J. V. HIMES, Proprietor.

" WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

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A LITANY.

BY MATTHEW ARNOLD.

Thou, who dost dwell alone, Thou, who dost know thine own, Thou, to whom all are known, From the cradle to the grave,

Save, oh save!
From the world's temptations,
From tribulations; From that fierce anguish Wherein we languish; From that torpor deep Wherein we lie asleep, Heavy as death, cold as the grave, Save, oh save!

When the Soul growing clearer, Sees God no nearer:
When the Son, mounting higher, To God comes no nigher, But the arch fiend Pride Mounts at her side, Foiling her high emprize, Foiling her high emprize,
Sealing her eagle eyes,
And, when she fain would soar,
Makes idols to adore;
Changing the pure emotion
Of her high devotion
To a skin-deep sense
Of her own eloquence,
Strong to deceive, strong to enslave—
Save. oh save!

From the ingrain'd fashion Of this earthly nature That mars thy creature,
From grief that is but passion,
From mirth that is but feigning,
From tears that bring no healing,
From wild and weak complaining,
Thine own strength revealing,

Save, oh save!

Save, oh save!
From doubt where all is double,
Where wise men are not strong, Where wise men are not strong,
Where comfort turns to trouble,
Where just men suffer wrong;
Where sorrow treads on joy,
Where sweet things soonest cloy,
Where faiths are built on dust,
Where love is half mistrust,
Hungry and barren, and sharp as the sea,
Oh, set us free!

O let the false dream fly Where our sick souls lie Tossing continually. O where thy voice doth come, Let all doubts be dumb; Let all words be mild,
All strifes be reconciled,
All pains beguiled;
Love no unkindness, Knowledge no ruin, Fear no undoing;
From the cradle to the grave,
Save! oh save!

How Shall We Escape?

salvation?"-Heb. 2:3.

Him who inspired the question, to turn attention to the responsible and solemn position of those that hear not the notes of a trumpet of jubilee, that are soon to die away and be forgotten, but the proclamation of a joyful sound, that becomes to every one that hears it either the savor of life or the savor of eternal death. We will not dwell upon the salvation which is the substance of the jubilee sound, but rather on our responsibility as acquainted with the tidings of a salvation, unprecedented in its grandeur, and incomparable in its magnificent and glorious re- neglecting, or am I rejoicing in the great sal-

The first idea suggested in the question is, that of danger. Why speak of escape, unless there be a peril from which we are to flee ?-What means this peril, are we involved in it? are all condemned, shut up, unable to strike out Is there any danger in our condition, any risk a pathway of escape for ourselves; but the in our present place, any evil so imminent, so terrible, that it is our instant duty to make an effort to escape? There is. Man has sinned, in thought, in word, in deed; in his going out, and in his coming in. God's holy law exists; know it not, a way of escape. This would be our sins have not repealed it.—God's mercy has

not diluted it. It still speaks with all the em-phasis of its first utterance, "The soul that sins shall die!" This now is the universal state; like the great ocean of atmosphere, it envelopes us. All have sinned, all are therefore under the curse. It is a very strong thing, it may sound a very awful thing; but our real inquiry should be, Is it a true thing that every human being bern into the world is born under the curse? We are children of wrath, even as others. All have sinned, all are condemned; in the language of the apostle, shut up or impris-oned in a cell, or prison of condemnation, from which we cannot deliver ourselves. Let us try to realize this state. The most illustrious intel-lect, who strikes out brilliant discoveries, that startle mankind by their splendor, is under the curse. The fairest and the loveliest form that bursts upon the entranced vision, is under the curse. The young, the old, the royal, the plebeian, all, without exception of any sort or of any degree, are born far from God, and under the curse of a law that has been broken—the issues and the consequences of which I do not stop to discuss, whether they be right or wrong, whether they be severe or light; it is the record of Scripture. The worst sin of all is that of those who say, "Peace, peace, when there is no peace." Now remember, this state is not a matter of feeling—not a matter of discussion. It is revealed by God, in his holy Word, that all have sinned; that all, left as they are, must hopelessly suffer. And, in order to bring the matter still more home, it is of us that this is written. It is just as applicable to us this year as it was when it was first written: " How shall we escape, if we neglect so great salvation?"
It is the singularly practical character of Christianity, that it leaves the discussion of transcendental problems afar off, and concentrates man's fears, hopes, anxieties, upon himself. We are all apt enough to say, "Lord, are there few that be saved?" but we often forget the practical reply, "Strive to enter in at the strait gate."
We are all willing enough to say with Peter,
"Lord, what shall this man do?" but we forget
the answer that is given, "What is that to thee?
follow thou me." So the question before us here
is not, How shall the Hebrews, to whom the
epistle was originally addressed, escape if they
neglect so great sulvation? but it is. How shall neglect so great salvation? but it is, How shall we escape? Our first question ought to be, "What must I do to be saved?" the second, ever second, ought to be, "What shall I do to save, or to do my brother good?" And, when you go into the sanctuary next Sunday, each should feel as if he were alone, and the preacher speaking to him as if none else were present within reach of his voice. Insulate yourself in the sanctuary; try to feel there as you will feel at the judgment-seat, in that vast crowd which at the jugment-seat, in that vast crowd which gathers, like a gigantic cloud, from every point of the horizon to the great white throne.—

"How shall we escape, if we neglect so great alvation?"—Heb. 2:3.

It is proposed, in dependence on the aid of lim who inspired the question, to turn attention much alone as if there were not another human being in the universe beside him; so dreadful will be the silence, that each will hear the beatings of his own heart, and long for a voice or sound to break it; so transparent will every one be before the Great Judge, that the very secret thoughts will be set in the intense sunshine of the countenance of God. We must die alone, we must be judged alone, we must answer alone; let us often tool sails alone. let us often feel as if alone, Am I saved? am I

> But the question, "How shall we escape if we neglect so great salvation?" intimates that there is a possibility of escape. I have said we question implies there is a possibility of escape

vation of the everlasting gospel?

jubilee from heaven to earth, it would thrill every heart that heard it; there is a thread through the labyrinth; there is a way of escape from ruin; there is the possibility of mercy; there is a voice of pardon — what is it, where is it?

Oh, tell me, the way, the truth, and the life.

But there is more. There is a way of escape

—and but one. There is a way of escape, and that is joyous news; nevertheless we have to limit the way of escape—if limitation it may be called—by saying there is one way only of escape. Did any and every way lead to heaven we might not trouble men about the way to heaven. ven. Were every one sure ultimately to reach heaven, whether he would or not—whether he were to believe in Mahomet, or in Confucius, or in Christ, or in none of them, -then to discuss the way that leads to heaven would be mere waste of time. But the Bible that speaks truth, and speaks it simply and intelligibly, tells us there is but one way that leads to heaven. It is this one fact that makes the discussion of what is the truth so vital, and our possession of the truth so essential. Were there now, what there has been in other lands, a universal and destruc-tive epidemic; and if there were but one remedy that could neutralize its poison, or shelter from its influence, or rescue from its power, how earnestly would every one seek to find out that one! If the house in which you live were enveloped in overwhelming flame, and if a voice said, There is just one way by which you can escape, how anxious would you be to find it! Or if the vessel in which you sailed were sinking inch by inch helplessly into the deep, deep sea; and if a voice shouted, There is a plank that will bear you to the shore, how anxious would you be to find that plank! And if the world be marching to an everlasting state that has but two issues, oh! how important, how unhas but two issues, oh! how important, now unspeakably important, to find out, if it be true that there is a way, what is that way that leads to heaven! If there be a door through the adamantine walls of heaven, where is it? If there be a way that leads to my Father, my eternal home, my everlasting rest, oh! what time is too long, what toil is too great, what powers too one that leads in the very opposite direction?

To be continued. that leads from ruin to everlasting joy! Blessed be God, it is clearly and plainly announced, and the wayfaring man may run while he reads it. But, to impress still further the importance of finding it, let us not forget that a mistake in the pursuit of it is of all occurrences the most fatal. If you try a wrong way of escape from a vessel sinking, you may get back to the vessel ere it sinks, and find another. Or if you go to a wrong window of a house on fire, and find obstructions there, you may rush to another, and find an exit there. But if you take the wrong course to heaven, no voyager comes back from the everlasting shores to try the experiment again. You stake eternity upon your course; that eternity is lost or gained forever and ever. Experiments on earth may fail today, be renewed tomorrow, and made successfully the third day; but the experiment of finding the way that leads to heaven, if unsuccessful, is ruinous, irretrievably ruinous, forever. No hearsay must satisfy you. This is a matter of such moment, such issues are contingent upon it, such gigantic results of evil or of good must flow from it, that you must be satisfied with no traditional testimony, no hearsay report.. We cannot be saved by proxy, no one can represent me at the judgment-seat. God does not say, If we neglect so great salvation, how shall our ministers escape, or how shall the church escape? If these were the words, we might be guilty of the sin, but, nevertheless, escape the penalty attached to it. But it is written, If we neglect so great salvation, how shall we escape? It is the soul which sins that suffers; it is the criminal that is condemned. None can take my place at the judgment-seat; and no man, from the lowly presbyter to the loftiest prelate, may therefore be entrusted with my safety, salvation, and responsibility, in the sight of God, and in the pro-

there can be no appeal, to find out the way that leads to heaven. Does any one say, This is a wearisome and laborious task? Do you say, I am so occupied that I have no time to study the Bible, to search the record, to find out the way? I ask, why should you think that zeal, energy, and activity are essential, in order to attain excellence in an earthly profession; and that God canonizes indolence, apathy, indifference in the things of eternal life? Can we suppose, that if the seed-time be neglected there will be a harvest? If an apprenticeship be spent in indolence, there can be no excellence in trade; if the present be let go, there will be no future benefit. Why should we feel and see this in the things of time; but strangely conclude that it needs no thought, nor effort, nor time, nor toil, to discover the way that leads to everlasting rest, or find out an answer to the momentous question, "What must I do to be saved?" I do not say that labor is the price of heaven: God forbid! but I do say, that every expression in the Bible indicates that a man that never studied, thought, prayed, searched, has very poor reason for believing he has found the way to heaven. "Search the Scriptures!" with the same zeal, the word implies, with the same untiring energy with which the miner searches the earth for new seams of precious gold. "Strive to enter in at the strait gate." The word is applied to the Olympic wrestlers—the putting forth of every energy; it is, literally translated,—"Agonize to enter in at the strait gate." And what makes this the more necessary is the fact, that there are many false ways; false ways radiant with all the attraction of the right, eloquently pleaded by those that hold them; and herefore it becomes the more dutiful and necessary to ascertain the true one. Is it possible to become so exercised by practice that you can distinguish a bad sovereign from a good one, or so skilful that you can discriminate a forged note from a true one; and yet is it impossible, with he Bible in our hands, and the Author of the Bible to teach us, to discover the true way that leads to beaven, in contradistinction to the false

Worldly Amusements.

Let us consider the effect on a christian famiy, moderately partaking in these amusements. Let us suppose children brought up to attend dancing school and to enjoy the companies where such measures form the ground of attraction. Let us see the effect, when only private and seasonable indulgence is permitted in these, and find out, if innocent relaxation is the re-

Through "the season," no family moving in good society" can fail to attend one private party in the week. In even a contracted circle of friends, the invitations given and received, call for, at least, this exaction. To "go into society" at all, a certain degree of acknowledgment of its claims must be made. Hence once in a week, (how often twice or thrice) attendance at a party is required. To this party, where fif ty or sixty, (how often an hundred or two,) are present, our Christian family goes. It is a dancing party of course. It is not a literary soirce, not a "lionizing" conversation; simply a cheerful lively party of young folks and their parents meet to "enjoy themselves." Hence a dancing party. The younger members of our family must attend, prepared for it, of course; and they must dress for the occasion. How? no garments suitable to their position, as Christian persons, living not to please themselves but to please God? Assuredly not. The clothing of the simple and unpretending appearance, only suitable in quality and adornment to their sta-tion, and no more? No such dresses are not "the thing." What do others wear? What is "the mode?" The style and the action is the rule. How it will "look," the criterion. Our family is well off and moves well, and must spect of a world to come. Search, therefore, keep up its respectability, and not be behind the only record that is infallible, and from which others. So our family must go dressed as others

travagantly, indeed, for they are Christians-

but past handsomely.

