

ADVENT

HERALD



Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 764.

BOSTON, SATURDAY, JANUARY 5, 1856.

VOLUME XVII. NO. 1.

A LOST DAY.

Lost! lost! lost!
 A gem of countless price,
 Cut from the living rock
 And graven in Paradise;
 Set round with three times eight
 Large diamonds, clear and bright,
 And each with sixty smaller ones,
 All changeable as the light.

Lost were the thoughtless throng
 In fashion's mazes wild,
 Where traileth folly's song,
 Leaving a string behind;
 Yet to my hand was given
 A golden harp to buy,
 Such as the white-robed choir attune
 To deathless minstrelsy.

Lost! lost! lost!
 I feel all search in vain;
 That gem of countless cost
 Can ne'er be mine again;
 I offer no reward,
 For till these heart-strings sever,
 I know that heaven-entrusted gift
 Is left away for ever.

But, when the sea and land
 Like burning scroll have fled,
 I'll see it in His hand
 While judging quick and dead;
 And when of scathe and loss
 That man can ne'er repair,
 The dread inquiry meets thy soul,
 What shall it answer there?

MRS. LYDIA H. SIGOURNEY.

The Sabbath.

GENESIS 2:2, 3, we read: "And on the seventh day God ended his work which he had made, and he rested the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God had created and made." Here is the record of a Sabbath two thousand five hundred and thirteen years before the giving of the law on Mount Sinai. Adam was the father of all tribes and nations, the common ancestor of the human race, and to him was this blessed institution given, even while he was in innocence in the Garden of Eden. The entire history of the creation, and of the world, for fifteen hundred and fifty-six years after the creation, is contained in one hundred and sixty verses of inspired Scripture. Of these two tell us of a solemn setting apart by Divine example, and by the Divine blessing, of a day of rest. No fair criticism can set aside this clear and formal record. Any reasoning, which shall disprove a paradisaic Sabbath, will, when applied to such subjects, prove that marriage was not known in Eden, and that Adam and Eve were not formed till ages after creation was finished. Thus the eightieth part of inspired history, recording the events which happened in the beginning and until the year of the world 1656, is given to noticing the institution of the Sabbath. This is as much as could reasonably be expected. And so the Sabbath was given to man in the person of the father of us all. He was no more the progenitor of the Jews than he was of the Gentiles.

The obligation arising from the example here recorded is of the highest order. When Jesus Christ would enforce the great practical truths of the sermon on the mount, he appealed to the Divine example: "Be ye perfect, even as your Father, which is in heaven is perfect." Paul likewise says, "Be ye followers [imitators] of God as dear children." And by the pen of inspiration God himself says: "Be ye holy, for I am holy." If God is good and kind, his example obliges us to be so. If God kept the Sabbath, so should we. He commemorated his glory in creation by resting from his work. We commemorate his glory both in creation and redemption by our Sabbath.

All ancient nations, even those who abhorred the Jews and their laws, and lived remote from Judea, observed the Sabbath. The following are specimens of the kind of testimony which has often been presented on this subject:

The oldest Greek poet is Hesiod. He says, "The seventh day is holy."
 Homer and Callimachus give it the same title.
 Theophilus, of Antioch, says concerning the seventh day, "The day which all mankind celebrate."
 Porphyry says, "The Phœnicians consecrated one day in seven as holy."
 Linus says, "A seventh day is observed among saints, or holy people."
 Lucian says, "The seventh day is given to school boys as a holy day."
 Eusebius says, "Almost all the philosophers and poets acknowledge the seventh day as holy."
 Clemens Alexandrinus says, "The Greeks, as well as the Hebrews, observe the seventh day as holy."
 Josephus says, "No city of Greeks, or barbarians, can be found, which does not acknowledge a seventh day's rest from labor."
 Philo says, "The seventh day is a festival to every nation."
 Tibullus says, "The seventh day, which is kept holy by the Jews, is also a festival of the Roman women."
 Probably no person, who is informed on the subject, entertains the opinion that the nations here referred to derived the institution of a day of rest from the Jews. They must have derived it from Adam through Noah.
 Ignatius, a companion of the Apostles, says, in so many words, "Let us no more sabbatize;" that is keep the Jewish Sabbath; "but let us keep the Lord's day, on which our Life arose."
 Justin Martyr, who lived at the close of the first and the beginning of the second century, says, "On the day called Sunday is an assembly of all who live in the city or country, and the memoirs of the Apostles and the writings of the Prophets, (that is, the Old and New Testaments,) are read." For this he assigns the reasons of the Christians, viz: "that it was the day on which the creation of the world began, and on which Christ arose from the dead."
 Irenæus, a disciple of Polycarp, the disciple of St. John himself, who lived in the second century, says, "On the Lord's day every one of us, Christians keep the Sabbath, meditating on the law, (or Scriptures,) and rejoicing in the works of God."
 Dionysius, Bishop of Corinth, who lived in the time of Irenæus, that is, in the second century, says, in his letter to the Church at Rome, "To-day we celebrate the Lord's day, when we read your epistle to us."
 Tertullian, who also lived in the second century, speaks of the Lord's day as a Christian Solemnity.
 Petavius declares that "but one Lord's day was observed in the earliest times of the Church."
 And did not John ninety-six years after the birth of Christ, tell us of the Lord's day. Rev. 1:10. What could he have meant but precisely what the Christian world has always understood him to mean? It is needless here to repeat what was said in my first number. You yourself admit that, "It is true we find examples." But then you assert that "examples can never constitute universal obligation," and you quite reject the position "that apostolic example is as safe and correct a guide as apostolic precept." In so saying you differ from the whole Christian world. You are the only man receiving the Scriptures, of whom I ever heard that he rejected this rule. If we cannot trust inspired example, how can we trust inspired precept given by men? The example of Paul, in circumcising Timothy, shows that we ought to do all we innocently can to remove prejudice against the Gospel and its teachers. The example of Paul in refusing to circumcise Titus when it was demanded of the Jews as obligatory, shows us the duty of being firm in resisting all attempts to impose on us any law which is not of God.

You are pleased to say: "That there should be a Christian Sabbath; that the seventh day is a proper interval I have never questioned." This admission is important and gratifying. But when you come to give the authority for such observance, you deny that we get any sanction

from the institution in paradise, from the decalogue, from the teaching and example of the apostles. On this ground you rest the authority of this holy day. Your words are explicit: "The law of the land, so far as it is consistent with the law of conscience, is to determine the observance of Sunday. Let every soul be subject to the higher powers, not only for wrath, but for conscience sake." Thus every private Christian is bound to observe the Sabbath according to the established institutions of his country, because these are ordained by the higher powers, which are ordained of God.

On this astounding passage I offer several remarks.

1. One is that the whole doctrine you here teach is pure Erastianism, revived in its most objectionable form.
2. It puts the Sabbath on the very ground on which both Hobbs and Bolingbroke put all morality, viz: the civil institutions of one's country.
3. It imparts to human legislatures one of the most awful prerogatives of the Almighty. It permits them to lord it over the consciences of men, and to bind them in a matter where if God has not spoken, they are free.
4. It concedes the entire ground on which the union of Church and State must be defended.
5. If the law of the land is silent, it makes each man his own law-giver on the subject of a Sabbath.
6. It justifies the principle on which the French abolished the Sabbath of Scripture and legislated the decades into the place of the Christian week.
7. It is directly contrary to Scripture. God denounces heavy woes against those whose fear of the Lord "is taught by the precepts of men." Isa. 29:13, 14. "Teaching for doctrines the commandments of men."
8. If you are right, then any observance of the Sabbath is mere superstition and will-worship, a following of the doctrines and commandments of men.

As to the text, "Let every soul be subject," &c., it contains the clear authority for obeying civil rulers, when they confine themselves to civil affairs. But when they assume the power of making laws for human consciences, they are to be resisted at once. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." In their own sphere rulers are to be obeyed at all times and with all cheerfulness, but when they attempt to sit in the seat of God, they are to be steadily resisted. Adherence to this principle has secured to the world all the religious liberty that is in it.

As to your fling at the non-compromists, it is wholly unworthy of you. They were men of whom the world was not worthy. One of the greatest lights of the church of England has well said respecting them: "I saw that most of them [the Independents] were zealous, and very many learned, discreet and godly men, and fit to be very serviceable in the church." Of others he says: "The persons who were called Presbyterians were eminent for learning, sobriety and piety; and the pastors, so called, were they that went through the work of the ministry, in diligent, serious preaching to the people, and edifying men's souls, and keeping up religion in the land." Another great light of the same church, whose sun has set in glory in our day, says: "Many, no doubt, obtained an undue ascendancy among the Puritans, in the turbulent days of Charles the 1st, and even before that time, were factious, ambitious hypocrites; but I must think that the tree of liberty, sober and legitimate liberty, civil and religious, under the shadow of which, we, in the establishment as well as others, repose in peace, and the fruit of which we gather, was planted by the Puritans, and watered, if not by their blood, at least by their tears and sorrows. Yet, it is the modern fashion to feed delightfully on the fruit, and then revile, if not curse, those who planted and watered it."

WM. S. PLUMER.
 —Pres. Advocate.

The Dying Boy.

The following poem was published, as we remember, many years ago, in the *Albany Argus*, and was written, it is said, by J. H. Bright. To our feelings and associations of thought, it is one of the most touching poems in the language. —N. Y. Independent.

It must be sweet in childhood to give back
 The spirit to its Maker; ere the heart
 Has grown familiar with the paths of sin,
 And sown—to garner up its bitter fruits.
 I knew a boy whose infant feet had trod
 Upon the blossoms of some seven springs,
 And when the eighth came round and called him
 out,
 To revel in its light, he turned away,
 And sought his chamber to lie down and die.
 'Twas night, he summoned his accustomed
 friends,
 And in this wise bestowed his last requests:

"Mother, I'm dying now!
 There is a deep suffocation in my breast
 As if some heavy hand my bosom pressed;
 And on my brow
 I feel the cold sweat stand;
 My lips grow dry and tremulous, and my breath
 Comes feebly up. Oh! tell me, is this death?
 Mother! your hand—

"Here, lay it on my wrist,
 And place the other now beneath my head;
 And say, sweet mother, say, when I am dead,
 Shall I be missed?
 "Never beside your knee,
 Shall I kneel down again at night to pray,
 Nor with the morning wake and sing the lay
 You taught to me;
 Oh! at the time of prayer,
 When you look round and see a vacant seat,
 You will not wait then for my coming feet—
 You'll miss me there!"

"Father, I'm going home!
 To the good home you spoke of: that bless'd
 land
 Where it is one bright summer always, and
 Storms do not come;
 I must be happy then,
 From pain and death you say I shall be free,
 That sickness never enters there, and we
 Shall meet again!"

"Brother! the little spot
 I used to call my garden, where long hours
 We've strayed to watch the budding things and
 flowers,
 Forget it not!
 Plant there some box or pine:
 Something that lives in winter, and will be
 A verdant offering to my memory,
 And call it mine."

"Sister! my young rose-tree,
 That all the spring hath been my pleasant care,
 Just putting forth its leaves so green and fair,
 I give to thee;
 And when its roses bloom
 I shall be gone away—my short life gone:
 But will you not bestow a single one
 Upon my tomb?"

"Now, mother, sing the tune
 You sang last night; I am weary, and must
 sleep;
 Who was it called my name? Nay, do not
 weep:
 You'll all come soon!"

Morning spread o'er earth her rosy wings,
 And that young sufferer, cold and ivory pale,
 Lay on his couch asleep. The gentle air
 Came through the opening window, freighted
 with
 The savory labors of the early spring:
 He breathed it not; the laugh of passers-by
 Jarr'd like a discord in some mournful tune,
 But marred not his slumbers. He was dead!

DR. ELLIOTT'S GREAT WORK.

HORE APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the REV. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

Even in regard of details, it will be found, his description of this body of the elect agrees most exactly with that in the symbolic visions under election. He speaks of them as not merely elect Israelites, but specifically as God's twelve tribes of election out of Israel's twelve professing tribes; and further, too, as of the constituency of the New Jerusalem. He asserts their inviolability, as God's sealed ones, from real injury by the devil, or any of his instruments. He notes the number as a number definite, and answering, while on earth, to the Apocalyptic 144,000: moreover as one, though small in comparison at any given period with the number of the reprobate, yet in itself and in the aggregate very large; indeed, (for more than once he quotes in proof the very words of the palm-bearing vision,) as a number numberless. He speaks of them as to be gathered out of all nations and kindreds and tribes; and of the remaining time consequently of the church's pilgrimage and tribulation, including specially that of Antichrist's predicted persecution, as probably by no means so short or near its ending, as Hesyehus and others, like many of the fathers before them, had been led to expect. He describes them, moreover, as washed and made white through the alone cleansing blood of Jesus: and, yet once more, as in their heavenly blessedness destined to realize, like the Apocalyptic palm-bearers, alike the type of Israel's rest and festival-keeping in Canaan, after its long and dreary wilderness-wandering, and also the paradisaical emblems in the Old Testament and Apocalyptic prefigurations of heaven; there to see God, to drink of God's own fountain of life and knowledge, and to have all tears wiped by him from their eyes.

