THEADVENTHERA The Oldest Prophetic Journal in Amer IS PUBLISHED WEEKLY, AT 46 Kneeland Street, (up stairs,) Boston,

J. M. ORROCK, EDITOR

COMMITTEE ON PUP GATION : L. OSLER, J. LITCO. H. CANVIBLD OUT 91 [For rerms, &c., see Fourth Page.]



WHOLE NO. 1690.

Selections.

THE ADVENT.

Long had the harp that Judah's minstrel swept, Untuned and broken on the willows hung,
And Israel's people long had mourned and wept,
Nor dared to breathe the notes their fathers sung; Their glory had departed! and instead Of princely robes, was sackcloth o'er them spread.

The Roman tyrant had usurped their land-No more the songs of cheerful mirth go round, The pipe and flute have hushed their joyous sound.

On Bethlehem's plains, as pious shepherds keep
Their faithful watch, and to their flocks attend,
In the calm night—all nature hushed in sleep— They see an angel from the heavens descend! Celestial glories burst upon their view, The shepherds gaze with fear, and wonder too

Fear not," the angel cries, "behold I bring Glad tidings of great joy, and news from heaven For unto you this day is born a King-To you this day a Prince and Saviour's given. Let the whole world with joy his reign proclaim, God stoops to earth! Immanuel is his name!"

"A heavenly babe, in swaddling garments clad, At David's city in a manger lies;

Haste thither to your Lord!" Nor more he said,
But upward flew the seraph to the skies,

When lo! the voices of an angel throng, With harps attuned, thus pour their choral song:-"Glory to God most high, who condescends To give his dear, his only Son from heaven; The Lord of glory from his throne descends;
To rebels doomed to die, is pardon given. Peace, peace on earth, good will and joy to men Forever sound Immanuel's praise-Amen!" -Rev. A. C. Baldwin.

NO ROOM FOR HIM.

lished church of England is said, in his memoirs, to have expressed doubt whether trusts him as a Saviour. And for St. Paul, if he were to revisit the earth and go to London, would be permitted to find no room hereafter. As he has preach in St. Paul's church. And a been their guest in time, they will n greater than Rowland Hill says of a his guests in eternity. They may greater than St. Paul, "He came unto and say, "Open unto us," but the "d his own and his own received him not. There is something inexpressibly touching in this declaration and that kindred one, "There was no room for him in the inn." Here was the advent of One who had been the light and joy of heaven, and who came to be the light and joy of God shouted for joy," so after the earth. Angels heralded his coming with of four thousand years, when Jesus joyous strains. The guiding star of God's born, they sang again. This new-l appointment lingered over the favored sinless Saviour was "made of a wom spot that gave him his first home in this as one of the human race. This world. Should not all earth be jubilant, him the innocent infirmities of ou and men vie with each other in regard to ture, and the form and attributes the welcome that he has reason to expect? The Father, in the perfect consciousness of his claims upon men on behalf of Christ, had, said, "They will reverence God manifest in the fiesh!" Chris my Son!" But alas for the heart of fal- ever to be regarded in this light. len man! There was "no room" for this illustrious visitor! In Jerusalem,

six miles distant, his advent is no sooner reported than an order is issued for the murder of every child in the region, ununder two years of age, for the single purpose of making sure work in taking garb of humanity, was only obscu the life of one innocent stranger in Bethelehem of Judea. In Bethlehem, he is exi cluded even from the ordinary refuge of the wayfarer, and crowded, contemptuously by some, carelessly by others, and really by nearly all, among the animals of the basement stall. And so, throughout his earthly sojourn, he "had not where to lay his head." In death he was the victim of conspiracy, and after death | children. Under the law, we stood he slept in a borrowed grave.

Doubtless, if Jesus had come as the representative of earthly glory and glit- subjects, Satan's slaves; but now may ter, as the patron of human follies, as an | be introduced into the glorious libert agent for whatever ministers to the inter- the children of God; be constituted m ests and gratifies the tastes merely of open, every house and heart would have

found "room for him." And this exclusion of Christ even from to prospects so exalted, are penitent the traveler's home in Bethlehem, and the statement that there was no room for him there, do but reflect, to a large extent, his subsequent history on earth strains of angelic music to the shephe down to the present time. We have our of Bethelem. Christmas days, and festivals, and songs, and gifts, and "merry bells;" but what, after all, have these things to do with Christ, who gave to the day its name? obscurely intimated when Adam sinn Hearts and homes alike are, all the while, and which was gradually unfolding barred and bolted against him. They have room for everything else, but none of the prophecy to Adam, that "

Look at the devotees of earthly honor and fame. How can they find room for ment of the prophecy to Abraham, t Christ in hearts already occupied with in his seed all the nations of the ea what more than fills them? Can the shall be blessed; here we have the "great bubble" safely give place to him? fillment of the prophecy to Malachi, the No, no; in the cabinets, and courts, and "the Sun of righteousness should ar senates of this world, we generally look in vain for any room reserved for the wellcome occupancy of the King of kings.

Look at the devotees of earthly pleas- stance of shadows, and the consummati ure. Go to the palaces of thoughtless of the eternal counsels of the Lord; ease and luxury, and amid the dazzle of fashion and the din of pleasure's fascinations, you may search in vain for a spot where the Saviour could find room to stand, and equally in vain for a person who would gladly invite or welcome him there. You may see blazing crosses of gold and pearl; you may see splendid man;" when the Ancient of days w pictures of an imaginary Christ, which cradled as an infant of days; when she are highly prized as specimens of art and herds heard the story of his birth, a representatives of fashion, but "not angels struck their golden harps there trights and several of the speakers for

room" for Him of whom the pictures, and Bibles bound in scarlet gold, are said to be memorials. Pe in the "basement" or the "stabl some such temples of fashion you find Christ in the person of one 1 obscure disciples, occupied with the b of the stall; but there is no room im amid the glitter and frivoliti the temple. Neither pleasure nor l can work miracles; and if their " are pre-occupied with guests whom value more and love better than value and love the Redeemer,-gr too, with whom they will not part for sake of admitting him, -how can

And the marts of Mammon are ed crowded, with the temples of Famthe halls of Pleasure. Such an id that of Christ never enters the tho of the busy throng who are in the b less and idolatrous pursuit of gold.

find room for him?

And to say of any man, either i emple of fame, or fashion, or ple or business, or any other departme social existence or private life, th has no room in his heart or home fo only Redeemer of the soul from sin death, is to say a thing which, if can hardly be exceeded in its sad Room for other objects; ample roo earthly cares and occupations, for ea friendships and guests, for earthly va and frivolities, but none for the Lo life and glory! There is room for in heaven. He occupies there the m A distinguished minister of the estab- throne. There will be room for hi earth in every heart that loves him who find "no room" for him here, h will be "shut." There will be "nore ... D. T. in the Tract Journal.

THE GREAT EVENT.

As at the creation, "all the so man. He was Divine, yet human, a divine person on earth, the visib the invisible God, the manifested was not a mere man, though in the of a man, but was the same divine l while tabernacling among us, that was while in heaven. "The glory w he had with the Father before the w was, "though obscured in the hun it was not extinguished or lost. B was "laid by " for a purpose. He pa with it-O, wondrous grace!-that might receive it. He took our woe our death, that we might take his and his life. How unparalleled a to saction this! Redeeming us from under the law

puts us in the condition of God's relation to God far different from of sons; for we were his foes, his bers of a family, each of which is Collowship . the Father, and with his Son Jesus Chr To a title so noble, to privileges so i lievers brought, through the incarna and atonement of that Saviour, the nouncement of whose birth was mad

What an event of surpassing inte was this to us ! "Here, too, we ! opening of that grand design while 4000 years; here we have the fulfilln seed of the woman shall bruise the pent's head;" here we have the full with healing in his wings; here we ha the fulfillment of all prophecy; here have the antitype of types, and the su "the testimony of Jesus is the spirit prophecy" all the rays of prophetic lig being wreathed into a crown of glo for his head.

Other occurrences there have been, h with importance to the human race, b when "God sent his Son, made of a

HERALD, DECEMBER 24, 1878, FAITH AND PRACTICE OF THE HARLY CHEISTIANS.

WILLENNIAL ASS

MEQUICKLY." "OCCUPY TILL I COME."

NESDAY, DECEMBER 24, 187

and "witness of the Holy Spirit." The practical obedience and religious activhan | Spirit's teachings as to true religion agree | ity? They are all in Jesus Christ. Here red. with the Spirit's work on my heart and his love is "all in all." This was the life. Neither contradicts the other grand impulse of primitive saints. The Each one testifies to the other.

ted States mint at Philadelphia, and com- career of usefulness and glory? This pare it with the die in the mint, you see inspired them with a moral heroism that that they are alike. The eagle, the stars, never quailed, and conducted them to the inscriptions that are on the die, are prouder achievements than armies or naalso stamped on the dollar. You say at vies could ever boast of. once, "That dollar came from that die." The truth is, that doctrine and those So a child of God opens the Bible which morals, where Christ is left out or but the Spirit gave him as the rule of faith lightly regarded, are anything else but and daily duty. He reads, "He that the gespel, and can never save the soul. believeth on the Lord Jesus Christ shall Such doctrine abstractly considered may be saved." He says to himself, "I have be true, but it is not the truth as it is in this faith; I know that I do abandon all Jesus. For this reason all the labored other reliance, and trust my soul to Jesus researches of the Greek and oriental phil only."

and he finds that he is daily striving ever saw, were so many labored eviagainst besetting sins. "My peace I dences of the melancholy fact that "the give unto you," says the word. He has world by wisdom knew not God." They found this peace and enjoys it. "To you might infer a God but not a Redeemer. hich believe, he is precious." By actual Theirs was another gospel without spirit rperience, this man has discovered that and vitality. - Central Baptist. is is near and dear to him. He knows that he loves his Saviour as truly as he knows that he loves his mother or his child. So he goes on, comparing his own experience with the divine Spirit's standmost encouraging agreement between the and was reported to be slain. With religion which the Spirit has written on the Bible page, and that which the Spirit Holy Spirit assures him that he is a child guide the vessel which love imagined

Now, this assurance is attainable by every one who goes the right way to get it. Every man, woman or child who simply trusts Jesus Christ, obeys the word of God, and strives to "walk in that he or she is a child of God. If a able. That maiden is the church; that shild, then an heir of glory. He is as sure of heaven as the sun is to rise tomorrow morning. Salvation by Jesus Christ is not guess; it is conscious work, wrought by a divine hand. Reader, have you this witness of the Sririt ?- Rev. T. L. Cuyler.

