

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

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

WHOLE NO. 790.

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BOSTON, SATURDAY, JULY 5, 1856.

VOLUME XVII. NO. 27.

ALL IS WELL.

DARK the future yawns before me, Bitter griefs my bosom swell; But a light is breaking o'er me, And a voice—"all, all is well."

Sad and lone has been my journey, Sad and lene my way must be; Care and sorrow, pain and sickness, Long have been allotted me.

Sunshine that in youthful bosoms Casts a bright and magic spell, Seldom breaks upon my pathway, Yet I know that all is well!

If the hand that guides the planets Feeds the ravens when they cry, Can it be that I'm unnoticed By a Father's loving eye?

He has thoughts of mercy toward me, His designs I cannot tell; 'Tis enough for me to trust him He knows best—and all is well!

Many doubts and many shadows
Oft have flitted o'er my mind,
And I've questioned, sadly questioned,
But no answer could I find.

Earth was silent to my pleading, Nature taught me to rebel, But when I recall the promise "I am with thee" all is well!

Many things I can't unravel, Many winding mazes see,— But I'll go with faith unshaken, For the Lord is leading me.

And when beams of endless glory, The mysterious clouds dispel, Grateful shall I tell my story, Grateful say that all was well!

H. M. J.

Who is on the Lord's Side?

BY JOHN CUMMING, D.D.

"Who is on the Lord's side?"-Ex. 32:26.

Continued from our last. It is possible to be under the deepest impressions of the truth, and yet not to be Christians. To have miraculous gifts, the gift of prophecy, like Balaam, and yet not to be a Christian. It is possible to be the son of a Christian, as Cain was; to be the brother of a martyr, as Cain also was, and yet not to be on the Lord's side. It is possible to follow an apostle, as Demas did, or an apostle's successor, as many now profess to do, and yet not to have an apostle's spirit or act under an apostle's hope. It is possible to tremble like an aspen leaf whilst the Gospel is preached, as Felix did, and yet not be on the Lord's side. To be almost saved, and yet to be, as Agrippa was, plunged into the very depths of ruin. It is possible to have a favourite preacher, to sacrifice much to hear him, and yet to admire only what suits your ear or meets your fancy, while you hate and detest the truth that lies beneath and demands a holy life. It is possible to be an apostle, and yet to be a traitor to

It is possible to be baptised, and yet not to be converted. It is possible to be a communicant, and yet not to have communion with Christ. It is possible to be an ultra-churchman, who would die for his church, or an ultralissenter, who would do anything to sweep away the Establishment, and yet not to be a Christian. It is possible to be a Protestant in name, shouting at Protestant meetings, "No surrender!" and yet not to have a spark of real vital religion at the heart.

The shams ahat conceal men, and make them look like Christians, will all be scattered before that great light that shines from the great white throne; and it will be found that there were more Christians in the quiet and sequestered nooks of life than there were treading the public places of the land; that there were more Christians who said nothing, but suffered much, than there were who said much, and talked eloquently, whose Protestantism was mere partisanship, whose Christianity was a Shibboleth, who had a name splendid and noble, but a name to live by, whilst their hearts and consciences were dead.

Whatever be the fruits, there are but two tuous sea, when all is black above, and all is les. I ask you to decide which you will be agitated and convulsed below, what compass do sides. I ask you to decide which you will belong to. There are Chrst's side and not of Christ's side. It does not matter where else you are, you are not upon the side of safety and of truth. I assure you, you will never be so able to decide as you are at this very moment. The older you grow, your sensibilities become hardened. The truth that stirred you like a trumpet twenty years ago may now be uninfluential. A thousand worldly habits, like parasite plants, or like the ivy branches, are growing up around your heart, and feeding upon its life, and exhausting it of all its vitality; and now what is easilydone, by Ged's grace, in a few more years will be impossible.

In asking you to decide, let us see what it is we ask you to do. If it were to march to martyrdom, you might hesitate; if to go home and set fire to your house, in order to be a Christian, you might hesitate. But what do we require? Be happy. That is Christianity. The Gospel is good news,-forgivness for the greatest sinner; and in asking you to be a Christian, it is simply to be happy. Begin now to live happy. The first effect of Christianity is to make you happy, the next effect of Christianity is to make you holy. Determine to be on the Lord's side, and accept the glorious gospel, not as a passport for time, not as a beacon to the future, not as a badge of a sect, but as a light to the understanding, life to the heart, peace to the conscience, and joy everlasting.

Ask in the sight of God, in the prospect of a judgment-seat, "Am I on the Lord's side? It may be impossible to ask it to-morrow: it will follow the Lord,"—that is joy, that is peace, that is hope that will never make

Who are on the Lord's side? The Lord knows them that are his. You may deceive your neighbor, you may defy the minutest inspection of man; but there is an Eye that sees the most transient shadow on the spirit, an Ear that hears the innermost beating of the heart, and one that knows, with infallible precision, who are on his side, and who are not. Proscribed you may be, or you may be canonized by men; applauded you may be men; applauded you may be by some, and condemned by others; but when God desires to know on whose side you are, he listens neither to the acclamations of your panegyrists, nor the anathemas of your enemies, but he searches the heart, and tries the reins, and knows infallibly where you are, what you are, and whither you are going. "If I ascend into heaven, he is there; if I descend to the depths of hell he is there; if I take the wings of the morning, and fly unto the uttermost parts of the earth, even there his hand shall find me, and his right hand shall hold me." In the obscurest dwelling of poverty God sees his own. In the exalted and high places of the land you where the battle is to be fought and the victory to be won; on the deck of the vessel, tossed against the storm upon the tempestnous wave, God's eye is on you. In all the heights of social rank, in all the depths of social suffering; in sunshine and in shadow, your hearts are better known to God than they are to yourselves. Whatever we may think, God knows who are

his. We ourselves ought to know. True, we cannot open the leaves of the Book of Life; we cannot decipher our name written there; but every name that is there has a counterpart in God's written Word. What is your master aim in life? What do you live for? What is your great hope? What is the supreme object toward which you are driving? None of you are drifting upon the ocean of life; you are steering ing of God, an house not made with hands, eterdefinitely, designedly, and with all your might, nal in the heavens."—2 Cor. 5:1. to same great cherished end. What is the first thought when you rise, and the last when you retire to rest? On a perplexing question whom do you first consult? In a stormy and tempes-

you look at? what chart do you study? Do you ask, Will this course be popular? will it be profitable? Or do you first ask, Will this be according to the mind of God? and if it be, then its profit or its pleasures are legitimate but subsequent and subordinate, subjects for investigation. Provided you first seek the kingdom of God and his righteousness, all other things shall be added unto you. It is not a long and laborious process through which you must go in order to ascertain on whose side you are. It will not be a great tax upon your time, or a great strain upon your intellect. Have you ever felt,—I do not say have you ever believed? for I know you always believe much more than you feel. Have you ever felt, that by nature you are ruined, lost, undone; as unable to set right your relationship to God as you are to put on wings, and soar to the nearest fixed star? Do you feel, not believe simply as a philosophical disclosure, or a mathematical proposition,—but feel as a personal matter affecting your personal and everasting interests, that you are by nature ruined, lost, undone; that you type is, the sheep that has gone astray, the prodigal that is feeding upon husks, the coin that is lost, the sinner that is perishing, the soul that is without God, without Christ, without hope in the world? And if you have felt this, have you laid hold of the only prescription that can heal? Have you gone in ome silent hour to some sequestered spot, where no human ear could hear, and no human eye could see; and in silence of its secrecy and sequestration have you poured out the convictions of your heart,—the fears within, the fightings without, -into the ear of a prayer-hearing God; and sought from him that forgiveness which none eside can bestow; and from his Holy Spirit that new and loving heart, one pulse of which is worth all the pomp and ceremonial of the most splendid and gorgeous service? If you have so done, why doubt any more? why dispute any more? You have accepted Christ as ours? and that acceptance in your heart is ony the reflection of his prior acceptance of you; and there is no condemnation for you; and neither death nor life shall separate you from the love of God which is in Christ Jesus.

Our pressing inquiry is not. "Is he in the new next to me on the Lord's side?" nor, I wonder whether such a one is a Christian; my neighbor, my friend, my brother, my fellowworshipper. Our Lord never answered such questions. Once, one asked him, "Are there many be saved?" Our Lord substantially said, That is not your business; "Strive to enter in at the strait gate." And when another asked him, "What shall this man do?" His answer was equivalent to, That is not your business— "Follow thou me." It is no concern of yours. Your first concern is to be a Christian yourself.

The urgent question is not, "Who hopes to be a Christian?" There are few who are not hoping to be Christians. The abodes of the lost ring with the wail of hopes that are broken, and promises that have disappointed. Salvation is not a matter of hope, it is a matter of faith. Hope is in the future, faith is in the present;

# The Resurrection.

"For we know that if our earthly house of

is one of the glorious consolations the apostle has been enumerating as affording support to him-

self and his fellow laborers amid the trials of their work. The assured prospect held out to him in it is the resurrection and eternal life. Though this body perish and moulder back to dust, yet we have an house, an abode, a body of God's building, not frail and temporary, but eternal in the heavens. This tabernacle, soon worn out by use, is exchanged for an immortal body, having God for its anthor, and fitted to dwell in heaven forever.

It is the body, most clearly, to which reference is had in both clauses of the text. "Our earthly house of this tabernacle" is the body; and the "building of God an house not made with hands, eternal in the heavens," is the celestial, glorious body with which God will ultimately clothe the spirit in the eternal world.

The sentiment of the text is one, therefore, addressed to all believers, and is as well calculated to sustain us in our trials, as it was to sustain the apostles themselves.

From this and kindred passages we derive the doctrine of the resurrection of the dead. 1. We shall consider briefly as possible, some

proofs of the general truth.

For the doctrine of the resurrection of the dead, we are indebted entirely to revelation. How clearly it was comprehended by believers before the resurrection of Christ, I shall not stop

here to say. But I remark:

1st, The doctrine was clearly and repeatedly taught by Christ. He foretold his own resur-

And on one occasion, in language very similar to that of our text-"Jesus answered and said unto them, Destroy this temple and in three days I will raise it up."-John 2:19. In explanation of which John adds in a subsequent verse, "He spoke of the temple of his body."

The same truth the Saviour announced repeatedly without any figure, as—" Behold we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and shall condewn him to death, and shall deliver him to the Gentiles to mock to scourge and to crucify him, and the third day he shall rise again."-Matt. 20:17-19.

Again. He declared as emphatically that all men should rise from the dead.

"Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."--John 5:28-9.
2. Christ raised men from the dead in attes-

tation and illustration of his teachings.

The daughter of Jairus awoke at his touchthe widow's son of Nain came back to his mother's embrace at his commanding word. But interesting as were these in tances, the raising of Lazarus surpasses them in apparent importance; as if, in either of the preceding cases, the evi-Your next is, to manifest that Christianity to all, dence that death had taken place, and were not and to send forth the light and truth that God in a trance were not so clear but that the unbeare not beyond the cognizance of his eye, and the inspection of his Spirit. On the tented field, where the battle is to be fought and the victory where the battle is to be fought and the victory so strongly prompted him to go, until the fourth day, that the proof of death might be incontrovertible. And that it might be seen that the doctrine contemplated not merely some change as to the place of the spirit's abode, but also the reconstruction of its earthly tabernacle as its future residence, he waited until decomposition was so far advanced that the body was as unfit and therefore, the question that is here asked is not, "Who hopes to be on the Lord's side?" as would be the confined dust of ages. Here but, "Who is now on the Lord's side?" then is an example beyond cavil or dispute, illustrating the whole doctrine. The departed spirit beyed his summons, and the bound and described by the continued. decayed body stood up at his command, a warm and living structure for that spirit's residence.

3. In accordance with his prediction Christ rose from the dead, and thus furnished the crowning proof that all men shall rise.

We accept the resurrection of Christ as a great This verse is intimately connected with the preceding chapter, and should be so read, for it accept any other important fact, viz: on the

testimony of competent witnesses.

The apostle Peter declared to the hundreds

assembled in Solomon's porch, whither they were drawn by the healing of the lame man, "Ye killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses.