And it is pleasant to see their bright eyes

they move in the stirring dance. Now, how much may it cost, for our daughters to be dressed like other people, in such places? Fanny fancied that beautiful dress she wears to-night at \$40 the pattern; and the collar and cuffs to match were \$18. Fanny is a little particular in handkerchiefs. She "hates" a poorly laced one. That cost \$4, only cheaper than most; she might have given \$20. Her best are \$9. But we are not extravagant people; we do not (like many gay people) have a dress to be worn only once or twice. No, Fanny will wear that 5 or 6 times this winer, and then it may be made useful elsewhere, in visiting away from home. Sarah and Charlotte are dressed in the same manner; well, but not extravagantly, not extravagantly at all.—Nothing remarkable one way or other. No affected plainness, but like Christian people in a happy medium, unattracting of any particular notice. We allow our daughters about \$300 each a year for dress, and yet they look as well as some who dress up to yet they look as well as some who dress up to \$500 and \$600. We are a little proud of it. We are indeed. And how beautifully our daughters dance! See Charlotte's diamond cross glitter as she is so beautifully waltzing! That was a little extravagant in us, but Jewelry is necessary to set a girl off a little, and it was cheap at \$120. We cannot be close with the girls; it seems covetous, and "covetousness is idolatry." Others spend much more. How-ever, we have a very pleasant evening. We get home with our family by one o'clock at the lahome with our family by one o clock at the test, especially on Saturday nights, and if it is the night before Ash Wednesday, of course, we was enjoy it very much. It leave at twelve. We enjoy it very much. It is pleasant to have our family recreated by such amusements. There is always some little pleasant matter to talk over through the week and keep the mind amused and interested. Discussing the dress, and the habits, and the actions, of what has past, and planning that which is to be, furnishes topics of eager interest in our fam-ily. It gives an object in life. It is something to think about and talk about, and it furnishes also indication of modes of thought and feeling in others. It is something pleasant to live for.

"Whether we eat or drink, to do all to the glory of God," does not perhaps apply fully to our family, nor do we perhaps exactly understand, that "no man liveth to himself," yet still we are consistent communicants of the Church, doing our duties, and moderate in our enjoyments, and no one can lay excess to our charge. True, our daughters cost us over \$800 a year, to be suitable for the society we keep; and if we did not frequent such parties, or partake of such amusements, they could dress well and with taste and refinement, for half that sum, but we are not to go "altogether out of the world." Puritanic severity is no part of reli-

If we are asked, how Missions are progressing; if our family were questioned concerning what is done for the good of souls or bodies, in the Church at large, or in the neighborhood around us, our family could say little. They know nothing about these things. We cannot. We give-readily-but we have neither time or inlination to interest ourselves in these things. It is as much as we can do to take care of our own spiritual concerns. Ministers and missionaries must see to these things. If we are asked what we give we can answer at once, handsometwo hundred dollars a year, understand. That is \$50 for a pew, and \$150 for charitable purposes. We cannot afford more, for our family expenses, though moderate, quite equal our income. Because, it is not only attending such parties that costs considerable, but we are expected to give them in our turn.-Twice in the season we are expected, and desire to give, a handsome entertainment.—Our family is known, and we are pleased to say, liked generally. Hence we have many friends, and it is impossible (without giving offence) to invite less than sixty to eighty.—We now prepare for it. Our house and our furniture are in suitable style. It is not extravagant, cannot be, for it cost no more than our minister's did, that is \$6000, for the furniture of the house entire. Still it is handsome, very. The only thing that we were extravagant in was that solid satin-covered card table. It did seem as if \$75 was too much to give for such an article, yet it is really useful in our companies, and in keeping with the rest. Well, we invite our friends. We give a handsome entertainment. Our "minister" is invi-

dress. Well, we have three daughters, say: we think they are as good-looking young girls as most other daughters, and we do not care to have them thrown into the shade by other girls. They are our daughters and we are proud of them. It will not please us to see them look "shabby," dear girls, not at all. They must not be outshone, out-dressed, out-adorned by others, personally inferior to them. No, our daughters must be handsomely dressed not extravagantly, indeed, for they are Christians—

ted, and many of our congregation, and we have a very pleasant evening. The wine is good, excellent, and is freely drank. All "passes off" finely. We compare it with all we attended, and it pleases us to see how superior our party is to most. We think of Mr. B.'s, Mr O.'s, and are much gratified to see how much more "life" there is in ours than theirs. M. others, personally inferior to them. No, our daughters must be handsomely dressed not extended to the shade by other girls.

F. said to our girls that it was the most brilliant entertainment of the season. Sarah waltzed too, with young G. K., the millionaire's son; pity. dress. Well, we have three daughters, say: we ted, and many of our congregation, and we have with young G. K., the millionaire's son; pity, that he is so wild, but we hope that he will sold And it is pleasant to see their bright eyes "sow his wild oats," and settle down; it would stirring with a consciousness of admiration, as be a brilliant "parti" for her. However, it costs something to do things handsomely, and so, as we said before, our expenses are close up to onr income, The bill for our refreshments alone cost \$86, and lights, wines, music and attendants, make up \$200. Our house and furniture were admired, however. Mr. L. said that our rooms and their fittings showed every comfort and enjoyment that taste could suggest. We think so, and are trying to make it so.

I have now done with "our Christian family,"

and thus given a sketch of the simple effects in social action, through fashionable society, of worldly amusements. Not extreme! Alas! God knows I have shown the moderate, most moderate view. This is the common result of such tastes and enjoyments. It does tend to this, even in those who never approach a ball, a dancing-ball, or any such place. This is the feeble sketch of the life and habit of thousands of Christian families in our land, yielding to the world. And I ask, if this is not the pomp and vanity of the world; where, where is it to be renounced? Is not this comfortable, self-pleasing, real extravagance and luxury to any professing to follow Christ? Oh, God forgive the wretched selfishness and love of enjoyment engendered by such habits! God help the weak homage to the customs of the world, in the unavoidable results of beginning, even in the home parlor, a taste for its amusements! I will not stop now to place the true by the false. I will only in conclusion say, with such Christians, is it any wonder that religion becomes a mere Sundoy employment? With such objects of instant self-gratification, (a spirit imbibed from inter-course with the world in its amusements,) is it any wonder that truth in the Christian vow is perished—the teaching of the Man of Sorrows orgotten - reason hood-winked - conscience blended-Divine love stifled, and the whole life spent in a succession of worldly cares and empty follies; and as the prophet declares of a sinning people—"The harp and the viol, the tabret, and the pipe, and the wine, are in their feasts, but they regard not the works of the Lord, neither consider the operations of His hand."—Gospel Messenger.

The Living Rock.

(Ist Cor. 10: 4, and Ex. 33: 22.) I'm wandering through a desert wide, Dark tempests roar on every side. Of all earthly help bereft, Faint, I breathe the noisome air, But my Rock is every where,— Hide, oh! hide me in the cleft.

Fiery serpents round me press, With deadly coils, my soul caress, Ah! I fear no hope is left. To the cross I lift mine eyes, Lo! my Rock a sacrifice! Hide, oh! hide me in the cleft.

Dangers thick, my steps pursue, Foes are many, friends are few, Enemies my pains deride, Sinai's angry thunders roar-Unshaken Rock! to thee I soar, In the cleft my soul would hide

My thirsty soul no longer sings. Oh! I pant for living springs, Soon, without I faint and die. From the Rock my spirit chose, Cleft for me, the water flows— Living springs which never dry.

Long I've trod this desert through,— The promised land, when shall I view, Where foes shall cease to mock. The sun descends with scorching heat; I'll rest my weary, wandering feet Beneath the shadowing Rock.

Groans and wailings fill the air, Plague and famine waste and wear,
Ah! must all the people die! See! a wall of incense rise! Manna falls before our eyes!

Bread from heaven our wants supply. Oh! Bread of heaven! Oh! living Rock! Feed and shelter all thy flock,

Let me see thy glory shine— Heal, oh! heal! my wounded heart.

Watch over them for good.
In righteous robes, my spirit clothe;
And last I should this manna loathe,
And long for grosser food, Let this bread my sense refineTo the Rock that's cleft for me, Give me grace in time to flee, Ere life and hope depart

Be the tempest dark and wild-Let me know myself thy child. I'll fear no earthquake shock, Safe I'll tread this desert vale Safe be kept, when earth shall fail— Fixed upon the Living Rock.

Period

OF THE REDEMPTION OF MAN ILLUSTRATED.

The groans of nature in this nether world, Which Heav'n has heard for ages, have an end, Foretold by prophets, and by poets sung, Whose fire was kindled at the prophet's lamp, The time of rest, the promised Sabbath comes. Six thousand years of sorrow have well-nigh Fulfill'd their tardy and disastrous course Over a sinful world; and what remains Of this tempestuous state of human things Is merely as the working of the Sea Before a calm, that rocks itself to rest: For He whose ear the winds are and the clouds The dust that waits upon his sultry march, When sin hath mov'd him, and His wrath is hot Shall visit earth in mercy; shall descend, Propitious in his chariot pav'd with love; And what His storms have blasted and defaced, For man's revolt, shall with a smile repair. Sweet is the harp of prophecy; too sweet, Not to be wrong'd by a mere mortal touch: Nor can the wonders it records be sung To meaner music, and not suffer loss. But, when a poet, or when one like me, Happy to rove among poetic flow'rs, Tho' poor in skill to rear them, lights at last On some fair theme, some theme divinely fair, Such is the impulse and the spur he feels, To give it praise proportion'd to its worth, That to attempt it, arduous as he deems The labor, were a task more arduous still. Oh scenes surpassing fable, and yet true, Scenes of accomplish'd bliss! which who can see. Though but in distant prospect, and not feel His soul refreshed with foretaste of the joy? Rivers of gladness water all the earth, And clothe all climes with beauty; the reproach Of barrenness is past. The fruitful field Laughs with abundance; and the land once lean, Or fertile only to its own disgrace, Exults to see its thrifty curse repeal'd. The various seasons woven into one, And that one season an eternal spring, The garden fears no blight, and needs no fence, For there is none to covet, all are full. The lion, and the libbard, and the bear, Graze with the fearless flocks: all bask at noon Together, or all gambol in the shade Of the fame grove, and drink one common

stream. Antipathies are none. No foe to man Lurks in the serpent now: the mother sees, And smiles io see, her infant's playful hand Stretched forth to dally with the crested worm To stroke his azure neck, or to receive The lambent homage of his arrowy tongue. All creatures worship man, and all mankind One Lord, one Father. Error has no place: That creeping pestilence is driv'n away: The breath of Heaven has chas'd it. In the heart No passion touches a discordant string. But all is harmony and love. Disease Is not. The pure and uncontaminate blood Holds its due course, nor fears the frost of age. One song employs all nations; and all cry "Worthy the Lamb, for he was slain for us!" The dwellers in the vales and on the rocks, Shout to each other, and the mountain-tops From distant mountains catch the flying joy: Till, nation after nation taught the strain, Earth rolls the rapturous Hosanna round. Behold the measure of the promise fill'd: See Salem built, the labor of a God! Bright as a sun the sacred city shines: All kingdoms and all princes of the earth Flock to that light; the glor of all lands Flow into her; unbounded is her joy, And endless her increase. . . . Praise is in all her gates: upon her walls, And in her streets, and in her spacious courts, Is heard salvation. Eastern Java there Kneels with the natives of the farthest West: And Æthiopia spreads abroad the hand,
And worships. Her report has traveled forth
Into all lands. From every clime they come
To see they beauty and to share thy joy. O Sion! an assembly such as earth Saw never, such as heaven stoops down to see. were once

Perfect, and all must be at length restored. So God hath greatly purposed;—..... Haste, then, and wheel away a shattered world, Ye slow revolving seasons! we would see A sight to which our eyes are strangers yet A world that does not dread and hate his laws, And suffer for its crime; would learn how fair The creature is, that God pronounces good, How pleasant in itself what pleases him. Oh tor a world in principle as chaste

As this is gross and selfish! Over which Custom and prejudice will bear no sway. . . Come, then, and added to thy many crowns, Receive yet one, the crown of all the earth, Thou who alone art worthy! it was thine By ancient covenant, ere nature's birth; And thou hast made it thine by purchase since, And overpaid its value with thy blood. Thy saints proclaim Thee King, and in their

hearts Thy title is engraven with a pen Dipt in the fountain of eternal love. Thy saints proclaim Thee King, and thy delay Gives courage to their foes, who, could they see The dawn of thy last Advent, long-desired, Would creep into the bowels of the hills, And flee for safety to the falling rocks. Come, then, and added to thy many crowns, Receive yet one as radiant as the rest, Due to thy last and most effectual work.
Thy word fufilled the conquest of a world. Therefore in contemplation is his bliss, Whose power is such, that whom she lifts from earth

She makes familiar with a heaven unseen, And shews him glories yet to be revealed.

Who that has an eye to see, an ear to hear, or a heart to understand what the Spirit saith unto the churches, but must finally acknowledge that the soul-animating, heart-cheering doctrines contained in these lines, are clearly to be found in the Holy Scriptures—but official readers, not deeply skilled in mysteries of the kingdom of God are not sufficiently humbled to comprehend? Surely such as these, who by refusing to desire Christ's kingdom to come, and his will to be done, and Satan's kingdom to be destroyed, whether they are not saying in the language of their conduct, "We will not have this Man to reign over us." would do well to consider seriously, in time,

The Fall of Jerusalem.

One of the most splendid sketches is that by Croly, who thus describes the Fall of Jerusalem:

The fall of our illustrious and happy city was supernatural. The destruction of the conquered was against the first principles of the Roman policy, and, to the last hour of our natural existence, Rome held out offers of peace, and lamented our frantic disposition to be undone. Rut the decree was gone forth from a mightier throne. During the latter days of the siege, a hostility, to which that of man was a grain of sand to the tempest that drives it on, overpowered our strength and senses. Fearful shapes, and voices in the air; visions startling us from our short and troublesome sleep; lunacy in its hideous forms; sudden death in the midst of vigor; the fury of the elements let loose upon our unsheltered heads; we had every terror and evil that could beset human nature, except pestilence, the most probable of all, in a city crowded with the famishing, the diseased, the wounded, and the dead. Yet, though the streets were covered with unburied bodies; though every well and trench was teeming with them; though six hundred thousand corpses lay flung over the rampart, and naked to the sun, pestilence came not, for, if it had come, the enemy would have been scared away. But "the abomition of desolation," the pagan standard, was fixed where it was to remain until the plough had passed over the ruins of Jerusalem.

