COMMITTEE ON PUBLICATION : L. Osler, J. Litch, H. Canfield, W. H. Swartz, C. Cunningham.

[For Terms, &c., see Fourth Page.]

paper is specially devoted to the advocacy speedy, personal, pre-millennial advent of the glorification of the church at that epoch, solution of the heavens and earth by fire,

MILLENDIAL ASSOCIATION. AMERICAN PUBLISHED BY THE

"BEHOLD, I COME QUICKLY." "OCCUPY TILL I COME."

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# WHOLE NO. 1683.

# 131.) Among these "signs" immediately most remarkably to converge to these ing of Christ before the Millennium be two solitary cases, and these doubtful reference to this event. They labored this doctrine is presented. It stands

# BOSTON, WEDNESDAY, NOVEMBER 5, 1873.

#### Selections.

THE CITY.

Thou art no child of the city! Hadst thou known it as I have done, Thou wouldst not have smiled with pity, As if joy were with thee alone-

With thee, the unfettered ranger Of the forest and moorland free; As if gloom, and toil, and danger Could alone in a city be.

The smoke, the din, and the bustle Of the city, I know them well; And I know the gentle ustle
Of the leaves in our breezy dell. Day's hurry 2 ... evening's riot,

In the co, I know them all; I know oo, the loving quiet your glen at the day's sweet fall. know, too, each grim old alley,

With the blanched ray, flickering through; I know each sweep of your valle,, Where the rosy light dies in dew.

I know, too, the stifling sadness Of the summer noon's sultry street; I've breathed the air of your gladness,

I know the dun haunts of fever, Where the blossoms of youth decay; I know where your free broad river Sweeps disease on its breast away.

Yet despite your earnest pity, And despite its own smoke and din, I cling to you crowded city,

Though I shrink from its woe and sin.

For I know its boundless measure Of the true, and the good, and fair, Its vast and far-gathered treasure,
All the wealth of soul that is there You may smile, . r sneer, or pity,

You may fancy it weak and strange My eye to you smoky city Still returns from its widest range. My heart, in its inmost beatings,

Ever lingers around its homes; My soul wakes up in its greetings
To the gleam of i.s spires and domes You call it life's weary common,

At the best but an idle fair, The market of man and woman; But the choice of the race are there

The wonders of life and gladness, All the wonders of hope and fear, The wonders of death and sadness, All the wonders of time, are there

In your lone lake's still face yonder, Deep truth I may read and ponder Of the earth and its mystery. There seems in you city's motion

Fis the sound of life's great ocean "Tis the tides of the human sea. O'er the fields of earth lie scattered Noble fruitage and blossoms rare

And the garner of hearts is there. You may prize the lonely lustre Of your pearl or emerald green;

What is that to the gorgeous cluster On the brow of the crowned queen? And the home to which I'm hasting Is not in some silent glen; The place where my hopes are resting

Is a city of living men. The crowds are there, but the sadness Is fled, with the toil and pain; Nought is heard but the song of gladness;

'Tis the city of holy men. And wilt thou my sad fate pity, Wilt thou grieve o'er my heavy doom, When within that respleudent city I shall find my glorious home?

-From "Hymns of Faith and Hope," by Horatius

SECOND ADVENT-ITS NATURE-TIME

-AND PRACTICAL BEARING.

BY REV. HENRY A. RILEY, MONTROSE, PA.

[CONCLUDED.]

But the question as to the TIME OF THE second advent admits of, and seems to demand, a more definite answer; and we may consider, I. THE RELATIVE PERIOD.

II. THE SPECIFIC OR CHRONOLOGICAL

Whatever may be thought and said by some, of the presumption of those who venture to specify a particular "hour or least to judge of our proximate nearness

draweth nigh." (Luke 21:28.) we can know it, but we are as positively events will transpire, or begin to be vercommanded to know it as we are to be- ified. All the lines of prophetic interlieve that Jesus is the Son of God. (Matt. pretation, the result of independent and

unto all nations; and then shall the end come." (Matt. 24: 14; Acts 1: 8.)

2. A general apostdsy from the faith in nominal Christendom. "Nevertheless when the Son of man cometh shall he find faith on the earth?" (Luke 18: 8; 2 Thess. 2:3; 2 Tim. 3:1-5, 4:3-4,&c.) 3. A great prevalence of iniquity in opinion to express as the result of indethe world. " As the days of Noah were, so shall also the coming of the Sou of man be." (Matt. 24: 37; 2 Thess. 2:11; 2 Tim. 3: 1-5, 4: 3-4, &c.)
4. National and political revolutions

and great disturbances. "There shall be upon the earth distress of nations, with perplexity; the sea and waves thereof roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." (Luke 21: 25-27; Heb. 12: 27; Rev. 8: 1-13; Is, 2: 10-22, &c.)

5. Numerous unusual physical phe nomena, and portentous forebodings of nature. "Great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven. And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations. And then shall they see the Son of Man coming in a cloud." (Luke 21: 11, 25, 27; Acts 2: 19, 20; Micah 7; 15, 16.)

6. An unusual awakening of interest and inquiry among the true followers of Christ respecting his second coming. "At midnight there was a cry made. Behold the Bridegroom cometh; go ye out to meet him." (Matt. 25: 6; Hab. 2: 1-3; Dan. 12: 4, 9.)

7. Unprecedented manifestations of the power and malice of the devil in the church and in the world. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 12; Matt. 24: 2 Thess. 2: 8, 12; 1 Tim. 4: 1, 3,

These and other signs are clearly indicated, and if we fail to look out for them, and to be influenced by them in our conclusions as to the approaching nearness of the grand event which they are designed immediately to anticipate, may we not meet with the displeasure of our Lord, and render ourselves obnoxious to the rebuke he administered to some of old; "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16: 3.)

But this opinion of the rapidly approaching period is not founded solely on "the sighs" predicted; which leads us briefly to consider,

