

This paper is specially devoted to the advocacy of the speedy, personal, pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of the Kingdom of God; and while rejecting—as it has from the commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.

Selections.

THE ADVENT.

Long had the harp that Judah's minstrel swept,
Of Israel's people long had mourned and wept,
Nor dared to breathe the notes their fathers sang;
Their glory had departed! and instead
Of princely robes, was sackcloth o'er them spread.
The Roman tyrant had usurped their land—
That promised land where erst their fathers dwelt,
Who never dreamed that stern oppressor's hand
Could e'er inflict the woes their children felt.
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,
With harp 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.

A distinguished minister of the established church of England is said, in his memoirs, to have expressed doubt whether St. Paul, if he were to revisit the earth and go to London, would be permitted to preach in St. Paul's church. And a greater than Rowland Hill says of a greater than St. Paul, "He came unto 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 earth. Angels heralded his coming with joyous strains. The guiding star of God's appointment lingered over the favored spot that gave him his first home in this world. Should not all earth be jubilant, and men vie with each other in regard to 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 my Son!" But alas for the heart of fallen 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, under two years of age, for the single purpose of making *sure work* in taking the life of one innocent stranger in Bethlehem of Judea. In Bethlehem, he is excluded 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 he slept in a borrowed grave.
Doubtless, if Jesus had come as the representative of earthly glory and glitter, as the patron of human follies, as an agent for whatever ministers to the interests and gratifies the tastes merely of the world, every door would have been open, every house and heart would have found "room for him."
And this exclusion of Christ even from 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 down to the present time. We have our 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? Hearts and homes alike are, all the while, barred and bolted against him. They have room for everything else, but none for him.
Look at the devotees of earthly honor and fame. How can they find room for Christ in hearts already occupied with what more than fills them? Can the "great bubble" safely give place to him? No, no; in the cabinets, and courts, and senates of this world, we generally look in vain for any room reserved for the welcome occupancy of the King of kings.
Look at the devotees of earthly pleasure. Go to the palaces of thoughtless 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 pictures of an imaginary Christ, which are highly prized as specimens of art and representatives of fashion, but "no

room" for Him of whom the pictures, and Bibles bound in scarlet gold, are said to be memorials. Perched in the "basement" or the "stable" some such temples of fashion you find Christ in the person of one of obscure disciples, occupied with the business of the stall; but there is no room for him amid the glitter and frivolities of the temple. Neither pleasure nor labor can work miracles; and if their hearts are pre-occupied with guests whom value more and love better than value and love the Redeemer,—guilty too, with whom they will not part, sakes of admitting him,—how can they find room for him?

And the marts of Mammon are so crowded, with the temples of Fame, the halls of Pleasure. Such an idol that of Christ never enters the thought of the busy throng who are in the bliss and idolatrous pursuit of gold. And to say of any man, either in temple of fame, or fashion, or pleasure, or business, or any other department of social existence, or private life, that has no room in his heart or home for 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 room for earthly cares and occupations, for friendships and guests, for earthly vanities and frivolities, but none for the life and glory! There is room for him in heaven. He occupies there the throne. There will be room for him in every heart that loves him, trusts him as a Saviour. And for those who find "no room" for him here, he will find no room hereafter. As he has been their guest in time, they will be his guests in eternity. They may be and say, "Open unto us," but the door will be "shut." There will be "no room" for them.
—L. T. in the Tract Journal.

THE GREAT EVENT.

As at the creation, "all the son of God shouted for joy," so after the of four thousand years, when Jesus born, they sang again. This new-born, sinless Saviour was "made of a woman as one of the human race." This was him the innocent infirmities of our nature, and the form and attributes man. He was Divine, yet human, a divine person on earth, the visible the invisible God, the manifested "God manifest in the flesh!" Christ ever to be regarded in this light, was not a mere man, though in the of a man; but was the same divine being, while tabernacling among us, that was while in heaven. "The glory which he had with the Father before the world was, though obscured in the human garb of humanity, was only obscured it was not extinguished or lost. He was "laid by" for a purpose. He came 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 sacrifice this!

