "Fly swifter his acts, and showed disinterested bewhirl away a sinful and ruined world. We not sin and suffer for its crime." "Come then, Lord Jesus, come." I was much pleased a little while ago,

with the anecdote you related in the paper about the lady who was expecting to be saved by God's justice; and Bro. Hotchkiss' letter in which he refers to the harmony of God's attributes sets the thing in a still clearer light. Some years ago I was trying to preach from Rev. 22: 14, and the thought that they may have right to the tree of life," impressed itself very strongly on my mind. In looking up the subject I found Barnes, Cumming and others approached it very cautiously, and commented on the word as though it meant simple privilege. But still my soul believes "right" is the word, and that it expresses just the mind of Him on the throne. I don't believe we are simply going to be tolerated in the Divine presence. He who hath "set us as a seal upon his heart, as a signet upon his arm; whose love is stronger than death,' will say of his people, "They are daily my delight." Let me illustrate. Here is a rich man, his grounds are spacious, his bowers are beautiful, the walks are pleasant, fountains flowing, fruit abundant; and within certain limits, he allows the neighbors to come in and enjoy them all. But while they joyfully accept the privilege, they feel it is a privilege, not a right. In process of time there comes among them a maiden, she enjoys the privilege, but claims no right. He marks ner actions, attends upon her footsteps, and finally he offers her his heart, his hand, and his inheritance. He is accepted; she rejoices in his love and he "joys over her with singing." As she goes forth from his banqueting house, she treads those lawns, partakes of those fruits, and reclines in those bowers-not as a privilege, but as a right, obtained through covenant with the chosen of her heart. So of the saints of the Lord, They are the chosen of his heart, -united to him as the branch is united to the vine; and as the branch partakes of the sap and fatness of the vine by right of its relation to the vine, so saints shall inherit the kingdom by right of their relation to the King. If "as he (Christ) is, so are we (his saints) in this world." (1 John 4: 17) we can understand about "coming boldly to a throne of grace," because of right; and going further we read of "having boldness in the day of judgment." Surely this must be because saints have rights accorded to them

with the deepest sense of my unworthiness, but I write with confidence because of the covenant and the blood. With anxious longings for the morning. remain, as ever, . Yours, D. Bosworth. Bristol, Vt., May 25th.

CHRISTIAN SYMPATHY.

Our blessed Lord charged the ancient eople of God with hypocrisy, because by their traditions they made void the commandment of God respecting parental honor; allowing a selfish son or daughter to say to the parent respecting whatever might be of profit to him when in need and suffering, "It is corban," that is to say, a gift—something devoted to the service of the temple—and he shall be free. Thus they suffered the son no more to do aught for his father or mother. In this way a corrupt church, with avaricious priests, claimed the means of its people, leaving none wherewith to fulfil the commandment of God, in providing for suffering parents.

In the Christian church the apostle compares believers to the members of our body, and teaches that there should be no schism in the body; if one member suffer, all the members suffer with it, or if one member be honored, all the members rejoice with it; and it is evident that the sympathy should run to the weakest and most suffering. The popular churches of our day have

a variety of objects claiming the means and money of their members, and strange to say, the main object standing out prominent in the teaching of Jesus and the apostles is hardly mentioned, namely, to support the poor saints. The great cry is, money to build churches, educate young men for the ministry, for church extension, and to increase the benevo lent fund for supporting superannuated ministers, their widows, and the education of their children. Ought not the widows of deceased pious laboring men and mechanics to have the same claim on the sympathy of the church? There are affluent church members who give by thousands for church extension, etc. and perhaps have it published in the periodicals of the day, who in a walk of a few squares could find any number of suffering, poor and ignorant people. both saints and sinners, whose hearts would be made glad by receiving but a tithe of the large amounts thus given, and the giver be abundantly rewarded by God's blessing and the blessing of the friends thus made to themselves by means of the mammon of unrighteous

Perhaps there never was a time when money was given in such abundance as the present, and yet the Scriptural object the support of poor saints—appears to be largely overlooked and neglected. do not wish to be understood as regarding all claims presented by modern church policy as unworthy, but rather that the evil lies in pressing some to the exclusion of others more worthy. We all agree that the great, underlying principle of religion is love to God and our fellowmen. Jesus, whose example was round ye slow revolving seasons and nevolence towards all. Our field of operation is mainly not far from home. would see a sight to which as yet our | Those in the providence of God whom eyes are strangers, - a world that does | we have known and seen, who had claims on our benevolence and were by us neglected, will be the trouble in the great day: "I was an hungered and ye gave me no meat, thirsty and ye gave me no drink," will be the declaration of the Judge. Perhaps in surprise, the question may be asked, "When?" and the answer will be: "Inasmuch as ye did it not to one of the least of these, my brethren [poor saints], ye did it not to me."
God grant that our love and Christian sympathy may flow in the direction in-

dicated by the precious word of God. Your brother in the Lord,

LEVI MERKEL. Mechanicsburg, Pa.

THE PENNSYLVANIA CONFERENCE

OF MESSIAH'S CHURCH.

SIXTEENTH ANNUAL SESSION. Wednesday, May 28, 1873. In the absence of the President, Rev. D. Elwell, Vice President, called the Conference to order and religious service was held. Our services were held in the vestry of the new church in Harrisburg: it is a plain, comfortable and commodious audience room, and an honor to our cause. Business session being deferred, a good social meeting was enjoyed. In the evening, at 7.30, the annual sermon was delivered by Rev. J. Litch.

Thursday, A. M. The President called the conference to order, and the folowing committees were appointed :-On nominations: Rev. M. H. Moyer,

On worship: Rev. W. H. Swartz. On credentials: the Secretary. Standing committees reported as fol-

N. Stokely and J. Zeigler.

On Publication of Liturgy, that 1000 opies were published the last year and

disposed of, and that 200 copies of the first edition are on hand, and more can be supplied. On ordination, that no applications had been received. On business, that their plan was published in the Herald. On cottage at Hebron:-

Paid in 1871, by H. Rupp, by I. R. Gates, Receipts at cottage, above expenses, Collections from churches in 1872, 44.00 Rec'd at cottage, above expenses, \$127.63

CONTRA.

\$127.63 That which has been paid has mostly

ence last year the chairman of the committee requested each church (through their pastor) to raise and forward \$12; but only a few responded and \$53 was received as the result.

The report was accepted and the committee continued. Reports of churches were then read. (See below.) A motion was passed that our visiting brethren be invited to participate in the sessions of the conference. Committees were then appointed as follows:

On ordination: Revs. M. L. Jackson, D. Elwell and W. H. Swartz.

On destitute ministers and churches: Rev's L. Osler, W. H. Swartz and J. A. Aldred. A communication was then read from

Bro. H. M. Stoufer and his license renewed for a year. The reports of the Penn Valley and Morrisville churches were referred to the committee on ministers and churches. The Conference then proceeded to consider the general interests of the cause. Rev's Osler, Buckley, Zeigler and Orrock, spoke concerning our relation and work in connection with the American Millennial Association.

The Herald interests also being discussed, it was voted, that we recommend to the A. M. Association that hereafter the ADVENT HERALD be sent only to paying subscribers. Rev. J. Pearson then addressed the conference in behalf of the A. M. Association, and the conference adjourned.

In the afternoon, the Messianian Misionary Society met.

Friday A. M. Conference opened at 9.30. Committee on place and preacher appointed were Rev's J. Zeigler and M. H. Moyer. Report of committee on destitute ministers and churches was read and accepted, viz.: "We have received application from brethren Stokely and Aldred, and the reports of the Bucks county circuit have been referred to us for consideration. We recommend that Bro. Stokely continue in his present field of labor another year; that Bro. Aldred visit the Moshannon circuit with the view of taking charge, if satisfactory arrangements can be made; and we recommend that the Bucks County circuit receive a visit from Bro. Jackson with the same view."

Committee on credentials report, as accepted, was:-

Ministers present: Elders J. Litch, L. Osler, M. L. Jackson, D. Elwell, H. P. Cutter, M. H. Moyer, Thomas Hollen, N. Stokely, W. H. Swartz, A. L. Brand, J. A. Aldred, J. Zeigler, I. R. Gates and J. A. Heagy

Delegates: Joseph Merrich, P. Reside, J. Donson, P. Smith, E. Kinney, M. A. Lovett, J. M. Barstow, D. Rupp and J.