Now every candid man must allow that the apostles were witnesses whose character and qualifications render them worthy to be believed. They were men of clear discernment and sound judgment, and whatever advantages of education they may have lacked, they were capable of relating a narrative of facts in a clear and consistent manner. They had been acquainted with the Saviour through three years of the most in-timate association. They had heard him speak in public and in private. They had observed his countenance till every feature of it was familiar to them, so that when he arose from the dead and appeared to them, they were perfeetly capable of determining whether it were the same one whom they had followed so long, before his death. He was with them forty days after his passion. He ate and drank with them. They were all slow of heart to believe the truth concerning him, and to one of them who would not believe on the testimony of the rest, he said " Reach hither thy finger and behold my hands: and reach hither thy hand and thrust it into my side: and be not faithless, but believing!" which constrained the apostle, from a full conviction of the truth of his resurrection, to cry out, "My Lord and my God!" And wherever the apostles went, they proclaimed the truth, though at the risk of their lives. Would not the testimony of such witnesses be held sufficient to support any cause, before any tribunal? And if we ought to place faith in any human testimony, ought we not to place faith in the testimony of the apostles concerning the resurrection of Christ?

Now, the crowning proof alleged in the Scripture, that the dead will be raised, is the resurrection of Christ. It becomes a proof in this way: Christ predicted. He thus demonstrated his own power and veracity. But he has de-clared that he will raise up at the last day all that are in their graves—a declaration for the accomplishement of which his own resurrection

is the assurance and pledge.

And more than this, Christ gathers the general resurrection into his own, as he declares to Martha, over the grave of Lazarus: " I am the resurrection and the life;" on which declaration the words of Paul are a commentary, where he says, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive;" as every man dies because led into sin by the evil example and influence of one, so every man will be raised from the dead, because concerned in the ransom of the other. As human nature through sin became mortal, so is that nature restored to immortality by Christ. As our sacrifice, Christ passed through anguish and death, and down into the grave; and there he broke the bonds of death, and brought us triumphantly from mortality to immortality; thus verifying the declaration, "I am the resurrection and the life."

4 Accordingly the Apostles, thus instructed and convinced, take up the truth and everywhere

proclaim it.

"They taught the people, and preached through Jesus the resurrection from the dead." At Athens, Paul preached "Jesus and the resurrection." Before Felix, he declared it as his settled faith that "there should be a resurrection of the dead, both of the just and the un-To the Corinthians he expounds and enforces the doctrine with all the power of his logic. And on the lips of every Apostle the truth glows and burns in sincere and convincing eloquence. They warned and persuaded sinners in view of it. They comforted saints in their trials by the assurance of it; and themselves endured all things, and counted all things but loss, that they might know Christ and the power of his resurrection; and as if to give us occudence of the truth, John saw, in pr tic visions, the dead, small and great, stand before God, when the sea gave up the dead which were in it, and death and hell gave up the dead which were in them.

To whatever extent, then, unbelief may entangle itself in a net of sophistries on this subject, before the Apostles' minds, who were eyewitnesses of what they affirmed, this truth stood forth twin doctrine in clearness and importance with the atoning death itself. Jesus and the resurrection were the burden of their preaching, and the ground of all their hopes.

Leaving here the proof, we glance a moment

at another point, and remark:

The resurrection to be accomplished will be a literal resurrection of the bodies of all that

1st. Such was Christ's resurrection.

He arose in the same body in which he was laid in the tomb. Not only Thomas, but all his disciples had a full belief of this, and on this point they were competent witnesses. For during all their acquaintance with him, while they hung with wondering delight on his teachings-

that played on his countenance, sorrowing when he sorrowed and rejoicing when he rejoiced-

And from Christ's literal resurrection Paul argues the literal resurrection of the dead. "Now is Christ risen from the dead, and become the first fruits of them that slept." But the first fruits are always of the same nature as the future harvest, and what that harvest is to be, we have an exemplification in those who rose from the dead first after Christ's resurrection. For as he expired on the cross, "the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints who slept, arose and came out of their graves after his resurrection, and went in-

to the holy city, and appeared unto many."

Most assuredly the bodies of these persons were raised out of the graves where they were laid. The first resurrection, then, after Christ's, was as literal as Christ's, and so will all be.

2d, Such a literal resurrection is the obvious teaching of the language in the passages of Scripture referring to the subject. 1 have shown what one text teaches. It is the dead, small and great, who are to stand before God's throne, coming up from wheresoever they have found a resting place-from grave-yards, and battlefields, and ocean caverns. It is those who are in their graves that are to hear His voice, and come forth. It is this corruptible that puts on incorruption, and this mortal that puts on immortality. The grave even, vanquished, shall give up its prey. All that slumber in its lonely chambers shall hear his voice, and come forth.

(To be continued.)

# Massachusetts.

It is fashionable at the South for orators to sneer at the old commonwealth of Mass., -particularly those of South Carolina. Massachusetts men may therefore be pardoned if occasionally they say a word in her defense.
On the 21st day of June, the longest day in

the year, Hon. Anson Burlingame-the youngest member of the Mass. delegation, if not the youngest member of the House, and physically one of the smallest, but intellectually one of the keenest witted and possessed of a musically-toned voice—arose in his place and entered on the defense of his native State. Some passages are so happily expressed that we cannot forbear to quote them. He said:

I stand here to-day to say a word for old Massachusetts. Not that she needs it-no sir-for in all that constitutes true greatness, in all that gives abiding strength in the great qualities of the head and of heart, in moral power, in material prosperity, in intellectual resources, and physical ability, by the general judgment of mankind, according to her population she is the best State. There does not live any man anywhere, who knows anything, to whom praise of Massachusetts would not be needless. She is as far beyond that as she is beyond censure. Members here may sneer at her—they may praise her past at the expense of her present—but I say, with a full conviction of its truth, that Massaehusetts in her present performances is even greater than in her past recollections. And when

I have said this, what more can I say?
Sir, although I am here as her youngest and humblest member, yet as her representative I feel that I am the peer of any man on this floor. Occupying that high stand point, with modesty but with firmness, I cast down her glove to the whole band of her assailants. She has been sailed in the House and out of the House. the other end of the Capitol and at the other

end of the Avenue.

Freedom and slavery started together in the great race on this continent. In the very year the Pilgrim Fathers landed at Plymouth Rock, slaves landed in Virginia. Freedom has gone on trampling down barbarism and planting States, building the symbols of its faith by every lake and every river, until now the sons of the Pilgrims stand by the shore of the Pacific. Slavery has also made its way to the setting sun. It has reached the Rio Grande on the South, and the groans of its victims and the clank of its chains may be heard as it slowly ascends the western tributaries of the Mississippi river. Freedom has left the land bespangled with free schools, and filled the whole heaven with the shining towers of religion and civilization; slavery has left desolation, ignorance and death in its path. When we look at these things; when we see what the country would have been, had freedom been given to the territories; when we think what it would have been but for this

while they watched with affection every emotion | blight in the bosom of the country, and the South | ingly that the South wants none of our vaga--that the whole South-that fair land God had blessed so much would have been covered during all this period that countenance, lineament by lineament, was graven upon their souls as with a pen of iron upon a rock. Not the linof people, 35,000,000 would have bailed the eaments of that father's features are so fixed in the memory of filial affection. They could not we think of these things, how must every honest be mistaken here. They saw him with their eyes, they heard his voice, their hands handled him.—2 John, 1:3 policy of old Virginia, in her better days, did not become the animated policy of this expanding republic.

> There have been general and specific charges made against old Massachusetts. The general charge, when expressed in polite language, is that she has not been faithful to her Constitutional obligations. I deny it. I call for proof. I ask when, where, how? I say on the contrary, that from the time when this government came from the brains of her statesmen, and the unconquerable arms of her warriors, she has been loyal to it. In peace, she has added to it renown; in war, her sons have crowded the way to death as to a festival. She has quenched the fires of rebellion on her own soil without federal aid. And when the banners of nullification flew in the Southern sky, speaking through the lips of Webster in old Faneuil Hall, she stood by Jackson and the Union. No man speaking in her name, no man wearing her ermine, or clothed with her authority, ever did any thing, or said any thing, or decided any thing not in accordance with her Constitutional obligations. Yet the hand of the federal government has been laid heavily upon her. That malignant spirit which has usurped this government through the negligence of the people, too long, has pursued her with rancor and bitterness. She has seen her with rancor and bitterness. She has seen go down before its invidious legislation, her commercial interests. She has seen her commerce perish, and ruin like a devastating fire, sweep through her fields of industry; but amid all these things, Massachusetts has always lifted up her voice with unwavering devotion to the Union. She has heard the federal drum in her streets; she has protected the person of that most odious man-odious both at the North and the temples of justice there have been clothed in

why, if she has been so wronged, so insulted, has she been true and faithful to the Union? has she been true and faithful to the Union? truer patriots, if possible, than patriots from Sir, because she knew, in her clear head, that any other State. Out of regard for these men, these outrages came not from the generous hearts of the American people. She knew that when justice finally stould assume the reins of government, all would be well. She knew that when the government ceased to foster the interest of lina slavery alone, her interests would be respected and the whole country be blessed. It was this high constitutional hope that has always swayed the head and heart of Massachusetts, and which has made her look out of the gloom of the present and anticipate a glorious future. So much in relation to general charges against Massa-

The gentleman desires that we should blot out the history of the connection of Massachusetts with the last war. Oh no! She cannot do pleased—delighted with the speech we heard—that. She cannot so dim the lustre of the would but faintly express the deep emotions of American arms. She cannot so wrong the Reour hearts, awakened by it. I need not speak public. Where then would be your great sea history of those brave fishermen, who swarmed from all her bays and all her ports, sweeping the enemy's commerce from the distant seas? It was made in the face of a hostile Senate. It Ah, Sir! she cannot afford to blot out that hisof the olden time came back upon him. He re-membered how, forty years before that, he had his speech. trod on that soil-he remembered how vauntingly he invaded it, and how speedily he left. He of Bladensburg answer!

The gentleman (Mr. Keitt of S. C.) says taunt-

bond philanthropy. Sir, when the pestilence fluttered its yellow wings over the Southern States, and when Massachusetts poured out her treasures to a greater extent in proportion to population than any other State, was that vaga-bond philanthropy? I ask the people of Virginia and Louisiana.

Sir, Massachusetts furnished more men in the Revolution than the whole South together, and more by ten-fold than South Carolina.

I am not including, of course, the conjectured militia furnished by that State. There is no proof that they were ever engaged in any battle. I mean the regulars, and I say that Massachusetts furnished more than ten times as many men as South Carolina. I say on the authority of a standard historian, once a member of this House, (Mr. Sabine) in his History of the Loyalists, that more New England men now lie buried in the soil of South Carolina than there were South Carolinians, who left their State to fight the battles of the country. I say when the Massachusetts General Lincoln was defending Charleston, he was compelled to give up its defense because the people of that city would not fight. When Gen. Greene, that Rhode Island blacksmith, took command of the Southern army, South Carolina had not a federal soldier in the field, and the people of that State would not furnish supplies to his army, while the British aimy in the State was furnished with supplies almost exclusively from the people of that State.

While the American army could not be recruited, the ranks of the British army were rapidly filled from South Carolina. The British post '96 was garrisoned almost exclusively from South Carolina. Rawdon's reserve corps was made up almost entirely by South Carolinians. Of the 800 prisoners who were taken at the battle of King's Mountain, of which we have heard so much, 700 were Southern Tories. The Maryland men gained the battle of Cowpens; Kentuckians, Virginians and North Carolinians gained the battle of King's Mountain. I'ew South Carolinians fought in the battles of Eutaw or Guilford. They were chiefly fought by men out of South Carolina, and they would South—the slave hunter. She has protected have won greater fame and greater laurels if him when her soil throbbed with indignation they had not been chiefly opposed by the citifrom the sea to the New York line. Sir, the zens of the soil. Well might the British commander boast that he had reduced South Caro-

temples of justice there have been clothed in chains. The federal courts in other States have been closed against her; and her citizens have been imprisoned and she has had no redress. Yet, notwithstanding all these things, Massa-chusetts has always been faithful—has always been loyal to the Constitution. You may ask the Pinckneys—the Marions—the Rutledges—the Pinckneys—the Haynes. These were our true patriots, and I maintain that they were the been together the properties of the patriots I will not quote from a letter of the patriot Gov. Matthews to Gen. Greene, in which he complains of the selfishness and utter imbecility of a great portion of the people of South Caro-

> But, Mr. Chairman, all these assaults upon the State of Massachusetts sink into insignificance compared with the one I am about to

mention.