THE CENTRAL TRUTH.

system. He is its light, its life, its soul, and its power. Everything in the gospel relates to him, his person, his work and mediation. Does the gospel make known to us the character of God? "The only begotten Son, who was in the bosom of the Father, he hath revealed him." It is in the face of Jesus that his real character is seen. It is in him, in his cross, that we learn the glory of his moral government. He is the Eternal Word-the grand expression of that eternal and glorious idea and reality; the Immortal God. ual

His obedience and death afford the brightest display of the divine character and the sublime harmony of the divine attributes. It is here that justice and Mercy meet together, and Righteousness and Peace embrace each other. It is here that Grace reigns through Righteousness unto eternal life. It is here that God is just and yet merciful, a Judge and yet a Saviour. It is here that the trembling penitent can approve of his justice and trust ith in his mercy; and it is here he can see how the Gospel gives glory to God in surest and best characteristic of a well-

was of a regenerated man, then I have the! Does the Gospel exhibit motives to love of Christ constraineth us." What If you take a silver dollar to the Uni-stronger impulse ever urged mortals in a

THE ADVENT

osophy; all the productions of the wisest Repentance to sin is another essential; and best men that the heathen world

TOUCHING ILLUSTRATION.

Somewhere in the writings of Joanna Baillie, there is a picture of a maider whose lover had gone to the Holy Lan steadfast hopes that he would again return, she kindled a beacon fire on the shore of the island where she dwelt, to would restore him to her arms, and by that watch-fire she took her stand each night, looking out across the dusky Med iterranean with sad and tremulous expectation of him on whom her heart was set. It was meant only for poetry; but it may also be taken as a significant parlover is Jesus; that Holy Land is the heavenly world; that report that he is dead is the teaching of unbelief and co hearted skepticism; that watch-fire the flame of love and "blessed hope," fed by the midnight ministrations of waiting faithfulness. The scene beyond is the misty future. The darkness, the bleak rocks, and the rolling waters are nature's discouragements to a steadfast faith. And there, age after age, throug all the night of her affliction, stands the noble maiden by her love-lit fire, bendng forward to hail His coming who has ledged himself to make her his happy

And she shall not be disappointed. That Bridgeroom shall come. He ha promised to come. The Holy Ghost, in the hearts of Prophets and Apostles, has signified that He will come. There is nothing that can prevent Him from oming. Everything demands that He should come. And one of these nights, while the the world is wrapped in slumber, and men are laughing at the maider watching on the shore, a form shall rise over the surging waves, as once on Galilee, and bring to her loving heart a thrill of joy which shall more than repay for all her long watching and anxie-

SCRIPTURE DIPPICULTIES CLEARED UP.

SIR JOHN HERSCHEL says that "the the highest, and yet proclaims peace on founded and extensive induction is when verifications of itspring up, as it were, spontaneously into notice, from quarters where they might be least expected, or even among instances of that very kind which were at first considered hostile to It them. Evidence of this kind is irresistro- lible, and compels assent with a weight which scarcely any other possesses."

I do not in the least desire to underrate the existing difficulties of Biblical criticism, but I think, in relation to g veracity of the Bible narrative, there k some cases at least which are of a kind f. analagous to what Herschel here speaks d of. I mean where apparent difficulties ne of a formidable kind have on further exs amination been found actually to yield confirmation to the veracity of the

Scriptures. Daniel relates that King Belshazzar was slain in the city of Babylon when the city was taken by the Persians Profane historians say that the capture of Babylon took place in the reign of a Babylonian king called Nabonnedus, or Labynetus, and that this king was absent from the city at the time of its fall. Moreover, instead of being slain, he was

made prisoner, and kindly treated. The discrepancy appeared for many years extremely formidable. But we now find that in an inscription, discovered only about twenty years ago, Nabonnedus, the last native king of Babylon, is introduced as stating that his eldest son bore the name of Belshazzar, and he speaks of him in a way which suggests that he had associated him with himself in the gov ernment. Hence there is no difficulty in supposing that while Nabonnedus was

cetic spirit s

FAITH AND PRACTICE OF THE EARLY CHRISTIANS.

It is of value not only for its unfolding of the lives of the first disciples. the simplicity, self-denial and affection of the primitive Christians, but as a testimony to the attitude which they occupied with regard to the coming again of our Redeemer and the effect of their faith

'none occasion of offence." Then again a stopping-place on our way there." every public amusement was heathen in eligious rites, so constantly recognizant of heathen gods that it was impossible shows, and games, without an implied traitorship to Christ. Indeed, it was commonly observed by the early Christians, that when one of their number visited the theatre, he speedily relapsed nto idolatry.

Again, these amusements were often cruel and inhuman in character. How could a Christian sit and see men "butchered to make a Roman holiday" men for whom Christ died. Christianity taught them to be merciful and sympahetic, therefore the arena never could have been willingly visited by them.

Besides, the immediate coming of engaged :-Christ to judge the world, was an even daily looked for by the first disciples and men and women waiting for a com ing God were naturally a serious people a people to whom the tumnit and hurry the noise and uproar of public festivitie were repugnant. Then, as I have before said, "these Christians loved one anoth er," and many of their number were in chains and in prison; others condemne to martyrdom; it was their manifest du y as well as their inclination "to weer with those that wept."

Yet it was no slight struggle for a Greek or Roman to abandon the games, circus, theatre and arena. These things were a part, and a great part, of his very existence, mingling in every duty and pleasure of his former life. To relinquish hem was an act of self-denial that has no adequate parallel in our experience. Whole am't due Bro. Burnham Dec. 9th \$135 48 But here, no half measures were tolerated; abundance of proof to this effect is ferring to the above account says : within easy reach, but one circumstance will suffice.

A player having professed Christianir on these terms he could be admitted

poverty, let him be relieved, yet not in of the Lord.' such measure as shall look like the buying him off from a sinful occupation. If the the following sums have been received at church where he is be too poor to help this office for the him, let him come to Carthage and be sure he shall be put in the way of getting an honest living."

We are apt to think that the love of dress is the peculiar sin of our generation. but our extravagance in this matter does not touch the garment-hem of these old centuries. Clement of Alexandria, says with indignation, that the women of that city paid TEN THOUSAND TALENTS "I think those who have the means FOR A SINGLE DRESS while a female slave ought to do all they can to help those cost only 1000 drachms; and Cyprian re- who are doing all they can to bring the ian ladies for the same excess. No point as it is in Jesus and prepare them to of conduct was more insisted on by the meet the Lord at his coming. I wish early fathers than modesty and sobriety one of the Adventist ministers would in dress. Paul had spoken explicitly come here as he may be passing through enough on this subject, and there is this region. I would entertain any good, every reason to believe that plainness of evangelical minister as long as he would apparel was almost (as with the Friends stay and labor for Jesus." and the Puritans) an article of faith.

The wearing of flowers, so dear to all" heathen, was strictly forbidden to the Christians, for all of them were conselittle approval, but they were outward and visible signs of a constant life of self-denial. None were admitted to baptism who could not renounce even his trade or profession, supposing it served or honored in any way false deities. To make pictures or statues of the gods, to sell them, or to sell incense or anything to be used in heathen temples, to teach rhetoric which drew its illustrations from heathen poets, were all forbidden occupations. Yet there was not wanting a easonable moderation, for Tertullian allows Christians to attend the bridal rites of relatives even if sacrifices were offered; and servants were not forbidden to wait on their masters to heathen temples. For the latter dispensation there is, indeed, a sufficient warrant in the case of Naaman the Syrian.

Nothing is more remarkable in the history of Christianity than its wonderful elevating power as regards woman. From the first it begins to teach and to preach all "equal, male and female, bond and free." "Woman," says Clement of Alexandria, "is as capable of arriving at perfection as man." A brave admission in days when woman generally had small acknowledgement. The ceremony of marriage was exceedingly simple and beautiful. It was regarded as a solemn religious rite, and the contracting parties took the holy communion first. Then after the joining of hands by the pastor, both bride and bridegroom offered an oblation to the church, and received from all the kiss of peace. Christians of the second and third centuries were strongly opposed to second marriages, and celibacy though not enjoined was highly honored. That

the ascetic spirit soon, too soon, leavened

the faith, is alas! true, and that faults might easily be found is equally so, but Mrs Amelia E. Barr contributes the fol- ting the quiet and retiring virtues, the lowing article to the Christian at Work. peacful manners, and moral beauty of

A NIGHT THOUGHT.

"I will bless the Lord, who hath given counsel; my reins also instruct me in the seasons."—Psa. 16: 7.

A few nights ago we were in Dream land. We had been taking a walk in a The first Christians were the first field, and in the early twilight of even-Puritans, for by circumstances and by ing were returning to the house where faith they were equally bound to great we lodged. On passing near where two strictness of behavior. Surrounded by men had been at work we heard one of an hostile pagan element eager to de- them (whom we recognized as a minister tect the least departure from the purity of our acquaintance) remark: "This of morals inculcated by their teachers, it world is not fit to be our home, but good became the manifest duty of all to give enough better than we could expect as

The lesson thus taught is an importcharacter—so intimately connected with ant one to learn. Our home-land is in "the world to come," and as Christians we are but "strangers and sojourners' for a Christian to frequent the theatres, here. Our "stopping-place" is indeed so much better than we deserve or have reason to expect, that instead of murmuring at present difficulties and trials, we ought to rejoice and be glad that it is so well with us as it is.

> What are the shadows around us still floating? Sunshine is glowing all brightly above; Heed not the height of the cliffs we are climbing From them we gaze on the land that we love."

FINANCIAL MISSION REPORT.