Visiting Clergy: J. Pearson, G. W. Burnham, J. M. Orrock, F. Gunner and H. Buckley.

Visiting Laity: R. R. Knowles, H. Ballou, F. Holly, J. Huff, H. Hough, A. J. Shivery, P. L. Hopkins, Geo. Phelps, A. Remington, S. P. Smith, A. Rutter, J. G. Bobb, S. Prior and others.

Committee on ministerial character re

1. Brethren P. B. Hawkes and A. Brown not having been heard from for several years past, we recommend that their names be stricken from the roll.

2. A communication has been received from Bro. M. B. Laning in which he informs us that he has joined the American Baptist Conference, that he previously understood by communication with our President that his name had been stricken out, but finds by our published minutes of last year that we still hold him as a member, and now requests that his name be erased from our roll, we therefore recommend that his request be

granted. 3. All others on the roll are in good standing.

The report was accepted.

The committee on place and preacher reported that Sterling and Trenton had applied for the next conference and they recommend that Sterling be the place, and that the preacher be D. Elwell, alternate M. L. Jackson. The report was accepted. It was voted that the standing rule on time of conference be suspended in this case, and that the next conference meet at Sterling the first Wednesday in June, 1874.

Committee on nomination reported as officers for the ensuing year: President, J. Litch; Vice President, D. Elwell; Secretary, H. P. Cutter; Assistant Secretary, W. H. Swartz: Treasurer, John Dosnon,—and they were elected.

Committee on ministerial character appointed consists of Rev's Jackson, Zeiger and Cutter. Committee on business, Rev. D. El-

well. The following resolution was passed :-

Resolved, That we, as an ecclesiastical body, recognize the hand of Almighty God in the sudden death of sister Flora Jackson, and that we heartily sympathize with our beloved brother, Rev. M. L. Jackson, and his family, in their bereave-

A resolution was passed, that we return our heartfelt thanks to the pastor, members and friends of Messiah's church of Harrisburg for their kindness and hospitality; and to the railroads that furnished reduced fare.

Friday P. M. The following preamble and resolution were passed, and it was voted that the same be published and a certified copy furnished to Rev. I.

Whereas, our beloved brother, Rev. I R. Gates,—a member in good standing in this Conference, has entered into arrangements for a public discussion with Rev. Wm. McCarthy, a Universalist minister in the city of Philadelphia,

therefore,
Resolved, That this Pennsylvania Con-Son, which he has bound his justice as ton, Philadelphia, Cumberland Valley conference assembled in the city of Har-

It was voted that we desire the American Millennial Association to carry out churches, the previous action regarding the publication of an edition of the ADVENT HER-ALD under the name of MESSIAH'S HER-

As the President was obliged to leave, Rev. M. L. Jackson was chosen President pro tem. J. A. Aldred having been presented was chosen a member of the conference as an ordained minister. The Harrisburg church interest was then brought up by the pastor, Rev. W. H. Swartz; Rev's. Pearson and Osler and brethren Prior and Knowles made remarks, and a letter was read from the Providence "Do Society," after which the conference proceeded to raise funds towards liquidating the debt on the church, and one thousand and fifteen dollars were raised in cash and pledges. The minutes were read and accepted and the conference adjourned.

H. P. CUTTER, Secretary. REPORTS OF CHURCHES.

truth have cast their lot among us. G. W. SHAFER, Clerk ..

building having been completed will be dedicated June 1. Sabbath school prospered greatly during the past few months. JOSEPH MERRICK.

the appearing of our Lord and Saviour Jesus Christ. Sabbath school on the unjon plan. H. M. BAILEY, Secretary.

Yardleyville, no pastor. Had preaching by Elder S. F. Grady until November 1, 1872. Social meetings have been sustained. Have Sabbath school regularly. Elder Aldred held a meeting during the winter; eight professed conversion and five joined the church. The ehurch desires preaching, and will help M. A. LOVETT.

ing in the winter eight professed faith in Christ and several joined the church.

Have some small debts unpaid.

ED. RYAN, Secretary. Sterling Run, (M. H. Moyer, pastor). New chapel is fitted up for worship. Have regular preaching service and social meetings: eleven have been received into church fellowship the past year. Sabbath school is large and flourishing.

D. R. NELSON, Secretary. Huntley, -(M. H. Moyer, pastor). A small church organized by Eld. Moyer recently, and with good prospects.

Emporium circuit (N. Stokely, pastor, J. Hausler, Secretary). Emporium church: about as last year in numbers and interest. Need a house of worship, are now using a school house.

Rich Valley church: Not quite as strong as last year; have regular preaching; Sabbath school not organized yet. Sinnemahoning and North Creek.

Centre County Circuit, (J. Zeigler, Messiah's church of Zion has been finish- thick darkness. ed and dedicated, at a cost of \$1200. Speaking from a Christian's stand--cost \$400.00.

has been employed. J. Donson, Secretary. L. Brand as pastor. Have regular preach-DANIEL RUPP, Secretary.

Moshannon Circuit (H. P. Cutter, pastor). Kylertown Church. Have regular preaching, good congregations, and a Sabbath school of 50 members. W. M. Burge, Secretary.

Snowshoe church. Four have been received the past year; good interest in social meetings; preaching every two JACOB SHARK, Secretary.

Pine Glen church. A few have been received the past year. We aid in a union Sabbath school. Have regular

W. ZIMMERMAN, Secretary.

Karthan's church. Was organized by Rev. H. P. Cutter February 28, 1873, and is composed of seven members; a deciphered in the British Museum. weekly prayer meeting is sustained. In-

J. C. MICHAELS, Secretary. No reports were received from New H. P. CUTTER, Secretary.

LETTER PROM ELDER ZEIGLER.

Dear Brother Orrock :- I have arrived Of all our annual conferences in this State this has, perhaps, been the most who hitherto were the servants of sin. harvest is gathered.

thoughts have been led off in another direction, on looking over one of the daily papers published in the same city. Harrisburg, (W. H. Swartz, Pastor), thus given: "Suit against the Credit the Republic. extends a cordial welcome to the confer- Mobilier Company,"-this bespeaks fraud ence, to our city and our homes. In re- on no small scale. "A serious shooting logne have reached the hight of 230 feet. viewing the mercies of God toward us affair,"—this tells of a man discharging The construction of the spires, which are the past year, we can but exclaim, the contents of a loaded shot-gun into to bring the total hight up to 600 feet, "What hath God wrought!" Surely, if the arm and leg of another, and then will be commenced. Six years more are ly next. God ever smiled on any work he has on fleeing from the scene. "An important required for terminating the work." this. The dedication services of the ves- liquor decision,"—the "decision" is that try of our church took place January 12, manufacturers "have the right to inject Juggernauth cars still make their apas well give the item :-

to the Convention of the United Presby- six persons were crushed to death by ty have professed conversion. The church members of Philadelphia churches. Three respect they must be not unlike a civilner, which was followed by a number of Governor of Bengal now thinks it is high speeches from delegates from abroad and time the Juggernauth should be supprogress through the park to Belmont, toppages were made at the principal happy allusions to various events that had transpired within its walls while used as an army headquarters. "Burglars at work," is the next item.

> They were busy of course, and vigilant as their master. They succeeded in exguilty of Murder." "Attacked and tire European field is encouraging. eriously injured." "A man Murdered The commission charged by the Gertings. teresting," but the time hastens when Lazarists, Congregation of the Holy interested will find "the tables turned." of Jesus. Besides these, there are in Next comes an account of "a white wo- Prussia 47 religious congregations of man outraged by a Negro," after which men and 50 of women, who, according

other items I clip and send herewith: "A spiritual meeting of colored citizens was held in New London township, tiny of the Constitutions of such, in Chester county, one night recently, at which the evil spirit was manifested. To vary the monotony of the occasion federation. As to the four Orders first 'physical knockings' down were substi-

"An Ecclesiastical court, composed of the time they are notified. the members of the Pittsburgh and two other adjoining conferences will commence a session in Beaver on Wedneswho is charged with abusing his family. Have appointments also at Portage, innemahoning and North Creek.

The accused is not expected to be presimple ent, but will be represented at the trial."