On the 19th of May, it was announced that Mr. Sumner would address the Senate upon the Kansas question. The floor of the Senate, the galleries, and avenues leading thereto, were hronged with an expectant and audience, and many of us left our places on this floor to hear the Massachusetts orator. To say that we were of its language, nor of the nobility of its sentights? Where then would be the glory of ments. It was heard by many; it has been Old Ironsides," whose scuppers ran with Mas-read by millions. There has been no such speech sachusetts blood? Where then would be the made in the Senate since the days when those tory. You, Sir, cannot afford to let her do it- days; and yet during that time the speaker was no, not even the South. She sustained herself not once called to order. This fact is concluin the last war. She paid her own expenses and sive as to the personal and parliamentary decohas not yet been paid from the treasury of the rum of the speech. He had provocation enough. nation. The enemy hovered on her coast, with His State had been called "hypocritical." He his ships as numerous almost as the stars. He himself had been called a "puppy," a "fool," looked upon that warlike band, and the memory a "fanatic," a "dishonest man." Yet he was

On the 22d of May, when the Senate and the turned his glasses toward it and beheld its peo- House had clothed themselves in mourning for ple rushing from the mountains to the sea, to a brother fallen in the battle of life in the disdefend it, and he dared not attack it. Its capi- tant State of Missouri, the Senator from Massatal stood in the salt-sea spray, yet he could not take it. He sailed South where there was another capital, (not far from where we now stand,) forty miles from the sea; a few staggering, worn, had taken an oath to sustain the Constitution, out sailors and soldiers came here; they took it; stole into the Senate-that place which had how it was defended let the sons of the chivalry hitherto been held sacred against violence-and smote him as Cain smote his brother.

Sir, the sons of Massachusetts are educated

peace and good will, and God knows we desire to cultivate those feelings—feelings of social kindness and public kindness. The House will bear witness that I have not violated or trespassed upon any of them; but, sir, if we are pushed too long and too far, there are men from the old Commonwealth of Massachusetts who will not shrink from a defense of freedom of speech, and the State they represent, in any field where they may be assailed.

# The Little Boy That Died.

THE following beautiful poem, which has been attributed to several different authors, was written by Joshua D. Robinson, Fsq., of Newburyport, a member of the Massachusetts Legislature for the past and present year, and was first published in the Newburyport Union of May 1, 1850. The occasion of its composition was the death of a brother of the writer, a beloved and interesting boy of but four years of age. The tender pathos of the lines can but awaken feelings of sympathetic emotion. Four verses of the composition have recently been traveling through the papers with the authorship attributed to Dr. Chalmers:

I am all alone in my chamber now,
And the midnight hour is near.
And the fagot's crack, and the clock's dull tick,
Are the only sounds I hear; And over my soul, in its solitude, Sweet feelings of gladness glide; For my heart and my eyes are full, when I think Of the little boy that died.

1 went one night to my father's house-Went home to the dear ones all, And settly I opened the garden gate, And softly the door of the hall. My mother came out to meet her son, She kissed me, and then she sighed, And her head fell on my neck, and she wept For her little boy that died.

And when I gazed on his innocent face, As still and cold he lay, And thought what a lovely child he had been, And how soon he must decay; "Oh death, thou lovest the beautiful," In the woe of my spirit 1 cried, For sparkled the eyes, and the forehead was fair, Of the little boy that died!

Again I will go to my father's house-Go home to the dear ones all, And sadly I'll open the garden gate,
And sadly the door of the hall.

I shall meet my mother, but never more
With her darling by her side;
But she'll kiss me and sigh and weep again For the little boy that died.

I shall miss him when the flewers come In the garden where he played;
I shall miss him more by the fire-side, When the flowers have all decayed. I shall see his toys and his empty chair, And the horse he used to ride; And they will speak, with a silent speech, Of the little boy that died.

I shall see his little sister again With her playmates about the door, And I'll watch the children in their sports, As I never did before; And if in the group I see a child

That's dimpled and laughing-eyed,
I'll look to see if it may not be
The the little boy that died.

We shall go home to our father's house-To our home with the pure and wise Where the hope of our soul shall have no blight. And our love no broken ties; We shall roam on the banks of the River of Peace

And bathe in its blissful tide: And one of the joys of heaven shall be The little boy that died!

And therefore, when I am sitting alone, And the midnight hour is near, When the fagot's crack and the clock's dull tick Are the only sounds I hear,

Oh sweet o'er my soul in its solitude, Are the feelings of sadness that glide; Though my heart and my eyes are full when I think

Of the little boy that died.

# A Man who Told Three Lies.

There lived a man in Samaria, a good man whose name was Elisha. He was a prophet, that is, one who tells beforehand what will hap-

Elisha had a servant whose name was Gehazi. We should think he would be a good man, as he lived with such a good master; but it does not always make people good to live with those

One day there came to Elisha a rich, great man from Syria, whose name was Naaman .- | with answerable liveliness and vigor.

at the knees of their mothers, in the doctrines of He was sick with a dreadful disease called leprosy. When people have this disease, the hair grows white and stiff, the voice is very harsh, and the body is covered with scales and sores. Naaman had heard that God helped Elisha to he would cure him.

When Elisha heard he had come with horses and chariots, he did not go out to meet him, as Naaman thought he would, but sent a man to

Naaman was very proud, and he did not like it that Elisha did not notice him more; and at first he was angry and said he would not go, for he did not believe he could be cured so easily, and he thought he could as well wash in the rivhim persuaded him to do as Elisha said, and he did so, and was made quite well.

Then how glad he was, and how thankful too. He went back to the house where Elisha lived, and told him that now he knew the God he worshipped was the true God; and to show his gratitude, he wanted to give Elisha money and fine clothing, but Elisha did not want these; he knew it was God who had cured him, and he wanted Naaman should give God all the glory. So he would not take his present, but blessed him and sent him away.

But Gehazi the servant heard it all; and he thought, what a pity that my master did not take anything, when Naaman is such a rich man, of Jesus Christ, which made it so; and that he and could spare it as well as not. Then he began to wish he had some of the money, and thus should die there) that he had once thought of he broke the tenth commandment, 'Thou shalt his dear wife or children, or any earthly connot covet.' Next he resolved to do a very wicked thing. He ran after Naaman, who had got a long way off. When Naaman saw him coming, he stopped, and got out of his chariot and
waited for him.—When he came up and asked ney of near thirty miles, and came at night to him, 'Is all well?' and Gehazi said, 'all is his inn, where being come, he greatly admired well,' and then added two lies. 'My master how he had come thither; that his horse, withsent me, and told me to say that two young meu, sons of the prophets, have come, and he wishes you to give them a talent of silver and two changes of garments.'

Now Elisha had not sent him, neither had two young men come, but Naaman believed him, sleep, though he never had a sweeter night's and was very glad to give him all he asked, and rest in all his life. Still, still the joy of the more too. He made him take twice as much money as he asked for, and the fine clothes; and then he would not let Gehazi carry them, but sent being come, he was early on horseback again, the way, but just before they got to Elisha's But within a few hours he was sensible of the house he took the things himself, and sent back ebbing of the tide, and before night, though clothes in a safe place, he went into the house

could he say? Alas, he had told two lies, and professed he understood more of the life of heavhe thought he must tell another, so he said, " I have not been any where."

him all about it, and he said, 'Went not my heart with thee? Now the leprosy of Naaman shall cleave to thee and thy seed for ever.'— And he went out from his presence a leper as

Was not this very dreadful to be a leper all his life? and his children were to be lepers too. And this was the punishment for his sin in this life only. How angry God must be with those that tell lies, to punish them in such a dreadful

Perhaps some one may say that God does not punish liars in such a way now. No, he does not just in that way, but he does punish them in this life; and unless they repent and are forgiven through Christ, he will punish them in another world. He is the same God that he was in his words, "All liars shall have their part in the lake which burneth with fire and brimstone." Ah! this is far more dreadful punishment than Genazi's; it will never end. Let us all fear to say what is not true, remembering

> " Liars always are found out, Whatever may they wind about, In every place, by night or day, God watches all we do or say." American Messenger.

# Christian Joy.

I have with good assurance, this account of a of that day's solitude, set himself to a close ex-amination of the state of his soul, and then of begin to fix, and come closer to those great and astonishing things than was usual; and his mind

He therefore, while yet master of his own thoughts, lifted up his heart to God in a short ejaculation, that God would so order it in his providence that he might meet with no interrup-Naaman had heard that God helped Elisha to tion from company, or any other accident, in heal the sick and do other wonderful things, and that journey, which was granted him; for in all that day's journey he neither met, overtook, nor was overtaken of any. Thus going on his way. his thoughts began to swell and rise higher and higher, like the waters in Ezekiel's vision, till tell him to wash in the river Jordan seven at last they became an overflowing flood. Such was the intentness of his mind, such the ravishing tastes of heavenly joys, and such the full assurance of his interest therein, that he utterly lost sight and sense of this world, and all the concerns thereof, and for some hours knew no more where he was than if he had been in a deep ers of his country. But those that were with sleep upon his bed. At last he began to perceive himself very faint, and almost choked with blood, which running in abundance from his nose, had discolored his clothes and his horse, from the the shoulder to the hoof. He found himself almost spent, and nature too faint under the pressure of joy unspeakable and unsupportable; and at last perceiving a spring of water in his way, he, with some difficulty, alighted to cleanse and cool his face and hands.

By that spring he sat down and washed, earnestly desiring, if it were the pleasure of God, that it might be his parting-place from this world. He said, death had the most amiable face in his eye, that ever he beheld, except that could not remember (though he believed he cernment. But having drunk of that spring, his spirit revived, his blood stanched, and he out his direction, had brought him thither, and that he fell not all that day, which passed not without several trances of considerable continu-

All this night passed without one wink of Lord overflowed him, and he seemed to be an inhabitant of another world. The next morning two servants with them, because they were heavy, and wanted to show his respect for Elisha. But Gehazi did not wish Elisha to know as with a man that carries a rich treasure about anything about it, so he did not let them go all him, who suspects every passenger to be a thief. the servants.—After he had hid the money and there was a heavenly serenity and sweet peace upon his spirit, which continued long with him, yet the transports of joy were over, and the fine How frightened he must have been when Elisade of his delight blunted. He many years afsha said, 'Gehazi, where have you been?' What ter, called that day one of the days of heaven, and en by it than by all the books he ever read, or discourses he ever entertained about it. This But Elisha knew better, for God had told was, indeed, an extraordinary foretaste of heaven

# An Eastern Sky at Night.

Prof. Hackett, in his Illustration of Scripture, gives a graphic sketch of his first view of an eastern sky :-

The appearance of an eastern sky at night is quite peculiar, displaying to the eye a very different aspect from our sky. Not only is the number of stars visibly greater than we are accustomed to see, but they shine with a brilliancy and purity of lustre of which our heavens very seldom furnish an example. Homer's comparison, at the beginning of the fifth book of the Iliad.

-" bright and steady as the star Autumnal, which in ocean newly bathed Assumes fresh beauty,"

was often brought to mind, as I remarked the fresh, unsullied splendor, as it were, of the more brilliant constellations.

An oriental sky has another peculiarity, which adds very much to its impressive appearance. With us the stars seem to adhere to the face of the heavens; they form the most distant objects within the range of vision; they appear to be set in a ground-work of thick darkness, beyond which the eye does not penetrate. Unlike this is the canopy which night spreads cver the traveler in Eastern climes. The stars there seem to minister, who being alone in a journey, and hang like burning lamps, midway between heav-willing to make the best improvement he could en and earth; the pure atmosphere enables us to see a deep expanse of blue ether lying far be the life to come, and the manner of its being, and living in heaven, in the views of all those if kept burning in their possition by an immeditings, which are now pure objects of faith and hope. After a while, he perceived his thoughts a frame-work which subserves the illusion of seeming to give to them their support.

Never can I forget my first night in the dessettled upon them, his affections began to rise ert, in traveling from Egypt to Palestine. I had entered the tent erected for me about dark,

and, being occupied there for some time, the shadows of evening in the meanwhile insensibly gathered around us; the stars came forth one after onother, and commenced their nightly watch. On going abroad, at length, a scene of surpassing beauty and grandeur burst upon me. I was in the midst of a level tract of sand, where no intervening object rose up to intercept the view; the horizon which swept around me was as expanded as the power of human vision could make it; and all this vast circuit, as I glanced from the right hand to the left, and from the edge of the sky to the zenith, was glittering with countless stars, each of which seemed radiant with a distinct light of its own; many of which shone with something of the splendor of planets of the first magnitude. I could not resist the impulse of the moment, but taking my Hebrew Bible, read with a new impression of its meaning, the sublime language of the Psalmist: " Jehovah. our Lord, how excellent thy name in

all the earth,
Who hast placed thy glory upon the heavens!
When I consider thy heavens, the work of thy fin-

gers;
The moon and stars which thou hast made;
What is man, that thou art mindful of him,
And the Son of Man, that thou carest for him?"

