

# ADVENT



Luke 9: 28-30.

# HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

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### WHAT CHRIST DID FOR YOU,

For you he left his home on high;  
 For you he came to earth to die!  
 For you he slumbered in a manger;  
 For you to Egypt fled, a stranger;  
 For you he dwelt with fishermen;  
 For you he slept in cave and glen;  
 For you abuse he meekly bore;  
 For you a crown of thorns he wore;  
 For you he braved Gethsemane;  
 For you he hung upon the tree;  
 For you his final feast was made;  
 For you by Judas was betrayed;  
 For you by Peter was denied;  
 For you by Pilate crucified!  
 For you his precious blood was shed;  
 For you he slept among the dead!  
 For you he rose with might at last;  
 For you beyond the skies he passed;  
 For you he came at God's command;  
 For you he sits at His right hand!

### Warning Words.

BY JOHN CUMMING, D.D.

Continued from our last.

Another proof of unbelief in the heart is, less delight in prayer. I cannot believe that there are any who do not pray; that seems so monstrous a thing, that one can scarcely conceive it possible. One is too charitable to suppose that there is a human being, above the level of a brute, who never prays. Nay, he would then be beneath the brute; for the brutes pray. God opens his hand, "hears the cry of the raven," and satisfies the want of every living thing. All creation looks to him, with its unsleeping eye; God responds to it, filling its great heart with food and gladness. And surely, therefore, there can be none of his responsible offspring who do not pray. Prayer is one of the most blessed privileges, and he who does not pray, is not only unjust to himself, but most undutiful to God. But, when unbelief grows, the love of prayer falls off; and it becomes a form. Once, it was breath, and bread, and life; now it has become a formula—a dead habit. The altar is cold, for the fire is quenched upon it. The heart has lost its polarity, and therefore prayer has ceased to be its privilege or its delight. You cease to feel that "a day in thy courts is better than a thousand;" you cease to enter the closet and shut thy door; and you pray, because it is a duty, not because it is a privilege or necessity; therefore, your prayer is a form, kept up as a penance, to satisfy your conscience! not a cry, in order to have the heart filled with all the fulness of God.

Another evidence of this unbelief is, excessive love of the world. I do not mean the love of what is sinful in the world; I make a distinction here. Fewer fall by the love of what is sinful, than by the excessive love of what is perfectly lawful. We are not simply forbidden, in God's Word, to love, in excess, a thing that we may love in its measure, and in its place. Let us examine ourselves. Does the censure of the world weigh more with you than it did before? Does the praise of the world draw you faster, or more powerfully, than in other days? Can you venture more, and sacrifice more, in order to avoid the world's censure, and in order to conciliate the world's praise? We should not be dead to it. It is right to wish to be spoken well of by good men; but if, in order to be spoken well of, we flinch from what is right, or surrender what we ought to withhold, or sacrifice what is not our own, or shrink when we should stand forward, or act inconsistently, in order to

propitiate the whole world's favour, win its smile, and avoid its censure; then, the world is growing in its grasp of us; and unbelief is extending and deepening its influence within us. Take heed, lest that incipient evil heart of unbelief lead you, finally, to depart from the living God.

These are some of the simplest signs and evidences of unbelief. It begins in the silent and sequestered parts of the heart; creating, at first, very minute and almost imperceptible divergence; but that divergence grows, the further it proceeds until it ends in what the Apostle calls, complete departure from the living God. Man's state, as he was made originally, was that of constant approximation to God. Man's condition, as created by sin, and not by God, is that of a ceaseless tendency to depart or retrograde from God. The region of the lost is ceaseless apostacy; the region of the blessed is ceaseless approximation. The preface to heaven is, "COME, ye blessed, the preface to hell is, "DEPART, ye cursed." The moment that a man is born, he is under a centrifugal force, that drives him ever from God; the moment that a man is "born again," he comes under a centripetal force, that draws him nearer and nearer to God. Hence, departure from God is the commencement of hell; approximation to God is the commencement of heaven; and the length of our departure is the measure of our misery; the stage of our approximation is the amount of our gladness and our joy.

Under which influence are we? Are we departing from God, or are we coming nearer to God? Is our heart hardening, as our distance accumulates; or is our heart softening, as our approach to God increases? It is a very personal, vital, and important matter. In God, is safety; with God, is happiness; to God, is progress; from God, is misery. Hence, hell is the aphelion of the human soul—its greatest possible distance from the centre of the light and life—the living God. It needs no material fire to make hell what it is. Probably, the language in which it is described, as the fire that ever burneth, and the worm that never dieth, is purely figurative. We need no material elements to make a hell. If God were to withdraw the repressive influences of his grace from this world, there would be hell. We had an earnest of this in 1793, when the Saturnalia of Paris took the place of the Sabbaths of England.

One of the earliest impulses carrying us from God is what the tempter said, "Hath God said, Ye shall not eat?" A Christian, professing to be so, first doubts if there be a prohibition at all; next, he explains it away, and dilutes its meaning; and he says, If God has said this, he cannot mean to apply it to us; and if he has said so, it is plainly a figure of speech; it requires to be dilated, and looked at in the light of something else. This is to lift the anchors of your peace, and to set sail upon a tempestuous ocean, without chart, without helm, without destiny, and without hope. Never explain away, or waste down, or dilute the clear and unequivocal commands of God. Say, if you like, I will not obey them. This is desperate, but it is honest; but do not try to bring down God's Word to the level of your passions; rather pray that you may have grace to lift your feelings to the lofty height of God's blessed Word.

The next proof or evidence of departure from God, is difference of sentiment with him. God says, for instance, in one passage, "Seek first the kingdom of God and his righteousness, and all other things shall be added." Well, this seems perfectly plain—nobody can misapprehend it; but he who is beginning to depart from God says, That was very good in the apostles' days, most reasonable then, but it cannot apply to us. The world would not be workable if we were to admit such a principle as this; if we were not to accommodate our conscience a little there, and to sacrifice our honesty a little here, and to yield a little in that, and to yield something more in something else, we could not get on, the world would not tolerate us. Such a sentiment is all very beautiful in the pulpit; but it will not earn wages, it will not build houses, it will not make ten, twenty, or thirty per cent. All you say may be perfectly true, but it is God's Word. Either it is a truth that will be found in practice to be profitable; or it is a falsehood, to be repudiated as not being God's Word at all. He has said, what all experience has attested to be true, that if a man seek first his kingdom and his righteousness, that is make real religion the main thing, all other things shall be added to him; but if he reverses the process, and seeks first this world, in the hope that religion may be added in the end, he will feel, when it is impossible to alter it, the awful force of those words, "What shall it profit a man, if he has gained the whole world, and lost his own soul?" We must bring up the nineteenth century to the Bible, we must not bring the Bible down to the nineteenth century. The Bible is as applicable in London as it ever was to Jerusalem; it is meant to regulate the ships of England, as truly as the ships of Tyre; it is meant for the policy of Britain as truly as for the theocracy of Judea. And they who will give this Book its supremacy in their hearts, its laws and its principles that deference which they demand, will find by happy, blessed experience, that "them that honour me, I will honour. Seek first the kingdom of God, and all other things shall be added unto you." All experience attests it; and God's Word, more decisive still, asserts it.

Another evidence of departure from God is, finding fault with his ways. Whenever a man begins to depart from God, he thinks providential mercies not so good, or so many as he deserves; providential chastisements more and more painful than he ought to have been visited with; and, like David, in the seventy-third Psalm, he finds fault with God, or like the ancient Patriarch, he says, "All these things are against me." And the strongest evidence again, of communion with and confidence in God, is when one can say, "It is the Lord; the Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Another proof of departure from God is less confidence in him. You begin to think of God, not as you once thought of him, as your Father; but that he deals with you in such a way as has shaken and must shake your confidence in him; you are dissatisfied with the fountain, and you depart, seeking cisterns; the tenant no longer likes his house, and he looks out for another. Adam, when he sinned against God, gave evidence of his fault by seeking shelter and shadow among the trees of the garden of Para-

dise. So, when a person has lost confidence in God, his heart, unable to do without something to trust in, goes out, seeking something to take God's place.

And again, in your departure from God, you stand still; you begin to think, Ah! in my early days, I was far too enthusiastic, I was rather fanatical than enthusiastic; I must now be more moderate. In my earlier days, I had too much feeling, I must try now to give religion a place, but to give equally momentous things in the world at least an equal place. You have too much conscience to renounce God; you have too little faith to give yourselves wholly to him. You dread scepticism, lest it should fail you; you shrink from true religion, lest it should disturb you; you settle down in that state of unbelief, the issue of which is permanent departure from the living God.

(To be continued.)

From Dr. Akers' "Biblical Chronology."

### Jewish and Christian Sabbaths.

(Continued from our last.)

Let it be observed that the Lord appointed two very significant institutions to connect annually with the Passover and feast of unleavened bread. The first was the offering of the wave-sheaf: "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Lev. 23:10, 11. The second institution to which we refer is that of the Pentecost: "And ye shall count from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering: seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." Lev. 23:15, 16. The first thing to be settled, in respect to these institutions is, what Sabbath was that, the morrow after which the wave-sheaf had to be offered by the priest? and from the morrow after which the count for fifty days had to be made? Here again it is admitted by all, that the wave-sheaf had to be offered on one of the seven days of unleavened bread: the Septuagint—Lev. 23:11—says, "morrow of the first day." According to some who contend that lunar months are intended it might occur on any day of the feast. These believe a weekly Sabbath is alluded to, but that it could not recur statedly on any fixed day of the feast. Others, holding also to lunar regulations, admit that it means the fifteenth day of Abib, or the first day of unleavened bread, but contend that it was only called a 'sabbath,' because it was made a "day of holy convocation," and not because it was a weekly Sabbath. But there are others, and among them I claim to be numbered, who hold that the Sabbath in question was a weekly Sabbath, recurring annually by Divine appointment, on the fifteenth day of Abib, the first day of unleavened bread; and that "the morrow after" this Sabbath, the sixteenth day of the month, when the wave-sheaf had to be offered, was always the second day of the feast.—Josephus, who took his account from the Hebrew Scriptures, and not from the corrupt practices of later times, says, "The feast of unleavened

bread succeeds that of the Passover, and falls on the fifteenth day of the month, and continues seven days." "But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth; for before that day they do not touch them. In the first place they offer the first fruits of their barley," etc., (Antiq., lib. 3 c. 10, sec. 5.) Now, if Josephus, and all who hold the same opinion, are right, in saying that the first fruits were to be offered on the sixteenth day of the month, and on the "second day of the feast of unleavened bread," then be it remembered that Moses says, it was "on the morrow after the Sabbath," which makes the said fifteenth day to be a Sabbath. And that this was to be the regular weekly Sabbath of the Jews is demonstrated by what Moses adds, in the same chapter, in reference to the second institution mentioned above—the Pentecost: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days." Here are eight weekly Sabbaths mentioned in succession. The first is the paschal Sabbath—the first day of the feast of unleavened bread—the day immediately preceding that of the offering of the first fruits, from which last the count for fifty days began; and the eighth Sabbath is the day preceding the Pentecost. So that the idea that the wave-sheaf of first fruits was not offered on the morrow after a weekly Sabbath, is rendered absurd, and in contradiction to the inspired testimony.

Let us next see whether the testimony of Josephus, that the first fruits were offered "on the second day of unleavened bread," and consequently "on the sixteenth of the month," and next after the Sabbath, receives confirmation from Scriptural evidence. The first Passover which was kept after the tribes reached the land of Canaan, just forty years after they left Egypt is mentioned, Josh. 5:10-12: "And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even, in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day. And the manna ceased . . . after they had eaten of the old corn of the land." "They kept the Passover, on the fourteenth day of the month at even." By the law which governed in keeping the Passover, we learn that they killed the lambs for the occasion in the afternoon of the fourteenth day, and "at even," "in that night," when the sun was set, and the fifteenth day had consequently commenced, that they ate the Passover with unleavened bread, etc., which was the first day of the feast of unleavened bread, according to the law.—"And they did eat the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day." We have already proved that the fruit of the land could not be legally eaten till the first portion of it was offered unto the Lord, "on the morrow after the Sabbath." But it is here testified that they did eat the old corn of the land, "unleavened cakes and parched corn," "on the morrow after the Passover." Therefore, "the morrow after the Sabbath," in the law, and "the morrow after the Passover," in the practice, must mean the same day, that is, the sixteenth, as we have proved. And this proves also that the day of the Passover, according to the institution, was always the fifteenth day of the month. Nor could it be otherwise; for, between the two evenings of the fourteenth day, the paschal lambs had to be killed and roasted. And then at night they were eaten—at midnight, the fifteenth, or the first Passover day, the destroying angel passed over the land of Egypt. This being the day of the Passover, the first day of unleavened bread and the great paschal Sabbath day, on the morrow after the Israelites had thus kept it in Gilgal, on the sixteenth day, being the second day of unleavened bread, after complying with the law in offering the first fruits unto the Lord, they did eat "the self-same day" the fruit of the land. "On the morrow after" they thus partook of the

fruit of the land, the seventeenth day of the month, "the manna ceased"—there was none.—The testimony of Josephus is thus confirmed by the practice of ancient Israel. The day of the feast was properly, according to the law, that on which they ate the Passover, which was at the beginning of the fifteenth day of month.—This one supper ended that feast. But this was also the first day of the feast of unleavened bread which lasted seven days; on the second of which the sixteenth day, "the morrow after the Sabbath," they offered first fruits.