II. THE SPECIFIC (CHRONOLOGICAL) TIME OF THE SECOND ADVENT. There are certain chronological predictions which have direct reference to this event; and which have not, surely, been given in order merely to awaken a curiosity never to be gratified, and to lead to vain and profitless speculation. If in ages past no satisfactory solution of these predicted times has been reached, it is but the fulfillment of prophecy. A celestial messenger said to Daniel (10: 14), "I am come to make thee understand what shall befall thy people in the latter days." In the twelfth chapter we day," or even year, wherein the Lord | read, "O Daniel, shut up the words and shall appear, we are, assuredly, warrant- seal the book even to the time of the ed, yea, it is our enjoined duty so to con- end." And again: "Then said I; O sider the "signs" of his coming as at my Lord! what shall be the end of these things? And he said, Go thy way, Danto the event; else the injunction is with- iel, for the words are closed up and sealout meaning, "When these things [these | ed till the time of the end..... And none signs just enumerated by the Saviour] be- of the wicked shall understand, but the gin to come to pass, then look up and lift wise shall understand." Thus are we inup your heads, for your redemption formed that a time would come when. however obscure and unintelligible to Various "signs" are specified, by the wicked these predictions should be, which we are to judge of the near ap- "the wise should understand them; proach of the predicted period. And, if for "at the time of the end" are these careful observers and attentive students seals to be broken and the words under are not greatly at fault in their calcula- stood. And we ask, who will say that tions, based on these "signs", the time is the "time of the end" may not now near at hand, when a heedless world and have come? Within these thirty or fora slumbering Church will be startled from ty years much attention has been given their apathy by the cry; Behold! the to the investigation of these "signs" of Bridegroom cometh! Go ye out to meet the times, and to the study of the chrohim." We are taught that these "signs" nological prophecies; and these investiwill be so clear a demonstration of the gations have been conducted by some of immediate coming and Kingdom of the most sober-minded, the most learned, Christ, that we can know his coming is at | and the most godly of the church; and hand, just as we know that summer is it is a very noteworthy fact that, with nigh when the trees begin to put forth scarcely a single exception, the concluleaves. (Luke. 21: 30; Matt. 24: 33.) sion is reached, that within a few years, We are not only taught to believe that three, or five, or ten, these predicted

when these events will transpire we wish to speak with caution. We have no pendent examination of the chronological prophecies. We refer to the conclusions which others have reached. A short time will test the correctness of these conclusions. They may prove fallacious. But those who entertain them think they have, after patient study, allsufficient reasons for their belief. We do not give here the data on which their conclusions are founded, nor the varied investigations leading to them, but the simple result to which they have come; and this assuredly demands most serious consideration. For if it be legitimately reached, we are indeed standing on the

very verge of that tremendous crisis, in

which all the prophecies centre in regard

the earth, at the time of the great "har-

times of the Gentiles." \* \* \* \*

of God to forbid our hope and expecta-

tion that the Lord will, if he have not

already done it, imbue some diligent stu-

dents with "wisdom," so that at this "time of the end" they may "understand" the import of these predictions? Nor may we be at a loss to discover why it was that the definite time was not made known to the immediate disciples of Christ, and why it was withheld from many subsequent generations. The wisdom and the goodness of God are manifest in this divine arrangement. "I find in this concealment," remarks Dr. Seiss,\* what he has said about the time as to secure the same practical effects for every age, without confining the promise to any." And Bickerstetht remarks, in answer to the question, "Why did he withhold the time?" "Look back. You stand on the eminence of eighteen centles, martyrs, fathers, confessors, and reformers, have lived and died. Mark all the conflicts through which the early Christians attained their triumphs, their labors, sufferings, persecutions, and martyrdoms. Go on to the rise of Popery and Mohammedanism; see the dark ages; mark the struggles of infant Protestantism, and its subsequent decay. Look at the present spread of infidelity among professedly Christian nations. Had the Apostles been told all this must previously take place—all this corruption must spread over the world-what needless despondency and heart-sinkings must have overwhelmed them! Eighteen hundred years of deferred expectation!-eighteen hundred years of Israel's dispersion and desolation !-eighteen Jerusalem! With that wisdom and

at the coming of his Lord.

We may now consider briefly-

24: 33; Mark. 13: 29; Luke. 24: 28, of varied methods of investigation, seem | \*"The Ten Virgins," p. 30. †"Time to Favor Zion," | that, so far as memory serves him, in but habitually turned. They lived with stances where the practical efficiency of thou art tormented." Dives and Laza-

ling of our Lord—and by which we are to thought, and with many it is a continuous the careless, to line of our Lord—and by which we are to thought, and with many it is a continuous the careless, to line of its proximate nearness are:

| Now why is it so? Death, wherever it line, that within the period specified, the by, attended with, and followed by most line, that within the period specified, the by, attended with, and followed by most line, that within the period specified, the by, attended with, and followed by most line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to have a present, solemn impression in the careless, to have a present, solemn impression in the careless, to have a present, solemn impression in the careless, to have a present as the result of these appears. Stantily, in the expressive language of in its power to arouse the careless, to have a present as the result of the stantily, in the expressive language of in its power to arouse the careless, to have a present as the result of the stantily, in the expressive language of in its power to arouse the careless, to have a present as the result of the stantily, in the expressive language of in its power to arouse the careless, to have a present as the result is a contract of the careless, to have a contract of the stantile power to arouse the careless, to have a contract of the careless are careless. 1. The Gospet is to be predicted to an Fiorg-anticipated second to come to raise from their graves the sion, awakens serious thought, and some- of the day of God. . . . . The Apostles, his cross. "This Gospel of the Kingdom shall be glorify the saints, and to be glorified of bodies of his saints, constituting "the times urges to resolutions of amendment, as well as the first Christians in general, preached in all the world for a witness them; to execute judgments upon his first resurrection," "the resurrection of But where are to be found the permanent comprehended the grandeur of that ocenemies; to establish his kingdom, and the just;" and if living believers, who good results? They are confessedly but casion. It filled their circle of view; thus to inaugurate the millennium, will shall be writing for his coming, at the few. Do not men coolly discuss their stood forth, to their contemplation, as occur, or, at least, that "the beginning time, are to be caught up to meet him plans of business and of pleasure even the point of culminating interest in their of the end "will be most manifest. In in the air z if he is subsequently to apas they follow the corpse to the tomb? own and the world's history; threw reference to any specific, definite time pear in glory "with all his saints," visitives, of the indulge in levity of feeling, into comparative insignificance the presentation of the saints of the saints of pearing the point of cuminating interest in their comparative insignificance the presentation. ble to every eye, to take vengeance on and in the most trifling conversation? ent time, death, all intermediate events. his enemies, and to renovate this earth, Why is it that these solemn admonitions, purifying it by fire, and making it the on the doings of death and in the very fit abiding-place of his ransomed ones; presence of the destroyer, so very genif he will thus, at his coming, establish erally fail to secure any abiding impreshis kingdom in righteousness, and here sions for good? Why are our exhortapersonally with his risen saints judge or tions, and our warnings, in view of the rule during the millennial period; and opened grave, so barren of results? Can if we are to "watch" for this advent as we find an all-sufficient, satisfactory for that which may occur at any time; answer in the thought, that the frequency then, surely, all will admit that the of the occurrence so familiarizes the doctrine should have a direct salutary mind to the scene that susceptibility to moral influence upon our lives and our salutary impressions is entirely or almost feelings. It should operate most decid- wholly lost? We think not. This may edly to make us more holy in conversa- have, and undoubtedly has, its effect; does not bring forth these fruits of god- of appeal. Everywhere it is the second iness, the reason must be looked for in coming of our Lord. to the interests and the destinies both of the church of God and the nations of vest," at the end of the world, or the Is there, we ask, anything in the word

> actions." This result is just what the whole and ble has been; "Wherefore dwell on these worthy of note that the uniform testifully realized. itating reply of those who wait for and of their hearers with so little permanent of the doctrine of the second advent.

