

Selections.

WAITING.

In the lone watches of the lonely night,

Eyes wet with tears, i lo god box I wait for Thee to quiet all my fears, i lo god Ev'n as the first faint gleam of morning light Chases the shadows from each mountain height. I wait for Thee when sunshine glads the day And far and near

The hum of labor falls upon my ear, And like a flowing river on its way, In crowds will pass the sorrowful an

The night is dark, but far above I see Heaven's lamps hang out, As if to smile away the inward doubt That will not leave my heart, but clings to me, Like my own shadow, wheresoe'er I be.

Comfort and southe my doubting heart the while. I grope my way through alley, lane and street Alons; no friend in all I pass or meet. and and

I wait for Thee. Oh! wert Thou very near, of Grief then were joy, And doubts and fears would then no more annoy My soul. Arise! the still, small voice I hear ; Like music sweet it falls upon my caraol ergo ? - Christian Treasury.

THE PEACE OF GOD. YOUR LAROR IS NOW IN VAIN IN

BY GEORGE E. PENTECOST.

It is one thing to believe the doctrine of the new birth, and quite another to experience it. Many believe in the Personality and indwelling of the Holy Ghost, as a teaching of the New Testament, who have never realized, it as an experience. So, with aregard to fi the peace of God, that passeth all understand, a doctrine ; but how few, comparatively, some five years old, sitting on the knee have the experimental at realization of of one of the hackmen, whose daughter God's peace, Christ's peace, dwelling in the evidently was a As soon as the boat their hearts, keeping their hearts and minds, as taught in Philippians, 4 : 7, Col. 3: 15; and yet this peace was bequeathed to his disciples by Christ, as a parting gift : "Peace I leave with you, my peace Legive unto you," What a ing quickly and looking into her father's precious gift is this how shall we esti- face, she saw him laughing, and not the mate it? "My peace !" "the peace of least bit afraid. Instantly, without hav-God !" "the peace of Christ !", A pastor ing anything explained, the tears dried, only has need to go among his flock to the little mouth straightened out, and find out how surely care, anxiety, restlessness, fretfulness, misgivings of all laugh. What was it? Why, without discover the absence of that blessed peace which the dear Lord left us to "keep," and "rule in our hearts." And when we speak to them of the gracious provision God has made for us, with reference to "everything," that could disturb or trouble, they not unfrequently answer : "Oh yes, that will do for you and other people who have placid dispositons, and are naturally patient and even-tempered," etc.; thus ascribing to nature what God has made to be of grace. What, then, is the peace of God? It is not "peace with God," in the sense of our reconciliation, on account of the atonement of Christ. It is not peace of conscience which comes, also, by the purging of blood. It is not peace with all men, or among the brethren ; but it is that calm, deep rest that inhabits the being of God. "the counterpoise of all trouble and giving, let your requests be made known anxiety," (John, 16: 33,) and which God unto God. And the peacer of God? works into the soul by the Holy Ghost, Those memorable words of Christ : " My peace I give unto you," must stamp it as Jesus Christ."? : 61 and) tringed being a peculiar and blessed gift; and especially is it significant in view of the fact that it seems to be a distinguishing character of the divine being. Our Lord mind in deepest trial, in smallest) vera-is called, again and again, the "God of tion." Oh ! then let the peace of Christ is called, again and again, the "God of peace," the "Lord of peace;" and again rule in your heart. You cannot "keep it is signifiant in view of the connections in which we find it spoken of. In John, 14: 16, it is spoken of as fortifying us against "troubled hearts," and against "tribulations in this world." Paul, writing from his prison, says : "And the peace of God shall keep (garrison) your hearts and minds ;" as much as to say, in all your troubles, in all your perplexities, do not be cast down ; they cannot hurt you ; they are all under God's eye and hand ; remember that God's peace stands guard over you : (this is the force of the word "keep," in Phil. 4) what shall is life, and darkness is death. Could make you afraid-what shall disturb the sun be blotted from the heavens, all you? and so, again, in Col. 3 : 15, where life would become extinct. Could Christ we are exhorted to " let the peace of God be removed from the moral heavens, rule in our hearts.". Oh ! if God's peace moral life would cease; and if he never be king within us, how surely shall all returns to this earth, rising upon it as disorder give place to order,-all anxiety, the "Sun of righteousness," literal death and care, and trouble, to a calm and un- must become eternal upon all. disturbed repose ! And let it not be supposed that the blessed calm that comes to that soul who lets the peace of Christ resurrection; and the intervening time rule in his heart, is the calm of indiffer is thereby made a night." The hours ence, or the dullness of insensibility ; for during which the sun shines upon the it comes into and guards our hearts, when circumstances are such that would natu- night season-a season of sleep. Though rally fill us with fear and quivering anx- we are frequently glad at its return, it is iety; that preserves the calmness and because of our weariness-a sign of our quiet of the soul in the face of such prov- mortality. Sleep is a type of death, and ocation as would set "the old man of sin" to awaken, a type of the resurrection. in a passion or rage. In fact, it is that "Many that sleep in the dust of the peace-"My peace"-that governed and earth shall awake." Awake and sing, comforted the dear Lord through all his ye that dwell in dust."" Weeping may ministry of trial; that enabled him, endure for a night, but joy cometh in when reviled, not to revile again ; when the morning."" The coming of our Lord, time. "But among many, whose accuracy tian life, the stepping stone, to more el-

his Father's peace. It is God's loving empt-to define that which passeth all understanding. It is that frame or condition of heart and mind, that enables the possessor calmly to survey all outward, bassing events, whatever may be the nature of them, without fear. It is that condition of heart and mind that enables us, unhesitatingly, to "believe that all things, however adverse or painful in themselves they may be, are working together for good, and not only to believe t, but to enter into the peace of it. The

peace of God looks through to the end of all things, and sees, as with God's eyes," that the end of all things, to those who love God, is good, however light or grievous the affliction may be. I was crossing Fulton Ferry, one even-

ing, about six o'clock, to the Brooklyn-side. The boat was very much crowded, as usual at that hour, and as we passed into the slip on the Brooklyn side, the tide running very high at the time, the ost brought up with a terrible bang, and careened way lover lon her beam's end. For a moment, everything was confusion; passengers losing their footing were thrown hither and you ; the horses were struggling to regain their lost balance ; the drivers were halloaing at their teams. In the midst of the confusion

my attention was called to a little child struck, and the noise and confusion broke on her ear, she was filled with alarm and terror; the little chin began to quiver, the tears started to her eyes, and a ory of fear sprang from her lips; but turns

the cry of fear gave place to a merry life; how the things of this world trouble, perplex and cast them down, and so to we should have found something like this there : "Father is not afraid ? why should I be, especially as I am in his arms ?" Child of God ! your dear Lord knew all the tribulations, the trials, the disappointments, the vexations, the provocations, and cares, that would come upon you in this life, and made provision for them, when he, leaving, said ; " Peace I leave with you ; My peace I give anto you sistin Let not your theart be troubled, neither let it be afraid ; 20 and again These things have Ibspoken unto you, that in Me ye might have peace. In the world ye shall have tribulation ; but be of good cheer. I have overcome the world.""And so the dear Spirit sent this message by Paul . "Be careful for nothing !! but in everything, by prayer and supplication, with thanks which passeth all understanding, shall keep your hearts and minds through Dear reader. I know these promises to be true I have tried and proved them. I know that God's peace keeps heart and or rule your own heart," but you can. in sheer helplessness, open it to let the peace of God come in and rule. And so may the dear Lord lead you .- Christian at ownk. soob does no to has all THE NIGHT AND THE DAY. "The night, is far spent, the day is at hand let us therefore cast off the works of darkness and let us put on the armor of light."-Rom 13:012770 We delight in sunbeams. Light reveals ; darkness covers all beauty." Light Death, like a mighty substance, casts its shadow from the fall of man to the opposite side of our globe we call the

of weeping, and introduces a day that which are invariably inaccurate. What band laid on the soul, to hold it in poise shall know no declining shadow. and quiet. It is Christ's strong, yet | During this lengthy night the church pears well. It is an example of exquisite ' The heart that God breaks with affliction's stroke, gentle voice, saying: "Let not your l watches, while the world sleeps. Said hearts be troubled." I David, "My soul waiteth for the Lord piece of work as ever was made. Take Let me attempt-if it is not vain to at- i more than they that watch for the morn- it to pieces, and put it together again 1 ing." Said Paul, "They that sleep and again, and you discover no defect sleep in the night." "Let us not sleep whatever. Yet there is a difficulty as do others." Said Jesus, "Watch, somewhere. It does not keep time aclest, coming suddenly, he find you sleep- curately. What is the difficulty?

ing of its "Finisher." The church, therefore, in the morning hours, may say, "The night is far spent."

time's clock have seemed to move slow- The evil heart of unbelief must be

not the almost indistinguishable grey, ly and well. but the bright red flush of the coming glory. In view of this the church may well say, "The day is at hand !"

dency to drowsiness quite difficult to L. T., in Tract Journal. overcome. The long watch has not been without its effects, and weariness is felt. The church is not weary of watching, but in watching. Her whole desire is to be "found watching," but the struggle must not cease, for "he that endureth weary.

of darkness, and let us put on the armor here that Achan, or, as he is sometimes it? kinds, with the reference to the spiritual knowing anything, she had just entered of light." The idea of the apostle is, called, Achar, was for disobedience put "So have I seen the homeward-bound

Is it not possible that the balance To our mind Paul speaks prophetically wheel, which looks so well, has come when he says, "The night is far spent;" into contact with a magnet? Apply a he speaks for a people whose "salvation needle to it, and you find that it is more is nearer," indeed, than " when they be- than possible ; it is the simple fact. lieved." "The end of faith" is the Such a watch can never keep accurate "salvation of our souls." Faith began with the revelation of its "Author" in wheel for a new one, and the machinery the first promise ; it ends with the com- will work with regularity, and be re-

of the human soul. The heart, the bal-There are two means by which the ance-wheel of the moral system, has watcher determines that "the day is at been disordered by the dreadful touch of hand "-the clock, and the streaks of sin. Under the influence of such a gray that herald the sun. To the first power, all the fine machinery works of these answer the great prophetic irregularly and wrongly. And what periods; to the second, the signs of the here is the remedy? Plainly, there times. The hands upon the face of must be an unmagnetized balance-wheel. ly, but they have moved surely; and changed for "a new heart and a right now they are hastening to indicate the spirit." Then, and not till then, all will final hour, and peal it forth to the world. be right. Then the immortal watch will In harmony with this the horizon shows mark the flying hours of probation wise-

While, then, men do not wonder at the necessity of an unmagnetized balancewheel in the watch, let them not "mar-Notwithstanding this, there is a ten- vel" at the necessity of a new heart .--

THE DOOR OF HOPE.

"About ten miles north of Jerusalem and from one to two miles east of Bethel, required is great. But the watching the place of Jacob's vision, there is a valley, which, though comparatively ununto the end shall be saved." The com- known at the present day, was celebrated, ing of the day will bring the end of in the history of God's ancient people, weariness, for the immortal are not as a place where they were brought into in the deepest depths of the Valley of

"Let us, therefore, cast off the works the 'valley of Achor,' because it was ing glory and passed triumphant through

'the peace of God, which passeth all un-

Itself to heaven, whither, as a guide, Kindly, though stern, affliction still is leading."

"Thus it is also with Christian experience in its issue at death.