Redeeming us from under the law puts us in the condition of God's children. Under the law, we stood in relation to God far different from that of sons; for we were his foes, his subjects, Satan's slaves; but now may be introduced into the glorious liberty the children of God; be constituted members of a family, each of which is the Father, and with his Son Jesus Christ. To a title so noble, to privileges so prospective so exalted, are penitent sinners brought, through the incarnation and atonement of that Saviour, the announcement of whose birth was made strains of angelic music to the shepherds of Bethlehem.
What an event of surpassing importance was this to us! "Here, too, we have the opening of that grand design, which obscurely intimated when Adam sinned, and which was gradually unfolding, 4000 years; here we have the fulfillment of the prophecy to Adam, that "The seed of the woman shall bruise the serpent's head;" here we have the fulfillment of the prophecy to Abraham, that in his seed all the nations of the earth shall be blessed; here we have the fulfillment of the prophecy to Malachi, that "the Sun of righteousness should arise with healing in his wings; here we have the fulfillment of all prophecy; here we have the antitype of types, and the substance of shadows, and the consummation of the eternal counsels of the Lord; here the testimony of Jesus is the spirit of prophecy" all the rays of prophetic light being wreathed into a crown of glory for his head.
Other occurrences there have been, but with importance to the human race, but when God sent his Son, made of a woman; when the Ancient of days wrapped as an infant of days; when shepherds heard the story of his birth, and angels struck their golden harps there

Advent Herald

AMERICAN MILLENNIAL ASSOCIATION
"OCCUPY TILL I COME."
"COME QUICKLY."

WEDNESDAY, DECEMBER 24, 1873

was and than red. Each one testifies to the other.
If you take a silver dollar to the United States mint at Philadelphia, and compare it with the die in the mint, you see that they are alike. The eagle, the stars, the inscriptions that are on the die, are also stamped on the dollar. You say at once, "That dollar came from that die." So a child of God opens the Bible which the Spirit gave him as the rule of faith and "daily" duty. He reads, "He that believeth on the Lord Jesus Christ shall be saved." He says to himself, "I have this faith; I know that I do abandon all other reliance, and trust my soul to Jesus only."

Repentance to sin is another essential; and he finds that he is daily striving against besetting sins. "My peace I give unto you," says the word. He has found this peace and enjoys it. "To you which believe, he is precious." By actual experience, this man has discovered that Jesus 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 standard. He joyfully finds that there is a most encouraging agreement between the religion which the Spirit has written on the Bible page, and that which the Spirit has written on his own heart. Thus the Holy Spirit assures him that he is a child of God.
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 the Spirit, has the witness of the Spirit that he or she is a child of God. If a child, 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 Spirit?—Rev. T. L. Cuyler.

THE CENTRAL TRUTH.

Jesus is the centre of the whole gospel 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*.
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 in his mercy; and it is here he can see how the Gospel gives glory to God in the highest, and yet proclaims peace on

Does the Gospel exhibit motives to practical obedience and religious activity? They are all in Jesus Christ. Here his love is "all in all." "This was the grand impulse of primitive saints. "The love of Christ constraineth us." What stronger impulse ever urged mortals in a career of usefulness and glory? This inspired them with a moral heroism that never quailed, and conducted them to prouder achievements than armies or navies could ever boast of.

The truth is, that doctrine and those morals, where Christ is left out or but lightly regarded, are anything else but the gospel, and can never save the soul. Such doctrine abstractly considered may be true, but it is not the truth as it is in Jesus. For this reason all the laboring researchers of the Greek and oriental philosophy; all the productions of the wisest and best men that the heathen world ever saw, were so many laboring evidences of the melancholy fact that "the world by wisdom knew not God." They might infer a God but not a Redeemer. Theirs was another gospel without spirit and vitality.—Central Baptist.

TOUCHING ILLUSTRATION.

Somewhere in the writings of Joanna Baillie, there is a picture of a maiden whose lover had gone to the Holy Land and was reported to be slain. With steadfast hopes that he would again return, she kindled a beacon fire on the shore of the island where she dwelt, to guide the vessel which love imagined would restore him to her arms, and by that watch-fire she took her stand each night, looking out across the dusky Mediterranean 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 parable. That maiden is the church; that lover is Jesus; that Holy Land is the heavenly world; that report that he is dead is the teaching of unbelief and old-fashioned skepticism; that watch-fire is 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, through all the night of her affliction, stands the noble maiden by her love-lit fire, bending forward to hail his coming who has pledged himself to make her his happy bride.
And she shall not be disappointed. That Bridgroom shall come. He has 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 coming. Everything demands that He should come. And one of these nights, while the world is wrapped in slumber, and men are laughing at the maiden 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 anxieties.