Such were Augustine's doctrinal views of divine grace; such of Christ's true church of the election of grace; doctrines learnt not from patristic doctors, but, as he tells us, from the apostolic scriptures, (even as from one of the enthroned presbyters in vision,) under the immediate revelation of the Holy Ghost: and to prefigure which revelation,—regarding as it did the future as well as the present, the saints' final perseverance to salvation, as well as their election by grace,—there was needed, we now see, not the saints' sealing vision alone, but the prospective vision of the palm-bearing saints also, in their final triumph.—Indeed I must beg the reader, ere he passes onward, just to pause and think with himself, whether he can possibly imagine any two symbolic figurations, that would more exactly symbolize the doctrinal revelation made to Augustine, than these two that were exhibited at the exactly correspondent epoch in the Patmos visions, to the representative man St. John.

3. Finally, I have to observe on the manner in which, through the divine overruling providence, it was both suitable and effectual, even beyond Augustine's own intentions, as an antidote with the faithful against the baptismal, as well as other corruptions of the age.—In so far as controversy about it was concerned, Augustine's direct object was not correction of the baptismal and ritualistic errors, now more and more prevailing, but of the Pelagian doctrines of man's free-will, merit, and inherent inborn power for working out his salvation. Indeed, though he distinguished carefully, as may be seen, between baptismal regeneration and the regeneration or conversion of the heart,—to which last change personal faith in Christ was deemed by him essential,—though conscious, from observation of men around him, that the baptized did not in the majority of cases profit unto spiritual life, as well as of their abuse of the baptismal rite, and on the other hand conscious from his own experience, (as well as from the examples of the Ethiopian eunuch and others,) that spiritual life might be begun before and independent of baptism, yet did he entertain a high opinion of the benefits often conferred by baptism, or rather by the Divine Spirit in baptism; that is, if rightly performed, and followed by faith in the recipient. And thus it

was that his doctrine of electing preserving grace obtained a general sanction and credence in the professing church, Rome itself assenting, (and this indeed the rather, because pure Pelagianism tended to make men independent of the ecclesiastical system of salvation, which Rome fondly cherished, as well as of Augustine's more spiritual and scriptural system,) such as the eloquence, talents, episcopal authority, and weight of character, with which God had endowed this his eminent servant and instrument, influential as they were, would by themselves doubtless have failed to obtain.—But who does not see the contrariety of this system of salvation by grace,—God's own individual, direct, electing, and saving grace,—to a system of salvation ecclesiastical, begun by the opus operatum of the priest in baptism, and carried on simply by the saving virtue of church ceremonies and church observances?—In fact the contrariety of the two systems was quickly felt: and Rome (tho' still professedly reckoning Augustine in its list of saints) eschewed very soon its former direct approval of his doctrine; and substituted virtually, in its place, a mongrel system of ecclesiastical semi-Pelagianism.

And so, after the barbarian tempests from the North had been let loose on the Roman world, a two-fold stream of doctrine was perpetuated in the church visible through the ages following; the one the ritualistic ecclesiastical doctrine of religion, the other the Augustinian spiritual doctrine of saving grace:—and a two-fold view, also, correspondently, of Christ's church of the promises: the one regarding it as the earthly corporation of the church visible and catholic, under a vice-Christian priesthood; the other as being the little flock, simply and alone, of those that were united by living faith to Christ the living head. In chapters that are to follow I shall have to note, on the one hand, the names of many in the middle ages, professedly of the Romish church, who fed on this spiritual doctrine as on heavenly food, and found in it a blessed antidote to the ritualistic formalism in vogue, down even to the Reformation; and, on the other, to observe how Rome more and more shrunk from, and hated, and opposed it. Indeed I might trace both Rome's opposition to it, and God's blessing on it, even beyond the Reformation. Witness the histories of Huss, of Luther, of the Jansenists; and indeed of our own Anglican church also:—a church in its doctrines (we might almost say) half Augustinian, as well as half Lutheran: though with an Augustinianism moderate as the Apocalyptic figuration which I suppose to have symbolized it; omitting all deeper mysteries of the doctrine, and asserting simply its grand spiritual truth of the Lord's marking out from amidst the professing church of an individual election of grace; to be preserved, through sanctification and sprinkling of the blood of Jesus, unto everlasting life.

Which being so, and the Augustinian light the chief that still, long time after its first brighter orient beams, glimmered through the dark ages, down to the outburst of gospel-sunlight at the Reformation, I cannot but pray the reader, in conclusion, to mark the admirable prophetic truth and propriety, wherewith the Apocalyptic revelation, ere passing onward to depict the Gothic tempests' irruption into and desolation of the Roman world, paused at this precise era to depict it, with its two light-shedding visions from heaven of the sealing and palm-bearing. The peculiarity and distinctiveness of the figuration will appear to us yet more remarkable, on finding, as we go forward, that there was depicted for some time afterwards before the evangelist no other figuring of light from heaven; but only figurations of tempests, and woes, and sins, and of Christ's two witnesses witnessing in sackcloth: until at length, in the midst of the second or Turkish woe, the same divine angel, in yet more glorious vision, appeared descending to illuminate the scene, with the sunlight beaming from his face, and a rainbow encircling his head: which vision will be shown to have designated with equal, or even greater accuracy of delineation, the outburst, and successive epochs and events, of the glorious Reformation.—The one picture is in fact the sister or fellow, so to say, of the other. Nor can either the evidence of their meaning respectively what I have expounded them to mean be fully appreciated, (satisfactory as it may have already appeared in the present case,) nor the admirable suitableness of the two symbolized revelations of gospel-truth themselves,—the one to combat the incipient antichristian apostasy, with its seemingly yet earthly church-scheme of mere ecclesiastical salvation, the other the perfected antichristian apostasy, with its worse than earthly terrors to enthrall a fearful conscience,—and by consequence their suitableness to preserve to the Lord a true church in Christendom, unless they be considered and compared together; each with its own proper comment and illustration in history.—Let him who would understand God's philosophy of his

tory, as sketched in this wonderful book, well ponder on them, both the one and the other.

PART II.—THE FIRST SIX TRUMPETS.—Apoc. 8:1; 9:20.

The Destruction of the Western Empire by the Goths: and the Eastern Empire by the Saracens and Turks.—A.D. 395 to 1453.

CHAPTER I.—THE HALF-HOUR'S SILENCE IN HEAVEN, INCENSE-OFFERING, AND TRUMPET-SOUNDINGS.

“And when he opened the seventh seal, there was silence in heaven about the space of half an hour.—And I saw the seven angels which stood before God: and to them were given seven trumpets.—And another angel came, and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer it with the prayers of all the saints, upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.—And the angel took the censer, and filled it with fire of the altar, and cast it upon the earth. And there were voices, and thunderings, &c. . . . And the seven angels which had the seven trumpets prepared themselves to sound.”—Apoc. 8:1—6.

So began the Second Part, or Act, of the great Apocalyptic drama.—In the sealing vision, just preceding, intimation had been given to St. John that almost immediately after the dissolution of the Roman Pagan empire, and its conversion into one professedly Christian, there would appear in it the rapid development of an antichristian apostasy. But could it so be without judgments from heaven following? To this question the associated figuration of threatening tempest-angels, prepared to desolate the Roman earth, even then gave answer. It is the evolution of that figuration of the tempest-angels, the symbol of barbarian invading hosts, that constitutes the act of the drama now opening. The scenic representation which heads the present chapter was its introduction.

I. “And when he opened the seventh seal, there was silence in heaven for about the space of half an hour.” What might be the meaning of this half hour's silence in heaven, is here the inquirer's primary question.

Of course, noticed as it is in connection with the seventh or last seal's opening, expositors have regard to their own several theories of the structure of the Apocalypse, in the explanations that they offer of it.—Of those who suppose the book to consist of a triple series of prefigurative visions, (chronologically parallel with each other, and each reaching to the consummation,) correspondently with the three septenaries of the seals, the trumpets and the vials,—the one class, viewing the seventh seal and its figuration of the half-hour's silence as the ending of the first series, expound this silence to signify the millennial rest of the church, following on the final convulsions and revolution designated, as they presume, by the earthquake, &c., of the preceding sixth seal. So, for example, Vitranga. But how can we suppose a repetition, after the seventh seal's opening, of that which had been depicted, as they judge, in the palm-bearing vision before its opening? Or, again, how can we suppose a half-hour's silence in heaven to figure the joyous active rest of the church on earth in the millennium?—Another class of the advocates of a triple parallelism of structure,—who, however, make the first series to end with the visions of the sixth seal, those of the sealing and palm-bearing inclusive, and the seventh seal to comprehend the seven trumpets, and so, with its opening vision, to begin a new and second series,—these, I say, explain the silence as a pause in the heavenly representation; a pause simply significative of this break of separation between the two parallel series of prophecies. So Dean Woodhouse, Mr. Cunningham, and others. But surely in such case the silence ought to have occurred before, not after, the opening of the seventh seal; before, not after, the commencement of the new series: besides that, in that case, there ought to have been a similar pause of silence elsewhere also, to mark the break between the second and the third series.

I pass to those expositors (as Mede, Daubuz, and Bishop Newton) who adopt what I conceive to be the correcter view of the Apocalyptic structure; i. e. who not only regard the trumpet-septenary of visions as included in the seventh seal, but also regard this new septenary as chronologically consecutive on that of the six seals preceding. Their view is to the effect that the half-hour's silence in heaven figured the church's silence in prayer before the trumpet's sounding, during the incense-offering by the angel-priest, noticed in a verse that follows; stating, in support of this view, that the Jews were wont to pray silently in the court without, while the priest (like Zechariah, Luke 1: 10) went within the temple to offer incense. But the silence is not represented as distinctively accompanying, and connected with, the angel-priest's offering the incense. It is represented as begun

at least before that latter action; there being depicted the act of the seven angels that stood before God having the seven trumpets given them, as one to intervene. Besides that the expression “silence in heaven,” if used with reference to what past in the Apocalyptic temple, ought rather surely to signify a silence in the Holy of holies, which here distinctively figured the heaven of God's presence; not a silence in the temple-court, simply and alone.

And what then the meaning of the symbol? As regards the silence in heaven, it really does not seem to me that we need have much difficulty. The word heaven (*ouranos*) is a word often used in scripture, and elsewhere, of the aerial firmament; as well as of the invisible heaven, the seat of God's manifestation. Indeed, in the immediately preceding vision of the sixth seal it had been pretty much so used by St. John. Again, silence is a word used often also to designate the stillness of inanimate nature. Which so, the complex phrase silence in heaven might fitly, should the context suit, be interpreted to mean stillness from storms in that firmamental region. In fact Pliny, St. John's cotemporary, so uses the self-same phrase “*silente celo*,” nor does the usage of the Hebrew scriptures disagree.—And does not this idea of the thing suit with the firmamental state of things, as figured and left in the preceding vision? Precisely so. For in it we were told of the four winds being authoritatively restrained from blowing; in other words, (to use Pliny's phrase,) of there thereon ensuing silence, though but for a brief interval, in the firmamental heaven? Surely, then, this may without hesitation be here taken as the simple natural meaning of the symbol. To use the words of our own great poet,

'Twas as we often see against some storm,
A silence in the heavens; the rack stand still,
The bold winds speechless, and the orb below
As hush as death: anon the dreadful thunder
Doth rend the regions.

It was the stillness before the storm.

But what the half-hour's predicated duration of the silence, or rather the “as it were half-an-hour's?” I incline to consider St. John's “as it were,” as meaning that it appeared to and affected him, as the half-hour's stillness before a storm might do in common life.—At the same time the alternative seems open to him who prefers it,—while explaining the silence to mean stillness from the threatened tempests, as before,—yet to interpret the half-hour on the prophetic year-day scale, as but a very short interval, even as of a few days.—So that in any case the interval between the opening of the seventh seal and the first outbreak of the tempest of barbarian invasion, was indicated as but very small. For on the half-hour's ending, the previous check upon the threatened tempests, and the spirits riding them, was evidently to be withdrawn. Just accordant with which (if I may anticipate for a moment) is the record of history. Theodosius died in January, 395; the epoch, I conceive, of the 7th seal's opening; and “before the winter ended,” says Gibbon, “the Gothic nation was in arms.”—that “tempest of barbarians,” as he elsewhere calls it, “that was to subvert the foundations of the Roman empire.” And so too Mr. Hallam: “The fourth century set in storms.”

But why the specification of so minute an interval of respite? Just, I conceive, in order to the exhibition of a scene of temple-worship, characteristic of the precise epoch that answered to it: a scene such as to suggest the reason of God's proceeding to execution of the before threatened judgments of the tempest-angels, even as against an empire in which that last term of respite was unimproved, and the already hinted sin of apostasy unrepented of and in progress:—at the same time that occasion was given thereby at once to note prominently that distinction in Roman Christendom between the sealed and the unsealed, the saints and the men of this earth, which would exist and be recognized by God throughout all the coming trumpet-judgments; the sealing angel himself, we may see reason to suppose, having in the meanwhile just given in his report.—This temple scene is the next point to consider, and a most important one. And, as before, we must, in order to its right understanding, first analyze the vision itself, then trace the fulfilment in history.

To be continued.

What are Indulgencies?