I remembered, too, that it was probably in some such situation as this in which I was then placed, and on an evening like this, that Abraham was directed to go abroad, and "look to-wards heaven, and tell the stars if he could number them," and thus form an idea of the multitude of the posterity destined to be dalled after his name. (Genesis 15:5.) I turned to that passage also, and saw grandeur in the comparison, of which I had possessed hitherto but a vague conception.

An Indian Sodom.—An interesting pamphlet has just been published by Mr. Bellasis, collector of Hyderabad, in Scinde, containing an account of his examination and discoveries on the site of the ancient city of Brahminabad, on a branch of the old bed of the Indus. Tradition affirms that the city—the capital of a Hindoo kingdom to which the tide of Mahomedan invasion had scarcely penetrated—was destroyed by fire from heaven and by earthquake, on account of the wickedness of its ruler. The investiga-tions of Mr. Bellasis seem to prove that the place really was destroyed by some terrible convulsion of nature, which probably at the same time completely changed the course of the Indus. On no other supposition can a ruin be accounted for that was at once so sudden and so complete. Skeletons were found in every house that was opened and in the streets, some crouched together and there buried; others crushed flat by a falling weight, the pieces of stone or brick still in some cases buried in the fractured skull. Numerous coins and other valuables have already been discovered, carved figures in ivory, engravings on cornelian and agate, a set of ivory chessmen, and the like. The figures carved on objects connected with religious worship are Budhist. From the fact of their being unmutilated, Mr. Bellasis considers it clear that the iconoclastic Mussulman invaders had not reached, or at least had not permanently annexed, Brahminabad at the time of its destruction, which he conceives to have taken place about A. D. 1020.

# Massachusetts and South Carolina.

Mr. Butler's falsification of history, in his late attempted reply to Mr. Sumner, renders the following facts of universal interest, just at this time :

The whole number of the regulars enlisted for the Continental service, from the beginning to the close of the Revolution, was 231,959, of these 67,907 were from Massachusetts. Every State south of Pennsylvania provided but 59,493, or 8414 less than Massachusetts.

The five New England States equipped and maintained II8,350 men, or more than one-half the number placed at the service of the Contin-ental Congress during the war.

The quotas fixed and required by the Contintal Congress, from the States of Massachusetts and South Carolina were as follows: From the former 52,578 soldiers, from the latter 16,932. Massachusetts furnished 67,907 soldiers, to the Continental army. South Carolina supplied 6660! The one exceeded its quota by 15,200 brave soldiers. The other fell below its quata 10,272!! These figures are correct, as they are taken from the report of General Knox, Secretary of War, under Washington made to Congress in 1790.

The Hon. Lorenzo Sabine, now a resident of Framingham, Mass., and one of the most able and thorough historical writers in the country, has treated this subject in his great work on "The American Loyalists," published by Little & Brown in 1848. In speaking of the effect of the "peculiar institution" in preventing the South from furnishing its quota of soldiers to the American army, and referring to the Tories of South Carolina, Mr. Sabine asks (p. 32:) "Did 6660 Whig soldiers exhaust her (South

Carolina's) resources of men? Could she furnish only 740 more than Rhode Island, the smallest State of the Confederacy; only one fifth of the number of Connecticut; only one half as many as New Hampshire, then almost an unbroken wilderness? She did not. She could not defend herself against her own Tories; and it is hardly exaggeration to add, that more Whigs of New England were sent to her aid, and now lie buried in her soil, than she sent from it to every scene of strife from Lexington to Yorktown!"

The Transcript, resuming the subject in a

later number, continues:

South Carolina with a Northern army to assist her, could not preserve her own capital from falling into the hands of the British. The historian records that the inhabitants of Charleston as a body preferred to return to their allegiance to the British Crown rather than to aid General Lincoln to save it. So general was the defection to the American cause, and so many of the people of South Carolina bowed their necks anew to the yoke of colonial vassalage, that Sir Henry Clinton considered his triumph complete, and communicated to the British Ministry the intelligence, that the whole State had yielded submission to the royal army, and had become again a part of the British empire!

Soon after the fall of Charleston, and when disaffection to the American cause was so general, two hundred and ten persons, who styled themselves to be the "principal inhabitants" of the city signed an address to Sir Henry Clinton in which they stated they have every inducement to return to their allegiance, and ardently hope to be admitted to the character and con-

dition of British subjects!

Nor was the supply of men the most effective service rendered by Massachusets during the Revolution. In adjusting the war balances, after the peace it was ascertained she had overpaid her share in the sum of \$1,248,801 of silver money.



# The Advent Herald.

BOSTON, JULY 5, 1856.

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

# MEMORIALS.

MEMORIALS have the same relation to the past, that types have to the future. They are designed to perpetuate the remembrance of past events, as types are to keep in remembrance the predictions of the future.

Among the Divine memorials recorded in Scripture, we have,

1. The Sabbath .- (Gen. 2:3), "God blessed the seventh day and sanctified it; because that in it, He had rested from all His work which God created and made."

2. The Passover .- God said, (Ex. 12:14, 26, 27,) "This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations." And "when your children shall say unto you, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians.

There were other memorials; but the more important one next instituted, is that of the Lord's supper, by which Christians show forth the Lord's death till he come again.

# JEHOVAH'S GUIDANCE OF ISRAEL.

ISRAEL remained encamped in the wilderness of Sinai, (Ex. 10:1) from the first day of the third month of the first year of their leaving Egypt, until (Num. 10:11) " the twentieth day of the second month in the second year." At that time, having received the law and all their typical ordinances, and completed the tabernacle, and all the vessels of the sanctuary, they were ready to remove from before the mount, whenever the Divine signal should be given. And on that day "the cloud was taken up from off the tabernacle of the testi-

This was the signal for their removing which Jehovah had appointed. For, (Num. 9:15-23) "On the day that the tabernacle was reared up,

of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept fourth month; and (v. 35) they "abode at Hazethe charge of the Lord, and journeyed not. And roth." so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and accordto the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord at the commandment of the Lord by the hand of Moses." And thus the Psalmist said, (Psa. 77:20) "Thou leddest Thy people like a flock by the hand | hold Miriam was leprous, white as snow." of Moses and Aaron.

Leaving the wilderness of Sinai, (Num. 10:33-36), "they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered : and let them that hate thee flee before thee. And against Jehovah. when it rested, he said, Return, O Lord, unto the many thousands of Israel." And (v. 12) "the cloud rested in the wilderness of Paran "-having taken their "journey according to the commandment of the Lord by the hand of Moses."

There was at this time a fair prospect of Israel's soon entering the land of Canaan. The Lord said to them, (Deut. 1:6-8) "Ye have dwelt long enough in this mount: turn you and take your journey and go to the mount of the Amorites. . . Behold I have set the land before you; go in and come up, and into what cities we shall come." possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob, to give unto them and to their seed after them.'

They had now entered (Deut. 8:15) "that great and terrible wilderness wherein were fiery serpents and scorpions, and drought, where there was no water;" for Moses says (1b. 1:19) " When we departed from Horeb we went through all that great and terrible wilderness which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh Bar-

Before reaching there, they rested at the end of their three days' journey when the people again complained, not unlikely because they were made to stop in the barren desert; (Num. 11:1) " and the Lord heard it, and His anger was kindled : and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp," or, lit in all parts of the camp. For this reason they called the name of that resting place Taberah, i.e., a burning.

Hardly had the fire ceased to burn than (vs. 4ing: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is nature and characteristics. dried away; there is nothing at all, besides this manna, before our eyes."

When Moses heard the people weep, he was displeased, and asked the Lord to slay him, and thus relieve him of the burden of such an ungrateful multitude. In reply, the Lord promised to aid Moses, by taking of the Spirit that was on him, and conferring it on seventy of the elders of Israel, and to give Israel flesh to eat for a whole month-even until they should loathe it. The faith of Moses was hardly sufficient for this; for he inquired (Num. 11:22, 23) "Shall the flocks and herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord answered Moses, Is the Lord's hand waxed short? Thou shalt now see whether My word shall come to

went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp," to the distance of a days' journey about it and "two cubits high." And "while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the pecple, and the Lord smote, the people with a very great plague."

The name of that place (v. 34) was then called Kibroth-hattaavah;" i.e., the graves of lust, "because there they buried the people that lusted." Continuing here a month, they must have removed about the commencement of the

At this place (12:1) " Miriam and Aaron spake against Moses because of the Ethiopian woman he had married. . . And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it . . . and came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. And He said, Hear now my words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision and will speak to him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the smilitude of the Lord [Jehovah] shall he they journeyed: they kept the charge of the Lord, behold; wherefore then were ye not afraid to speak against My servant Moses? . . . And the cloud departed from off the tabernacle; and be-

> Moses interceded for his sister, and she was healed; but she was shut from the camp seven days, at the end of which time they removed and pitched in another part of the wilderness of Paran, called (Num. 33:18) "Rithmah," on the borders, and also (13:26 and Deut. 1:19) " Kadesh Barnea." It was, (Deut. 1:19) at the mount of forth in the twilight; thou shalt cover thy face, the Amorites, on the southern border of Canaan, so that their next remove would have been into the land of promise, had they not again rebelled

The people appear to have distrusted God's power; for when Moses said to them, (Deut. 1:20, 21) "Ye are come unto the mountain of the Amorites which the Lord our God doth give unto us; behold the Lord doth set the land before thee; go up and possess it as the Lord God of thy fathers hath said unto thee; fear not, neither be dismayed; they replied, (v. 22) "We will send men before us, and they shall search us out the land, and bring us word again by what way we must

# II. PROPHETIC SYMBOLS.\*

\* Due acknowledgment should ever be made to D. N. Lord, Esq., Editor of the Theological and Literary Journal, No. 138, Nassau street, N. Y., for the first pracheal development of the laws of symbols and tropes. Winthrop on "Prophetic Symbols," 75 ets., and Lord on "The Laws of Figurative Language," \$1 Published by Franklin Knight, and for sale at this office, should be studied by every one who wishes to familiarize bimself by every one who wishes to familiarize himself with this subject.

A Prophetic Symbol is a visible representative of some analogous future agent, act, object, or ef-

Its use, is to impress the mind more vividly by a visible manifestation than can be done by nere words.

Prophetic Symbols differ from Types, in that they reveal the future; while types are religious acts expressive of faith in what is already revealed. They differ from Tropes, in that they are visible character; while Tropes are artificial expressions,

shows that they comprise two great divisions-1. Those Divinely interpreted; and 2. Those which are uninterpreted-the two being similar in their

As it is evident that all our knowledge of the principles on which symbols are employed, must seven times pass over him." be derived from an examination of those Divinely interpreted, and of the relations existing between the symbols and that which they represent, we will consider,

I. PROPHETIC SYMBOLS DIVINELY INTERPRETED.

A comparison of these shows that in some of the interpreted symbols, the symbol and interpretation are both of the same order of agents, or objects; while in others, they are of different, but of analogous orders. They are properly to be considered then, as divided into these two classes.

FIRST CLASS-SYMBOLS OF THEIR OWN ORDER.

1. Example: - Of the Glory of the Lord. Symbolization .- (Ezek. 1:25, 8). Ezekiel saw "upon Sym .- (Rev. 1:13-16). John saw "One like un-

the cloud covered the tabernacle, namely, the tent pass unto thee or not." And (vs. 32-34) " there | the likeness of a throne, the likeness as the appearance of a Man . . . as the color of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward . . . as the appearance of fire, and it had brightness round about," and "as the appearance of the bow that is in the cloud in the day of rain."

Interpretation .- (v. 28). "This was the appearance of the likeness of the glory of the Lord."

2. Example: - The Prophet represents the people. Sym.- (Ezek. 4:4-6). God said to Ezekiel: " Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it," for 390 days; and ' lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days." Int .- (v. 5). "I have laid upon thee the years

of their iniquity." 3. Example. - Food and drink represent food and drink. Sym .- (1b. vs. 9-51). God commanded the prophet to take "wheat, and barley, and beans, and lentiles, and millet, and fitches, and

put it in a vessel and make bread "-polluting it

in the manner of baking-and this he was to "eat

by weight." and to "drink water by measure." Int -(1b. vs. 13, 16). "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them . . . they shall eat bread by weight, and with care; and they shall drink water with measure and astonish-

4. Example.—Acts of the Prophet represent those of the people. Sym .- (Ezek. 12:3-6). God said to him: "Prepare the stuff for removing, and remove by day in their sight . . . from thy place to another place. . . Bring forth thy stuff by day in their sight, as stuff for removing : and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig through the wall in their sight, and carry out thereby. In thy sight shall thou bear upon thy shoulders, and carry it that thou see not the ground; for I have set thee as a sign unto the house of Israel." And the prophet did so.