On this fatal night, no man laid his head upon his pillow. Heaven and earth were in conflict. Meteors burned above us; the ground shook under our feet; the volcano blazed; the wind burst forth in irresistible blasts, and swept the living and the dead, in whirlwinds, far into the desert. We heard the bellowing of the distant Mediterranean, as if its waters were on our side, swelled by the deluge. The lakes and rivers roared and inundated the land. The fiery sword shot out tenfold fire. Thunder pealed from every quarter of the heavens. Lightning, in immense sheets, of an intensity and duration that turned the darkness into more than day, withering eye and soul, burned from the zenith to the ground, and marked its track by forests of flame, and shattered the summits of the

Defence was unthought of, for the mortal enemy had passed from the mind. Our hearts quaked for fear, but it was to see the powers of heaven shaken. All cast away the shield and spear, and crouched before the descending judgment. We were conscience-smitten. Our cries Thus heaven-ward all things tend. For all of remorse, anguish and horror, were heard through the uproar of the storm. We howled to the caverns to hide us; we plunged into the sepulchres to escape the wrath that consumed the living; we would have buried ourselves under the mountains.

I knew the cause, the unspeakable cause, and knew that the last hour of crime was at hand. A few fugitives, astonished to see one man among them not sunk into the lowest feebleness of fear, came round me, and besought me to lead them to some place of safety, if such were now

to be found on earth. I told them openly that they were to die, and councilled them to die in the hallowed ground of the temple. They followed, and I led through the streets, encue the dwith every shape of human suffering, to the foot of Mount Moriah. But, beyond that, we found advance impossible. Piles of clouds, whose darkness was palpable, even in the midnight in which we stood, covered the holy hill. Impatient, and not to be daunted by anything that man could overcome, I cheered my disheartened band, and attempted to lead the way up the ascent. But I had scarcely entered the cloud, when I was swept down by a gust that tore the rocks in a flinty shower around me. And now came the last and most wonderful sign, that marked the fate of rejected Israel.

While I lay helpless, I heard the whirlwind roar through the cloudy hill, and the vapors began to revolve. A pale light, like that of the rising moon, quivered on the edges, and the clouds rose rapidly, shaping themselves into forms of battlements and towers. The sound of voices was heard within, low and distinct, yet strangely sweet. Still the lustre brightened, and the airy building rose, tower on tower, and and battlement on battlement. In awe that held us mute, we knelt and gazed on this more than mortal architecture, that continued rising, and spreading, and glowing with a serener light, still soft and silvery, yet to which the broadest monbeam was dim. At last it stood forth, from earth to heaven, the closed image of the first temple; of the building raised by the wisest of men; one consecrated to the visible glory.

All Jerusalem saw the image, and the shout that in the midst of their despair ascended from its thousands and tens of thousands, told what proud rememberances there were. But a hymn was heard, that might have hushed the world beside. Never fell on my ear, never on human sense, a sound so majestic, yet so subduing; so full of melancholy, yet of grandeur and com-mand. The vast portal opened, and from it marched a host, such as man had never seen before, such as man shall never see but once again; the guardian angels of the City of David! They came forth gloriously, but with woe in all their steps; the stars upon their helmets dim; their robes stained; tears flowing down their cheeks of celestial beauty. "Let us go hence," was their song of sorrow; "Let us go hence," was answered by the sad echoes of the mountains. "Let us go hence," swelled upon the night, to the uttermost limits of the land. The procession lingered long upon the summit of the hill. The thunders pealed, and they rose at the command, diffusing waves of light over the expanse of heaven. The chorus was heard, still magnificent and melancholy, until their splender was diminished to the brightness of a star. Then the thunder roared again. The cloudy temple was scattered on the wind, and darkness, the omen of the grave, settled upon

Look on this Picture, and then on that!

I have subdued the nations of the earth-is there no other world for me to conquer?

Alexander the Great.

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up a for me a crown of righteous-

St. Paul.

My life is in the yellow leaf, The fruits and flowers of love are gone; The worm, the canker and the grief Are mine alone. The fire that in my bosom burns Is lone as some volcanic isle, No torch is lighted at its blaze— A funeral pile.

Lord Byron. Written the year he died

Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail. and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.

Habakkuk. of my salvation.

I am taking a leap in the dark.

Hobbes, when dying.

Though I walk through the valley of the shadow of death, I will fear no evil. David.

O! God, if there be a God. have mercy on me. Tom Paine, when dying.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God.

Job, in view of death.

sey desire to be reputed and held faithful, to take

Things Short and Things Long.

THERE are some things that are very short, and others that are very long. God in his Word tells us of both, and bids us look at and think

1. Life is short. God speaks of it as a shadow, a weaver's shuttle, a flower, a hand's breadth, and a vapor. If it be like these it must be short.

2. Time is short. It is made up of many lives, yet it is short. "The time is short," says Paul, and says John, "The world passeth away." A few years will end all.

3. The sinner's joy is short. It is "but for a moment." "The fashion of this world passeth away." He may laugh and dance and be merry; but the end soon comes, and nothing is left but grief.

4. The saint's sorrow is short. This too " is but for a moment." It may be heavy and hard to bear, but it is soon over, and leaves no sorrow behind. When it is done it is joy for ever

1. Forever is long. It is like to God himself, who is the "King eternal and immortal" -whose life is throughout all eternity. How important to have him for our portion in such a changing world as this!

2. God's love is long. It never dies. It changes not. It is from everlasting to everlast-

ing. His grace never grows old.

3. The life to come is long. There is no death in this life-no end-it is "everlasting life." It is through faith in Christ and begins in this world. "For God so loved the world that he gave his only begotten Son, that whosoever be-lieveth in him should not perish, but have ever-

lasting life." Reader, have you this life?

4. The saint's joy is long. This too is unending. At God's right hand are "pleasures for

5. The sinner's sorrow is long. It is "night and day, forever and ever." It is "the blackness of darkness forever and ever." Thus God, who cannot lie, has told us, and bids us think of these things. Who will prefer this world to the home of the saints? Are the weeds of this weeter than the flowers of Paradise?— Time stays not—the fountain is open in Christ. But soon! ah! soon! many may find themselves with him who "could not find repentance, though he sought it carefully with tears." -Maine Ev.

The Shakers.

From a lecture delivered in Broadway Taber nacle, New York, by T. W. Evans, a distin-guished Elder of the Shaker society of New Lebanon, we gather some interesting facts concerning this strange body of religionists. "The number of Shaker societies now in existence is 18, located in seven different states. There are none in any foreign country." We consider, said the lecturer, that Jesus was "but a man." and Ann Lee, the founder of our order, " but a woman." "He was the first born amongst many brethren; she was the first born amongst many sisters." Christ was the list both amongst many sisters." Christ was the Spirit that des-cended upon Jesus at his baptism; and this same Christ made his second appearance in the person of Ann Lee, in 1770. The God of Isra-el was not the Jehovah of the Universe. There are four dispensations, according to the Shaker faith; the first extending from Adam to Abraham; the second from Abraham to Jesus; the third from Jesus to Ann Lee; and the fourth from Ann Lee onward. They believe that they still receive revelations from heaven, in visions, dreams, etc. With them all property is held in common and celibacy is imposed upon all.—
Rel. Tel.

ALL THINGS POSSIBLE WITH GOD.—It is stated, says the Congregationalist, that in Ireland, since 1847, thousands have broken loose from Romish thraldom, and hunger for the bread of life. In Belgium there are nearly forty Protestant Churches, where not a solitary one existed twenty-five years ago, and thousands of families are brought under a pure evangelical influence. In France whole villages have thrown off the oppression of the Papacy, and organized a scriptural worship. In this country also, are many Churches, composed almost wholly of converts from Romanism; and various Protestant churches have been enlarged by the admission of the same class of converts.

THE DRAINING OF THE HARLEM SEA, HOL-LAND. The Chairman of the Commission on the draining of the Harlem Sea has published a final report on this work, which is to be finished this year. The expenses from 1839 to 1855, inclusive, are \$3,400,000, and the receipts from land to be sold is \$3.200,000. It was at first supposed the reclaimed land would be worth only some \$32 per acre, but in 1853 it was actually

The Late War in Europe.

THE present seems a proper time to review briefly the events of the war-to glance at the salient points which historians will elaborate into extended histories. The contest has been short, and in a politicial point of view, has not been fruitful of great results. It commenced in July, 1853, when the Russian army crossed the Pruth. The first collision with the Turkish army, under Omer Pacha, took place at Oltenitza the 2d of November following, when the Russians were defeated, an omen of ill luck which has been verified by the result of the war. On the 30th of November the Russian navy gained its first and only victory at Sinope. On the 6th of January, 1854, the Russians were again defeated by the Turks at Citate, on the Danube. On the 8th of February Baron Bru-now, the Russian Ambassador, left London, and M. Kisselef took his formal leave of the Empe-ror Louis Napoleon. Thus the Western Powers became actually involved in the war, although their first military demonstration was not made until some weeks after. On the 19th of February, the Russian army for the first time defeated the Turks at Giurgevo, which place the latter evacuated in good order after a defense of three days. A series of desultory engagements. with varied results, took place from that time until the 23d of March, when the Russians es tablished themselves in the Dobrudscha. But their advance was again checked at Czernovada, on the 25th of April. On the 14th of April the Russians laid siege to Silistria, which was defended valiantly by the Turks until the I3th of June, when they finally defeated the Russians with great slaughter, and thus terminated the campaign on the Danube.

In the mean time the Western Powers had thrown their influence into the scale of battle. Early in March the first English and French troops landed at Gallipoli, and on the 11th of the same month the fleet under Sir Charles Napier set sail for the Baltic, the main achievement of which was the capture of Bomarsund on the 15th of August. On the 27th of March the formal rupture between Turkey and Greece occurred. The quarrel was, however, soon arranged. On the 23d of March the English and French fleets in the Black Sea bombarded Odes-

sa, inflicting much injury.

The Russian army having retired from the soil of Turkey and from the Principalities, before the advancing columns of the Turks, English and French, preparations were made by the Western allies for the invasion of the Crimea. The landing took place under Lord Raglan and Marshal St. Arnaud, at Eupatoria, on the 13th of September. On the 20th the battle of the Alma was fought, resulting in the defeat of the Russians. On the 23d the allied army marched upon Sebastopol, and on the 25th Balaclava was taken without opposition. On the same day, Marshal St. Arnaud resigned his command, and died on the 29th. On the 1st of October the allies were in position before Sebastopol, and the siege was actually commenced. On the 25th was fought the battle of Balaclava, in which the Turks, not being properly supported, forsook their entrenchments, and in which the brilliant but profitless charge of the British Light Cavalry was made. In this battle the Russians were defeated, but the Allies were forced to contract their lines, and were taught that the capture of Sebastopol was to be no holiday occupation. On the 5th of November the battle of Inkerman was fought, the Russians again being defeated, with great slaughter on both sides. On the 14th of November the Allies had the first encounter with the elements, which presaged the sufferings of the long and dreary winter that ensued. On that day the hurricane occurred which pros-trated their tents and huts, and wrecked more than fifty transports, including one which had on board nearly the whole supply of winter clothing for the British army.

The long winter of 1854 was marked by no

February and March decimated the ranks of the allies, and destroyed more lives than the guns of the Russians. In the months of January and February, 1855, ineffectual negotiations going on at Vienna to secure peace. In Asia the Russians defeated the Turks on the 30th of January at Teholok Bridge. February 17th, Russia declared war against Sardinia, who had joined the Western Powers and was fitting out a contingent for the Crimea. On the same day the Russians made an attack upon the Turks, under Omer Pacha, at Eupatoria, but were com-pelled to retire. On the 2d of March, the Emperor Nicholas died. On the 15th, the peace conference was formally opened at Vienna, but was suspended on the 26th, and finally dissolved on the 21st of April. During the month of March several severe engagements took place before Sebastopol, in which great loss was inflict-ed on both sides. On the 13th of April another

saults occurred for several months until the finai attack was made. Gen. Canrobert resigned the command of the French army in the Crimea to Gen. Pelissier on the 3d of May. On the 23d the fortifications Petropaulovski on the Northwest Coast of America were destroyed by the Allies. May 23d and 24th the French attacked and carried with much slaughter a large place d' armee between Sebastopol and the sea. May 25th a naval expedition of the Allies commenced at Kertch their ravages of the Eastern Coast of the Crimea and ports in the sea of Azof, which were continued for several months, inflicting much loss upon the Russians, and seriously crippling her resources. The affair at Hango, in the Baltic, in which a boat from a British man-ofwar was captured, and the crew shot or taken prisoners, occurred on the 5th of June. On the 7th the Mamelon and White towers before Sebastopol were captured by the English and French troops, after a fearful assault, in which uot far from ten thousand men were killed and wounded on both sides. On the 18th, after a feeble bombardment, the Allies were repulsed from an attack on the Redan and Malakoff, losing about five thousand men. On the 28th Lord Raglan died, and was succeeded by Gen. Simpson.