"The beloved disciple, in the rev given him of the redeemed in heaven was assured by his celestial informant that 'these are they which came out of great tribulation.' ... This is only another application of the declaration that 'the Valley of Achor is the door of hope. The way to heaven, which is strait and narrow, lies directly through the dark valley. But like the 'via dolorosa,'-the street of grief, along which Jesus bore his cross towards his crown, is the way which conducts the Christian to the scene

of his most glorious triumph.' "Through the dismal 'valley of the shadow of death 'he passes only to enter. triumphant, the Golden Gates of Day. The awful 'shadow' of the valley does but add new glories to the upper light. The frowning battlements of the gateway only set off the more conspicuously the gold and gems of the celestial streets. 'Behold' said the dying Stephen, as h trod the Valley of Achor paved by the stones of his martyrdom, 'behold, I see the heavens opened, and the Son of mar standing on the right hand of God.' 'Almost well,' exclaimed the dying Baxter. as he passed through the open 'door that led from his chamber of suffering along the shining path. And said anoth er, 'Oh, heaven is open to me! I sha soon be there.' And another still, th seraphic Janeway, 'I stand, as it were with one foot in heaven, and the other upon earth. I hear the melody of heav en, and by faith see angels waiting to carry my soul to the bosom of Jesus. And who does not remember with what words of seraph-melody the lips of the dying Payson made 'glad' the way, when a condition of sorest trial. It was called Achor, he descried the door of everlast

stitute a careful search for any "works that he, to whom it was given, here troub- aby the Blest,' leap forward, 'like a thing of light "is the "armor of God " which marred our peace and lessened our watch, ourselves. May the Divine Spirit fill us for "the day is at hand."-Herald of Life ... idgird alogan to stip off liseb or dT

NEED WE WONDER ? stille 10

There

The surprise which Nicodemus expressed, when Jesus insisted upon the necesto the same great moral change. In one his wonder in relation to what it is, why shall not ruin us." it is indispensable, and how it is effected.

"How can these things be?" is a quesevery day.

and from the examples of regeneration The case of Saul of Tarsus, transformed

that is necessary to illustrate it. grounds on which the necessity of this change is based. Both observation and

does not naturally love God and holiness, and is not morally fitted to enjoy Achor.' his society, or even to endure it. The human heart, by nature, does not beat in unison with the will and law of God. Every one may know this. Nicodemus himself need not mistake here. And

just here he may see why he must be regenerated in order to be at peace with happily in God's immediate presence.

Of giory duth arise

of darkness" that may be still about us, led Israel, and the kindred word 'Achor' of life,' through those 'Straits of Troub Paul so well describes in Eph. 6. The By this expressive name the place was has contaminated the soil of our hearts, Hence the appropriateness of the promise other evil thing may have for a time of the later prophets : "And I will give Zion before God. ball ow 2 -the Valley of Achor for a door of hope. but a look at the clock and the sky has So it proved in the case of the hosts of opportunity? Even the season of 'troubprosperity,-the open "door" to a richer green pastures and beside the still waters of his love.

"How aptly does this incident, in, the history of God's ancient people illustrate sity of the new blith, was not essentially the experience of his people in every age. different from that which has always The Valley of Trouble is made the Door been common among men in reference of Hope. It is the remark of an old commentator that 'trouble for sin, if it way and another every man, who has be sincere, opens a door, of hope, for not experienced the change, expresses that sin which truly troubles our hearts,

"No one ever found the door of hope who did not first pass through the valley tion which some Nicodemus is asking of trouble. First comes the wound inflicted by 'the sword of the Spirit,' and

Jesus bids the wonderers not to mar- then the healing and soothing balm. vel, and virtually declares that there is First, the alarm and sorrow connected no need whatever of surprise at the ne- with a sense of sin unpardoned, and a cessity he asserts. Is he not right? heart consciously unreconciled to God, Both from the teachings of his Word, and then, the hope and peace connected with a sense of pardon and reconciliation. of which his word furnishes the records, To this rule there is no real exception. -to say nothing of our own observation And never is the minister of Christ so of such changes,-men may sufficiently confident that hope and peace are not far understand the nature of the change. off in the case of a 'troubled' sinner, as when he finds him in the darkest part of into Paul the Apostle, is of itself all the 'Valley of Trouble,' nnequivocally confessing his lost and helpless condition,

And so may they understand the and despairing of help in any human refuge. It is not indeed certain that he will even now enter 'the door of hope,' but experience bear ample witness that man it is far more likely that he will than it

"And thus it is, though in a sense modified by the believer's new relations to God, with Christian experience in its progression about a

"An ancient fable tells us of a certain remarkable stream which passed through the salt sea and reappeared in Sicily God, and qualified to dwell for ever and without losing aught of its original freshness. Something analogous to this fic-Some old writer has illustrated this tion has often been more than realized necessity by the disordered movement of in the experience of God's people. They a watch. Men are generally more or have emerged from the deep sea of trouble less familiar with the curious mechanism with even more than their former freshof the watch, and know the secret of ness of hope and joy. Their trials were its fidelity, in marking, the hours of but the introduction to a higher Chris-

that we may cast them off. The "armor means trouble; the 'valley of Achor' le,' the far-famed Gibralter, where, for signifies the Valley or Strait of Trouble. | many a weary day, it had been detained, beneath the Battlement Rock, looking opposite must be "the works of dark- known for many generations, and seems for deliverance . more than they that ness." There may be some "root of to have passed into a proverb by which watch for the morning.' They, who pas bitterness "that should be dug up, which to describe any position of special trial. through 'the Valley of Baca, under di vine guidance and guardianship, 'go from and prevented a healthier growth Some which God utters by the mouth of one strength to strength,' till they 'appear in

"O, Christian, let us press gratefully on, through 'the door of hope' that God again turned our attention to Christ and Israel Man's extremity became God's thus opens to us out of our 'Valleys of Achor, into the larger and greener pasfully with love for Christ's appearing, le' was made subservient to their greater tuffes of his grace. And though the hosts of a hostile army may be behind us, the experience of God's goodness, in the Red Sea before us, and impassable mountains on either side, yet shall even this strait of trouble prove a door of hope. The waves shall part asunder, and with a song of triumph, we shall pass through the gate-way opened before us, untouched by the enemy and unharmed by the waters, into the land of promise. For God hath given even 'the Valley of Achor for a Door of Hope.'-L. T.," in Tract fifty issues of the paper. Ismurol

ABRAHAM'S TEMPTATION.

In the old English Bibles that were used in the fourteenth and fifteenth centuries, the expression found in Gen. 22. 1, "God did tempt Abraham," was trans lated "God did assay Abraham ;" which word is used when gold and silver are tested in order to ascertain the degree of their purity, the quantity of alloy they contain. Thus was Abraham tried in the furnace, tested there as gold i tested, refined there "as silver is p ed." Relative to the nature of the t the characteristic, essential qualities of it-it was unique ; for he was command. ed by a God of love and justice to offer a human burnt offering : was severe ; for that offering was "his son, his only son Isaac, whom he loved :" was a proof of his faith and obedience ; for though would be were he not in the Valley of he believed that Isaac was the child of the promise, through whom as his seed all the nations of the earth were to be blessed, he nevertheless was ready to obey the command from heaven to slay him, "accounting that God was able to raise him up even from the dead ;" had a designed typical and prophetical character;-the ram caught in the thicket and offered in the place of Isaac, prefiguring the sacrifice of the Lamb of God, the real Atoning One who, "once in the end of the world was to appear to put away sin by the sacrifice of Himself :" and was an inspiring example, to quicken and strengthen the faith and obedience of the people of God in all coming ages ; for he "against hope, believed in

THE ADVENT HERALD, DECEMBER 17, 1873.

t power and 'reign with his saints Then will be nes surpassing fable, and yet true !

of accompliched bliss ! which who can se h but in distant prospect, and not feel if refreshed with foretaste of the joy ?"" RD MEETING OF THE A. M. A SOCIATION.

We give below the Secretary's minutes he special meeting of the Board held week, and the Treasurer's quarterly ort-which would have been append to the minutes of the Board meeting ld in October last had it been received season :

SECRETARY'S MINUTES. Dec. 9, 101 A. M. The President, J. urson, Jr., in the chair. Prayer by . G. W. Burnham.

The attention of the Board was called the matter of change of name of the rald. In was stated that a change of me would incur the liability of losing right to the office rooms of the Asiation, After conversation, it was ided to authorize the Committee to ly to the Legislature to make the ge; and that, if they fail in that, to the publication of the Advent

d and issue the Messiah's Herald The Board selected a style of letter

the new heading. t was voted to demand of the Treasr of the Boston Advent Association unpaid dividends which have aceruand the President; J. Pearson, Jr., s authorized to make the demand. Voted, that the chairman call the attion of the subscribers of the Herald the matter of systematic beneficence. connection with the distribution of ds which have been prepared." A communication was read by the airman, from Dr. T. Wardle, relating the above subject. The Missionary, Elder Geo. W. Burn-m, made his report, which will doubt-

s appear in the Herald. Voted, that a statement of the account our Missionary be so presented from ek to week in the Herald that the ends abroad may be apprised of the ancial condition of the mission. H. CANFIELD, Rec. Sec.

TREASURER'S REPORT. To the standing Committee of the A. M. Associ-on the Treasurer respectfully submits the quar-ly Report ending Oct. 1, 1873 :--

| Receipts. | a star | |
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| r Subscr ption to Herald Books and Tracts sold | 142 | 16 |
| Cash donations | 1072 | 80 od |
| d. cash on hand July 1st | 2022 | 93 id |
| al of July 1st critt. Add. 7. add. 7 | 2134 | 87 59 \$5 |
| Expenditures. | Salar Ale | |
| Foreman | 204 | 00 1-77 |
| Clark & Co., Paper Curtis & Co., Type | 100 | 00 |
| Wranning Paper | .21 | 96 9 |
| Postage Stamps | .18 | 25 10 |
| Thompson, Twombly & Co., Paper Gas Bill Carrying mail to post-office | 2 | 50 |
| Printing Leaflets. R llers. 1 quarter's Rent of office | . 7 | 00 |
| 1 quarter's Rent of office | .37 | 50 .1 |

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hasty exit of that personage, and bade Economy be wiser in counsel next time, sustai ning all the above appeals in behalf of the cause they plead, and making me feel that I could not do a more unwise thing than to stop my paper.

OH, MOTHER DEAR, JERUSAL

A Scotch lady in Canada, now over ighty years of age, sends us four pages of the Home and Foreign Missionary Record for the Free Church of Scotland. published in 1844, and which she has treasured up all these years for the sake of the above-named "ancient canticle,"

which it contains. She desires its publication in the Herald, and we willingly comply with her request, thinking that others may be attracted and comforted by some of its stanzas.

> A KEY TO THE HEART. VEDI Perhaps we might as well preface this spiritual song" by the following incident, related by a correspondent of the Missionary Record :- "A Presbyterian minister, American by birth, but of Scottish parentage, happening to be in New Orleans some short time ago, was asked to visit an old Scottish soldier who had wandered to New Orleans, sickened, and was conveyed to the hospital. On

his entrance, and on announcing his errand, the Scotsman told him, in a surly tone, that he desired none of his visits, -that he knew how to die without the aid of a priest. In vain he informed him that he was no priest, but a Presbyterian minister, come to read to him a portion of the Word of God, and to speak to him of eternity. The Scotsman doggedly refused to hold any conversation with him, and he was obliged to take his leave. Next day, however, he called again, thinking that the reflection of the man on his own rudeness would prepare the way for a better rel ception. But his tone and manner were equally rude and repulsive ; and at length he turned himself in bed, with his face to the wall, as if determined to hear nothing and relent nothing. The minister bethought himself, as a last resource, of the hymn well known in Scotland, the composition, I think, of David Dickson, minister of Irvine, beginning,

"O mother dear, Jerusalem, When shall I come to thee?"

which his Scottish mother had taught him to sing to the tune of 'Dundee." He began to sing his mother's hymn. The soldier listened for a few moments in silence, but gradually turned himself round, with a relaxed countenance, and the tear in his eye, to inquire, 'Wha learned you that? " 'My mother," replied the minister;" and so did mine." rejoined the now softened soldier, whose heart was opened by the recollection of infancy and of country, and now gave a willing ear to the man' that had found

The editor of the Record says of the on far higher grounds than antiquarianism can furnish, and would wish it to be

Within thy gates nothing can come That is not passing clear ; No spider's web, no dirt, no dust, No filth may there appear. Jehovah, Lord ! now come, I pray, And end my grief and plaints; Take me to thy Jerusalem,— Place me among thy saints; Who there are crowned with glory great, And see God face to face : They triumph all, and do rejoice ; Most happy is their case. But we, who are in banishment, E.C.

Continually do roam; We sigh, we mourn, we sob, we weep,-Perpetually we groan. () H H H

Our sweetness mixed is with gall ; Our pleasures are but pain ;

Our joys are not worth looking on : Our sorrows still remain.