Leo X., Pope of Rome, in 1517 ordered lists of sins to be drawn up at Rome, and published throughout Europe, specifying the price to be paid to buy off the wrath of the Church, for each particular sin. The budget is entitled, “Taxes of the Apostolic Chancery,” and “Taxes of the Holy Apostolic Penitentiary.” We append a few of the sins, with commutation price annexed.

For a town to be entitled to coin money, 500 drachms [the eighth of an ounce of silver?]—Transl.

Remission given to rich man for the wealth

which he has absconded with, 50d.

For a poor man, 20d.

For a layman not to be bound to observe fasts commanded by the church, and to eat cheese, 20d.

For commuting a vow made by a layman to visit the tomb of the apostles, 12d.

For enabling a nobleman to receive the sacrament with his family, and to be buried in a forbidden place, 30d.

For exempting a layman from a vow thoughtlessly made, 12d.

For allowing a ship to sail to convey merchandise to the infidels, 100d.

For enabling a king and queen to procure indulgencies, as if they had been at Rome, 200d.

For permission to have mass celebrated in a forbidden place, 10d.

For absolution at the point of death for one person, 14d.

For granting a confessional to a brotherhood, 50d.

For a convent, 50d.

For the absolution of a king who may have visited the Holy Sepulchre, without the Pope's permission, 100d.

For absolution for the excesses and offences of a layman, 12d.

For those of a town, 100d.

For an abbot to be able to absolve the apostate monks of the convents subject to him, 16d.

For an indulgence of two years of a church and chapel, 20d.

For an indulgence of one year and fifteen days when the angelic salutation is said at the tolling of the bell, 12d.

For an indulgence for those who visit the body of Jesus Christ, when it is publicly exposed, 12d.

For the absolution of any one practising usury in secret, 7d.

For the absolution of any one who has been intimate with a woman in church, and has done any other harm, 8d.

For the absolution of concubinary and dispensation of irregularities, 7d.

For the absolution of him who has committed *charnellement* any female of his kindred, 5d.

For the absolution of him who has violated a virgin, 6d.

For the absolution of a simoniacal priest, 7d.

Idem, if he be a monk, 8d.

For the absolution of perjury, 6d.

For the absolution of any one who has revealed the confession of another person, 6d.

For the absolution of a man or woman who, during the time of interdict, has carried out bodies for burial, or has burned them, 7d.

For permission to eat meat, butter, eggs and whatever is made of milk, during Lent or other fast days, 7d.

For the absolution of him who has killed his father, mother, brother, sister, wife, or any other of his lay relations, 5 or 6d.

(For, if the person killed were an ecclesiastic, the murderer would be bound to visit the apostolic see.)

For the absolution of a husband who, beating his wife, causes abortion, 6d.

For a woman who takes any beverage or employs any other means to cause her child to perish, 5d.

For a dispensation for a priest present or absent, *qui abscondit suos testiculos*, 16d.

For an absolution for spoilers, incendiaries, thieves, and homicidal laymen, 8d.

Mr. Thomas's Account of an Hindoo Burning.

[The following we take from the third Dr. Rippon's Annual Register, for 1794-5-6-7:]

In the year 1790, as I was coming down the river Ganges, in a budgerow, (a kind of accommodation boat, in common use there,) I saw a great concourse of people gathered together on the bank of the river, near a village called Banlee, about four miles from Calcutta. On enquiry, I found they were assembled to see a poor woman burn herself alive with the body of her husband. I immediately went on shore, and approached the pile whereon lay the body of the deceased, surrounded with Brahmans who assisted in the preparation for the burning. The woman was performing her last rites in the river. I immediately called out to the Brahmans, as the men who ought to teach the common people how to walk so as to please God; I solemnly charged upon them the sin of aiding and abetting in shedding this innocent blood, till they seemed astonished. Long time I had hindered the ceremony by the many things I said to them, till at length they intreated me to move farther from the pile, supposing that my presence would defile it, or that I designed to prevent their proceeding; but I several times objected to remove, declaring myself in the hand of the great God, though in the midst of murderers. I declared also to them all, that I would see the woman herself, and talk with her, before ever she should be burnt. They replied that it was utterly con-

trary to all their laws and customs, and refused to comply with my demand. But I continued to persist, and began to upbraid them with a design of putting the woman to death privately. At length they yielded, and the Brahmans themselves made a path through the multitude, down to the river where the poor woman was. She appeared to be near sixty years of age. Her attendants withdrew and left her standing in the water, about two feet deep. I asked her, whether or no it was of her own will, or by persuasion of the Brahmans, that she was going to do this violence to herself. She answered, it was of her own will. I endeavored to prove to her, that no law of God ever required any such thing: that innumerable laws and customs were invented of men, and imposed on the world, as though they were of supreme authority: that she ought by no means to think of pleasing the Divine Majesty by this act of cruelty to herself and children, and that though the flames of this fire should soon be extinguished, yet she had still to endure unquenchable fire and everlasting torments; for she would die in the act of violating the divine and holy law of God.

I eagerly listened for a hopeful answer; when, to my utter astonishment, she said: "I have died six times in this manner, with this very man, and now 'tis all come to my mind." This she spake, placing her forefinger on her forehead, and alluded to their doctrine of transmigration of souls. She appeared by the heaviness of her speech and eyes to have been intoxicated with opium, or the like drug. I was so much disappointed, and grieved at heart, that after a few words more I left her, and retired back to the pile: she followed me, with a basket of flowers in her hand, which she strewed on each side of the way as she came. She then threw the basket from her, took her last farewell of her friends, ascended the pile, assisted by a Brahman, and laid herself down by the deceased, placing her right arm under his head, and her left over his breast. Dried leaves were then thrown over them both, and oil poured on the whole. Immediately two bamboos, (a kind of large cane,) which were fastened with ropes to stakes on one side of the pile, were drawn over all, and held down by Brahmans on the other side of the pile, in order to prevent any effectual struggles. Now the nearest relation was called upon to set fire to the pile beneath both their heads. Loud horns, drums, and universal shoutings prevented my hearing the cries of the unhappy victim, though I stood the nearest to the pile. The whole was quickly consumed in my presence, and I departed, bitterly exclaiming against the horrid practice itself, and all that encouraged it. In the same journey I saw two more piles, at each of which a living woman had been burnt; so that the reports of this custom being disused among them are totally without foundation. Probably the number of victims destroyed by this kind of death would be much lessened if the unwise laws concerning surviving widows were repealed, for these forbid widows to marry, and enact that they shall be kept on the poorest food, and fill the lowest station in the family. But it is feared that the custom will never be utterly abolished until that sure prophecy is fulfilled: "The Lord will famish all the gods of the earth, and men shall worship Him." Amen. Zeph. 2:11.

Singular Tragedy in New Haven.

THE telegraph has already reported the murder of a Mr. Justus Matthews, in New Haven, under remarkable circumstances. In the *New Haven Courier* we find a full account of the affair, which develops a most remarkable case of delusion and superstition. The *Courier* says: "There exists in the upper part of the city, a peculiar religious sect known as the 'Wakemanites,' who have made their doctrines known by holding meetings at the house of a Mr. Samuel Sly, who has no wife or family, but has a woman living in the house with him named Rhoda Wakeman, who is the founder of the sect called the 'Wakemanites.' This woman affirms that she was murdered about thirty years ago and went to Heaven, and for some reason came back on earth and founded the sect already alluded to. She preaches and prays, and holds meetings at her house, giving to those who assemble to hear peculiar stories, her views about the Bible and her experience in the spiritual world.—Among her believers and followers are many families who live in Hamden, and they are in the habit of coming down to her house every Sunday to attend meeting. She held a meeting at her house last Sunday evening, and there were present at the meeting, Almeron Sanford and his wife, Justus Matthews, Betsey Keeler, a Mrs. Davis, and a colored man named Josiah Jackson, and others." The meeting was kept up until a late hour Sunday night, and on Monday morning Justus Matthews was discovered in one of the rooms of the house, by his son, who was searching for him, with his throat cut from ear to ear, and his head nearly severed from his body. A jury

of inquest was summoned, and after a post mortem examination, the following persons were arrested on the charge of being concerned in the murder: Israel Wooding, Almeron Sanford and wife, Abigail Sables, Thankful S. Hersey, the widow Wakeman (the prophetess), Samuel Sly, and Josiah Jackson.

At a subsequent session of the Jury of Inquest, Josiah Jackson, one of the company present at Mrs. Wakeman's, testified that Matthews came to the house about 10 o'clock in the evening, and that during the evening he went from a chamber where he had been sitting with others, to a lower room, where he found Matthews, blindfolded. He said:

"I told Matthews he was killing the old woman, and that I would not let him into my house sooner than I would let a mad dog. I asked him if he had a bad spirit in him, and said that he ought to renounce this evil spirit. He said in the name of God he would renounce it. Amos Hunt gave the old lady (widow Wakeman) some poisonous cakes, with arsenic in them, and wanted to make way with her. I think Matthews got the evil spirit from Hunt. Widow Wakeman is a woman who professes to have died and rose again, and came on earth to teach the way to Heaven. I believe that she is a prophet, and is what she professes.

"The second time we went down into the room was about an hour after we went down first. I went down and told Sanford to take Matthews away from the house or Mrs. Wakeman would certainly die. I soon heard a noise in the room, and heard Sanford beating the outside door. Sanford and his wife then came up stairs and seemed very much excited. I heard some of them say that Wooding had gone home. I did not know until this morning that Matthews was dead. I believe that if the widow Wakeman should die the Millennium would come, and the world would be destroyed. When I came up the second time Sanford said 'he has murdered himself,' and there was great confusion in the house.

"When I went down the second time, he was sitting in a rocking chair, and I told him he had better give up that evil spirit, and he said he had wanted to do so. He said he would give up that spirit if he could, and did not know that the evil spirit he had was hurting Mrs. Wakeman. I believe he was hurting Mrs. Wakeman and his sister by *enchancing* them. His sister blindfolded him last evening to prevent this enchantment, which is always done by the eyes. Nobody but his sister dared blindfold him. His hands were also tied behind him to prevent his enchanting with his evil spirit. When I went down the third time I told Mr. and Mrs. Sanford to get Matthews out of the house, or it would kill Mrs. Wakeman. Mr. and Mrs. Sanford then went into the room where Matthews was, and in about three minutes I heard a noise in the room."

Almeron Sanford, another of the party, testified that Mrs. Wakeman had said that she was haunted by Matthews, "the man of power," with an evil spirit. He told Matthews that he had a bad spirit, and Matthews said that he wanted to give it up. Woodman told Matthews that he ought to be killed and Matthews said he was willing to die to quench the evil spirit. Wooding and Jackson said Matthews must be got out of the way; they told him he must die. The witness also testified to hearing a struggle at the time the murder is supposed to have been committed. He said that the company who met with Mrs. Wakeman believed that if she died the world would be destroyed.

At one of the sessions of the jury, as we learn from the *New Haven Palladium*, Samuel Sly, the keeper of the house, made a confession of the murder of Matthews, with a full statement of the causes which prompted him to the act. He stated that he alone killed Matthews, although some of his statements implicate Jackson, the negro, and Miss Hersey, as being accessories. He said that his sister, Mrs. Wakeman, was so distressed with the bad spirit or power in Matthews, that he thought something must be done to remove it, and he consulted with Jackson in regard to using a stick of hazlewood on Matthews, to see what effect it would have upon him. He had procured a stick of that wood a few days previous, in anticipation that it might be necessary to use it for the purpose—as he thought the bark of hazel, in connection with alder, concocted together into a tea, was powerful to remove enchantments.

With this stick, which was about an inch in diameter and two and a half feet in length, when Mr. and Mrs. Sanford went up stairs preparatory to taking Matthews away, Sly went into the front room to Matthews, and after locking the doors, struck the deceased, who was sitting in a chair blinded, over the right temple, with such force as to bring him to the floor, and then struck him several times with the club. He then took his pocket knife, which is some two inches in length, and commenced cutting Matthews' throat. Matthews groaned, but did not utter a word after the first blow. Sly also took a table fork,

with which and the knife he mutilated the body in the manner in which it was discovered.

Miss Hersey afterwards helped him to cleanse himself from the blood which he had got upon his person, and he then went up stairs where the gathering was, and engaged in prayer. He said it was arranged for Matthews to come to the house that night, in order to be dispossessed of the devil, or the evil spirit which gave such annoyance to Mrs. Wakeman, and as they believed, endangered her life. They believed that her death would be followed at once by the general judgment without any millennium.

The *Palladium* says:

"After Sly's confession, he was remanded to prison, and Mrs. Wakeman was taken to jury room, and at noon, when we left, she was giving a description of her visit to the spirit world, some thirty years since, at which time, she says she was murdered by her husband, and remained dead seven hours, during which time she made the heavenly journey, seeing the Saviour, all the prophets, apostles, martyrs and saints, and having a realizing view of the home of the blessed, after which she was sent back to earth on her mission. She states that she is seventy years of age and has been the mother of fifteen children, nine of whom are living. Her brother, Sly, is fifty years of age."