On the 3d of July, the Russians took Yemkeni in Asia Minor, and the siege of Kars commenced. From the 10th to the 18th there was another bombardment of Sebastopol, but with-

out important results.

On the 7th of August, the Turkish army be-sieged in Kars repulsed a Russian attack on the eity, putting some six thousand men hors du combat. On the 9th, 10th and 11th of the same month, Sweaborg, in the Baltic, was bombarded and partially destroyed. On the 16th, the battle of Traktir bridge, on the Tchernaya, was fought, the Russians being defeated with the loss of seven thousand men killed and wounded. On the 17th, another ineffectual bombardment of Sebastopol commenced, but the fire slackened after a few days.

On the 5th of September the final bombardment of Schastopol commenced. On the 8th the French took the Malakoff, the English made an French took the Malakoff, the English made an unsuccessful attempt upon the Redan, and Sebastopol after a sanguinary conflict was in the power of the Allies. The English and French lost 10,000 in the final assault, and the Russians nearly twenty thousand. On the 11th the allied army entered Sebastopol.

On the 17th of October, the fortress of Kinhura on the Paigner was taken by the Allied

burn on the Dnieper was taken by the Allied squadron, and on the 18th the fortress of Otchakoff on the same river was blown up by the Russian garrison. On the 6th of November Omer Pacha forced the passage of the river Ingour in Asia, defeating six thousand Russians. On the 10th of the same month General Simpson was relieved of the command of the English army by General Codrington. The fall of Kars after a siege of five months in which the garrison were reduced to the last extremity by famine, closed the events of the campaign of 1855, and was in fact the last event of importance in the progress of the war.

In December, negotiations for peace were resumed at the instance of the court of Austria, and on the 19th of January Russia accepted the propositions of the allies. On the 1st of February the protocol enregistering the acceptance of the peace propositions by all parties was formally signed at Vienna, and on the 23d the peace conference was formally opened at Paris.
An armistice was shortly after concluded, and on the 30th of March a treaty of peace was signed terminating the war, which has thus continued

less than three years.

less than three years.

The outline we have given of the more important events of the war will serve to recall to the recollection of our readers its leading incidents. A more detailed history would occupy too large a space in the columns of our paper. The war has not produced such great political changes as was anticipated. It is probable that every thing remains in statu quo ante bellum, with the exception of a new organization of the principalities, and the " rectification" of the Southwestern frontier of Russia. The loss of men, killed and wounded, and from sickness consequent upon the war, has probably not been less than six to eight hundred thousand, and the cost of the war to the nations engaged in it, including the losses inflicted on Russia, may be estimated at not less than \$1,500,000,000. Modern science, while it has to a certain extent increased the destructiveness of war, has largely enhanced the cost. The powerful steam vessels which have supplanted the old three deckers, when operating at a distance from home, require a small fleet of tenders to supply them with coal. The Minie rifle, the heavy siege guns, the mammoth mor-tars, and improved projectiles for the first time introduced into service in this war, have been employed only at an enormous expense. When the books are finally balanced it will probably sold for over 120. Forty-five thousand acres in all have been reclaimed from the sea, which will supply 100,000 people, bountifully, with the means of life.

On the black of these indecisive engagements occurred, in which a very large number of lives were sacrificed, and still another took place on the 1st of means of life.

May. In fact a constant succession of these asbe found that the recent three years' war has

the campaigns of Napoleon. Yet anomalous as it may seem, there is reason to fear the nations which have taken part in the struggle have not been sated with war, and that the peace may not in consequence be lasting. Russia and Great Britain have the empty bubble of milita-ry reputation to regain. France has had her taste for military glory again aroused, and may seek to gratify it on a new field. Sardinia has gained nothing for her share in the war. Tur-key only has had a surfeit of war. Embarrassed with the friendship of the Western Powers, which has proved more dangerous to her independence than the encroachments of the Czar, she must submit to such terms as the allies may dictate to her, and settle down in the conviction that her power for warlike operations has departed, and her existence as a nation is only continued by the jealousy and sufferance of the European Powers.—Boston Journal.



The Advent Herald.

BOSTON, MAY 3, 1856.

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

THE COMMISSION GIVEN MOSES.

Gop promised Abraham (Gen. 15:16) that in the " fourth generation," i. e. from their going down into Egypt, his seed should "come again" into the land of Canaan. Jacob having gone down into Egypt with all his children, it was reserved to Moses, the fourth in descent from Jacob-Moses being the son of Amram, the son of Kohath, the son of Levi Jacob's son (Ex. 6: 16 - 20)-to deliver

When (Acts 7:17, 18) "the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph." He set over them task-masters, subjected them to heavy burdens, and "made the children of Israel to serve with rigor." To prevent their too rapid increase. they were ordered to destroy all their male children at birth; but the parents of Moses remembered the promise of their return to Canaan, and so (Acts 7:20, and Heb. 11:23), "by faith," being "exceeding fair," " Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." When they could hide him no longer, they laid him in an ark of bulrushes among the flags of the Nile, where he was found by the king's daughter, who adopted him as her own. The Providence of God directed that his own mother should be chosen for his nurse, and she so instructed him in the faith of his fathers, that (v. 24) " Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward."

He (Acts 7:22) " was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," and he understood that God by his hand wilderness. And Pharaoh said, Who is the Lord he was full forty years old, it came into his heart to visit his brethren the children of Israel. And I let Israel go. And they said, the God [Elohim] seeing one of them suffer wrong, he defended him, of the Hebrews hath met with us : let us go, we and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would him]." deliver them : but they understood not." Then fled Moses into the land of Midian, into the wilderness of Mount Sinai, where he was a stranger forty 22) "returned unto the Lord [Jehovah] and said.

At the end of that period, the king of Egypt having died, (Ex. 2:23, 24,) "the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God [the Elohim] by reason of the bondage. And God [the Elohim] heard their groaning, and God [Elohim] remembered His covenant with Abraham, with Isaac, and flock of Jethro his father-in-law, the priest of Mid-

even to Horeb. And the Angel of the Lord [Melach-Jehovah] appeared unto him in a flame of fire out of the midst of a bush . . And when the Lord Jehovah] saw that he turned aside to see, God Elohim] called unto him out of the midst of the oush, and said . . I am the God [Elohe] of Isaac, and the God [Elohe] of Jacob. And Moses hid his face; for he was afraid to look upon God [Elohim]. And the Lord [Jehovah] said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry. . . and I am come down to de-liver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. . . And I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt."

Moses said unto God (v. 13), "When I come unto the children of Israel, and shall say unto them, The God [Elohim] of your fathers hath sent me unto you, and they shall say to me, What is his Name? what shall I say unto them ?"

(vs. 14-18.) " And God [Elohim] said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God [Elohim] said unto Moses, Thus shalt thou say unto the children of Israel, The Lord God [Jehovah Elohe] of your fathers, the God [Elohe] of Abraham, the God [Elohe] of Isaac, and the God [Elohe] of Jacob hath sent me unto you. : . Go and gather the elders of Israel together, and say unto them. The Lord God [Jehovah Elohe] of your fathers, the God [Elohe] of Abraham, of Isaac, and of Jacob, hath appear ed unto me, saying, I have surely visited you, and seen that which is done to you in Egypt . . And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God Jehovah Elohe] of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God " fto Jehovah our Elohe.]

Moses answered : " They will say the Lord [Jehovah] hath not oppeared unto thee." So God changed Moses' rod to a serpent, and back again to a rod, and gave as a reason (v· 4) "that they may believe that the Lord God [Jehovah (the) Elohe] of their fathers, the God [Elohe] of Abraham, the God [Elohe] of Isaac, and the God [Elohe] of Jacob hath appeared unto thee."

Moses would have excused himself from his mission, and said to Jehovah (v. 10), "O my Lord [O Adonai], I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord [Jehovah] said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord Jehovah]! Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say... Is not Aaron thy brother? I know that he can speak well. . . He shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth."

So (vs. 29-31) "Moses and Aaron went and gathered together all the elders of the children of Israel . . and when they heard that the Lord [Jehovahl had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped."

THE OBSTINACY OF PHARAOH.

Moses and Aaron being commissioned by Jehovah, said to Pharaoh, (5:1-3), "Thus saith the Lord God [Jehovah Elohe] of Israel, Let My people go, that they may hold a feast unto Me in the would deliver his brethren. For (vs. 23-25) "when [Jehovah] that I should obey his voice tolet Israel go? I know not the Lord [Jehovah], neither will pray thee, three days' journey into the desert, and sacrifice unto the Lord our God [Jehovah our Elo-

This petition was refused by Pharaoh, who laid additional burdens on the people, and Moses (v. Lord [Adonai], wherefore hast thou so evil entreated this people? why is it thou hast sent me?"-Then (6:2, 8) " God [Elohim] spake unto Moses, and said unto him, I am the Lord [Jehovah]: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty [El-Shadai], but by My name JEHOVAH was I not known to them. And I have established My covenant with with Jacob." Now Moses (Ex. 3:1-10) "kept the them, to give them the land of Canaan, the land of flock of Jethro his father-in-law, the priest of Mid-ian; and he led the flock to the backside of the law also heard the groanings of Israel, whom desert, and came to the mountain of God [Elohim] the Egyptians keep in bondage; and I have remem-

bered My covenant. . . I will take you to Me for | ing in addition to the Bible, except the authority from under the burdens of the Egyptians. And I shed by the church. will bring you into the land, concerning the which I did sware to give it unto Abraham, to Isaac and to Jacob; and I will give it you for an heritage: I am the Lord " [Jehovah].

As Pharaoh would not let the people go, the Lord enabled Moses to work signs and wonders in his presence. (7:10, 11) "Aaron cast down his rod before Pharaoh and his servants, and it became a serpent." Then the magicians of Egypt, Jannes and Jambres, "did in like manner with their en-chantments." Aaron smote the waters of the river with his rod (vs. 20-22) " and all the waters that were in the river were turned to blood. . . And the magicians of Egypt did so with their enchantments." Aaron stretched out his hand over the river of Egypt (8:6, 7) "and the frogs came up and covered the land of Egypt; and the magicians did so with their enchantments." Aaron (8:17-19) " smote the dust of the earth, and it became lice in man and in beast . . . and the magicians did so with their enchantments, to bring forth lice, but they could not. . . Then the magicians said unto Pharaoh, This is the finger of God [the Elohim]." There came (v. 24) "a grievous swarm of flies into the house of Pharaoh, and into . . all the land of Egypt." Jehovah laid his hand upon the cattle of Egypt (9:3-5) and there was "a very grievous murrain . . . and all the cattle of Egypt died." There was (vs. 10, 11) "a boil breaking forth with blains upon man, and upon beast; and the magicians could not stand before Moses because of the boil." Jehovah (vs. 23-25) "sent thunder and hail, and the fire ran along the ground." The east wind (vs. 13-15) "brought the locusts: and the locusts, went up over all the land of Egypt, and rested in all the coast of Egypt: very grievous were they. . . They covered the face of the whole earth; and they did eat every herb of the land." And (vs. 22, 13) "there was a thick dark ness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

During each plague, Pharaoh relented, and gave permission for the people to go; but when he saw that the plague was removed, each time he again hardened his heart and revoked the consent that he had given. And Pharaoh said to Moses (10:20) "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

The infliction of the plagues, occupied a period, Dr. Jarvis computes, of about twenty-six days, ending with the fourteenth day of the first Jewish month.

THE PITTSBURG CATHOLIC,

To our defense of the Bible as a sufficient rule of faith against the charge of the Pittsburg Catholic that by following it Rhoda Wakeman had committed murder, that paper has come out in two successive weeks with about six columns in reply.

We seem to have waked up the Captain of that eraft; for he pitches and splurges, and fires at us all manner of small shot and shells. He is particularly severe on "Brother Himes," the publisher of this paper, whom he mistakingly supposes to have indited the article against him, but who is not responsible for any of the logic that our pugnacious contemporary supposes to be so insufficient.

As Rhoda Wakeman and others have been acquitted of the murder on the ground of insanity, that of course puts an end to the charge of the Catholic that it was the result of "Bible-aloneism," as he felicitously expresses himself. But, independent of that, as we have already shown heresy exalting itself against that holy orthodox, that Mrs. W. claimed special inspiration, and catholic faith, which we have above set forth did not follow the Bible alone, that is not responsible for her teachings-and much less so when she is shown to be a poor maniac, as incapable of interpreting the Bible, as she would be of interpreting the teachings of the Papal church had she been in its communion.

As we find nothing but words, and no arguments or facts to reply to on that point, we shall pass on to another point of the controversy between us, in "not guilty."