The minutes furnished by Elder G. W. Burnham make up the following financial report of the mission in which he is

	I the second of	10
+-	EXPENSES FROM OCT. 8 TO DEC. 9.	Para Para
t	Travelling expenses	19
:	Rent of Halls in Philadelphia 61 40	
2 1	Advertising in papers 9 20	110
31	Sign in frame, at Hall	100
	Printing circulars (6000)	
3	Postage and expressage on books1 01	
	Nine weeks' salary	10 9
		40 0
St	RECEIPTS FROM OCT. 8 TO DEC. 9.	santi.
	RECEIPTS FROM OCT. 8 TO DEC. 9.	
	Collections at Chelsea, Mass 10 00	25
-	In Philadelphia Pa 22 79	
	Weekly subscription 26 50	
18	Weekly subscription. 26 50 Douations 41 50	91
		-
2	A friend in Brooklyn, N. Y	(ob
-6	Collection in Newburyport, Mass 15 00	F.
2	Collection in Newburyport, Mass 15 00 Bee'd from church in "Dec 9th 10 00	-
1.13	experience with theidsvine Spirit's st	
	and the sails of all all all all all all all all all al	13 33

Our treasurer (Deacon Knowles) re-

" Dear Brethren :- Let your donation to meet this balance be sent to brother Orrock immediately so that the accoun ty, wished to give up the stage, and teach boys the art of acting. His case was referred to Cyprian to decide whethmember that as drops make an ocean and sands a barrier to mighty waters so mites given calm the troubled conscience "No, no!" replied the noble old bishop, and lighten the cares and anxieties of of Carthage. "If such an one pretend the laborer sent forth into the vineyard

Since the Board meeting of Dec. 9th

鯔		4 24
	and its podenut noisementhing in the	
6	Henry Mellus	.5 00
	W. Busby	25
屬	A sister". A. M.	.2-00
9	Simeon Palmer Henry Asselstyne and wife	1 50
	Henry Asselstyne and wife	2 00
0	" Bro Oliver" of Philadelphia	1 00
3	"One of the waiting ones," thro' Dea. Knowle	s .50
-	John Maguire	5 50
-5	Henry Ashlev	2 00
	Anna Pollard	1 00
3	Bro. Simeon Palmer of Stoning	ton,
	Ottorin forwarding his danheid	

proves in no gentle terms the Carthagin- unconverted to a knowledge of the truth

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, erated to heathen deities. If these things and a book of remembrance was written before him had been only ceremonies they would meet for them that feared the Lord, and that thought

HARLEN WALLAND

Gbituary.

The Lord himself shall descend from heaven h a shout, with the voice of the archangel, and rise first, then we which are alive and remain shall be caught up ogether with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. We refere comfort one another Bro. Orrock :- We appreciate the Herld highly, and would like to do more to with these words. astain it; but the subject it so pruently discusses is not one very favora-

Dear Brother :- Allow me to tell

LEFTER FROM ELDER M'C LEAN.

oly received by church members. My

estimony for thirty years has been, per-

onal purity, and the second advent hope.

cnowing anything of his views respect-

EDW'D A. MCCLEAN.

he personal reign of Christ and the resto-

ation of the Jews." He also "preached

at Philadelphia, Washington and Balti-

acre repeatedly," and "on motion of

ohn Quincy Adams received permission

o give a lecture in the Congress Hall,

n presence of all the members of Con-

rress of both houses, the bishop of Vir-

inia, and the clergy and citizens of Wash-

ngton." The same honor was conferred

in him "by the government of New

lersey and Pennsylvania." In Washing-

on he received tokens of kindness from

President Van Buren, and "in his draw-

ng-room/gave a short lecture before sev-

eral members of Congress." In relation

o the question whether the Indians

prang from the Ten Tribes of the Dis-

persion of not, he says: "Many of

their customs, beside words in their lan-

guage, and their physiognomy, rather

eem to me to betray a Tatar race. Thus, or instance, they have the word kelaun,

which is also used in the same sense at

Bokhara. They have nine as a favorite

ars, or natives of Tartary] also have.

The Turkomanns also play on a flute in

melancholy strain around the tent of

eir beloved mistresses, and the Indians

WHO WILL HELP US?

Those who have been interested in

and encouraged by the letters of Bro.

Aldred in the Herald may also be inter-

sted in knowing that he is partly sus-

ained by the Conference Missionary So-

eiety of Pennsylvania. The receipts

ave not been near sufficient to meet the

lemands, and we need one hundred dol-

ans by January 1st to meet our agree-

ment with Bro. Aldred. Who will help

s? Here is an opportunity for those

who have the mind and means to help in good work. Money for this purpose

an be sent to the treasurer, T. H. Prior,

Aldred, Moshannon, Centre Co., Penn.

LETTER FROM ELDER STOKELY.

ampmeeting in August last, I was en-

ed a number of names on my list; some

in reference to the church matter.

Emporium, Pa., Dec. 13, 1873.

Wilmington, Mass.

NOTICE.

N. STOKELY.

D. ELWELL, Chr. Exec. Com.

dopt a similar fashion."-ED.

number, which the Tatars [i. e. the Tar-

sympathizing friends through the Herald, that our dear daughter, Sophia M. These two ideas comprehend as much as Groat, died of spinal fever, on the 3d of a poor mortal can well digest in his dai-October last, aged thirty-eight years y experience, and if he is faithful this and six months. She was taken away world soon loses its glory in the bright amidst her usefulness, and leaves a kind ealization of the coming kingdom and husband and six children (the eldest 15 years of age, the youngest 5 months) to I was residing in New York when the nourn and deeply feel her loss. But sionary (Wolff) gave his lec-God knows best when to take his own; wded assemblies. I was exand by grace we bow in humble submiseedingly instructed in them, and without sion. Our Sophia became the subject of renewing grace while young, and shortly ng the second advent I enclosed him a after her marriage to Joseph Groat, opy of William Miller's Lectures. I united with the Baptist church in Dornderstood at the time he was designing chester, Ontario, of which her husband o visit the North American Indians to was a member. She was married in see if he could discover anything that 1837. They moved to Michigan in 1860, would trace them to the ten lost tribes and united with a church of the same of Israel. He very soon left our shores, order. She loved her Saviour, and to sounding from ship-board as his adieu think of his glorious appearing. I often he glorious doctrine of the near advent. lent her the Herald, which she delighted Bro. Henry D. Ward gave a course of to read. When the summons came she ectures to the ministry about this time, was ready and willing to go. Her illness and, I think, had a personal interview was short and painful. I trust her dear with Wolff. I see that Bro. Ward's pubchildren will be remembered at the ication, " Glad Tidings," was published throne of grace by our brethren and by the Appletons in 1838. Very truly sisters—especially that those of them who have arrived at the age of account-New Philadelphia, Ohio, Dec. 5, 1873. ability, may find peace in believing We find Dr. Wolff, in his Narrative of on the Saviour and have a part in the Mission to Bokhana speaking in glowfirst resurrection to join with their mother in songs of everlasting praises to g terms of his visit to America in 1837-In New York he says he found himself God and the Lamb. surrounded by a phalanx of friends

With this notice I send some verses f all religious denominations," and that composed by a minister of our acquainte there "lectured in the Tabernacle on ance, which you will please publish.

CHESTER & EUNICE BILLINGS. Speaker, Mich., Dec. 8.

RESIGNATION TO GOD'S VISITATION BY DEATH Lay her down silently

'Neath the green grass; Like dews of the morning her Spirit doth pass; Why shouldst thou mourn her with Sob or with sigh: Angels have shrined her in Glory on high. Lay her down hopefully ! ! !! Earth's flowers die Ere the keen blasts of winter go But she like those flowers, shall

When the Spring of eternity Breaks on the view. Lay her down trustingly; Is she not dearer to Christ Than to thee? Though now from thy treasure His wisdom may sever,
'Tis only to give her thee

Brighter than ever. Lay her down fearlessly: Darkness and gloom
May fold their deep wings over Her and her tomb: But the dawn of eternity Pall and for shroud. Lay her down thankfully:

Let her sleep on Learn to say cheerfully "God's will be done I'll you like die M'! The scenes of futurity Thou canst not know May be He takes her from Guilt or from woe.

Lay her down prayerfully-Now the deep words with which Man intercedes Sad though it be, May open a pathway To glory for thee.

General Intelligence:

RELIGIOUS SUMMARY.

Trenton, N. J., or direct to Bro. J. A. The Russian Government has issued rders to its various Asiatic, Governors and commandants to take the most stringent measures against certain wandering Mollahs from Bokhara, who are stated Dear Bro. Orrock :- When at Hebron to be preaching a holy war against the infidels along the whole frontier, from gaged in soliciting subscriptions for a the Caspian across to the Chinese border. lessianic church in this town. I obtain-

PAPACY is coming into sharp antagonew paid in advance, and others prom, ism with the leading governments of sed to send what they pledged, as the Europe. Switzerland dismisses the Pa-

money was peoded in building W red puncie Hele D commenced the work and proceeded so thority at defiance, sequesters monastic far as to secure a lot in a good location, property, and establishes liberty of worengage our material, &c., when the finan- ship for all dissenters. Germany also cial panic came. On consulting with the resists papal pretensions, curtails the friends of our cause it was thought best power of the priests, and the poor old to suspend all operations for the present; Pope fairly wails over his loss of power, but we purpose early in the spring to re- and the troubles which have befallen sume the work, should the financial state him in his old age. - Baptist Union.

of things warrant it. Then we shall Australia cannot at the present day be ake an appeal through the Herald for looked upon as a heathen land, as out of other aid,—giving due credit to all who its population of 503,931 the members have and all who may yet aid us in this of the Church of England number 229,noble work. I We shall then publish a 000; Presbyterians, 459,000; Methodists, full and particular account of our work 39,000; Congregationalists, 10,000; and the location, population of the place, Roman Catholics, 145,000, while heathamount of help at home, etc. We pub- ens and all others combined number rish this now as some of our friends only 7,450. It is estimated that oneabroad may wish to know how we stand third of the population attend the church-

es. There are in the country 501 minis-I will add, that though laboring under ters of all denominations, 924 churches disadvantages-having no place of wor- and chapels, accommodating 181,914 sitship of our own in this borough—yet we ters, 933 Sunday schools, 6,049 teachers, are holding on our way, losing nothing, and an average attendance of 178,596 but, I think, gaining some; and are still scholars. Flooking for that blessed hope, and the

glorious appearing of the great God and in the United States, according to the our Saviour Jesus Christ." Yours in last census, is \$354,483,581, which is a very low estimate. The Methodists hold the largest amount, about seventy millions, and they have over twenty-one thousand churches, or about one-third of Bro. J. Buffum, a licensed preacher of all the church edifices in this country. he gospel (whose name is familiar to

The Methodist Conference at its sesthe readers of the Herald from his frequent communications to it) would be sion in Portland, Me., last week, after a glad to answer any calls to preach the warm discussion, licensed Mrs. MARY D. present" as well as the past truth of Wellcome as a preacher. The discusthe word of God. His address is North sion brought up the question of woman's rights, and several of the speakers took

A Western Methodist has found eight place who spent for tobacco in a single Gospel they are certainly not behind that which it is expected, often stamp it as an go to the court for what it is worth; but

into the Methodist church, Sunday, Dec.

The new Catholic church at East Douglass, Mass., was opened for the first time on the 3d instant, in the evening, and the pastor invited the choir of the Congregational church to furnish the music, which they did.