Here we have in all, seventeen inpastor). Churches embraced in the cir- stances of horrible crimes, of various for special religious services for the the size of the city. cuit are Marsh Creek, Central, Dick's shades, recorded on the first page of a masses, which, during the past season, Run, Zion, Washington, Central City, daily paper. Place this dark picture were attended by two hundred and forty and Pleasant Valley. Work of grace opposite the report of our Annual Con- thousand persons. The movement origduring the year has been more steady. ference, which we so much enjoyed, and inated fourteen years ago, and it is still Public services are well attended. There our soul dies within us: scarcely a glim- well sustained. Its friends are making

Marsh Creek church has been remodelled point, we may safely say "the shadows of the evening are stretched out;" yea, Cumberland Circuit (A. L. Brand, gross darkness is on the land, and it pastor). Mechanicsburg church. State becomes more and more intense as the of the church is good. The relations of fiends of darkness exert their powers, Elder M. L. Jackson ceased with us on according to their diabolical devices April 1, 1873. Since then Elder Brand against light, and truth, and justice; thus to celebrate in this country the five hund- The Books of Moses and Egypt, have Shiremantown church. No additions 24: 12). But we need look for nothing are reported; one has passed away better this side of the consummation of (Flora Jackson). Elder M. L. Jackson all things, when He, whose right it is to left us April 1st. We have now Rev. A. reign, will come and cut the work short in righteousness. "Even so, come Lord" ing, good Bible class and Sabbath school. Jesus. Yours looking for Christ and J. ZEIGLER. deliverance. Carlisle, Pa., June 3d.

General Intelligence,

RELIGIOUS SUMMARY.

eign Missions in Paris calls for fifteen missionaries to send to Japan.

Mr. George Smith, the Daily Telegraph found the king's library at Nineveh, and whereupon his Ministry tendered their fable and fiction, fiction and fable, and land beautiful suburban villas it is assum- these talents will avail to produce any of ancient record, particularly the miss- to the Assembly, which accepted it, and surer than they, and he who would not ance of a European town. ing portions of the broken tablet contain- elected Marshal McMahon in his stead. at once accept their doctrines was thrust ing the history of the deluge hitherto This is regarded by some as a victory into exile as being unscientific, and as est in connection with Beyrout is the —to be good that we may do good. And

thorities to interfere.

Kingston, Toby, Mix Run and Caledonia Princes Louise, have lately taken up the ninety-two children fatherless, by the exthe English Church. The former has Scotia. here after the soul-refreshing seasons of central fund large enough to provide cinity of Liverpool have been on fire our conference session at Harrisburg. each curate with a living of at least \$1000 two days, and last evening the town was encouraging and fruitful; some fifteen the number and salaries of the curates in and much damage done in Pictou counor more having decided for the Lord, England and Wales. Together they ty. The fire swept from the west branch The truth has been faithfully preached these the receipts of 2363 do not exceed the east branch of the river John for a and well-spread, and doubtless many \$1500: of 1782, \$1000: of 1854, \$750: distance of twelve miles, destroying evserious and lasting impressions have been and of 1585, \$500. Such livings, in the erything in its course. The value of the made. To God be the praise when the Marquis's opinion, can only support a con-But I now behold other things. My disgrace to the nation.

land is about twelve million.

The towers of the Cathedral of Co-

1873. We have some debt on our house carbonic acid gas into wine made of pearance at certain Hindoo festivals, but yet, but we trust that God will order ac- grapes," of course regardless of all con- without the horrid features of sacrifice cording to his wisdom in the removal of sequences in the sight of God, as they which formerly characterized them. Cuit. Our membership has more than dou- need pay no tax to the United States. riously enough, however, the natives bled; souls having been brought to the "Banquet to the delegates of the Pres- make the present cars so heavy and Saviour, and others on receiving the byterian Convention." Perhaps I may clumsy that they seriously endanger life when dragged through the streets. At Though cold the mists of morning shroud Philadelphia, June 1.—The delegates the late Ruth Festival near Serampore, Trenton (D. Elwell, Pastor), reports prosperity during the year—about twen-terday at Belmont, on an invitation of the United Fresner six persons were crushed to death by the terday at Belmont, on an invitation of the United Fresner six persons were crushed to death by the prosperity during the year—about twen-terday at Belmont, on an invitation of the United Fresner six persons were crushed to death by the prosperity during the year—about twen-terday at Belmont, on an invitation of the United Fresner six persons were crushed to death by the prosperity during the year—about twen-terday at Belmont, on an invitation of the United Fresner six persons were crushed to death by the prosperity during the year—about twen-terday at Belmont, on an invitation of the United Fresher six persons were crushed to death by the prosperity during the year—about twen-terday at Belmont, on an invitation of the United Fresher six persons were crushed to death by the prosperity during the year—about twen-terday at Belmont, on an invitation of the convention of the United Fresher six persons were crushed to death by the prosperity during the year—about twen-terday at Belmont, on an invitation of the Convention of the United Fresher six persons were crushed to death by the prosperity during the year—about twen-terday at Belmont, on an invitation of the Convention of hundred gentlemen sat down to the din- ized railroad car); and the Lieutenant- The "shadow of the rock" lies o'er the way city clergymen, some being of a highly humorous character. They were also entertained by a band of music during ligious symbol with the natives, and can Mount Hope (T. Hollen, pastor). The dinner. The party did not return to the only be touched with caution by the Lord has blest us, and we are waiting city till nearly 10 p. m. During their Government of India.—Christian Union. The Secretary of the British and For-

points, including General Grant's cabin, eign Bible Society estimates that during where George H. Stuart made some the present century about one hundred and sixteen million copies of the Sacred Scriptures, in whole or in part, have been put into circulation by Bible Societies alone in various parts of the world.

he crushed her skull with an axe. Two to the law of the 4th of July 1872, have some affinity with the Company of Jesus. Prussia and the other States of the Confederation. As to the four Orders first tuted for 'spiritual rappings,' and a knife-blade was sheathed in the body of one to dissolve in six months at least from

and halls are not obtainable.

Dr. Ray Palmer's Hymn, "My Faith looks up to Thee," has been translated by Mr. Blodget into the Mandarin dialect, the generally spoken language of China.

NEWS ITEMS.

London, June 3. The steamship Drummond Castle, while on a voyage from Hankow for this port, went ashore persons were drowned.

A dispatch from St. Petersburg, Russia, says that there is no truth in the report that Khiva has been taken, and the The Roman Catholic Seminary of For- lety in St. Petersburg concerning the ultimate success of the expedition against Khiva.

> On Saturday, May 24th, a measure on the part of the Monarchists.

the courtesy with compliments.

The Marquis of Lorne and his wife, the Thirty women were made widows, and cause of the poverty-stricken curates of plosion at Drummond Colliery, Nova

written to the Archbishop of Canterbury HALIFAX, N. S., June 5. Heavy fires on the subject, proposing that the laity are raging in the woods in different parts of the church be called upon to raise a of the Province. The woods in the viper annum. The subject has brought in great danger. A large tract of land out some interesting figures respecting has already been traversed by the flames, present a body of 19,500 clergyman. Of of the river John to Black river and on dition of genteel starvation, and are a The woods through which the fire passed are the most valuable in the country.

The membership of the Church of Eng- THE CHOLERA ALARM.—Cholera has made its appearance in this country, sev- man for the "Golden Censer." To show that there are two sides to the affairs of this world, as well as the fearwas recently held at Nimes, France, leans. It has not yet assumed an epiful abounding of iniquity, I enumerate when it was reported that there were demic form; but as it came to the centhe following items whose headings are nine hundred and fifty Sunday-schools in tral part of the country in 1849 from New Orleans, it is well that due precautionary measures should be adopted.

> nals who are sentenced to be executed between this time and the Fourth of Ju-Between Saturday, May 31st, and June 8th, nearly 13,000 immigrants arrived at

Georgia has twenty condemned crimi-

Miscellaneous.

UP TO THE HILLS.

"I will lift up mine eyes unto the hills," And faith, as through a glass, sees dimly how

'I will lift up mine eyes unto the hills" Through the fierce heat and burden of the day 'From whence shall come my help.

"I will lift up mine eyes unto the hills" When reverent evening sets the gates ajar And glimpses come of what the glories are

'From whence shall come my help." "I will lift up mine eyes unto the hills,--"

From thence shall come my help."

THE TESTIMONY OF THE CRYING STONES

-By A. D. W., from "Old and New."