Very well, then it follows that with the sword of anathema. the Papal hierarchy finds no sanction in the Scriptures for killing those who reject her; and if she has killed any, there is no escape from the conclu- may hold, be advised and instructed, and, if need sion that she was instigated so to do, by something be, compelled by ecclesiastical censure, and as esides the Bible alone. But the Papacy has noth- they desire to be reputed and held faithful, to take

a people, and I will be to you a God [Elohim]: of "the Church;" and as the church finds no such and ye shall know that I am the Lord your God authority in the "Bible alone," it is that addition [Jehovah your Elohim] which bringeth you out to the Bible which is responsible for all the blood

> The Catholic, however, strives to get out of this dilemma by denying "in toto" that the church has ever persecuted! As our veracious contemporary has probably heard of the Papal Inquisition, St. Bartholomew's day, &c. &c., it cannot be that he means to deny that Papists have thus persecuted! What then does he mean?

There are two ways of understanding a Papist's denial of facts of this kind, both of which are sanetioned by his church and inculcated by her authorized teachers.

1st. He may do it by a mental reservation; and may say the Papal hierarchy abhors all persecution-meaning all persecution of good papists, and denying that that is persecution which is inflicted on heretics. As we before quoted from Peter Dens' "Moral Theology," it is proper to remark that the Catholic asks in respect to this work:

"Is it fair, is it logical, to make the whole Catholic Church depend for its doctrine, its character, for its fate, upon the opinions of one divine? We might also, by the same process of reasoning, prove all Protestants to be downright unrelenting ersecutors.'

We reply to this, that it is not fair,-provided the Papacy disapprobates his teachings. All Protestant churches disapprobate the acts and works of all Protestants, who, in their partial disenthrallment from the opinions which obtained during the supremacy of the Papacy, have approved of persecution. But the Papacy never changes! What she once approbates she alwuys approbates -And if individuals in her communion abhor persecution, as the editor of the Catholic says he does, but as the "Shepherd of the Valley" said he did not, then they are so far enstranged from her. Now Dens' Theology has long been a text book in Popish Seminaries in Europe, and in Ireland especially, from whence the most of the priests in America have come, and it has not been forbidden by the Papal Church,with which, and not the editor of the Catholic, we war. There is however a Papal writer whom the Catholic will admit to be good authority, viz.: "Alphonsus Liguori," who was canonized by the Pope so late as 1839. The Congregation of Sacred Rites stated that there was "nothing censurable in anything Alphonsus Liguori had written." Now this saint says:

"It is lawful to dissemble what is, or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing." Est Comm. S Thom. Kon. dis. 15. Dub. 2, n. 9.

"It is a certain and a common opinion among all [Papal] divines, that for a just cause it is lawful to use equivocation in the modes propounded, and to confirm it [the equivocation] with an oath." Less. 1, 2, c. 41.

To illustrate how a man may lie innocently,

"He who comes from a place falsely supposed infectious can deny that he came from that place—to wit, as from a pestilent place."

" If any one invited to dine, is asked if the food, which is in fact unpalatable, be good, he can answer, it is good-to wit, for mortification."

2d. There is however still another way by which it may be denied that the Papacy persecutes; which is by claiming that not the church, but the civil power, is the one that inflicts death on here-

To this we reply that the Papacy is responsible so far as she approves of the acts of the civil pow-er, and so far as it acts in obedience to her will. The fourth Lateran Council, held by Innocent III., decreed as follows :-

"We excommunicate and anathematize every -condemning all heretics, by whatever names they may be denominated, having indeed different faces, but tails tied together, because they all agree in the same folly. Let these persons when condemned, be abandoned to the secular authorities being present, or to their officers, in order that they may be duly punished-those who are clergymen being degraded; so that the property of persons thus condemned, if laymen, shall be confiswhich those arraigned will not set up the plea of cated, and in the case of clergymen applied to the insanity, but instead of which the Catholic pleads churches from which they drew their stipends. But let those who are discovered as only notably We asked that paper "if shedding the blood of suspected, unless according to the nature of the heretics is found in the interpretations which the suspicion and the quality of the person they show Papal hierarchy gives of the Bible ?" To this, it their innocence by a suitable purgation, be struck

Let the secular powers, whatever offices they

a public oath for the defence of the faith, that they | will study to the utmost to exterminate from all territories subject to their jurisdiction all heretics so marked by the Church.

And if the secular power refuse to comply, let it be told to the Sovereign Pontiff, and let him denounce the subjects as released from their fealty, iel Noyes. 1856. and give the country to Catholics, who, having exterminated the heretics, may peaceably possess

"We add, moreover, that every archbishop or bishop, by himself or by his archdeacons, or other honest and fit persons, should traverse at least once or twice a year every parish in which it is rumored that heretics reside; and there compel three or four men of good repute, or if expedient, the whole neighborhood, to make known to him any heretics, or persons holding secret conventicles, or dissenters from the life and manners of Concilio Generals, vol. 2. p. 758.

The Roman Catholic Bishops of Ireland, when examined before the House of Lords, by a mental reservation declared the above canon to be spurious; but in the canon law, edit. 1839, Gregory XVI. inserted the same in his decretals. Here, then is the Papacy, as late as 1839, holding itself responsible for all the punishment to which those she denominates heretics are subjected to by the civil arm, to which she consigns them.

Liguori says, v. 8, p. 137:-

"The bishop is bound in places where the holy inquisition flourishes, to purge the diocese committed to him of heretics.

Bellarmini says, lib. 3,c. 21:

"We will show that incorrigible heretics, and especially the relapsed, may and ought to be excommunicated and punished by the secular powers, both with temporal penalties, and with death. It is proved by the decrees and laws of the emperors, which the church has always approved."

Popes Lucius III. and Innocent III. issued formal decrees, requiring heretics to be seized, condemned and delivered by the bishops to the civil magistrates, to be capitally punished; and they enjoined the princes and magistrates, to execute on them the punishment prescribed by the canon and civil laws, -and thus making the civil power only the executioner of the ecclesiastical.

The Catholic says that by supposing fifty millions of saints to be slaughtered by Papists we " out-Rome Rome in manufacturing saints. Throughout the long lapse of eighteen centuries, the poor popes could only canonize a saint here and there," and he wonders we did not "go to the Apocalypse, the usual quarry of fanatics, for some illustration of his reveries.

Very well, let us go, then, to the Apocalypse. There the saints are described as "a great multitude, which no man could number." And so many of them were to be slain by the woman seated on the scarlet colored beast, that John in pro phetic symbols saw her "drunk with the blood of the saints, and with the blood of the martyrs of Jesus."

The Catholic says that only twelve millions were slain by the Pagan emperors, and therefore thinks our estimate of fifty millions by the Papacy too high. We have estimated the former as only three millions; if it is four times as many as we have estimated it, we may have got the latter much too low. The Catholic says :- "We wish indeed to bury the tomahawk. We have no inclination or feeling to rake up old sores, or to go over the ground of persecution, whether carried on by Catholics or Protestants; and we hope brother Himes has more sense than to provoke such a controversy which ought to be buried in eternal oblifirst awakened up past scenes of acrimony and bitter persecution. But however reluctant we are to intrude such subjects into our columns, we shall never suffer any one to dare say with impunity that persecution or murdering heretics is peculiar to the Catholic Church, or is a tenet at all of the Catholic Church."

If the Catholic editor will look back to the com mencement of this discussion, he will find that he he did first begin it by attributing the New Haven murder to the Protestant principle of interpreting the Bible. We have simply shown that it is not a Protestant principle, but a Papal one, that has led to that result. And now, though it may not be an expressed " tenet" of that church, we think we have shown that it approves of the killing of heretics. It never changes, and therefore always must so approve. Protestants have often erred: let all their errors be exposed, admitted, repudiated and reformed. Will our our Papal friend say the same of the Papacy?

NEW BOOKS.

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

THREE Days on the White Mountains: Being the Perilous Adventure of Dr. B. S. Ball on Mount Washington during Oct. 25, 26 and 27 1855 Writ-ten by himself. Boston. Published by Nathan-

This is a thrilling description of one of the most perilous adventures from which man ever returned alive. Ascending the White Mountains, afoot and alone, on the 25th of October last, with the intention of walking a short distance and then returning, the farther he went the farther he thought he would go, until he concluded he was near the top of the mountain and that he would try to reach the summit. In the mean time a severe snowstorm had set in, accompanied by a high wind, which blinded, chilled and greatly exhausted him, and the clouds so set down upon the mountains the faithful."—Decretal headed Innocent III. In that he could see but a short distance, and hardly knew which way to go. On encountering this, he would have retraced his steps at once, only he supposed that it was a sudden squall that would soon exhaust itself and clear away; and besides, he thought the easiest way to get shelter from it was to pass on to the summit house, where was stored food, fuel, blankets, bedding, &c., for those who might visit it in the absence of the proprietor during the cold season. As the fury of the storm increased, he despaired of finding the summit house and began to retrace his steps, but he lost his way and could not descend the mountain. The storm was terrific, sometimes blowing him from his feet, mercilessly pelting him, and casting him to the ground; but he still wandered till to his dismay he saw the curtain of night closing in around him. He had no recourse but to find a little sheltered nook, spread his umbrella and tie it down by the handle to a root, break off bushes and pile upon it, and then crawl under it with no other covering, and the snow and sharp rocks for his bed. His hands and feet frozen, his whole body chilled and his teeth chattering, and suffering for want of food, drink, and sleep, he did not dare to lose himself in slumber, knowing that if he did so it would be the sleep of death. And thus he passed that long and dismal night. On the following morning, he exercised his frozen limbs, and sought in various directions for an outlet that should lead him down the mountain, but in vain; when the darkness of another night came upon him, and he returned to the same nook that had sheltered him the night before; and in the same manner he passed another tedious and doleful night. On the morning of the 27th, he found himself still alive, but was able only with much difficulty to stand and move. He took a different direction from that of the preceding day, and about noon had the great joy to see a company of mountain guides come into sight in search of him.

They were looking for his dead body, having no expectation of meeting him alive, and had brought cords and poles to convey it down the mountain. He was thus restored to his friends, after 60 hours' exposure without food or sleep, but was horribly frozen in his extremities. After the lapse of months, he has nearly recovered from its effects, and has given his whole experience in a thrilling narrative of 72 pages. Its price we are not informed of, but should judge it to be shout 25

Dr. Ball is the author of an interesting work entitled "Rambles in Eastern Asia," from which he had lately returned, when he came so near being lost on the mountains of his own country.

Peter Gott, the Cape Ann Fisherman. By J. Reynolds, M.D. Fourth Thousand. Boston: Published by John P. Jewett & Co. Cleveland, O.; Jewett, Proctor and Worthington. &c.

In this volume, under the form of an interesting personal narrative, there is presented a vivid description of the fisherman's life, his toil and reward, his sorrows and joys. It initiates the read-er into all the mysteries of that employment, in a much more easy and pleasant way, than it would be to acquire the same information by experience.

The Youth of the Old Dominion. By Samuel Hopkins. Boston: John P. Jawett & Co. Cleveland, O.: Jewett, Proctor and Worthington, New York: Sheldon, Blakeman & Co. 1856.

This is a narrative of the early history of Virginia, designed for popular reading. In the drapery of the story, the fancy has been allowed considerable play, but the author claims a scrupulous regard to historic truth. It is in some respects an experiment, to give to the Past the aspect and hue of life. Capt. John Smith and Pocahontas, necessarily occupy a large space in these pages, and are never read without interest, especially by the young. The author proposes to give similar narratives of the early history of other colonies.

The Purchased Possession.

MR. EDITOR: - Will you be kind enough to give MR. EDITOR: —Will you be kind enough to give what you think we should understand by the 14th verse of the first chapter of the epistle of Paul to the Ephesians? That is, what is the possession there spoken of? and what is the purchased? and when is the Redemption? Yours, with great respect,

The text referred to, reads as follows: "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

In the above, that which is rendered " purchased possession," is but one word in the Greek, and occurs elsewhere in the New Testament only in the following five places:

1 Th. 5:9, but to obtain salvation.

2 Th. 2:14, to the obtaining of the glory of our

Heb. 10:39, to the saving of the soul.

1 Pet. 2:9, a peculiar people—(literally, a people of acquirement) to himself.

The meaning of the words in the text, therefore s that which Christ has acquired for us, given us a title to, and made sure to us for our future possession. Whatever is promised as the inheritance of the saints, must be included in this acquirement viz., the recovery from all the consequences of Adam's fall, the resurrection of the dead, the putting on of immortality, and the renewing of the earth from the curse.

The word " redemption " in the text, is the same that is rendered deliverance in Heb. 11:35, which is its proper meaning. The word occurs in Luke 21:28, where we are told, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Paul also uses the same word when he speaks in Rom. 8:23 of "the redemption of our body." The time of this redemption, therefore is what Paul, still using the same word, denominates (Eph. 4:30,) "the day of redemption,"-i. e. the time of the resurrection of the just and their restoration to the renovated earth. Till that event, Christians enjoy the new birth, or the renovation of the soul; which by the Holy Spirit is to believers an earnest, and a pledge of their future redemption and blessed-

The Earth: Its Curse and Cure.