But there they live in such delight, Such pleasure, and such play, That unto them a thousand years Seem but as yesterday.

O my sweet home, Jerusalem, Thy joys when shall I see ? Thy King in glory on his throne, And thy felicitie ?

Thy vineyards and thy orchards, wonderfully rare,

Are furnish'd with all kinds of fruit. Most beautiful and fair.

Thy gardens and thy goodly walks Continually are green ;

There grow such sweet and pleasant flowers As nowhere else are seen.

There cinnamon and sugar grow, There hard and balm abound ; o tongue can tell, no heart can think,

What pleasures there are found. There nectar and ambrosia spring. There musk and civet sweet,

And many a fine and dainty drug Are trodden under feet.

Along the street with pleasant sound The stream of life doth flow : And on its banks on every side The tree of life doth grow.

These trees each month do yield their fruit,--Forevermore they spring ; And all the nations of the world

To thee their homage bring. Jerusalem, God's dwelling place,

Full sore I long to see; O that my sorrows had an end, That I might dwell with thee.

There David stands, with harp in hand, Among the heavenly quire ; A thousand times that man was blest

Who might their music hear. Jerusalem, Jerusalem !

Thy joys fain would I see ; Come quickly, Lord, and end my grief. And take me home to thee.

O write thy name on my forehead, And take me hence away; That I may dwell with thee in bliss.

And sing thy praises aye. Jerusalem, the happy seat,-Jehovah's throne on high !

O sacred city, queen and wife Of Christ eternally, O comely queen with glory clad,

With honor and degree, All fair art thou, exceeding bright,-No spot is found in thee. I long to see, Jerusalem, The comfort of us all: For it is sweet and beautiful,-No ill can it befall. In thee, Jerusalem, I say, No darkness dare appear, No night, no shade, nor winter foul ; tal Time doth not alter there. No candles burn, no moon doth shine, No glittering stars do light ; and f For Christ, the Sun of Righten Forever shineth bright. A Lamb unspotted, white and pure, and h To thee doth stand in lieu Of every light : thy glory is Thy heavenly King to view. He is the King of kings, beset In midst his servants right ; 1/ And they, his happy household all, Do serve him day and night. There dwell the quire of angels bright,-There the supernal sort Of citizens who now are freed From danger's deep resort. There be the prudent prophets all. The apostles six and six, The glorious martyrs in a row, The confessors betwixt. There doth the crew of righteons men And matrons all exist; Young men and maids who here on earth Their pleasures did resist :-These sheeps and lambs, that hardly 'scapt The snares of death and hell, Triumph in joy eternally, Whereof no tongue can tell; And though the glory of each one Doth differ in degree, Yet are the joys of all alike And common, as we see. There love and charity do reign ; And Christ is all in all Whom they most perfectly behold In glory spiritual They love, they praise, they praise and love, They " Holy, holy," cry; They neither toil, nor faint, nor end, But laud continually. O happy thousand times were I. If, after wretched days, I might with listening ears enjoy These heavenly songs of praise, Which to th' Eternal King are sung. By heavenly wights above, By sacred souls and angels sweet, To praise the God of love. O passing happy were my state, ight I be worthy found To wait upon my God and King, And there his praises sound; And to enjoy my Christ above, His favor and his grace, According to his promise made, Which here I interlace :---O Father dear," said he, " let them Whom thou hast given of old To me, be there whereso I am.

Again :- " If any man will serve, Then let him follow me, hat where I am, be thou right sure There shall my servant be." And still :-- " If any man loves me, Him loves my Father dear, Whom I do love, to him myself In glory shall appear." Lord, take away my miseries, That then I may be bold With thee in thy Jerusalem Thy glory to behold. And so in Sion see my King, My love, my lord, my all, Whom now as in a glass I see, Then, face to face I shall. O blessed be the pure in heart. Their Sovereign they shall see 9 ye most happy heavenly wights Who of God's household be. O Lord, with speed dissolve my bonds, Those gins and fetters strong ;

For I have dwelt within the tents Father Of Kedar over long. Yet once again, I pray thee, Lord, To quit me from all strife, That to thy hill I may obtain, And dwell there all my life,-With cherubim and scraphim, antibb of And holy souls of me

To sing thy praise, O Lord of hosts, For evermore. Amen.

"HILL'S SAINTS' INHERITANCE."

them should be sold immediately. Men the Bitle has everything in it that is and women ought to read them, and our office needs the money. They would

Correspondence. bod or

"Then they that feared the Lord spake often one to another ; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

LETTER PROM BRO. HIGGINS.

Dear Brothers Orrock -- Not many Sabbaths since I heard a sermon on the prophetic periods of Daniel's prophecy (Dan. 9th and 12th), and was well pleas ed with the way the subject was handled until the preacher made one or two statements that I am persuaded will not bean investigation. These were brought out in connection with the period of seventy. weeks (Dan. 9: 25-27,) and were substantially as follows infoad add to ano 1. The new covenant, was confirmed by miracles for one week (seven years :) first by Christ and afterward by the apostles,-Christ being "cut off" in the "midst of the week," or in other words, crucified. The week was said to end at. the time that the sheet was let down before Peter (Acts 10: 9-16), thus convincing him that the gospel was not only

for Jews but Gentiles also, and from this time onward no miracles were performed.a. place to a.bemrof 2. The preacher said, that he was often asked why there were no miracles, in the present age of the Church, and he

HEADVENTHERALD.

that we have so much evidence now in favor of Christ the addition of miraculous power would not to any great degree add to the effectiveness of the gospel, and I am not sure it would in the least.

One thing is certain, if God saw that such a demonstration of his power would be for the best interests of his cause, it would be given even now, and what. seems best to God, ought to be accepted by man as such.

Praise the Lord! I know too much of the rich grace and love of Christ by an experimental knowledge to be led to doubt the word of God. I know that the love of Christ dwells richly in my heart, and that, from the bountiful hand of God are bestowed upon me blessings without number, for which I am indeed very thankful; and though my knowledge of the Scriptures is as yet very im-perfect, I do know that God is true, and

no bial bas though men attempt to prove the Bible a fabrication, yet will my trust be in Jesus as the only source of true peace of soul and hope of future life.

What a Christian knows by experience of the love of God, all the infidels that lever drew breath cannot make him believe to be false; and whenever an objection to God's word is presented, or

anything looks a little out of joint, my confidence in God's word will let me We have on hand nearly fifty copies have no rest until that point is clearly of this valuable work. Every one of settled to my own mind, for I know that

needed to successfully oppose all that

lone for you, and starting there you can ring forward arguments that Satan mself cannot gainsay.

Yours for Christ's sake, E. C. HIGGINS

Providence, R. I., Dec. 5th. YOUR LABOR IS NOT IN VAIN IN

THE LORD."

Dear Editor :- Rev. G. W. Burnham as been with us for the last four weeks ; and like his Master, whom he faithfuily erves, he has gone about "doing good." Ie has preached three discourses each abbath in the two halls that he obtaind; but the attendance has not been large, wine to the season of the year and the common prejudice of the Philadelphians against worshipping in a hall when there re churches so numerous in the city. This tool is the experience of Rev. Mr. Eberly, late of Shiremanstown, who is

nere in a hall on Girard Avenue, trying oraise an interest in the cause of the United Brethren. He has an up hill vith Yamit ovent 1 ooko Bro. Burnham left us yesterday for his home in Newburyport, carrying with

im our best wishes and prayers for his future success in the great missionary ield, for which God in his providence has so well qualified him. His discourses here were able, eminently practical, and well enlculated to do good. His last two sermons on the Abrahamic covewas not in accordance with the Bible, "ant and on the kingdom of David's ater Son-were among the best that we have heard for a long time; in fact, went home rejoicing and blessing God hat I had ever cast in my lot with a beople that are so sound in the faith of Abraham and of David. Should the promise fail to them then it will or may lo so to us; but it can never fail, for it is ordered in all things and sure." fod has said, "If you can break my ovehant with day and night and if the rdinances of heaven should fail, then will my covenant with David fail" Jer. 31: 35-97; 93 20, 21); consefuently we rest secure on the never failg promises of God. All will be realted and that before long." Thanksgiving day Elder Burnham, Dr. Wardle and myself went to hear Dr. eiss. He took for his text Rev. 2T .: 1and gave us a thanksgiving sermon worth hearing. He (1) contrasted the new heavens and new earth, and the holy city, the New Jerusalem, with the present old heavens and earth and this ty-and what a contrast he made ! (2.) He showed who will celebrate the "harvest home" in the kingdom of God the saints. The president here apoints the day of thanksgiving and calls apon all Americans to celebrate it; but the great God of the universe has made a call upon all nations of the earth to come to his grand banquet-the harvest home of the redeemed. (3.) He noticed the condition of those who heed the call to our national thanksgiving, and the future condition of those who heed the call to that eternal one to come. Here we are mortal, sickly, feeble, and dying ; but there the gathered ones will be immortal, having no more pain, nor orrow, nor death : "for" the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living water, and the Lord God shall wipe out all tears from every ye," (or remove the cause of all sorrow.) And when the doctor exclaimed, "Would God I were there !" my heart responded, "Amen, even so ; come, Lord Jesus." Yours in the great and glorious hope, I.R. GATES. Philadelphia, Pa., Dec. 5, 1873.

the Scottish key to his heart." THE HIMN. old hymn: "We have long admired it

| the states to state that they as the bould A | in the power, of mothers especially |
|--|--|
| life, 3el47418 in those Straits of Tcoul | 'speak to their children in this spirit |
| Interest on W. B.'s note | song!' If Mr. Lewis be right in his c |
| Sooks & Tracts bought | jecture, as to the authorship, our read |
| meat - the list lengent. Nock, makin | |
| Sal of cr. Oct 1 | does not detract from the well-own |
| Providence, Oct. 1, 1875. | fame of the great and godly minis |
| mbun and herelle / add dom | whom he names. We rather think] |
| orlog' ETOP MY PAPER I bing on | Lewis is mistaken in supposing the hy |
| rength to strength , till they ' appear | to be well known, at the present tin |
| The following we find in an exchange | |
| | |
| e know not its author, but we can ap | |
| eciate the course he suggests. Le | |
| ne who think of stopping the Herald | somewhat curious on the point, little e |
| the close of the volume fail to read | The remembered to the give it entire, w |
| ir a hostile army may be behind us. | in the prior of the to the states white |
| | |
| .) Selfishness said-Do it. You wil | |
| e by it, and be the richer. It is no suit | |
| 2.) Economy said-Do it. Your ex | |
| ises are large." You must take in sai | |
| newhere, and here is a good place to | " OIS When shall I come to thee ? OD to you |
| he gate-way opened before us, untoini | |
| But I had other advisers, and told the | Thy joys when shall I sed? to yolla V o |
| ve named to be quiet, while I heard | |
| anth given even the Valley of .ero | ti O sweet and pleasant soil! Totstusmo |
| 1.) Intelligence said In the more | Th thee no sorrow may he found, - Touris |
| n fifty issues of the paper, during | No grief, no care, no toil. I doistor air to |
| year, you will have every variety | The second s |
| food for your intellect. Science, art, | AN LUCC NO SICADOSB IS AU ALL. |
| merce, agriculture, manufactures, | and gradif no ton, no card, |
| ning, old and new, history, geogra- | i i i i i i i i i i i i i i i i i i i |
| , biography, &c., will spread a very | |
| ectable portion of their stores before | No dimming clouds o'ershadow thee, |
| , and you cannot but be wiser before | I No dull hor darksome night : |
| year ends. | For every sour sumes as the sun, |
| 2.) And Benevolence said-You are | And God minisen gives light. |
| | There lust nor lucre cannot dwell ; |
| any too large-hearted now; and if | There envy bears no sway : |
| thing can melt the ice of selfishness, | There envy bears no sway ; No hunger, thirst, nor heat are there ; |
| expand the heart with true and | But pleasures every way. |
| ent good will to men, it will be such | nd never is the minister of Christ so |
| ture of the world's sins, wants and | Would God I was in the that the |
| ries as, during twelve months, it | Would God I were in thee the odd and |
| lay before you. oilditotocrado odi | O that my sorrows had an end, Thy joys that I might see ! |
| .) And Spiritual Wisdom said- | e Valley of Trouble, unequivocally |
| e is scarcely any better Commentary | No pain, no pang, no bitter grief. |
| ne Bible than a good religious peri- | No woful night is there : |
| al. Ten thousand bees will bring | No sub, no sigh, no cry is heard ; No willawa nor fear. |
| the honey. Prophecies are rapidly | the now enter the noor of hope, but |
| fulfilled, divine promises are being | Ji Jerusalem the city is 1 y lovil prom and at |
| ormed, Bible doctrines confirmed, | To Of God our King alone : |
| idences illustrating the sacred record | The Lamb of God the light thereof, |
| autly occurring, missionary opera- | Sits there upon the throne. |
| in all lands successful, &c. all | O God, that I Jerusalem, ailad and yd bai |
| bright clouds will sail over your | With speed might go behold !) drive both |
| on so that, in fifty weeks, you will | For why? the pleasures there abound |
| fifty times that number of the | With tongue cannot be told, |
| as of that wisdom that cometh from | |
| e. add ai ulguno and add calor | d Thy turrets and thy pinnacles is oldestante |
| | With carbancles do shine; and the ad |
| Personal Piety said-A higher | With jasper, pearls, and chrysolites, I storday, |
| of the Christian life should be the | Surpassing pure and fine milione issue |
| y of the near at hand New Year : | Thy houses are of ivory ; ad not and not |
| ou caunot get anywhere, save from | You Thy windows crystal clear; and any |
| ible, more varied and pressing and | Thy streets are laid with beaten gold, 19 or 10 |
| ing appeals for the higher life of. | Mere angels do appear.t arout novo ditiv |
| oul than are contained in the week- | Thy walls are made of precious stones ; |
| ets of a good religious periodical. | Thy bulwarks diamonds square ; |
| Conscience here appeared, and | Thy gates are made of orient pearl,- Id and |
| Selfishness a frown that caused a | O God, if I were there ! |
| | |