It will afford another proof of the fact, that the regularly appointed weekly Sabbath of the Jews was annually pinned down to the fifteenth day of Abib, if we examine the question in reference to the time of the crucifixion of Christ.—It is very plainly stated that the day following that event was the Jewish Sabbath. John 19:31: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, besought Pilate that their legs might be broken, and that they might be taken away." The preparation for the Sabbath among the Jews began at "the ninth hour," that is, at three in the afternoon of Friday, as may also be seen in Josephus—Antiq., b. 14, c. 6, sec. 2—which was the hour at which according to Matt. 27: 46-50, "Jesus yielded up the ghost." But three hours previous to that "the sixth hour" of the same day, that is at twelve, or noon, "was preparation of the Passover;" John 19:14; that is, it was then noon, of the fourteenth day of the Jewish first month Abib, between which hour and the termination of twilight the following evening, according to the law governing in the case—Ex. 12th chapter—the paschal lambs had to be killed, the blood to be offered, and the flesh roasted for consumption with unleavened bread, "in that night" which was both the night of the Lord's Passover and the first day of the feast of unleavened bread, being the fifteenth day of the month. Lev. 23:5,6. These testimonies confirm the view just given of the Passover which was kept in Gilgal and prove that the fifteenth of Abib was both the weekly Sabbath and the first day of the feast of unleavened bread, in the beginning of which they ate the Passover. I now ask, what made that which followed the crucifixion "a high Sabbath day?" Was it not because it had been made the anniversary of the Jews' deliverance out of bondage? Was it not because it had been made the first day of the feast of the Passover? the day which stood first in the history of their rest from Egyptian servitude, and at the head of all the feasts and solemnities of the year? the day when all males were to appear before the Lord? and the fixed day for the annual return both of the "high Sabbath" and of the Passover, around which, like the center of a great system, all other Sabbaths and typical festivals of the Jewish year revolved, till it had accomplished the design of Him who ordained it?—But as Christians, we must look also at the prospective import of this "high Sabbath day" of the Jews. On the fourteenth day of Abib, on Friday, at once the preparation-day of the Passover and of the Jewish Sabbath, "Christ our Passover, was sacrificed for us." On the fifteenth day, Saturday, "the Lord's Passover," connecting with that typical "night" and "day," "much to be remembered unto the Lord," in which the enslaved people of the Jews, under the protection of the sprinkled blood of the typical lamb, "came out of the house of bondage," the first day in which "no leavened bread was to be eaten;" on this significant and "high Sabbath day," our Lord did not show himself to the inhabitants of our guilty world. All had forsaken him; and in his devotion to our eternal interests, he was engaged with our invisible foes, "spoiling principalities and powers,"—"blotting out the handwriting of ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his cross," that he might return to us, "triumphing" over all our adversaries, with every blessing which had been shadowed forth under so many Jewish types. Therefore, on the sixteenth day being the second day of the feast of unleavened bread, "the morrow after the Sabbath," and being also "the morrow after the Lord's Passover"

answering to the heathen Sunday, the day when the bundle of first fruits must be offered, the divine Savior having previously taken the body of our humanity into his own hand and cast it into "the dust of death," and having received it back again as "the first fruits" of the promised harvest from the dead, waved it before heaven and earth as our high-priest with God. These were the "three days," which, "according to the Scriptures," corresponded alike both to the types of killing the paschal lambs on the fourteenth, the passing over of the Lord on the fifteenth, the waving of the first fruits on the sixteenth, and the death and burial, and resurrection of Jesus Christ. From the last in this order, the third day from the crucifixion, the morrow after the Jewish paschal Sabbath, the count of fifty days had then to be made, the last of which had to be "the morrow after the seventh (Jewish) Sabbath." Then it was on Sunday, "the Lord's day," that the ascended Lord poured out the Holy Spirit, by which his believing disciples became "new lumps," a kind of "first fruits of the Spirit."

(To be continued.)

### An Old Poem.

Who shall judge a man from manners?  
Who shall know him by his dress?  
Paupers may be fit for princes,  
Princes fit for something less.  
Crumpled shirt and dirty jacket  
May beclothe the golden ore  
Of the deepest thoughts and feelings—  
Satin vests could do no more.  
There are springs of crystal nectar  
Ever welling out of stone;  
There are purple buds and golden,  
Hidden, crushed and overgrown;  
God, who counts by souls not dresses,  
Loves and prospers you and me,  
While he values thrones, the highest,  
But as pebbles in the sea.  
Man, upraised above his fellows,  
Oft forgets his fellows then;  
Masters—rulers—lords, remember,  
That your meanest hinds are men;—  
Men by labor, men by feeling,  
Men by thought, and men by fame,  
Claiming equal rights to sunshine  
In a man's ennobling name.  
There are foam-embroidered oceans,  
There are little weed-clad rills,  
There are feeble, inch-high saplings,  
There are cedars on the hills;  
God who counts by souls, not stations,  
Loves and prospers you and me;  
For to him all vain distinctions  
Are as pebbles in the sea.  
Toiling hands alone are builders  
Of a nation's wealth or fame;  
Titled laziness is pensioned,  
Fed and fattened on the same;  
By the sweat of others' foreheads,  
Living only to rejoice,  
While the poor man's outraged freedom  
Vainly lifteth up its voice.  
Truth and justice are eternal,  
Born with loveliness and light;  
Secret wrongs shall never prosper  
While there is a sunny right;  
God whose world-heard voice is singing  
Boundless love to you and me,  
Sinks oppression with its titles,  
As the pebbles in the sea.

### Dr. Livingston, the African Traveller.

Dr. Livingston, who recently reached London after a journey of seventeen years in Africa, was received by the London Geographical Society.—To a speech of welcome, Dr. Livingston, in reply, said: "I have spoken so little in my own tongue for the last 16 years, and have lived so much amongst foreigners, that you must excuse imperfection of my language on the present occasion. (Hear, hear.) I beg to return to you, Mr. President, ladies and gentlemen, my warmest thanks for the distinguished honor you have now conferred upon me, and also for the kind and encouraging expressions with which the gift of the gold medal of the Royal Geographical Society has been accompanied. As a Christian missionary I only did my duty in attempting to open up parts of northern intertropical Africa to the sympathies of Christendom, and greatly gratified I feel for the interest which you and others have expressed in that object. I take it as a

pledge that the poor negro race and country may yet become part of the general community of nations.—(Cheers.) The English people and government have done more than any other for Central Africa in the way of suppressing that trade, which is a blight to commerce and friendly intercourse with the natives. May I hope that the path I have opened to the interior may never be shut, and that in addition to the repression of the slave trade, fresh efforts may be opened for developing the internal resources of the country. Progress in this way, and the spread of Christianity alone can render the success of our cruisers in the suppression of the slave trade permanent.

He said that the interior of Africa abounded in fibrous substances of a strong tissue like flax. Chincona and sarsaparilla were abundant, indigo grew in profusion; beeswax, coal, iron and gold were also abundant. The inhabitants of the interior were kind, especially the women. In Central Africa the woman had the upper hand. They fed the men. The wife was obliged to supply the mother-in-law with firewood. A man who had five wives, having returned home, asked something of No. 1. No. 1. referred him to No. 2. No. 2. desired him to go to the one he loved best. He was bandied about from one to the other till he became quite enraged, but all he could do was to go upon the top of a tree and cry aloud—"I thought I had got five wives, but I find that I have got five witches." If a woman beat her husband, she was punished in this way: both were taken to the market place, and the wife was compelled to take the husband home on her back amidst the cheers of the people. On these occasions the woman generally cried out, "Give it to him again." As he approached the confines of civilization he found the people less kind. The abundance of large game in Africa is prodigious, and there were also fossil remains of animals. He met a species of the antelope in Africa which had never been described.

### The Battle.

Are you weary? Are the burdens heavy? Is the conflict sore? Well! the battle of life is around you.  
You had a hope which you fondly cherished.  
You caught the bright sunbeam and painted it,  
and you expected to rest on its shadow, and to feast on its beauty, for many a long happy day; but it perished. You had a treasure; it cheered your life, and gave strength and vigor to your days; you trusted in it as a sheltering rock; but it melted away. You had a friend; he was your right hand, your counsellor; helped you in many a trouble, and fought with you the pitiless beating of many a storm; you trusted in him like your own soul; but a bitter word was hastily spoken, and he has cut you off, you feel forever. Then there was that loved one; her bright smile gilded the clouds of many a dark day, and down life's rugged journey, her sweet words were like oil and wine to your wounded spirit; she was your life's Samaritan; but a wild blast swept around you, and she vanished forever.

There is a God above you, and you would love him and serve him. There is an eternity before you, and you would prepare for it. But here is sin, and its vile touch tarnishes every beauty. A corrupt nature makes open warfare against the truth, and a wicked heart scoffs at the mighty destinies of eternity. But your soul has been melted by the story of a Savior's mercy, and you fain would bow at the feet of the loving Jesus. But the unbended will resists and the proud heart will not be humbled. Beware! "God resisteth the proud."

You are a Christian, and a Christian's life and a Christian's labors are before you; but the world jeers at the way of God's "peculiar people," and you hesitate, you compromise. Beware! for God is a jealous God.

But it is not so with you? Has life's way been smooth, and its journeying pleasant? Has life's ocean never grown rough beneath you, and tossed you on its tempestuous billows? Perhaps you jeer at coming trouble, and scoff at the day of adversity, and say, let us "eat, drink, and be merry; to-morrow shall be as to day, and even more abundant." Beware! the great mountains

which have shielded you from the bitter blasts have but treasured them up on their wintry summits to at last roll them down with intenser fury. Life has its battle, and you must meet it. So gird yourself for the conflict; step firmly over to the side of truth; be a man—ah! more, be a Christian.

And now, O warrior for truth! fight well; and if your arms become weary, and the burdens heavy, toil on, you shall conquer: "The Lord preserveth the faithful."

### The Great Mediator.

We have learned from the Bible, which is the inspired word of God, and whose testimony is as superior to all human reasoning as Divine authority is to human authority, that God, seeing that all men were under condemnation, on account of their works, and that none of them, "no, not one," could come before him without being inevitably destroyed by his holy law, conceived, in order to justify man before his own tribunal, a plan, wherein we know not which is most to be admired, the ineffable mercy or the profound wisdom that is there displayed. He has appointed a Mediator between himself and man. "He has sent forth his Son, made of a woman, made under the law." It is he, it is this Son of God, who by an incomparable mystery, is also Son of Man, whom God has ordained to reconcile unto himself guilty and condemned man, uniting in himself the Divine and human natures; possessing at once the perfections of the former and the innocent infirmities of the latter; eternal as God, born and dying as man; powerful as God, subject to fatigue and suffering as man; holy as God, tempted as man. In fine, "Immanuel," that is, "God with us;" he placed himself between God and us, to be condemned in our stead, and thus to merit our absolution. He began by living as a man amid men, but without sin; fulfilling the law as we must have fulfilled it to merit eternal life by our works. Then he placed himself between God and us on the cross. There he took upon himself our sins. It was on him that the law inflicted those stripes which our sins had rendered inevitable. And thus, at the same time that our conduct is condemned, the law is satisfied; and yet, O miracle! we are acquitted. For the Mediator does not remain in the tomb; he rises from it the third day; and God thus declares that he acknowledges him for his Son, and that he accepts his sacrifice as an expiation of our sins. Then he ascends into heaven; he is seated at the right hand of God; and keeps, by his intercessions, those whom he has redeemed by his death. Such is the work which Jesus Christ has accomplished as Mediator between God and men, as it is written: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

—*Adolphe Monod.*

### Mr. Spurgeon.

The London correspondent of the *Banner and Advocate* thus describes Mr. Spurgeon;

I have, ere now, given you a brief sketch of Mr. Spurgeon, the popular preacher of London at this hour. He is not popular with the refined classes; nor is he moulded after the Melville model; nor is his aught but a violent contrast, both in person and manner, to the gentle, elegant, yet earnest Baptist Noel. Spurgeon is not yet twenty-four years old. He began like William Jay, to preach when almost a boy. He has not been at a college. His father is a Baptist minister, and he has a younger brother studying in the Baptist College at Stepney, who, they say, will be superior to himself. Mr. Spurgeon is of the middle size—thick set in figure, with a deep, capacious chest, and a throat and tongue and lip all formed for vehement oratory. His hair is black, over a tolerably wide forehead; his eyes dark and deeply set. His manner in the pulpit is energy from first to last—physical energy, impelled by a vehement purpose, and a determination to arouse from the beginning. He reads the psalm abruptly; he prays with startling rap-

idity, and you would say, sometimes with irreverence. And yet there is a power in it, and a fullness too, which commands breathless interest. Egotism does come up; and yet you say he is very young, and he could not speak or pray thus, as an experienced Christian, and with petitions for every class, without some Divine teaching. Then comes an exposition of the chapter. What a torrent of words! What striking remarks, quaint and pithy! And how well he knows his Bible? It is not a lecture. The English will not stand that. But it is a rapid running commentary, which, in my mind, when well done, is the perfection of an expository reading before, and as preparatory to the sermon.