RELIGIOUS DISSENSIONS AMONG THE JEWS.—

From an article in the *New York Evening Post* we gather some information in regard to certain disputes which agitate the Jewish religious world, which is divided into two parties. The first and most numerous body of the Jews are the Orthodox, who regard the Talmud, a collection of the writings and opinions of some sixteen or seventeen hundred Rabbins, compiled between the second and sixth centuries of the Christian era, as "a legal and obligatory commentary of the Bible." The Talmud contains a vast miscellany of commentaries, doctrines and parables, which in the opinion of most biblical scholars, are of great service in illustrating and explaining the obscure texts of the Old Testament. By the Orthodox Jews, it is regarded as a supplement to the Pentateuch, including, as is said, that portion of the laws delivered on Mount Sinai which Moses did not record, and which, for hundreds of years, were preserved only by oral traditions. It is therefore esteemed as of equal authority with the written laws, although much of it, to the common mind, appears absurd, frivolous and unscriptural.—The Reformed Jews are those who, while admitting the value of the Talmud to a certain extent for the purposes of biblical exegesis, deny its divine and binding authority. A convention of the two parties was held at Cincinnati last October, for the purpose of reconciling their religious differences, when the matter was compromised by the adoption of the following principles:

1. The Bible, as delivered to us by our fathers, and as now in our possession, is of immediate Divine origin, and the standard of our religion.

2. The Talmud contains the traditional, legal and logical exposition of the Biblical laws, which must be practised and expounded according to the comments of the Talmud.

The advantages of this compromise are decidedly in favor of the Orthodox party, for, although they surrender the assertion of the inspiration of the Talmud, the Reform party are compelled to admit that it is a binding and legal commentary upon the Bible. This settlement has apparently healed the divisions in the Jewish church in this country, but one society (in Baltimore) having protested against it.

CONFESS TO GOD, AND SAVE YOUR SHILLING.

—An Irish lad, whose father was a Catholic, was persuaded to go to the priest and confess. He consented, but upon the priest's demanding a shilling beforehand, he made a pause, and asked,

"Do you confess?"

"Yes," said the priest, "I confess to the Dean."

"Does he charge you?" asked the boy.

"Yes, a white thirteen," replied the priest.

"And who does the Dean confess to?"

"The Bishop."

"And the Bishop?"

"He confesses to the Pope."

"And do deans and bishops pay?"

"Yes, smartly, too," replied the priest.

"Who then does the Pope confess to?" asked the boy.

"To God," was the reply.

"And what does God charge?"

"Nothing."

"Then," said the poor boy, "I'll confess to God, and save my shilling."

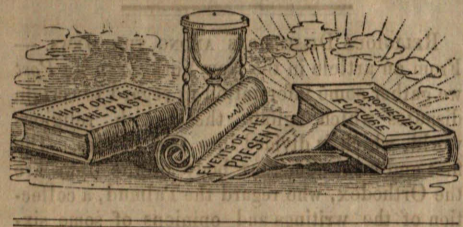
AN UNPROFITABLE HABIT.—

Some persons are in the habit of dwelling upon, and greatly magnifying every little injury they receive at the hands of others. They thus render themselves very disagreeable to those into whose ears they

are continually pouring their complaints; and at the same time greatly injure themselves, in the estimation of such, whilst they are contributing very much to their own personal misery. How much better would it be were such persons to bury their little troubles, or, at least, to keep them entirely out of sight! It is to be presumed that they do not sufficiently reflect upon the true nature of their conduct, else they would certainly be more careful to avoid it than they are.

Jamison forcibly exposes the great folly of such conduct, by the following striking illustration:—

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it fester till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!"



The Advent Herald.

BOSTON, JANUARY 5, 1856.

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

PROSPECTUS OF THE ADVENT HERALD, FOR THE YEAR 1856.

With the year 1856, the *Advent Herald* enters upon its seventeenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others, a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident, that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the following questions.

- The nature of the Second Advent.
- The nature of the millennium.
- The resurrection of the body.
- The Priority of the resurrection of the just.
- The Eternity and Universality of the Kingdom.
- The New Creation.
- The Abrahamic Inheritance.
- Our position in the Prophetic Calendar, &c. &c.

We purpose so to discuss these and kindred questions, that those to whom the discussion of them is new, may be instructed and others be made more familiar with the evidences by which they are defended.

One feature of the *Herald*, is to give expositions of continuous portions of the Scriptures. The books of Daniel, Revelations, Hebrews, and Isaiah have thus passed in review in these columns. Early in the 17th volume we purpose commencing with the book of Zechariah, designating its symbols and tropes, and endeavoring to learn their significance.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of the mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page,—as in the late publication and review of Prof. Sanborn's article on the Millennium. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during sixteen years of arduous toil. It was the first periodical of the kind ever printed in America; and it has kept steadily in view the great question for the discussion of which it was originated. Other papers have been commenced in imitation of it, but without exception they have all departed on other tracks, or made other questions of paramount importance, so that it now stands alone as an exponent and defender of the prophetic views of the General Conference of Adventists in America.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the sixteen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now sleeping in the dust of the earth till the resurrection morning. Other friends have become advanced in years, or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith. Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place. Some would doubtless engage in a measure in this labor, as a free will offering to the *Herald*; but those who are disposed, and will make an effort to increase our list, we will permit to retain 50 cents for every new subscriber who shall pay \$2 for one year in advance, or a proportionate amount for payment for a shorter term. Get up clubs, send it to your friends, or send it to clergymen or other acquaintances who would be likely to be pleased and profited by the reading of the *Herald*. In these and other ways, contributions may be made for its support, which will relieve this office of much anxiety and care, benefit the cause, and also benefit those who aid.

All the present subscribers of the "*Herald*" will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the "*Herald*," God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute. JOSHUA V. HILMES.

THE NEW YEAR.

With this first number of the new year, we would present to our readers "the compliments of the season." These words, full of meaning, are thoughtlessly uttered, how often! The going out of one year and the beginning of another, is called in the Bible, the "revolution of the year." It is the completion of another of the great annual journeys of this earth around the sun, during which it has traversed a space of more than five hundred and sixty millions of miles, with a rapidity of more than sixty thousand miles an hour, or seventeen miles in a second. As marvellous as it may seem, if we attempt to walk, before we can put down our foot after taking it from the ground, we are jerked some twenty miles into space! Such rapidity of motion is hardly conceivable, and yet this vast globe with all its inhabitants, its cities, its ships, its business and commerce, is constantly being hurried, on, and on, around its vast orbit like a well curbed war-steed around some vast race-course; and yet it moves with such ease and uniformity, that not a leaf is ruffled in all its vast forests, nor is anything in the least jostled from its equilibrium.

Such a result can only be produced by an Al-

mighty Being, and therefore as we reach these annual way-marks, placed like milestones along our course, our thoughts should turn towards Him, to whose protection and favor we are indebted for our continuance in being—to whom the only return we can make, and which is all that He asks, is that of humble and grateful hearts.

It was a pious arrangement which our ancestors made when they established annual seasons of thanksgiving, in which unitedly to offer, as acceptable sacrifices to the Giver of life, "the calves of their lips," in remembrance of the goodness with which He had crowned their closing year. And yet there is no more fitting time for a review of the past than the very beginning of another of Earth's annual journey's around the sun. How has war desolated portions of the globe, and made its fields red with the blood of the slain,—while peace has reigned within our borders! How has pestilence stalked abroad over the earth, walking in darkness and wasting at noon-day, and even invading and desolating cities in our own land, while throughout all the coasts of New England there has been comparative health! What sad disasters and dire accidents have hurled multitudes into eternity, giving them not a moment for a thought of preparation for the future, while our own lives have been thus far spared in God's purposes of mercy! Should such things be unheeded by us? No, verily, they should incite us to thankfulness for the mercies we have been the participants of, to penitence for all our short coming and ill deserts, and to greater endeavors for conformity to God's will in the future. Man is a frail and helpless being, and unless God keep him he will fall into temptation and sin. And the more sensible any one is of his entire dependence on the Divine arm for help at all times, the more will his heart be turned to the unerring Scourge of protection and guidance; and consequently the less likely will he be to fall into temptation.

The events of the past have become interwoven in the web of history. The future, who can know? We can walk only by faith and not by sight. Who knoweth what a day may bring forth? Who can tell to what thrilling scenes the year on which we have entered may give birth? And who can say what it will be exempt from? No man can know aught of the future, except as the curtain has been lifted by the revelations of God's word. "The secret things belong unto the Lord our God; but the things that are revealed, belong unto us and to our children forever." The knowledge which God has given in His word of the things of the future is then a gift of God. The things He has told us are gifts which should be duly prized and carefully studied. How we prize our Christmas and New Year's gifts! How we value them as mementoes of the givers! And yet how many slight God's gifts, valuing only selected portions of them, rejecting others as not adapted to their capacities or necessities, and thus slighting the Giver of these inestimable gifts. How many will make no effort to learn God's purposes respecting the future, because of a mistaken idea that there is nothing to be learned! And yet what mean all these passages which are scattered up and down in the revealed word, telling us of the glories which are reserved in heaven for those who are kept through faith unto salvation, ready to be revealed in the last time? If they did not concern us would God have placed them there? And if they do concern us, and God has condescended to give them for our instruction, can we innocently be indifferent respecting them? There can be but one answer to questions like these. Let us then, at the commencement of this new year recognize more than ever these new year's gifts, these gifts which are ever new and are constantly given us as guides in our journey of life, and as promises pointing to its close. And when "the year of the redeemed shall come," whether more or fewer years shall intervene between that and this, we shall be prepared to enter on that new year with alacrity and joy.

NEW BOOKS.

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

"THE BOSTON ALMANAC for the year 1856, No. 21. By Damrell and Moore, and George Coolidge. Boston: Published by John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor & Worthington."

This very convenient little Annual has become almost indispensable with every inhabitant or visitor of Boston. The present number contains a full business directory of Boston, a map of the city, and various information respecting city institutions, &c.

"THE BIBLE HISTORY OF PRAYER. With Practical Reflections. By Charles A. Goodrich. Boston: Published by John P. Jewett & Co.; Cleve-

land, O.: Jewett, Proctor & Worthington; New York: Sheldon, Lamport & Blakeman. 1856."

Beginning with the first form of prayer recorded in the Bible—that of Abraham for Ishmael in Gen. 17:18—the author makes very appropriate and practical comments on the several passages in the Bible which bring to view forms and subjects of prayer. We think it may be a very useful and devotional work. There would however be a more completeness about it, if the author had also noticed the last form of prayer recorded in the Bible, that of John in Rev. 22:20, "Even so come Lord Jesus." This would never have been omitted were the author thoroughly enlightened in the "things concerning the kingdom of God."

"GLANCES AND GLIMPSES; or, fifty years social, including twenty years Professional Life. By Harriet K. Hunt, M.D." Published as above.

This is mostly an autobiography of the writer, giving her personal experience, her views, &c. In theology she is a Swedenborgian, and in politics a woman's rights woman. Her experience therefore is much in circles of those of her own views and sympathies.

"ZAIDEE: A Romance. From Blackwood's Magazine. First issued in Little's Living Age." Published as above.

This is the first of a series of like works, which are to be reprinted in volume form, after having filled a place in the columns of the Age.

"SABBATH TALKS, with the Little Children, about Jesus. By the authors of the Mothers of the Bible." Published as above.

This is a neat, instructive and profitable little volume, for the reading of the little folks.

"THE COMMUNION SABBATH. By Nehemiah Adams, D.D., pastor of Essex Street church, Boston."—Published as above.

While this work is designed for communicants, it is also prepared with especial reference to those who leave the House of Worship when the Lord's Supper is about to be administered. It is a series of twelve discourses, on subjects appropriate to the communion season, and cannot fail to excite a devotional frame of mind in communicants, or to interest thoughtful and enquiring minds among the unconverted.

"THE DIVINE LOVE. By John Eadie, D.D., LL.D. Minister of the United Congregation, Glasgow, and Professor of Biblical Literature to the United Presbyterian church. Philadelphia: Lindsay & Blakiston. 1856."

This volume is designed for, and it is admirably adapted for reading in the domestic circle, or on the Lord's day evening. In a very pleasant and familiar manner the Love of God is shown in the various circumstances and conditions of life, but particularly in the redemption of sinners. To complete the idea, it needs only to have shown that God's love extends to man's habitation—the earth—which is to be restored with man's body. The author however anticipates a fulfilment of millennial predictions in the world's conversion.

"THE BLIND GIRL OF WITTENBERG: a Life-Picture of the the Times of Luther and the Reformation. From the German. By John G. Morris. Philadelphia: Lindsay & Blakiston. 1856."

This is a work of fiction, the scene of which is laid within the first years of the Reformation in Germany. The Reformer, Luther, is made to figure in it very conspicuously, by the ingenious weaving in of words actually spoken by him, and making quite a readable volume.

"A VIEW OF THE SCRIPTURE REVELATIONS respecting Good and Evil Angels. By Richard Whately, D.D., Archbishop of Dublin. Philadelphia: Lindsay & Blakiston. 1856."

The author recognizes distinctly, the existence of good and evil, and demoniacal possessions. His work is, as a whole, a very scriptural view of the subject.

"MODERN PILGRIMS: showing the Improvements in Travel, and the Newest Methods of reaching the Celestial City. By George Wood, author of 'Peter Schlemil in America.' In two volumes. Fourth Thousand. Boston: Published by Phillips, Sampson & Co., 13 Winter Street. 1855." Price, \$1.50.