Which I with thee before the world, Was laid in perfect wise, Have had, from whence the blessed sun Of glory doth arise."

My glory to behold,

always silenced them by stating that it for the day of miracles ended three and one half years after Christ died, and further, the proving of miraculous power after that time would affect the truth of the Bible, spoits yexations, sldid, en At the time these statements were made my confidence in the preacher led me to drink it all in as truth, but after a very short interval I was impressed with the fact that there were miracles performed several years after the expiration of the three and a half years. This led me to look for myself, and I am brought

1. There were many miracles perform ed by Paul at from ten to nearly thirty years after Christ's death-for example, -1. A man impotent in the feet was made to leap and walk (Acts 14 ; 8.) A D. 45. A spirit of divination was cast out of a woman (Acts 16 : 17, 18.) A. D. 53. The imparting of the Holy Ghost to some of the disciples of John the Baptist (Acts 19: 6:) A. D. 54. Many special miracles [enumerated([in Acts 19 : 11, 12, A. D. 57, The restor ration of life to the dead body of Euty chus (Acts 20 : 9, 10.) A. D. 58; The viper's bite that was not fatal (Acts 28) 35.) A. D. 62. The healing of the man who had the bloody flux (Acts 28: 8.) A. D. 62. Other diseases cured on the island of Melita (Acts 28: 9.) A. D. 62. 2. The performance of miracles after the end of one week does not make the confirmation of the covenant any the less true. Peter after his vision of the sheet began to preach to the Gentiles (Acts 10 : 34-38) and Paul confined his labor to this people, while previous to thi time Christ preached to the Jews only and confirmed his preaching by miracles, and the Apostles for three years and six months also labored with Jewsthus confirming the covenant to that people for one week. 3. If miracles were required to convince the Jewish people of the true character, of Christ, would not the same

be still more of a necessity to convince a people that had no knowledge of a coming Saviour? This would of course call for miraculous demonstration just at the time when it was given by Paul and doubtless the other Apostles had the same powers. 4. The fact that miracles can

proved to have been wrought after the point of time stated by our brother does not to my mind detract from the truth the appearing of our Saviour, the Lord and divine authority of the Bible, but from heaven, I gather from the Bible rather should strengthen the same inso- and the Advent Herald. I have prayed much as it shows more conclusively that and longed for some of our good Advent God gave the Gentiles all the change of preachers to come west, that they might saving themselves that He gave to the be the means, with the Lord's blessing. Jews.

BUEXTRACTS FROM LETTERS. Sister Mary Green writes from Junction

City, Kansas, Dec. 2nd :---"All I learn of 'that blessed hope' of of preparing a people for the coming of 5. If asked why miracles are not the Lord. I give away all my papers wrought in our day, the reply would be, after I read them, that some may there-

THE ADVENT HERALD, DECEMBER 17. 1878.

such a man. Let prayer without ceasing

DISRAELI'S PROPHECY.

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of temporal power to the Pope.

er. - Selected. 10

by be enlightened on this subject. I am striving through grace to be prepared to meet my Saviour with joy and not with grief. As I am now seventy-four years old. I expect my time is short on earth. May the Lord help you to keep the truth before the people till the Lord comes to give reward to his faithful servants."

Bro. M. S. Perkins writes from Montague,

"I am fully persuaded that the day of the Lord is at hand, and am seeking a moral fitness for its solemnities and grandeur. Our world has almost come of the earth ' has lost much of 'its savor' by being too freely used to season church festivals, and in making 'vanity fairs' to suit the taste of the worldpampering a perverted appetite for 'husks ' and the 'apples of Sodom ' at the expense of the soul ! 'Eating and drinking with the drunken' was literally carried out a short distance from here not long since. A drunken man at the table was the clown where money was squandered freely for a sister 'church benefit '! 'How Long, O Lord, how

long.'? Bro. Wm. S. Howden of Bristol, Vt., writer date of Dec. 3rd :-

"I am a strong believer in the final destruction of the wicked ; yet I like the Herald, for it is conducted in a Christian-like manner and has a good spirit, and wish its circulation was very much larger than what it is. We do not all fortunate and friendless. look alike, and do not all see things alike; but that is no reason why we should not treat each other as brethren as far as we walk in the footsteps of our Saviour. When we meet on Canaan's happy shore we shall probably see some we did not expect ; and some we did expect will not be there. We shall then find out (if not before) that we here, in our present state, see 'through a glass darkly,'-although I believe that nearly all the light there is on earth at the present time, is with those who believe in, and are looking for, the speedy coming of our Lord from heaven. One thing we must guard against, and that is sectarianism; it will creep upon us like a thief in the night, if we do not watch. Oh! what a mighty influence those who are looking for Christ's coming kingdom might have if they were only united. All things go to show that we are nearing the end. May the Lord bless you exceedingly, is my prayer."

Obituary.

'The Lord himself shall descend from heave with a shout, with the voice of the archangel, an with the trump of God, and the dead in Christsha rise first ; then we which are alive and remain sha be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord. Wherefore comfort one and with these words.

Died, in Pittsford, Vt., Oct. 29, 1873. after a long and very distressing illness, which is she bore with great patience, Abigail, widow of Robert Morrill of Peabody, Mass.

All that is "lovely and of good re port" belonged to her character. The Bible and Advent Herald were her chief joy, and if the latter failed to come the

from the old country last summer, have twelve priests called on Mr. Wall to ask "Oh ye obstinate ones, hear me

appointed and disgusted. SYBIL JONES, wife of Eli Jones, and for forty years a favorite preacher of the Society of Friends, died Thursday, Dec. 4, at her residence in China, Maine. In the year 1851, having visited and addressed a large portion of the society in the United States and Canada, she in to be a grand insane asylum ! The 'salt guished preacher, visited the new Republic of Liberia in the love of the gospel. And from 1853 to 1855 they traveled in the same service through England, Ireland, Scotland, Norway, Sweden, the south of France and Switzerland, and were everywhere well received. In the year 1866 they again visited England penalty. He decided at once to appear, and Ireland, and made thence two mis- not because he acknowledged its authormissions was the presentment of Christianity by a woman to Mohammedan wood He applied to the government for pro-

> taught are now in successful operation in those countries. In her later life she was largely engaged in visiting prisons and in presenting the gospel to the un-

> Rev. Dr. Phelps preached the closing sermon of his twenty-eight years' pastorate with the First Baptist church in New Haven, Ct., Sunday, Dec. 7th. It was a season of deep interest; his subject being "Reanion and Recognition in Heaven " text, 1 Thes. 2 . 19. At the close of the sermon, a young man, a recent convert, was baptized." Dr. P. stated at the communion in the afternoon. that during his pastorate 1,217 had united with the church ; 615 by baptism. He had solemnized 531 marriages, officiated at 587 funerals, and preached 3,340 not turn preacher, 35 please reanings

A Massachusetts correspondent of the ment in favor of half-fare passes for ministers-or free passes for that matter. His text is Ezra 7: 24, "Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall

"BISHOP CUMMINS has unfurled his new Episcopal banner," says a correpondent of the Christian Secretary so that we now have High Church, Low Church, Broad Church, and that other church ; and when we read, as we have been wont, of The Church, we shall

ferred to." Jush Right Rev. D. B. Smith, D. D., Bishop of Kentucky, has issued a paper announcing that Dr. Cummins will be tried for a violation of section 1, canon 9, title

I will go to Worms though the devils 2, and saying that any Episcopal act of are as thick as the tiles on the houses.' his, pending this trial, will be null and Grassi entered alone, and the door was void. All members of the church are shut We could only beg God to keep enjoined to give no countenance to the him and enable him to "open his mouth movement in which Dr. Cummins is enboldly," and declare the truth. o take with me. My dear dead in bagag Soon loud and earnest talking was A HINT .-- There are two small church- heard. Again and again admission was es in a little village. All the new peo- demanded and promised, but not grantple who come to live in the village go to ed. For nearly an hour we waited, then one of these churches and not the other. the door opened, and our brother was Both are yeat, both are pretty, both have with us again. Taking my hand and the pure gospel preached in them, both pressing it to his heart, he said with deep have good pastors, both have good mem-

A Salt Lake dispatch says several par- associates have followed him to inquire has crushed it under the feet of His needlessly drive upon the spears of war. ties of Morman converts, who emigrated what is truth. Last week, in one day children.

within the last few weeks returned, dis- for light. Among them was a D. D., an Hear one of your own brothers, who has LL. D., and a D. P. : another, the su- said mass, and confessed, and preached

perior of a convent, on Sunday sent with you. Weep not over me as dead. priest to Mr. Wall for tracts and Scrip- I am not dead, but among the 'living. tures, to distribute among the inmates. and stand before you to announce the For a few days nothing was heard resurrection of that church, which you from "headquarters" concerning the have tried to drown in blood. Yes, she "apostate." But last Sunday the silence is rising, glorious as the morning light was broken. The Vatican had decided and ignorance, superstition, heresy, and company with her husband, also a disting to try its strength revive the Inquising tyranny, flee before her to "Farewell, church of my youth tion, and make an example of Father

Grassi ! The "Infallible" comforted a Farewell, companions of my misery delegation of priests with the assurance Alas, alas ! it has been a misery of de that the "apostate" would soon be struction ! Oh, if my word has yet any weight with you, I beseech you to open swept away. Immediately he was summoned before your eyes to the light-to abandon that system of darkness in which you are the Inquisition to recant or endure the groping, and accept the true light which Jesus offers to you !"

sionary tours to Eygpt and the Holy ity, but because it gave him an opport Land." The important feature of these tunity to declare the truth before these

men, from the Quaker standpoint of Chris- tection, but was advised not to venture, tian equality of the sex in social life, re- and that if he did go he must bear the ligion and the ministry of the word, responsibility Rev. Messrs. Wall and She was listened to with great attention, Duni called on the Inquisitor-General. and schools in which her views are being He accompanied them, but remained outide so as to be out of danger. During the interview the General earning that he was below, secretly sent an officer saying, "Your friends desire you to come in." Not suspecting

the snare, he followed-not, as he thought, to where his friends were, but to another part of the Inquisition. d By some means the door was open and Mr. Wall caught a glimpse of him as he passed. The treachery flashed across his mind, and he called to him to instantly escape, which the did. Of course "nothing wrong was intended." Another interview was appointed for ine o'clock the next morning. Father trassi, assisted by Mr. Wall and a priest, who is a prominent professor in a college in Rome, spent nearly the whole night n preparing his vindication.