reigning spirit at the wait as does Paul the Apostle for their Romens, from the hand of the impious to be come up to the impious to be come up to the same principle on which he would the average. In round numbers, the

31.) Among these "signs" immediately most remarkably to converge to this advent is (as we believe ones, has he had evidence of any lasting to be prepared for it. They were conforth in the Word of God, unequalled to precede this glorious event—the comvery years now just at hand. It is true; if this advent is (as we believe ones, has he had evidence of any lasting to be prepared for it. They were conforth in the Word of God, unequalled benefit as the result of these appeals. Stantly, in the expressive language of in its power to arouse the careless, to line of our Lord—and by which we are to thought, and with many it is a conviction of these appeals.

other causes than the tendency of the But it may be inquired, as it has often belief. It is the testimony of those who been, Is not death, to him who experifully, without wavering or doubt, receive ences it, to all intents and purposes, the this as the revelation of our Lord, that same as the advent of Christ? And in their own experience there are realized may we not understand by the exprespowerful incentives to holy living—that sion, "The coming of the Son of man," they may be ready, with lamps trimmed where it is presented as a motive for and burning, and with oil in their ves- watchfulness, this very providence? To sels, to enter into the marriage-feast, both inquiries we are constrained to give when the Bridegroom, for whose coming an emphatic negative. Death and the they are looking and praying, shall coming of Christ are, in the Scriptures, make his appearance. "For myself," widely contrasted. Death is the coming remarks Ryle, "I can only give my own of the "king of terrors." It is in part individual testimony; but the little I the penalty of sin, a positive evil in know, experimentally, of the doctrine of itself, the result of Adam's apostasy. judge the quick and the dead, at his ap. the "gift of God is eternal life through Christ's second coming, makes me regard True, to the believer, it is, by the mercy it as most practical and precious, and of God, shorn of its terrors, and made a makes me long to see it more generally "gain;" only so, however, because of received I find it a powerful spring what sin hath brought upon our blighted long-suffering and doctrine." (2 Tim. for they are equal unto the angels; and "the great unsearchable wisdom of the and stimulus to holy living; a motive earth. A "gain" only because we live 5: 1, 2.) So St. Peter: "The elders are the children of God, being the chil-Author of salvation, in so arranging for patience, for moderation, for spirit- in a world laboring under the curse; which are among you I exhort, . . . . dren of the resurrection." Our friends ual-mindedness; a test for the improve- where life is a probation, a discipline; feed the flock of God, . . . and when will not be laid upon a sick-bed to waste ment of time, and a gauge for all my and where no direct communion with the Chief Shepherd shall appear, ye shall away with a painful disease, until we are Him who is the believer's hope and joy, receive a crown of glory that fadeth not called to their couch to say farewell,

tenor of the word of truth would lead It is "gain" to depart and be "with us to expect. If attention has not been Christ." Death is, of itself, a positive particularly drawn to the subject, it evil, whereas the coming of the Son of will, perhaps, be a matter of surprise to man is represented as a glorious event. turies. See what these centuries have find that the prominent, we had almost Nowhere is death represented as the been. Generation after generation, apos- said the exclusive motive to repentance, object of watchfulness, and by no legitand to Christian diligence, and heavenly- imate reasoning can we substitute the mindedness and holiness of life, as urged "coming of the Son of man" for it. At in the Scriptures, is this very fact, the death, moreover, Christ does not come coming of the Lord Jesus Christ. If to the believer, but the believer goes to other considerations are presented, this him. He "departs" that he may be stands pre-eminent as the one incentive with Christ. At death "the dust [the and stimulus to duty. DEATH is that to body] shall return to the earth as it 26.) which attention, in our day, is mainly was; and the spirit shall return unto directed as a motive to prepare for God who gave it. (Eccles. 12: 7,) future retribution. It is, certainly, well Death is a present visitation, settling, it calculated to arouse the attention of is true, the question of the soul's fututhose who have but a brief probation rity. The advent of Christ is a prehere to spend. Death is the sealing of dicted event; when the believer, as to the destiny of the soul, as there is no his body, shall be raised from the grave, further opportunity for repentance; and and a consummation of glory, not reyet it is a fact well deserving serious re- alized at death, will be his blessed exflection, that very seldom is any allusion perience; and when the sinner, knowing made to death by the Saviour, in his dis- no joyous resurrection, will wait in courses, or by the Apostles in their "hades," or the intermediate state, with hundred years yet to remain of the letters. We cannot recall a solitary in- harrowing anticipations of the full in-Gentile monarchies—and eighteen hun- stance where the sinner is exhorted to fliction of his dread penalty at the closdred years of the treading under foot of repentance, or the believer to diligence ing act of the Judgment. (Rev. 20 and holiness, in view of this event, so 12.) The exhortation to "watch for love which marks all the Lord's provi- certain to all, so uncertain as to the time the coming of the Son of man," emdence to his Church, this dark scene of its occurrence, and so momentous in braces much more than to watch for the was kept back." Thus we see the wis- its immediate and in its ever-continuing approach of death. The mind is to be dom and the goodness of the Saviour's consequences. It is not the motive fixed on the stupendous, startling scenes answer to the questioning disciples; "It urged home upon the conscience as a which are connected with the second is not for you to know the times or the stimulus to effort. We do not mean to advent; and which are so intimately reseasons which the Father hath put in say that this may not be presented as a lated, not only to the interests of indihis own power." He would have his consideration well calculated of itself to viduals, but to those of the whole people, in every age, reap the spiritual make a deep impression. What we de- Church, and to the destinies of all nabenefit of a cherished expection of his sire, particularly, to enforce, is, that it is tions. Read the comforting assurance coming. The animating, purifying, and not the scriptural motive—that which of the Saviour to his sorrowing disciheavenly hope of that event he would the Holy Spirit has presented as pre- ples. "In my Father's house are many have them ever enjoy. Hence they were eminently the most effective. In every mansions; if it were not so I would to watch for it; to anticipate it; to re- epistle, except the brief ones, the Second have told you. I go to prepare a place ioice in it. There was to be a season of and Third of John, and that to Phile- for you. And if I go and prepare a waiting. A knowledge of how long it mon, there are allusions—and in several, place for you "-what then? Is it, "I was to be protracted he kindly withheld very many allusions—to the second will come to you at death that you may from them; that thus they might feel coming of Christ, as a motive to a holy enjoy it?" Ah, no; I will come again he power and influence of his oft-re- life; whereas not one solitary reference, and receive you unto myself, that where peated injunction, "Watch; for ye know it is believed, is to be found to death as an I am there ye may be also;" referring saints." (2 Thess. 1: 6-10.) "Be panot when the Son of man cometh." incentive to the impenitent, or a stimulus them to his predicted second advent, as But it still may be asked, as it often to the believer. And, furthermore, it is the time when this blessedness would be unfulfilled predictions? What profit mony of the ministers of Christ is that Nothing is more obvious than the