According to the Preface this work was suggested by Hawthorne's inimitable allegory, "*The Celestial Railroad*," which has been twice published in our columns—in 1843 and in 1848—and which is well worthy of a re-publication.

Although a work of fiction, these volumes admirably expose what is called religion in the fashionable world, and various methods to which fashionable religionists resort to smooth over the obstacles in the road from Babylon to the Celestial City. Many of the habits, practices, customs, miseries and stratagems, &c., of life in Babylon and along the road are finely satirized. As a whole,

it is a work of rare ability, and is one of the ablest written and most entertaining works of the kind that we have read for a long time.

A NEW BOOK.

"THE TIME OF THE END."—For the words are closed up and sealed until the time of the end.—Dan. 12. It is a striking fact that the most eminent commentators, widely distant in time and space, have concurred in fixing the termination of the Prophetic Periods within the half century contained between 1830 and 1880. There is a powerful impression prevalent in the Christian Church that a crisis is impending. 'The time of the end' is understood to be a space of time immediately preceding this epoch, during which the prophecies of Daniel and of John shall be unsealed, and their fulfillment made manifest. It is asserted that our own time is that which was foreshadowed by the Saviour's words, 'This generation shall not pass away till all be fulfilled.' That these are not mere idle speculations of fanatics, is evidenced by the formidable phalanx of erudite and pious divines, who unhesitatingly and distinctly promulgate these views.

Not only were the early Christian fathers Milenarians, but a tradition was current among the ancient Jews that the existing dispensation was to continue six thousand years, and that the seven thousandth would be the millennium. Even among the wise men of Gentile nations this conviction prevailed. Theopompus, who lived B.C. 340, mentions that the Persian Magi entertained the belief that the duration of the present order of things would be six thousand years. This tradition may be traced in the writings of Darius Hystaspes, king of ancient Media, in the Sibylline Oracles, in Hesiod, in Hermes Trismegistus, the restorer of the sacred oracles of the Egyptians, and who was reputed to be the author of 20,000 volumes, Ireneus, Bishop of Lyons, A.D. 178, Hippolytus, Cyprian, who was martyred A.D. 258, and Lactantius, all unreservedly taught the second advent at the end of six thousand years.

The source of the diversity of opinion among Biblical exegeses as regards the precise time when this period shall arrive, lies in the obscure and contradictory chronological systems. The point to be gained is the present age of the world from the creation of Adam. The difficulty is to reconcile the different systems of sacred historic chronology, and mundane chronology; and then to rightly elucidate the chronological predictions.

The year-day principle, upon which is based the present system of prophetic interpretation, was not recognized until the Reformation. Previous to that the 1260 days of Daniel were interpreted as literal days. Now the day is regarded as symbolical of year by the great mass of English and American divines. One of the first to concede this construction was David Pareus, D.D., born in Silesia in 1548, who fixed the termination of the prophetic periods in 1865 and '6. John Wesley concurred with Bengel, a German scholar, of profound learning and ardent piety, in designating 1836 as this period. Miller and several English writers synchronously specified 1843. Joseph Wolf, the Jewish missionary, fully believed and confidently proclaimed to Jews and Mussulmans that the Saviour would come in the year 1847, and personally reign in the resuscitated city of Jerusalem during a thousand years; that the literal temple would be rebuilt, and every son of Abraham throughout all the earth should go up there to worship. With what assurance does he express his belief—"I, Joseph Wolf, shall see with my own eyes, Abraham, Isaac and Jacob; in their bodies, in their glorified bodies; and I shall see thee, Elijah; and thee, Isaiah; and thee, Jeremiah; and thee, David, whose songs have guided me to Jesus of Nazareth; I shall see you all here at Jerusalem, where I am writing these lines." And yet the enthusiastic Jew, in common with hundreds of others, was doomed to a life-long disappointment; an instructive lesson of the fallibility of finite calculations. Dr. Scott, the well known commentator, and Prof. Whiston the successor of Sir Isaac Newton, fixed upon the year 1866, while the epoch of Sir William Hales the distinguished chronologer, is 1880.

The compiler of this volume adduces the testimony of one hundred witnesses in favor of the pre-millennial advent of Christ, to reign personally over a regenerated earth. The early Christian fathers, the reformers, the New England fathers, clergymen and laymen of the Church of England and Scotland; among Americans, Bishop McIlvaine, of Ohio, Bishop Hopkins, of Vermont, Dr. Tyng, Rev. Dr. Lord, President of Dartmouth College, Rev. Alfred Bryant, of Niles, Mich., Rev. Dr. Duffield of Detroit, are cited as earnest advocates of the pre-millennial theory. He gives Mr. Elliott's very elaborate disquisition upon 'Our Present Position in the Prophetic Calendar,' taken

from his 'Exposition of the Apocalypse;' also, an abstract of lectures of Dr. Cumming, which are attracting much attention; likewise, the views of Rev. Thomas Chalmers, D.D., LL.D., of Rev. John Wesley, of Dr. Hitchcock, on the 'New Heavens and the New Earth.'—*Detroit Free Press.*

Fanaticism Resulting in Murder.

The reader will see in another column, a sad case of fanaticism resulting in murder, which has just been revealed in New Haven, Conn. Some of the papers, in giving an account of it, are endeavoring to connect it with Adventism. The *Hartford Christian Secretary* says that "this Mrs. Wakeman is said to be the leader of a small band of Adventists, or Perfectionists," i. e. she was one or the other! It is a question of some magnitude which of the two she was—the two being antipodes of each other. The account in another column, which we have copied from the *Boston Daily Journal*, shows that the parties were not literalists, but spiritualists of the most fanatical kind.

We learn by the *Worcester Spy*, that the Thankful S. Hersey, who is charged as an accessory to the murder, is well known in Worcester, and was for many years considered one of the most exemplary members of the Old South church there. She formerly taught a private school in Bigelow's Court, and for a time was favorable to the doctrine of the Second Advent. When John Starkweather, formerly an orthodox Congregational minister at the Marlborough Chapel in Boston, but with Oberlin views, abandoned the doctrine of the Advent which he professed for about two years, and went off into the most ultra perfectionism and spiritualism, Miss Hersey went away with him to New Haven in the capacity of his spiritual wife—Starkweather having abandoned his own wife. We suppose that Starkweather is now a member of the same company.

The *New Haven Courier* says of Mrs. Wakeman, "The Prophetess is yet in jail, and is confined in the same cell with Abigail Sables and Thankful S. Hersey. They spend most of their time in prayer, and seem to regard the whole proceedings thus far, as a 'persecution' instead of a 'prosecution.' The Prophetess says she has a revelation from God every night! There is much interest taken in these deluded women by our citizens, who visit the jail in large numbers to see them."

"We were wrong in stating Thursday morning that Israel Wooding had been released from jail. He still remains in jail, but is merely detained as a witness. It is quite improbable that Sty and Mrs. Hersey may have their trial before the Superior Court now in session."

The *New Haven Register* says that Mrs. Wakeman has been carrying on her pretended revelations from heaven for many years. As far back as 1832 she accused her husband with being the "man of sin," and, with other fanatics, made an attack upon him which endangered his life.

"Have We a Priest or a Tyrant among Us?"

The *Hartford Times* (Connecticut) communicates the following facts:—"I have two boys, and have for several years sent them to the Centre District School. About a year since, the Rev. Mr. Hughes, of St. Patrick's Church, called my attention to this matter, and said to me that after the first of January then following, all the children connected with his church who were attending district schools would be taken away and sent to the Catholic school. I replied that I did not consider the Catholic school as good as the one that they were then attending, and that I could not consent to the proposed change as far as my children were concerned. He informed me, if I did not make the change, I should be denied the privilege of communion as long as I refused, and from that day to this I have been denied that privilege. Here the matter rested for nearly one year.

"On the 13th instant, my wife went to the church to attend upon one of its religious rites. Mr. Hughes here asked her where her children attended school. She replied that the Centre school. He then informed her that if her children continued to attend there, he would deny her absolution upon her death-bed! This troubled my wife exceedingly, and during the night she had no sleep. She was grieving constantly.

"This morning I called upon Mr. Hughes at his residence. He received me with a surprising degree of contempt, though I treated him with courtesy, and only desired that he should not, without good cause, make trouble in my family. I asked him what had occurred between him and my wife yesterday,—that I had called to see him about it, as she was in great distress of mind. He made no reply. I then asked him if he had assured her that she should not have absolution upon her

death-bed, if she did not take the boys from the Centre School! and he replied that he had; I then asked him why he had taken this course—why he did not come to me as the father of the boys, and not trouble a woman? He said she was my 'half,' and that she should participate with me in this question; that he had appealed to me on a former occasion, and found it was of no use. I then said, 'If you deny this rite (of absolution) to my wife for the reason you give, I shall write to Boston and New York, and to Ireland, if need be, to ascertain whether you have a right to make such a denial, and to treat my wife in this way.' To this he replied, 'If you do that, and it was not for your insignificance, you ought to be taken by your two feet and your brains dashed out against that church,' (looking at St. Patrick's stone walls.) Without further comment, I bade him a 'good morning,' and left.

"Again I ask, have we a Christian priest, or a tyrant among us?"

"Yours respectfully, MARTIN CARNES.
Hartford, Dec. 15, '55."

BENEFACTORS OF MANKIND.—It is not he who invented Brussels carpeting or gold brocade, whom the masses have reason to hold in regard, but he who furnishes something useful to everybody. One of our government officials lately returned from his mission in Brazil, tells us an anecdote that among the first inquiries made of him about his acquaintance with our public men, was whether he knew the American chemist, Dr. J. C. Ayer, who invented the Cherry Pectoral and Cathartic Pills. As these articles (more particularly the Cherry Pectoral) are in general use in the cities of South America, they are the most prevalent representations of American products, and as many thousands there as well as here, owe to them the recovery of their health from malignant diseases, it is not strange they should hold the inventor in esteem, but it is rather simple in them to suppose that the Doctor is the only man of mark we have among our twenty-five million people.—*Christian Advocate.*

EUROPEAN NEWS.—It would seem by the news from Europe received by the *Pacific* that the reports of peace negotiations which have been industriously circulated by the infallible European correspondents of certain American papers have but little foundation in fact. Crude and contradictory statements were made respecting the prospects of peace, but they had ceased to influence the Bourse, and preparations for the prosecution of the war were continued as vigorously as ever.

Kars, whose gallant defense against an assault by the Russians shed so much lustre upon the Turkish arms, has at last fallen into the hands of the enemy. Starvation accomplished what the guns and bayonets of the Muscovites failed to achieve. There has been ample time to relieve this devoted garrison, and it is a disgrace to the Turkish government that it should have met with such a fate.

A PROHIBITORY LAW.

—In the reign of Henry V. of England, a law was enacted which prohibited, under terrible pains and penalties, the reading of the Holy Scriptures. It was to the following purport:—"That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, cattle, life, and goods from their heyres forever, and so be condemned for heretics to God, enemies to the crown and most arrant traytourers to the whole land."

RELIGIOUS DECLENSION.—The following from a N. Y. correspondent presents a true, but doleful picture. Alas! for those who are looking for the conversion of the world.

"In Philadelphia and Boston, it is believed at least three-fourths of the people habitually absent themselves from church, and the same may be said of New Bedford, Fall River, Lowell and Worcester. The religious denominations too, have greatly decreased within ten years. The membership in the Baptist churches in New York city has decreased 362 since 1845, although the population has increased 261,966. The Presbyterians in ten years, from 1843 to 1853, had decreased in numbers 660. The Methodists in the same time had lost 461, and there has been but one self-supporting Reformed Dutch church planted in this city during fifteen years. Such are some of the statistics of spiritual declension, while as a contrast to this picture we have six thousand grog shops and twenty-five hundred brothels!"

THE OBJECT OF MISSIONS.—"The great object of the missionary enterprise is the entire subjugation of the world to Christ."

So says an article in the *Christian Intelligencer* of Dec. 27th. Now the Bible teaches something

different from this—the great object of the gospel being, to gather out of every nation and kindred and tongue and people, a redeemed race, to whom Christ will give the new earth which he will regenerate, for an everlasting possession. Missions, to be effectual, should aim at the same "great object" that the gospel does.

"HE, AS GOD, SITTETH IN THE TEMPLE OF GOD."

—At the recent inauguration of Bishop Bacon, over the Romish diocese of Portland, Maine, Bishop Fitzpatrick is reported to have said to the congregation:—"Your Bishop who comes to you to-day is to be received as an angel, a messenger sent from God to preach to you as your Bishop. Not as a man or as an angel, but even as Christ. With this divine authority you must regard those who are made your lawful prelates." If the apostle Paul had lived in our days, he could hardly have described Popery better, in the same number of words, than he did before it had an existence, in his second letter to the Thessalonians.

GETTING A SOUL OUT OF PURGATORY.