Int-(vs. 10-15). "Thus saith the Lord God; This burden concerneth the prince in Jerusalem and all the house of Israel that are among them. Say, I am your sign; like as I have done, so shall it be done unto them; they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and they shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face that he see not the ground with his eyes."

5. Example: — Acts of the Prophet for those of the people. Sym.—(Ezek. 12:18). God said to him: 'Eat thy bread with quaking, and drink thy water with trembling and carefulness."

Int .- (v. 19). "The inhabitants of Jerusalem and of the land of Israel . . . shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein."

6. Example. The living of dead bones, of the Resurrection. Sym .- (Ezek. 37:7-10). The prophet was set in a valley of dry bones, and was told to prophesy. He did so, "and there was a noise, and behold a shaking, and the bones came together, bone to his bone . . . the sinews and the fleshcame upon them, and the skin covered them above . . . and breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

Int .- (vs. 11-14). "These bones are the whole house of Israel: . . . O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. manifestations, and are representative in their And ye shall know that I am the Lord, when I have opened your graves, and brought you up out of your graves, and shall put my Spirit i A comparison of the symbols in the prophecies, and ye shall live, and I shall place you in your own land."

7. Example :- Times or years, of times. Sym .-(Dan. 4:16). The watcher said of the symbolic tree, "Let his heart be changed from man's, and let a beast's heart be given unto him; and let

Int .- (v. 25). "They shall drive thee from men . . . and seven times shall pass over thee."

8. Example :- Session of the Ancient of Days, of the Judgment. Sym .- (Dan. 7:9). "The Ancient of days did sit, whose garment was white like snow, and the hair of His head like the pure wool. His throne was like the burning flame, and His wheels as burning fire . . . ten thousand times ten thousand stood before Him. The judgment was set and the books were opened."

Int .- (v. 26) "The judgment shall sit;" and v. 18, "The saints of the Most High shall take the kingdom."

9. Example. - One like the Son of man, of Christ.

to the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass as if they burned in a furnace . . : and His countenance was as the sun shineth in his strength."

Int .- (v. 18). The One thus symbolized said: "I am He that liveth, and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and death."

10. Example :- Of the Creator. Sym .- (Rev. 4.2.3). John saw "a throne set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone : and a rainbow was round about the throne like unto an emerald . . . And out of the throne proceeded lightnings and thunderings, and voices."

Int .- Shown by the ascription of the living creatures, who " rest not day and night, saying, Holy, hely, holy, Lord God Almighty, which was, and is, and is to come . . . to Him that sat on the throne, who liveth forever and ever. . . Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things, and for Thy pleasure they are and were created."

11. Example :- Of the Redeemed. Sym .- (Rev. 7:9, 10). John saw "a great multitude, which no man could number, and of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the

Int .- (vs. 14-17) "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple : and He that sitteth on the throne shall dwell among them . . . and God shall wipe away all tears from their eyes."

12. Example :- Of the Resurrection. Sym .-(Rev. 20:4). John saw "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years."

Int .- (v. 5). "This is the first resurrection."

# THE LIAR'S DEPARTMENT.

YEARS ago it was necessary to keep a special column devoted to the falsehoods that were circulated in reference to the doctrine of the advent. ed to be obliged to denominate anything as willfully false; but we can find no other expression that is sufficiently characteristic of the following, which we copy from the London (England) Christian Times, of June 6, 1856, and which was communicated to that paper by its American Correspondent, who signs himself M. P. He says of

" THE SECOND ADVENT EXCITEMENT

"Some years prior to 1840 commenced an excitement pertaining to the Second Advent of Christ, for the destruction of the wicked and the glorification of the righteous, an excitement which extended to almost every part of the country, which became more intense than almost any that we have witnessed on any subject, and which did not terminate till about the years 1845-7. The authors of that excitement at first maintained, that, according to all the leading predictions of the Bible, those of Daniel and Revelation especially, the end of the world was to occur in the year 1843, other periods being assigned after the termination of that year. Their arguments were very specious multitude to whom they were addressed. It was apparently proved, for example, in the first place, that the days in Daniel and Revelation, stand each for a year; that the period when the days in each book commenced could be, and was, definitely fixed, that the years in each book terminated in precisely the same period, 1843, at which time prophecy affirmed absolutely, that the Advent of Christ, the resurrection of the just, and the destruction of the wicked were to occur, The time of the prophetic periods, and " the end of the days," together with their commencement, were apparently shown by figures which cannot lie. Vast multitudes in and out of the churches became convinced, through the publications upon the subject with which the nation was literally flooded, and through the influence of public speakers and lecturers who went everywhere, through the length and breadth of the land, holding up to the eye of the public the

1843, the judgment was to occur. Everywhere it was proclaimed, that if that event did not occur at the time named, the Bible could not be a revelation from God, for the reason that its most important prophecies would be shown to be a failure. I speak altogether within bounds when I say, that with vast numbers in our churches, and with hundreds of thousands out of them, the question of the Divine origin and authority of the Scriptures stood definitely committed to the occurrence or nonoccurrence of this one event at the time named. The period first, and all others subsequently named passed, and the event referred to did not occur. What was the result! Vast numbers of those within the church who embraced this doctrine, almost the entire mass of the thousands upon thousands of professed converts made under the belief of the coming of Christ at the time referred to, and still greater numbers of those who were convinced that prophecy gives the period named as the time of the judgment, openly and utterly renounced the Bible as the Word of God, and became deliberate and determined unbelievers. There was left in all parts of the country a very large number of individuals, many of whom had previously stood very conspicuous in the Churches, who were openly committed against the Bible, and stood ready to second any movement which tended towards unbelief and scepticism in any form. Take a single example, in illustration : In a single neighborhood near where I now am, upwards of seventy persons professed religion under an excitement got up from the belief, that in 1843 the judgment was to occur. In one year after that period passed, not one of those individuals remained in the church. Where were they? They were not dead. They were alive, but open infidels in their religious belief : and, as such, stood ready to volunteer in any movement against the Bible, through which they regarded themselves as having been so grossly deceived. There are no cities and few villages, or communities in these Northern States where, more or less, minds were not left in this condition, after the supposed failure of Scripture prophecy. After the passing away of this excitement also, there seemed to be in the public mind a very extensive reaction against all religious excitements of every kind. For one, I look with no pleasing apprehensions upon the efforts now being made to spread the doctrine of the pre-millennium advent of Christ, and especially of that event as now near; and that for two reasons. I do not, in the first place, believe, in the correctness of the interpretations of prophecy presented; and in the next, when the time when that event is anticipated is passed, a reaction like that above described will hardly fail to occur to a greater or less extent. Conversions, under the apprehensions Since then there has been a lull in the coinage of of the immediate coming of Christ, have, in this matter of that nature. We are exceedingly pain- country, shown themselves to be of the same character as death-bed repentances."

Who the above writer is, we know not; but from other writing of his, we learn that he is an American, and is the regular correspondent of that paper. Twice has the New York Observer been compelled to come out and contradict and correct false statements of this writer respecting the churches in this country, and we expect to see it correct still others of his making. visitor to this land, we could conceive that he had been misled, and that he was honest in his statements; but no such charity can be extended to a resident of this country who utters falsehood like the foregoing, of which we notice,

1. It was never claimed by the Adventists that the Revelation contained a single prophetic period that terminated in 1843, but each one was claimed to have been fulfilled in the past, and therefore they could not be affected by any passing of time.

2. The entire question of time turned on the single point of the supposed connection between the and impressive, and of ready apprehension by the seventy weeks of Daniel 9th, and the 2300 days of the 8th of Daniel.

3. It is absolutely and unqualifiedly false, that the truth of the Scriptures was made dependent by Adventists on the termination of the prophetic periods in 1843. Every person who knows any thing on the subject knows better; and if in any instance any individual did rest the truth of inspiration on any such contingency, such person was regarded by Adventists either as a fanatic, or as insane, or as a person exceedingly indiscreet, or he was recognized as a professed infidel who thus sought to justify his infidelity when opposing the Bible. We wish to be distinctly understood on this point. Numbers there were who had undoubted confidence in the correctness of their conclusions respecting the near ending of the prophetic periods; but we have never known the first preacher, lecturer, or lay speaker, who was not ready to affirm that a disappointment would not demonstration of the all impressive truth, that, in affect his belief in the integrity of the Scriptures; for that supposition was often put to them.

but he who searches the files for such a purpose will search in vain.

4. The number claimed to have embraced the doctrine of the advent .- the " vast numbers in the churches and hundreds of thousands out," belongs to the Munchausen order. During the greatness of the excitement, not 10,000 copies of any and all periodicals were taken by regular subscribers. Our own paper was the earliest, and the leading journal on the subject; and our list of subscribers never reached 4000 copies, till after the time passed, when it continued to increase till about 1850, when it began to decrease, and left it at the present time at about 3500,-not 500 less than it was in the height of the excitement.

5. It is absolutely and unqualifiedly false, that the ranks of infidelity have been swelled, as this writer affirms, by the apostacy of those holding second advent sentiments. It has been the marvel and wonder of opposers, that they should have held unchangingly to their views after the passing of their time-which was an incidental and not a fundamental part of their faith.

No one has superior means for knowing the history, progress and results of this question than ourselves; and we hesitate not to affirm that we have never found the man who has claimed that he had become an infidel for any such reason. If there is any class of persons in the Christian community, who intelligently and unhesitatingly oppose infidelity, and adhere to the Bible, it is that which embraced second advent opinions; and we have no doubt that our candid and gentlemanly opponents, the conductors of the Boston Investigator-the infidel paper of this city, will testify to the correctness of our statements in these particulars. And this fact, that those who embraced adventism, have adhered to it, demonstrates the falsity of the charge, so often made before, that it would make infidels, and now so shamelessly and unblushingly put forth, that it has made them.

We are personally acquainted with many who were infidels, who were reclaimed by this doctrine, and we cannot now recall but a single instance of one who relapsed again into infidelity. Two years after the time referred to had passed, a former infidel wrote to the Boston Investigator as follows:

"Mr. Editor:—I was a warm supporter of the views of Abner Kneeland, attended his lectures and protracted dances, disbelieved in Divine Revelation and a future existence, and fully accorded with Mr. Kneeland's views of religion. Having read every work of note that I could obtain, and having heard many lectures opposed to God and the Bible, I considered myself prepared to overthrow the Christian faith, and feared no argument that could be breath face. Christian faith, and feared no argument that could be brought from the Bible. With these feelings, I attended a full course of Mr. Miller's lectures. He gave his rules of interpretation, and pledged himself to prove his position. I approved of his rules,—to which I refer you—and the result was, he established that the Bible is what it purports to be—the Word of God—to my mind beyond a doubt, and I have taken it as the man of my doubt; and I have taken it as the man of my counsel. I notice your doubts of the truth of the statement in relation to hundreds of infidels being converted under the preaching of Mr. Miller. This may possibly be owing to your not having given Mr. Miller a candid and thorough hearing. He is a man mighty in the Scriptures, and has done terrible execution in the Scriptures, and has done terrible execution in the ranks of the 'King's enemies,' with the sword of the Spirit, which is the Word of God. I am personally acquainted with nearly one hundred, who held to similar views with Abner Kneeland, who were converted under the preaching of Mr. Miller; and we did not yield the point without a struggle, nor without as the consideration. Each and every groun and out due consideration. Each and every prop and refuge of infidelity and unbelief were taken away refuge of infidelity and unbelief were taken away from us, and our sandy foundation was swept by the truth of the Almighty as chaff is driven by the wind. Yet we parted with them much as a man parts with a diseased tooth. We tried to cure and keep it there, and when made to know that the of 100 years, more or less; what do you say on root and foundation was rotten, it was painful to part with; but we rejoiced and felt better after the separation; for there is a balm in Gilead—there is a Physician there.

"Lansingburgh, N. Y., January, 1845."

Miller's Memours pp. 127-8.

The writer of the above still adheres to the same views, as do the great mass of those who embraced the same sentiments.

If such numbers have embraced infidelity it will be very easy to point to the record, and to instance the churches where they have expelled members for holding infide's sentiments. We know of no one who has been expelled from any church for holding that the Bible has been disproved by the passing of expected time.