What times do we live in? Do you Translations have now been made in two ask? I will tell you: We live in a time tracting fifteen hundred dollars worth of hundred and fifty-seven languages, when those who should speak, are mostwatches from a manufacturer's establish. During the past year the English socie- ly silent; and those who should be silent, ment. "Another wife Murder." "Ar. ty has found a marvelous opening in do commence to give testimony, namely: rest of a well-known Hotel Swindler." Russia for its work, where it distributed the stones! You are surprised? Veri-Penn Valley (J. A. Aldred, pastor). "Horrible Murder of Sixteen Persons." 331,000 copies of the Scriptures in no ly be astonished! Indeed, we live in Have had some prosperity. At a meet- "Murder of a colored man. "Found less than sixty distinct dialects. The en- such a time, where the stones cry out, that the sacred word is true in all its details; but that the doctrine of Rational-Interest in the Sabbath school is encour- for Seven Cents." "Arrest of two per- man authorities with the duty of ascer- foundation. The historical books of the sons supposed to belong to the notorious taining what are the religious orders "Old Testament" do not contain a myth, Henry B. Sealace, Secretary.

Bender Family." "An interesting Billied to the Jesuits, has issued its report, and names the Redemptionists, liard Match." It may have seemed "inport, and names the Redemptionists, history—in which, as Haman says, each it will be called up again and the parties Ghost and Company of the Sacred Heart single stroke is a prophecy running from century to century, and verifying itself in

> How many commentators of the Old Testament tried their very best to reduce the Scripture narrative, in regard to the creation, to only a fable. But the stones begin to cry out against these perverters of the blessed pages; they declare most emphatically, that, "what is written," is irrefutable, and that their theology is moth-eaten and brittle.

thousands of cases before the eyes of

and of Moses in Egypt was regarded as and husky, and tremulous, and said they critics, knowing everything, and a little anybody, and died before the time, and and bondage to corruption shall be deare six Sabbath schools on the circuit. mer of light can be seen through the an effort to raise \$50,000 as a fund for to be judged by any one. Yet again, it their children, and the world was cursed opening rooms in districts where theatres was the stones which refuted the argu- by this fashion exceedingly, and a sigh in spite of them. In the ruins of the for the hurt of the daughters of the peoold Egyptian temples, pictures were dis- ple was great. covered, revealing the servitude of the firming the writings of the Pentateuch. Protestant. It is proposed among the Moravians Not only Hengstenberg in his works, fulfilling in and by themselves the words of redth anniversary of the birth of John shown the truth of this statement; but Christ, "iniquity shall abound." (Matt. Huss, which will occur on the 6th of also the valiant Bunsen, and, in later Ebers, of Leipsic.

on Chusan Island, off the east coast of which contained an inscription of Mesa, ed by magnificent mountains, and at the China, and became a total wreck. Thirty the king of Moab. The German theolo- head of one of the most beautiful bays The inscription of the rock of the land

terest is good, and with a prospect of cited at the numbers of Italian soldiers leon called upon President MacMahon But it was the stones again, that could used to love, during our stay here, to upon others, and that continually.

risburg this 30th day of May, 1873, here- increasing success. We sustain a union who attend the Protestant Italian prayer yesterday and left his card. The Presi- not hold their peace; that had to dis- out at the close of the day on the flat meetings, and calls upon the military audent returned a message acknowledging turb the tranquility, and overthrow the battlemented roof of our hotel, and enhypothesis of scientists. The temple of joy the beauty and grandeur of the surthe Assurbanipal, having been dug out rounding scenery. At such an hour Lebof, and freed from its rubbish, was found anon is one of the most striking objects in this way: "If one should come to to have inscribed upon its walls a record in the world. It is impossible to describe This record agrees with the respective cence of the mountains, with its wondrous descriptions of the Bible in all import- combination of light and shade. Hue ant points. Men of knowledge, Mr. after hue, and tint after tint arrest the George Smith of the British Museum, eye, like the changing colors of the chaand Mr. Schrader, D.D., the German de- meleon. It was impossible to stand there that the account of Genesis, in regard to mation, "that goodly mountain!" and skepticism, and triumphs over them. call for another church in this city.

LATELY DISCOVERED PARABLE,

likened to a grain of tobacco seed; throughout the land. which though exceedingly small, being And then the press too is lending its cast into the ground grew, and became mighty influences to aid in this good a great plant, and spread its leaves rank work. The American missionaries have and broad, so that huge and vile worms translated the entire Bible, and it is now found a habitation thereon. And it came issued in many editions either complete to pass in the course of time that the or in parts. An edition of the Gospel sons of men looked upon it, and thought in raised Arabic characters has also been it beautiful to look upon; and much to issued for the blind, at the expense of a be desired to make lads look big and benevolent English gentleman. They manly. So they put forth their hand have prepared and published some sixty and did chew thereof. And some it works, both religious and educational in made sick, and others to vomit most their character; they also edit and pubfilthily. And it further came to pass lish a weekly religious journal, which has that those who chewed it became weak a regular list of over a thousand suband unmanly, and said, "We are enslav- scribers, with a constantly increasing cired, and can't cease from chewing it." culation. And the mouths of all that were enslav- May God bless these agencies for the ed became foul, and they were seized regeneration of Syria!-Rev. Dr. Newwith a violent spitting, and they did spit ton. even in ladies' parlors, and in the house of the Lord of Hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it, learning and teaching regeneration by and they were taken suddenly with fits, baptism. That they are "illuminated," rolls, and did set fire to the one end of God and the salvation of men, accord-

SUPPLEMENT.

his wish, beneath a yew-tree in St. Mar- Old Testament. Therefore the Bible re- it made bold by its energy, to use it in of Nineveh bear witness, as to the valid- tongues round their lips to clean them, The theatres are now used in London ity of the statement in Jonah concerning and then they did spit again, and their the just. handkerchiefs were defiled, and often-The history of the children of Israel times their clothes. Many grew sallow exceedingly fragile and uncertain, by the were nervous, and had more trials than more—judging of all things, and notable bequeathed impaired constitutions to ment of the critic and told the true story was raised by the thoughtful of the land;

And it was said, "What shall be done? sons of Abraham, and inscriptions con- Alas! what shall be done?"—Methodist by the name of the faith it signifies i. e.,

BEYROUT.

This town is the seaport of Damascus, times, the celebrated Egyptologist, Geo. which is some sixty miles distant from it. It is the most important harbor found Again, the critic questioned the truth- along the coast of Syria, from Alexanfulness of the books of Samuel, and the dria in Egypt to the extreme northern books of the kings. Since that, the boundary of the land. Beyrout is destones in the land of Moab were heard lightfully situated in a vast crescent to be crying out. A stone was found formed by the Lebanon range, surroundgists, Ichlottman, Noeldecke, Schrader in the Mediterranean. It is built upon

holding on to old notions, not agreeing glorious range of Lebanon that stands let every one of us remember that all un-The Osservatore Romano is much ex- Paris, June 8. Prince Jerome Napo- with present progress and enlightenment. full in view of the beholder here. I consciously we are exerting an influence

of the deluge in arrow-headed characters, the splendor of the sun, or the magnificipherer of the old Assyrian characters, and gaze at such a sight, without quoting orrespond in their reports, that declare in application to it, the Scripture excla-

the flood, is very remarkably confirmed Beyrout is the centre of the missionary by the above named old Assyrian inscrip- operations of the American Board in Sytion. It appears therefore, that the tes- ria. There is a fine church here with a timony of the crying stones also tears good congregation. Another preaching the earliest history of men, as recorded service has recently been established in the Bible, out of the jaw of unbelief which promises well, and may ere long

Yea, verily: the stones would immediately ery out, if the disciples should hold the Rev. Dr. Bliss is president, with six their peace. - Translated from the Ger- ordained elergymen as professors, and a corp of six native tutors. Several other schools are also in operation here, sustained by Christian people in England and Scotland, as well as in this country. These agencies are producing a powerful Then shall the kingdom of Satan be effect on the minds of the population