—A man named Kellene has been arrested in Chicago, charged with the murder of his wife, who was killed some two years since. The husband was arrested at the time of the murder, but testimony sufficient to hold him could not then be obtained. The *Journal* says:

"He is now arrested in consequence of the revelations of a little girl about fourteen years of age, who is the daughter of his wife, recently deceased. She witnessed the murder by looking through a crack from an upper room, where she was supposed to be in bed asleep. It appears that now she believes her mother to be in purgatory, for having concealed a knowledge of the crime, and has made the revelation with the expectation of thereby affording a relief to her mother."

CEMENT FOR BROKEN CHINA, GLASS, &c.

—The following recipe from experience we know to be a good one, and being nearly colorless, it possesses advantages which liquid glue and other cements do not. Dissolve half an ounce of gum acacia in a wine glass of boiling water; add plaster of Paris sufficient to form a thick paste, and apply it with a brush to the parts required to be cemented together. Several articles upon our toilet-table have been repaired most effectually by this recipe.

A WOMAN SWIMMING THE MISSISSIPPI.

—Lloyd's forthcoming Steamboat Directory gives a thrilling instance of the importance to women to know how to swim. When the ill-fated Ben Sherrod was in flames on the Mississippi river, and the lady passengers who had thrown themselves into the water were drowning around the boat, the wife of Capt. Castleman jumped into the river, with her infant in her arms, and swam ashore, a distance of half a mile, being the only woman saved out of sixteen. She had learned to swim when a girl.

"WILL the time ever come when outrages and riots, assaults and murders, will cease to startle the community?"—*N. Y. Ledger.*

—Yes. The time is already here. Any event ceases to startle, when it becomes common. And if ever "outrages and riots, assaults and murders" are to become more the order of the day than they are at present, we say, save the land!—*Due West Telescope.*

THE SUN DIAL.—Dr. Henry I. Bowditch, of Boston, being about to set an antique sun-dial, sent to John G. Whittier a request for an appropriate inscription. He returned the following:

With waning hand I mark time's rapid flight,
From life's glad morning to its solemn night;
But through the dear God's love I also show
There's light above me, by the shade below.

J. V. HIMES—DEAR BRO.

Enclosed you'll find a little prop,
To keep your columns "right side up."
Of me it never shall be said,
He reads the *Herald* standing on his head.

Yours, truly,
This brother's account has always been right side up—he always paying in advance.

"J. V. Himes, I could not send the money the first January I had a payment to make out at time for my place and now I want you to stop the herald rite strait upon the spot all you will get on you demands every cent will cost you a dollar that I will assure you
"you will have to print up side down a greete while yet before you git any money out of me."

MARRIED.

At Savannah, N. Y., Oct. 30th, by Elder Hoggans, Mr. F. A. NORTH, of the same place, to Miss JULIA GAY.

At the same place, by Elder Rolf, HENRY GAY of Savannah, to Miss MARGARET HORNING.

CORRESPONDENCE.



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

A WREATH OF FLOWERS AND THE CROWN OF THORNS.

"They platted a crown of thorns and put it on his head."—Mark.

"Let us go forth to him without the camp, bearing his reproach."—Paul.

"I will . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."—1 Tim. 2:8-10; read attentively 1 Pet. 1-6.

What do I see?—a wreath of flowers
Entwined around a Christian's brow!
No one should let their ransomed powers
Before the shrine of pleasure bow;
Let pretty flowers,
In nature's bowers,
Blossom and bud we know not how.

It cannot be a finsel wreath
Becomes a lonely "pilgrim" here;
The hair that flows so fair beneath
Does much more beautiful appear:
God gave it thee,
Then let it be
An ornament accounted dear.

We know a crown of piercing thorn,
Was placed on thy Redeemer's brow;
And does a fancy wreath adorn
Thy head in imitation now?
Can it be so?
Are all to know
That you such vanities allow?

There is a day, an awful day,
That comes along with quickened pace,
When "all the proud" (the Scriptures say)
Will fall before the Judge's face:
Though honored here,
They will appear
To be the subjects of disgrace.

No wreath of flowers, no sparkling gem,
No costly robes will then avail:
Nothing secures life's diadem,
Nor saves one from the sinner's wail,
But to possess
Christ's righteousness,
And have our hope within the veil.
Then, sister, seek a spirit meek,
Let that thy chief adorning be,
And when the King of glory comes
He will not be ashamed of thee.
Enrobed in white,
In realms of light,
Thou wilt the King eternal see.

A PILGRIM.

LETTER FROM S. CHAPMAN.

BRO. HIMES:—Contrary to my expectation I am still detained in this State. When I wrote you from Elk county, Oct. 5th, I had arranged to spend a few days at Hicks' Run, some five miles from brother Boyer's residence. The next day, Oct. 6th, brother B. accompanied me there and spent the Sabbath with us; he then left to meet his engagements in Centre county. Respectful attention was paid to the word, from the commencement. In about three days' time, a precious revival broke out, so that our meetings continued evenings, with few exceptions, and every Sabbath for four weeks. As the fruits of that effort, quite a number embraced the views we hold, and in publicly confessing the same were signally blest. Several sinners were converted to Christianity, and also to the "blessed hope." Among the number was a Mr. J. B., the post-master there. (About sixty years of age.) For several years he had been quite skeptical on the Scriptures. Was decidedly opposed to what he denominated hypocrisy in religious worship, especially in the Methodist congregations. But from speculation or some other cause, he was induced to attend our first meeting. I spoke at that time on the "burdens" of the people, having special reference to the "burdens of Nineveh" under which the "earth is burned" at the presence of the Lord, yea, the world and all that dwell therein, and "in the day of preparation for this the chariots were to be with flaming torches. Run violently in the streets, jostle one against another." &c. (Nahum.) Our "skeptical" being much interested on that occasion, he became a constant attendant of our

meetings, and soon infidelity fled from his mind, and he became quite anxious for the salvation of his soul. One evening, at the close of public service, he came to me considerably affected, and said, "Mr. C., won't you go home with me and spend the night." I thought of Zacchaeus (Luke 19:1-10,) and readily responded to the call. At midnight, finding other members of the family also in a deeply anxious state of mind, it was proposed that we have a season of prayer, when all readily bowed the knee, and each unbosomed the soul to God. Brother T. Holland, and others, from Pine street were present, which rendered the season peculiarly interesting. Mr. B., his wife, and a daughter of theirs, rose from their knees, giving glory to God for redeeming grace and dying love, which he had manifested to them. At a subsequent meeting for public worship, they readily testified what great things the Lord had done for them, and soon asked for baptism at my hands. This served greatly to forward the good work there. During my stay, I baptized eleven happy souls. Others being in a feeble state of health, deferred baptism for the present, depending on brother B. at some future time. On the 30th of October, constituted a church there with seventeen members, fifteen of whom were heads of families, and it was pleasing to me, to see them unanimous in electing brother B., the post-master, as their secretary. Brother Boyer returned in time to witness the formation of the church, mingle in the services, and participate with us in the Lord's supper, which rendered the season mutually interesting. The church being thus organized they established a Sabbath school, and covenanted to maintain meetings for public worship on the Sabbath, and at least one evening every week. Brother B. was much pleased with our system, and regularity in church organization.

On the 22d of Nov. made another attempt to start for home, and while brother B. was arranging matters to convey, and accompany me, a portion of the way, a messenger from Pine street arrived, informing us of the death of mother Holland, and requesting me to tarry, and preach her funeral sermon. She was a member of the Methodist church, a godly woman, near 90 years of age. For several years her mind had been enlightened on the subject of the Lord's soon coming, and being anxious to gain instruction, I had spent hours with her, repeating the Scriptures and paraphrasing thereupon, till my own heart would be often cheered, as she feasted on the word. I therefore complied with the request. This detained us for several days, but our time was well employed.

On the funeral occasion the chapel was crowded, and many listened to the word (text Job. 14:14,) who would not hear us on other occasions, and it was supposed that a favorable impression was produced. On the following Sabbath the house was full, and after preaching, liberty was given for exhortation, prayer and singing. The door was then open, and several warm-hearted believers united with the Advent church there. It was a day of special interest, which will never be forgotten, either by them or us. In my last I spoke of performing some labor in that section in connection with brother B., where the word was well received, and several received baptism at my hands. The distance from Hicks' Run to Pine street round the road is thirteen miles, but to go directly over the mountain is only six miles, therefore during the preceding four weeks, being anxious to mingle with the brotherhood in that section, especially a brother M. and family, on the pinnacle, (my children in the gospel.) I climbed over the mountain on foot several times, baptized brother and sister M., and enjoyed precious seasons with the friends there. Making it my home at brother T. Holland's gave me an opportunity to "comfort father and mother H. with words" relating to the deliverance which they would soon experience at the coming of the Lord. As I took my leave of them, expecting to greet them no more in time, mother H. rose and took me by the hand, and with firmness of mind, yet with trembling limbs, said, "I thank God, brother C. that your footsteps were ever directed this way, and for the comfort I have taken in hearing the pure gospel as it has fallen from your lips." She then added, "I shall see your face no more till the morning of the resurrection; God bless you, fare you well." It was affecting, and yet heart-cheering, thus to separate from a real mother in Israel, and prepared my mind the better to preach her funeral sermon a few days after.

Nov. 7th I took my final leave of the friends in Elk county and started again for home, in company with brother Boyer. On Thursday, the 8th, we arrived at Washington (south part of the county,) where brother B. had preached occasionally to good advantage, and the friends had erected a commodious chapel. Notice being circulated, we

met a respectable number in the sanctuary that evening, and they being anxious to hear more from us, we decided to tarry over the following Sabbath. On Friday a messenger came (some 30 miles) for brother B. to return and attend the funeral of Father Holland, who had so soon followed the companion of his youth. Like ripe fruit falling from the tree, so fell Father and Mother Holland, but soon, very soon, they will doubtless rise again. It being but one third of the distance to Pine street, to go directly over the mountain, brother B. tarried to mingle with us in worship that evening, and the next morning (leaving his horse and buggy) he climbed the mountain on foot, (he says) in time to conduct the funeral services, a large and solemn assembly being gathered on the occasion. He returned before our meeting closed that evening, and preached once on the Sabbath. By this time an interesting work had commenced. On Monday evening, after listening to an exposition of Matt. 24th, a Mr. S. and his wife, who until then had indulged only in worldly pleasure, saw, and fully realized their lost condition as sinners against God. Mrs. S. first rose, spontaneously, and said, "I am lost, and undone. Oh Christians pray for me," &c. She immediately fell on her knees, and in the name of the Lord Jesus, began audibly to supplicate mercy for herself. While she was agonizing in prayer, Mr. S. rose with a little son in his arms, and walking toward the desk said with deep feeling, "I have sinned against God with a high hand, and know not there is any mercy for me, but I intreat you Christians to pray that God may forgive my sins, and make me a true Christian. I have seen much hypocrisy in professors of religion, and do perfectly hate it. I want pure religion, that which will prepare me to meet God in peace." Before the meeting closed they were both exceedingly happy, rejoicing in the pardoning love of God. The next day brother B. took his final leave of us, but the good work continued to go on, so that we protracted the effort some three weeks longer, and with the exception of the "Principal of the flock" in the Methodist ranks, (see Jer. 25:34,) the whole community were deeply interested, and quite a number of precious souls were converted to God, and to the blessed hope. Twelve received baptism at my hands, and on the 17th of Nov. constituted a church there with 17 members, and before I left three others were added. A happy and devoted people indeed. Most of the friends possess but little of this world's goods, yet they were liberal in their contributions to me, and eight of them cheerfully subscribed for the *Advent Herald*. Much pains was taken to procure the "fruit of the vine," so that before we separated we participated together in the Lord's supper. The season was solemn, and it was hard parting with such friends.

Came to this place (10 or 12 miles from the county seat,) on Wednesday the 5th inst. The next day at evening, by request of a few friends, we entered upon a work here, expecting to tarry over the Sabbath, but by that time several of the dear friends confessed faith in the doctrine we hold, and many pressed in to hear the word. We have therefore protracted the effort until now, and this being Saturday, I shall spend to-morrow, give a discourse on the "hope of the promise made of God to the fathers," (Acts 26:6, 7,) and perhaps spend another week here. Before I leave, we intend to collect the few isolated brethren and sisters together, give them a constitution, and establish them an Advent church; and before we separate attend to the Lord's supper.

Most of the members that have joyfully received the word are members of the Freewill Baptist church, and for the present they will retain their standing there. To some of that body the doctrines we hold are very offensive. Should time continue for a little season, they continue to say "My lord delayeth his coming," and continue to "smite their fellow-servants." (Matt. 24:48, 49,) they may drive out those precious jewels to seek a shelter with kindred spirits, yet we have suggested no such thoughts to them. The God in whom they so confidently trust will direct and save them I trust in the day of his coming.