In the morning, after bowing together and committing all to God, we started Advance has found a Scriptural argui for the Inquisition. Father Grassi took my arm, and as we walked along the Via del S. Uffizio (street of the holy office) thinking of our brethren who had preceded us, but who never returned, I eminded him of our Saviour's words. 'Fear not them who kill the body," not be lawful to impose tell, tribute, or etc. (Matt. 10 : 28-32.) and of the preious encouragement, "Let not your heart be troubled," etc. (John 14 :1, 2).

Arrangements had been made for friends to stand in the street ready to render assistance if needed. Four of us went in. We were promised permission to be with him, but they desired to see him of the monarchists there, received somealone a moment first. He had been advised not to trust him-

hardly know which ' The Church' is reself in their hands, but now came trial of moral courage such as Nehemia experienced when he refused to shrink from danger, asking, "Shall such a man as I flee?" and Luther, when he said,

of the discovery of America five centu- may be under an influence which causes -Morning Star.

NEWS ITEMS.

London was enveloped in an unusually lense fog Tuesday afternoon, Dee 9th and on Wednesday morning. A telegram lated the 10th says : " There were namerous accidents yesterday both in the streets and on the Thames. The hospitals are filled with people who were run over or otherwise wounded. On the thence following the African west coast fiver three persons were killed by colli probably with the southeast trade winds ions between crafts." of the southern latitudes, until the north

The decision of the court martial east trades, preventing further progress he case of Marshal Bazaine, one of the northward, forced the prows of the oldest officers in the French army has vessel across the broad Atlantic. At been reached. He was accused of capiany rate, according to Mr. Bliss, the tulating Metz and the army in the open tablets record the fact of the Phœnician field without doing all that was fleet having reached the Americas five cribed by honor and duty to avoid the centuries before Christ, at some point Well may they gnash their teeth upon surrender, and after a trial which has now known as northern Brazil; that the run through months the Marshal has been tablets give the number of vessels, the declared guilty. His sentence is that he be offered in behalf of this dear brothbe degraded from his rank and afterward executed. All the members of the court interesting particulars. Mr. Bliss has have signed an appeal for mercy. bromised, when he acquires further par-

Several chiefs of the Kaffirs, mo Sou The cable a few days ago reported Africa, recently visited the Colonial that Disraeli had just delivered a speech retary and pathetically implored him t at Glasgow, in which he predicted a genprevent the licensed sale of liquor among eral European religious war,-or, as he them. to yeares yout nos put it, a conflict between the spiritual and

Statistics show that in the mountaintemporal powers, before many years, ous regions of Switzerland and Savoy and that the result would be anarchy and deaf mutes are more numerous than in That is all that the cable brings, but it flat countries the blaule of yam ti has

England annually puts 3,000 street must be confessed there are pretty good reasons for making the prophecy. The boys under training for her navy. At present condition of all the great Euro 17 they commence a ten years' period of pean powers suggests it., Mr. Miall's service, and at 27 they are free. There persistent efforts to separate Church and are 20,000 now in the service, and the ex-State do not tend to allay British temper periment has succeeded so admirably towards the question. The agitation for that it is strongly urged that the syst Irish home-rule may, as the famous Jew tem be extended, and 10,000 a year be hints, tear the mask from much that is taken to train for soldiers, engineers, now concealed, and bring bitter oppoand artillerymen. nents, made thrice determined by the

The American trade dollar has been subtile and variant efforts of Priest and made legal tender at Canton, and it is Bishop, face to face. What is the Carlist expected that it will become such throughmovement in Spain but the outcome and out the East born to incourses only expression of a fierce religious supersti-

A CALIFORNIA paper describes the distion? The soldiers of that fanatical covery of three villages of Zuni Indians, leader even cover their hearts with woolen shields, embroidered appeals to the supposed to be the survivors of the anthe congregation lose. Others, alas Almighty that he will protect them while cient Aztecs. They dwell on the great how many-speak out at times as though trail from Fort Mohave on the Colorado, waging his holy fight. In Italy almost the sole antagonists of the Government to Albuquerque, on the Rio Grande, and then lower their voices as though they are found in the clerical party. Emissaare about a day's journey from the diamond field. They number about 6000, ries are said to be at work throughout the Kingdom, trying to weaken Victor and are very different from other tribes, being in looks, bearing, and pride of Emanuel's power, and to incite an insurdress a manifestly superior race. The rection whose aim shall be the restoration women are comely and modest in their In France the state of affairs is quite dress, their houses are clean, and their as unassuring. The clerical party, in cooking is good. These people have fields deed, which mainly makes the strength of corn, wheat and vegetables, flocks of sheep and goats, and they keep all the pel message. Thave seen hundreds of thing of a check in the late failure of domestic animals.

the Bourbons to ascend the throne. But Ten counties in Southern Kansas have the plotters themselves still live. A suffered so severely from prairie fires, ere rebuff will not silence them. Nei- losing the winter's store of food, that ther would a much more serious rebuff actual starvation is threatened unless rethan that awe them into quiet. The Ho- lief shall come from the outside. ly Father has repeatedly assured the

Twelve hundred of the public-school French monarchists that his eyes are ever teachers in New York city have petiyearningly towards them in his time of tioned for a restoration of the right to abasement. It may be safely assumed inflict corporeal punishment on students.

ries before Christ. The tablets had been it to deviate. And yet God leads those acquired by the museum of Rio Janeiro, safely through spiritual trial whose desire with whose director he was personally is to serve him, notwithstanding their inacquainted, and the connection of this, gentleman with the discovery of the to keep their souls from fatal harm. ablets was in itself a guarantee of the correctness of the report. The inscript he passes through life. ions, so far as yet deciphered, relat that, from a port on the Red Sea, a Si-Ionian fleet sailed, and, following the east coast of Africa, doubled the Cape :

umber of the crews, the name of Sidor

s their home, and, indeed, various very

ticulars, to hand them to the Society .---

SPEAK OUT.

he will see fit to convey in a whisper to

the lamp-posts of the pulpit and the al-

tar railing. Very likely the parts whis

pered out are the key-notes of whole

sentence and paragraphs, which of course

word of life, and getting it only by piece-

meal. It's enough to make one feel as

though he would like to ascend the pul-

pit himself, and at least talk to the peo-

THE BIBLE A UNIVERSAL BOOK,

Scientific American.) to blad m

irmities, and exercises His gracious care Such is oft the Christian's experience as Business Department.

BOARD MEETING. A meeting of the Board of the Mil nnial Missionary Society of Vermont nd Canada will be held at Richford. Vt., Friday, Dec. 26th. All the mem pers are requested to be present. J. LITCH. Pres., W. B. KINNEY, Sec. QUARTERLY CONFERENCE.

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A quarterly Conference of Messiah' hurch (Evangelical Adventists) will be eld at Black Creek, P. O., Canada, Sat arday and Sunday Jan. 3 and 4, 1874.

ubscribers expires next month and they doubtless intend to renew about the first of the year, we would suggest to those of them who can; that they do it immebut-right out, so that all can hear. One diately. This would not only furnish us eminent minister, who could speak out if with money which we greatly need at the present time, but would render it fairly breathe with living thought, easier for us in the business department preaches the first half of his sermon to -as the rush of letters in January and these who are near enough to hear, and February always crowds us. Why not the latter half tod the whole congregat divide the work a little by giving us an tion, including the choir in thengaltery. opportunity to do part of it before the Another speaks out well enough for the next voluine commences? most part; but now, and then he will come up to a word, or part of a sentence,

hather NEW SUBSCRIBERS.

which for some unaccountable reason, For two dollars we will send the Herald o a new subscriber from the time the ubscription is received till Jan. 1, 1875, the Lord willing. This will give him a few extra numbers of the present volume Turn to Gersort

WANTED.

they wanted the very streets to hear. Hundreds of new subscribers ought to e entered on our list within a few weeks, expected the front pews to catch not and we think it might be done if preacheven so much as as words one moment ers and people took hold of the matter they are up to the top of the gamut; as they should. The best time to get next they are down in the neighborhood subscribers is within the next two or of D flat ; now your ears are stunned three months, as many subscriptions exand your nerves jarred by an outburst of pire with the year, and people will be noise; and now your senses are strained looking about them to see what paper in the effort to hear an articulate sound. they had better take for a year to come. This is mangling and mincing the ges- Will you not show your neighbors ours and present its claims kindly and fairly? people quietly sitting together with up- Don't delay in the matter till it is too turned faces, eagerly waiting for the late, but begin at once.

A NEW TRACT

"A WEED, IN THE SERMON," is the title of a four-page tract recently ple ! O for less mannerism, and sing- It ought to go into the hands of church song, and stage whispering, and more members and ministers everywhere who carnest, natural, sympathetic talk, that are indulging in the use of tobacco. A reaches every ear and every heart! brother in Pennsylvania ordered 500 of the for distribution in his section.

All are cordially invited to attend. Z. W. CAMFIELD, Pres. S. EBERSOLE, Sec'y RENEW-RENEW. As the subscription of many of our

I do not live in Grumbling street, yet I have something whereof to complain I do think the glorious Gospel is worthy of being preached not in an undertone, or in a whisper, or in mumbling accents, he would, and whose words, fitly chosen,

day it was due she would be greatly disappointed. Though a firm and consistent believer, she could not seem to bear the thought of dying,-nature shrunk from the pain and weakness consequent on grappling with "the last enemy" (1 Cor. 15: 26), and she hoped to live until the Master's return. 1

"Let others build their hopes below, etc., was her last lucid utterance. I love to think (I wish I knew) that the spirits of loved ones came to her in the hour of need, to help her and to accom-pany her to the rest that is for the weary. [We have reason to conclude that angels come to convey the spirits of ger comes to town, they take pains to not that the spirits of loved ones departed ed do it.-ED.]

Dear, sweet mother ! she has left us a bright example, and we hope to meet her again in the "sweet by-and-by."

MRS. G. H. OSBOEN.

General Intelligence.

RELIGIOUS SUMMARY.

Rev. A. Carrasco of Madrid, who was lost on the Ville du Havre on his return from the meetings of the Evangelical Alliance, of which he was a member, established the first Protestant Chuach in "Lord, be merciful to us miserable sin-Madrid. When only sixteen years of age ners"; and we cannot for a moment he was sentenced to the galleys for life help asking—when we see what we see on account of his religious opinions, but | if it is not the theatre.-Banner of Howas afterward released and banished liness. from Spain. Recent events admitted of

his return to that country, where he has been an efficient Christian worker.

A Catholic lady who died not long since in Hamburg left \$60,000 to the Jews of that city, and now there is trouble about the proper disposition of the money.

Dr. Heurtley, Margaret professor of divinity at Oxford, recently withdrew from the Oxford Union banquet because precedence was given there to Archbishop Manning over bishops of the English Church. He has issued a circular giving the reasons for the course he adopted.