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

The articles which have thus far appeared are

The Work of Creation,

Man's Eden Home, we amore gaivened

The Law and Penalty
The Tempter. "52.
The Temptation.
The Culprits and their Sentence.
The Judge.
The Earth and Man under the Curse. " "
Cain and Abel. "68.
The Church Before the Flood. " "
The Church in the Ark.
The Epoch of the Flood.
The Earth that now is,
Noah and his Posterity. "84.
The Post-Diluvian Apostacy
Jehovah's Deed to Abraham, "100.
The Oath for Confirmation a to blo " 108.
The Plain of Jordan. "116.
The Trial of Abraham's Faith. " 124.
Divine Manifestations and Promises to
Jacob. on guiteem end sevemmon of em 132.
The Promises to the Fathers, to be Fulfilled in
the Resurrection and Regeneration. p. 132.
The Commission given Moses. p. 140.
The Obstinacy of Pharaoh. "" "
There will follow in the following order:
Jehovah's Deliverance of Israel from Egypt.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
The Giving of the Law on Sinai.

The Ark of the Covenant. The Spies' Report. The Last Year of Israel in the Wilderness. Jehovah's Covenant with Israel. The Nations of Canaan. The Iniquity of the Amorites. Israel in the Possession of Canaan.

The Divine Presence.

&c. &c. &c. &c.

the series.

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

REMARKABLE EXPERIMENT .- A recent work of science gives the following novel experiment, which settles a question of some importance in philosophy: Two hundred pounds weight of earth was dried in an oven and afterwards put into an earthen vessel. The earth was then moistened with fames, and burnt it to ashes! rain water, and a willow tree, weighing five pounds,

was placed therein. During the space of five years the earth was carefully watered with rain water, or pure water; the willow grew and flourished, and, to prevent the earth being mixed with fresh earth or dust blown to it by the winds, it was covered with a metal plate perforated with a great number of small holes suitable for the free admission of air only. After growing in the air for five years the tree was removed and found to weigh 169 pounds and about three ounces; the leaves which fell from the tree every autumn were not included in this weight. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed; it was afterwards discovered to have lost about two ounces of its original weight. Thus 164 pounds of woody fibre, bark and roots were certainly produced; but from what source? The air has been discovered to be the source of solid element at least. This statement may at first appear incredible, but on slight reflection its truth is proved, because the atmosphere contains carbonic acid, which is the compound of 714 parts by weight of oxygen and 338 parts by weight of carbon.

Assyrian Discovery .- It is stated that Colonel Rawlinson, who is at present engaged in prosecuting the discoveries commenced by Layard and Botta, and in exhuming from the mounds of the longlost rival cities of Nineveh and Babylon, the instructive remains of this once gigantic power, has lately discovered in a state of perfect preservation, what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome-the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the Museum of the East India Company. Of all the mighty empires which have left a lasting impression on the memory, none has so completely perished as that of Assyria. More than two thousand years have gone by, since the two "great cities," renowned for their strength, their luxury, and their magnificence, have crumbled into dust, leaving no visible trace of their existence, their very sites forgotten. A chance traveller, Layard, riding through the Mesopotamian valley, discovered "the buried city." and with a success that will immortalize his name, has commenced to unroll the book of Assyrian history and civilization, which of all the histories of the first period of the world, is most clearly connected with the subsequent destinies of the human race. The discoveries already made, furnish ample testimony to refute the skeptic and unbelievers in scripture truth.-N. Y. Journal of Commerce.

It happened once, in a hot summer's day, I was standing near a well, when a little bird flew down seeking water. There was, indeed a large trough near the well, but it was empty, and I grieved for a moment to think that the little creature must go away thirsty; but it settled upon the edge of the trough, bent his little head forward, then raised it again, spread its wings, and soared away singing; its thirst was appeased. I walked up to the trough, and there, in the stone-work, I saw a little hole about the size of a wren's egg. The water held there had been a source of revival and refreshment; it had found enough for the present, and desired no more. This is contentment. Again I stood by a lovely sweet-smelling flower, and there came a bee, humming and sucking; and it chose the flower for its field of sweets. But the flower had no honey. This I know, for it had no nectary. What then, thought I, will the bee do? It came buzzing out of the cap to take a further flight; but it spied the stamina full of golden farina, good for making wax, and it rolled its legs against them until they looked like yellow hose, as the bee-keepers say; and then, heavily laden, flew away home. Then said I-" Thou camest seeking honey, and finding none, hast been satisfied with wax, and hast stored it for thy house, that thy labor may not be in vain. This likewise, shall be to me a lesson of contentment." The night is far spentthe dark night of trouble—that sometimes threatened to close around us, but the day is at hand, and even in the night there are stars, and I have looked out on them, and been comforted, for as one set, I could always see another rise, and each was a lamp showing me some what of the wisdom and knowledge of God .- Parable from the German.

A poor man residing in Hardy county, Va., whose infant son had been complaining during the past winter, became confirmed in the opinion that his child was bewitched. So in order to conciliate the spirits of evil, he kindled a large fire and threw his hog (the only one he possessed), alive into the

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 cripture, from the friends of the Herald

BLESSED ANTICIPATION.

How blest to know there is a land, Where I at last shall dwell; Where I may join the blood-washed band—
The Saviour's praise to swell.

For sorrows here oft cloud my brow,
And grief's enter my home,
But, cheering thought! tho' weary now,
There's calless set to core. There's endless rest to come.

No sable weed of mourning there, No sorrows fill the breast; For free from sin, and pain, and care, God's people are at rest.

'Tis Eden's rest—'mid joy and peace
There dwells the happy throng,
Nought shall disturb their happiness,
Nor end their joyous song.

O peaceful home! I long to go, And join the blessed there; And jorn the blessed there;
That I a seraph's strain may know,
A crown of glory wear!
O yes! I love to contemplate
This home as very nigh—
Oh! give me grace, dear Lord to wait,
And for thy coming sigh!

Chazy, N. Y.

PROSPERITY.

THE MINISTRY .- Among the means for spreading the truth, propagating religion and building up the church, a pious and faithful ministry is of the first importance. "How can they believe,' until they have heard, "and how can they hear without a preacher, and how shall they preach except they are sent?" The New Testament everywhere recognizes the office of pastor, teacher, evangelist, preacher; and who are we that we should lay aside this office and say, we can do without it and prosper? Where shall we find religious prosperity without the co-operation of the ministry? The advent cause is greatly indebted to this means for its former prosperity. We have enjoyed the labors of some of the most able, zealous and faithful preachers, our country ever produced. How sad the retrospect. How many have gone down to the silent tomb; how many have expended their energies, and are now disabled and forced to turn their attention to secular business, for a livelihood? How many too have been spoiled through vain, speculative theories, and how many, Demas like, have made shipwreck of their faith through the love of this present world. But, blessed be God, notwithstanding the many, we have lost, by death, sickness, poverty, perversion and backsliding, we have a goodly number left. These have been sifted and tried so severely, that they are able to endure any hardness, and are capable of defending themselves from without; but the trials from within, I fear, may prove too much for the endurance of some of them.

How shall we increase the number and efficiency of our preachers? is a question that demands immediate attention; for our future prosperity, if not our existence, depends very greatly upon this question. There are many churches and preaching places, suffering and dying out for want of ministerial labor; and there are ministers "dying out" and leaving for other employments, and other deand leaving for other employments, and other denominations, because they cannot find places to dollar." "Well," says the preacher, "I bortraveling expenses, upon which nobody but the tle odd, but there was philosophy in it. railroads can live. There is a great wrong somewhere, and 'tis quite time, that all interested in this subject, were aroused to remedy this gigantic

But what shall be done? This I am not able to answer fully; and if I could, I fear my prescription might not be received, yet I will venture to make some suggestions upon the subject, which 1 think would very much lessen, if not cure the difficulty.

1. Let every preacher make up his mind that it is his duty to preach "this gospel of the kingdom," so long as he preaches anything.

2. Let him make up his mind to preach, till he he had to begin. I fear many have rashly left the ministry without "orders," and by so doing, have occupied the position of deserters, to the detriment them ; drive them out and put them forward judi-

of the cause, and the sacrifice of their own peace of mind.

We all have our temptations, and we are at liberty to act our own pleasure in this matter, we might all go down from the "walls" to the plains "Ono," and so let the "work cease;" but, if the "Chief Shepherd" has placed us upon the walls, (" for no man taketh the honor unto himself, but he that is called of God, as was Aaron,") what would be our excuse, should He come and find us off our duty? Would he say to us, "Well done good and faithful servants?" O, let us be careful, lest we be found unfaithful in the day of

3. Let all be resolved to labor together as "true yokefellows," in the spirit of mutual concession and forbearance. There can be no harmonious, associated action, if one usurp authority over another, and assumes that he is orthodox in his faith, and his brother heterodox. No man that has the least self-respect, can labor in harmony with another, who assumes this pre-eminence. Let us away with our test questions then, and come up to the work in the true spirit of equality, and brotherly love; and, as in our most prosperous days, agreeing to differ on questions, that have divided the religious world these two thousand years, unite our energies upon the main question-The speedy personal advent of Christ, the restitution of all things and a preparation for the kingdom.

4. Let all be imbued with a love for this truth and this cause-a willingness to suffer for the truth's sake,—a desire for prosperity, and a determination to face the enemy, and do battle for God and His truth, till the end.

5. Let our churches, and people generally, feel an interest in this class of men, and esteem them for their work's sake. We all love to feel that we are appreciated, and none feel this more than the poor preacher of an unpopular doctrine does. He ean meet the scoffs and scorn of the world, the contempt and opposition of the sectarian; he can endure poverty and privation of every kind, but the indifference, neglect and invidiousness of his own brethren, is a weight too crushing to be borne by sensitive hearts such as preachers' generally are. Let the preacher feel that he has the sympathy, prayers and confidence, of his brethren, wherever he preaches; and he will feel better, preach better, and do more good than he possibly could without.

6. Our preachers must be supported; they must not be kept too poor. Some think it makes preachers humble and less worldly minded to keep them poor; but it only makes them feel mean, ashamed and sometimes indignant at their richer brethren who would thus " muzzle the ox that treadeth out the corn." We do not make a man forget his sup per by depriving him of his dinner, neither shall we make a preacher less worldly minded by keeping him so poor that half their thoughts must be occupied in contriving some way to cover his nakedness, and find food for those dependent upon him. Many have been driven from the ministry and become pedlars, doctors, &c. &c., that they might obtain the means of existence.

Our preachers do not expect, nor wish to receive such salaries as the large denominations give, but they do expect to live with their brethren. and they will never be content without it. The preacher ought to "live of the gospel," and not be obliged to let the work of the ministry cease, while he goes down "to serve tables." A good story is told of a Baptist preacher of the "olden times," who went to a certain place to preach. When the congregation had assembled and the time came to commence his meeting, he left the pulpit, went to one of the deacons, and borrowed half a dollar. Nothing more was thought about it until the close of the day, when the preacher goes to pay the deacon the half dollar. Now, says preach, where their labors will be appreciated, rowed it, because I can always preach better when and they receive nothing more, than their bare I have a little money in my pocket." This was a lit-

7. Our churches must not be too particular about the talents of their preachers. We have not a very "big pile" to pick out of, and, if we are very particular in this way, many churches must go destitute, and many preachers must go without employment. We have a few prominent gifts, and our churches must not feel that they must all have one of these, or that they cannot prosper without them. Only a very few can be accommodated in this way. Let us remember, "The battle is not to the strong, nor the race to the swift." "Tis not by might nor by power, but by my spirit, saith the Lord." We must be content with such as we have, and by our encouragement, sympathy, and has as clear evidence of duty to stop preaching, as material aid, raise up men of more knowledge power and pleasing gifts.

8. Our churches must seek out the gifts among

and when they are there, sustain them in it.

9. Two or more small churches, should unite in sustaining one man. Thus forming a sort of circuit. This will give them regular preaching, and the preacher regular employment, without ramroad fare than he saves to buy bread for his

In these ways, the number and influence of our in preaching the gospel and "taking care of the so lightly given up their duty and hope and befor want of preachers; and people walking together in glorious harmony. Sinners will be converted, will "grow" and spread mightily. "Prosperity" ours in the kingdom to come. **МЕНЕМІАН.**

LETTER FROM THOMAS SMITH.

DEAR BRO. HIMES :- Still desiring to do as much as in me lies to proclaim the acceptable day of the Lord, and the day of vengeance of our God; to comfort all that mourn, after having stopped in the vicinity of the Penobscot River some two weeks, by request of some friends on the Kennebec I have made a tour in those regions to preach the Word.

The last Sabbath in February I spent in Halowell, where I found a few earnestly contending for the faith once delivered to the saints, while in others were seen the sad effect of the disappointment of the passing of the recent time.

The week following, accompanied by my longtried friend brother N. Smith, I was by him conveyed to Bristol, where we spent two Sabbaths in visiting and preaching the Word to as many as could be convened with a desire to hear concerning the kingdom. Our opportunities here were rather poor, from the fact of the severity of the weather, the blocking snows that prevailed almost constanty. Notwithstanding this some seemed revived in the spirit of their minds, and manifested a determination to persevere unto the end. We were here rreeted and assisted by a friend and brother from Damariscotta (brother John Campbell) as well as the courtesy and hospitality of brother Stephen Harding, of Round Pond Settlement, whose house and heart are ever open to receive the servants of the Lord. From this place we passed to Sheepscott, and spent two or three evenings with the the steadfast brethren Harley and Curtis, to whom we dispensed the Word of Life.