SCRIPTURE DIFFICULTIES CLEARED UP.

Sir John Herschel says that "the surest and best characteristic of a well-founded and extensive induction is when verifications of it spring 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 them. Evidence of this kind is irresistible, and compels assent with a weight which scarcely any other possesses."
I do not in the least desire to under-rate the existing difficulties of Biblical criticism, but I think, in relation to the veracity of the Bible narrative, there are some cases at least which are of a kind analogous to what Herschel here speaks of. I mean where apparent difficulties of a formidable kind have on further examination 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 government. Hence there is no difficulty in supposing that while Nabonnedus was

FAITH AND PRACTICE OF THE EARLY CHRISTIANS.

Mrs Amelia E. Barr contributes the following article to the Christian at Work. It is of value not only for its unfolding of 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 upon them.

The first Christians were the first Puritans, for by circumstances and by faith they were equally bound to great strictness of behavior. Surrounded by an hostile pagan element eager to detect the least departure from the purity of morals inculcated by their teachers, it became the manifest duty of all to give "none occasion of offence." Then again every public amusement was heathen in character—so intimately connected with religious rites, so constantly recognizing of heathen gods that it was impossible for a Christian to frequent the theatres, 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 into 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 sympathetic, therefore the arena never could have been willingly visited by them.

Besides, the immediate coming of Christ to judge the world, was an event daily looked for by the first disciples; and men and women waiting for a coming God were naturally a serious people; a people to whom the tumult and hurry, the noise and uproar of public festivities were repugnant. Then, as I have before said, "these Christians loved one another," and many of their number were in chains and in prison; others condemned to martyrdom; it was their manifest duty as well as their inclination "to weep 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 them was an act of self-denial that has no adequate parallel in our experience. But here, no half measures were tolerated; abundance of proof to this effect is within easy reach, but one circumstance will suffice.

A player having professed Christianity, wished to give up the stage, and teach boys the art of acting. His case was referred to Cyprian to decide whether on these terms he could be admitted as a member. "No, no!" replied the noble old Bishop of Carthage. "If such an one pretend poverty, let him be relieved, yet not in such measure as shall look like the buying him off from a sinful occupation. If the church where he is too poor to help 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 FOR A SINGLE DRESS while a female slave cost only 1000 drachms; and Cyprian reproves in no gentle terms the Carthaginian ladies for the same excess. No point of conduct was more insisted on by the early fathers than modesty and sobriety in dress. Paul had spoken explicitly enough on this subject, and there is every reason to believe that plainness of apparel was almost (as with the Friends 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 consecrated to heathen deities. If these things had been only ceremonies they would meet little 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 reasonable 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.

the faith, is alas! true, and that faults might easily be found is equally so, but we can be in little danger of over-estimating the quiet and retiring virtues, the peaceful manners, and moral beauty of the lives of the first disciples.

A NIGHT THOUGHT.

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

A few nights ago we were in Dreamland. We had been taking a walk in a field, and in the early twilight of evening were returning to the house where we lodged. On passing near where two men had been at work we heard one of them (whom we recognized as a minister of our acquaintance) remark: "This world is not fit to be our home, but *good enough—better than we could expect—as a stopping-place on our way there.*"

The lesson thus taught is an important one to learn. Our home-land is in the world to come, and as Christians we are but "strangers and sojourners" 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 engaged:

Table with columns for EXPENSES FROM OCT. 8 TO DEC. 9 and RECEIPTS FROM OCT. 8 TO DEC. 9. Includes items like Travelling expenses, Rent of Hall in Philadelphia, Sign in frame, etc.