REGENERATION APPLIED TO BAP-

For sixteen centuries, men have been

and they did sneeze with a great and obtain spiritual sight, are born again new mighty sneeze, insomuch that their eye creatures, and made the children of God were filled with tears, and they did look by holy baptism. I blame no one for beexceedingly silly. And yet others cun-lieving as he is taught; for teaching what ningly wrought the leaves thereof into he believes, or for preaching to the glory thereof and did suck most vehemently at ing to his faith. Pointing out this misthe other end thereof, and did look very take is not to reproach brethren, or the grave and calf-like...... Church of Christ which suffers the error. And the cultivation thereof became a Our blessed Lord knew that his twelve great and mighty business in the earth, apostles, every one, during all his minisand the merchant-men waxed rich by the try in the flesh, expected him to be commerce thereof. And it came to pass crowned in that day. He taught them that the saints of the Most High defiled better, but left to them the responsibilthemselves therewith; even the poor who ity of studying the lesson. He told them could not buy shoes, nor bread, nor that he should be rejected, betrayed, books for their little ones, spent their killed, and after three days rise again. money for it. And the Lord was great- This they could not comprehend at all. y displeased therewith, and said, "For his kingdom is at hand; and if it Wherefore this waste and why do these come not here now, when and where will say, that while it would give me great little ones lack bread and shoes and it come, and how shall we be with him pleasure to attend the above Conference, I books? Turn now your fields into corn enthroned in it?" They were allowed do not see at present my way clear to do so and wheat, and put this evil thing far full liberty of opinion. This liberty is, Elder C. Cunningham gives some encour from you, and be separate, and defile not and has ever been, the same with the yourselves any more, and I will bless you ministers and teachers who have followed and cause my face to shine upon you." the apostles. Every one is responsible But with one accord they all exclaim- for his private judgment, and for his pubed: "We cannot cease from chewing, lie teaching. All are liable to error of snuffing and puffing—we are slaves!" doctrine, to follow the desires of our own heart, and to depart from the faith, And it came to pass that the women of as Israel did. The visible Church is not the land began to use it; and they broke an exception. Adhering to the form of sticks and made little mops thereof, and sound words is safe. But by substiwith tobacco powder they did besmear tuting others words, or by supplying a Boldly declared the critic, that Nine- their mouths. Then was to be seen a new sense to the old words, the visible veh, the metropolis of the ancients, could sight deplorable. Some it made hypo- Church itself is taken, as Eve was taken, Dean Alford lies buried, according to have never been so large, as stated in the crites, for they did use it in secret. Some and Jerusalem was taken—in the snare of the murderer, and must fall beside them, day next. The court will be composed tin's church-yard, and, also according to port is not true in regard to this state- defiance of decency, and the wishes of of twenty-one preachers, and will be presided over by Bishop Simpson. The case to be tried is that of the Rev. Mr. Gregg, to be tried is that of the Rev. Mr. Gregg, Rosolyman Proficiscentis, i. e. "The ard's works state that the discoveries shall reckon with his servants, and respectively." ROSOLYMAN PROFICISCENTIS, i. e, "The ard's works state that the discoveries sign thereof, with the unsightly dark shall reckon with his servants, and reinn of a traveller on his way to Jerusa- made by the digging up of the very city stain around them, and they did run their ward them in personality, if not as a Church polity also, at the resurrection of Holy baptism is the appointed sign of this faith in God and in the regeneration,

when all this creation here now lying in darkness, under condemnation of death livered into the glorious light and liberty of the children of God, and the same enemy which early persuaded all mankind first to call the signs and the images by the name of God, and then to accept and worship the images for God, led the Church also gradually to call the sign-Baptism-Regeneration. The sign is true; the new new creation, new creature, all things new, or the Regeneration of which Baptism is the sign, is also true. Yet Baptism is no more Regeneration than the canvas picture is the person it represents; no more than Raphael's Madonna and child are the blessed Virgin and holy child Jesus. This key unlocks the Regeneration in Baptism, and the reader can apply it for himself .- Rev. H. D. Ward, in The Episcopalian.

GOODNESS AND GOOD EXAMPLE.

When the Holy Spirit was crowning the and Hitzig competed eagerly in translat- the slope of a hill, so that most of the labors of Barnabas in Antioch with sucing the inscription. And look at the result! houses command a good view of the sea. cess, the historian thought it reason The population of the town is about enough for the gracious results to say: Khan is a prisoner. There is much anx- of Moab verified, in a striking manner, 60,000. One-third of these are Moham- "For he was a good man." It may somethe statements of the books of the Kings medans, and the rest Christians, Jews, times be said, and justly too, in accountin regard to king Mesa, and the Moab- and strangers. The population and bus- ing for what has been accomplished by a iness of the place are rapidly increasing. certain individual: "He is a powerful The aboriginal history of man has al- With its bustling quay, and crowded man," "An eloquent speaker," "An earspecial correspondent in Assyria, has highly favored by Thiers was defeated, ways been considered by the critics as port, and large warehouses and stores, nest man," &c. But neither nor all of discovered numerous valuable fragments resignations to him, and he tendered his no more. The ancient oracle was not ing every year more and more the appear- permanent influence, unless it can be truly said, first and foremost: "He is a good Of course the object of greatest inter- man." Let it be good as well as do good

A POINTED ANSWER

DR. John Hall is reported to have answered the question, Is it right to dance? me with a conscience troubled about this matter, I should say, 'If you are truly converted to God you do not wish to dance; and if you are not, it is high time you

Married.

CARVER—BUSH. By the Rev. J. Zeigler, at his sidence in Milesburg, Mr. Jacob Carver to Missuretta Bush, both of Centre Co., Pa. [Time not ven.—Ed.]

Business Department.

APPOINTMENTS.

Lake Village, N. H. Sabbath, June 15th H. P. Cutter.

New York, 229 Bowery, Sabbath June 15th. 138 West 24th St., " 22d. Albany, N. Y., 110 State St., Sabbath

GEO. W. BURNHAM.

FOURTH OF JULY MEETING IN KINGS-TON. N. H.

This annual gathering will be held in the Chapel, near my residence, on the fourth of July, to continue over the following Sabbath. Elders Gunner, Haskell, and W Burnham are expected to be present to

preach the word." This may be our last "Fourth of July meeting," and we trust it will be the best. Brethren, come to the feast.

F. GALE. NEW HAMPSHIRE ANNUAL CONPER

ENCE. The Evangelical Advent Conference of New Hampshire will hold its annual session at Lake Village, commencing Thursday ev'g June 19th, (instead of the 5th as formerly announced,) 1873, at $7\frac{1}{2}$ o'clock, to continue over the following Sabbath.

Every minister in the State, who is in sympathy with the faith we so ardently cherish, should be present—making sickness and death the only excuse for absence

Brethren Shipman, Bundy and Eastman we hope to see on that occasion; while from Massachusetts and elsewhere it is expected that several will be in attendance. We cordially invite them. Good accommodations will be furnished for all. Come, do O. G. SMITH, Sec'y.

CANADA AND VERMONT CONFER-ENCE.

The Province of Quebec and Vermont Conference will hold its twenty-second annual session in Richford, Vt., commencing Thursday, June 19th, at half past 10 A. M., to hold over the following Sabbath. Churches should elect delegates in season, and furnish them with the necessary statistics. The ministers of the Conferenceevery one—should come, or report them-selves by letter. Elder S. F. Grady, who has charge of the church in Richford, would like those who purpose to attend the meet-ing to write him to that effect, as it will aid him in making arrangements to enter-

agement that he will attend.

J. M. ORROCK.

LETTERS RECEIVED.

Rev. Geo. Kline; A. F. Adams, 2.00; Rev. W. B. Armstrong; Josiah Lucas, 5.00; A. Rogers, 2.00; G. W. Lewis, 2.00; Henry M. Hayes; Geo. W. Burnham, 2.00; Prof. J. F. Huber, 1.00; Richard R. Hill, 5.00; J. F. Guild (have ot time to do it); W. B. Kinney, 1.00; Edward Lloyd, 7.00; S. C. Sherman, .25; Mrs. L. Kimball, 2.00; T. A. Godfrey; J. B. Estabrook, 5.00; W. P. Stratton, 1.00; Rev. K. Holt, 2.00; A. Pearce, 2.50; W. S. Cutting, 2.50; E. H. Sherman, .50, (yes); D. W. Aldrich; Rev. E. B. Rollins; Jonas Sornberger; S. Ruhlman, 2.00; Gideon Higgins, 2.00; Thomas S. Parks, 50; Julia A. Brown. Thomas S. Parks, .50; Julia A. Brown, 2.00; Mrs. E. P. Pierce, 2.00: Crosby Horn, 6.00; Adam R. Smith, 2.00; Joseph Miller, 3.00; Stephen Marvin; T. M. Preble; R. J. McKusick; Henry Mellus, .60; Sam'l Ebersole, 1.50; J H. Hampton; Mrs. H. Adsit, 2.00; Silas G. Tyler; M. F. Eaton, 1.00; U. W. Rogers; W. J. Halse; D. Elwell; Sarah L. Mann, 2.00; Thomas Sweet, .25; Wm. M. Page, 2.00; Simon P. Powley, 4.00; A. K. Fox, 3.20; A. B. Russell; J. Zeigler, 31.50 (at Conference); S. A. Harrop, 2.00; M. D. W. (manuscript); Rev. L. Thompson; Annie E. Smith; D. McNair; John Barnes, 2.00; Kate T. Dennis; Sarah Trautman, 1.26; Joseph Clark, 1.50.