In order to complete the building of the great Catholic Cathedral in New York, the churches in the city have been divided into six classes, which for the next three years are assessed to pay from fifty to fifteen hundred dollars annually toward the building fund, special those who subscribe.

An English gentleman gave, the first year, eighty dollars to the Bible Society, and increased his contributions from year to year until he finally gave over twenty thousand dollars annually. When asked how his charities increased so largely, he replied, "The more I gave, the more I

A MILLENNIAL CELEBRATION.

The Cologne Gazette says: "Iceland has in contemplation next year to celebrate the thousandth year since the settlement of the island-874. As early as 860 a Dane named Gardar was drifted from Scotland in stormy weather, northward to an unknown coast. He wintered in the country, and called it Gardarsholm. Shortly thereafter a Norwegian-Nadod was also drifted there. In 868 the island was visited by another Norwegian, Floke, who remained for a year there, and called it Island. Ingolf, driven into exile on account of cruelties perpetrated by the Norwegian king Hagar Haarsager, proceeded in 874 with his fost ter-brother to Iceland, and there founded the earliest settlements. These were near the place where Reikjavik, the capital of the island, now stands. Others followed the two brothers, and the island was soon inhabited. From Iceland, Greenland, as is known, was discovered, and from it hardy Norse seamen, about the year 1000, reached that part of the coast of the American continent now forming Massachusetts. It is, consequently, not without some historical just! ification that the celebrated Norwegian violinist, Ole Bull, has been collecting subscriptions at concerts among his countrymen to erect a monument to the Norwegian, Lief Erikson, the first discoverer of America, as the latter touched American ground from 400 to five hundred years before Columbus, and there are indications that the Genoese was not only equainted with the voyages of the old Norse sailors to America, but that they were not without influence on his plan and its execution."

ECCLESIASTICAL SNOBBERY. The claim of the exclusive validity of Episcopal orders is one which we have never been able to treat with any patience. The light of history makes it look absurd and common sense laughs at it. Think of what it amounts to. Picture My Lord Tozer standing up on the thy office-bearers in the Church of it, cannot be doubted.

with its learning, its devotion, its godly little whether that be produced by pul- The result is, imagination is often taken he sits exalted, t pardon our sins!

their heads !- N. Y. Independent.

NEWS ITEMS.

London, Dec. 16. A dispatch from Sheffield says that the city was visited o-day by a terrible storm of wind. It blew a hurricane. A large number and many persons killed.

London, Dec. 17-1.30 A. M. The spiritual advantages being insured to lines that are now working bring news of a father's heart; if it be inspiration, that the storm extended all over the the promises beam with a glory that tranbarded. The loss of property is immense. well be framed in words the Father him-Churches were unroofed, and many fac- self hath given us. were lost and great damage done.

LONDON, Dec. 17. The steamer Celerity, from Riga, bound for Stettin, is lost. I wenty-one persons were drowned.

An imperial ukase has been issued in thousand inhabitants of Russia, including the Polish provinces, to be drafted into

Four English female dentists pratice n Cairo, Egypt.

London, England, has an immense foreign population. There are 60,000 Germans, 40,000 French, 2000 Italians, 6000 Asiatics and 7000 Norwegians, Swedes

DEATH OF PROF. AGASSIZ.-Louis J. his residence in Cambridge, Mass., Sun- is sufficient to show that many of those left all to follow Christ, he was a slave day evening Dec. 13th, in the sixtyseventh year of his age.

Baisdie Miscellaneous.

BISTHE THREE WATCHWORDS.

To watch, to wait, to work Ah, me! the fiery sun,
The level, treeless, barren, dew-drained fields—
I would the work was done!

Of wreck-strewn oceans roofed with sombr I would the watch was o'er ! To wait, to work, to watch;
Ah, me! thon absent Friend,

ou quickly? So Thou My soul, be still and strong;

Sight follows after faith, In all advancement of the true and good He cometh as He saith.

My soul, be still and strong; Here on thy Lord's estate No place is useless, no experie Work on; Watch on; and Wait!

Leisure Hours.

THE BIBLE IN RELATION TO WOR SHIP.

The relation of the Bible to divine worplatform of Association Hall, turning to ship seems so fundamental as to preclude be more likely to succeed? Our social the venerable men about him, and ad- all possibility of a difference of opinion. services ought to have the intense interest Men of God, let the unenlightened childressing them in this wise: "You pre- It is a striking indication of the confi- of a family group gathered to listen to dren of this world waste their lives in tend to represent the Church of God; dence of God in the work of the Holy the father's will, and each one to receive but what are you? You are not in the Spirit upon the hearts of men, that no the portion allotted to him. Apostolic succession. You are not min-specific directions are given in the word isters of Christ. You, Dr. Woolsey, you, in relation to the forms or methods of Dr. Hopkins, you, Dr. Adams, you, Dr. divine worship. While we are told "not Hall, you, President Anderson, you, to forget the assembling of yourselves Bishop Simpson, you, Dr. Conrad, all of together," to "enter into thy closet" and by the way in which it is recognized. The you are interlopers. You climbed up to "pray always," no method or order is history and biography and geography of for the hands, and two for the feet—is some other way. You are thieves and prescribed as authorative and necessary; the Bible are not as real as those subjects ended. Even the hammer has been lost, robbers. You have no right to preach the promptings of the sanctified heart contained elsewhere. Who thinks of and the antiquarian cannot find it. Wipe the Gospel; no right to administer the are left to cut channels for themselves. Abraham as being as real as Washington, off the tears from the cheek, and drop sacraments; the churches to which you The examples of divine worship that or the journey through the wilderness the dirge out of the song and come to it is said that "he was infinitely and in-

belong are not churches, but mobs of are given are so partial and fragmentary and the settlement of Canaan as real as the coronaion! disorderly believers; you are not gaththat they do not constitute a precedent,
the voyage of the Mayflower and the
give are scattering and we are thrown back upon the sugabroad. I adjure you to repent of your gestions of necessity and the dictates of
thinks of Palestine and the Jordan, and which the jewels have been taken. One sin of schism and come into the only common sense. That the frequency of the Sea of Galilee, as being as real as slight bit now on a family vault is all true Church. I, Tozer, am a bishop. I services from which the Bible is alto- New York State or Hudson river? And that is necessary to keep the door of the will ordain you. Receive the Holy Ghost gether excluded, indicates a want of ap- this air of unreality attaches to its state- dead shyt, but the rock of a ton's weight at my hands, and then you, shall be wor- preciation, if not actual irreverence for ments of spiritual truth, and its offers of is not sufficient to keep shut our Savt, cannot be doubted.

The term worship stands with us not would be gained if we could be brought would be greatest day in all the

This is precisely what this dogma of merely for the offering of homage to the to a state of mind in which we would ages of heaven was the one in which apostolical succession comes to when it Divine Being, but for the whole service is boiled down. It signifies that the of the sanctuary, whether it be instruction, word, and much might be done to prochurches to which Edwards, and Payson, comfort, warning, thanksgiving, praise or duce that by constantly recognizing that islment, many thousands flocked to his and Nettleton belonged were no churches; prayer; but practically most of these ob- word in the sanctuary, and showing an sandard; but when CHRIST went up that those men who planted the standards jects are lost sight of. Multitudes of anxiety to let the people hear what God rom the St. Helena of earthly exile and of the cross on Plymouth Rock, and their our people do not worship in any sense is saying to them. descendants; who have filled New Eng- of the word. They seek neither instrucland and the whole Northwest with tion, warning, nor reproof. They do not dent tendency on the part of professed ALEXIS, not because of any wonderful churches and schools, and all the signs intelligently offer either thanksgiving, Christian people to exalt experience above achievement on his part, but simply beof a Christian civilization, never had praise or prayer. Religious service has the Scriptures. Too much cannot be cause he was the son of a king. Our any lawful ministry nor any valid sacra- degenerated into the one purpose of said in favor of a strong and positive re- Jesus went as no only a royal son, but ments; that the Christian body which seeking inspiration. They ask only to ligious experience, but in this case it can the vistor of a housand battle-fields counts its adherents in this country by have induced a certain class of emotions; never be a standard of faith or attain- and the streets of heaven were full, and millions, and numbers among its illustri- in short, by some means be made to feel ment for others. To the individual this the doors of all ne palaces were throng ous names Judson, and Wayland, and good. They come to God's house in an experience may be the strongest confirm- ed, and some cied "Welcome!" and Stowe, has no ecclesiastical rights or uncomfortable frame of mind, no matter ation of certain truths, but beyond some shouted Hosanna," and some foundations; that the Church of Wes- from what cause; it may be from the that it is of no authority. It may be clapped their hads, and they who had ley and of Summerfield, that the Church conviction of unfaithfulness, or the as- safely used to illustrate Bible statements. harps struck thm, and they who had which has preached the Gospel always saults of Satan, or the pressure of world- Laying down the doctrine first in Script- palms waved thm, and as he went up where the backwoodsman's axe was ring- ly care, or even dyspepsia, the result of ure terms, and then illustrating it by per- on the throne for which thirty years ing and the frontier fires were blazing, carelessness in diet; but no matter what, sonal experience—this is legitimate and before he had decended, it was holiday amid hardships and perils untold, and they ask to have these murky clouds re- right. But the tendency is to invert in heaven! which has done ten time more for the moved, their serenity of mind restored, this order. Not always consciously or There he sits I that high place-your evangelization of this country than the and they sent home feeling good. They purposely, and yet it is evident that Jesus and mine. Having had a share in Church with the "lord bishops" ever ask that religious service shall act as a many are going to what they regard as his sorrows, we have a share in his tridreamed of doing, is nothing but an sort of medicinal draught to remove the experience for the matter and manner of umphs. At the whirling on of his joy ecclesiastical usurpation; that the Church effects of dissipation and produce a pleas-salvation, and then to the Bible for con- let all the churchs of earth and heaven of Barnes, and Mason, and Alexander, ant exhilaration of feeling. It matters firmation of the views already formed, wave their bannes of victory. Youder

thanksgiving, every phase of our experi- er standard .- The Methodist. ence can here find fitting expression : if buildings and chimneys were blown down, it be warning, no teacher will deal so faithfully with us as will this, holding up before us the character and consequences storm has abated. The telegraph wires of sin with startling fidelity; if it be comwere prostrated in all directions, but the fort, it is full of the grace and tenderness

tories compelled to suspend work. The Hence a failure to give prominence to wounded, many fatally. Dispatches show be sought in divine worship. It is through appropriate prayer: that the effects of the hurricane were the truth we are to be sanctified, and in felt at Glasgow, Halifax, Drewsbury and the Scriptures we are to find eternal life, Nottingham, in all of which cities lives and by the Word we are to be made clean, and in the promises we are to find consolation, and by the Gospel we are to be made wise unto salvation; and therefore it ought to be consulted whenever

the people assemble for the purpose of of prayer, however broken and lame the lack of concentration and point, we roften find it difficult to avoid. If a few verses were read, and the central thought firmly grasped, and then made the burden of prayer, would we not be in the truest sense taught of God to pray, and thus