Whole amt due Bro. Burnham Dec. 9th \$135.48

Our treasurer (Deacon Knowles) referring to the above account says: "Dear Brethren:—Let your donations to meet this balance be sent to brother Orrock immediately so that the account as it stands before you may soon exhibit a better appearance, and your conscience go uncondemned as you read and enjoy your Herald from week to week. Remember that as drops make an ocean and sands a barrier to mighty waters so mites given calm the troubled conscience and lighten the cares and anxieties of the laborer sent forth into the vineyard of the Lord."

Since the Board meeting of Dec. 6th the following sums have been received at this office for the mission fund:

Table listing donors and amounts: Henry Mellus, W. Busby, A. A. sister, Simeon Palmer, Henry Asselstine and wife, Bro. Oliver of Philadelphia, One of the waiting ones, thro' Dea. Knowles, John Maguire, Henry Ashley, Anna Pollard, Bro. Simeon Palmer of Stonington.

Correspondence.

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

LETTER FROM ELDER M'CLEAN.

Bro. Orrock:—We appreciate the Herald highly, and would like to do more to sustain it. But the subject is so prudently discussed is not one very favorably received by church members. My testimony for thirty years has been, *personal purity, and the second advent hope.* These two ideas comprehend as much as a poor mortal can well digest in his daily experience, and if he is faithful this world soon loses its glory in the bright realization of the coming kingdom and inheritance.

I was residing in New York when the Jewish missionary (Wolf) gave his lectures to crowded assemblies. I was exceedingly instructed in them, and without knowing anything of his views respecting the second advent I enclosed him a copy of *William Miller's Lectures*. I understood at the time he was designing to visit the North American Indians to see if he could discover anything that would trace them to the ten lost tribes of Israel. He very soon left our shores, sounding from ship-board as his adieu the glorious doctrine of the near advent; Bro. Henry D. Ward gave a course of lectures to the ministry about this time, and I think, had a personal interview with Wolf. I see that Bro. Ward's publication, "Glad Tidings," was published by the Appletons in 1838. Very truly yours, EDWARD A. M'CLEAN.

Who will help us? Those who have been interested in and encouraged by the letters of Bro. Aldred in the Herald may also be interested in knowing that he is partly sustained by the Conference Missionary Society of Pennsylvania. The receipts have not been near sufficient to meet the demands, and we need one hundred dollars by January 1st to meet our agreement with Bro. Aldred. Who will help us? Here is an opportunity for those who have the mind and means to help in a good work. Money for this purpose can be sent to the treasurer, T. H. Prior, Trenton, N. J., or direct to Bro. J. A. Aldred, Moshannon Centre Co., Penn. D. ELWELL, Chr. Wrec. Com.

LETTER FROM ELDER STOKELY.

Dear Bro. Orrock:—When at Hebron campmeeting in August last, I was engaged in soliciting subscriptions for a Messianic church in this town. I obtained a number of names on my list; some few paid in advance, and others promised to send what they pledged, as the money was needed in building. I commenced the work and proceeded so far as to secure a lot in a good location, engage our material, &c., when the financial panic came. On consulting with the friends of our cause it was thought best to suspend all operations for the present; but we purpose early in the spring to resume the work, should the financial state of things warrant it. Then we shall make an appeal through the Herald for further aid, giving due credit to all who have and all who may yet aid us in this noble work. We shall then publish a full and particular account of our work—the location, population of the place, amount of help at home, etc. We publish this now as some of our friends abroad may wish to know how we stand in reference to the church matter. I will add, that though laboring under disadvantages—having no place of worship of our own in this borough—yet we are holding on our way, losing nothing, but, I think, gaining some; and are still looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Yours in hope, W. N. STOKELY. Emporium, Pa., Dec. 13, 1873.

NOTICE.

Bro. J. Buffum, a licensed preacher of the gospel (whose name is familiar to the readers of the Herald from his frequent communications to it) would be glad to answer any calls to preach the "present" as well as the past truth of the word of God. His address is North Wilmington, Mass.

Obituary.