One of the members above mentioned, who manifested the greatest hostility, is noted for sympathizing with nothing but what he considers Freewillism, so that not only us, but all that do not subscribe to his contracted views, and come under his flag, must be opposed, and even denounced as heretics. How strikingly the Saviour points out such characters. (Matt. 23:13.) Perceiving the hinderance he was to the work here, "turning away ears from the truth," (2 Tim. 4:4,) I felt called upon to give a brief discourse, exposing such individuals, and showing what must be their final reward. We used for a text on the occasion the following words: "Wisdom is better than weapons of war; but one sinner destroy-

eth much good."—Ecl. 9:18. The house was full, and the "sinner" himself present, but we had no occasion to apply the subject, for all knew to whom it fitly applied, and for whom it was especially designed. We have since suffered but little from that source. As the further fruits of this brief effort, several backsliders are thoroughly reclaimed, and one precious soul converted, a prominent case. We hope to have a season of baptizing before we leave. Being now so near Alleghany county, N. Y., I shall doubtless be there before this letter appears in your columns. My post-office address may therefore remain as before, Spring Mills, Alleghany county, N. Y., care of J. Evins. Hope to receive communications from many of the dear friends before long, for they will remember the words of the "wise man," (See Prov. 25:25.) I hope the Lord will continue to direct my steps. Pray for me, dear brethren and sisters. Be assured, brother Himes, I remain as ever, yours in the blessed hope,

SAMUEL CHAPMAN.

PS. I am happy to forward the names of ten new subscribers for the *Advent Herald*, with their seventeen dollars cash. Let these commence as soon as possible.

S. C.

"LIFE! LIFE!"

ONE of the principal elements of bliss in the world to come, is life. Ancient cities were called after heathen gods. Athens was the city of Minerva, and Rome the city of Mars; these were dead and false gods, but the holy Jerusalem, the metropolis of the everlasting kingdom, "is the city of the living God." As its gates are ever open, Come, my soul, and look within. Foremost in the scene, and enthroned in glory, appears the One who is "the resurrection and the life,"—the One in whom has been mysteriously combined the feebleness of humanity and the omnipotence of divinity. As the God-man he appears to my view. In the beginning, in the plenitude of his power, the heavens and the earth were created by his word; and in the infinitude of his compassion, he took upon him the form of a servant, was made in the likeness of man, and died for the creatures he had formed! Surely, "great is the mystery of godliness," and with devout reverence would I listen to the announcement, "I am he that liveth and was dead, and, behold, I am alive forevermore." Kings of the earth may reign long, yet death is sure to overtake them, but he who sitteth on the throne is the "Prince of life." From him natural, spiritual and eternal life proceed. The sceptre of empire, he will wield forever; because his throne will never be vacated by death, he can have no successor.

Happy are those who dwell in the presence of such a King. Because of their residence with him, they too are kings, and on their heads are crowns of life. Of earthly rulers it has been truthfully said

"Weary lies the head that wears the crown."
But not so with those whom God delighteth to honor; they are equal unto the angels and shall die no more. Life fills the entire system, and as they walk the golden street, joy beams from every countenance, and fear has fled from every bosom.

See them on the banks of "the river of life." Its waters, clear as crystal, flows at their feet, an emblem of the purity of the region they inhabit. Over their heads wave the branches of the tree of life. Its fruit designed for the help of the nations of the saved, they pluck and eat. "They shall hunger no more, neither thirst any more; for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." Everything is life-like in the city, and, O my soul, as thou viewest the day at hand when the eternal weight of glory will be imparted to those that are Christ's, let it nerve thee to diligence and to duty. Thou art called to be a laborer in the vineyard, and not a loiterer by the wayside. Arouse thee from thy stupidity; men are perishing in their sins—there is no time to be lost,

"God's own arm hath need of thine."

If the vanities of the world call after thee, imitate Bunyan's pilgrim, who, sticking his fingers in his ears, ran on crying, "Life, life, eternal life!"

J. M. ORROCK.

Letter from P. Smith.

BRO. HIMES:—After a long famine the Lord has again more clearly demonstrated to us his waiting children, his willingness to hear and answer prayer. A few of us who are anxiously waiting his return to this earth have been praying to him to revive his work in our midst, though we have not witnessed his power so much in the conversion of sinners, as we have seen his power in awakening his children to a sense of their duty. I feel

happy in letting our sister churches know that never has the Pine street church been in as good and prosperous a condition as at the present.

I have had so much done for me in answer to prayer, that I should be very ungrateful did I not speak of it, and praise the good Lord that I was ever taught to pray.

I would exhort all my brethren to be looking up, for your redemption draweth nigh. Yours, P. SMITH. Pine Street, Pa., Dec. 16th, 1855.

Letter from P. V. West.

BRO. HIMES:—I wish to inform the friends of truth that are looking for redemption, that the Lord has revived his work in several parts of his vineyard in this northern region, and especially in the west part of Dunham.

Brother Sornberger and the writer held a meeting in the Laraway school house, and never did I see truth take more effect. There seemed no place to stop the meeting, and consequently it continued, at short intervals, for nearly a fortnight.

Bibles and hymn books are called for, and are used, and a happier company I never saw. P. V. WEST. Sutton, (C. E.), Dec. 19th, 1855.

Letter from D. Bosworth.

BRO. HIMES:—I write to let you know that the Lord has been pleased graciously to revive his work in Mount Holly. I commenced a meeting in that place in company with brother Farrar, Nov. 27th, and continued it over the Sabbath, for three weeks.

The work was progressing when I left. I return next week to spend another week with them. May the Lord continue to bless and get glory to his own most holy name. Yours in hope, D. BOSWORTH. Bristol, Dec. 22d, 1855.

Obituary.



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

BRO. HIMES:—It becomes our painful duty to inform you of the death of brother RANSOM IRISH, who died at his residence, in Lewiston, Dec. 14th, in the 32d year of his age.

The disease of which he died, was consumption. His father, three brothers and two sisters, have died of the same disease within a few years. Since he professed faith in Christ, he has been a living Christian, one of God's faithful ones.

that brother L. E. Bates should preach his funeral sermon. Brother Bates was sent for, but could not come. A discourse was preached on the occasion, by the Rev. Joshua Cooke, of Lewiston, founded on the 20th verse of the 22d chapter of Revelation. As the mantle of Elijah rested on Elisha, so may the spirit of our departed brother rest on his surviving friends.

Oh Lord sustain that aged one, Mourning o'er her buried son; Now lying in yon churchyard old, With kindred ones in slumbers cold. The time will come, now promised long, Foretold in ancient prophet's song, When earth in its new robe arrayed, Messiah's sceptre o'er all swayed! Thro' grace we'll meet our friend once more, On that bright, fair Eden shore.

F. S. SAGE. Lewiston, Dec. 19th, 1855.

DROWNED, in Missisquoi Bay, Nov. 2d. 1855, NELSON IRISH, aged 20 years.

The deceased was the son of brother and sister Irish, of Stanbridge, C. E. He was a young man that was much esteemed by those who knew him, and by his sudden removal to the untried future, his parents and friends are deeply afflicted.

BRO. HIMES:—Sister LAMIRA A. BLOSS, died at this place Nov. 24th, aged 23 years. Her disease was typhoid fever.

A sickness of seven weeks she bore with Christian patience and resignation, leaving an evidence of her acceptance with God, and beloved by all who knew her. She was formerly from Waterbury, Vt. FRANKLIN SMITH. Grand Rapids, Mich., Dec. 16th, 1855.

BOOKS FOR SALE.

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

Table listing books for sale with columns for Title, Price, and Postage. Includes 'Memoir of William Miller', 'Bliss on the Apocalypse', 'Fasset's Discourses on the Jews and Millennium', etc.

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

Table listing works by Rev. John Cumming with columns for Title, Price, and Postage. Includes 'On Romanism', 'The Apocalypse (1st Series)', 'Daniel', etc.

Twelve Urgent Questions... The End...

WORKS OF REV. HORATIUS BONAR, (Eng.) Viz: Morning of Joy, Eternal Day, Night of Weeping, Story of Grace.

TRACTS FOR THE TIMES—VIZ: 1. The Hope of the Church, 2. The Kingdom of God, 3. The Glory of God filling the Earth.

4. The Return of the Jews, 5. The World's Conversion. Advent Fracts, bound. Vol. 1, 2, Facts on Romanism, The Protestant's Hope of the World's Conversion fallacious, The last two, bound in one vol.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

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

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

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

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

The postage on the above tracts is one cent each.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price 50 cts.

MESSIAH'S THRONE, and Millennial Glory, is the title of a work, by Rev. J. Litch, of Philadelphia.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be; the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

A CARD. THOS. BLAKENEY, Gold Pen Manufacturer. 42 & 44 Nassau Street, New York. Exchanged & Repaired.

A CARD. World's Fair Prize Medal awarded to Beck & Company. C. L. Wait & Co., Proprietors and Manufacturers of Beck & Co.'s Perfumery and Toilet articles, of every description. Sales Room 431 Federal Street, Boston.

MODEL ORGAN-HARMONIUMS, MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bordoun; 6, Hautboy; 7, Expression; 8, Coupler.

It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS! Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L.P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN, Cambridge st., corner of Charles, Boston, Mass. HENRY MASON, EMMONS HAMLIN. [aug 25—1 yr]

HARRISON'S COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in age; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium ingredients will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 328 Washington street, opposite the Adams House, Boston. [Aug. 25—1 yr.]

BROOKLYN HOMOEOPATHIC PHARMACY, Court street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations. Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand. Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns. Country Orders promptly and carefully executed. oct. 28

The above medicines and books are for sale also at this office

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat. Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 30 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

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

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 23 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Agents.

- ALBANY, N. Y. W. Nicholls, 185 Lydins-street. BURLINGTON, IOWA James S. Brandburg. BASCOE, Hancock county, Ill. Wm. S. Moore. BUFFALO, N. Y. John Powell. BRISTOL, Vt. D. Bosworth. CABOT, (Lower Branch), Vt. Dr. M. P. Wallace. CINCINNATI, O. Joseph Wilson. DANVILLE, O. E. G. Bangs. DUNHAM, C. E. D. W. Sornberger. DURHAM, C. E. J. M. Orrock. DERRY LINE, Vt. S. Foster. DETROIT, Mich. Luzerne Armstrong. EDDINGTON, Me. Thomas Smith. EAST CHAZY, N. Y. C. P. Dow. FAIRHAVEN, Vt. Elder J. P. Farrar. HALLOWELL, Me. I. O. Wellcome. HARTFORD, Ct. Aaron Clapp. HOMER, N. Y. J. L. Clapp. HAVERHILL, MASS. Edmund B. Chase. LOCKPORT, N. Y. R. W. Beck. JOHNSON'S CREEK, N. Y. Hiram Russell. LOWELL, MASS. J. O. Downing. MOBILE, Island county, Ill. Elder John Cammings, jr. NEWBURYPORT, MASS. Dea. J. Pearson, sr., Water-street. NEW YORK CITY, N. Y. Wm. Tracy, 246 Broome-street. PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street. PORTLAND, Me. Alex. Edmonds. PROVIDENCE, R. I. A. Pearce. ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street. SALEM, MASS. Lemuel Osler. SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer. SOMONAUK, De Kalb county, Ill. Wells A. Fay. SHEBOYGAN FALLS, Wis. William Trowbridge. TORONTO, C. W. D. Campbell. WATERBURY, Shefford, C. E. E. Hutchinson, M. D. WORCESTER, MASS. J. J. Bigelow.

Contents of this No.

Table listing contents: POETRY, A Lost Day, The Dying Boy, A Wreath of Flowers and the Crown of Thorns, MISCELLANEOUS, The Sabbath, Mr. Thomas's Account of an Hindoo Burning, Singular Tragedy in New Haven, Dr. Elliott's Work, What are Indulgences?, CORRESPONDENCE, Letter from S. Chapman.

ADVENT HERALD.

BOSTON, JANUARY 5, 1856.

THE BLACK SATURDAY IN SCOTLAND.

BRO. HIMES.—Having discovered the origin and true application of the above appellation, as referred by us to a dark day supposed to have occurred about the year 1780, I herewith transmit for your columns a correct account of the same, with the remark, that the following statement invalidates the application of the phrase, "Black Saturday" to a dark day in Scotland in the above mentioned year. Still I think the testimony adduced in my letter in the Herald last December goes to show that a dark day of some kind, though perhaps local and of less celebrity did occur in Scotland about the year 1780.

In 1621, the Scottish Parliament met on Saturday, the 4th of August, the last day of their session, at Edinburgh, to ratify the "Five Articles" of the Acts of the General Assembly of the Kirk, holden at Perth on the 25th of August 1618. Over these "Five Articles" the Assenters and Dissenters were quarreling most heartily. Early in the morning a great fire occurred in the city which much alarmed the people, and says the historian Calderwood, threw the lords into the "greatest perplexity," and "which accident" he says, was taken for a forewarning to the Estates [i.e. the king and lords.] to take heed what they did. When the day had come another incident took place also serving to show us the superstitution of the times. "Many of the people being convened in the outer court of the palace, observed that when the lords were mounted on their horses, a swan did flee over their heads, from the north towards the south, slashing with her wings, and muttering her natural song. The people," continues Calderwood "shaking their heads whispered among themselves that they feared a bad conclusion of that Parliament."

Parliament met, the votes were taken on the "Five Articles," and much against the wishes of many, the king and lords ratified the doings of the Kirk. Calderwood thus describes the sequel.