### The Cause of Prairies.

In a recent number of *Life Illustrated*, over the signature of "Bluff" in *Notes and Queries*, occurs the following question: "What is the cause of prairies without timber, or the best theory on the subject?" Having resided for years in the prairie country of the West, the same inquiry has often arisen in my own mind, and I would here in answer state the conclusion to which I have arrived on the subject.

It is an opinion held by many, that the prairie region of the West was once covered by the waters of a great inland sea or lake, and that in process of time, by geological causes, it was elevated to its present level.

This will account for the general evenness of surface. The theory is also supported by the fact that in many places there have been found at various depths beneath the surface remains of different kinds, especially leaves of trees, bark, cinders, &c.

There appear to be two principal causes for the existence of the prairies in their present state. These are the close sod of the prairie grass, which tends to prevent the germination and growth of the seed of trees; and the fires which, in the uninhabited parts, so frequently sweep over the country and destroy the young trees which have succeeded in establishing themselves in the soil.

These views are sustained by various reasons. The soil of the woodlands that skirt the prairies is mostly of a different quality from the prairie soil, and thus more favorable to the growth of trees than of grass. Lying along the bluffs which follow the course of the stream it is more broken and hilly. It is also of a poorer quality, being more exposed to the washing of the rains. Again, when the country is settled and the fires excluded, we frequently observe a thick growth of briars and hazel. These are soon choked out by the more hardy plum and crab-apple, which in turn give place to the still more flourishing forest trees. Sometimes the brier and hazel compose a strip next the open prairie; the interior of this, and nearer the timber the plum, black-haw, and crab-apple are found; then come the young forest trees, and finally the full grown timber. We have seen quite extensive tracts of country undergoing this process of transformation. The facts here given are sufficient to convince our own mind, although we do not claim that the opinions expressed would stand the test of a more scientific investigation.

### Death of Hugh Miller.

By the steamer *Asia*, at New York, from Liverpool, we have the mournful intelligence of the death of Hugh Miller, the celebrated Scotch geologist, who was found in his house shot dead. It is supposed that the sad event was accidental. Mr. Miller has achieved a world-wide reputation as a geologist, and as a man of great powers of research and scholarship. His death will be universally deplored as a great loss to the world of science.

Mr. Miller was born in the year 1805, at Cromarty, Scotland, where he labored about fifteen years a common quarryman, storing his mind meanwhile by diligent reading and close observation of the geology of the strata in which he delved. He subsequently received the appointment of accountant in the bank in his native village, which post he filled for five years. In 1839, a letter addressed to Lord Brougham which he wrote on the contest in the church of

Scotland, that was closed by the decision in the Auchterarder case, attracted the attention of the evangelical party by its great ability, and he was selected as the fittest person to conduct the *Witness* newspaper, the principal metropolitan organ of the free church. This paper owes its success to Mr. Miller's able articles on political, ecclesiastical, and geological subjects.

That he died by his own hands there seems to be no doubt, but the circumstances under which the melancholy event happened do not lead to the supposition that his death was an act of intentional suicide. His death occurred on the night of 23d ult. The *Edinburg Witness* of which he was the editor, contains the following account:

*Sudden Death of Mr. Hugh Miller.* It is our melancholy duty to announce this sad event. Mr. Miller has been ill for some time—working hard and late at night, in completing his new work on Geology. He had become, in consequence, subject to aggravated attacks of nightmare, which partook of the nature of somnambulism. Some time ago attempts had been made to break into his museum; and he, in consequence had always slept with a loaded revolver on the table by his side.

Yesterday, on account of headache, and unrefreshing sleep, he had seen his medical adviser who had warned him of overwork, and prescribed suitably. Last night, according to his request, he had taken a warm sponge-bath and retired early to rest. After having slept some considerable time, he had apparently awakened in a fit of nightmare, and taking up the pistol, had reached the bed-room door, as far as the bath, which had been left after use, in the adjoining apartment. There the pistol had exploded, the bullet passing through the chest, and death must have been instantaneous. The sound not having been heard at this hour of the night by any one of the household, Mr. Miller's body was not discovered till this morning. Under existing circumstances, we cannot at present dwell further on this sad calamity.

It is stated in another account that for some time past Mr. Miller has suffered considerably from nervous excitement, and, though at all times a man of eccentric manners, an unusual strangeness was remarked by his acquaintances. The evening before his death he was to have delivered a lecture on "The Mosaic Creation," to an audience at Portobello, a bathing-place in the neighborhood of Edinburg, where he resided. He had prepared the lecture, but the state of his health prevented his delivering it, and it was read in his absence by a friend.

The *Glasgow Commonwealth* says: His funeral takes place on Monday first. At one o'clock P. M. his remains will be conveyed from his house in Portobello to the College of Edinburg, where the company will assemble, and thence will be conveyed to the Grange Cemetery, where reposes the dust of Chalmers whom he loved so well, of Welch, and a host of others who, like himself, were engaged in that conflict which first called him before the British people.

### Foreign News.

FRANCE AND CHINA.—The *Courrier de Lyon* states that M. de Concy, French Consul General in China, has received orders to demand reparation from the Emperor of China for the death by violence of the Abbe Champdelaine, who fell a martyr to his religion. This demand will be supported by the French squadron, charged to compel the Emperor of China to allow a representative of France to reside at Pekin—a privilege which Russia alone has hitherto enjoyed.

SWITZERLAND AND PRUSSIA.—Switzerland and Prussia seem now to be drifting rapidly into a war which will furnish another historical illustration of the trivial causes from which national conflicts too often spring. Prussia the great and sole offender, having received the consent of France to let slip the dogs of war, seems to be in fiery haste to avail herself of the opportunity to show her martial prowess. She has broken off all diplomatic relations with Switzerland; she has formally demanded authorization from Wurtemberg and Baden to be allowed to march

an army of invasion through those States and, if not already conceded, no doubt is entertained that the request will be granted.

According to advices of the 22d from Berlin, the object of all the preparations that have been made up to this time is to have 135 000 men in march on the 2d of January. The Prussian invading force is formed into nine divisions, of which each *corps d' Armee* furnishes one. These nine divisions are concentrated into four corps, supported by a division of reserve. Count Groben is appointed commander-in-chief; the commandants of corps are General Werder, Wassow, Borin, and Schack. The Prince of Hohenzolern commands the division of reserve, and the division of the guard, in the first corps, is under the command of Prince Frederick Charles of Prussia.

Her abandonment by France, and the apparently resolute and energetic action of the King of Prussia, have caused a good deal of excitement in Switzerland; but the attitude of the country is calm, decided, unanimous—even the small minority that was opposed to the course pursued by the government has disappeared in the present threatening aspect of affairs. The Federal Council has convoked the Diet, or Federal Assembly, for the 27th instant; the Cantons have been instructed to prepare the *personnel* and *materiel* of their military contingents, as speedily as possible; and a levy of 20,000 men has been ordered. To cover the points most likely to be menaced, a corps of 10,000 men is to occupy Bale, and another corps of 10,000 men is to move on Shaffhausen.

The Grand Council of Berne has unanimously voted an unimpaired military credit, and the Swiss Government, it is said, is resolved to exhaust all its resources rather than make the least concession to pretensions which would involve the moral suicide of the confederation. The latest intelligence from Berne states that, on Saturday, M. de Salignac Fenelon, French minister in Switzerland, announced to the president of the Federal Council the intentions of the French Government, adding that "Switzerland had only to decide on war, as Prussia was determined to enforce her rights."

Under these circumstances, the preparations for the trial of the Neufchatel prisoners are being expedited. On the 16th the Court of preliminary investigation at Berne found bills of indictment against 66 of the accused conspirators; 14 others were placed in the second category, that of those whose cases are to be reserved; and two of them namely, Count Pourtales Gorgier, and Mr. Perrot, the advocate, formerly President of the Stadtrath of Neufchatel, were acquitted. Several others were conditionally liberated on bail—namely, Heinrich von Rougmont, Edward von Pourtales Pury and Augustus de Montemolin, each of whom was to find bail to the amount of 50,000 francs; Karl Friedrich Sauvin a clergyman, and Philip Grevillat, to find bail each for 500 francs; and Carl Augustus Matthey de l'Etang, a member of the Federal Council, placed in the second category of those whose cases are reserved, was released without bail. The second category includes all who only took a subordinate part in the insurrection, to the number of several hundred persons.

The *Daily News*, in a leading article on the impending contest, points out that Prussia has a great advantage so far as material forces are concerned, she having a population of above 17,000,000, a revenue of about £20,000,000 and an army of 130 000 regular troops, which can be augmented in time of war to 300,000 men available for active service, with a reserve of 250,000 for garrison duty; whilst Switzerland has a population of only 2,400,000, a revenue less than £1,000,000, and an army of 72,000, with a reserve of 33,000. Still the Swiss will have the advantage of fighting on their own soil, whilst the Prussians will have a long land march to reach them, and the configuration of the country will greatly aid the defense. The *News* remarks:

One thing is certain, that if the Swiss can bide the brunt of the first onset of the Prussians, they need have no fear of a protracted war. The elements of discontent and disaffection smouldering beneath the surface of European society make all the continental governments look forward

with apprehension to a war in the very centre of Europe. These apprehensions are well founded. If the war in Switzerland last for three months there will certainly be insurrection in Italy and Hungary, and probably disturbances more or less serious in Germany or France.

If the Swiss are true to themselves they will find effective allies in every part of the continent—men who will distract the attention and paralyse the efforts of the invaders by cutting out work for them in other quarters. And if ever men had a cause capable of awakening all their best energies, it is that for which the Swiss are called upon to do battle. The demand of the King of Prussia, that they shall allow the conspirators of Neufchatel to escape without trial, is simply a demand that they shall hold out to all "privity to conspiracy and rebellion" the prospect of impunity in all time coming. If that demand is complied with, the maintenance of law and order will henceforth be impossible in Switzerland.

**THE PERSIAN WAR.**—Letters from St. Petersburg say it is now generally believed that Russia will take an active part in the Persian war. There is, however, it appears, a strong party at Court opposed to plunging the country again into war, and especially as the enemy would be England.

**CONSTANTINOPLE Dec. 12.** Ferouk Khan, on the 5th, sent off the ultimatum of Lord Stratford de Redcliffe, which ultimatum demands the revision of the treaties now existing with Persia, the evacuation of Herat, authorization to establish trading settlements on the shores of the Persian Gulf and the concession of railways on the Persian territory to English companies. Persia supported by Russia, demands the neutrality of Turkey. England on the contrary, wishes for the alliance of Turkey, or at least for the authorization for the passage of her troops to Trebizond. The Imam of Muscat, sides with the English, and refuses the payment of the annual tribute which he owes for the salt mines in Persia. Great activity prevails in the Persian arsenals. Ferouk Khan is to demand the assistance of French officers; and Russian troops are concentrating on the Araxes. The Russians have sent arms and ammunition to Enzeli, a bay on the Persian side of the Caspian sea.

**THE SOUND DUES.**—A letter from Berlin, of the 15th inst, in *Le Nord*, says that the commissioners of the different governments which have concerned themselves with this question are to meet at Copenhagen very speedily, and conclude the negotiations upon it by drawing up a convention for the redemption of the Sound dues; and the convention in all probability, will be finally ratified before the navigation is opened in the spring.



## The Advent Herald.

BOSTON, JANUARY 24, 1857.

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

### I. Allegories

#### 1. THE SOWER.

"Behold a sower went forth to sow: and when he sowed, some seeds fell by the way side [and it was trodden down—Luke] and the fowls [of the air—L.] came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns, and the thorns sprang up, and choked them. But others fell into good ground, and yielded fruit, some thirty, some sixty, and some an hundred fold."—Matt. 13:3-8.