NOTES TO CORRESPONDENTS.

O. G. SMITH.—Your letter came after our paper had gone to press.

Mrs. H. Adsir.—Have marked you paid to Jan. 1, 1874; donations from others will help make up such deficien-

HENRY AUGHT.—It was an oversight: all right now. We prepay postage quarterly on all the papers we send to New York city, and they ought to be so stamped at our post-office-will look into the matter.

BOOKS, TRACTS, &C., SENT

During the week ending Wednesday, June 11. By Mail.-W. S. Cutting; T. S. Parks; H. Y. West (Dr. Seiss on the Millennium); S. P. Powley; Sarah

Extra" Herald .- J. F. Huber : W. B. Kinney, S. C. Sherman, J. B. Estabrook, H. Asselstyne; W. P. Stratton, A. Pearce, E. H. Sherman, H. Mellus, Thomas Sweet, Joseph Clark, J. Pearson.

DONATIONS. TO THE A. M. ASSOCIATION.

Richard R. Hill,	5.00
Edward Lloyd,	1.00
. B. Estabrook,	1.50
Simon P. Powley,	1.00
Mrs. Amos Fox,	1.00

TO THE HARRISBURG MISSION Edward Lloyd, Preble, N. Y.,

I sat in the school of sorrow; The Master was teaching there; But my eyes were dim with weeping.
And my heart was full of care.

Instead of looking upwards
And seeing the face divine,
So full of the tenderest pity
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay,
So hard and heavy to carry,
That it darkened the light of day. So I could not learn my lesson, And say "Thy will be done;"

And the Master came not near me As the weary hours went on.

At last, in my heavy sorrow, I looked from the cross, above, And I saw the Master watching, With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say, "My child, thou must bear thy burden, And learn thy task to-day. "I may not tell the reason,

'Tis enough for thee to know That I, the Master, am teaching, And give this cup of woe.

So I stooped to that weary sorrow; One look at that face divine Had given me power to trust Him, And say, "Thy will, not mine." And then I learnt my lesson,
Taught by the Master alone,
He only knows the tears I shed,
For He has wept His own.

But from them came a brightness, Straight from the home above,
Where the school-life will be ended,
And the cross will show the Love.

TO ATHEISM AND BACK.

BY REV. JOSEPH BARKER. I first got outside the Church in which of time, into Unitarianism. Unitarians heart, hard as it had been, melted at the great depths." gathered round me, and I spent much sight of his love. I wept, I prayed, and Ah! there is precious fishery in the Biyears more I was on the borders of Athe- and notwithstanding the pangs of regret down many leagues below our longest ism. I had lost all my rich religious joys that have often seized me, and wrung my lines. These are the deep things of God. long before this, but the excitement of re- poor heart at the rememberance of the Our congregations sometimes tell us cheerful and light-hearted. And I was was a machine. A machine without a product and the slave of blind matter. The unconscious elements were the ruling powers, and I and all that were dearest to me were the sport of their blind unfeeling agency. The heavens grew dark. The earth was desolate. The beauty of the earth had fled. The glory of the heav- I spend a hundred years in toiling for the was to our eves the darkest of mysteries. ens was gone. The light of life had faded. The infinite and eternal universe remained, but it seemed, it felt like a silent, sad, and boundless desolation. There was pain, but no great comforter. There was death, but nothing after death. The soul of the universe was dead, and there was no helper, and I wished that I had

When the night is darkest look for the dawn. The night that had come down was the shadow of death. Neither sun, nor moon, nor star appeared; and it was in vain to search farther, there was nothing beyond but hideous, utter, and eternal death. My highest, my only remaining hope now was to sink into nonentity, and be no more—an awful close to a life which once had passed along with such gladness, and pleased itself with such bright hopes, lowed up of everlasting night. I was in pebble on its bed-sometimes so shallow ters of our lives with very different eyes the lowest depths, -in the darkest, drear- that it scarce covered my foot; when it when the light of eternity illuminates the iest, most hopeless condition,—to which a got rains from heaven it ran full, but tear blotted page. It will be one of the soul could sink. If a change was to take "what time it waxed warm it vanished joys of heaven to find out some of these place, it must be a change for the better. away." That little shallow, short-lived deep things of God. I could go no farther into darkness. If I brook is to me a picture of humanity. 3. For after all the deepest of God's was to move, it must be backward, to- Just in view of our house was a deep pure deep things will be his unfathomable wards the light. But I saw no prospect. lake, double the size of the Sea of Galilee. LOVE. Into this infinite ocean our lines I had no hope of a change. I seemed, I In its glassy surface the clouds were mir- sink without reaching bottom. It is deeper felt, as if doomed to my present mournful rored; over it our skiffs floated, but no than human depravity or human wretchlot for life. It was not as if I had left man ever saw its bottom. That deep edness. When man fell, he sunk fearful-

and property, to the end of my life.

"Happy if with my latest breath,
I may but gasp His name;
Preach Him to all, and cry in death,
Behold, behold the Lamb."

THE DEEP THINGS OF GOD.

-Method st Home Journal.

never been born.

be happy again; and I gave myself up to drieth up. God is the unexhausted sea. despair. All I could do was to reconcile His ways are past finding out.

ed soul the cup of consolation!

myself as best I could, to a hateful uni- And one of the deep things of God is verse, and make the few remaining years His Word. No fathoming-line has ever or moments of my wretched life as endu- touched its bottom. No consumption of rable as possible, and linger on till death. its pure refreshing waters has ever low-Oh my good God, my gracious Father, ered it an inch. Within it plays the levthine eye was upon me in that dark hour, lathans. Its sublime utterances are as though I knew it not; and in my sad and the sound of many waters. "Deep calleth sinful forgetfulness of Thee, Thou didst unto deep." And in its protound bosom look on me with pity! And at that very lie all manner of pearls and precious moment, when my last faint hope had ex- stones; any one of them is worth all the pired, a change for the better was com- pebbles of earthly streams. That single mencing unconsciously in my poor soul. I pearl "God is love" outweighs the globe had drunk the cup of Atheism to its dregs, in value.

and already Thy hand, Oh my God, un-Just compare, too, all the human books known to me, was preparing for my afflictever written with this one Book as the subject of pulpit and private study. Upon Trials came—trials of many kinds, and this one book the most cultured and demany of them very grievous; and dan- vcut minds have been engaged for eightgers came, and strange deliverances; and een centuries. Millions of spiritual and bereavements, and bodily suffering; and soul-saving discourses have been drawn mental anguish came, and my lot was one out of it. And the Bible is as fresh and of many sorrows. But God was merciful. faithful as when Augustine explored it He spared my life; and the afflictions twelve hundred years ago. Men run which he sent were for my good. A si-dry; but the Bible never.