"When all the acts were now concluded and the ringleaders were insulting over the defenders of the ancient orders, gasping for thanks and reward, and wishing every one to have wings to flee to court with the report; the Grand Commissioner rising from the throne to ratify the acts by touch of the sceptre, at that very same moment, was sent from the heavens in at the windows of the house, which was dark before by reason of the darkness of the day, an extraordinary great lightning, after the first a second, and after the second a third more fearful. Immediately after the lightnings followed an extraordinary great darkness which astonished all that were in the house. The lightnings were seconded, with three loud claps of thunder. Many within the Parliament House thought them to be shots of cannon out of the Castle. It appeared to all that dwell within the compass of ten or twelve miles, that the clouds stood right above the town and overshadowed that part only. The beacon standing in the entry of Leith haven was beaten down with one of the blasts of thunder. After the lightning, darkness, and thunder, followed a shower of hail-stones extraordinary great, and last of all rain in such abundance that it made gutters run like little brooks; the lords were imprisoned about the space of an hour and a half. Servants rode home with foot-mantles and their masters withdrew themselves, some to their coach, and some to their foot. So the "Five Articles" were not honored with the carrying of the honors, or riding of the Estates in ranks. In the mean time the castle thundered with their fiery cannons according to the custom used at the Parliaments. This Saturday, the fourth of August, was called by the people Black Saturday. It began with fire from the earth in the morning, and ended with fire from heaven in the evening. When the fear was past, then durst Atheists scoff and say, that as the Law was given with fire from Mount Sinai, so did these fires confirm their laws."

The curious reader may find this account in

David Calderwood's History of the Church of Scotland, published in 1678, on page 783. It fully explains the tradition of the Black Saturday as well as the cause of the phenomenon, which seems to have been nothing more than an unusual hail-storm accompanied with thunder and lightning, darkening the very heavens over Edinburg, and coming down the pages of history, and handed from father to son as a fearful and memorable occurrence, happening as it did in connection with other notable events.

Will the other Advent papers copy this article so as to correct any wrong views that may have grown out of the term, Black Saturday, as referring to the dark day on May 19th, 1780? Error will never help a good cause. We want only the truth. D. T. TAYLOR.

Worcester, Dec. 22d, 1855.

NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, "our present position in the prophetic calendar," with his "apocalyptic seven-sealed scroll," by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittanian theory of a millennium before the advent. By a Congregationalist. "Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased."—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Workington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856.

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

The book is valuable as containing a compendium of millenarian views from the early ages of the church to the present time, and the author discovers great research and untiring labor.—Religious Intelligencer, (Saint John, N. B.)

The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the Church and the world. This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for "the coming of the Son of Man."—New York Chronicle.

We do not think there are any but will give him credit for uttering a great many wholesome truths. He deals fairly, manfully, and religiously, with his opponents, and when differs with them as regards any material point, he states his grounds for such difference, plainly and boldly, and draws his conclusions accordingly, without stooping to denunciation, or speaking depreciatingly of their faith, other than as the facts which he brings forward speak for themselves. We like his work, and, therefore, commend it to our readers."—Niagara Democrat.

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the Church.—Missouri Republican.

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. The inquiring christian will find much to engage his attention in "THE TIME OF THE END."—Due West. (S. C.) Telescope.

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately."—Hartford Christian Secretary.

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.

We have been pleased with its spirit, interested in its statements, and have received valuable information, and we commend it to all who feel an interest in this subject."—Religious Herald, Richmond, Va.

"It will be found to be the production of a master mind. It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference; while atheism and infidelity will find that they are brought to a law and a testimony which they cannot doubt or confute."—Albany Spectator.

It is a pretty full encyclopedia of all the theories and authorities extant, in relation to the Scripture Prophecies of "the time of the end." Without endorsing the author's theory, we can cheerfully endorse the spirit with which he enters upon his work. We can cheerfully recommend it, too, to all who desire to know what has been said and can be said on a subject which will probably never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—Concord Independent Democrat.

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—Providence Daily Journal.

Those who are curious in such matters, will have an ample fund of interesting relics in this book. The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject.—Star of the West.

A compendious collection of Second Advent essays.—N. Y. Evangelist.

We commend it to those whose inquiries lie in this direction.—Haverhill Gazette.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—International Journal.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject.—Boston Traveller.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—Hartford Religious.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—Christian Intelligencer.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—Utica American Baptist.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—Boston Atlas.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—Portland Transcript.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book.—New Bedford Standard.

The writer shows that he has studied his subject, and evinces much ability in the treatment of it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—Boston Evening Telegraph.

Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—Portland Christian Mirror.

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—Boston Ch. Witness and Advocate.

We feel assured, that it is very cleverly written. Whoever "A Congregationalist" is, he can wield the pen with vigor and grace; and what is, perhaps, more, he has the knack of attracting the general reader, more than any other recent writer on the subject of religion. "The Time of the End" is, in a word, a striking work, and we would recommend all Protestants to read it.—Philadelph. Daily News.

To those who feel an interest in these topics, —and what devout mind does not?—this book will prove a mine of interesting research.—Montreal Canadian Rev. and Jour. of Lit.

Altogether, the book is a complete digest of prophetic interpretation, and should be the companion of every Biblical student.—Detroit Free Press.

This is more comprehensive than the works generally published on the great controversial questions of theology. It presents very fully the side of the question which is maintained by the Rev. Dr. Cumming. . . The book contains the testimony of many theologians upon the subject, so that it is almost an encyclopedia upon the doctrine. We know of no book which contains in so little space so much interesting matter on this subject.—St. Johnsbury (Vt.) Caledonian.

ADVERSE OPINIONS.

We modestly pronounce the whole thing a pure and unmitigated humbug.—Nashua Oasis.

"We are so exhausted by the perusal of the title page, as to be wholly unable to attempt a comment upon the volume itself."—Boston Congregationalist.

ERRATA.—Bro. Himes:—You will permit me to point out several typographical errors in my "Pencilings by the Way," published last week. In my reference to Manchester, please read, labors, instead of labor of Elder Morse; Calais, please to read, Bro. Davis preaches, instead of preached; Waterbury, please read Weathersfield, instead of Weathersfields; also, near by the hospitable dome, instead of nearly in, &c.; Bristol, please read, and we hope, instead of "and hope." Yours truly, N. BILLINGS. Roxbury, Dec. 13th, 1855.

WANTED.—Wanted, a few numbers of the Advent Herald, of the date of April 21st, 1855, (No. 16, of vol. 15) for the purpose of making a few complete sets for binding. By some oversight none of that number were preserved in the office. Those who can send us single, or more copies, of that number and date, will much oblige us.

HARPS AND HYMNS OF HARPS.—I should like for agents who have either of the above works, to report the number they have on hand.

The New Hymn Book is in progress, and will be out in a few weeks. It will pay for the delay.

The annual meeting of the Rutland and Addison counties' Tract Society, will be held at Addison, commencing Jan. 11th, 6 o'clock in the evening. D. BOSWORTH, for Directors.

Appointments, &c. (D. V.) I will preach in Westboro', Sunday, Dec. 30th, and in Worcester the 2d and 3d Sundays in Jan., 1856. C. CUNNINGHAM, JR.

BUSINESS DEPARTMENT.

BUSINESS NOTES. L. D. Mansfield—Sent you books on the 1st inst. Elder John Shaw—It is all right. We understood it at the time we sent. T. G. Legare—We received \$1 from brother B. I. R. Gates—Yours was received and appreciated. G. Sutton \$5—We must have had a mistake. You were before credited to No. 794; and this pays to No. 924. Was your name on the bill? If so it was a mistake. C. P. Dow on account, \$3—The price of the Harp will be the same for the present. J. Slater \$2—Sent book the 26th of Dec., and credit on G. to No. 145. Elder I. Smith—Books to Orleans Dec. 26th. F. S. Sage—Since our note of last week, we find that the letter referred to was received, and the books duly forwarded. Last week we again sent brother Litch's work, and will send the stories soon. Elder L. Crowell—Have bal. book account, and credit on Herald to No. 763. J. Evans \$10—Have credited on H. to 815 and sent books the 28th, in four packages—such as we had. We have no Urgent Questions, Evidences of Christianity, or Tracts on Romanism, &c. Will send them if we get them, also Hymn book when out, and deduct from the \$3.25 now your due. J. A. Packard \$1.20—Sent book the 29th. Rev. A. Stone—You were credited \$1 on Herald, from 670 to 716, and 25 cents for G. to 102, Dec. 20th, 1854. If the \$2 to which you refer, which we received in 1854, was from you, and not from another A. Stone, then your paper should be credited to the present time. You of course know the amount you sent, and so we credit you to No. 763. The Guide we always stop when the time is out to which it is paid. Earl Hathaway—Have credited you to No. 763. M. D. Richardson \$1—This with the dividend of Jan. 1st, pays the books sent Dec. 31st, and Herald to No. 802. G. O. Somers—Sent books on Dec. 31st. S. Fletcher—You are on the (M. L.) and credit you a year ahead. John Norton—We have doubtless omitted to credit you on book, and now do so to No. 784. Have mailed the G. regularly and now missing Nos. except August, which we are out of. Rev. J. Blair \$10—Have sent you 4 books, and credit you the bal. \$5.75 to be appropriated as you think best. You are Cr. on Herald ten years ahead.

PROPOSITION OF S. M. WOOLAN. To raise \$1000 in aid of the Herald office by having two hundred persons pay five dollars each, by the 1st of January, 1856. V. Streeter.....Paid.....5.00 Thos. Hasbary.....".....5.00 A New Year's Gift.....".....5.00

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856. Elder S. Fletcher (M. L.) \$15; J. Winner 763; A. Labounty 763; W. Brown 763; A. Loomis 763; W. J. Churchill 794; Wm. Clark 760; C. Robinson 789; J. Schutt 781; J. Tullford 763; J. E. Hastings 763; N. Call 763; B. Trefethen 763; R. W. Emerson 768; N. Brown 800; M. M. Brown 789; E. Bean 749; J. Jenne 763; M. L. Clark 779; H. Honstinger 763—in full; E. Stubbs 763; Dr. D. Barber 789 and \$1.20 for book sent; Geo. Loge 789; A. R. Burlingame 789; J. Mahan 789; J. H. Berry 763; J. Fairbanks 789 and \$1 for book; M. Boydon 789; J. A. Trowbridge 763; A. Banning 785; J. W. Sargent 789; Lee 789 sent G's. to L.B.C.; A. Brown 789; T. Pratt 794; D. Sawyer 789; J. M. Husick 763; C. F. Millet 763; E. Weld 789; W. Busby (2 cops.) 776; F. Davis 808; E. Pickering 789; J. Aldrich 794; D. Sanborn 789; D. G. Drake 789; A. Wadleigh 789; G. T. Cole 789; B. T. Libbey 794; D. Davis 789; E. Davis 789; E. Pickering 789; W. B. Weeks 789; J. Morrill* 789—each \$1. L. Catlin 747; J. Douglass 815; S. Starr 789; R. Miller 815; J. H. Tarble 816; H. C. Harriman 763; D. Guild 816; H. L. Rich 789; J. Freeman 763; E. Rich 816; Wm. Griffith 751; R. Willis 815; Rufus C. Parmalee 798; J. Lombard 763; B. Keith 822; Mrs. L. Dunlap 789; Mrs. M. J. Taylor 789; C. B. Lyman 815; M. Logue 815; C. E. Wykof 815; W. B. Taylor 815; Thos. Logue 815; Thomas Booth 815; J. Keeler 815; G. Gay 763; N. Warner 801; R. F. Berry 800; M. Leonard 763; Mrs. E. Chandler 768; A. P. Lynde 820; Mrs. E. Edson 763; in full; A. Colby 805; J. Jewell 851; C. R. Griggs 841; F. Parker 789; L. M. Richmond 876; Dr. S. T. Rowley 778; V. C. Dexter 815; J. Kelley 926; N. Smith 815; C. Stoddard 763; M. Shipley 815; J. P. Simpson 763; E. Parker 763; S. A. Geer 789; G. Gear 763; J. Range 763; C. Pond 763; H. Woodbury 789; A. Severance 789; Mrs. A. Pollard 815; J. Butler 789; J. Campbell 841; D. Demmon 763; N. Woodman 815; Mrs. L. Cochran 815 and 50 cts. for G.; to No. 126; A. Town 822; J. Spaulding jr. 763; J. Clay 789—each \$2. R. Bennett 752; H. or J. Nash 728—you were credited \$1 Pd. to J. C. jr., and now owe \$1.36; C. Taylor 768; A. Keyes 763; Dr. W. Richardson 803; T. O. Cole 815; M. D. Proctor 782 and books; A. Cook 788 and books; A. C. Parks 763; J. Lyon 815; N. Christie (8 cops.) 789; M. E. Wedd 778; J. Seeley 783; C. N. Crawford 815—each \$3. J. T. Dixon 789 and 50 on acct.; S. Palmer 768; Mrs. E. Howe 763; S. C. Berry 789; F. M. Berry 794—each \$4.—P. Howard 815; J. Brewster 815 and gift; L. Cooley 802 and books, sent the 1st—each \$5. O. Doane 763—\$6.51; W. Smith 763—\$1.81; S. E. Brown 763—\$1.54; J. N. Spear 815 \$2.50; K. C. Dixon 763—\$1.44; A. G. Thomas 763—\$1.80.

* There was no such name as Gifford, and so we entered it there as a new sub. Is this correct? † Could not send back Nos. from May, but begin with Nov.