This was the first of a series of parables spoken by the Saviour in a discourse at the sea of Galilee, near the commencement of his public ministry. And it illustrates the reception which his teachings would have among different classes of hearers, as is shown in the following interpretation. Said the Saviour, vs. 18-23:

"Hear ye the parable of the sower." [The sower soweth the word—Mark 4:14: "The seed is the word of God."—Luke 8:1.]

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: This is he which received seed by the way-side." [Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved."—Luke 8:12.]

"He that received the seed into stony places, [They on the rock"—Luke 8:13] the same is he that heareth the word and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while, [endure but for a time, Mark 4:17; "Which for a while believe, and in time of temptation fall away"—Luke 8:13]: for when tribulation, or persecution ariseth because of the word [for the word's sake"—Mark 4:17] by and by he is offended.

"He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, [and the lust of other things entering in"—Mark 4:19] choke the word, and he becometh unfruitful: [they "go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection,"—Luke 8:14.]

"But he that received seed into the good ground, is he that heareth the word, and understandeth it; which [in an honest and good heart, having heard the word, keep it"—Luke 8:15.] also beareth fruit, and bringeth forth [with patience"—Luke] some an hundred fold, some sixty, some thirty."

The principle on which this parable is thus divinely interpreted, supplies the key for the interpretation of all parables; for it was on the occasion of the interpretation of this that the Saviour said, Mark 4:13, "Know ye not this parable? and how then will ye know all parables." The subject which this parable was designed to illustrate, was the reception of the gospel by different classes of hearers. And the analogies brought to view are

1. The sower;—corresponding to the preacher of the gospel of the kingdom.

2. The seed sown;—corresponding to the word preached.

3. The act of sowing;—corresponding to the preaching of the gospel.

4. The various places and conditions of soil on which the seed fell—corresponding to the various classes of persons to whom the word is preached.—The way-side hearers being those who hear in a careless and indifferent manner; the stony ground hearers, being those who have no heart to endure for Christ's sake; those among thorns, being those who suffer this world to absorb their affections; and the good ground hearers, being those who when they hear it, love it, are ready to suffer for it, or to deny themselves forbidden pleasures.

5. The act of the fowls in devouring the seed sown, and the other obstacles encountered;—corresponding to the agency of Satan in inducing indifference or unbelief in the heart, and to the cares, temptations and trials to which the hearers of the word are subjected. And

6. The several results to the seed sown;—corresponding to the various results of the preaching of the gospel.

The parable thus teaches, that in the preaching of the gospel to all nations, the duty of which is imperatively enjoined on the church, not all will be converted. Some will hear it unmoved; others will hear it with joy, but reject it as soon as they are called to suffer because of it; others will receive it, but will soon love this world the best; while others will be truly converted and bring forth the fruits of righteousness: the arts of the adversary, the reproach of the cross, persecution, and the allurements of pleasure alike avail not to move them from their consecration to Jehovah. Thus the preaching of the gospel to men, will test, by the manner in which they receive and conform to it, the character and destiny of those who hear.

#### REVEREND.

**TO THE ED. HER.**—Some think that the title Reverend belongs to God alone, and therefore it ought not to be used as a prefix to the name of a person. I believe that the only place in the Bible where the word occurs is in the 11th Psalm, and there it is applied to God. If it come not under the head of foolish questions, please give your opinion as to whether the word ought to be applied to any but Him, and oblige a

CORRESPONDENT.

It is true that the only instance of the use of the

word reverend, in our version of the Scriptures, is that here referred to: "Holy and reverend is his name." But

1. It is not used in that connection as one of the names of God, or as a title, but it is an adjective, descriptive of his name; and the argument that would forbid its being applied to other than God, would also forbid the application to other than to him of the word "holy," which is applied in the Scriptures to saints, angels, &c.

2. The Hebrew word, rendered "reverend" in the passage referred to, is of frequent use in the Scriptures, though it is nowhere else thus rendered,—"terrible," being its usual significance. As such, it is applied to other things than to God, and it may be rendered "terrible" in the text. It occurs in the following passages:—

Gen. 28:17, How dreadful is this place!  
Ex. 34:10, It is a terrible thing that I will do.  
Deut. 1:19, That great and terrible wilderness.

10:21, Great and terrible things  
Jud. 13:6, An angel of God, very terrible  
2 Sam. 7:23, Great things and terrible  
Neh. 1:5, The great and terrible God  
Ps. 139:14, I am fearfully and wonderfully made  
146:6, The might of thy terrible acts  
Isa. 18:27, A people terrible from their begin'g

Thus the same word that is rendered "reverend," is applied to men, angels, acts, and things; and hence the argument, that it is applied only to God, fails.

3. The English word "reverend," is not used to denote that which is fearful and terrible, as is the Hebrew thus rendered; but it is from the Latin *reverendus*, and implies that which is worthy of esteem and respect. Thus Milton says:

"A reverend sire among them came."

The word reverence is from the same root; and hence Paul writes (Eph. 5), "Let the wife see that she reverence her husband."

4. If any class of men is worthy of being respected and esteemed, it is surely that which is commissioned of God to preach the Gospel to lost men; and hence there is no impropriety in applying the term reverend to such as are faithful to their commission.

5. The term, as now in common use, is only a designation of office, as are those of Doctor, Professor, &c., and its use is no encroachment on the titles appropriated to Jehovah.

#### NEW BOOKS.

"The Literary and Theological Journal. Edited by David N. Lord. No. 35. January 1857. New York: published by Franklin Knight, 138 Nassau street."

We have received the January Number of this ably conducted journal, the contents of which are as follows:

Dr Fairbairn on prophecy and its proper interpretation; Stanley's Sinai and Palestine. Notes on Scripture.

A designation and exposition of the figures of Isa. 40.

The prophecies of Daniel and the revelations of John.

Christ's throne in heaven not the throne of David.

The parables of the New Testament.

Literary and Critical notices.

"Sermons of the Rev. C. H. Spurgeon, of London: with an introduction and sketch of his life. By E. L. Magoon. New York: Sheldon, Blakeman and Co."

The introduction to this work is worth the price of the book. Mr. Magoon has given some sharp hits at complimentary preachers, in contrast with Mr. Spurgeon. He says:

"In perusing the present volume of sermons, the reader will nowhere find their author rising in a chilling fog of lugubrious cant, or simpering out inane formalism after the following mode: 'Dear beloved brethren, and my esteemed and respected friends! Permit me to invite your serious and solemn attention to that portion of celestial truth which you will find recorded in the one hundred and seventy-seventh verse of the sixty-ninth chapter of Saint Ichabod's sixteenth epistle to the Simpletons.' On the contrary, he comes directly before the people, impelled by something acutely felt and which needs to be speedily uttered so that he may as soon as possible, pass on to a yet fresher and wider space, wherein he may think more and speak better to the accumulating crowds, who always press towards frank hearts and free lips.—Without doubt, in this instance, we have to do with one who uses his own observing and reflecting powers, while he reverently seeks divine aid, and is as original in his conceptions, as he is untrammelled in their utterance."

An English correspondent of the New York Independent, in speaking of the ability, spirit and style of Mr. S. remarks.

"It must be evident to all who have read Mr. Spurgeon's sermons, that he is no superficial think-

er. He has long been a diligent and earnest seeker after truth, and is theoretically and experimentally acquainted with much of the deep spirituality of divine truth. He must have studied profoundly Leighton's writings and Wesley's hymns; for he has much of the experience of Wesley, and a high degree of the spirituality of Leighton. Some have said that William Jay, of Bath, and Robert Hall, of Bristol, are the models on which he has sought to mould his style of address; but he needs the logical acumen of the one, and the polished elegance of diction which characterized the other.—He has, however, their better qualities of thorough devotion to the service of the gospel, and a power and pathos far transcending theirs. But he is too originally constituted to be an imitator, and is more likely to found a style of his own, than to imitate that of another. True, he has much of Rowland Hill's quaintness of illustration, and not unfrequently provokes a smile by some startling expression, or figure: but the general seriousness and earnestness of his tone and manner forbid any feeling of levity; and if, occasionally, his humor excites a passing smile, the depth of his pathos more frequently draws tears from the greater part of his congregation."

The volume contains fifteen sermons on important subjects. They are well calculated to stir up the church to good works and the unconverted to seek God.

For sale at this office. Price \$1. Postage, 18c.

**THE NEW TRANSLATION.**—"The Book of Job.—From the original Hebrew on the Basis of the common and Earlier English Versions." New York: American Bible Union, 1856.

We have received and read this work with deep interest. Much light is given on this book both by the revision and learned notes.

The following is the society's notice of its different Editions.

"REVISED ENGLISH SCRIPTURES."

"The Book of Job has been thoroughly revised by the American Bible Union, and is now ready for general circulation. It is published in a variety of forms, to meet the taste of all classes of readers.

1. Quarto Edition—Contains 1. The Common English Version, the Hebrew Text, and the Revised Version, with Critical and Philological Notes.—

2. The revised Version, with Explanatory Notes for the English Reader. 3. The Revised Version by itself. This is a very large quarto Volume, printed on choice paper, and bound in muslin. It contains over three hundred pages. Price sent by Mail \$1.50.

2. "Octavo Edition—Contains the Revised Version in Paragraphs, with Marginal Readings, for the English Reader. It contains 69 pages. Price sent by Mail, in paper cover, 35c.; in muslin, 50c.

3. "Duodecimo Edition—Is printed on a smaller page than the Octavo Edition. It contains over 100 pages, and will be sent for the same prices as the Octavo Edition. Paper cover, 35c.; muslin 50c.

4. "Hebrew and English—This edition is an 18mo. volume. It contains the Revised Version in Paragraphs, and the Original Hebrew Text, with various Readings on opposite pages. Over 200 pages. Sent by Mail bound in muslin, 75c.

"Hebrew—One Volume, 32mo. 146 pages.—The Original Hebrew Text, with various Readings critically edited for the American Bible Union.—Price by Mail, bound in muslin, 50c."

Every minister should have a copy for his Library.

"THE HISTORICAL MAGAZINE, and Notes and Queries, concerning the Antiquities, History and Biography of America. Jan., 1857. Boston: C. Benjamin Richardson, 119 Washington St. New York: A. R. Phippin, 310 Broadway. \$2 per annum. Single copies, 20 cts."

This is the first No. of the first volume of a new historical periodical that is to be issued monthly in this city—each No. containing 32 pages. And we hesitate not to express our warm approval of the style and matter of the specimen of the work before us. Its form is that of a small Quarto, two columns to a page, which will make an admirably shaped volume. It is on very nice paper, and its typography almost faultless.

It will report monthly the doings of the Historical Societies in all parts of the country and will thus preserve their records. It will review works of history as they appear, will give a summary of passing historical events, and essays on historical subjects. A department is devoted to "Notes and Queries," in which will be given historical and biographical facts, and anecdotes; and enquiries, will be there inserted respecting any historical point on which information is elicited, and to which replies are desired, for succeeding Nos.

The work fills a place not before occupied in the

literature of the times; it has been highly commended by a large number of gentlemen of taste, talent and experience; and the auspices under which it appears, are very flattering. Those who desire to keep "posted up" in the several departments to which this Magazine is devoted, will hardly be able or willing to deny themselves the receipt of its monthly visits.

**THE MEXICAN PRIESTHOOD.**—President Comonfort (says the *New York Evangelist*) is engaged in the most important and sweeping reform ever undertaken in Mexico, in secularizing the Catholic Church, and dispossessing it of some of its ill-gotten treasures. The difficulties which have obstructed the progress of that State hitherto, are to be attributed mainly to the overwhelming power of the church. The governments which were not pleasing to the priests had no stability. When there were two parties contending for the supremacy, whichever the church inclined to succeed. The hierarchy is overwhelming. The archbishop has nine bishops under him, all having cathedrals and chapters, except the Prelate Sonora—with 185 prebendaries and canopies, 1200 parishes and a regular and secular clergy amounting to 10,000 persons, under his complete dominion. Of the regular clergy 3,500 reside in the capital, and the orders of the Dominicans, Franciscans, Carmelites and Mercedarian, possess 150 convents. The salary of the archbishop is \$130,000 per annum, that of the bishop of Puebla was \$110,000. The remaining bishops receive altogether about \$200,000 more. The Signor Lendo de Tegada, who is now at the head of the finances, asserts that the real property of the clergy is of the value of from two hundred and fifty to three hundred millions of dollars. In the city of Mexico, containing five thousand houses, worth about eighty millions of dollars, the church owns one half, and the income has been estimated to be twenty millions of dollars. Waddy Thompson, our former Minister at Mexico, was of the opinion that one-quarter of the whole country belonged to the priests. The quantity of gold, silver, and jewels in the churches is great enough to pay the whole foreign and domestic debt. A single balustrade, about three hundred feet long, in the cathedral of the capital, is supposed to be worth a million dollars.