are we to derive from the study of there is scarcely a subject, if there be marked prominence given in the New them?" Much every way, is the unhes- one, which is urged upon the attention Testament to the practical moral bearing with the prospect before him? "I am sense, at the same time; but he may be ove Christ's appearing, as did the apostle benefit as death. For upwards of thirty Professor Hackett, of the Newton Paul when he anticipated the crown of years has the writer preached the Gospel, Theological Seminary, (who is not a milrighteousness, which he was to receive and has sought for motives to urge the lennarian,) a candid and distinguished sinner to forsake his sins, and the Chris- commentator on the Acts of the Apostian to increased devotedness; and many tles, bears this testimony: "The final III. THE PRACTICAL MORAL BEARING have been his appeals, at funerals and coming of Christ was the great consum-AND INFLUENCE OF THE DOCTRINE OF upon other occasions, based on the cer- mation on which the strongest desires of CHRIST'S SECOND COMING. tainty of death, its solemnity and re- the first believers were fixed, and to appearing." (2 Tim. 4: 6, 8.) If this doctrine of the personal com- sults, and he is constrained to declare which their thoughts and hopes were

and made them feel that the manifestation of Christ with its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view, as the end of their toils, the commencement and perfection of their glorious immortality. In such honor and incorruption and peace." Rom. a state of intimate sympathy with an 2: 7. Men may obtain wealth, honor,

tion may be presented.

What is a man profited is he shall gain funeral procession, graveyard, or tombthe whole world and lose his own soul? stone amid those Eden bowers to be inor what shall a man give in exchange herited by the saints of God in the new for his soul? For the Son of man shall and glorified earth hereafter to be recome in the glory of his Father with his vealed, to remind us of loved ones laid angels; and then he shall reward every away. Circles there will never be broman according to his works." (Matt. ken, nor hearts filled with sadness. Here 16: 26, 27.) "Whosoever shall be the husband is bereft of a devoted wife, ashamed of me and of my words, of him or wife of the husband. The parents shall the Son of man be ashamed when weep for their children "because they he shall come in his glory." (Luke 9: are not," or the dear "little ones" are

Are men called to repentance? "Re- age in a friendless world. But there we pent ye, therefore, and be converted, shall be changed, sweetly and gloriously that your sins may be blotted out, when changed! And the felicity to be enthe times of refreshing shall come from joyed forever! Will any of the readthe presence of the Lord, and he shall ers of this fail of entering that blessed send Jesus Christ . . . . whom the heav- world? How sad to know that so many ens must receive until the times of resti- are likely to lose these endless blessings tution of all things." (Acts 3: 19, 20.) and enjoyments. Are saints exhorted to holiness of life Now all this good is embraced in the

and spirituality of mind? "When word Zoee, here translated life. "Glo-Christ, who is our life, shall appear, then ry, honor, incorruption, and peace," are shall ye also appear with him in glory, all included in the word Zoee. As the Mortify, therefore, your members which Holy Spirit uses the word, it not only are upon the earth." (Col. 3: 4, 5.) means life, but life in the pregnant sense Denying ungodiness and worldly lusts, of the term. It refers not simply to the we should live soberly, righteously and mere fact of being, but to a condition Godly in this present world; looking for of being, as of holiness and happiness. that blessed hope, and the glorious ap- The word life, in its lowest sense, never pearing of the great God and our Saviour means simply existence. A book, chair, Jesus Christ." (Tit. 2: 12, 13.) "And stone, &c., may exist, but still they nevnow, little children, abide in him, that, er had, nor will have, life. A tree may when he shall appear, we may have con- exist, though destitute of life. But is fidence, and not be ashamed before him | not life opposite to death? Certainly. at his coming." (1 John 2: 28.) Still death is not non-existence, as seen

suffering under persecutions and trials may exist, and exist as a tree though enjoined? "Seeing it is a righteous dead. So zoee and thanatos express opthing with God to recompense tribula- posite conditions of being, but never exlation to them that trouble you; and to istence and non-existence simply. Thus, you who are troubled, rest, with us; to be "carnally minded is death," while when the Lord Jesus Christ shall be re- to be "spiritually minded is life and vealed from heaven with his mighty peace." Here the words are employed angels, in flaming fire, taking vengeance to express opposite conditions of being, on them that know not God, . . . when and not existence and non-existence simhe shall come to be glorified in his ply. The same is true whether the terms tient, therefore, unto the coming of the site conditions of being are invariably Lord. . . . Be ye also patient, stablish referred to, and while one condition obyour hearts, for the coming of the Lord tains there must be of necessity the ab-

a good fight, I have finished my course, quotation from Romans. is laid up for me a crown of righteousness, changed by his entrance into Hades, that which the Lord, the righteous Judge, Abraham reminded him that he had shall give me at that day; and not to me passed his zoee-time. "Son, remember only, but unto all them also that love his that thou in thy life-time receivedst thy

denied bitter are "love his appearing" and who look and only of Rome and your brethren the warring and sea arrayen."

The publication of a Pre-Millennial periodical (monthly or oftener), the issue of Books and Tracts calculated to instruct on the subject of Prophecy and of a practical character, and the support of Ministers or Colporteurs in destitute fields of labor. ROARD OF OFFICERS FOR 1873-4.

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# Communications.

THINGS TO BE SOUGHT-NO. 3.

ETERNAL LIFE.

This God will "render to every man" of our race "who by patient continuance in well doing seeks for glory and

event, so familiar to their thoughts, they fame, and glory here, but ah! how soon derived, and must have derived, their does death, man's relentless foe, deprive chief incentives to action from the prost them of all earthly enjoyment! Death pect of that future glory. As we should brings the grandee of earth lown to a expect, they hold it up to the people of level with the beggar. In the grave God to encourage them in affliction, to they moulder side by side. They can tion and more heavenly-minded. It but a solution of the question we must awaken them to fidelity, zeal, and perse- carry nothing with them when called to should stimulate to the cultivation of find in the fact that, agreeably to the verance; and on the other hand, appeal leave the world. "Be not thou afraid every Christian grace. If with any Divine arrangement, as made known in to it to warn the wicked and impress when one is made rich, when the glory who profess to embrace the doctrine, it the Scriptures, death is not the subject upon them the necessity of preparation of his house is increased : for when he for the revelation of that day." "If dieth he shall carry nothing away; his modern Christians," he continues to say, glory shall not descend after him." Psa. "sympathized more fully with the sacred 49: 16, 17. Hence whatever we may writers on this subject, it would bring have in this world, we can enjoy it only both their conduct and their style of re- for a brief season. Death, with uplifted ligious instruction into nearer corres- axe, is upon our track, ready at any mopondence with the lives and teaching of ment to cut as down. We can hold the primitive examples of our faith." nothing here. Wealth, honor and friends This emphatic statement is fully con- leave us, or we soon leave them. But it firmed by a reference to the Scriptures is not to be thus in the new and beautithemselves. A few passages in illustra- ful world to come, where the saints will be at home. We shall not only obtain As an appeal to ministerial fidelity "glory, honor, incorruption, and peace," and diligence, hear St. Paul to Timothy; but we shall have "eternal life," so that 'I charge thee, therefore, before God we may enjoy the promised good forand the Lord Jesus Christ, who shall ever. There will be no dying there, for pearing and his Kingdom, preach the Jesus Christ our Lord." They cannot Word: be instant in season, out of die in that immortal and incorruptible season; reprove, rebuke, exhort with all state. "Neither can they die any more; Are careless sinners to be aroused? bers of the dead. We shall never see a