These brethren we find at it, and always at it, laboring with their ability, 1st, for personal piety and 2dly, to extend the truth of the coming of the Lord to others in the circle of their acquaintances. From this place I was taken by my persevering brother I. C. Wellcome, to Richmond, where I preached the word publicly and from house to house, for about a week, and had the satisfaction of seeing some "strengthening the things that remain," which, if not ready to die, were much discouraged from the great contrast that a few months

Some in this place appeared to be paralyzed in their feelings, and others said they "were lost in the fog," and knew not what course to steer, but were fully convinced that much which had been preached, with much earnestness, was not the

I ardently hope, and earnestly pray, that this people, upon whom has been bestowed so much rian bigotry often exhibited. labor, may add to their faith, virtue, and to virtue knowledge, and to knowledge temperance, and to this godliness, brotherly kindness and charity, that

and conversing with some whose affections were ciples were manifested. May the Lord help that dear people to be one in heart, and one in mind, for prayers, and a good work is going on. rest that remains to the people of God.

The last Sabbath in March I preached in the

felt an ardent desire for their spiritual well-being,

ciously, and encourage them to enter the ministry : and a wish and purpose to visit them again, and administer the word of life and consolation to

In looking over my own experience, and the many shipwrecks of apparent faith that have been made, I am certainly lost almost in astonishment bling all over the country, spending more for rail- to notice the conduct of some who have proclaimed so loudly and strongly their belief in the immediate coming of the Lord. I fear that the word of the Lord has not, in many instances, been the moving preachers may be greatly increased, instead of di- cause of their professed conversion to God; for minishing. Our preachers will have enough to do had it been, in my judgment, they would not have flock." Our churches will not die out and suffer come like Samson when shorn of his strength, for want of preachers; and people walking togeth- "weak, and as another man." The Lord only knows how to make allowance for the different the churches built up, the truth as it is in Jesus minds connected with men,-but to contemplate the state of the world-to examine our wherewill be seen here, and crowns of everlasting joy be abouts by the Chronology of the world-the prophetic period-signs of the times, &c., with the great and almost universal movement upon the subject of the advent for the few years past, I am constrained to believe that the expectation raised in the minds of God's people of the nearness of the advent cannot prove a failure; but though the vision tarry, we wait for it, because it will surely come, it will not tarry long. From every calculation that can be made in relation to our position and duty, I conclude that never was there a time when it was more necessary than the present to observe, with carefulness, the words of the apostle Paul (1 Cor. 15:58) "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Yours in hope of eternal life, THOMAS SMITH. Eddington, Me., April 10th, 1856.

LETTER FROM I. C. WELLCOME.

Bro. Himes:-1 send you another item of my journal, for the Herald, if you think it of any interest to its readers.

March was a month of storm and drifts, so that but little could be done in holding meetings. Brother T. Smith was with us on the Kennebec during the month, and spent several Sabbaths in Hallowell, Bristol, Richmond, and Litchfield, in preaching the word, much to the comfort and edification of the brethren and sisters. I had the privilege of spending a few days with him at New Castle, Richmond, and Litchfield, by which I was made glad to find that he had lost none of his activity and zeal in the blessed cause of our Lord, but is laboring with his might in word and doctrine for the salvation of sin-

March 22d I went to Belgrade, and preached in a place called " the city " to a backslidden but attentive people. Sunday, 23d preached two miles west, at Dunn's Corner, and in the evening at the city again. In both these places the people have been for a long time in a cold, heartless state. Recently one young man has returned from his wanderings and heartily engaged in the work of the Lord, being aroused under the preaching of brother N. Smith, who held a meeting in that place a few weeks ago. I pray God that others also may be awakened to a true sense of their lost condition, and brought to Christ for salvation. Having been requested to go to Mt Vernon, and Wilton, to preach the word, I started the 27th, stopping at Bradfield for a night with brother C. Been, who seems to be earnestly enquiring after truth. We attended a class-meeting in the evening, which was rather a good season, being tolerably free from the secta-

29th arrived at brother Ham's Stone Mills, Mt. Vernon, where we were made truly welcome, and with whom we enjoyed a precious season in the an abundant entrance may be ministered unto them Lord. Himself, his wife and her mother—sister into the everlasting kingdom, soon to be set up un- Davis-all enjoy the blessed hope of "seeing the King in his beauty soon. 30th, we preached I next visited Litchfield, where I found a few three times to interesting congregations, some of steadfast friends "Looking for the blessed hope whom begin to desire to know" the way of the Lord and the glorious appearing of the great God and more perfectly "and are desirous to "hear more our Saviour Jesus Christ." I was happy to find of this way." Monday, went to the central part among the people an increasing inclination to as- of the town, found a protracted meeting in progress, semble themselves together to exhort one another, among the Methodists, under the labors of Elder as all agreed they saw the day approaching which Sumner, who received me gladly, and cordially inwould consummate their hope; and here I am vited me to labor with him, but very impertinently much gratified in being able to say that in visiting asked me whether I preached Jesus Christ, or Miller. I spent two evenings with them, during which somewhat alienated, a better state of feelings was several were converted, a deep impression rested produced, and brotherly love and Christian prin- on the minds of the whole congregation that they ought to be christians. More than twenty rose that so they may be helpers to each other to that it is a cause of grief to see how little they know of the Christian's hope. Should not the priest's lips keep knowledge? I visited some among them and City Hall at Hallowell, which the authorities of enjoyed happy interviews and seasons of prayer, the place granted to our brethren there. My tour, circulated some good books to lead them into the on the whole, was pleasant and encouraging, and Bible hope, and left for Wilton, calling on brother while among the people in the different places, I and sister Hodgkins in Vienna. Find sister H.

gress of the truth. Proceed to Farmington Falls. the Mussulmen. I asked them, has never any of Spent a season with the Freewill Baptist minister you turned Mussulman? They replied, oppression on the themes of our hope, the signs of the times, and the evidences of the restitution. Found him in a state of perfect unbelief about these things, and looking for a sort of political reformation. He said he saw " no reason to think that Christ might not remain away for a million of years yet !" He is a man of reading and ability; he discards the idea that the prophetic periods give us any in- bridle of his horse in his hand. I asked him, formation whatever about the end; puts the 24th of Matthew on to Jerusalem; thinks Revelation is not understood. He has investigated the doctrine of the restitution of the earth, the personal reign of Christ, and resurrection of the dead, and believes it leads to a refutation of the doctrine of the immortality of the soul, which he believes to be true. Thus he (and many others) reject the plain and strongly fortified doctrine of the Bible in its literal interpretation, in order to maintain a doctrine which has not a passage of Scripture in direct support of it-a doctrine, the origin of which is of very doubtful character, to say the least.

Friday, April 4th, arrived at East Wilton, and met with a hearty reception by brother H. B. Seavy and family who have become deeply interested in the blessed hope. Brother S. is alone as an advocate of this hope, in his vicinity. But God is giving him access to the hearts of the people. He is a man of unimpeachable character, of good report of them without, and enjoyed the fullest confidence and sympathy of the churches until he became an Adventist. They now can only murmur at his doctrine, and have attempted to preach it downnot by the word, but by ridicule. But the Lord will vindicate his word, and in this case is qualifying and leading brother S. out into his vineyard to preach the word; and calls are often made on him by the people all around him, to appoint meetings and labour among them. I trust he will be obedient to the Lord. God has already blessed his labours to the good of many. Sunday, 6th I preached in the union meeting house, three times, to very attentive audiences, who listened with marked candor, many of them not being professors of Christianity, while some who do, and who stand at the head of the society, were nor out. Monday, we visited several families, and in the evening preached in a back district. Tuesday, visited, and in the evening preached in the village on the signs of the times: the interest being so good, we concluded to stop one day more.

Wednesday evening, preached again and closed our labours in that place for the present, receiving several invitations to come again. May the Lord add his blessing and raise up a faithful company there. Opposition is strong there against our hope, and against investigation of the Scriptures relating to it. Yet there are a few who love it, and are fed by it, and will study to learn it, regardless of sectarian bigotry. There is a good field of labour about there, which I hope brother S. will not fail to occupy, that souls may be saved and fitted to reign in Christ,s kingdom at his coming.

The snow being gone so that I could not ride, 1 walked home and drove my team 32 miles, through mud and water, praising God for his goodness to me, and that I am permitted to be engaged in laboring in his blessed cause for the salvation of sin-I. C. WELLCOME. ners.

Hallowell, April 12th, 1856.

SCRIPTURE CONFIRMED.

"THEREFORE thus saith the Lord of Hosts, the God of Israel. Jonadab the son Rechab shall not want a man to stand before me forever."—Jer. 35:19.

In the Missionary Journals of the Rev. Joseph Wolffe, writing at Mousul, he thus speaks of the Rechabites:

" March 19th, 1824. All the Jews in the country believe that the Beni Khaibr near Mecca and Medina, are the descendants of the ancient Rec-

Again at a later date and in a different place he says: "Nov. 27th, 1824. Abraham ben Yahya confirmed the report I had before received of the Rechabites. When I asked him, Do you know the Jews Khaibr? He replied, 'You mean the children of Rechab. These are mighty men, and have not felt the yoke of the captivity.' And then he joyfully lifted up his fingers and moved them about, and said : 'They are the descendants of Jonadab, the son of Rechab, " who said ye shall drink no wine, neither ye nor your sons forever: neither shall ye build houses nor sow seed, and thus they do. The children of Ishmael curse them, and we bless them.",

"All the Jews, not only of Jerusalem, but likewise those of Yeman, told me that the Rechabites, mentioned in Jeremiah 30, were still existing around Mecca. On my arrival at Zalooka, in land.

steadfast in " the hope," and interested in the pro- | Mesapotamia, I saw Jews wandering about amo cannot bow us, and tyranny cannot shake us: Hear, O Israel, the Lord our God is one Lord. I added, and Jesus of Nazareth is the Son of God. Believing them to be Rechabites, I asked them the question; they replied, No; but here is one who came from the deserts of Mecca. I saw one before me standing dressed and wild like an Arab, the whose descendant are you? Mousa (this was his name,) replied with a loud voice: Come, I show you, and then he began to read Jeremiah 30:5, 11. Where do you reside? I asked. Mousa, turning to Genesis 10:27, answered at Hadoram, at Usal, and (Gen. 10:30) at Mesha, now called Mecca, in the deserts around these places. We drink no wine, and plant no vineyards, and sow no seed, and live in tents, as Jonadab, our father, commanded us. Hobab was our father too. Come to us, you will still find 60,000 in number. And you see thus the prophecy has been fulfilled. Jonadab, the son of Rechab, shall not want a man to stand before me forever.' Saying this, Mousa, the Rechabite, mounted his horse and fled away, leaving behind a host of evidence of Sacred Writ."

Ordination.

AT a full and interesting meeting held at North Abington, Mass., April 24th, brother Martin Luther Jackson was set apart, and ordained to the gospel ministry, brethren Henry Plummer, Chase Taylor and myself officiating at the ordination. Our meetings in connection with this interesting occasion, commenced on Tuesday evening, the 22d inst., and throughout them there was a solemn and blessed feeling that the Lord by his Spirit was present to sanction and bless. The community favored us with their presence, and our place of meetings was filled with anxious and cheerful hearers of the word. Good was done, and the fruits of this meeting, we trust, will be seen in the sanctification of God's people there, and the salvation of some sinners who tremble under the preaching of the gospel. Some have recently been converted, and testified what the Lord had done for them; and we left others, inquiring the way to the cross. May they be saved is our prayer. This church is under the judicious pastoral charge of brother Chase Taylor, whose labors are greatly appreciated by them, and he is greatly respected in the community for his piety and labors of love. O. R. FASSETT.

Be Cheerful.

I once heard a young lady say to an individual, Your countenance to me is like the rising sun, for it always gladdens me with a cheerful look." A cheerful countenance was one of the things which Jeremy Taylor said his enemies could not take away from him. There are some persons who spend their lives in the world as they would spend their lives if shut up in a dungeon. Every thing is made gloomy and forbidding. They go mourning and complaining from day to day, that they have so little, and are constantly anxious lest what little they have should escape out of their hands. They look always on the dark side, and can never enjoy the good that is present for the evil that is come. This is not religion. Religion's benevolence makes the heart cheerful, and when its large and benevolent principles are exercised, man will be happy in spite of himself.

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in its road, but buzzes on selecting his honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to praise God for his mercies we may walk therein with comfort and come to the end of our journey in peace.

TAKING THE BIBLE AS IT READS.—Fully persuaded that all the difficulties of belief are capable of solution, we may be permitted to doubt whether a simpler course ought not to be taken. A more laboriously-acquired literal knowledge of the Bible would lead, as we think, to a clearer perception of its meaning, and to a correspondent freedom from misgivings .- London Christian Times.

Wouldst thou, O mortal, sail safely o'er the dangerous sea of life, and joyfully reach its haven ? When the winds breathe softly on thee let not thine heart be filled with pride; when the tempests rage around thee, let not thy courage fail thee. Let Virtue be thy rudder, Hope thine anchor, and they will bring thee through all dangers safe to

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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 cutaneous disease, red, and itching like salt rheum. It continue radually to extend through the winter and spring, until it becam uité troublesome: sometimes in the night exciting such involunte y friction as to start the blood; and I had before me the unpleas nt prospect, at the age of threesore years and ten, of having tendure for the rest of my days one of the severest trials of a many actience—an incurable cutaneous disease.