Adventists were excommunicated from many churches, before the passing of the time; but not for holding infidel sentiments. The charges against them were either that they were troublesome in talking too much in meetings respecting the sub ject the most near their hearts, or that they neglected their own meetings for those of others,

We have full files of our periodicals and of all or that (as with close communion Baptists) that the publications issued on the subject; and if the they communed with those who were not Baptists, Scriptures were perilled in any instance on such or that the belief in the near advent was a heresy, or a supposition, the means are at hand to prove it; that they held some heretical sentiment in connection with it. But in nearly, if not all these instances, the belief of the near advent was the controlling motive, whatever other reason may have been presented as the ostensible one.

The confession, however, was often made, that those whom they expelled were their most devoted and praying members-that they were the life of their church; and in many instances dearth and barrenness followed in the churches from which they were thus expelled.

We have now in our mind a Presbyterian church in the state of New York, from which two brothers were excommunicated, one of them a physician, for their faith. For twelve years that church has been like a dry and thirsty land where no water is, a desert waste, with no refreshing dews from on High. This spring it has enjoyed a refreshing season of reviving grace: but that was preceded by the appointment of a committee of the church to go to to these brothers, to ask their forgiveness for excommunicating them, and to invite them to come into their meetings and pray for them. The committee asked one of these men why the church was in such a barren state, and he said, it is because you have shut out the coming of the Lord Jesus Christ, and he would only go into their meetings on being granted the privilege to tell the church their fault in that particular; for it was not them, but Christ they had offended in their execution. Consent was given, these men went into those meetings, the church melted down, and a

precious revival followed. We can give the names and place of the above, if any wish.

In view of all the facts in the case, we can only regard the American correspondent of the London Christian Times, as a wilful prevaricator and calumniator. We must believe that he is a disguised opponent of the Bible and of religion; and we would warn our English readers, and the Christian Times, against any statements which so incompetent or unscrupulous a calumniator can utter.

### Enquiries Answered.

A correspondent makes the following enquiries, which we answer for his pleasure:

1. "What length of time has Usher lost in the

Ans. He cannot properly be said to have lost any. He did not overlook any of the elements that enter into the chronology of that period, but set aside views differing from his own, which we consider more entitled to support than his, and which make 583 between the Exodus and the temple, instead of 483 as Usher makes it—Usher giving 100 years too little, as we believe, for that period.

2. "Give the different authorities of chronological investigations, made within the last 15 years, of the time from Adam to the present; that is to what year the examination comes down and the result-Dr. Jarvis-Elliott's Chart, &c. ?"

Ans. According to Dr. Jarvis, the Creation, was B. c. 4119; according to Clinton, 4138; according to Cuninghame 5478; according to Bower 4128; and according to our chronology 4120. Pages 113, 114, and 115 in the "Time of the End" will give you a tabular arrangement of all the agreements and variations in these several schemes.

Elliott's Chart, is not a chronological one, but it is synchronical. You will find it in the "Time of the End."

3. "What is the date of the Herald that contained the chronology of the Judges!"

Ans. That of March 10th 1855.

Ans. We should not dissent widely from that

5. "Does the call of Abraham date from his leaving Haran at 75 years of age? or from when he left Ur of the Chaldees with his father?"

Ans. The call must have preceded his leaving Ur of the Chaldees; for he went out in obedience to it. You, however, probably refer to the 430 years, which date from his leaving Haran.

6. "All the patriarchs from Arphaxad to Terah had sons at about 30 years of age-May not that have been the case with Terah? and also may not Abraham have been married at about that age of

Ans. The Bible is silent respecting the age of Abraham at his marriage; and any suppositions on that point can be only conjectural. But the Bible makes Terah 70 years old at the birth of his first born; and as Abraham was 75 when Terah was 205, the latter was 130 at Abram's birth.

# CORRESPONDENCE.



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

# CANADA EAST AND VERMUNT CON-FERENCE.

This series of meetings commenced according to appointment, Wednesday evening, June 11th, at the Outlet, Magog, C. E. Elder S. Garwin, of Danville, Vt., gave a short discourse founded on 1 Cor. 12:31, " But covet earnestly the best gifts : and yet show I unto you a more excellent way; and was followed by animating and instructive remarks from several ministering brethren. The season was one of refreshing.

The services of Thursday began at 9 o'clock, A M., by a season of prayer, after which the Conference was organized, Elder W. H. Eastman being elected President, Elder Isaac Blake, Vice President, Elders A. Merrill and J. M. Orrock, Secretaries; and S. W. Thurber, J. M. Orrock, S. S. Garwin, D. W. Sornberger and J. V. Himes, Business Committee; after which Elder I. Blake preached from Job 5:7-9, bringing his remarks under the following heads ;-1. Man is an heir of trouble, he "is born unto trouble as the sparks fly upward." 2. There is an antidote to this evil "I would seek unto God, and unto God would I commit my cause." 3. The reason we should seek unto the Lord in the midst of difficulties is, " He doeth great things and unsearchable; marvelous things without number." At 2 o'clock P. M., Elder S. W. Thurber gave a discourse, which was listened to with interest, founded on Psalm 126:6-" He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." The meeting in the evening was devoted to prayer and

Friday, at 9 o'clock A.M. service commenced. The following resolution was presented by the Business Committee:

voluntary speaking of the brethren.

Whereas, it is generally conceded that the time cannot be distant when Messiah's millennial kingdom shall be established, therefore

Resolved, That it is our wisdom and duty, both to examine carefully and prayerfully the prophe-cies whose fulfilment is yet future, and to watch passing events, which throw light upon those prophecies; and that we regard it as being a great misfortune to mistake the character of the age in which we live, and to fail to understand the signs hich God gives, that his people may act with

This resolution called forth interesting remarks from brethren Addison Merrill, J. V. Himes, I. Blake, and others, and was passed unanimously. The following resolutions were read and adopted, after explanatory remarks by brother Himes.

Whereas, The General Conference of Adventists, in its seventeenth annual session, at Boston, Mass., May 27th, 1856, passed a resolution in favor of calling a General Conference of Adventists in the United States and British Provinces, for the purpose of consulting on important subjects connected with the best interests of the Advent cause, there-

Resolved, That we highly approve of the objects of the proposed Conference, and will give the meeting our hearty sanction and co-operation. Resolved, That the time has come for all Advent-

ists to co-eperate in the one great cause, for the ect of spreading " the go ospel of the S kingdom" in harmony with other instrumentali- peets are as favorable perhaps, as at any time for ties throughout the world.

After a few minutes intermission, Elder Himes gave a discourse on the importance and duty of lievers in the advent near, is not so large as forstudying the prophetic scriptures. Text, Rev. 1:3-" Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is low state of feeling in relation to religion, yet the at hand."

The afternoon was devoted to hearing reports respecting the state of the churches within the limits of the Conference. Some of the delegates reported in writing, which we proceed to give :

Vermont .- Elder W. H. Eastman, said, The church in Cabot still remain unshaken in the faith 1851, to which seventy-one names in all have been of the near coming of Christ, and the establishment of His eternal kingdom; and feel unitedly to bers have withdrawn, or rather two have been ex-

with this people, we have sustained two weekly prayer meetings with much interest and profit. We have not enjoyed for the year past so much of a revival spirit as we would have desired, yet there is a good interest manifested to sustain the cause, and a spirit of union is enjoyed by the church in our movements and plans for the furtherance of the cause of our coming King. There has been no diminution of our numbers the past year, by death, or otherwise. Since the last Conference we have taken measures to organize a church, which movement, we hope and believe, will prove a blessing to us. And while some of our best brethren do not, as yet, see their way clear to unite in such capacity, yet they are in nowise disposed to withdraw their fellowship and support from those that do. We have also a good Sabbath school-not large, but interesting, and we trust, profitable. Being destitute of a meeting house, we are purposing to build one, and hope to accomplish it this season. On the whole, I think the cause in Cabot is on as good footing as at any time since my labors commenced there. We desire the prayers of all our Christian friends, that as a church we may show ourselves worthy of our profession, and shine as beacon-lights of truth amid the surrounding darkness of infidelity

Elder S. S. Garwin observed in substance-In relation to the church in North Danville, 1 would say, that there is now no organized society of Adventists there, though there formerly was one; and would give as a reason, that there has been a want of gospel order and church government. I do not make this statement because it is a pleasure so to do, but as a warning to others not to neglect to do their whole duty in this respect. Some ten months since, their pastor wished to be released from his pastoral charge. They released him on the ground of his attending to, and settling certain difficulties in the church, in which he was measurably concerned, but he neglected to do it. and this, with other things of the same character, caused distraction in the body. Their deacon has fallen asleep in Jesus, as we hope, and they have ceased to meet and attend to the ordinances of God's house; still there is a remnant that are trying to make their calling and election sure. I have preached there one fourth of the time since last fall, but without any encouragement from Adventists. The church has been suffering for years, and has finally gone down for want of that care which they should have received from a faithful shepherd, under Christ. I hope other churches may not be left to suffer from similar causes As in charity for my brethren, I look for a correct representation of their respective churches, I have endeavored to give you the same in relation to the state of things where I reside.

Brother A. Merrill said, There had been a revival in North Troy the past winter, and that Elder Prosper Powell, of Three Rivers, Mass., being on a visit to that region, preached several times during the revival, to good acceptance. A church of Adventists has been organized there, and they wish to obtain a minister for a quarter of the time-he (Elder M.) not being able on account of ill health to supply them. At South Troy, the Adventists have a good chapel, and maintain meetings every Sabbath, but have no

regular preaching.
Elder Reynolds, the pastor of the church at Montgomery Centre, not being present at the Conference, brother A. Merrill gave a favorable account of the state of things there, which he had learned bp letters from friends there, and spoke highly of Elder Columbus Greene, who still resides there, with health so far improved that he

preaches occasionally.

Elder Davis spoke of Calais, where there is a number who are endeavoring to live and obey the not large, yet the pros ten years past. He preaches for the church there part of the time. In Hardwick the number of bemerly, but some are firm and intend to remain steadfast till the King comes. At Derby Line there are some things to be lamented-rather a friends seem more anxious than formerly to sustain preaching. With proper labor perhaps, the cause would rise again there.

Elder J. M. Orrock remarked, The church agreement of the Adventists in Shefford, as it is found in our Bible or church book, is dated May 12th, appended. Since that date, however, three memcontend for the faith once delivered to the saints. communicated on account of having engaged in We are at present sustaining preaching three what the apostle in his list of "the works of the quarters of the time, and since the spring has flesh," (Gal. 5:19-21) calls "revellings," and opened our Sunday meetings have been very well which Webster defines as being "feast with noisy attended. Since the commencement of my labor merriment;" some others have moved away, so

that the number at present in church fellowship is about sixty. My ministry has been confined to Shefford half the time the year past. Our congregations are usually large for a country place, and good attention is given to the word preached. I think some are seriously inclined, and that there is, on the whole, more religious interest among our membership than there was a year ago. We still have, in the absence of a preacher, a sermon read every Sabbath forenoon, accompanied by the religious exercises generally connected with the delivery of a discourse, -and in the afternoon a prayer meeting. This course is found to be more profitable than two prayer meetings the same day, and we would recommend it to those churches that are measurably destitute of the living preacher, but have one or more good readers among them. We use Dr. Cumming's sermons most of the time, and are materially aided by Dr. R. Parmalee in the reading department, as well as otherwise. We have from fifteen to twenty at our Wednesday evening prayer meetings, which are held from house to house among our members in the village. A Sabbath school was kept up for several years till last fall, when for various reasons it was stopped, and has not yet been commenced again. The want of a suitable superintendant has been one objection. Dr. R. Hutchinson, who labored so efficiently in years gone by in the proclamation of the good news of the kingdom of God at hand, and who is known by our brethren generally, is unable to preach much now, yet is a help to us in our prayer and conference meetings. God has done great things for us as a church, and has raised a light in Shefford, which. 1 trust, will not be extinguished till it shall be merged in the light of the eternal day. I am considerably acquainted with the condition of our churches throughout the Province of Eastern Canada, and am persuaded that the church in Shefford may be reckoned among the best. What good there is among us, we attribute to the grace of our Lord Jesus Christ, but to affirm of all our members, that we "love one another with a pure heart fervently," are zealous, devoted, cross-bearing, regular in attendance upon all the means of grace, such as the Lord's supper, prayer and confernce meetings, and have no difficulties among man know the facts in the case would not warrant. However, by regular preaching of the truth, judicious management, and the membership coming up anew to the work of the Lord, no doubt the cause would still rise and flourish better than it has done, and souls be saved from eternal ruin. It is very likely that members will go from this church, as well as from others, to the judgment seat of Christ, there to be damned and forever disappointed; still, I fully expect that when the King of kings comes, he will be able to say, "I have a few names even in Shefford that have not this world, a spiritual body is raised. defiled their garments; and they shall walk with me in white; for they are worthy."