left to shed the bitter tears of orphan-

Are patience, forbearance and long- in the case of the tree just cited, which draweth nigh." (James 5: 7, 8.) sence of the other. Hence a person can-Is the advanced pilgrim to be cheered not be both dead and alive in the same now ready to be offered, and the time of dead in one sense, and alive in another my departure is at hand. I have fought at the same time, as seen in the above

I have kept the faith: Henceforth there The condition of Dives had so greatly Such are specimens of the many in- things: but now he is comforted, and

for then one was "comforted," and the which these narratives were filled." other "tormented." And so will it be Those persons who have been "looking eternally. The righteous and wicked for the glorious appearing of our great will never be in the same condition. As God and Saviour Jesus Christ," and conwe learn in Rom. 2: 6-11, one class will sequently watching "the signs of the enjoy "glory and honor and incorrup- times," are well assured that this is the tion and peace." This will be their zoee, condition of Christendom at the present and it wili be eternal, thank God! But time, and they have seen it for a long the condition of the opposite class will time, and therefore are not at all surbe "indignation and wrath, tribulation prised at this representation given by and anguish." The duration of the two the European members of the Alliance; classes is the same, but the condition neither is the condition of matters any two is widely separate even now. When forms, and superstition also, are gaining man sinned he "lost the life (zoee) of ground rapidly here as well as in Europe God." Joy and peace were then stran- and never were the opposers of the Mesgers to him. His condition by nature is siah and his truth, so bold, so confident, fully illustrated in Luke 15th chapter, so in earnest by speech and press, in under the similitudes of the "lost sheep," spreading their deadly errors throughout the land as now. The hope expressed by we believe in the Lord Jesus Christ, we the Dean of Canterbury is a vain hope Hence, he that "hath the Son of God Lord's prediction (Matt. 24: 12), when hath life, (zoee;) and he that hath not speaking of his return to earth, "iniquithe Son of God hath not life," (20ee). ty abounds and the love of many waxes Now, this life, or condition of being, lost cold." What is the use of shutting our in the fall, is only regained through eyes to these facts as so many persist in Holy Spirit always uses the word zoee, is fallen in the streets and equity cannot

vanisheth away." All the enjoyment righteous, like Lazarus, have all the "evil things" they will ever have in this ward course in morals and religion. life. But in spite of the "evil things" for their "eternal life" (zoee), begins now: "Verily, verily I say unto you, he (zoee), and shall not come into condemnation [judgment], but is passed from death unto life" (zoee). And so "Godliness is profitable unto all things, having promise of the life (zoee) that now is, and of that which is to come." And manifested, then shall we "also appear," or be manifested, "with him in glory." Now as life, in its lowest sense, signifies something more than mere existence, it must in its highest sense, the sense belonging to zoee, include all the good we can possibly desire. The "fullness of joy" in God's presence, and the "pleasures forevermore" at his right hand, are all included in this term life. We have the rivulet, the stream here, but the vast ocean of it is to be enjoyed hereafter. Now we are the "sons of God," but it "doth not yet appear what we shall be; but we know that when he shall appear, faith, we do not wonder that he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," for he "had respect unto the recompense of reward." He could well forego the honors and wealth to come. Rev. 3: 21. God grant that each reader may be among the "seeking" ones mentioned in Rom. 2: 7, so as to come at length into the full possession

### THE EVANGELICAL ALLIANCE.

of the "eternal life" promised to all

C. CUNNINGHAM.

The correspondent of one of our religious papers in Boston, in giving an account of the proceedings of the Evangelical Alliance during its late convocathe conference were taken up with the teristic distinguished every paper; one if this great meeting of the "Alliance," burden pervaded every word. It was the ceeding dissolution of positive faith and evangelical Christianity is in great peril of an eternal retribution, and the infinite heaven, and in the other another key; hath called "me from darkness to light. Christian interest:" and Rev. M. Cohen at the present time."

rus were in opposite conditions of being age, now already visible." These are when on earth, and also when in Hades, but specimens of the utterances with

vastly different. The condition of the better in America; skepticism in all its "pass from death," this separation from America is in as bad a condition as the the "life of God,"-"unto life," zoee. rest of Christendom. According to our Christ. And to represent this life, the doing, while even in our own land, "truth and never the other Greek words trans- enter?" "In transgressing and lying against the Lord, and departing away Though the word zoee is used respect- from our God, speaking oppression and ing natural or animal life, still it is true, revolt, conceiving and uttering from the as Prof. Hudson admits, that words not heart the words of falsehood," "judgunfrequently "break beyond the limits ment is turned away backward, and jusof the letter." And he also says that, tice standeth afar off," (Isa. 59: 13-14). "when this lively sense becomes the or- On last Lord's day (Oct. 19th) at

dinary sense, that is only a new literal or Park Street church, Rev. Mr. Murray in proper sense." This being admitted, presenting the claims of the American then, we affirm, that as the Holy Ghost Home Missionary Society, gave an acnever employs the word zoee only in cases count of the condition of things in these where enjoyment, or felicity is included, United States, entirely in accordance with the word always means more than sim- the facts stated by the delegates from ply animated existence. All the good Europe; and declared that we, the Chrisreceived by faith in Christ, both here tians of America, must be a much more and hereafter, is represented by this devoted people, and give more largely of pregnant term. The contrast between our substance to spread the gospel, or the zoee of the wicked and that of the this land will soon become a heathen righteous is beyond expression. One is land; and he significantly asked "how transient, the other eternal. "For what long will it take the Christians of Boston, is your life [zoee]? It is even a vapor, at the rate we are going on, to convert that appeareth for a little time, and then or evangelize Boston?" One of his hearers at least was surprised to hear him the impenitent will ever have, they will talk as he did; and could not but rejoice have in this world, as seen in the case of that in addition to his recent discovery Dives, and taught throughout the Scrip- that lying is a "national vice," he seems tures. This is their zoee-time. But the also to begin to see something of the true condition of the nation in its down-