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

GROAT. Dear Brother:—Allow me to tell sympathizing friends through the Herald, that our dear daughter, Sophia M. Groat, died of spinal fever, on the 3d of October last, aged thirty-eight years and six months. She was taken away amidst her usefulness, and leaves a kind husband and six children (the eldest 15 years of age, the youngest 5 months) to mourn and deeply feel her loss. But God knows best when to take his own; and by grace we bow in humble submission. Our Sophia became the subject of renewing grace while young, and shortly after her marriage to Joseph Groat, united with the Baptist church in Dorchester, Ontario, of which her husband was a member. She was married in 1837. They moved to Michigan in 1860, and united with a church of the same order. She loved her Saviour, and to think of his glorious appearing, I often lent her the Herald, which she delighted to read. When the summons came she was ready and willing to go. Her illness was short and painful. I trust her dear children will be remembered at the throne of grace by our brethren and sisters—especially that those of them who have arrived at the age of accountability, may find peace in believing on the Saviour and have a part in the first resurrection to join with their mother in songs of everlasting praises to God and the Lamb. With this notice I send some verses composed by a minister of our acquaintance, which you will please publish.

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

RESIGNATION TO GOD'S VISITATION BY DEATH. Lay her down silently, 'Tis the green grass; Like dew 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 bitterly by; But she like those flowers, shall Blossom anew, When the Spring of eternity Breaks on the view. Lay her down trustfully, Dear though she be, 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 Scatters each cloud, Gives garments of glory for those that fall and for shroud. Lay her down thankfully, Let her sleep on; Learn to say cheerfully, 'God's will be done!' The scenes of futurity Thou canst not know; May he take her from Guilt or from wood. Lay her down prayerfully, Not that she needs Now the deep words with which Man intercedes; But pray that her exodus, Sad though it be, May open a pathway To glory for thee.

General Intelligence.

RELIGIOUS SUMMARY.

The Russian Government has issued orders to its various Asiatic Governors and commandants to take the most stringent measures against certain wandering Mollahs from Bokhara, who are stated to be preaching a holy war against the infidels along the whole frontier, from the Caspian across to the Chinese border. PARACLYTIC is coming into sharp antagonism with the leading governments of Europe. Switzerland dismisses the Papal authority in defiance, sequesters monastic property, and establishes liberty of worship for all dissenters. Germany also resists papal pretensions, curtails the power of the priests, and the poor old Pope fairly wails over his loss of power, and the troubles which have befallen him in his old age.—Baptist Union. Australia cannot at the present day be looked upon as a heathen land; as out of its population of 503,931 the members of the Church of England number 229,000; Presbyterians, 459,000; Methodists, 39,000; Congregationalists, 10,000; and Roman Catholics, 145,000, while heathens and all others combined number only 7,450. It is estimated that one-third of the population attend the churches. There are in the country 501 ministers of all denominations, 924 churches and chapels, accommodating 181,914 sitters, 933 Sunday schools, 6,049 teachers, and an average attendance of 178,596 scholars. The total amount of church property in the United States, according to the 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 all the church edifices in this country. The Methodist Conference at its session in Portland, Me., last week, after a warm discussion, licensed Mrs. MARY D. WELLCOME as a preacher. The discussion brought up the question of woman's rights, and several of the speakers took

The Family Circle.

UNTIL US A CHILD IS BORN. [From the German of Dr. A. Tholuck.] Open thy portals, life, behold! A King in thee his court would hold; Ah! who shall tell his worth? A King before whose glories fight And gorgeous splendor, shrink from sight The meager kings of earth.

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 BIRTH OF CHRIST IN HEAVENLY 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 nations," and in a dim, shadowy manner the expectation of the heathen (nations) were generally excited about the time of the Saviour's birth.

God be many and everywhere, it is not every man who can hear them. Many are blind and deaf, as though there were no vision, and no word articulated from heaven.—The Interior.

superhuman power and dignity." The Persian Saviour King, whom they expected, was called Cashyad, who, according to Spiegel, was "to bring to pass the resurrection, and then establish a dominion full of undisturbed prosperity." In the Bundeshes he is called Sosiosh, a name very similar to Joshua, a type of Jesus, who, it is said, will bring the dead to life.

foreign divines are said to have studied our language in order that they might read his works, the recollection of the 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 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."

ness of their pastor's sermons, he always told them to try paying him by the job, for just one year.

God always makes the next step clear. We are apt to trouble ourselves about the future, but we forget that one step at a time is all we have to take, and that we usually have light enough for that one.

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