Elder A. Merrill said, The converts at Magog reported at the last Annual Conference, were still steadfast. That there are some interesting Christians there, and some who give abundantly for the support of the gospel. They sustain meetings every Sabbath, preaching or no preaching; have a weekly prayer meeting and Sabbath school.

a minister.
At the Page Neighborhood, near by, there has tized last Sabbath.

In Barnston, where Elder S. W. Thurber re-May. Prayer meetings are kept up, and the cause is thought to be in a somewhat prosperous condition. In Hatley and Compton, there are many who profess to be looking for the Lord. They maintain their religious meetings, but are rather low in their minds. At Foster's Mills, Titus neighborhood, Fitch Bay, Record neighborhood, and Amy Corner, in Stanstead, there are some brethren on whom we can depend, who love the Lord and his truth. At Oliver Corner, where Elder D. W. Sornberger preaches part of the time. a number have been converted within two years past, and have weekly prayer meetings. In Russia, in Bolton, there are a few who are interested in the gospel of the kingdom. Brother John Chapman has labored there part of the time. Meeting adjourned.

In the evening, Elder W. H. Eastman preached from 1 Pet. 1:7-" That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Subject, faith and its trials.
(To be continued)

"RESURRECTION OF THE DEAD."

THE human body is destined to undergo a glorious change. This curious house in which we live, never had continuing stay, but changes every moment. The last great change is at death, when the spirit of immortal man abandons it, and leaves it a mass of inanimate clay, to moulder and mingle forever with its honored mother dust. Its mortal and scattered elements will decompose, never again to be gathered up and re-constituted. But God has taken special pains to show us that from it will rise up a glorious and spiritual body, that shall exist forever in the future state. Paul was fully assured of this fact, from what he says to the Corinthians, 2 epistle, 5:1-8-" We know that when our earthly house of a tabernacle is dissolved, we have a building from God, an eternal house not made with hands in the heavens. For this reason we deeply sigh (stenezomen), earnestly desiring to be invested with our house which is from heaven: and surely, being covered upon (endusamenoi) we shall not be found naked. For we who are in the tabernacle do groan, being burdened; not because we desire to be uncovered (ekdusasthai), but to be covered upon (ependusasthai), that the mortal may be swallowed up of life. But God hath formed us for this purpose, who also hath given us the pledge of the spirit. Therefore, being always of good cheer, because we know, that dwelling at home (eudemountes) in the body, we are absent from the home (ekdemoumen) of the Lord. So then, we are of good courage and well pleased, rather to go out of the home (ekdemesai) of the body, and to live at home (endemesai) with the Lord; for that reason, we earnestly endeavor, whether being at home, or being from home, to be acceptable to him."

It is evident that the apostle Paul believed, and explicitly taught, that when once he laid down his earthly house, he had done with it forever; and that instead of a temporary tabernacle, he would rise from it with his spiritual body, which is his "eternal house not made with hands, for the heavens."

The apostle Paul has also told us in detail in what particulars the change of the present body will consist. Of this present "animal body," (Soma psuchicon), he says: "It is sown a natural us, would be making an assertion that God and body." It is not buried, nor planted, nor laid under the earth. The Greek word used here is Speiro, meaning to sow, to sow seed; metaphorically, to sow children, i e. to engender, beget them; also, to be born. When a body is interred, it is no more an animal body, but one void of life. Webster defines the word sow, to scatter seed on the ground for growth, and the production of a crop; as to sow good seed. To sow is not to plant. Therefore it is that time when we are born into the world, then a natural body is sown; and at that period when we die, or depart out of The apostle proceeds to say, "So also is the

anastasis of the dead." The (soma) body-"It is sown in corruption," liable to decay, subject to mutilation, and prone to dissolution. "It is raised (with some small exception which he mentioned) in incorruption," completely exempt from all tendency to decay and decomposition, and not subject to the empire of death. "It is sown in dishonor," stripped of its pristine beauty, and greatly marred in its noble, symmetrical form and angel-like splendor. "It is raised glory." It will possess Being himself about to leave them, they will need no feature or lineament to offend, but will be clothed with so much of the brightness and majesty of the divine image, as to be truly worthy of been a revival the past winter. Elder Isaac Blake admiration. The rising up into a future state is and himself held a meeting there. Five were bap- itself an honor; it is a glorious change from mortality to immortality. "It is sown in weakness," wasted by disease, withered by age, and the very side, there has been some revival this spring. An inertness of lifeless matter is often more than a interesting Sabbath school was commenced in match for its energies; it utterly fails to be an purposes of the mind, it cripples and fetters, and baffles the soaring spirit. "It is raised in power," that is, strength: it will be endowed with energies to which physical nature will present no humbling barriers; it will have the might of strength to achieve the grandest aspirations of the soul. "It is sown a natural body, it is raised a spiritual body." Whatever the change will be, it will not destroy corporiety. Man will be man and still have a body. The meaning of the term body, in the two clauses, is no doubt identical, except so far as the qualifying terms, natural, or spiritual necessarily modify it.

The apostle farther affirms—" There is a natural body, and there is a spiritual body." The natural body is an animal body, possessing animal life, and is thus defined by Adam Clark: "An animal body, having a multiplicity of solids, and fluids of different kinds, with different functions, composed of muscles, fibres, tendons, cartilages, bones, arteries, veins, nerves, blood, and various juices, requiring continual support from aliment, and hence prepare it; which food must be masticated, digested and refined; and what is proper for nourishment, secreted, brought into circulation, further elaborated, and prepared to enter into the composition of every part; hence, growth and nutrition, without which no organized body can possibly exist." Now, no sensible person would harbor the idea of depositing an animal body, such as described above, in the grave, or beneath the earth, and still Dr. McKnight says, "It is buried an animal body!!"

A spiritual body is defined by Adam Clarke thus: " One perfect in all its parts, no longer dependent on natural productions for its support being built up on indestructible principles, and existing in a region where there shall be no more death, no more causes of decay, leading to dissolution; and consequently, no more necessity for food, nutrition, &c. The body is spiritual, and has a spiritual existence, and spiritual support.'

Both the natural and spiritual body spoken of by St. Paul, are living bodies, and the one is sown in this world, and the other is raised in the future world. This he expressly declares. Consequently, the spiritual body, or as it is sometimes called, the " resurrection body," is the body which a man possesses in the anastasis, or future state, beyond the grave-the body in the world of spirits after death, and which all men will have irrespective of their characters. Such a body Moses, Elijah, Paul, Lazarus, and all who have died, now have in the spirit world. "Those who die, live after they are dead, and this future life is the anastasis." This truth, therefore, is well established by scripture, that man is immortal, and rises up in another world, in a spiritual and substantial body. with capacities for the fullest sense of either happiness or misery, delight or punishment, shortly after death. The resurrection of the dead is a prominent and fundamental article of Christianity.

REMARKS .- The foregoing does not touch, as we conceive, the question of the resurrection of the dead, but only their continued existence. That the resurrection state does not commence at death, but at the standing up of Michael, at Christ's second coming, at the last day, at the end of the world, at the last trump, &c., &c .- an epoch in the future—is over and over again affirmed in the Scriptures; and therefore it can have no reference to a state of the dead that precedes that epoch .-

WILL you be so good as to give us your views on Daniel 12:7, or that part of the verse which says, " When he shall have accomplished to scatter the power of the holy people, all these things shall be finished?" Has that scattering taken place, or is it yet to come? And what did the angel mean by all these things? Please excuse my boldness, and grant the request of your humble servant, one who wishes to understand truth. A BAPTIST MINISTER OF K. Y.

The word "to scatter," in Dan. 12:7, is the same in the Hebrew as in the following:

Gen. 9.19—was the whole earth overspread? 1 Sam. 13:11—the people were scattered.

1sa. 33:3—the nations were scattered.

Jer. 51:20 - with thee will I break in pieces, &c. Undoubtedly, by the holy people reference was made to the Jewish nation; and "to scatter' their "power," was to terminate their nativity and disperse them into all lands, in accordance with numerous predictions. As Jerusalem was to be trodden under foot of the Gentiles till the times of the Gentiles be fulfilled, and as the 2300 prophetic days was the appointed period that was to give both the sanctuary and host to be trodden under foot, it follows that to accomplish to scatter the power of the holy people is to fulfill the full time during which the scattering was to con-

We therefore answer, that the scattering was commenced long centuries since, must now be on the eve of its full accomplishment; and that "by these things," the angel means the resurrection of the dead, with all the predicted and attending events, which should mark the termination of that period of dispersion. And therefore not a return of carnal Israel will then be effected, but a resurrection of all the pious of that nation, with the pious of all lands.

# Extracts from Letters.

A BROTHER writes from Oconto, Wis., May 20th. 1856:- "Bro. Himes: - A good revival has of late been enjoyed here—the first ever in this section. Yours for every good work."

Bro. P. Livingston writes from Old Providence, April 5th, 1856 :- " Bro. HIMES :- I have not

the necessity of labor to provide food, and skill to much to say, but must confine myself to a few words. After various buffetings of the Lord he sent me to this island, where I resided when a slave-holder, but made my slaves free about 25 years ago, and gave them five hundred acres of land-little enough for the service they rendered to me and my wife, for twenty years or more. 1 am happy to find them comfortably situated as to this world, but their minds are all dark as to the things that belong to their peace. When I came to the Island a month ago, there was but one Christian on it; but my labors have been abundantly blessed in convincing some forty souls of the need they have of a Saviour, and have formed a church, having been ordained some eight months

BRO. T. SMITH Writes from Edington, Me , May 29th, 1856 :- "Bro. HIMES :- The passing of the '54 time has left the Advent cause in a very low, unfavorable state in this region, and whether it will ever revive again 1 really have my fears, but as there are some grounds of hope, I think it duty to strive among them to strengthen the things that remain that are ready to die, if they are not dead already. They have, at least, a belief in the Advent doctrine, and some of them some other things, which I wish they had not. But it appears to me there is more hope here than in some other places, where the prejudices are strong against the Advent cause, and have been made much more so by some of the injudicious movements of the

"They have generally made themselves poor by parting with their property, or neglecting their business; and since the passing of the time there has been a re-action, and they mostly have gone strongly into worldly business, even to the neglect of the means of grace. In places where they once had constant meetings with preachers often from the West, they seldom have meetings now. The place that I have just visited has had but one Advent meeting since last October, when I last visited them. They are poor and discouraged, and are left to perish by those who were instrumental in leading them into their present difficulties.

" I had thought some of making a tour to Nova Scotia, but am inclined to think that as much or more good may be effected in Maine-in such places as above described.

"I travelled and preached the last summer in Maine, principally on my own expense, frequently not receiving enough to pay my travelling expenses, beside often walking to save expense, when I would have ridden had I had the means. For sometime past my health has been rather poor, the neuralgia troubling me in my head and throat, the latter with bronchitis, as I suppose. Truly yours, still looking for Jesus from heaven."

We sympathize with our faithful brother Smith in his labors and sacrifices in the cause, and bespeak for him the sympathy and aid that he needs for his comfort and support.

"DEARLY BELOVED .- I regret very much to obtrude once more upon your already well-improved time, but such is my appreciation of each number of the Herald, that when one fails to arrive, a welcome and much expected visitor is left out of our

The package of Heralds for April 19th has not yet come. It may be in the hands of "Uncle Sam," as many other things are."

All right. When papers do not come to hand, it will give us pleasure to send missing numbers to those who order them while we have a supply.

Those things that are not practicable, are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding, and a well-directed puruit. There is nothing that God has judged for us, that he has not given us the means to accomplish, both in the natural and the moral world. If we cry, like children, for the moon, like children we must cry on .- Burke.

# Obituary.



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

DIED. in Peekskill, N. Y., April 24th, 1856, PETER F. GREEN, aged 39 years and 1 month.

He died in the Christian faith of a speedy resurrection. His last words were, "I shall be satisfied when I awake in His likeness."

Peekskill, June 22d, 1856. F. H. GREEN. Peruvian Syrup,

FOR THE CURE OF Dyspepsia, Boils, Liver Complaint, Dropsy, Neu-ralgia, Incipient Diseases of the Lungs and Bron-chial Passages, General Debility, &c.

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It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

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

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

Boston, 10th Oct., 755.

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

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

Baltimore, July 15th, 754.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercurical article. The metallic compounds of arsenic paison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

A. A. HAYER, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1856.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the atten-

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Langs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed)

THOMAS A. DEXTER,
S.H. KENDALI,
SAMUEL MAY,

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

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

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

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# THE ADVENT HERALD

is published every saturday at no. 462 kneeland street, (up stairs) boston, (in the building of the "Boston Advent Association," seen Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

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# ADVENT HERALD.