The fact is that the true and only hope they have, they also have much of good, of "Evangelical Christianity" is that all Christians should learn more fully the great truth given us by the Apostle Paul that heareth my word, and believeth on in the epistle to Titus (2: 11-13) and Him that sent me, hath everlasting life, act upon it daily, viz :- "The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and wordly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, the glorious appearing our life, zoee, is in safe keeping, and so of the great God and our Saviour Jesus is sure to us, for it is "hid with Christ Christ,"—and it is sad to think and see "our life" (zoee) shall appear," or be parts of the world of so many clergymen and others, professedly servants of Jesus Christ, that not one word so far as I have been able to discover, fell from any of their lips concerning the "coming again in like manner as he went away of ."this same Jesus;" which coming again ought according to Scripture to be "the blessed hope" and earnest desire of every Christian in all lands. For it cannot be denied that while noble efforts, attended with a good measure of success, have been put forth during this 19th century, according to the symbolic predic tion, (Rev. 14: 6) more than ever before since the reformation, to "preach the we shall be like him; for we shall see everlasting gospel to every nation, and him as he is." As Moses saw this by kindred, and tongue, and people;" still the servants of Satan in every land, outvie in earnestness, and out-number the servants of God, and seem to be more heartily engaged against the truth than we do for it. This is not the "croaking," as some call it, of foolish Adventists: but of Egypt's throne in order to share the the deliberate testimony of Christian throne with Jehovah Jesus in the world men from the principal Protestant Nations of the world, at this great, gathering of the Evangelical Alliance.

If all this evidence before us, from all quarters, is not enough to show clergy and people the true condition of our globe, it would seem that they would not be persuaded if one rose from the dead. The fallacy of the "world's conversion"overlooking the fact, that the object of God in sending the gospel to the Gentile lambs. . . . . Wherefore, let all who nations is not the "conversion of the have heard and obeyed my preaching world," but to take out of them a people for his name" (Acts 15: 14)—turns away the mind of most from the true state of away the return of our blessed Lord to reading of papers on the state of relig- earth; thus lukewarmness, and conformion in the different countries of Christen- ity to the world, and "the deceitfulness dom. These papers had been carefully of riches," have crept into the churches; prepared; were all able and interesting, and the enemies of the truth seem to and so, worthy the careful attention of carry all before them, and wax more and all Christians. One noticeable charac- more confident. It may be doubted even, -pleasant as it was, as a manifestion of sad confession that evangelical Christi- Christian love between the followers of anity is in great peril at the present time. Christ of all nations and names-will re-In England, and France, and Germany, sult in any practical benefit to the church and the Scandinavian countries, it was as- at large. Will there be any less conserted that the two enemies of the church, formity to the world? Any less display skepticism and superstition, seemed to be of magnificence in churches, or palaces, gaining ground. "The hope of evan- or temples devoted to mammon? Any gelical Christianity in Europe," said the less devotion to fashion in dress, equipage Dean of Canterbury, "is in America." and style of living, among the professed In the letter which he sent to the Confer- disciples of Jesus in this highly-favored ence, the venerable Tholuck said that, nation? It is to be feared that all will "the new epoch which has been inaugu- go on as usual; and that we must still rated (in Germany,) as far as human eyes agree with the European delegates to the can see, proves itself to be an ever-pro- Alliance in their "sad confession, that

"it cannot alas! be denied; bitter are "love his appearing" and who look and city of Rome, and your brethren the EARTH, AND SEA, AND HEAVEN."

ong delay, as it seems to them. "Make haste my beloved, and be thou like a roe or a young hart upon the mountains of spices." (Cant. 8: 14.)

### The Advent Herald.

Boston, Wednesday, Nov. 5, 1873.

#### ROME-PAGAN AND PAPAL.

The character of the power symbolized v the peculiarities of the little horn, as aving "eyes like the eyes of a man"a mouth that spake very great things," and shall wear out the saints of the Most High," finds an unmistakable ounterpart in the self-exalting, blasphenous pretensions and persecutions of the Roman papacy. "Eyes" denote intelligence, sagacity-oversight. It is ot, however, inferable from this, that he other rulers had not these essential qualifications for the administration of government; but that this one would possess them in a peculiar and pre-eminent sense, as certainly may be seen in the history of the papal hierarchy.

The prophecy instructs us, that this ower would combine both temporal and piritual prerogatives, and that by the xercise of the latter, it would gain its al government it would be "little," ts spiritual claims mightier than them all: it would utter "very great things," and its "look" would be "more stout than his fellows." In proof of this, notice the rise of this ecclesiastico-politithority, and even the consciences of

To secure the temporal sovereignty, the most impious and arrogant pretensions ever conceived by the human mind, or heard by human ears ;-we have no insolent or blasphemous; -in truth the abominable system of falsehood where speaking of the "man of sin," that it is

after the workings of Satan." To effect the uprooting of the three horns the popes set up the most extravagainst the Lombards, Stephen wrote al and the next, not without threats of damnation in case succors were denied. Awful language, which became but giving to God, or to St. Peter: to dispute anything with the church, was they destroyed the natural order of society.

A few brief extracts from this famous letter may not be out of place, impious papal "mouth." The aid of Pepin is invoked by the bold claim of Stephen the Pope, representing in person, St. Peter the Apostle. "Wherefore I Peter the Apostle, called

by Christ, the living God, am ordained by his power the illumination of the whole world, the Lord our God confirming it, saying, Go teach all nations. . and commending his sheep severally to me, his humble servant and called Apostle, he says, Feed my sheep, feed my believe that their sins are removed in this world by the command of God, and that without spot they will go forward light of the Holy Ghost has shone in ing firmly united to this Apostolic Roman Church committed unto us.

Wherefore I Peter, the apostle of God,

to the Roman people, that I the Apostle THE KING OF GLORY HAS COME FORTH!

"crown of righteousness" which shall Lombards, I, Peter, the Apostle of God, of Leo, "the bishop of Modrusium, fig- Lord against the mighty," and give ut have conducted the opera-high pay for be given them "at that day," remem- adjure you my beloved and adopted sons. uring the holy Roman church as the ber the direction given them by their I adjure you by the grace of the Holy heavenly Jerusalem, and the bride of Lord and Saviour before his departure: Spirit, and exhort and admonish you with Christ, each a favorite emblem with the "When these things begin to come to pass, threats before the terrible God, the Cre- orators, and after confessing the almost then look up, and lift up your heads, for ator of all things; and with me also, the total extinction, at the time then being. your redemption draweth nigh." (Luke holy Catholic and Apostolic church; do of faith and piety in it, thus proceeds not suffer this Roman state to perish, in to express himself: 'Is this Jerusalem, "Surely I come quickly: Even so, come which the Lord has placed my body, which that city of perfect beauty, the daughter Lord Jesus. Amen." More than eigh- he has commended to me, and made the of Zion, the spouse of Christ? But een hundred years have elapsed since foundation of faith. Be not separated weep not, daughter of Zion, for God hou didst give this precious promise to from my people, the people of Rome; hath raised up a Saviour for thee. The more refreshing to the child of God than thy beloved servant, and some of thy so shall ye not be cast out and sep- Lion of the tribe of Judah, the root of all worldly influences combined. He waiting ones are growing weary at thy ARATED FROM THE KINGDOM OF GOD, LIFE David, hath come, and shall save thee will accept nothing as a substitute; Je-ETERNAL."