lent change was taking place within. The What human production could have demon of unbelief had spent his power, survived such a constant process of search and was losing his deadly hold on my soul. and "sounding?" Plato was the wisest I traveled, I lectured, I wrote, and often of the ancients, but Plato's brook is easily on the wrong side, but the change went forded. Shakspeare is the acutest of on. I came at length to look on Infideli- modern intellects; but Shakspeare does ty as hateful, even if true; and on Chris- not contain religious truth enough to fill a tianity as desirable, even if false. I be- pint measure; the little that he has, he gan to look into my old religious books, dipped out of God's Word. Just imagine crept into churches and listened to the old all the ministers in Christendom trying to sweet story of a Heavenly Father and a preach for a lifetime out of Shakspeare-Saviour's love. The demon of doubt still substituting "Hamlet" for St. John, or I had been a minister, and having suf- held me in bondage, but I began to strug- "Macbeth" for the Psalms of David! fered grievously from the intolerance of gle for freedom. I was weak, -I might Theodore Parker used occasionally to take my colleagues, I refused to enter any almost say powerless,—but I did what I his text out of Shakspeare; but the serother. I was free, and I resolved to re- could. Time passed. I read, I studied, mon had not enough religion in it to save main so. I now entered on an unre- I talked at times with well disposed reli- the mouse that ran under his pulpit. God strained investigation and discussion of gious people, and I searched the scriptures. only lent to Shakspeare a narrow rivulet all the leading points of the orthodox faith, At length I came in contact with Christ of thought, and that too was often agitaand not being in a state of mind to do as presented in the Gospels. I studied ted and mudded with impurity. But, justic to the orthodox side, and having his character, and was astonished at his "the sea is HIS, and he made it!" He but feeble opponents, I drifted, in course wonderful beauty and loveliness. My "giveth his people drink as out of the

time in their society, and found the change the fetters of doubt that had galled me so ble. We are all the time commanded to from priestly persecutions to freedom and long, gave way; and I was free. I joined claunch out into the deep, and to let down favor exceedingly agreeable. But I soon the church. I told my sad and joyful our nets for a draught." When we have this found that the Unitarians were everything story, and others wept, and many rejoiced, done, we have not been able to draw the from the comparative Christianity of and skeptics were converted; and many net to land for the multitude of the fishes. Channing down to the borders of Atheism; who had started on the downward path of The most needful truths are easy of reach; and as the more advanced were more doubt, stood still, considered, and returned they lie near to the surface. A child can zcalous to pass me on from stage to stage to Christ; and sinners were saved; and apprehend them. Nothing can be simon the descending path, than the better saints were comforted; and I was happy; pler than "Thou shalt love the Lord thy class were to keep me where I was, I and my wife and children were happy; God with all thy soul," or "Believe on found myself in the course of a few years, and many old friends come round me to the Lord Jesus Christ, and thou shalt be an anti-supernaturalist. Christianity was congratulate me on my return to God, saved." But there are other truths of but a natural outgrowth of the human and joined me in sweet songs of praise. profound mystery—such as Creation, the mind. From this point the passage down- And now I have been preaching the reli- Trinity, the Incarnation, the Divine Deward became more rapid, and in a few gion of Christ for nearly twelve years; crees, the Resurrection, etc., that go

search, and the delight I found in what I past, these twelve years have been the ministers that our preaching is tantalizing; deemed important discoveries, and the happiest of my life. And I am happier it stops just at the point where they wish charms of pure and friendly and ever- now than ever. My cup of joy runs over. to know more, and to go deeper. Our changing society, kept me comparatively Every day do I praise my God for His answer must be that there is a limit to all boundless love, and often at night, when human fishing-lines and fathoming-lines. sustained by a hope also, that my investi- lying awake on my bed, do I recount his For example, the doctring of Election is gations would at last bring me into a mercies, and call on all that is within me too deep for my fishing-tackle. And if world of light, where my soul would be at to bless his holy name. I love him more any unconverted sinner is wasting his rest. But now, face to face with the blank than I ever loved him in all my life before. precious time in trying to find out whether horrors of Atheism, my heart grew sad. I love Jesus more. I love good people he is "elected to be saved." or even what My hopes as well as my joys were gone, more. I love religion more. I love the God's secret decrees may be, he is more and all was darkness and despondency. I Bible more. I love God's universe again. likely to be caught in the Devil's net than had no trust in a Fatherly God, no hold It is no longer the hateful, horrible ma- he is to catch much truth in his own net. of a loving sympathising Saviour, no prospect of a blessed life in the future. The der the blind and heartless power of fate; father tells to his own children. The "sehorrid doctrine of necessity, or of blind, but a world of beauty, of blessedness, and cret things belong unto God; but the things eternal, universal fate, forced itself on glory, governed by infinite wisdom and which are revealed belong unto our me. I was a machine. The universe love, and working eternally for my good. selves and to our children," and these vi The earth has got back its charms, and tal truths let us spend our short lives in governing mind. My own mind.—man's the heavens their glory. There is light studying and obeying. It will be time mind.—was the greatest mind in the uni- and love and blessedness everywhere. enough to understand the Trinity and verse, and it was powerless. It was the The present is a paradise, and the future Predestination when we reach the highheaven. Pain and loss are sanctified, and school of heaven.

death is abolished, swallowed up in vic- 2. There are deep things of God that belong also to His daily providence. I I have but one desire, and that is to have stood lately by two coffins that were work for God. This is my heaven. For to me "past finding out." Why a loving this I long, I pray to live. Gladly would God permitted those permature deaths. spread of the Gospel and the salvation of Verily He is a God that hideth Himself; mankind. I have no desire for wealth, or His way is in the sea, and His footprints power, or sensual pleasure. My only de- are not known. I cannot pretend to sire is the privilege of working for God fathom the mystery of a thousand seeming and the good of men. I hate infidelity failures of great and holy undertakings and sin with all my heart, and I wish to no, nor the mystery of tens of thousands help on their utter destruction. My love of sick chambers, or early graves, or shatfor the religion of Christ is unspeakable, tered hopes and broken hearts. We puzand I want to do something towards its | zle and torment ourselves over these enigworld-wide spread. I have given myself, mas until brain and heart ache. How ofbody and soul, to my God and Saviour, ten we call our loving Father cruel! How upon me was darkness itself, gross dark- and for the furtherance of his cause I de- often we have been tempted to murmur. ness, a darkness that could be felt. It sire to use my tongue and pen, my time "O I could have borne this trial a little later, or a little sooner, but just now, it is so hard. If God had taken my property and left to me my wife-or if that particular child had not died, or just this blow had been spared me, I could have submitted better." So we foolish children talk. But a wiser spirit replies in sharp rebuke, One of the companions of my childhood "Thou fool; be still and know that He is was a little brook that ran near the home- God." Our blind, selfish ignorance is and such anticipations. I had fallen from stead. It was my playmate. Some- sure to err, and scan His work in vain. heaven to hell, and must seen be swal- times so transparent that I could see every We shall read these hard and trying chap-

and there was nothing but utter and eter- thing in its silent bosom—that lake was to depth of that comparison which dredges Here we are not a bit nearer taking that ileges as the citizen of a kingly common Evangelist.

SOMETHING ABOUT READING.

Francis Wayland, when but eighteen years of age, had excellent ideas of the and the Sabbath-school where we used to sing it. I felt ashamed of being so cowardly, and said, Here is some one as bad-first volume of his lite, he thus writes:

"Do not care so much to read a good deal, as to read well and thoughtfully." We should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and make company of which I was ignorant, and I be-should usually take notes and the Sabbath-school where we used to sing it. I felt ashamed of being so cow-ardly in II is RELATED of the distinguished Rev. Dr. Bellamy that he had seasons of deep despondency when he was confident he was going to hell. His brethren often labored with him in value of the distinguished Rev. Dr. Bellamy that he had seasons of deep despondency when he was confident he was going to hell. His brethren often labored with him in value of the distinguished Rev. Dr. Bellamy that he had seasons of deep despondency when he was confident he was going to hell. His brethren often labored with him in value of the distinguished Rev. Dr. Bellamy that he had seasons of deep despondency when he was confident he was going to hell. His brethren often labored with him in value of th

reading slowly—stopping often to think, from you, after what you have been the reading slowly—stopping often to think, to analyze and criticise,—the mind has time to absorb and digest. The seeds of thought settle on the bottom, and take root. In reading the more solid books it is well to go over some of the pages two or three times. Their contents should be mastered before we pass on. A single master definition and emphasis; what will I do? I will vindicate the law should be means of doing for me."

**Convertible passes and emphasis; what will I do? I will vindicate the law should be the from you, after what you have been the what will I do? I will vindicate the law should be the food and set up prayer-meetings."

**Convertible passes and emphasis; what will I do? I will vindicate the law should be the food and set up prayer-meetings."

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**Convertible passes and emphasis; what will I do? I wi

Comte's method of reading, than his phil- him well. osophy or his religion.

seats in his library.

and the benefit is trifling. Their intel- the stars, is with you .- Spurgeon. lectual cutlery is white-washed, and very soon makes a poor show. To really adorn the mind by reading, we must give most of our spare time to such books as Bacon said should be chewed and digest- to his scholar, "I have a rich neighbor

could not move."