Having carefally read, as you know, much of the strong testime y that has been given to the efficacy of the Peruvian Syrup, in diases affecting this skin, I resolved to try it and did. I took about aff a bottle of it. The malady is entirely removed; my skin, ohe affected parts, is as smooth, soft and fair as it ever was, of ca. Very respectfully yours,

Boston, 10th Oct., '55.

a notice of the control of the contr

the proprietors of so valuable a remedy, I remain, dear sirs, yours ruly,

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you mexperience 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, might 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 respectly,

A. S. Kellogo.

I have analyzed the medicinal preparation called the Peruvian

while hitherto I could only walk a short distance. Very respectly, A. S. Kellogo.

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, mercany and zinc, are not present, nor is it possible to detect in it the lightest 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 skilfully compounded, possessing all the durability of a spirituous tincture without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmaceutists. Respectfully,

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

16 Boylston street, Boston, 284 Nov., 1856.

aslor lo como CARD

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

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, MAY 3, 1856.

A Suggestion .- Bro. Himes :- Should you be under the necessity of pubishing the names of those who withhold your just dues, would not the following texts be an appropriate accompaniment?

" Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cry of them who have reaped is entered into the ears of the Lord of Sabbaoth." "Know ye not that the unrighteous shall not inherit the Kingdom of God ?" " He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy."

THE man who is struggling to overcome the corruption of his carnal nature will appreciate the sentiment of the following simple lines.

Weep not for broad lands lost: Weep not for fair hopes crossed; Weep not when limbs wax old; Weep not when friends grow cold; Weep not that death must part Thine and the best loved heart; Yet weep—weep all thou can—Weep, weep, because thou art A sin-defiled man."

MORTAL SINS .- The Roman Catholic Bishop of Toronto has issued a very remarkable political pastoral, in which he specifies several "mortal" sins, against which the faithful should guard with peculiar vigilance, such as going to a Protestant church, and sending Catholic children to common schools. The Bishop says:

" Catholic electors in this country, who do not use their electoral power in behalf of Separate Schools, are also guilty of mortal sin. Likewise parents not making the sacrifices necessary to secure such schools, or sending their children to mixed schools. Moreover, the Confessor who would give absolution to such parents, electors, or legislators, as support mixed schools to the prejudice of separate schools, would be guilty of a mortal sin."

ORIGIN OF THE WORD BIGOT. The very word bigot originated in a secular and political transaction, not in religion. Rollo, Duke of Normandy, receiving Gissa, daughter of King Charles, in marriage, and with her the investiture of the Dukedom, refused to perform the usual ceremony of kissing the king's foot in token of subjection, unless the king would hold it out for that purpose, and when urged to it, answered hastily "No, by God." Whereupon the king gave him the nickname of the by God or bigot, and the name has passed to all stubborn and peevish insisters on their own notions.-Christian Register.

MRS. SWISSHELM ON HYDROPATHY .- (The celebrated editress of the Pittsburg Family Visitor.)

"In '1776,' a patriotic fever broke out in this country which became epidemic. Our father-inlaw, then a youth, had a prolonged and severe attack of the disease; and once he was, with a large number of the afflicted, on the banks of the Delaware, under the charge of Doctor George Washington. One night, he knew by the symptoms which is conducted with spirit and ability, and is that all his patients would have a gunpowder par- just the paper which those need who wish for a oxysm in the morning, unless some measures were daily from that city. taken to prevent it; and he ordered them all a plunge in the Delaware, a vigorous rubbing with ice cakes, to swim to the other shore, and then had them 'packed away' in wet blankets until next their southern surface being now turned towards morning. Some died from the effects of the treat- the earth. This planet will be evening star until ment, but to the patient in whom we were most particularly interested it resulted in a confirmed then evening star until July 10, 1857. asthma, which descended to his children .- So our bigger half gets up a coughing and wheezing spell almost every evening, until lately, when it begins, he takes a few drops of 'Ayer's Cherry Pectoral,' which gives him immediate relief. Thus we have a present experience in our family, which says, although water is all the medicine we require, other people may need something else."

THE following appears as an advertisement of the set with 60 diamond minutes .- No reward will be salary is \$4,000; that of his assistant is \$500 .given, as they will never be recovered."

DYING WORDS OF SALMASIUS.—Salmasius one of the greatest scholars of his time, saw cause to ex-claim bitterly against himself when he came to die. "Oh!" said he, "I have lost a world of time time, the most precious thing in the world! Had I but one year more it should be spent in perusing David's psalms and Paul's epistles." "O, sirs." said he, addressing those about him, "mind the world less and God more."

Reader see that now you are wise enough to

Reader, see that now you are wise enough to peruse the word of God, that you may not have to cry "O, for but one year to read it!" when you are about to meet your Creator, and give your ac-

Take the dying advice of Salmasius, and "mind the world less, and God more." "For what is a man profited, if he shall gain the whole world and lose his own soul?"

The unostentations style of living of the former merchants of New York, their simple dwellings and plain and even homely furniture which adorned their homes, is daily brought to light as one after another of their mansions are desolated by death, or the trade of New York obliges them to seek another quarter in which to reside. And nothing indicates the great contrast between the seek another quarter in which to reside. And nothing indicates the great contrast between the present and the past more clearly. The late Walter R. Jones, one of the richest men in New York and one of the most successful and honored of her merchants, died the past season. He inhabited a plain brick house in Murray street. One by one his associates left the lower part of the city and moved to elegant residences "up town." But he stood by the staff. He died where for so many years he had lived. His house was plain and common. His furniture such as would not be purchased at auction by one of his smaller clerks. His house is now a boarding house. All who see it exclaim, is it possible that Walter R. Jones lived in such a common house as this? He did. And so did all the early and successful New York merchants. Astor, Ledwick, Lenox and others were content with dwellings that now hardly suit a mechanic who depends for subsistence on his daily labor. Large stone, granite and "brown stone fronts," dashing wives, fast horses, extravagant furniture and large debts mark the generation that is now in New York. The sons of these merchant princes begin where their fathers left off. They will leave off where their fathers began. will leave off where their fathers began,

New Dome of the Baltimore Sun says the old dome is fast disappearing. When removed it will be superseded by one far exceeding in utility and magnificence even that of the celebrated "St. Peter's." The beautiful invention of Professor Walters will rise three hundred feet above the basement floor, and reach three hundred and and eighty feet above tide weter It will contain any hundred and and eighty feet. above tide water. It will contain one hundred and twenty four windows, many of which will be eigh-teen feet in height, decorated with entablatures which will be emblematical of the most important events in American history; and such arrangements have been adopted that all visitors, from those in the spring tide of life to the hoary-headed veteran, can easily ascend, and from the loftiest of all our lofty eminences behold the extent and grandeur of the national metropolis

THE COMET.—Astronomers, it is said, expect the appearance this year of the comet of 1556, called Charles V, and so named from having, according to some historians, caused that monarch to abdicate and retire to the Convent of St. Just. It is cate and retire to the Convent of St. Just. It is the identical wandering star, some say, which appeared in 995, 1264, and in 683. Its return was fixed for 1848, but it did not answer the call, frightened perhaps, as a monarchial comet, by the eccentricities of that epoch. The new calculations of the savans do not, however, admit of much doubt as to the present nearness of its visit.

A PASHA ATTENDING CHURCH.—A letter from Jerusalem states that on a recent Sabbath his Excellency, Kiamil Pasha, attended the English service in company with his two secretaries, and followed as far as the door by a long train of servants. Who would have anticipated such an occurrence a few years since !- the English church bells ringing in the Holy City, and a Turkish Pasha walking gravely to church.

PHILADELPHIA DAILY TIMES .- In another column is an advertisement of the Philadelphia Daily Times,

THE almanacs say that Saturn's rings will be visible all this year, with the aid of a telescope, June 24, then morning star until December 31.

One thousand dollars a Sunday is about the expense of a fashionable church in Boston, we learn from a recent paragraph in the Boston Transcript. In New York the expense is not far from five times that sum. We will figure up the expenditures of one church in this city, the affairs of which we happen to be somewhat acquainted with. The church, parsonage, library, &c., cost, in round numbers, \$200,000; the annual interest of which 10th February last:- Lost, two golden hours, sum, at seven per cent. is \$14,000. The pastor's

is estimated that the clergy cost the United States, six million dollars per year; the criminals twelve millions; the dogs ten million; and the lawyers thirty-five millions.

"So," said Mr. H. (the celebrated colored minister of Vermont,) to a clerical friend, "you are writing a book."

"I am," was the somewhat self-complacent re-

"Well, brother, you have just as good a right to make a book as those who know how."

A boy named " Charles Koester," sentenced to the House of Refuge in St. Louis for stealing goods from his master's store, on reaching that institution was discovered to be a girl! Her parents live in Dubuque, Iowa.

THE Brock monument on Queenstown Heights, now nearly completed, is 180 feet to the top of the cap, and is ascended by a spiral stairway, numbering 236 steps. The statue which has just been raised to the top, is 16 feet high, and represents the hero in the attitude of surveying the battlefield with a spy glass in his right hand, while the left is grasping the sword. The remains of the old soldier are deposited under the monument.

NEW AGENT .- John V. Pinto, Princess Anne,

BOOKS FOR SALE, BILL STA

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.

	Price.	Postage.
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tlight them there was a tolemo	1,50.	on . Jani
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Fassett's Discourses on the	n sew	
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Works by Rev. John Cumming, d.d., minister of the Scottish Church, Crown Court, London, viz. :

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

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Facts on Romanism 1,50 Earth

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The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.
The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death,

and final Doom of the Wicked. Price, 10 cts. Glorification. By Rev. Mourant Brock, M. A., of England. \$2,50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$150 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2,50 per hundred; 4 cents single.

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

The postage on the above tracts is one cent each.

Appointments, &c.

I will preach as follows: Loudon Mills, the 2d Sabbath in April; West Boscawin, 3d; Loudon Ridge, 4th; Lake Village, the first Sabbath in May.

Bro. N Smith will preach in Richmond, Me., the second Sunday in May, in the Read meeting house.

I C Wellooms.

Elder I, C. Welloome will preach in Litchfield, Me., Witerman school-house. Sunday, April 27th. Also in Hallowell, Me., City Hall, Sunday May 4th.

school-house. Sunday, April 27th. Also in Hallowell, Me., City Hall. Sunday May 4th.

I have appointments as follows: — Loudon Village, the 2d Sabbath in May 4 and at West Boscawen, in the Christian meeting-house, the last Sabbath in May.

T. M. PREBLE.

Elder J V Himes will preach in the Advent Mission church, No. 39 Forsyth st New York city, on Sabbath May 4th.

Bro. Thomas Holland will attend to the following appointments; May 11th, at 11 o'clock a. m. at the new meeting-house on the 1st Fork, in the neighborhood of Esq McEntyre; at the school-house near Daniel Miller, 18th, at 11 am., and at 3 p. m. at 2d Fork;—with the church worshipping at Pine school house near Caledonia, 25th, at 11 o'clock a. m.; at Benezette, 5 p. m.; June 8th, at Pine street, 11 a. m., and at 7 p. m.; with the church in Rich Valley the 15th, at 10 a m.; at the Portage at 3 p. m.

J D. Boyer.

Providence permitting I will preach at Marsh Creek, Centre county, Pa., Sunday May 11th, Coopers Settlement, 18th; Bush Neighborhood and Onionville, 2th and 25th, as brother Wm. T. Irwin may arrange. Snow Shoe June 1st as brother Hinton may arrange.

My P O address is now Newburyport, Mass. W. BURNHAMMy P O address is North Fairfield, Huron Co., O.
J I WHITMAN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J C Pettengill-You paid to No 781.

round that you have not received the paper for the last all years.

A Chase jr of N H—sent bundle the 24th.

E Hurd, \$4—You sent 19 names, all of which we have credited.

No 120, but there was money only for 18 of them.

Ulysses Woodbury.—Sent your book on the 25th. We had creded you to No 763 for a dollar as sent and lost, which we now supose must be that received Janu-ry 24th, so that it now stands paid.

January 1st, 1856. Is that correct?

Dr. G W Kittell.—It was not received. We credit you however the end of this year.

C P Dow.—Sent the 29th.

DELINQUENT. LANGTE DELINIT

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Nors.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The PM of Sheboygan, Wis. returns the paper sent to D BAKER,

RECEIPTS,

UP TO APRIL 29TH, 1856.

The No. appended to each name is that of the Herald to which the money credited pa s. No. 763 was the closing number of 1355; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 315 is to the close of 1856.

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, the county to which and if out of New England, the county to which supports 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 mame and post-office address of the one to whom the paper is sent.

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 the person would be in the person is often subjected to

Ira Cutting—Sent Book on the 19th. We have sent your paper Eastport, Me.. but don't find your name at Salem, so that we now not how far to credit it, and cannot discontinue it at the forer place.

J D Boyer.—You say "Brother John sends one dollar," and give hippen, Pa. as his PO. address. We send to three John's at that

Shippen, Fa. as in the sent it?

N W Spencer, 25 cents for G. to F O Sherwood. What is his P.O.