There is in the minds of many a mythical, unreal character to Scripture truth, that has been fostered by our failure to recognize it in all our services, and also

It would also serve to arrest the evi-

country, though in piety, in culture, in our strength"; but the end for which brought forward as a witness, examined year \$195, and gave \$33 to support the sect, must yet come to that sect and bor- unmitigated evil. And yet are we not with the truth alone rests the power of row leave to be; and that their ministers, guilty of largely fostering that spirit by decision; the truth is the court of last no matter how learned or devoted they arranging our services for the purpose of resort, its decisions are final. Nothing One of the Japanese students at Ann may be, nor what fruits of their labors producing this effect, and by a failure to then is more necessary than to keep the Arbor, Mich., was baptized and received they may have to show, are yet no true make the Bible prominent in all the per-truth before the minds of the people. Let ministers of Christ until the hands of My formances of divine worship! No pub- it be read not only in the Sabbath ser-Protestant prelate have been laid upon pages being read. Every legitimate de- meeting. Let the people be encouraged sign of religious service can be best pro- to express their experience in the words moted by a faithful use of the sacred it furnishes. Thus the reality of its Word. If it be instruction, this is a rev- promises will be more and more a setelation of God as well as from Him; if thed conviction, while experience would we would know Him or know His will, be tried by its teachings, and thus be the Word will best instruct us; if it be more likely to conform to the only prop-

A CHRISTMAS PRAYER.

In the old Catholic countries the festival of Christmas is more generally observed as a religious day than among us. Here it is almost exclusively a holiday, on which we exchange happy greetings and tokens of good will, friendship and north of England and far into Scotland. scends imagination, and ought to move a love. There is less praying, less drink-Sheffield looks as if it had been bom- heart of stone. And even prayer may ing into the spirit of the Babe of Bethlehem. Consequently, also, our poetry is less rich in worshipful and praverful sentiments for that day. A translation lowest estimate places the casualities to God's word is to ignore the most efficient of a Danish song for Christmas by persons in that city at 7 killed and 30 agent in promoting the end that should Charles P. Krauth, concludes with this

> "Come, Jesus, glorious heavenly Guest, Keep thine own Christmas in our breast! Then David's harp-strings, hushed so long, Shall swell our Jubilee of song."

MAMMON.

Not many weeks ago, a gentleman lost, one night, the savings of a third of a Russia requiring six men out of every Let us now consider the Bible in relacentury. His daily study was to keep tion to the more private and social means dressed with scrupulous plainness, never of grace. A larger infusion of drvine travelled, and expended in benevolence truth would correct some of the covils not over one dollar per annum. He had apparent in these services. Transfould nearly completed the allotted years of elevate the tone of the exercise, relieve man, had no relatives who needed his them of the barren aspect, if not positive help, and could, if he had so determined, vulgarity, to which they often descend, put the whole or the large part of his and thus they would be more attractive fortune to a use which would have given to thoughtful and intelligent people. A him daily satisfaction, and made a mulcandid, intelligent person (even if not titude of his fellow-creatures better and religious) will appreciate the true spirit happier. But, though his name was on R. Agassiz, the great scientist, died at utterance; but a very little observation to be regarded as a Christian, who had who now come to the front have neither of mammon—a miserable idolator. But piety nor brains to fit them for leading suddenly he felt that God was a soverthe devotions of God's house. Their exercises misrepresent religion, and outrage in a night, and he woke up to find himgood sense; they offend the taste and self on a level with some of his neighhock the sense of propriety of those bors, without a cent. This is no fancy who have any appreciation of sacred sketch. It is a fact, and as such only things. While they are not justified in illustrates the inspired lessons which so doing, many persons make this the hard been given for the government or excuse for standing aloof from these ser- our lives. There are thousands of just vices, and we have to mourn the absence such idelators in our Churches. They of many, who by their character and at are heaping up riches to be hoarded up tainments are fitted to give dignity and in turn, or squandered in dissipation, by interest to these seasons of devotion. thankless children. Said a very wealthy Now if some systematic method of making God's word a more prominent feature are thinking what disposition I shall of these social services were adopted, it make of my wealth. I have more than would at least tend to fill up the time to enough for my children-indeed, I fear good advantage, which in many instances that the prospect of fine fortunes is alis now occupied unprofitably, and attract ready exerting an unhappy influence on a class whose absence we now deplore. them." Alas! we fear that this good Would not a larger infusion of Bible brother will think too long. It is a crime truth into our prayer meetings, tend to to deliberate when the time for action correct that diffuseness in prayer that has come. How a good man with a fortune can long be at a loss as to what disposition he should make of a large part of God's gift to him, is beyond our comprehension. If there ever was a time when money invested in pure religious beneficence would return to the benefactor a thousand-fold, that time is now. the service of mammon, but let us who seek a country, place our treasures in

the Lord's hands-Central Baptist. JESJS! JESUS!

The story of four long spikes-two

pain, all heaven turned out to greet him. Our great cities arose to welcome

talent to preach should not be hindered. for its existence; that these and all aration of feeling may undoubtedly be must silence all objections. This needs rally, reinforcements come in, and at day, sus Christ, whose divinity was the altar, the other Protestant churches in this a good thing, "the joy of the Lord is to be correted. Experience may be break the battle re-opens, and the lost and whose humanity was the offering, ground is regained. On the Friday which takes away forever all our guilt. heroic enterprise for the spread of the that is sought, and the direction from and cross-examined; its testimony may night of the crucifixion Jesus went down It is a standing oracle of divine reve-Lord Tozer or of some other Papist or lic service should be held without its vice, but in the prayer meeting and class, a volley broke that sent Death and Hell of a remedial institution. They are so in and from temple to throne, that "Him hath God exalted with his right hand to be a Prince and a Saviour!"

He sits in that high place to hush our troubles. We cannot tell him anything new about trouble. He has for us an all-curate salve mixed of three ingredients, the sweat of his brow, the tear of shall be glorified together.

Yonder he sits, the grave-breaker. a colored church in the place. Our Brother having escaped from the the white surf. Our Chief Butler having escaped frem the prison of the tomb will not forget Joseph. He will see that the grave goes all to pieces. It shall be split at the top, to let in the light. It shall be split at the bottom, to let out our corruptions. It shall be split at the door, to let us come out. Highest slab ask?" or monument will not be a pebble large enough to jolt the chariot of our king. Oh grave! where is thy victory? Thanks lars. Dat year de church people call me be unto God who giveth us the victory !" Mr. Dickson. Dis razor hurt you, sah ?" Oh Jesus! live forever!

"All over glorious is my Lord, He must be loved and still adored, His worth if all the nations knew, Sure the whole world would love him too

EXPECTATION IN GOD. The less we expect from this world, the better for us. The less we expect from our fellowmen, whether of spiritual help or of inspiring example, the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. We are always going to something stronger, purer, and holier. hangs in the air a golden ideal of higher life that we are going to reach; but as we move on, the dream of better things moves on before us, also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hill-top the rainbow is as far off as ver. Thus does our day-dream of higher Christian life keep floating away from us; and we are left to realize what frail, unreliable creatures we are when we rest on expectations of growth and of victory over evil in ourselves. "My soul, wait thou only upon God! My expectation is only from him." When we trust

God, he never deceives us. When we pray to him aright—that is, with perseverance, with submissiveness, and with a single eye to God's will-he answers us. He always returns the best answer possible. Our heavenly Father makes no mistakes in his dealings with supplicants. He is a sovereign, but not a despot. If it pleases him to keep us waiting for the trial of faith, then we must wait.oor odt gogo

SOUL-SAVING.

It is said of the learned John Smith, "that he had resolved to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," satiably greedy of the conversion of souls, and to this end he poured out his very heart in prayer and preaching.' Bunyan said: "In my preaching I could appear in my work." "I would think t a greater happiness," said Matthew Henry, "to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door, than undertake this great work." Doddridge writing to a friend, remarks, "I long for the conversion of souls more sensibly than anything besides. Methinks I could not only labor, but die for it with pleasure."

EXTRACT FROM ALEXANDER CAMP-BELL'S WRITINGS.

ORIGINAL BY MRS. ALEXANDER

The richest harvest ever gathered on this earth is a harvest of souls. Hence said Solomon, the greatest of kings and the wisest of men-" He that winneth souls is wise" (Prov. 11: 30). There is a temporal salvation and an

eternal salvation. There is a salvation of the body from physical and temporal ills and evils; and there is a salvation of the soul from spiritual and everlasting ills and evils.

the ground that a woman who has the fenders of the faith, has no justification so only it be produced. Now that exhil- passage of Scripture as an argument that ed, but during that night the troops and the sacrificial death of the Lord Je-

seemingly defeated. But, in the tent of lation, that "without the shedding of his grave our Captain slept, getting blood there is no remission" (Heb. 9: 22). ready for another battle; and when the This is at one stand-point, the cornermorning of his resurrection broke, angels stone of the remedial institution. It is rode down the sky with swift despatch, the philosophy, or the rationale, of the and from the door of his tomb, as from Altar, the Offering, and the Priest. These the port-holes of an invincible squadron, are the three evangelical indispensables reeling into the pit. Our sins, which in the eulightened judgment of Protestant the dreadful night-fall seemed to be tri- Christendom. And most certainly, there umphant, are cut to pieces under the is no remission, no justification, no adopbombardment of the morning. Let the tion, and consequently, no salvation, spirchildren tell it in the Sabbath school itual and everlasting, without the appreclass, and ministers of Christ preach it ciation, acceptance, and enjoyment of the in the great congregation, and organs three cardinal graces or virtues of the sound it in the thunder of open diapason, evangelical institution. In the materials, and heaven roll it frem gate to temple, we have the altar, the offering, and the priest; in the instruments, we have faith, hope and love, these three. - Christian Standard.

BROTHERLY LOVE.

Mr. Dickson, a colored barber in one of the largest towns of Massachusetts, was one morning shaving one of his cushis eye, and the blood of his heart; and tomers, a respectable citizen, when a conhaving suffered with him on earth we versation occurred between them respecting Mr. Dickson's former connection with

"I believe you are connected with the wreck of death will not leave us down in | church in Elm street, Mr. Dickson?" said the customer.