BOSTON, JULY 5, 1856.

#### General Convention, No. 2.

Ir the history of the Christian church furnishes good and sufficient evidence of the practicability and importance of general gatherings of the faithful for the advancement of the common cause; and if especially the history of the last half century, with its Bible, Missionary, Tract, Temperance, Antislavery and other causes, which have mainly received their efficiency and support from general public gatherings, exhibit the same; and yet further, if our own experience adds confirmation to the past and the present; does it not become a question, not of expediency, but of positive duty, as lovers of Christ's cause, to avail ourselves of all lawful means to carry forward the glorious work in which we are engaged?

Again, exigencies, similar to those which originated the mutual conference at Albany in 1845 are found among us at the present time, requiring a similar meeting. Under the plan of operations, presented at that Conference, we find the following :- " In the midst of our disappointed hopes of seeing the King of Glory, and being made like him; and still finding ourselves in a world of sin, snares and death, the question forces itself upon us, What now is our work?"

This question may now with emphasis be repeated. Our ministers and churches are by no means agreed on the particular work we should do, or the definite course which should be pursued; and this of necessity cripples us, and renders less effective our efforts. In view of this, we should at once take steps that would enable us to understand each other, the work we propose to do, with the plan of operation that is to be adhered to.

For a few years past, the Advent cause has, to a greater or less extent been the creature of circumstances; and every untoward wind that has swept the heavens has affected it. I think therefore, that if this cause has any friends in North America, they should, gathering wisdom from some of the politicians of our day, willingly bury all minor differences, for the purpose of uniting in a solemn perpetual covenant, to do what is necessary to place the cause with which we are identified in a condition where it may not be materially affected by ignorance, fanaticism, or design.

If those loving civil liberty in this country, in view of the aspect of affairs here have become alarmed, and moved to important, efficient and self-sacrificing action; what lessons of wisdom and dress concludes as follows: warning should we gather from a more extended survey of all the nations; and how should we be stirred to united, zealous, persevering, sacrificing kind and forbearing spirit. Let us sedulously labor for God and his cause.

June 25th.

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

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Jehovah's Guidance of Israel. pp. 196, 204. p. 212. There will follow in the following order:

The Mission of the Spies. Israel Return to the Desert. Preparation to enter Canaan. The Lord's Sanctuary. Jehovah's Covenant with Israel. The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.

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

### NEW BOOKS.

"And further, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the esh."—Eccl. 12:12.

THE EPISTLES OF PAUL TO THE THESSALONIANS translated from the Greek on the basis of the common English version, with notes. By the Translator of 2 Peter and Revelation. New York:
American Bible Union; London: Scribner & Co.
No. 12 Paternoster Row. 1856.

The type and paper of this version are magnificent, as usual with those of the other portions of the Bible already issued by the Bible Union. And this, like those, presents in parallel columns the common version, the Greek text, and the new version; to which, notes critical and philological are

The style of the new version lacks that familiar smoothness for which we so prize the common one; but it doubtless surpasses that in its being a more precise rendering of the original.

The Union will forward it free of postage, for 50 cents to those who wish for copies for examination. This issue, is for the purpose of soliciting criticisms and suggestions, preparatory to the final settlement of the text.

SPIRITUALISM, a Satanic delusion and a sign of the times. By Wm. Rausey, p. p. Peace Dale, R. I.: Published by H. L. Hastings. 1856.

This volume admits the reality of the phenomena and communications claimed by spiritualists, but denies their reliability and the harmlessness of such communications. In its results it does not differ materially from Daniels', except that it denies the demons to be spirits of dead men. On this point we think Daniels' argument is more logical, scriptural and satisfactory.

MOVEMENT OF SOUTHERN CLERGYMEN -Twentytwo clergymen of Richmond, Va., representing all denominations, have issued an eloquent appeal to their brethren and fellow-citizens, in which they offer " a few conservative remarks in the present alarming crisis of our national affairs." The ad-

" In the present circumstances, it is the obvious and imperative duty of all to cherish a patriotic, avoid every word and deed which can tend to increase the public excitement and irritation. Let us give no countenance to lawless violence, whether in low or high places. Let us seek, by every practicable method, to strengthen and brighten the bond of fraternal union, which should embrace every citizen of our favored States and Territories. And above all let Christians fervently pray to the Father of Light for his blessing on our rulersthat they may be wise, firm, conciliating and patriotic-and for our people, that they may be peaceable, prosperous and happy. We are called The articles which have thus far appeared are individually to self-examination, the confession of our sins, penitence, and a reformation of our lives -and by these methods far more readily than by fierce discussion, we avert the dangers which are impending over our beloved land. And now we entreat you, by every consideration of patriotism and piety-by the memory of our fathers-by the blood which purchased our liberties-by the illustrious deeds of Bunker Hill and Yorktown-by the history of the past-by the millions, living and unborn, whose welfare depends on the preservation of our Union-and especially by our religious prosperity, so greatly increased under our excellent government, to ' follow the things that make for peace.'

In conclusion, we earnestly request our fellow citizens to unite with us, on the Sunday preceding the fourth day of July next, in prayer, secret social and public, to the God of nations, that he would mercifully restrain the angry passions of men, inspire our rulers with a moderate and pacific spirit, disperse the clouds overhanging our fa-

vored republic, restore the harmony which once existed among the States of this Union, and enable us to transmit to posterity, in their entireness, the inestimable privileges which we have received from our ancestors."

How forcibly this truly Christian appeal contrasts with the spirit and tone of the Richmond press! We earnestly hope that the spirit inculcated in this appeal will become more prevalent at the South. The North has labored and sacrificed to preserve harmony and to maintain the Union of the States which Southern extremists are constantly endeavoring to subvert. It is now time that the conservative men at the South aroused themselves to a sense of their own duty to their country.

The Youth's Guide.—The first No. of vol. 10 will be issued in the middle of the month. Let our young friends be patient, and we will try to be more punctual hereafter.

Henry Green a free negro of respectable living in Baltimore, has recently been tried for larceny, and during the trial it came out, that having married a slave woman, many years ago, he purchased her, but never gave her her freedom—consequently their children were his slaves. Last year he sold two of his sons, 18 and 20 years of age, to a slave dealer, for \$1000 cach, and they were shipped to How as himself horn a slave, but was manumitted when young.

In South Weymouth, June 25th, by Elder Chase Taylor, Mr. Ward Dean, to Miss Mary H. Harris, both of Randolph, Mass.

#### BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 461-2 Kneeland Street, a few steps west of the Boston and Wor-

ster realiford Station.	Price.	Postage.
Memoir of William Miller	\$1,00.	,19.
Memoir of William Miller	1,50.	idean day
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	.08.
		,16.
Hill's Inheritance of the Saints	1,37.	46
Fassett's Discourses on the	the souls.	bud I H
Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's Messiah's Throne, &		.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
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Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	17.
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
gi	t 1.50	.16.
" (Pocket Ed.)	.70	.12.7
gu	t 1.25	.12.
The World's Jubilee. By Mrs		1
Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz. : On Romanism "the Apocalypse (1st Series)
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"Seven Churches " Daniel " Genesis " Exodus! Leviticus " Matthew " Mark " Luke " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " of the Day " of the Deaa 66 ,16. ,20. ,19. ,19. ,12. ,18. '19 Tent and the Altar Minor Works (1st series) " " (2d " ) " " (3d " ) " Evidences of Christianity
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(1) Twelve Urgent Questions

Works of Rev. Horatius Bonar, of Eng., viz. Morning of Joy Eternal Day Night of Weeping Story of Grace ,07.

TRACTS FOR THE TIMES—VIZ:
The Hope of the Church
The Kingdom of God
The Glory of God filling the \$1,50 per 100. Earth
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5. The World's Conversion 2,00 1,50 66 Advent Fracts, bound. Vol. 1

Facts on Romanism

The World to Come-the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single. The Bible a Sufficient Creed. By Rev. Chas. Beecher

Price, \$2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts. Glorification. By Rev. Mourant Brock, M. A., of England. \$2,50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door-Are you Ready? Price, \$1 50 per 100, 3 cts. single. First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2,50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2,50 per hundred; 4 cts.

The postage on the above tracts is one cent each

#### Appointments, &c.

I will preach in Freedom, Me., Irish school house Sunday, June 19th; Hallowell, July 6th; Richmond, Read meeting-house, Sun-lay, July 13th, and administer the Lord's Supper (will brethren prepare for it?).

repare for a 1).

Dr. N. Smith will preach in Hallowell, Sunday, June 29th.

I C. W. Elder S. K. Partridge will preach in Hallowell, Sunday, July 13 I.C.W.

Elder B. Locke has an appointment to preach at Bro E Pike's, in New Hampton, N. H., the second Sabbath in July. T. M. P. I will preach in Hayerhili the 1st Sabbath in July.

O R Griggs.

I will preach at N. Springfield, Vt., the 2d Sabbath in July.

1. H. Shipman.
Elder John Couch will preach at Lake Village the second Sabath in July.

F. Davis.

Elder John Couch will preach at Lake Village the second Sabbath in July.

The Annual Conference of Adventists of Canada West will take place if God wills, on July 19th, at 10 o'clock, in the Bordon neighborhood, and to continue over the first day of the week. An invision is given to the firends of the cause, and especially to the delegates of the several churches. Our object will be to unite our strength to advance the glorious cause of our soon coming Lord, and also to send a delegate to the General Conference of Adventists spoken of in the Herada. I hope that brother Powell of Branford, and Father Pearce of Pickring will be present, and the brethren in the different places who are so anxious to have Advent preaching in their neighborhoods. (Signed,) Darish Campbell Packor,

WILMOT PICKEL, Deacon.

The hour of the appointments for week evenings following, will be left for the brethren to decide. Westminster, 24th, Deacon Beamer, 25th; Bro. Burrow's, 27th, 10 a.m.; also at B.o. James Campbell 27th, 6 p.m.; Bro. William Campbell 29th; Father Greenleaf's 10 o'clock 30th, a.m.; Deacon Karnes, 30th, evening; Toronto, 31st, if any of the friends from Ameliasburgh will send conveyance to meet me at Colung, on the first of Angust, on the second, we will proceed to Ameliasburg to preach at Young school house, on Aug 34, 10 a.m. and at Father Spencer's 4 p.m.; Thurlow, at brother Clapp's neighborhood 5th; Bro. Hogman see to this appointment; Sudeny, 6, Colborn 7; several other appointments shall be attended to by letter.

My P. O. oddress is Nutleb B. L.

My P. O. address is Natick, R. I.

A. SHERWIN.

# BUSINESS DEPARTMENT.

# BUSINESS NOTES.

James Turner-Sent your books to Rouse's Point, care of John

Scott, June 25th,
I. H. Shipman \$5 on acc't.—That was in haste; I should reverse it now, as the second best.
Wm. orifith—It was received from J. M'Clellan, and paid to

No. 791.

A. Chase—It was réceived and paid to No. 793—3 papers head, and has been since sent to Primrose, Lee county, Iowa.
Mrs. S. E. Thomas—The \$3.00 which you sent last Dec., was received, which credit you to \$27.

C. Johnson—No such letter has been received.
F. Davis—Sent books the 30th.
J. H. Shagler—We. know not why J. Kinney does not get his paper. His name stands fair on our books.
F. Plummer—The \$1 was received. Credited you to 808.

#### RECEIPTS, UP TO JULY 1st, 1856.

The No. appended to each name is that of the Healb to which the money credited pas. No. 763 was the alosin, number of 1855; No. 789 is the Middle of the present votume, extending to July 1, 1856; and No. 815 is to the alose of 1856.

sent.

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

# INFORMATION WANTED.

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

wish.

Sophia Kelsey, \$2. rec'd. May 27 — You don't give your P O. address, and we don't succeed in finding your name on our books.

-each \$1.

L.ye, 841; R. Wooster, 794; C. Comey, 600; W. P. Peabody, 841; E Peacock, 841; H. Jackman, 894, and G.'s for self and A. K. B., each to 126; E. Rowell, 8 G.'s to 120; W. Griffith, 797; J. Buffum, 815; K. Parker, 789; L. Randall, 846; W. Simpson, 860; Z. Reynolds 846—each \$2.

H. C. Ball, (3 cops.) 815; Dr. P. Teats, 820—each \$3.—W. Willard, 888; it is regularly sent—\$4.—S. W. Austin, 604—\$5.

R. Call, G. 120, 25 cts. W. Gillman, 785—\$2.50; J. Randall, 811