> things." But these "words" are modest themselves before the pope and ad-Popes of Rome have used in asserting evangelist John applied to Christ, their own infallibility as heads of the 'Lamb of God! that takest away the church and of supremacy among the civil sins of the world!' More than all this, filled, every mansion occupied, and I governments. In this letter, the Pope the pope has not only claimed to be s put instead of the Apostle Peter; but Christ on earth, but Goo!" they have expressly substituted them- Pope Innocent III. uttered "words Pope assuming the place of Christ.

scendency over the others. As a tempo- and the festivities began, on his corona- all virtue and goodness." tion at St. Peter's immediately after. The Pope places himself above Scripamong the kingdoms symbolized, but in But the grander ceremonial of his going TURE, and claims that he is the to take possession of the church of depository, source and expounder of his bishopric, St. John Lateran,—that truth: that the Scriptures derive their church by the bishopric of which as the authority from him. Blasphemously mother and mistress of all churches, he the Pope has decreed that his epistles is to be constituted not only bishop of are equal to the Scriptures. Pope cal power to supreme dominion, and how Rome, but, by consequence, the church Stephen said that "since the holy Roman haughtily it asserted its impious claims universal,—was delayed for a month, to church, over which Christ has willed that to the abject submission of all civil au- allow of the proper pomp attending it. we preside, is set for a mirror or example And now the day is come for its celebra- whatever it has decreed, whatever it now tion. The city is thronged with visitors ordains, must be perpetually and irrefragon the occasion. . . . The concourse ably observed by all men." THE HOLY the Pope did not hesitate to put forth from early morn has been to the great ROMAN CHURCH," it is affirmed, "IMPARTS square before St. Peter's. There the AUTHORITY TO THE SACRED CANONS, BUT London paper: "To-day a most interprocession forms on horse-back. First in order is a troop of cavalry hesitancy in affirming that the devil then a long line of the gentry and nobil- AND PRONOUNCE THAT TO BE SUBJECT TO himself could not invent anything more ity; then successively the senators of THE ROMAN PONTIFF IS TO EVERY HUMAN Rome, and . . . . the Pope's body-guard; human heart could not have originated then the convoys for Germany, Spain, SALVATION." Gregory II. said "Our such daring impiety, and the Apostle Portugal, and other parts of Christen- holy and inspired fathers and teachers, Paul has revealed the source of this dom; then abbots, bishops, archbishops, and the six councils in Christ, these are and patriarchs, above 250; then the he says to the Thessalonian church, cardinals:—the ecclesiastical dignitaries tion. wearing their jewelled mitres and their capes; the rest dressed in richest costumes, and with banners streaming, as on a day of jubilee :- then, at length, gant and daring pretensions of spiritual thus preceded, and duly followed and in God." Hence, when Christ who is "our life" (zoee) shall appear" or he christ who is "our life" (zoee) shall appear" or he he Hero of the day, Himself the Pope! most artful letter to him in the name of The horses of the bishops and cardinals St. Peter, in which, Millot says, "he preceding him are covered from head to confounds all ideas, the sacred with the foot with white trappings." [Being profane, the wealth with the essence of dressed in white was the special order the church, the interest of souls with the for this occasion,—the usual color for prosperity of the pastors; and where, the horse-trappings of the cardinals be- it but a short time. in recompense for carrying on a political ing at this time scarlet.] "He comes war, he promises happiness in this world forth himself too on a white horse : a in the great body of the church, in recape of richest broidery mantling him: gard to the coming of Christ, a doctrine, the ring of espousal with the universal church (his bride) glittering on his render as important to be preached, as too common. To give to the church was right hand ring-finger; on his head the the atonement or resurrection. regno, or imperial tiara of three crowns. A canopy is borne over him by the chief church with which I am connected, attacking God, attacking St. Peter. Roman authorities. The streets are preached a sermon from the text, Credulity and superstitions lent such strewed with tapestry and flowers for "Watch." He made some very good strength to sophisms of this kind, that him to pass over. The welkin rings points in his sermon, without, however, with acclamations of welcome. The definitely referring to watching for the multitudes fall on their knees, as he ap- coming of Jesus. On the way home proaches to receive his benediction. 'It from church, a teacher of an adult class seemed to me,' says the narrator of the in our Sunday school was led to converse in illustration of the defiant, boasting, pageant, 'THAT IT WAS THE REDEEMER with me on the way in which truth was OF MANKIND ON THE PALM SUNDAY GO-ING TO JERUSALEM: THERE BEING SUB- our pastor had said, he thought that he

Papa Leone! Life to the Pope, the I then quoted the passage "Watch, theredeed which his very guise, and pomp, the same thing as watching for the Holy and popular reception, might have well Spirit." I was astonished that a person suggested !-But is it really the case, place of Christ to them; and to be looked to as their Redeemer and Saviour? of God's word. The answer is ready in every mouth . Christ; not a title of his; not an office trine of his "personal pre-millennial comwhich he fills, but is assumed, in some ing." May God remove the scales of tion, says :- "On Friday the sessions of things, and leads to a virtual putting far unto that life (eternal), and since the way, by the head of the Roman church." Among the devices and paintings on your very resplendent heart, assuredly the occasion described above which will

your hope of future reward is held by be- place Antichrist in his real light-in his monstrous self-deification as Christ -was "first that painting in the Gen. oese arc between the castle of Stwho have you for my adopted sons, ex- Angelo and the Vatican. Here be- come round when to write a few lines to hort you to defend from the hands of its hold the azure heaven represented. you, seems like doing service to the cause enemies this Roman state, and the peo- On its verge, refulgent with glory ple committed to me of God, and the like as of the new-risen sun, stands por- the coming King, and how honorable the house also where I repose according to trayed the Pope: a rainbow in the air call, to be called of God, and put in the flesh; I admonish you earnestly to free reflects its cheering radiance on a land-trust with the gospel of the coming kingthe Church of God, committed to me by scape of land and water, men and dom; there is something soul-lifting in the Divine power, since they suffer the women, just emerged apparently out of the thought, and I have no doubt but greatest afflictions and oppressions from night and tempest, below: and the sen- you purpose in your heart to be loyal to the most wicked race of the Lombards. tence appears written underneath; "The the trust. May God bless you in your Render help then with all your power WORLD HATH BEEN UNVEILED TO LIGHT; work, and make his word to burn with-