**THE ATLANTIC TELEGRAPH CABLE.** The slight copper wire, coated with gutta percha, which Lieut. Maury thought would be large enough for the telegraph across the Atlantic, has not been adopted by the Managers.—Perhaps the learned philosopher of the sea did not intend really to advise it. The following is a description of the cable to be used for the purpose:

It is three-fourths of an inch in diameter. In the centre are seven small copper wires, twisted upon themselves, and the whole insulated by a thick covering of gutta percha. Eighteen strands of slender iron wire, each strand composed of seven threads loosely twisted upon themselves, constitute the outer covering. The weight of the whole is eighteen cwt. to the mile, and its strength such that it will bear in water over six miles of its own length if suspended vertically. Its specific gravity is such that it is said there can be no question about its sinking readily to the bottom, being much heavier than the shells brought up by sounding. The objection that the strands of wire forming the outer covering will suffer corrosion or decomposition, is met by the statement, based, it is said, on satisfactory experiments, that in corroding, the material of which the outer covering consists will enter into chemical union with the soft mud in which the cable is imbedded, and will thus form a concrete mass of calcareous or silicious substance, affording its very best possible protection.

The gutta percha and central copper wire are thought to be indestructible under water. The flexibility of the cable is such as to make it almost as manageable as a small hemp line. Its selection was the result of months of experiment and trial, hundreds of specimens having been made, comprising every variety of form, size and structure, before this particular one was agreed upon.

**CATHOLIC CHURCH AT WASHINGTON.**—The Catholic papers speak of the necessity of a new church at Washington City, of great size and magnificence, and say that an immediate beginning will be made for a mammoth church there, which shall compare favorably with the national public buildings. Every Catholic will be glad to give something for the erection of such a building.

Obstinacy and vehemence in opinions are the surest proofs of stupidity.

**Foreign News.**

**PRUSSIA AND SWITZERLAND.** The news by this arrival is of quite a belligerent cast, although efforts are making to settle the difficulty, which it is

hoped will prove successful.

The Austrian (Ministerial) *Correspondence* says that the Austrian Minister at Berne did not give his support to the representatives of England and of the United States, because Austria cannot enter into any moral engagements calculated to influence another Power to renounce its legal rights.

The following dispatches have been received. The *Siecle* of yesterday contains a dispatch from M. James Fazy, dated Saturday, at Berne, in which he states:

The Federal Assembly of Switzerland met to-day. It exhibits a firm and warlike attitude, without, however, being disposed to put aside any chance of settling the dispute by pacific means.

The Federal Council had presented to the Assembly, a good report on the present position of affairs. The Council asks the Assembly to invest it with full powers to take all needful measures both military and financial.

The assembly sanctioned the doings of the council, voted permission as asked, and yielded a loan of thirty millions for the exigencies of the war.

**STUTTGARD, Saturday.** Ten members of the committee of the States General (*der Ständische Ausschuss*) of the Chambers of Wurtemberg have joined together in demanding from the government that it shall refuse to allow the concentration or passage of the Prussian army through the Southern States of Germany.

**BERLIN, Dec. 29.** All the details for the passage of the Prussian troops across the German States are complete. Permission to pass over the Bavarian railways was obtained. The king of Prussia was at Munich. Col. Manteuffel had been dispatched to Austria to make explanations, and to secure the assent of that power to the steps contemplated by Prussia.

**THE BOLGRAD FRONTIER.**—**VIENNA, Dec. 28.** Count Kisseleff, the Russian minister at Paris, yesterday agreed to the Bessarabian frontier line proposed by the Allies.

The *Nord* contains the following information on the Conference:

It appears a new line of frontier has now been definitely arranged. Bolgrad will be incorporated with Moldavia; the Isle of Serpents and the Delta of the Danube will belong to Turkey; and Russia will receive in exchange, and as an official compensation for this last concession, and as a real equivalent for Bolgrad, a territory of 140 square miles which would advance her territory to the second Yalpuck, and would easily permit her to establish a central administration for her Bulgarian population. In this manner all parties will be satisfied; Russia will lose none of her Bulgarian subjects; England and Austria will no longer fear for the Danube; and Turkey will be equally satisfied. It appears that the honor of this arrangement is due to the Emperor Napoleon, who first conceived the idea, and has got it accepted, in principle at least by all parties. The representatives of Russia have likewise approved, and have demanded by telegraph, the ratification from their court. As soon as this answer shall arrive, and perhaps it has arrived by this time, nothing will oppose the meeting of the Conference. With respect to the plenipotentiaries, I may affirm that Russia will be represented in the Conference by the Baron de Brunow, in addition to Count Kisseleff, as first plenipotentiary.

**IMPORTANT NEWS FROM CHINA.**—the British force in the China Seas has resorted to the extreme measure of bombarding Canton, in retaliation for an act of aggression on the part of the Chinese.

The Chinese mandarins had seized a vessel (*lorcha*) under English Colors, and cut off the heads of the crew. The British consul demanded an explanation, but the mandarins had thought proper to give the consul no reply. Commodore B. Elliott, of her H. M. S. *Sybilie*, seized a mandarin junk, and sent into Hong Kong, from whence she managed to escape during the night.

The British Admiral on that station then took the matter in hand, and sent a large force of marines to demand and enforce satisfaction, with the result which has been stated.

A Hong Kong paper expresses a hope that His Excellency Sir John Bowring will insist on the gates of Canton being opened this time, for, until free admittance is obtained into this city, we cannot look for that respect and security which guarantee the continuance of peace and the advancement of trade. The circumstance of the British having a large fleet of ships-of-war in the China seas, it remarked, offers a very favorable opportunity to adjust several matters which have remained long outstanding.

Our own government has an unsettled account with China, growing out of the murder of Mr. Cunningham, and the serious complications are likely to embarrass trade.

The advices from England state that tea has

advanced in consequence of the intelligence, and the same effect will probably be produced in the markets of this country.

**SYMBOLIC DICTIONARY.**

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.  
1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.  
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,  
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. **TABERNACLE**, of God, which was blasphemed by the mouth of the Beast, Rev. 13:16.—Symbolic of the places of religious worship, which were profaned by the introduction of idols as objects of adoration; and of heaven, which the papists peopled with objects of worship other than God—the two corresponding to the first and second apartments of the Tabernacle.

3. **TABERNACLE**, of God, proclaimed to be with men at the new creation, Rev. 21:3.—Symbolic of the presence of God with men on earth, where they will worship acceptably in his presence.

3. **TAIL**, of the great red dragon, with which it drew down a third part of the stars of heaven to the earth, Rev. 12:3, 4.—Symbolic of the power exercised in the East, by the Roman Empire, the Head of which was in Italy. It corresponded with the exceeding great Horn of Dan. 8:10, which in like manner "cast down some of the host and stars to the ground and stamped on them"—See Horn.

3. **TAILS**, like unto scorpions, of the locusts under the fifth trumpet, and of the horses under the sixth, Rev. 9:10, 19.—Symbolic of the power of torture which the Saracens and Turks exercised on those they invaded.

3. **TALENT** of lead, which served as a lid to the ephah that enclosed the woman, Zech. 5:7.—Symbolic of the instrumentality which should confine the Jews under the power of their oppressors, until they should be scattered.

3. **TEARS**, which God shall wipe away from all eyes, Rev. 7:17, 21:4.—Symbolic of the evidences of sorrow, which shall forever cease to the redeemed at that epoch.

3. **TEETH**, of the bear, with which it held the ribs in its mouth; and the iron ones of the non-descript beast which devoured the whole earth, Dan. 7:5, 7; also those of the locusts, like teeth of lions, Rev. 9:8.—Symbolic of the savage nature of the agencies symbolized, and the means in their power by which they subjected others to their dominion.

2. **TEMPLE**, at the door of which the men worshipped the sun, Ezek. 8:16.—Symbolic of the places and ordinances of Jewish worship which had been desecrated by apostasy to Baal.—See also 9:3-7; and 10:3, 4.

3. **TEMPLE**, which had its outer and its inner sanctuary, and which was filled by the train of Jehovah, Isa. 6:1.—Symbolic of the place or places on earth where worship is offered to Him; and the heavens where Christ intercedes for His people. As the will of God is to be done on earth as it is in heaven, the seraphim prophetically responded to each other (v. 3) "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

3. **TEMPLE** of God, which John was told to measure, Rev. 11:1, 2.—Symbolic of whatever pertained to the true worship of God on earth, and of the truths respecting Christ's intercession in heaven,—to learn which, was to measure the respective apartments of the temple that symbolized them.

3. **TEMPLE** of God opened in heaven, at the epoch of the 7th trumpet, Rev. 11:19; and out of which came the angels, commanding the reaping of the earth, 14:15, 17; out of which came the angels with the golden vials, 15:5-8; and out of which came the voice, saying, It is done, 16:17.—Symbolic of Christ's intercession in heaven, which by the opening of the temple is shown to be completed at that epoch, and that its mysteries are then understood by the redeemed.

3. **TENTH** part of the city, that fell in the great earthquake, Rev. 11:13.—Symbolic of the Papal hierarchy that was subjected in France—one of the ten kingdoms,—during the French revolution.

3. **THRONE**, high and lifted up, on which Jehovah was seated, Isa. 6:1; the likeness of which Ezekiel saw set in heaven, Rev. 4:2; up to which the Man-child was caught, 11:5; from which came the voice, saying, "It is done," when the

last vial was emptied, 16:17; on which He sat before whose face the earth and the heaven fled away, 20:11; from which came the river of life, and which was in the city of the new Jerusalem, 22:1, 3.—Symbolic of the authority of the Divine government, which in the new creation will be the rule of earth, as it now is of heaven.

3. **THRONES**, or seats, cast down, or, as better rendered, placed, for the session of the Ancient of Days, Dan. 7:9; and which John saw when "they sat upon them and judgment was given unto them," Rev. 20:4.—Symbolic of the authority which takes cognizance of the acts of the nations, and dispenses justice to each and all at the end of this dispensation.—See seats.

3. **THUNDER**, as it were the noise of one of the four beasts, at the opening of the first seal, saying, "Come and see," Rev. 6:1.—Symbolic of a summons to all the angelic hosts, showing the interest which all intelligences should take in the revelations that were being unfolded to John.

3. **THUNDERS**, seven that uttered their voices in response to the cry of the angel with the open book, and which John was commanded not to write, Rev. 10:34.—Symbolic of the multitudinous and discordant errors which began to be uttered as truths, in connection with, and immediately after, the commencement of the Reformation—which are shown to be false doctrines by John's being forbidden to write them.

3. **THUNDERINGS**, with lightnings and voices, proceeding from the throne of God, Rev. 4:4.—Symbolic of the utterances of praise and thanksgivings in heaven by the surrounding intelligences.

3. **THUNDERINGS**, in the atmosphere of earth, when the seventh seal was opened, Rev. 8:5; when the seventh trumpet had sounded, 11:19; and when the seventh angel had poured out his vial, 16:18.—Symbolic of the tumult and outcries on the earth at that epoch.

2. **TIMES**, or years, seven, that were to pass over the tree when cut down, Dan. 4:16, 25, 32.—Symbolic of seven years during which Nebuchadnezzar was to eat grass with oxen.

3. **TIMES**, the "time, times, and the dividing of times," that the saints were given into the hand of the little horn, Dan. 7:25; the "time times and a half" of the continuance of the wonders, 12:7; and during which the woman was to be nourished in the wilderness, Rev. 12:14.—Symbolic of the three and a half prophetic times, or years, of twelve times thirty days each,—the 1260 years of Papal supremacy.

3. **TORS** of the feet of Nebuchadnezzar's image, that were part of the potter's clay and part of iron, and on which the stone fell when it demolished the image, Dan. 2:41, 42.—Symbolic of the divided forms of the Roman kingdom that should be in existence at the epoch of the second advent: v. 44, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

3. **TREE** of great height in the midst of the earth, which fed and sheltered the beasts and birds until it was cut down and its stump left in the earth till seven times passed over it, Dan. 4:10-14.—Symbolic of the greatness and power of King Nebuchadnezzar: vs. 22-25, "It is thou, O king, that art grown and become strong... they shall drive thee from men, and thy dwelling shall be with the beasts of the field... and seven times shall pass over thee."

3. **TREE**, of life, or trees that grew on each side of the river of life, Rev. 22:2; and Ezek. 47:7, 12.—Symbolic of the source of life and immortality to the redeemed.