The Rev. Henry Brown, a Straffodshire, England, olergyman, was married lately to the daughter of the Rev. E. T. Codd vicar of Tachbrook. As the bride and bridegroom were leaving Mr. Codd's house, the customary old shoes and a quantity of rice were thrown at them. Some of the missiles struck the horse, which bolted. The driver was thrown off the box, and the carriage passed over him. The carriage subsequently came in collision with a cab and capsized, and was smashed to pieces. The bridegroom

emotion, "E finito ! E finito ! " It is bers. Now what draws strangers and finished I Itois finished !!? oda tod, at outsiders to one church more than the other? Can you think? Because the people in the one shake hands with them. nstitution ever devised by diabolical and are glad to see them. When a stran-

the just to paradise (Luke 16: 22), but hunt him up, and ask him to come to was its first attempt, and I greatly mis- in that most frightful form of warchurch with them, and make room for take if Grassi's words will not be found him in their pews Observer and Compapplicable to the "Most Holy Roman in in their pews-moserver data commapplicable to the "Most Holy Koman connecalth is your bus vitance of it Universal Inquisition." CHURCH THEATRES.—The worst of it He is calm, tender, humble, and modmonwealthing a youm has vitanes out to Universal Inquisition." s, our conscience is so defiled that we est, yet firm and fearless. Not often do

witness such moral heroism." Alone feel quite as innocent and out of harn's he stood before his inquisitors. declared way in some theatres as we do//in some churches. That is to say, we find very their iniquities, defied their powers, and bad actors in both, and occasional clowns. in the pulpit, and grave and serious gentlemen in the theatres. And we see peo-ple going to church with all their worldiness, diamonds, and lace, and tucks and frills upon them; and saying with the most beautiful acting in the world, his inquisitors, he said,-

THE INQUISITION IN ROME .- LETTER FROM REV. W. C. VAN METER

"Whom the gods would destroy, they the "infallible " Pio Nono.

odly .Li Wall, of England.

hat he will leave no means untried to precipitate an uprising there that will help the Catholic cause. The French are easily wrought upon, and he may have some hope who would seek to arouse in them almost any destructive purpose. One of the representatives of Protest

antism in France, M. Pressense, lately wrote to a Paris journal as follows : "It becomes more and more evident

that religious questions are assuming finished 1 It is finished !" Significant words ! The Vatican had determined to revive the most infernal institution ever devised by diabolical State action. It dominates our home institution ever devised by diabolical ingenuity, and try its power upon one who had so long been a favorite. This we shall ere long find ourselves engaged igious one. Crusades are preached in a shameless and a ruthless spirit, not only

been exported and trodition bas . 102

Those are significant utterances, and the basis of fact on which they rest only increases their interest. And they would the truth, entered his protest, denounced apply to the condition of Germany quite as well as to that of France. The movescorned their anathemas. To give you a ment there, which is led by Hyacinthe more correct idea of the man, I give and Dollinger, and other conspicuous you, a few closing sentences of his de-members of the "Old Catholic" order, ing had been wet and gloomy through the second place, the Author of human fence. Think of him alone, unprotected, and which means a reform of the abuses and in such a place. Warming up into which have so large a place in modern the holy enthusiasm of Stephen, the Catholicism, is winning its way, perhaps, first Christian martyr, and turning upon but it has foes who only wait for the opportunity to choke it to death. The late

"Oh you inquisitors, pontiffs, cardi- correspondence between the Emperor nals, and prelates, God speaks to you ! and the Pope, which was referred to here To what have you brought the true not long since, only shows how strongly church? She that was so pure, so beau- opposed to each are the aim and policy tiful, so glorious, you have betrayed, of the other. Intriguing priests are freviolated, despoiled, wounded, and cruci- quently found whispering in the German fied by your doctrines, superstitions, and ear, and the activity of the clerical party immorality, and sealed her doom by your is only equaled by that of the state. In first make mad," is being illustrated by blasphemous 'Dogma of Infallibility.' the light of this condition, the recall of Hear what God says to His suffering Bismarck to the Cabinet and the com-

Father Grassi, who for thirty-six years children : "The God of peace shall plete authority which he is given over performed successively the duties of bruise Satan under your feet shortly.' that body, receive fresh significance. The priest, confessor, curate, mitred abbot, Do you not tremble at these words? late serious conspiracy of Romish eccle-Lent-preacher, and lastly, incumbent of Who but Satan instigated and inflicted siastics in Russia brings even that cold the great Basilica, Santa Maria Maggi- the tortures in this place? Oh, could country into the passionate circle.

ore, has cast down robes, honor, emolu- these walls, within which so many have So we have a condition of almost clerments, abandoned prospective promotion, been burned, speak-could this roof but ical conspiracy, from the British Isles. and united with the Baptist church echo back the cries of agony from your across to Spain and Italy, up through under the pastoral care of Rev. Mr. innocent victims, and the vaults beneath France and Germany, and extending into us reveal the corpses of those who have Russia itself. There is evidently ground

A few weeks age, with Mr. Wall, he been buried alive, no other sentence of enough for Disraeli's prediction to stand brilliant sunshine." alled to bid his associates farewell. It condemnation would be required. upon, and that without putting so much was a scene not to be forgotten. They "But the breath of God has forever as a toe on American soil, where the Bi- DISCOVERY OF AMERICA-COLUMBUS that they drew aside the needle of the knew well that he whom they had so extinguished the fires of the Inquisition, ble-in-School and the Sunday questions long known, loved, and honored, was and swept away your power; therefore would not forbid it to appear.

sincere. As a loving father he told them I stand before you to-day, and declare Woe to Europe if the ex-Premier Interesting relics of the early discoved men that the question of compasses in Rev. H. F. Hill ob 110.000 of the terrible conflict through which he these truths, while you dare not touch a prove to be a prophet indeed. There is ery of America occasionally turn up. ships which contain iron is a difficult subhad passed; why he had given up all hair of my head! Yes, God has begun no war so fierce as a religious one, as well At a late meeting of the Mexican Geo- ject. And a similar difficulty exists in and chosen his home with a little com- the work, and soon this tribunal, these there shouldn't be. But there is, doubt graphical Society, Mr. Bliss stated that reference to man's spiritual voyage. pany of Christians meeting in a tent, walls and instruments, will be bruised less, no immediate cause of alarm. Al- some brass tablets had been lately dis- Even when there is, on the whole, the and begged them to consider well his under our feet, and scattered as ashes to though the condition abroad may cer- covered in the northern part of Brazil, steady desire to do right, some disturbwas smalled to pieces. The bridgroom and begge show of some deeply moved; and the four winds, proclaiming to the world tainly warrant this detailed allusion to and not far from the coast, which carea precarious state. The bride was not when he arose, they gathered around, that the 'Most Holy Universal Roman it, still the reins of government are most ful examination had shown were cover-hurt with Phenician inscriptions, telling motive. Conscience itself, the and your name duly entered on our list. In whether the 'Most Holy Universal Roman it, still the reins of government are most of the with Phenician inscriptions, telling motive. Conscience itself, the and your name duly entered on our list. In whether the 'Most Holy Universal Roman it, still the reins of government are most of the with Phenician inscriptions, telling motive. Conscience itself, the and your name duly entered on our list. Don't see where the trouble is.

The Observer says that the petitioners have "divine wisdom " on their side.

Manufactories throughout the country are resuming operations, and ere long trade will be as brisk as before the panic.

The city of Dover, N. H., has attained its two hundred and fiftieth birthday. being seven years the senior of Boston. It is, with the exception of Portsmouth, which was settled at the same time, the ldest settlement in the state.

A wonderful trade is that of petroleum. Twelve years ago the first sale embraced 250 barrels and the sale was heralded a "large" one. In 1861, the export of the whole country amounted to 1,500,000, gallons. In 1872, the export amounted to 150,000,000 gallons, and during the seven months of the present year, more than 145,000,000 gallons have

EXTRAORDINARY DARKNESS

The London News of October 24th says :--- " Early vesterday, Woolwich exerienced a sudden and almost unexamout, but at 1 P. M., the sky was over- nature has spoken to the human soul in -The darkness was not that of a Lon-don fog, for vista of lighted windows could be seen for a long distance. It was rather the darkness of midnight. but there was a reddish tint in the sky like that occasioned by a great fire. atmosphere was very heavy and op ive, the rain had ceased, and the im which had been blowing from the southeast, entirely abated. The effect was dismal in the extreme .- Nervous people encouraged the most dread forebodings; more reasonable ones attributed the darkness to an eclipse of the sun, but found no confirmation in the almanac. Fowls went

to roost, pigeons and other birds stopped in their flight to seek the nearest shelter, and every living thing seemed impressed by the scene. The period of intense gloom lasted about five minutes, when light gradually broke from the west,

inode sugrANTICIPATED of BI

correspondent of the Methodist Home Who will imitate his example? kindling in the soul at early danning post-paid, 50 cents a hundred. bib wol

"FAITH OF ABRAHAM AND OF CHRIST."

think it his best. To encourage its pub-

our hands. It will aid us, encourage the

author, and benefit the purchaser to have

them sold sinver A add to residurate eldinate We send the book by mail, post-paid, for \$1.75: squid 2-: boo . the sould be a sould be sould be a sould be a sould be a sould be

LETTERS RECEIVED.

lication the A. M. Association agreed to

The following paragraph is cut from the Bible Society Record ist of erus sti This work of the Rev. Henry Dana Ward, M. A., ought to be much more extensively circulated than it is. We

"The severest test to which a book can e subjected is that of translating it into other languages than the one in which it was written. The Koran is not much of take two hundred copies. None of them ought to be allowed to remain long on book in any language but the Arabic. Even Shakespeare is no longer Shake-speare in French. The Bible is mostly Semitic and provincial; and yet in every language its voice is clear, ringing, and majestic d'It is the only book that has ver made the circuit of the globe, holding its own in every important, language or dialect of man."

We believe these statements to be facts. And if they be facts, they are exceedingly important. It is often charged that Christianity is only an ethnic religion ; that it is adapted only to the Western nations ; and that it can never, therefore, become universal. But this is a narrow and erro-neous view. The Bible is really a uni-versal book more it is the only one. July, 1873, and at the rate of \$2.00 a versal book; more, it is the only one. The reason is two-fold. In the first place human nature is one-one in intellect,

cast by a dark pall, which seemed to ob- the Bible. The great moral and spiritual scure every vestige of light from above. voice is heard around the world .- Chrisair rements white and manatted from

THE DIRECTION OF PROVIDENCE.

On a voyage in a sailing-vessel across the Bay of Biscay, from the northwest of pain to the western part of France, which f notoriously dangerous coast, every precaution was taken according to the was exercised, to keep the ship well to the westward. The result however, was, that when the first flash from a light-house. on the coast was seen in a dark and stormy timer 2.00; Thomas H. Prior (all right) night, we found that we were close in with the shore, with the wind and the current urging us on to the rocks. It was an anxious night. But by God's blessing on skillful management, the sailors work ed out slowly and safely to windward, and we were in the open sea before daybreak. Henry Mellus. and in an hour afterwards there was It was ascertained afterward that some iron guns were in such a position on board

compass, and prevented it from pointing

By mail .- Mrs. Henry Wilbur; John Pearce (we send the best assortment we have); H. F. Hill; Rev. G. W Ellis; bus norDONATIONS. 18 TY TEM of OUT TO THE A. M. ASSOCIATION. SHANAI follower of the Immission Elder C. Cunningham and a signa 3.60 NOTES TO CORRESPONDENTS. J. PEARCE .- We shall probably be

able to announce something definite about "the shares" before long. W. H. SMITH. - The money was rec'des

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORROCK, 46 Kneeland Street, Boston, Mass. The figures printed opposite the name of the subscriber on the paper or name of the subscriber on the paper or wrapper indicate the time to which he

year a subscriber can thus tell at any time how his account stands. The letter f" indicates that the paper is sent free. Mary Green 2.00; E. L. Curtis 2.00; Charles A. Sawyer 1.50; D. Hotchkiss; Charles A. Sawyer 1.50; D. Hotchkiss; T. E. A. Morrill 2.00; Mrs. E. Crock; John Tucker 3.00; Arba Town 2.00; Maranda Ayers; J. Rhodes 2.20; Carrie E. Work 2.00; Catharine Phelps; Mrs. Henry Wilbur 1.25; I. R. Gates; John Pearce 16.00; R. R. Knowles; G. W. Burnham; L. S. White 2.00; Mrs. R. M. Bradford 2.00; Rev. H. F. Hill (will write you;) Rev. J. C. Bleakney 1.00; Wrs. D. Morthouse 4.00; Mrs. Mary A.

Mis. D. Morchouse 4.00; Mrs. Mary A. Sovereign 4.00; Elisha Rich 2.00; Chester Billings; T. H. Sketchley 3.00; Reuben Jackson 3.00; J. Buffum; W. B. Kniney; Rev. G. W. Ellis .50; Henry K. ordinary methods, and even peculiar care Boyer 5.00; Rev. W. J. Gill 1.50; James Alexander 2.00; Henry D. Ward; Elizabeth Bell 2.00; W. H. Brewster; W. T. Moore 2.00; S. A. Blanchard 3.00; Henry Mellus 5.25; A. Burford 2.10; Fred. Mu-

> BOOKS, TRACTS, &C., SENT During the week ending Wednesday, Dec. 17.