"SONGS IN THE NIGHT."

nearer an end than ever. As he trudged conscience." along in the mud knee-deep, he happened to look up, and noticed the stars shining calmly in the clear sky. Instinctively his weary heart mounted heavenward in sweet thoughts of the "rest that remaineth for the people of God," and he began to sing beggår to be raised from the dunghill, set aloud the well-known verses:

"How bright these glorious spirits shine! Whence all their white array? How came they to the blissful seats
Of everlasting day?

"Lo! these are they from suffering great,-And in the blood of Christ have washed Those robes which shine so bright."

Next day was wet and stormy, and last, royally crowned? when he went out to see what course to

singing, 'How bright these glorious spirits from the foundation of the world?" shine,' and I remembered the old tune and the Sabbath-school where we used to

page of Coleridge's prose may claim an ly useful, but not at all noticeable. How THE GOSPEL MORE THAN TRUTH .hour's time. Miss Martineau read the very sweet to many workers are those lit- A minister who married the widow of pages of more than one author at that the corners of the newspapers and maga- a deceased preacher, soon noticed that slow pace. She read to strengthen her zines which describe their labors and suc- his wife became dejected under his sermind, and not to amuse herself or to kill cesses; yet some who are doing what mons. Solicitous as to the cause of this It is said that Comte, the French posi- last, never saw their names in print. Yon- with much trembling, "Sir, your preachtivist, read but few books; what he did read "laid there fructifying, and came out a living tree with leaves and fruit." It thing about him, but he is bringing souls is not always the most wholesome fruit. is not always the most wholesome fruit, to God. Unknown to fame, the angels truth?" "Yes," replied the wife, "and

ary gormand. The staple of his mental ing in her or in her class; nobody thinks the word of power. The letter may kill; dents. aliment was of the beef-steak order. The of her as a remarkable worker; she is a "but the Spirit giveth life." The holy Price 8 cts., in great thoughts of the best authors were flower that blooms almost unseen: but she anointing should accompany the commisdeposited in his own mind, and what fruit is none the less fragrant. There is a Bi- sion, that joy and not sadness may attend they yielded! He was not only an orig- ble-woman; she is mentioned in the re- the word. inal, but a grand thinker, and his thoughts port as making so many visits a week, WHEN REV. DR. CAREY, the great pioto-day are seed corn in thousands of but nobody discovers all she is doing for neer of mission work in India first proalone, the Father is with them.

with litt reflection and no annotations, Eternal One, who guides the marches of

A BIT OF WISDOM.

"Let me tell you," said Isaac Walton that is always so busy that he has no leito his poor lodgings in the old stable at that are keys that keep those riches hang when "we learned men are alone." Balaklava. He had labored all day with often so heavily at the rich man's girdle, unflagging energy, and now his strength they clog him with weary days and rest- Hindoo, who, when too weak to kneel to was gone. He was sickened with the less nights when others sleep quietly. Let prayer, said:-"I cannot pray, but I sights he had seen, and was depressed us, therefore, be thankful for health and keep up a sweet talking with Jesus in with the thought that the siege was no competence, and above all, for a quiet my heart."

"HE IS PAITHPUL THAT PROMISED."

"A crown of life." What! is the among princes, and made to inherit a throne of glory? In dust and ashes a puny rebel, a guilty traitor, to be pitied. pardoned, loved, exalted from the depths of despair, raised to the heights of heaven, gifted with kingly honor, royally fed, royally clothed, royally attended, and, at

O my soul! look forward with joyous when he went out to see what course to take he came upon a soldier standing for shelter below the verandah of an old house.

The poor fellow was in rags, and all that remained of shoes upon his feet were utterly insufficient to keep his naked toes from the mud. Altogether he looked miserable enough. The kind-hearted mismiserable enough. The kind-hearted mis- us from our sins in his own blood, and miserable enough. The kind-hearted missionary spoke words of encouragement to hath made us kings; to him be glory and that its same dominion for ever, and ever. Amen!"

THE GOSPEL OF T time half a sovereign with which to pur- Wilt thou be among the number? Shall

chase shoes, suggesting that he might be supplied by those who were burying the dead. The soldier offered his warmest dead. The soldier offered his warmest dead. The soldier offered his warmest crown, and wilt thou permit thyself to chase shoes, suggesting that he might be the princes and monarchs of earth wade the Mos thanks, and then said, "I am not what I lose the incorruptible, or barter it for some | dom already come is gir m at some length. \$2.50, or \$2.85 if sent by mail. was yesterday. Last night, as I was of the perishable nothings of earth? O the light, and might go back to it; the placid lake, unchangeable in summer and ly low, but not beneath the reach of re- thinking of our miserable condition, I that thou wouldst awake to thy high des. D.D. the light, and might go back to it; the placid lake, unchangeable in summer and ly low, but not beneath the reach of relight, to all appearances, had gone out, in winter inexhaustible, and hiding every-deeming love. Oh, the breadth and the grew tired of life, and said to myself, tiny, and live up to thy transcendent privation. Since the light interesting memoir of an Episcopal clergyman light, to all appearances, had gone out, in winter inexhaustible, and hiding every-deeming love. Oh, the breadth and the

nal darkness spread over all. It seemed me an emblem of "the deep things of the utmost deeps of human depravity to place than when we sat down before it. wealth, a member of the blood royal of impossible that I should ever hope, or ever God." Man is easily fathomed and soon | bring up lost pearls for Immanuel's crown! I can bear this no longer, and may as well | Heaven! What wouldst thou sacrifice, -Rev. Theodore L. Cuyler, in N. Y. try and put an end to it. So I took my what effort wouldst thou grudge, if thou musket and went down yonder in a des- wert included at last in the gracious beneperate state about eleven o'clock; but as diction-"Come ye blessed of my Father, I got round the point I heard some person inherit the kingdom prepared for you

ANECDOTES OF MINISTERS.

as to read well and thoughtfully." We happy of which I was ignorant, and I belabored with him in vain. One day, after gan to hope I too might get the same hapshould usually take notes and make comments as we read. A good deal of thought should be expended as we go over the pages. Wayland recommended the habit of copying beautiful passages and memorally asked the missionary "No" was the asked the mis of copying beautiful passages and memorasked the missionary. "No," was the you appear very well; but after all, you izing the choicest of them.

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God will think a great deal more of at the depression, he was at length answered but it is the product of a mind inured to "strong meat." It is safer to recommend cious ones whom he has led to Jesus know him well.

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Perhaps younder sister has a class in

John Foster, was not, I believe, a liter
But sir, there is something beside the letter in the truth of the gospel."

Thank
God the minister is commissioned to preach
the Sunday-school; there is nothing strikGod the minister is commissioned to preach
The theme is well illustrated by interesting inci-

the poor and needy, and how many are posed his plans to his father, he said: The late F. W. Robertson was a very saved in the Lord through her instrument- "William, are you mad?" His discourslow reader of the very choicest works. ality. Hundreds of God's dear servants agements in first entering upon his work The kings of thought, from Plato to But- are serving him without the encouragement in India were appalling. When he found ler and Jonathan Edwards, had front of man's approving eye, yet they are not himself without a roof to cover his head, without bread for his sickly wife and four Too many people read simply for amuse- Never mind where you work; care children, he made up his mind to build a ment. No higher aim prompts them to more about how you work. Never mind hut in the wilderness, and live as the naindulge in their books. They want to who sees, if God approves. If he smiles, tives did around him. He either transkill time, and they use "light reading" for that purpose. In some instances Christ- when we are most useful. It is not the twenty-seven versions of Scripture, requiring a knowledge of as many languages ian people do this. But time is too pre- acreage you sow, it is the multiplication or dialects. What was the secret that cious a boon to be killed. Who gave any- which God gives to the seed which will enabled the shoemaker's apprentice to bebody authority to thus dispose of it? make up the harvest. You have less to come one of the most distinguished men Others read simply for the imaginary do with being successful than with being of the age? He tells us the secret himself. adornment of the mind. I say imaginary, faithful. Your main comfort is that in Not laying claim to brilliant gifts, or genfor such readers hurry through a volume, your labor you are not alone, for God, the ius, he says: "I can plod-I can persenere." - He does not say, as we hear too often now-a-days: "I could always manage to get along, and keep up with my class. Does the Soul Live in Death? 30 cts. per I could jump at the meaning of my lessons, or I can catch up a trade without D. Bosworth. 30 cts. per hundred. years of hard labor; but, "I can persevere."

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