3. **TREES**, on which the wind was not to blow under the sixth seal, Rev. 7:1, 3; one third part of which were burnt under the first trumpet, 8:7; and which were not to be burnt under the fifth, 9:4.—Symbolic of Christians, in distinction from others—they being contrasted (9:4) with "those men which have not the seal of God in their foreheads."

3. **TRIBES**, the twelve of Israel, of which were sealed the 144,000, Rev. 7:4.—Symbolic of all the departments of the church of God, from which the living saints are gathered at the second advent.

3. **TRUMPETS**, given to the seven angels which stood before the throne of God, who sounded, Rev. 8:2, 6-13; 9:1, 14; 11:15.—Symbolic of the commission given to the angels, to reveal God's purposes: their sounding marked the commencement of eras, as the striking of a clock indicates the succession of hours; and during each successive era, is fulfilled the events symbolized after the sounding of its respective trumpet.

To be continued.

## CORRESPONDENCE.



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

## LETTER FROM S. CHAPMAN.

BRO. HIMES:—My last letter for the columns of the Herald was written in Cheshire, Ct., Oct. 15th, but neither place nor date was noticed by the printer.

I remained in that section laboring in connection with Elder J. Morgan, one week longer. The church was manifestly revived, and sinners were led to inquire, "What shall we do?" and seemed quite penitent, but till I left, none publicly confessed faith in Christ. The friends were very liberal in their hospitality to me. The Lord will reward them in due time. Spent the next Sunday, (Oct. 26th), and several days with the church at Warehouse Point. Preached three times and gave them my tour West. Most of the members seemed to be edified, strengthened, and more fully confirmed in the faith. They also resolved to meet oftener for worship and exhort one another the more as they saw the day of the Lord was fast approaching, and high at hand. Spent a few days with the church at Jawbuck. Visited every family, and preached twice. After preaching the brethren and sisters spoke freely. Those seasons were mutually interesting, and refreshing. That was one of the churches I had the pleasure of establishing in '44. They have since erected a small, but convenient tabernacle. Have preaching occasionally, and in the midst of false theories and confusion, they have remained steadfast in the faith, and maintained their meetings well. This is praiseworthy.

Spent the next week in Hartford. Visited several families with whom I associated, and was intimate, before I embraced the Advent faith, and to see how popular preaching, would affect the mind, also to show myself kind and courteous, I attended church with them on the Sabbath. After preaching, the Lord's supper was administered, and when the usual invitation was extended to the communicants, I perceived that I was not embraced in it, and therefore retired, but as I was passing down the aisle, it afforded me some pleasure to see the members that had (some thirteen years since) excluded me on account of my faith, one after another drop a friendly bow, and extend the parting hand. The Lord enlighten their minds, bless and save them in the day of his coming, is my sincere prayer.

Spent Sunday, Nov. 9th, and several days with the church in Bristol, R. I., but preached only on the Sabbath. I labored with that people in '43, when we enjoyed precious seasons together. Then it was a happy and ardently devoted people, having separated themselves from the world, and an unbelieving church. Had erected a commodious tabernacle in which they delighted to meet for the worship of God. Then it was easy to preach, and cheering to the preacher to see them feast on the word. But in my late visit there I was grieved to learn that during my absence some had died, others had removed to other parts, and more had fallen into a "lukewarm state," so that they had abandoned their tabernacle altogether, given up their weekly prayer meetings (which is the life of any church) and on the Sabbath only were mingling in worship with the Methodists. I admonished, and entreated them to return to their own house, and there make an effort for a revival of God's work among them, but they thought it not best, seeing we could occupy the Methodist desk on the Sabbath, and besides they thought the Methodists "loved the doctrine," yet they had said little or nothing to them on the subject. The matter being thus settled, I devoted my time to visiting, (being quite behind in my correspondence with the friends) but resolved secretly that when I entered the Methodist desk, those loving Methodists should know what Adventists did believe, and why they believed thus. When Sunday came I entered the church, a very large old fashioned edifice, that might contain at least five hundred persons: when I ascended the desk (quite a distance above the people) I looked over to see my congregation (some 30 or 40 I should think) and said in my heart, Lord help, and I will this once declare the truth to this people whether they hear or for-

bear. Accordingly in the morning I gave an exposition of Matt. 24th, showing that the coming of our beloved Lord was near, "even at the door," and that "the present generation was not to pass away, till we witness that glorious end." In the afternoon gave the fall of the O. Empire, and spirit manifestations, Rev. 9, 10 and 16, by which we know that the "second woe is past, and behold the third wo cometh quickly," when, we are assured that "time shall be no longer." Showed that these "spirits of devils had gone forth unto the kings of the earth and of the whole world," and were now accomplishing their appropriate work, and would soon "gather the nations to the battle of the great day of God almighty, &c., and in the evening gave them an account of my tour in the Western States, that they might see what effect such kind of preaching had produced in other places. This completed my work in Bristol, from which I went direct to Providence, to mingle with the brethren in our late Convention there. The next Sabbath, brother Fassett left the Convention to spend a little time with those Bristol brethren, and to my exceeding joy the Methodist house was closed against him, by which it was easy to discover how much those Methodists loved the "blessed hope." So brother F. had the privilege of preaching to the Bristol brethren in their own house, where, in former days he had been accustomed to preach with great pleasure to himself, and to the edification of the brethren. Now being driven out we hope they will be content to worship God "under their own vine and fig-tree," and that he will bless them abundantly as in former days. This is my most humble prayer. I spent a week at the Convention. It was a treat to me to meet and mingle with those with whom I had formerly labored, and many others whose faces I had never before seen. The services were all very interesting, and the influence of that Convention must have been salutary. Brother Bliss, I must add, presided well, and the secretaries did themselves honor. Having a son and grand son in the city of New York whom I had not seen for more than eight years, who had proposed to meet me in Hartford, Ct., and spend thanksgiving with us, (Thursday, Nov. 20th) I left the Convention on Tuesday (18th) for that purpose. Went by way of Charlestown, 50 miles out of my direct course to meet and mingle once more with our colored brethren. Arrived there in time to notify the people, and have a meeting that evening. The entire brotherhood were present, and listened attentively to a lengthy farewell discourse, after which they all spoke with tender hearts, and with great propriety. The services were protracted till midnight, and then it was hard parting with such beloved friends. The Lord protect and keep them steadfast in the faith unto the day of his coming, is my ardent prayer.

Returned to H. in time for our contemplated festival. Our friends from New York came on, and having two other sons and three grand children in H., we all came together, and had a delightful and refreshing season, for which I felt truly grateful to God. With my strong faith in the speedy coming of the Lord, it is probably the last we shall enjoy together in time. Hope the Lord will prepare each and all of us for a glorious meeting in the kingdom of our God and Saviour, which is soon to come. Spent the Sabbath with my relations in H., and by mutual consent had them with me at the Advent hall in the morning, and in the p.m. I went with them to their place of worship, where we listened to the organ, splendid singing, and pulpit oratory, but not one word about our "blessed hope."

On Wednesday, Nov 26th, I took the cars for Haydenville, Mass., (50 miles north of Hartford) to meet a pressing call from brother Chester Sheldon. When I arrived there I found him a solitary Adventist, having little or no sympathy in his faith even with his own family, and yet from some cause or other he had recently been prompted to erect a commodious hall in the village, to which he uniformly resorted on the Sabbath to read the Scriptures and talk to a few persons who occasionally met there. We entered upon our work there on Friday evening, the 25th, having Father Noah's number to commence with. We soon learned that the "high priests," "Scribes and Pharisees," the Catholics, and everything that Satan could stir up, were set in array against us, but the congregation gradually increased in number till Wednesday evening, Dec. 3d, when the hall was well filled. That evening we gave an exposition of Dan. 7th, and in exposing the little horn, the Catholics took offence, and were so outrageous, it was with difficulty I could speak so as to be heard and understood. Brother C. being on the non-resistance principle, I knew not what course to adopt, but finally said to brother C., "Except you promise to see that some person is present to keep

order, I shall make no further appointment." He replied with emphasis, "I will see to that," and was faithful to his pledge. This outrage was designed for evil, but was overruled for good, as it excited sympathy for us and brought quite a number more respectable citizens the next evening, who became interested, and continued to meet with us, several of whom confessed faith in the doctrines we hold and teach. Having no further disturbance we continued our meetings every evening, and on the Sabbath for about three weeks, and notwithstanding that was the hardest soil I ever attempted to cultivate, yet by enforcing order, and perseverance, we obtained victory in the name of the Lord. The last Sabbath, Dec. 14th, was a memorable day. After preaching we attended to the Lord's supper, in which fourteen happy souls readily participated. The next day constituted a church of five prominent members, a still larger number were reflecting on the subject. They were with us in faith, and will doubtless unite with the church soon. Tuesday evening, Dec. 16th, closed my labors there. Had a good and attentive congregation. Our subject was Dan. 12th. Had great liberty in speaking. "Wrote the vision and made it plain on tables" (black board) Hab. 2:2, and left the figures to preach to them in my absence. When I closed my remarks, the brethren and sisters spoke freely, breathing out their strong faith in the speedy coming of the Lord. When we dismissed the congregation, I requested the brethren to remain, and said, if there were any anxious persons present that desired to converse with us, hoped they would also remain. Some five or six young persons remained with us. We conversed with them, and found them all more or less penitent. Among them was a young man of some prominence, who gave me his hand and said, "I can never go down stairs with the burden I have on me, do pray for me. Oh that I could feel as these Christians do," &c. We engaged in prayer, and it was easy under such circumstances to exercise strong faith. When several brethren and a sister had spoken in prayer, the young man in great agony said a few words almost in the very language of the Publican, and was immediately delivered. He rose and went home giving glory to God. As I was about to leave in the morning, a brother came in and said, "That young convert has been through the factory telling his companions what great things the Lord has done for him and exhorting them to make speedy preparation to meet the Lord or they would be damned." Have just received a letter from brother C. saying that the convert, and all the brethren are faithful and very active in their meetings.

From Haydenville I came to Mount Holly, Vt., (Dec. 17th) where I met Elder J. P. Farrar, and the church over which he presides. They were expecting me, and although a stranger to them all, they greeted me affectionately. The next day and evening, we commenced a protracted meeting. Found brother F. a good and faithful yoke-fellow. Preached every evening, and on the Sabbath, alternately, for near two weeks. They have a large and very commodious chapel. The congregation continued to increase till it numbered over 200. The church was greatly revived, and sinners began to inquire, "What shall we do?" Last Monday evening closed my labors there, and by request of brother F. and others I gave them an account of my late tour West, occupying the whole evening, after which brother F. and I went home with a brother A., whose daughter was deeply penitent. At or near midnight she was happily converted to God. The next morning I had to leave for this place, but brother F. stayed to protract the effort for at least another week. On Saturday they are to have a church meeting, when it is expected that a dozen or more will be added to their number. On the coming Sabbath, brother F. will administer the Lord's supper. God bless them, is my earnest prayer.

Came to this place Tuesday evening, 30th ult. Am in the family of brother Sol. Miller. Have visited several Advent families, among which was John Miller. He was a son of the late Wm. Miller, (our father in the Advent faith) and occupies the house and homestead where his father lived, labored, searched the Scriptures, and finally died a triumphant death. His grave is directly before me, but a few rods off. I have been to it several times, and wept over it, giving praise to God that as he raised up Moses to deliver the children of Israel from Egyptian bondage, so had he in due time raised up William Miller to proclaim to the world and a lukewarm church the soon coming of the Lord. I have seen and heard that man of God, and love to meditate on what he said. Am thankful now (for the first time) to visit the place of his late residence. This evening shall commence a series of meetings with the church here, hoping for a good time.

Having a pressing call to return to Connecticut, and wishing to visit Haydenville again on my return, it is very doubtful whether I shall be able to visit the churches under the care of Elder I. H. Shipman, and several others who have kindly invited me to visit them. The friends at the West from various quarters are entreating me to return to them, and I feel a drawing to go. The Lord direct my mind and steps, is my constant prayer.

Grant me an interest in your prayers, dear brethren of the household. A happy new year to you, brother Himes, with the names of several new subscribers for the Herald. Yours in hope,

SAMUEL CHAPMAN.

PS. My Post-office address is Hartford, Ct., care of W. R. Chapman.

Low Hampton, N. Y., Jan. 1st, 1857.