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1961

The Lamily Circle.

NOT ALONE. I cannot be alone ; Where'er I go I find Around my steps the presence thrown,

He lives in all my thoughts ; His home is in my heart : There is no loneliness for me ;

I never live apartan GRAO

I sometimes go from men. Far in the silent woods : But He is with me even then In shady solitudes.

The fellow of my walks, Companion ever nigh, He fills the solitary place With love and sympathy.

I cannot be alone; Where'er I go I find Around my steps the presence thrown, Of the Eternal Mind.

-Prof. Upham.

CLOSET WORK-THE WORK.

CHIT-CHATS OF LITTLE MARY AND UNCLE.

"When they prayest enter into thy closet."-Matt. 6: 6.

" O blest retreat ! to it I flee From earth-born care and strife;

To hold sweet fellowship with thee, My God, my light, and life !

"What think you, dear Uncle, of secret prayer or prayer when we are alone shut up by ourselves, when nobody sees us but God ?"

It is wonderful, a wonder of wonders, and it doeth wonders, things marvellous ! It soars above the sky, mounts to the third heavens. It kills and makes alive, unbars prison doors, stops the mouths of lions, quenches the violence of fire, turns Father, Uncle?" lions into lambs. Esau was a lion, his heart was full of vengeance, blood, and murder, when coming with four hundred in secret, saying: "I will not let thee go and there prayed." except thou bless me." Turn to Gen. 82d chapter and see

The prayers of Abraham would have saved Sodom, had there been ten rightcous in that wicked city. The face of Moses shone glisteningly, when he came 29-3500 of 1697 &

make faces shine. Uncle ?"

Beautifully ! the faces of both little folks and big, nothing like it. And the more frequently we talk with God, hold sweet and heavenly interviews with him in secret, the brighter and more beautiful will our faces shine.

Again, who caused the sun and moon to stand still so that they " hasted not to to down about a whole day in answe to secret prayer ? Josh. 10: 12-14.

Elliot, the missionary to the Indians, set apart whole days for the closet. Sir Matthew Hale, the upright judge of England, remarked, that nothing went well with him during the day, if he omit-

ted his regular and stated seasons of reading God's word, prayer and praise in the morning. Doddridge while a student line is the shortest distance between two made the most rapid advances in his given points," and a straight path is the studies, while on his knees before God in shortest road between earth and Heaven. To draw a straight line between two

his closet. "I've heard of a man named Xavier, given points, fix the eye on the farthest Uncle, who had great power with God

upon this closet-work ? " This wonderful man spent whole hours as Christ walked the earth, living above in secret devotion, with the Word of God it, so may we. If our attention is turned downward to note the effect of our pathbefore him. When he came forth his way, to institute comparisons between our face shone like an angel's. This closetfootsteps and those of our neighbors, we business too was the secret of Tennent's may be certain the path is crooked, howwonderful success in gospel ministration. ever correct it may appear to us. The "The oftener we visit the closet, for flowers of life that we may gather with

the Lord, the better we shall like it, shan't we, Uncle ? " choicest flowers bloom where his dear

Soon it will be delightful, joyful, soulcheering, life-giving, our meat and our What a privilege to be alone with God. who hears prayer, and who loves to hear and when thou hast shut the door, pray to thy Father who is in secret."

that Jesus retired so often into secret those that come after, us. A Christian emplar in all things, and it was his soul's life I have pointed out the right way." delight to commune with his Father in Did you tread the path of purity when men to destroy root, and branch the famin heaven, as it should be ours. He spent you familiarized her with sin by your ly of Jacob his brother. His heart of whole nights in secret devotion. At oth- daily conversation ? You failed to clothe hatrod melted into love the tenderest, er times he rose up " a great while before her with the garment of modesty, pricewhile Jacob was wrestling with the Angel day and went out into a solitary place less gift from mother to child. You read "Are there not very many folks, little be chosen than great riches," but your and big. Uncle, that have no closet or conversation indicated riches to be your place of retirement, to talk with God, choice. You prized position more than

s'and some private place, so private in- to his enfeebled mind and body. down from the Mount after talking with | deed, that God alone may witness the kisses he gave your child came from lips God forty days, so that he put a vail on solemn transaction between us and him- that blasphemed your Maker. Pray God it ; his face shone so brightly and heavenly self. It may be a retired room in a then to pity and forgive her, whom his the children of Israel were afiaid to come house, a barn, a stable, in a field, a forest, professed follower led into sin. nigh him. Blessed man! Exod. 34: under the shady oak or sycamore tree, on the high mountains or any other place : ilv, spurning the couusels of my daily " Does talking with God a good deal Christ's closet was a mountain, Isaac's a life !" Is there no beam in the the

> confined to places. " My closet ! this I need to seek-It everywhere is found; Where e'er my Saviour's footsteps lead I find it holy ground."

Train up a child in the way he should "Don't closet-work or talking with God a good deal, alone lead on or pave the way to other good and beautiful things in doors and out, Uncle ? " Nothing like it, child : sparks, heavenly, kindling in the soul at early dawning n reading God's word and lifting holy hands to the hills whence cometh our help, when no eyes see us but God's, are quite sure to rekindle and sparkle glowingly in the family, around the family altar, in the social circle, in the great congregation: Begin the day in prayer and we end it in praise.

STRAIGHT PATHS.

Were I to preach a sermon, this text would be most suggestive : " Make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed." A straight

while in the straight and narrow way.

one, and firnly guide the hand to it. With the eye on the star of Bethlehem,

grace, and to make our wants known to impunity grow by the side of the straight. path. Our loving Father has made the

children can pluck them without stepping drink, heaven's gate to glory. We never aside. Some flowers seen at a distance

" O enter thou thy closet then, And shut on thee thy door; Exclude the world and welcome Christ,

in your Bible, " a good name is rather to

read the Bible, meditate and pray ?" up purity. The brilliancy of the diamonds By the closet, dear Mary, we under in the linen of the lover, were an offset "My son stealing, disgracing the famfield, Peter's the house-top. God is not father's eye? Your coffers have been

go, and when he is old he will not depart from it." In meditation, she asks, have I not sought with prayerful effort to lead

before us. But we need old people as begotten son, that whosoever believeth in ed to accompany her the following evening well. Conservative they generally are; him should not perish, but have everlast- to the prayer meeting. His heart, too and only enough so, to put on the brakes ing life" (John 3: 16); for "the blood was melted, and he received the kingdom where they are needed. The old trees of Jesus Christ his Son cleanseth us from of God as a little child. They became in a forest contribute much to the wood- all sin" (1 John 1: 7). "Look unto helpers of each other's joy, and lived to and view. We must have both May me, and be ye saved" (Isa. 45: 22). train up their children in the nurture and and January to make the complete year. "Having, therefore, boldness to enter admonition of the Lord .- Life of Rev. Every old person is a sermon - a re- into the holiest by the blood of Jesus-let T. Toye. ninder and a warning of what we are all us come boldly unto the throne of grace.

THE ADVENT HERALD, DECEMBER 17, 1873.

1910 PRESUMPTION. 1 99761 4 coming to. But when old age is crowned that we may obtain mercy, and find grace with piety, how rich and manifold are the to help in time of need " (Heb. 10: 19; He who takes his boys to the beer shops ssons which it brings to us ! The grace, 4: 16); "for by grace are we saved and trusts that they will grow up sober, the providence, the divine mercies which through faith; and that not of ourputs his coffee pot on the fire and expects are represented by three-score and ten selves; it is the gift of God" (Eph. 2: it to look bright as new tin. Men can years are wonderful. If the limbs are 8). "If ye then, being evil, know how not be in their senses when they brew eeble, there is the quiet testimony, and to give good gifts unto your children, how with bad malt and look for good beer, or there is the abounding prayer. God may much more shall your heavenly Father set a wicked example and reckon upon detain some of his aged children from give the Holy Spirit to them that ask raising a reasonable family. You may their rest for many weary years, that the him ?" (Luke 11: 13). "Ask, and it hope and hope till your heart grows sick; church and the world may have the bene- shall be given you; seek. and ye shall but when you send your boy up the chim fit of their prayers, There are certain find ; knock, and it shall be opened unto ney, he'll come down black for all your fruits of piety which are perhaps never you" (ver. 9). hoping. Teach a child to lie, and then

exhibited, or at least never matured, I I then knelt down with the young hope that he will grow up honest ; better woman, and earnestly entreated that God until old age is reached. put a wasp in a tar barrel and wait till he Every period of life has its missionwould water his own omnipotent word makes you honey. As to the next world, youth, middle age, and old age too. Old with his own life-giving Spirit. I soon it is a great pity that men do not take a take so firm held of God as in secret. may appear to rival those that grow in age does not release from responsibility. took my leave of the poor girl, begging little more care when they talk of it. If the Christian's path, but if tempted to step It imposes duties peculiar to itself. To her to come to me immediately if her a man dies drunk, somebody or other is aside to gather them, our hands are der be useful in old age is the coveted blessing brother evinced (before the morrow) any sure to say, "I hope he is gone to heavit, waits to be gracious! No wonder our filed with the poison they convey to the of the good, the promised privilege of symptoms of consciousness. No messen- en." It is all very well to wish it, but Saviour said: "Enter into thy closet, touch. The fruits of Eden were not the consecrated soul. David declares of ger was sent, and the next day we left to hope it is another thing. Men turn fairer than those God has suffered to those that be planted in the house of the the village. grow close by the path of the Christian Lord, "that they shall still bring forth In a few years, the poor girl's sorrow turn their faces to hell and hope to get to heaven; why don't they walk in the

toiler, and it may be plucked more teasily fruit in old age?" loss out that the stant and her dying brother's awful state van-If it be given to us in declining years ished from my remembrance; but our Day by day, minute by minute, our to be kept in the harness, and with una- God has said, " My word shall not return be tried by the word of God. A man footsteps indicate the line of our life path; bated strength and undimmed eve to unto me void " (Isa. 55: 11). About "Was it for our imitation or example aye more, the path to be trodden by labor in the Master's vineyard, so much eight years after we had settled at Hthe more to be thankful for. But if we I was one day sitting in my drawing-room. places to pray, or was it because he de- mother, carnest in the performance of be compelled to retirement and compara- when my servant said a man wished to lighted in talking with his heavenly many duties, now grieves over the con- tive inaction, let there be no repining; see me. He entered the room, and with duct of her wayward child. Why but a grateful view of the dignity and much respect, and the deepest emotion, Both, dearest, Christ is our great Ex should my daughter thus sin, when all my sweetness of giving these last years to and with streaming eyes, exclaimed, Christ in the very way which he himself "Oh, ma'am, how can I express my gratitude to you ! I am the man whom has appointed. Let us consider the narity of the ex- you visited eight years since at cerience of old age ;- how few know could not move, I could not speak ; but I anything about it ! its fruit is the scarcest heard every word you repeated from that and most precions of all. It is a disting blessed, blessed book ! and it pleased the tion to become old. It is a special boon, God whose name is love, to make his own when old age is reached graciously, and truth a savor of life unto life to my dead when it is full of life's mellow clusters. soul. I have found Jesus to be indeed Frait in old age is the privilege : but as * the chiefest among ten thousand, yea, to the manner of it, it is for God to say. altogether lovely ; ' and He has enabled In the shape of almost miraculously pro- me to hold on my way rejoicing. And I

> some shut up as prisoners: then submis- privilege of telling you what your God sion is the prominent grace; and the has done for my soul. Spirit is the Comforter .- N. O. Advo-THE SPIRIT'S TEACHING. and couraged by your small success in en-The substance of the following encour- come? Are you unable sometimes to

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THE NIGHT OF WEEPIN midst, to keep beauty and sweetness ever so loved the world, that he gave his only deeply impressed that he readily consent-THE MORNING OF JOY; being a Sequel to the light of Weeping. By the Rev. H. Bonar, D. D. rice 60 cents, postage 8 cents.