"No sah, not at all."

"Why, are you not a member of the African church?"

"Not dis year, sah." "Why did you leave their communion, Mr. Dickson, if I may be permitted to

"Why, I tell you, sah," said Mr. Dick-

son, strapping a concave razor on the palm The pale horse unbridled, unsaddled, of his hand, "it was jess like dis. I jined and riderless, will follow in the wake. dat church in good fait. I gib ten dollars It may be too soon to say it, but at the toward de stated preachin' of de gospel risk of making his assault upon our de fust year, and the people all call me own soul more ferocious at the last, we Brudder Dickson. De second year my will cry "Oh death! where is thy sting; business not good, and I only gib five dol-"No sir, goes tolerably well."

"Well, sah, the third year I feel berry poor-sickness in my family-an' I gib noffin' for preachin'. Well, sah, arter dat dey call me Ole Nigger Dickson, and I

So saying, Mr. Dickson brushed his customer's hair, and the gentleman departed, well satisfied with the reason why Mr. Dickson left his church.

A QUESTION FOR GRAMMARIANS.

If baptize means to sprinkle or pour, how is it that water is never the subject or object of the verb? In the baptisal narratives of the New Testament it s never said that water was baptized on a person, nor is it said, I baptize water on you. It is said, however, that "men and women were baptized," and also, I baptize you. A person can be the subject of the verb in the passive voice, and the obverb in the active voice.

Why? Because baptize means to immerse. Why is water never used as the subject or object of the verb? Because baptize never means sprinkle or pour. It is not worth while for any body longer to mystify this matter of baptism. To an unprejudiced grammarian the view now presented is as clear as the light of heaven. Who can fail to see it? Can you, reader? Then, alas for the power of prejudice in your case. - Baptist Vis-

ALONE WITH GOD.

Christian life in our days is full of activity. It finds pleasure in planning, giving, and working for the advancement of Christ's cause. This spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes in the aggressive movements of the church. But it conceals also a great peril. All Christian power springs from communion with God, and from the indwelling of Divine grace. One can do good to others only as his heart pulsates with love to Jesus and has a present experience of his love. We can impart only what we receive. Any stream will run dry, unless fed from unfailing springs. Any Christian labor will be fruitless, and Christian zeal be like sounding brass, unnot be satisfied unless some proofs did less the soul waits daily on God and finds new strength in prayer and in study of

THE RESURRECTION.

We are told that the resurrection takes place at death, that then the soul is resarrected orarises from the body, and there is no other resurrection than this. But if such be the case, then the resurrection has taken place in every past instance of mortality. How then could Christ have been "the first-born from the dead?" Col. 1: 18: or how could he by his resurrection have "become the first-fruits of them that slept?" 1 Cor. 15: 20. The time of the resurrection is at Christ's second coming, and not before.

A STRIKING PACT.

The following incident illustrative of the value of tracts, brief, pointed, pungent tracts, I have from an authentic source. It stands associated in my mind with the practice of one of my own elders in Missouri, of folding a religious tract in every package of dry goods that he sent out. A farmer with his wife and daughter, a young lady, went to town to make some purchases. Returning homeward, The salvation of the soul, the "great | the woman opened the package to examsalvation"-consummated through the in- ine her purchase, and a tract fell out. terposition and sacrifices of the Lord Je- The farmer reached for the tract, and discipline, its grand army of staunch de- pit pyrotechnics or the Spirit of God, for experience, and some misconstrued | At night-fall n army may be defeat- gospel consummated by the incarnation | deeply affected, inquired the cause ; with- Wyer; Geo. P. Arnold.

out speaking he handed her the tract and conviction flashed upon her mind. The daughter, amazed to see both her parents weeping and unable to speak, received the tract at her mother's hand, and the whole three were convinced of their lost and undone condition by nature and led to put their trust in Christ for salvation. -Presbyterian at Work.

Business Department.

APPOINTMENTS.

I will preach, the Lord willing, in Newburyport, Mass., Sunday, Dec. 28th.
J. M. Orrock.

BOARD MEETING.

A meeting of the Board of the Millennial Missionary Society of Vermont and Canada will be held at Richford, Vt., Friday, Dec. 26th. All the members are requested to be present. J. LITCH, Pres., W. B. KINNEY, Sec.

QUARTERLY CONFERENCE.

A quarterly Conference of Messiah's Church (Evangelical Adventists) will be held at Black Creek, P. O., Canada, Saturday and Sunday Jan. 3 and 4, 1874. All are cordially invited to attend.

Z. W. Camfield, Pres.
S. Ebersole, Sec'y.

NOTES TO CORRESPONDENTS.

MRS. CLARISSA HODGES.—Please give us the name of your son-in-law. S. A. Blanchard.—Do you ceive the paper at Holbrook, Mass. G. C. BAKER.—Dr. Litch may be addressed at McIndoes Falls, Vt.

H. HARRIMAN.—See our note appended to the letter of Bro. L. Miller in the Herald of Dec. 10th. Personally we are not connected with any "secret society, and have the claims of none to defend.

H. R. Collins.—His name stands on our list as a minister there; we have stopped the paper, and you might get the back numbers and give them away,

Mrs. J. Summers.—You are paid only to Jan. 1, 1873, according to our book, but for what you have sent we credit to Jan. 1, 1875.

WANTED.

Hundreds of new subscribers ought to be entered on our list within a few weeks, and we think it might be done if preachers and people took hold of the matter as they should. The best time to get subscribers is within the next two or three months, as many subscriptions expire with the year, and people will be looking about them to see what paper they had better take for a year to come. Will you not show your neighbors ours and present its claims kindly and fairly? Don't delay in the matter till it is too late, but begin at once.

"HILL'S SAINTS' INHERITANCE."

We have on hand nearly fifty copies of this valuable work. Every one of them should be sold immediately. Men and women ought to read them, and our office needs the money. They would make good holiday presents. Price, make good holiday presents. \$1.00, including postage. Send in your

"FAITH OF ABRAHAM AND OF

This work of the Rev. Henry Dana Ward, M. A., ought to be much more extensively circulated than it is. We think it his best. To encourage its publication the A. M. Association agreed to take two hundred copies. None of them ought to be allowed to remain long on our hands. It will aid us, encourage the author, and benefit the purchaser to have

We send the book by mail, post-paid,

LETTERS RECEIVED.

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORROCK, 46 Kneeland Street, Boston, Mass.

James Wilson 3.00; C. A. Alexander

2.00; W. Busby 1.25; "A sister" 2.00; Simeon Palmer 3.50; Henry Asselstyne 4.00; Mrs. H. Graves 2.00; H. Canfield; R. K. Knowles 1.70; D. W. Boss 1.00; W. C. Borden 3.00; D. Elwell 2.00; Edwin Temple; T. H. Sketchley; Mrs. E. Dannett 2.00; W. H. Littell 5.00; Mrs. C. H. White 2.00; Adaline Pomroy 2.00; Clarissa Hodges 5.00; O. Rockwell 16.00 (we appreciate your efforts and are very grateful); S. D. Northup 3.00; W. A. Fay 2.00; G. H. Swaup 3.00; W. A. Fay 2.00; G. H. Swasey, Jr., 2.00; Mrs. R. C. W—— 3.00; John Walker 2.00; Emroy Chase; Wm. Robbins 2.00; Louis M. Car. 10; J. R. Mathewson 2.00; Lewis Ingalls 1.00; Hiram Harriman 5.00; Ezra Smith 4.00; Orin Davis 1.00; S. H. Withington 19.80; Ann M. Luce 2.00; John Magnire 7.00; Wm. Watson 1.00; A. M. guire 7.00; Wm. Watson 1.00; A. M. Sherman 2.00; Susan E. Sawyer 3.00; Rev. J. T. Van Burkalow 1.00; Joseph Shepard 5.10; Wm. Jackson 3.00; Thomas Howe 1.25; Wm. Schoolcraft 2.50; Mrs. L. E. Freeman 2.15; J. B. Morrill .2.00; Orpha Stickney 2.00; J. A. Winchester 2.00; Charles W. Dengler; Mrs. Susan Barber 5.00; Henry Ashley 10.00; D. P. Merritt 2.00; Mrs. J. Summers 1.00; Anna Pollard 3.00; Rev. S. W. Brown 1.00; Dr. G. H. Ball; Roxanna R. Schellhous 1.00; Rev. G. W. Brown 1.00; Joseph Clark 2.00; John Lawrence 5.00; Miss Ada E. Greene 2.00; C. R. Sanford (for Mrs. Van Kleek) 2.00; Mrs. H. Adsit 1.00; G. W. Burnham; C. H. Wyer. 50; Geo. P. Arnold. 50; M. L. Jackson; John B. Parker 4.00; Rev. D. Henry Miller; Wm. Marks 1.00; F. D. Atwood 2.00.

DONATIONS. TO THE A. M. ASSOCIATION

A friend, W. H. Littell, Hiram Harriman. Mrs. Ansel Jennie. Susan E. Sawver. Mrs. W. G. Rawbone,

BOOKS, TRACTS, &C., SENT During the week ending Wednesday, Dec. 24.

By mail.—James Wilson; W. B. Kinney; T. H. Sketchley; L. M. Car; Joseph Shepard; Wm. Jackson (we send you in "Gems" the amount of the premium on bills); Thomas Howe; Wm. sus, the Christed Saviour of a lost and read it while the wife was examining the ruined world—is the salvation of the goods. The wife, seeing her husband Henry Mellus; Joseph Clark; C. H.

Luginess Depresendent. In royal state, How through the gate

Descends, and how , foreig Hiw I The heavenly choir before him bow As ready there He stands, all round The hights of heaven with song resound, And palms bestrew His way; But ah! how strange! as near the earth Approaching, all this sacred mirth Grows dim, and fades away; And palms. And psalms

And thrones, behold, All, all are gone.
A little child is found alone! No splender here adorns his brow Of glorious state we hear not now; Poor straw His bed supplies; Oh, happy he who findeth grace, Beside this Infant's resting-place, To ponder and be wise!

And crowns of gold,

How He, ethwithin us, mild, And like a child, His work begins. And heirs of heaven thus daily wins Lays of the Holy Land.

THE NATIVITY.