## LETTER FROM H. ROBBINS.

BRO. HIMES:—During the past season it seemed necessary for me to change my place of residence; and before determining where to remove, I took a trip through the central part of this State, and into Minnesota, as far up as Little Falls, which is about 110 miles above St. Paul's, on the Mississippi. During this time I became satisfied from my own observations, and what I could learn in conversation with numerous travellers who had been in all parts of Minnesota, and with members of the Hudson's Bay Company, and settlers from the Red River, of the truth, that there are few parts of the country, all things considered, where the inducements for settlers of moderate means are stronger than in Minnesota. I was seeking myself to find a new place of commercial promise, with a view to settle there for life. While in Minnesota, and seeing what was going on there, the rapidity with which the territory was settling up, the conviction forced itself upon me, that ultimately, if time continues, the city of the greatest importance as the natural outlet, or distributing and receiving depot of the vast north-western territory will grow up at some point at or near the western extremity of Lake Superior. I then determined to seek that point and to settle there if it came up to my expectations. Lake Superior at present is not easily accessible from the Mississippi in the summer, and consequently I returned to Chicago, and made the trip by lake. I found here at Superior a natural harbor and site for a town unequalled by any on the chain of lakes. The entrance to the harbor is about 500 feet wide, and the harbor itself is about seven miles long and three quarters of a mile wide, formed by the extension of a narrow neck of land from the north shore of the Lake along the St. Louis River to the mouth of the Nemadji River where both unite and empty into the Lake. The harbor is called the Bay of Superior, and is accessible to steam boats and vessels drawing ten feet of water. The scenery here is delightful, and in my estimation unequalled by any place which I have ever seen, unless it is Madison, the capital of the State. The first house was put up here about two years ago, and the place now numbers about 1000 inhabitants.

As everything here came up to my expectation, I was not long in making arrangements for business, and to move my family here. My first visit was during the month of August last, and I returned again with my family on the 8th of October.

So far as I know myself and family are the only Advent believers in these parts. We unite with a few Christians of the Presbyterian and Methodist persuasion, and hold union meetings on Sunday and prayer meetings once a week in a school house.

You doubtless find many in your travels who think they can better themselves by going West. In my judgment those who are comfortably situated, and doing well anywhere East, are not justified merely for the hope of worldly gain to remove. But there is a large class of men of moderate means in almost every community East, who by removing to a new country can get for themselves a home at a small cost, and with the blessing of God, by hard work and economy can acquire a competence such as it would be almost impossible for them to do were they to remain where they are. Such are justified in emigrating, and can better their condition. And if you fall in with such, of tried integrity, who are willing to forego the comforts of old settled towns and villages, and to help make up good society in a new country, please call their attention to this section. And any information which they may wish with regard to soil, climate, minerals, &c., I will gladly give, on application, to the best of my ability.

Respectfully yours,

H. ROBBINS.

Superior, Wis., Dec. 15th, 1856.

Brother Robbins is a reliable man, and his statements may be depended upon. We wish him all success in his distant home.

Letter from S. A. Gorton.

BRO. HINES.—Though feeling unworthy to be numbered among the followers of Christ, especially with those who are looking so soon for "the restoration of all things"—whose hearts are being gladdened by the prospect of a speedy release from the trials and perplexities of the "present evil world," and the commencement of a glorious reign with Christ, still the cause in which you have long been so assiduously engaged, viz., that of proclaiming the speedy advent of Jesus, is near and dear to my heart. I believe it is emphatically the great truth which should interest the church of Christ at the present time as never before: and I rejoice that there are instrumentalities at work for its dissemination.

In 1843 there were many here that were interested in the subject, and a considerable number believed that Christ's second advent would immediately take place; but as time passed on, they organized themselves into a body bearing another name, and now there are none particularly identified with the Adventists except myself and companion. However we are not altogether without sympathy; there are many who are favorable to our views and think them correct in the main. We have of late succeeded in establishing a library of about forty volumes, from the list of books for sale at the Herald office, which are being attentively read, and I think not without a beneficial effect. I wish our friends who have the means would take the matter of book circulation and tract distribution into consideration. They might accomplish a vast amount of good in this way. Have lately been reading the "Voice of the Church," and wish it was in my power to put it into the hands of some of the post-millennium preachers around us; it ought to be extensively read. The Time of the End, I wish might also have a wide circulation; brother Daniels' work on Spiritualism, I think an excellent book for the times. Messiah's Throne and Millennial Glory, and Hill's Inheritance of the Saints I have been much interested in. And of the works of Dr. Cumming, what can I say more than has been said? As regards the Herald, we are cheered with its weekly visits, and know not how we could well do without it. With a heart filled with gratitude to God for having raised you to a degree of health once more, and wishing he might make you as efficient in publishing the glad tidings of the kingdom at hand, in what may remain of the future, as you have been in the past, I remain your sister in Christ, striving to be accounted worthy of immortality with an appearing.

S. A. GORTEN.

Manchester, Mass., Jan. 7th, 1857.

CORRECTION.—In the Herald of Jan. 3d, the quotation in the last column of the 6th page said to be taken from Isa. 32:8, should be Isa. 32:3.

Also, in a former number of the Herald one of my articles was said to be from Manchester, N.H., when it should have been Mass.

S. A. G.

Extracts from Letters.

BRO. J. BUTLER writes from Sanford, Jan. 10th, 1857:—"I feel perfectly satisfied with the manner in which the Herald is conducted, and hope that it will be sustained; and am glad also that the Advent people have decided to remain a distinct body, and hope that God will again cheer up their drooping spirits with a new manifestation of his love. I should be happy to see you again and hear you proclaim the glad news of salvation as in time past. Yours, in hope of a better country."

BRO. T. SMITH writes from South Hope, Me., Jan. 1st, 1857:—"I have been much gratified with the account of your Conference at Providence, and as a course of conduct was suggested and approved which I always wished might be, I could but bid the brethren God speed in their brotherly resolutions, and hope and pray that it may be carried into actual operation throughout the length and breadth of our fields of labor. I know much has been said and done in Maine to prejudice the minds of the people against the Herald and its conductors; and even since the excellent spirit manifested at the Conference has been published, there are murmurs and complaints that principles were sacrificed in the resolutions.

"It is a subject of deep regret, that many seem to think (Papist like) that all must take the same view, and understand everything as they do, or they cannot be saved. For myself, however, I believe with Peter, that in every nation such as fear God, and work righteousness are accepted with him.

"I received a letter the last evening from brother Joseph Fairbanks, of Farmington, Me., which informed me of quite a religious interest awakened on the Sandy river, in Farmington. I am for myself expecting better times, and for this I feel in

my heart a strong disposition, by the grace of God, to labor. May the Lord give success."

Doing Nothing.

WE cannot do anything in this place. How many are making this excuse for their lack of effort. But it is the cry of weakness, indecision, indifference and spiritual slothfulness. But the objection is plead again, we have tried, we have had two or three meetings here within a few years, and the people began to be interested, but it did not seem to last long. Well what is the trouble? Let me tell you, brethren and sisters. You did not protract your efforts long enough to accomplish the work. Two or three days are not enough. We are living in a time when great efforts are called for instead of small. There is no other enterprise in the world that is worthy of so much effort as the cause of Christ, and strange to say, yet true, it obtains the least. The worldly man can toil early and late, he can travel through wind, and storms of snow and rain, to gain a little of that which the apostle says (the love of money) is the root of all evil. The world can hazard their lives by sea or land to procure the filthy lucre of this world. O ye slothful Christians, awake from your slumbers. Take Christ and the apostles for your pattern. Paul labored night and day with tears, warned the people he says for the space of three years. Christ continued all night in prayer for us, and can we not pray fervently for the salvation of others? Lord help, for the godly ceaseth, and the faithful fail from among the children of men.

ANSON BROWN.

EVERY man speaks and writes with an intent to be understood; and it seldom happens but he that understands himself, might easily convey his meaning to another, if, content to be understood, he did not seek to be admired, but when once he begins to contrive how his sentiments may be received, not with the most ease to his reader, but with the most advantage to himself, he then transfers his consideration from words to sounds, from sentences to periods; and as he grows more elegant, becomes less intelligible.

WHEN we trust in frames and feelings, as soon as they are gone, the soul is discouraged and dejected; but when we trust in God's promises, which are always the same, then it is we are right, and a sense of God's unchangeable love toward us, proceeding from such trust, fires our soul with a continual love towards him.—Romaine.



Obituary.

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

DIED, on the 23d of November, PETER WEST, in the 89th year of his age.

He was born the 7th of November 1768 in Dutchess county, N. Y., and while a lad his parents removed to Stillwater, of the same State. Subsequently to the Mohawk river, near the German Flats, and then to Canada; since which time he has resided there till death closed his earthly existence. Like the rest of the world, he was forgetful of God till some 20 years ago, he entertained a hope in the saving merits of Christ as his only Saviour; joined the Baptist church; and while here he did not honor that holy profession as he might or should have done. In '49 he was revived from his lukewarm state and so continued till he departed this life in hope of life immortal when Christ who is our life shall appear. He often spoke of the scenes of the Dark Day, as it is called; about leaving his work; of the gloomy appearance which overspread the earth, and the effect it produced on the minds of the multitude that saw it. He thought it one of the signs spoken of in the Bible that was to precede and herald the day of Christ. For the last two years he was nearly confined to the house. But he was a patient sufferer; retaining his reason to the last, and saying, "I am not the least alarmed, nor afraid to meet my God; nay, I shall be well off before morning." Thus the vital spark diminished and died away, without a struggle or a groan. He died, leaving children, grand children, and great grand children to mourn his loss. We hope to meet him in the kingdom. A sermon was preached on the funeral occasion by Elder D. W. Sornberger, from 2 Tim. last chapter: "I have fought a good fight," &c., to a solemn and attentive audience.

P. V. WEST.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY WILSON, FAIRBANK & CO., NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is no incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

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

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

JOHN PIERPONT.

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

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

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

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

A. A. HAYES, M.D., Assayer to state of Mass. 16 Boylston street, Boston, 23d Nov., 1855.

JARD

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

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

THOMAS A. DEXTER, S.H. KENDALL, SAMUEL MAY, THOMAS C. AMORY.

March 8

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief, finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily falling, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville, O.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral.—It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, simulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of every body, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR. LITCH'S RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut streets.

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

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness, such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted nipples, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

Agents.

- ALBANY, N. Y. W. Nicholls, 185 Lydius-street.
BURLINGTON, IOWA. James S. Brandburg.
BASCOE, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
CINCINNATI, O. Joseph Wilson.
DUNHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orook.
DERBY LINE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
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MORRISVILLE, Pa. Wm. Kitson.
NEWBURYPORT, Mass. Dea. J. Pearson, Sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
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WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

POETRY. What Christ did for you... 25. Old Poem... 26. MISCELLANY. Livingston, the traveller... 26. Battle of Life... 26. Great Mediator... 27. Mr. Spurgeon... 27. Cause of prairies... 27. Death of Hugh Miller... 27. CORRESPONDENCE. Letter from S. Chapman... 30. H. Robbins... 30. S. A. Gorton... 31. OBITUARY. P. West... 31. EDITORIAL. Allegories... 28. Reverend... 28.

ADVENT HERALD.

BOSTON, JAN. 24, 1857.

Letter from One of the Laborers.

Some of our friends are in reality going to work for the Herald. We should like to enlist about a thousand who would get one or two subscribers each, although we proposed to raise only five hundred. Are there not those who can engage in the work, and get a larger number? We think so.— Let all wake up to the work—and wake up in season. We must have help, or stop. Who is willing to see this paper sink for want of a little aid that can be given by each one better than not?

Deacon Aaron Clapp, of Hartford, Ct., writes: "I received the Herald today, and saw in it a notice that you wanted an extra effort made to obtain new subscribers.

"I have taken the Herald ever since 1842, when it was called the 'Signs of the Times,' and have ever been a friend to it, and have watched its course through all the Advent movement, through adversity and prosperity, to the present time; and I am still very much pleased with it. I think it one of the best of religious papers, and can cheerfully recommend it to others. The doctrines which it advocates, which cluster round the glorious advent of our Savior, are still very interesting to me. I want to see them spread more and more among the people.

"I am glad to learn that our blessed hope is being better understood, and that the light of the gospel of the kingdom is illuminating the minds of the people. It is glad tidings of great joy; for it brings peace on earth and good will to man; for we are looking for new heavens and a new earth, wherein will dwell all the resurrected, and the living saints that are to be changed from mortal to immortality. And they will be a righteous people. I wish to share among that blest, holy and happy throng.

"I want to see others interested in this blessed hope. I hope the friends will see that the Herald is sustained, and help spread abroad the good news of the gospel of the kingdom. I shall try to get some new subscribers.

"The cause in this place is prospering under the excellent labors of our worthy and beloved brother E. Crowell."

THE RIGHT KIND OF INTEREST.—A Baptist brother writes, Jan. 8.—

"My circumstances have rendered it necessary to discontinue three or four publications which I have heretofore taken; but I consider the Herald so important, that I shall make some effort at economy in other matters, in order to retain it."

Some who profess to be Adventists, have said that they took so many other papers, that they must stop the Herald. This is the wrong kind of interest.

"Advent Herald Please Copy."