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horse-pond and hope to be dry ? Hopes of heaven are solemn things, and should might as well hope, as our Lord says, to gather grapes of thorns or figs of thistles as look for a happy hereafter at the end of a bad life. There is only one Rock to build hopes on, and that is not Peter, as the Pope says, neither is it sacraments, but in the merit of the Lord Jesus. There John Ploughman rests, and he is not afraid, for this is a firm footing, which neither life nor death can shake ; but 1

nust not turn preacher, so please remember that presumption is at ladder which will break the mounter's neck, and don't try it as you love your soul_John Ploughnan's Talk.

A TOUCHING INCIDENT. I sail,

We heard a story told the other day that made our eyes moisten. We have determined to tell it, just as we heard it, to our little ones. A company of poor children, who had been gathered out of

the alleys and garrets of the city, were preparing for their departure to new and listant homes in the West. Just before the time for starting of the cars, one of the boys was noticed aside from the othors, and apparently very busy with a castoff garment. The superintendent stepped ip to him and found that he was cutting small piece out of the patched lining. It prove to be his old jacket, which, havng been replaced by a new one, had been thrown away There was no time to

dying, and those who are dead in trespasses and sins ? and are you often distreating them to flee from the wrath to

longed activity, it may be with some. have now, after much difficulty, discovered Others are tied down by infirmities; your abode, that I might have the sweet

Reader, do you visit the sick and the

be lost. I se Come John se come, said the

HOW TO BE ABLE TO DO GOOD.

account. He looked earnestly into her

Her answer was, " No, indeed, sir ; 1

How did king Hezekiah stay the army of the blasphemous Sennacharib, an hundred four score and five thousand in one night. Was it by fire-arms, booming cannon, sword or spear ? Look and see, dear Mary. 2 Kings 19: 15, 16.

"But don't it say in the Bible, Uncle, that the angel of the Lord did the work, that he went out and smote in the camp this great army ?"

Nery true, dearest, but was not this terrible slaughter of the Assyrians in answer to the prayer of the good Hezekiah while he was alone with God ?-2 Kings 19:19

MaI see it now Uncle, please proceed ; excuse my interruption."

Was not Elisha alone with God when he raised to life the dead Shunamite? "He shut the door, and prayed unto the Lord."-2 Kings 4: 33.

Peep in the lion's den; see Daniel sleeping, calmly, sweetly, peacefully amid the devouring, ferocious lions ! How came he there? Who shut the lions mouths and kept them quiet, gentle as lambs, harmless as doves? Read if you please Dan. 6th.

"Was it because Daniel was good and send angels to shut the lions' mouths, Uncle ? "

Daniel was a holy man, and did his utmost to please God in everything: He had moreover stated scasons for closet duties, and adhered to them unflinchingly, lions or no lions. Three times a day, he kneeled before God, prayed and gave thanks, come life or come death ! Again, sweet heart, cast your eyes into that fiery furnace heated seven times hotter than it was wont to be heated. Whom seest thou ?) Three men in the midst of ing and blazing. the fire, and the form of the fourth is like the Son of God! Was an hair of their heads singed, or even the smell of fire on them? Dan 3: 27. These men lived near to God, bowed not to images made of silver or gold, wood or stone. It was in secret with God that they obtained the martyr spirit. "Go thou and do likewise," rings in the ear of every true follower of the Lamb slain. These are tell you if time permitted of what closetwork will do.

and big, talk a good deal with God in secret, Uncle ?

None are exempt, child,-they can't be who shine as lights. The closet is the secret of secrets, the philosopher's stone, that turns everything into gold.

"I've heard some one say, Uncle, that prayer and provender never hinder journeying but rather facilitate it."

"The closet, dearest, is the Christian's arsenal, a spiritual repository of arms whether for land or naval service. Here's the place for equipments, for putting on the whole armor of God and burnishing it. Eph. 6: 10, 19. No one old or young should step foot from this arsenal till fully equip'd for the battle-fields.

" Restraining prayer, we cease to fight." -" Can children, or little girls like me. Uncle, put on the heavenly armor and What hinders? Is not grace afforded a poor orphan boy, and most happy burnish it brightly as the big folks can ?" as freely and plentifully for the least of the little ones as for the biggest of the big? No crowns of righteousness, bright thus returned a kindness tendered by and starkling in store for little girls, like one long since gone to his reward. praved much in secret, that led God to my sweet niece Mary Newton, who let beautiful, educated and noble young lady. their light shine all the day, and keep day by day grew paler, and shrunk from

the world ?IVONT TO MOIT "Is there any limitation, as to time, for this holding sweet converse with our She had loved him most fondly, was heavenly Father in secret, Uncle ?" There can't be, dearest. The whole thing depends on opportunities and cir-ed the heart of wife and child. cumstances. The more we have to do with things temporal or spiritual, the more frequently, urgently and perseveringly should these holy fires be kept burn-

"Satan trembles when he sees, The weakest saint upon his knees."

Martin Luther said: "The more he had to do, the more frequently and fervently he prayed." Once he remarked, "I've so much to do to-day that I shall severest trials of old age. It is a comhave to pray three hours." Whitfield mon complaint of old people that they was on his face in his closet, whole days, feel themselves to be a burden and in the wrestling in prayer for grace to stem the way, and they are no longer capable of tide of incoming iniquity. John Welsh active service in the cause of God. your mere specks or shreds of things I could of Scotland often leaped from his bed at But it is not for them to argue about midnight and wrapped a plaid about him the providence which still keeps them in

Spirit quick and powerful.

"Twas sharper that." To stay the man of sin." -D. F. NEWTON.

him aright, and still he goes astray Have faith in God. A stunted, puny shrub was tended with utmost care, the soil enriched about the roots, watered when the clouds gave no rain, but, for months apparently to no purpose. Wearied with watching and tending, I was about to give up the fruitless toil, when a tiny shoot showed returning vigor. Now it spreads its branches wide, and blesses

filled by sharp bargains, and God knows

your children's, sin is the legitimate fruit

With tearful eye a mother reads,

of your own.

with flowers and fragrance. Thus oft is a sin-sick soul restored by mother's loving devotion and earnest prayers. Perhaps the mother has walked the straight path these trying years, only through her forced nearness to God v the child's disobedience. The pattern thus wrought will not be unobserved, and

by it the salvation of a soul may be secured. The best legacy from parent to child is the record of an upright bath in life. A stranger, and without money, in San Francisco, was met by one of its wealthy and influential citizens most cordially. " Your father was very kind to me when ness," said the noble man. In sickness and trials he proved his sincerity, and

their garments white and unspotted from the society which she was so well fitted to adorn and bless: Her father's guilt was discussed in every household. proud of his talents and influence; but

e tempter left him debased, and crush-"There is a way which seemeth right unto a man, but the end thereof are the ways of death." " But the path of the just is as the shining light that shineth more and more unto the perfect day."-

Central Baptist. FRUIT IN OLD AGE.

A sense of uselessness is one of the

"Where'er it entered in, "Twas sharper than a two-edged sword, down to the present and the future. The world needs the children; and your flesh, and I will give you an heart God takes them, and sets them in our of flesh" (Ezek. 36: 26). " For God She told her husband all. He was so

irit to seal them upon the heart the day before our removal from A and your labor shall not be in vain in the I walked round the village to say fare-Lord.—Missing Link Magazine. well to all the poor people. In my walk

I met a young woman, who, in a most agitated state of mind, addressed me in these words, "Oh, madam, I am quite a stranger here: but I know you care for the soul of a perishing sinner : my brother is even now dying. Alas! he knows not God; he never enters a place of husbands, but she feared that he would be worship; he is an infidel! We are liv-led astray by his new companions. She

cate:

ing a short distance from this village ; do, do come and speak to him." Although I was much pressed for time. I could not resist such an appeal. I ac-

companied the girl to a miserable abode, himself with a place of worship. and followed ber to the bedside of the dying sinner. His sister listened for his breathing; she raised his hand and it face, and said, "How is it with yourself? fell heavily at his "side. "Alas!" said Is your soul safe?" she, " it is too late, he is quite insensible; I am sorry, ma'am, I have troubled you am not saved, but I am anxious to be to come." "He still breathes." I resaved." plied :: " nothing is too hard for God : we

"Well, now," said Mr. Toye, " take will speak to him; the entrance of thy my advice; get your own soul saved Word, O my God, giveth life. We will first, and you will be then far more likely even at the eleventh hour use the Divine to win your husband." He then gave Word : and then we will pray the Eter- her a tract, that she might look over it, nal Spirit to seal it upon his heart." and invited her to a prayer meeting to be T then slowly repeated the following held that evening, desiring earnestly that texts close to the car of the poor man : a blessing might be granted to her when 'The soul that sinneth, it shall die" there.

(Ezek. 18: 4). "All have signed and She came to the meeting, and continucome short of the glory of God" (Rom. ed to attend, earnestly seeking an inter-3: 23), "Sin is the transgression of est in Christ. She had a great struggle. the law" (1 John 3: 4). "Whosoever Her sins of worldliness, temper, and negshall keep the whole law, and yet offend lect of the great salvation-her great unin one point, he is guilty of all" (Jas. worthiness-all made her afraid to believe 2: 10). "The heart is deceitful above that the promise of life in Christ Jesus all things, and desperately wicked" (Jer. | was hers the very moment she believed. 17: 9)." "Every imagination of the "Oh, sir," said she, with many tears, thoughts of man's heart is only evil con- "it is too much for one so unworthy." tinually" (Gen. 6: 5). "The thought ... Yes," replied he; "but it is not too of foolishness is sin" (Prov. 24: 9). much for God to bestow. Tell me, now; "Except a man be born again, he cannot is not this your feeling-that if you were see the kingdom of God" (John 3: 3), a little more holy, you might come to " Turn ye, turn ye; for why will ye Jesus."

She told him that it was so.

die ? " (Ezek. 33 : 11). I next began to pour in the balm for a "Now," said he, " this is the stumbling vounded spirit. I "Ho, every one that block upon which so many fall and perish. thirsteth, come ye to the waters, and he If salvation were to be obtained by huthat hath no money : come ye, buy and man effort, there would be many to take eat; yea, come, buy wine and milk with- it in that way; but when God gives it out money and without price " (Isa. 45: for nothing, gives it freely, it is rejected." 1.) "Come now, and let us reason to- He directed her to Eph. 2: 8, and as he gether, saith the Lord : though your sins did so a new light burst upon her mind,

and wrestled with he Lord, till break of the world. For themselves it may be in be as scarlet, they shall be as white as the way of salvation became plain, her "Don't most all good folks, both little day; and when he entered the pulpit, it order that patience may have her perfect snow; though they be red like crimson, difficulties were removed, and at last she was fire, fire, FIRE !- the sword of the work; for others, in order that their they shall be as wool " (Isa. 1: 18), received salvation without money and MESSIAH'S THRONE AND MILLENNIAL GLORY. By Josiah Litch. Price 85 large experience may be useful to the "A new heart also will I give you, and a without price. She was made happy in young, and the good of the past brought new spirit will I put within you: and I Him who is

will take away the stony heart out of + " Strong to deliver, and rich to redeem The weakest believer that rests upon. Him.

do, with that old piece of calico ?? Please, sir, said John, "I'am cutting it to take with me. My dear dead mother put the lining into this old jacket for me. This was a piece of her dress, and

A respectable woman, a stranger, callt is all I shall have to remember her by." ed upon. Mr. Toye at his house, request-And as the poor boy thought of that dear ing him to speak to her husband, who had mother's love, and of the sad death-bed come some time before to live in Belfast. scene in the old garret where she died, She stated that he was the very best of he covered his face with his hands and sobbed as if his heart would break. But the train was about leaving, and John went much as she spoke of the little chilthrust the little piece of calico into his dren, whom she had left that morning bosom "to remember his mother by," that she might get a minister to call upon hurried into a car, and was soon far away her husband and influence him to connect from the place where he had seen so much sorrow. We know many an eye will mois-Mr. Toye felt deeply moved by her

ten as the story is told and retold through out the country, and many a prayer will go up to God for the fatherless and motherless in all great cities and in all places. Little readers, are your mothers still spared to you? Will you not show your love by bedience ? That little boy who loved so vell we are sure obeyed. Bear this in nind, that if you should one day have to ook upon the face of a dead mother, no thought would be so bitter as to remem-

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