The night of the nativity in Judea was much as other nights. The traveler found his lodging under the same roof or in the same cavern with his beast. The villagers went to their slumbers as on any other night. The shepherds on the hillsides sat down to their watch, beguiling the long hours with stories of the olden time, or in prophesying of the increase of their flocks. The sheep nestled under the rock. The bleat of the full grown lamb broke out now and then on the evening air. The stars looked down screnely, and, as sentinels of God, seemed to say, "all is as it ever was." A few leagues away Jerusalem was wrapped in slumber, her gates closed, her walls deserted, her great temple flinging its pinnacles up into the silent night as a sleepless testimony to God. The Roman soldier, symbol of universal power, hung his shield on the wall, as though there were no might in heaven or earth to question the dominion of the Eternal City.

But that night-was not as other nights.

In the caravanserai of Bethlehem are Joseph and Mary. For months they have been pondering the mystery that has been revealed to them—the annunciation of the angel, the dream of Joseph-hiding in their hearts a story so strange and so divine, that no ear could believe it but their own. The end of promise and prophecy, the hope of Israel is centering in their waiting souls. The fullness of time is come. " And Mary brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

Messiah is come, of the seed of David the King of Israel, the King of kings There is no worldly pomp. A humble virgin is his mother. A carpenter of Nazareth stands for his father, a shield to bahis mother's chastity till the child shall he glorified. There is no place astir at his kirth, nonretinue moving here and there to welcome him, no costly robe to cover him. They wrap him in swaddling clothes. They lay him in a manger.

The babe, however, does not come unannounced. The secret is too great for two human souls alone. Away in the East the magi feel the unseen change, and go forth in search for the babe who shall sum up all wisdom. Though it be so still on earth, and most men slumber that night without a dream or sign, all heaven is astir. An angel speaks to the shepherds out of a cloud of glory: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. * * * And suddenly there was with the angel a multitude of the heavenly host, praising God and saying- Glory Zeus will also one day destroy this race of divine to God in the highest; peace on earth, good will to men."

Grant and unversed men who tune their signs to the Messiah and the chosen race. ripes upon the hills, gather the lambs in The Avesta, or sacred books of the their arms, and take their simple fare Parsees, or descendants of the ancient from a bag, and drink from the running Persians, strongly hint at "the end of brook, whose life is unpoisoned by the the world, the coming of a new prophet atmosphere of cities, or man-made theol- who helps to overcome Angra-mainyus ogies, who have simple faith in God, un- and restores the happiness of the world, perverted and undimmed by vexed ques- which he has destroyed." The Persians tions—to such men is the vision given. looked forward to a golden era when Such men only could behold it, or hear there "will be neither night, nor cold nor the angel's song. The things of God are hot winds, nor decay, nor fear of death; "

every man who can hear them. Many no vision, and no word articulated from heaven .- The Interior.

THE BIRTH OF CHRIST IN HEATHEN EXPECTATIONS.

The account given of the visit of the magi to Jerusalem to see the new born King (Matt. 2: 1-12), is an indication that even in heathen consciousness the time had arrived for the occurrence of some signal event. The prophet had called the Messiah "the Desire of all were generally excited about the time of the Saviour's birth. The origin of this largely undefined hope we may not be able to trace. Some ascribe it to the influence of the Hebrew Scriptures, whether as translated and read by the learned, and their prophecies thus, with more modifications, incorporated with their own works, or as made known by the Jews scattered abroad. Others assume a common source whence tradition carried down to posterity an ancient promise, known to all, of the advent of the great King. And yet others, finding no satisfactory solution of the problem in either of these hypotheses, fall back upon direct inspiration. They would not accept the authors of the sacred books of the Persians, the Greeks, the Romans, et al., as prophets of God; but God used them in their capacity as teachers of the people to foreshadow the advent of the coming De-

arshadowy anticipation of the birth of the Messiah among heathers is found in the pilgrimage of the magi to Jerusalem. The form of their hope is not clearly given. They inquired, Where is he that is born King of the Jews? Yet it was not simply a Jewish King that they came to see and worship. Hopes centered in him of an extraordinary, though perhaps not all of a spiritual character. Who were these magi, or wise men; what were they? They were from some country to the eastward from Jerusalem, as he passage above referred to indicates. The specific country from which they came is not known. Justin, Tertullian and many other ancient and modern divines have fixed on Arabia; Chrysostom; Theophylagt and others on Persia: while some have conjectured that they were from Parthia, from Babulonia, and even from Ethiopia. If they belonged to the original magi, and the Evangelist seems to imply this by calling them magoi, then they came from Persia or Mesopotamia.

Among the people of these countries, and among the Medes the magi were a high sacerdotal caste, " who constituted the king's privy council, and cultivated strology, medicine, and occult natural science." From them came the magical arts, of which many professed to be masters among the Syrians, Arabians, Greeks and Romans in the time of Christ. But those who came to the manger where Jesus was cradled doubtless belonged to he earlier class, who were sincere and earnest in their researches.

In heathen antiquities we also find indieations of a hope of the dawn of a period of restoration, and sometimes even of the birth of a personal redeemer. We must, however, guard against transferring our modern ideas of a redeemer, or of the Redeemer, to the expressions employed by the heathens. Even the Jews failed to apprehend the Messiah in his true character with the light of revelation to guide them. Among the nations of classical antiquity the Greeks and Romans were doubtless most conversant with the expectations of the Jews. Hence the writers occasionally refer to them, as for instance Suctonius, as well as Tacitus. Their own hopes of the future were also somewhat modified by these oracular prophecies of the Jewish seers. Hesiod ooked for the return of better days, and accordingly sang:

Oh that I had not been born a companion of the fifth of men! Oh that I had died before, or else had not been born so soon!

For the present race of men is one of iron!

The Sibylline books also indicated the There were priests, enough of them, in existence of certain Messianic anticipa-Jerusalem, scribes and counsellors, actions. These books contained the uttercredited functionaries of God, keepers of ances of the Sibyls, the name given to his Temple, keepers and expounders of certain prophetic women, who lived in his word, men who could repeat the whole Greece and Italy. The most celebrated law, determine the most intricate ques- of these was the Sibyl of Cume. To tions pertaining to purification and sacri- a prophecy of this Sibyl it is supposed fice, men who knew no thought that did Virgil refers when he states that even not center in religious forms, venerable "during the consulship of Pollio, in whose tradition and prophecies, whose garments honor the ode is composed, the expected were badges of riety, whose appearance boy will be born and the golden age rein the market place was an act of wor- turn." And Pollio's son, and even Pollio ship, whose very beds and tables were himself, in connection with other god-bebaptized. But they see no vision, dream friended heroes, are described by him as no dream. There is not a whisper to occupying just the position which the preother of the birth of Messiah. To ignotended or forged Sibylline prophecy as-

to Spiegel, was " to bring to pass the resurrection, and then establish a dominion full of undisturbed prosperity." In the Bundehesh he is called Sosiosh, a Jesus, who, it is said, will bring the dead rode down the sky with

of the Parses, taught "that in the last days a man will appear * * who will adorn the world with religion and righteousness." Some of these doctrines respecting the age in which Oshanderberga, nations," and in a dim, shadowy manner as he calls this man (man of the word), the expectation of the heathen (nations) will live and reign are very much like the prophecies of Isaiah concerning the prosperous reign of Messiah. Thus he says: "He will make true religion victorious; rest and peace will reign in his day, all contentions will cease, and all grievances disappear." Zoroaster even taught that this Saviour should be born of a virgin, that at his birth a bright star would appear by day, with the sign of the virgin in the center, and that on its appearance his disciples would arise to worship the child and bring him their presents.

In all these sayings, current among the heathens before the birth of Christ, we see a vague hope highly similar to the expectations of the Jews. Whether they were the result of Jewish influence or imbibed from the reading of Hebrew literature, we do not seek to determine; but that they point to the Messiah can hardly be doubted. Truly, as these hopes were so widely and tenderly cherished, we see in them a verification of As intimated, the clearest evidence of the prophet's saying, that he whose birth we to-day celebrate was and is "the desire of all nations." Church Advocate.

NOT BY MIGHT, NOR BY POWER."

The name of Dr. John Owen stands in the front rank of British theologians. Though it is chiefly from his writings that the character of his religious experience can be gathered, yet a few special circumstances are known that possess deep nterest. It was, we learn, while he was t the university, and during the latter years of his course there, that the Spirit f God began to work powerfully in his soul, exciting new thoughts and emotions, and bringing him to submit his life to the supreme control of religious principle, so s to ask, "What wilt thou have me to do?" Yet he continued to suffer for ong years from perplexities and anxieties, bout his state with God, and at times the terrors of the Lord seemed to combass him about. We have no means, writes one of his biographers, " of ascertaining with certainty what were the eauses of these dreadful conflicts in Owen's mind; whether an overwhelming sense of the holiness and rectitude of secret purposes of God, when he should have been reposing in His revealed truths and all-embracing calls; or a self-righteous introversion of his thoughts upon himself, when he should have been standing in the full sunlight of the cross or more mysterious deeps of anguish than any of these; -but we are disposed to hink that his noble treatise on the Forgiveness of Sin, or Exposition on the Jan 4th One good sermon.......\$1.00 \$ 30th Psalm, written many years aftervards, is to a great extent the unconscious ranscript of the wanderings and perplexties of those years, and of his final deiverance. Containing some of the nolest passages he ever penned, it is as full of Christian experience as of rich theology-at once the record and the effect of what he had passed through.

"Few things in his life are more interesting than the means by which, when the full time came, the heavy burden was unloosed and fell from his shoulders. Dr. Edward Calamy was at that time minister in Aldermanbury Charel, and attracted Jan. 25th. One sermon read lowmultitudes by his manly eloquence. Owen had gone one Sabbath morning to hear the celebrated preacher, and was much disappointed when he saw an unknown stranger from the country enter the pulpit. His companion suggested that they should leave the chapel, and hasten to the place of worship of another celebrated preacher; but Owen's strength was already exhausted, and he determined to remain. After a prayer of simple earnestness, the text was announced in these words of Matt. 8: 6, Why are ye fearful, O ye of little faith?', Immediswered the very doubts that had long another year." perplexed Owen's mind, and, by the time were used by Owen to discover the name as an angel of God; ' but without suc-

"There is a marked divine selection visible in the humble instrument that was thus employed to bring peace to Owen's mind. We trace in it the same wisdom that sent an humble Ananias to remove the scales from the eyes of Saul, and

God be many and everywhere, it is not superhuman power and dignity." The foreign divines are said to have studied ness of their pastor's sermons, he always makes the next step clear. Persian Saviour King, whom they expect- our language in order that they might told them to try paying him by the job, are blind and deaf, as though there were ed, was called Caoshyac, who, according read his works, the recollection of the for just one year. mode of his own spiritual deliverance would repress all self-dependence and elation-making him feel that the highest form of success in preaching was in no name very similar to Joshua, a type of respect the monopoly of high intellectual gifts; but that in every instance it was, not by might, nor by power, but by my Spirit, saith the Lord ? "-Thompson's " Life of Owen."