Occasional letters are received at this office stating that an obituary notice or appointment has been sent to the Star, the Crisis, or other paper, with the request that the Herald copy. To all such it should be stated, that to insure the insertion of any article in any paper it should be sent directly to that paper, or the paper containing the article should be marked and sent. For, with fifty exchange papers, only a few moments are spent in glancing at the topics of each. The articles are read only by their titles, unless something marked strikes the eye. No time is spent in looking at the details, which would so absorb all the time as to leave no space for other duties. Attention therefore should be called to anything which needs being copied, or it would more likely be passed over unobserved.

We do not exchange with the Star, and other papers often fail to come in regular succession.

To Correspondents.

"Please to give an exposition of Luke 16:3,9. H. Wood."

We understand the import of that Scripture to be, that we are so to use the things of this world as to meet God's approval; in which case we make the mammon of unrighteousness a friend; but it would prove an enemy, if it caused by a selfish use made of it, our condemnation.

A BAD BILL.—Some one has sent us a five dollar bill on the "Eastern Bank," at West Killingly,

Ct.—a broken Bank. We would like to have the sender replace it with current money.

A COTEMPORARY SAYS:—"It is important for all who write for the press to remember a few things:

- "1. To know what they are going to say.
"2. To be sure that it is worthy of publication.
"3. To write distinctly on only one side of the sheet.

"4. Not to murder the rules of spelling, grammar and punctuation.

"5. To be short, spirited, and to stop when they have done.

"6. To make no guesses about facts, to keep the Golden Rule, to be good-natured, and to speak the honest truth, let it shame whom it will."

EFFECT OF REVELATIONS.—Bishop Newton says of the passage in Dan. 8:27 "And I Daniel fainted and was sick certain days," "Munster, and Clarus, who generally transcribes Munster, are of opinion that Daniel was visited by this sickness, lest he should be lifted up by the sublimity of the vision. I presume they thought his case somewhat like St. Paul's (2 Cor. 12:7) who had 'a thorn in the flesh (or a bodily infirmity,) lest he should be exalted above measure through the abundance of the revelations.'" Newton on Prop. p. 260.

RETURN OF THE JEWS.—We frequently hear of the Jews flocking to Palestine, and this supposed fact is looked upon as an earnest of the promises, supposed to teach the literal return of the Jews to that land. But Dr. Ewald, one of the missionaries of the Jews' Society, states that there are now more Jews at Whitechapel, London, than in Jerusalem, and more Jews in London than in the whole Holy Land. The total number of Jews in the metropolis is estimated at twenty thousand.

THE EUPHRATES VALLEY RAILROAD.—The project so long talked about, of constructing a railroad from a point on the Mediterranean Sea to a point on the Euphrates, whence that river is navigable to the Persian Gulf, is now about being carried into effect. It is believed that it will start from Selencia on the Mediterranean, pass through Antioch and Aleppo to Giabar on the Euphrates, from which point the river is navigable to the Persian Gulf. The idea of a snorting locomotive darting by the ruins of Babylon; of the shrill whistles being heard among the oldest monuments of antiquity, and ticket stations erected on the plains of Shinar, gives a peculiar interest to this enterprise apart from its importance as a new avenue for commercial industry, and the spread of Christian civilization.

POPIST UNIVERSITIES.—The most frequented of the universities in the Pontifical dominions are those of Rome and Bologna. Last year the first reckoned 876 students, and the other 487. The other universities are attended by 430 young men, in all 1793 students, for a population of 3,000,000 souls.

OF TEMPTATIONS. Temptations are instructions. God will either keep his saints from temptation by his preventing mercy, or in temptation by his supporting mercy, or find a way for their escape by his delivering mercy.

A Christian that lives here among his enemies should never stir out without his guard.

If you follow Satan, you will find the tempter prove a tormentor; if you follow the Spirit, you will find the counselor prove a comforter.—Rev. John Mason.

SPIRITUALISM VERSUS CHRISTIANITY.—From Rev. J. L. Hodge D. D., of Newark, N. J.—"I have examined with some care the work entitled 'Spiritualism versus Christianity' I regard it as an able and timely production. . . . I can but welcome it as well fitted to meet in a good degree the wild fanaticism and destructive tendencies of this delusion.

I should be happy to know that your book meets an extensive circulation."

From Rev. John Dowling, D. D., of New York.

"I have read the work of Rev. J. W. Daniels, entitled 'Spiritualism against Christianity; and while I should dissent from some of the positions of the Author, I consider his work well adapted to show the anti-scriptural character, and destructive tendency of this most senseless of all the delusions which have ever cursed the world. The book shows a vast amount of industry and research on the subject of demoniacal influence, and will well repay perusal."

Rev. M. G. Hodge of Brooklyn N.Y.—"Dear sir, I am much pleased with your book on modern Spiritualism. I think it is adapted to do great good. Your treatment of the subject in my opinion

fully sustains all that is assumed in the title. . . . I hope your book may be widely circulated and carefully read."

MISSIONARY NOTICE.—Dear Brethren. I intend during the present year to enter more extensively into the field of missionary operations than ever I have done. I intend to travel North, South, East and West and proclaim the glad tidings of the Kingdom of Heaven to all who will hear, in every place, whether they be few or many, as fast and as far as I have ability, and obtain the means so to do. Now I desire all of our friends, who wish for my feeble efforts among them to write to me, and tell me where they live, and what is the condition of things among them, and on whom to call when I come. Do not let fewness of numbers, or poverty be in the way of writing to me. "The poor have the Gospel preached unto them." I am not after money. All I get, after providing for the wants of my family, I spend in the service of God. Do what you can without burdening yourselves, and I will trust in God. Please write soon. Let us up and be doing; for we are almost there!

Address Edwin Burnham, Newburyport, Mass.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

Table with 3 columns: Title, Price, Postage. Includes Memoir of William Miller (\$1.00), Bliss on the Apocalypse (.60), Hill's Inheritance of the Saints (1.00), Fasset's Discourses on the Jews and Millennium (.33), Hymns of the Old Harp (.38), Preble's 200 Stories (.38), Life of Chrysostom (.75), Lord's Ex. of the Apocalypse (2.00), Memoir of P. A. Carter (.31), Litch's Messiah's Throne, &c. (.75), Miss Johnson's Poems (.50), Army of the Great King (.40), Taylor's Voice of the Church (1.00), Lord's Gengnosy (1.25), E. H. Derby on Catholicism (.75), Daniels on Spiritualism (1.00), The New Harp (Pew Ed.) (.80), The New Harp (Pocket Ed.) (.70), The World's Jubilee. By Mrs. Silliman (1.00), Welcome on Matt. 24, 25 (.33), Time of the End (1.00).

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

Table with 3 columns: Title, Price, Postage. Includes On Romanism (1.00), the Apocalypse (1st Series) (.75), " " (2d " ) (.22), " " Sever Churches . (.21), Daniel . (.20), Genesis . (.16), Exodus . (.18), Leviticus . (.16), Matthew . (.19), Mark . (.14), Luke . (.20), John . (.20), Miracles . (.19), Parables . (.14), The Daily Life . (.14), Benedictions . (.15), Church before the Flood . (.17), Voices of the Night . (.13), " of the Day . (.15), " of the Dea . (.15), Tent and the Altar . (.16), Minor Works (1st series) . (.20), " " (2d " ) . (.19), " " (3d " ) . (.19), Evidences of Christianity . (.12), Signs of the Times . (.18), Family Prayers (1st series) . (.19), " " (2d series) . (.18), Twelve Urgent Questions . (.18), The End . (.18), WORKS OF REV. HORATIUS BONAR, of Eng., viz.: Morning of Joy . (.38), Eternal Day . (.50), Night of Weeping . (.30), Story of Grace . (.30).

TRACTS FOR THE TIMES—VIZ.:

- 1. The Hope of the Church \$1.50 per 100.
2. The Kingdom of God " "
3. The Glory of God filling the Earth " "
4. The Return of the Jews 2.00 "
5. The World's Conversion 1.50 "
Advent Tracts, bound. Vol. 1 .25, .07
" " " " 2 .33, .07
" " " " 3 .15, .03
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.
The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.
Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. The postage on the above tracts is one cent each.

Appointments, &c.

If the Lord will, I will preach at Pittsfield, N. H., Sabbath, Jan. 4; at Newton, N. H., Sabbath, 11th; at Rye, Sabbath, 18th; at Exeter, Sabbath, 25th.

JOHN KNOWLES.

If nothing in Providence shall prevent, O. G. Smith will preach at West Alton Sabbath, Jan. 18; at London Ridge, 25th; at Meredith Centre, Feb. 1; at Lake Village 8th; at Melvin Village 15th; at the Hodson school house, 16th, evening.

I will preach (D. V.) in No. Shefford, C. E., where Bro. Whitcomb may appoint, Jan. 28th and 29th; and Granby, 30th, and over the Sabbath. Week-day appointments at 6 o'clock.

J. M. ORRICK.

D. I. Robinson will preach at Templeton, Mass., Jan. 25, at Truro Feb. 1st, and stay several weeks, if the Lord will. Other appointments will be given soon. My address will be Worcester, Mass., till Feb., and then Truro, Mass.

D. I. R.

Bro. Robinson has now entered upon the work of the mission, instituted by the Advent churches in Massachusetts. The object of this mission is to supply destitute places with Advent preaching, to build up new churches, and strengthen those which are weak, needing help. All who are in need, or desire his labors, will write to him, as above. Let those who enjoy his labors do all they can for the support of the mission.

Elder S. W. Thurber thinks to visit this city about February, and hold a series of meetings in the Advent church corner of Hudson and Kneeland sts.

Advent meetings are held three times on every Sabbath, at the usual hours of worship, and on Tuesday and Friday evenings, at the Advent chapel on Central st., Manchester, N. H. Those wishing to come here, to preach, or to exchange, will please address me at Manchester, N. H.

JOHN MORSE.

My Post-office address, for those writing to me in the States, is Derby Line, Vt. S. W. THURBER.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

I. C. Wellcome—Sent the other 50 books to Hastings the 14th, making 75 to him. There are on hand 190 copies. We have just received them from the binder, and could not send to H. before. Have now chd. you 13 c. Cr. on G. to L. Curtis on No. 126—end of 1857.

H. Beck—The money paid to \$22 and was credited in the Herald of Aug. 16th. Have sent from the office to Hamlin Grove, Audubon Co., Iowa.

W. E. Hitchcock—The postage would cost you 34 cts. in addition; but if sent by express, probably not over 12 1-2, which you could pay them on delivery at the depot, if you so order it.

S. R. Dennet—Elder Ira Bowles resides in Reedsburg, Sauk Co., Wis., and was formerly of Whitefield, N. H.

C. E. Needham—Bro. Chapman's likeness is not yet out. The subscription is not half filled up yet. If others want copies, we hope they will make up clubs, and send in soon.

RECEIPTS.

UP TO JAN. 20TH, 1857.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

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

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

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

INFORMATION WANTED.

B. Matthews—Rec'd Jan. 15th \$2 for "sister Dannel, formerly of Brooklyn, N. Y." We find no such name at Brooklyn, do not know the "given" name of sister D. nor where the paper is now sent. Please send a copy of that obituary referred to, as we do not find the paper.

Eld H Plummer 841; D Nichols 815; J Butler 815; J P Farrar 841, N L Doolittle 846; J A Varney 815; W E Hitchcock 877; J Elliott 739—\$1 due, E A Ballou 841, and 50 cts for 2 Gs to 126; J Hubbard 815 and 25 on G. E Al-lis 815, S Slaughter 841, C E Needham sent the 17th, E Weaver 828, J Eldridge 807, C N Ford 841 and \$4 to bal acct, Eld J S White 867, S R Dennet 828, Z Coleman 841—each \$1.

B D Hill 841, J S Rhodes 846, H H Darling 763—due \$2 Mrs A C Abell 872, C B Knight 846, S C Beckwith 867, M Daggett 872, S Blanchard 864, S G Cross 867, Dr F A Cutler on acct, P V West 815 and likeness, A Hawley 809—25 cts postage due, C Pond 815, A P Lynde 872, R Curtis 841, W Biddle 867, J V Pinto 874, J Brittingham 872, S H Taylor 834, Tho W Brooks 919, Mrs E Cave 867, A Hough 867, E Edgerton 861 and G to 126, W Nagus 867, H Fazen 846, Geo C Baker 867, James Alexander 867, D Burns 872, P Burns, jr. 872, G Cutting 821 and Cumming's End—each \$2.

J Beeman 867 and book and postage, C Bullock 846—each \$3—Geo Wise 846, Dr M Helm (2 cts.) 869—each \$5—A Winch 1075—to Jan 1, 1861—\$2—K Billington 841—\$1.50.