PREACHING BY THE JOB.

"I can't put down anything," said Mr. Watson, pushing the paper back toward Mr. Williams, "I have been thinking the matter over for some time, and I have concluded to pay for preaching by

"Pay for your preaching by the job?" Mr. Williams repeated after him. He

"Yes, sir," replied Watson. " I ge drop this matter. At the end of the spring. The winter was just newly over what I pay for then. And now we will vear I will square up."

" But," said Mr. Williams-"Not another word," said Watson.

And Mr. Williams well knew that it was useless to argue the question, so he

Mr. Williams as a member, Mr. Watson as one of the most regular attendants and the most liberal supporter of preaching. Mr. Watson's refusal to subscribe and the idear of paying by the job was so new and strange to him, that he really thought him demented. He consulted congregation, but they were all as sorely puzzled as he. Then he went to the pastor and related the whole story; but there he got no light.

"It is beyond my comprehension," said the pastor. "I can not account for it unless on the score of personal animosity. But, Bro. Williams, we will wait. Deduct from my salary the amount that Mr. Watson usually gives, and go on as usual.

So the matter was left. Mr. Watson was always in his pew, morning and evening, rain or shine, and for extra expenses of the church gave freely, but in relation to the pastor's salary he always replied: "I am paying for my preaching by the

The year passed as all other years had done, and during the whole time Mr. Watson gave no hint of his plan; but at a meeting of the finance committee, held just as the pastoral year closed, Mr. Wat-

"Here it is, in due form," he said, presenting a paper to the chairman, Mr.

It is not strange that Mr. Williams was somewhat curious about that account. and if he took it up a little out of order his eyes opened wider and wider, and presently his mouth opened too with a

"I will read the account," said Mr. Williams, and I want to say beforehand that I, for one, accept it." He read :

John Watson in Account with Parson Hereford. Jan. 11th. Ove miserable sermon that had no lie in it, put half the congregation to sleep, and did more harm than good. One evening sermon, fair but not irstrate. It wasn't worbacent to John Waton, but it might have been a triffe more valuable to somebody else so I set down.... Jan. 18th. One rousing sermon that John Wason will not forget for years...
One evening sermon, every word of it read every word of the read of the rea

from manuscript dull and useless..... One evening sermon that made the old church ring. An off-hand effort worth a dozen of these spirit-less affairs called written sermons, and John Watson will pay ac-

positively harmful; but many that were the Holy Ghost, were multiplied. good. The account was balanced, and Mr. Watson had brought himself in lebt 36: 2. ately it arrested the thoughts of Owen as to the pastor more than he ever gave dirappropriate to his present state of mind, ing any one year. He paid it like a max. ents. Lord, unlosse all thy children's tongues. and he breathed an inward prayer that be" It is all, right," said he. "I got all God would be pleased by that minister to that I am paying for, and at my own valspeak to his condition. The prayer was uation I am satisfied, f you are, and I heard; for the preacher stated and an- will bind myself to pay in the same way

"I accept," said Pason Hereford, who sooner begin a course of action than sickthe discourse was ended, had succeeded had entered the vestry innoticed. "And ness thwarted him. He was in this way charged against mes and source squad

next year's job."

hid from the wise and prudent, and re- and these hopes were associated with the Owen's learning and intellectual power and if he ever heard ie members of whom the way looked dark; "God will vealed unto babes. Though the voices of appearance of one who is "endowed with had spread far and wide, so that even other churches complaining of the dull- point out the path he wishes you to take.

"THE LONDON MUD RAKER."

the suburbs of London. She had been confined to her room for years; and having been so long in the furnace, she was, in my eyes, pure as the gold that is seven times tried. It was the nearest thing one can conceive to the idea of what heaven is, thus to talk, to read, and pray with one who, to look at, seemed scarcely in the body-so clear of eye, so wasted, and yet so bright and ethereal; her very voice sounded as if it were already in harmony with the music of heaven.

I came out, full of heavenly thoughts,

too soon, alas! dispelled by the noise and

bustle and business of the busy London street. It was a raw, chill day, early in and gone, and the roads were very muddy. As I turned sharply round a corner, I encountered a man who, with a mudrake, was scraping off the surface mud from the highway. By the side of the public road was a row of middling-class houses, with little gardens in front; a low iron railing, and an iron gate to each house. A milkman had pulled the bell at the gate of one of the houses, and was waiting till the servant came down for the milk. It was this brief opportutherefore very unexpected to Mr. Williams, nity the mud-raker had embraced to speak a word in season to the milkman about his soul. Rake in hand he had stepped on to the footpath, and had uttered a few with several members of the church and earnest, kindly words. I caught, as I passed, these closing sentences, "You will never repent it! He is a preci us Master! Think about your soul." 13 ie one was that of love; bthe wlook it id manner that of intense earnestness. I had passed on a few yards before the lill meaning of the scene had fairly impressed itself upon me. It was so unlike London. ... Mother, you will get well!" It was what one had never seen, and scarcely ever heard before. So I was past a few yards ere I fully comprehend-

ed the meaning of it all; then, when I looked behind me, the man was back to his rake in the middle of the road; and the milkman was serving the maid with milk; which, having done, he turned, and with a nod to the earnest evangelist in the middle of the way, went on and pursued his avocation ad I turned many a time to look back at this genuine preacher of the gospel. But he was as busy raking at the mud as though he knew nothing all the world beside. And I went on my way rejoicing; blessing God, as I went, that He had living men to speak the truth in love to whomsoever the Lord should send in their way.

Reader, Let us take heed, lest that London mud-raker stands as a swift witness against us in the day of judgment Do you, like this poor man, sow beside all waters ? How many immortal fellowcreatures have you passed idly by ? " You had nothing to do and you did nothing. You say, you "had no time." What would you have said had you been in this nan's place ? He redeemed the time.

The two or three moments in which the milkman was waiting for the answer to his call were embraced by this poor, busy, hard-working man; and who knows but to the saving of his soul? Depend on it, there is a day coming-and it will soon 1.00 be here—when many rich, learned men would give all their riches, and all their learning, to be able to change places with that poor mud-raker. Go thou and de likewise. This poor man had found Christ to be a precious Master; and it was not because of anything in his circumstances in this world. Though cheerful, he was poor. But he had found the grace of the gospel so good, that it was his constant desire to impart his joy to others, by teaching its cause. He could not be silent. He was like the apostles, who, being heaten, and commanded to be silent, said, "We cannot but speak."

Would God the mantle of this poo mud-raker might fall on ALL the Lord's people !- for soon would this part of the old church history be true again "Then had the churches rest through

So the bill read all through Some out all Judea, and Galilee, and Samaria boor sermons that did nobody any good, and were edified; and walking in the some that were so terribly dull that they fear of the Lord, and in the comfort of "I have yet to speak on God's behalf."-

-Spurgeon's Evening Readings.

Samuel Burnham's life was one of con-

stant disappointments. He would no

in leading him forth into the sunshine of Talso accept the meritd rebuke in all kept from college. Because of this, he a settled peace. The most diligent means kindness. I shall take good care that was compelled to give up teaching! By when you render your axt bill, you shall this his literary labors were impeded, and of the preacher who had thus been to him have tewer of these chep sermons to my yet his patience was wonderful, and he credit, and none of th harmless ones was never heard to complain. The secret of his endurance and cheerfulness is found "All right," said Mr. Vatson, cheerily. in a passage in his daily diary written twen-'I'll advance you fifty dollars on the ty years ago, at a time when physicians despaired of his life. He wrote: "If I After that, Parson Heeford improved get well, to God will be all the praise; if wenderfully. He discared written ser- not, I hope and pray that I may be premons entirely, and the effet and thought pared to submit cheerfully to anything he made the poor tent-maker and his wife that he found necessary t enable him to may have in store for me." His own life the instructors of the eloquent Apollos. preach without a manuscrt before him, was an exemplification of the advice which And can we doubt that when the fame of kept him awake and hi hearers also: he himself gave to a young man before

time is all we have to take, and that we night of Weeping. By the Rev. H. Bonar, D. D. usually have light enough for that one." Price 60 cents, postage 8 cents. - Watchman and Reflector.

SUFFER LITTLE CHILDREN COME UNTO ME."

God make my life a little light, heir hea; wolg of blow sit hid with A little flame that burneth bright, Wherever Imay gov

God make my life a little flower,

That giveth joy to all,
Content to bloom in native bower,

Although its place be small. God make my life a little song,

That comforteth the sad; That helpeth others to be strong, M And makes the sinner glad and God make my life a little staff, Whereon the weak may rest,

That so what health and strength I have, May serve my neighbors best. God make my life a little hymn

Of tenderness and praise; Of faith that never waxeth dim, In all his wondrous ways. Good Words, na or bellenmo

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A mother of a little girl, only four years of age, had been for some time most dangerously ill. The physicians had given her up. When the little girl heard this, she went into an adjoining room, knelt down, and said-

"Dear Lord Jesus, O make my mother

And after she had thus prayed, she said, as hough in God's name, with as deep a voice as she could-Yes, my dear child, I will do it

This was the little girl's Amen. She rose up, joyfully ran to her mother's bed

and said ins and has an bise bas And she recovered and is in health to

HOW TO GET ALONG.

Do not stop to tell stories in business If you have a place of business, be found there when wanted.

No man can get rich by sitting round

"A Never fool " in business matters. Have order, system, regularity, liberal y and promptness.

Do not meddle with business you know Never buy an article you do not need,

imply because it is cheap, and the man who sells it will take it out in trade. Trade in money." dotaw eds blue

Strive to avoid hard words and person-

hos quickly? So Thou saids More miles can be made in a day by going steadily on than by stopping. Pray as you godies all as diamos all.

A man of honor, respects his word as

Help others when you can, but never give what you cannot afford, simply because it infashionable.MI HIBIH HHT Learn to say " no." No necessity of

snapping it out dog fashion, but say it firmly and respectfully. Have few confidents, the fewer the

Use your own brains rather than those

upon the hearts of meradto for Learn to think and act for yourself Be vigilantement of to to relation

Keep rather ahead than behind the forget the assembling of yousemi

Reader, cut out this, and if there be folly in the argument, let us know.

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