Peter may repay you with alternate pat- - Next comes the painting in the arc of shall spread far and near, inciting many ronage in the day of future account, may the Florentines. The Pope is here repre- to the earnest inquiry, "Lord, what will prepare for you most resplendent and sented with one foot on the land, the thou have me to do?" I have a desire glorious tabernacles in the Kingdom of other on the sea; having a key moreover to honor God in my humble calling, and God, and render you in time the reward in his right hand with which he opens to show forth "the praises of Him who

from all thine enemies. On thee, Oh It would seem that such language as most blessed Leo, (lion), we have fixed found in this letter was sufficient to meet our hopes as the promised Saviour. the prophecy of a "mouth speaking great | Some ambassadors from Sicily prostrated words" in comparison with what the dressed him in the very words that the

selves for Christ; they have made their against the Most High" when he dedecretals of equal authority with the clared that "he held the place of God Scriptures, and claimed that God's re- on earth." On the occasion of the corvealed word is of no force or value only nation of Henry VI., the Pope was noted as sanctioned by the Pope, so elevating as "our Lord." The Jesuits gave Pope himself above Christ, for he, when upon Paul V. the title of Vice-God :- "Paulo earth, laid claim to no such supreme V. Vice-Deo"; instead of God, or in judgment. The Pope claims to be vicar the language of the Apostle Paul "as of Jesus Christ on earth ;-not a vic- God." Gregory the Second said, "all ar, but the one only appointed vicar of the the kings of the West reverence the Pope church, or in the Apostle John's prophet- as a God on earth." Daubuz quotes the ic appellation, the ANTICHRIST. In the famous declaration of Gerson: "The ceremonial of the election of Pope Leo X., people think of the Pope as the ONE as graphically described by Elliot, we God that has power over all things in have a very impressive illustration of the earth and heaven." Another asserted as late as A. D. 1600 that " God was the "The announcement was made at the Pope, and the Pope God. Huss charged time from the window of the conclave the priests with preaching that "the of Cardinals: 'I tell you tidings of great Pope is the God of the earth . . . . that joy: a new Pope is elected, Leo the X:' he is the well-spring from which flows

IS NOT BOUND BY THEM." Boniface VIII. esting ceremony was performed, the usu-CREATURE ALTOGETHER NECESSARY FOR our Scriptures, and our light and salva-

(To be continued.)

# Correspondence.

"Then they that feared the Lord spake often one ipon his name.'

### FROM BRO. L. O. WALRER.

I like your publication very much, although it has been my privilege to read

There is great ignorance and apathy which it seems to me, the Scriptures

A short time ago the pastor of the presented, and while he commended what STITUTED ONLY FOR HOSANNA TO THE left out the most important thing and Son of David, the acclamation, Viva that was watching for the Holy Spirit. fore; for you know not what hour your Strange similitude: although that in- Lord doth come." He replied, "That's so well versed in the Scriptures could

that the people regard him as filling the talk in that way, and replied to him, with some warmth, that that was a perversion This is about the way, however, which There is not an act in the life of most believers in Jesus treat the doc-

> ignorance from their eves. Louis O. Walker.

### FROM SISTER HARLEY.

East Providence, R. I.

Dear Bro. Orrock:-The time has I love. You are serving the cause of in, so that a fire shall be quickened which when it shall be the manifest joy of their | an enterprising stock-broker, on precisethe fruits of the reigning spirit of the wait as does Paul the Apostle, for their Romans, from the help of the ly the same principle on which he would the average. In round numbers, Dr.

teachings. How important that we "wait providence and grace, and like Gideon's little army, "stand in our places round about," doing the Lord's bidding, however simple it may seem to the worldlywise. There is a blessing in it; and to be raised up in Christ Jesus, and made to sit together in heavenly places, is sus is all-sufficient.

Worldly honors, hopes, and gains, All I resign; Welcome sorrow, grief and pain, If heaven be mine."

We know the path of life is a "nar ow one," and the "little flock" are few compared with the many who throng the broad way; yet God's house will be trust, by his grace, when he makes all things new, we shall meet with that holy throng, whose robes have been washed and made white in the blood of the Lamb, to go no more out forever.

Waiting in expectation, your sister, JULIA H. HARLEY.

Sheepscott Bridge, Me., Oct 22, 1873.

#### FROM SISTER L. E. FREEMAN.

Dear Bro. Orrock:-The Herald the only Advent preacher we have now. We get considerable meat in due season, which gives us strength to hold on to the promises. Pray for us, that we may be among the gathered ones when Jesus comes. I would like to write more for the Herald if I were able, for it cheers my poor lonely heart to hear from the dear brethren and sisters scattered abroad. I often long for the gathering time; but when I look around and see my children and neighbors unconverted, I cannot bear the thought of seeing them lost for ever. I know that Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." So I remain yours, looking for Jesus,

MRS. L. E. FREEMAN.

# General Intelligence.

RELIGIOUS SUMMARY.

A Roman Catholic priest in Rome publicly abandoned Romanism for the tenets of the Baptist denomination lately. The facts are given in a despatch to a al character of which, as may well be imagined, attracts universal attention. Rev. Father Paolo Grassi, the incumbent of the Basilica Santa Marie Maggiore, made a public recantation of his. claim to them that the purchase of the former faith. He was then baptized by Rev. J. Wall, Baptist minister. Extraordinary excitement prevails in clerical circles and the large audience which wit- the brass locks bringing from five to twennessed the proceedings was deeply impressed by the earnestness displayed by all concerned, as well as by the simplicity of the religious forms observed."

THE RELIGIOUS CENSUS OF INDIA. The provinces under the Lieutenant Governor of Bengal contain 21,000,000 Mohammedans, which is more than any other country in the world.

In the Northwest Provinces the descendants of the Arab, Mogul, and Pathan conquerors are still found holding the faith of their fathers; there are there four millions of Mohammedans to twenty-five millions of Hindoos. In the Punjab the former greatly preponderate, and are to the latter as nine to six. There are also 1,000,000 Sikhs. In Oudh there are but a million of the disciples of Mahomet to ten millions of Hindoos.

Dr. Wiseman, a Wesleyan clergyman, lately stated the numerical position of the various prominent religious bodies in English speaking communities, thus:

The pastor of a Baptist Church in Berkshire, Mass., noticing a large number of sleepers in his congregation, stopped midway in his sermon, gave a brief reproof for their drowsiness, and omitting the benediction and the communion that were to follow, closed his Bible, took his hat, and walked out of the church, leaving his hearers in their pews.

"A young graduate of the theological school," says the Independent, "began one of his first sermons by saying: 'I accept the universe, but reject the idea of a personal God and Noah's flood.' How thankful we ought to be that the young man did not reject the universe also !"

A writer in the (Episcopal) Church Journal of New York says:

"I desire to eall to your notice the fact that we have within the pale of our Church some Roman Catholics in disguise! Last Sunday morning (Sept. 21st) I attended the seven o'clock communion at the Trinity chapel, and noticed the following singular performances: When the Creed was said the congregation bowed the head revently (as was their duty) at the name of Jesus, but what was my surprise to see several worshippers kneel at the sentence, 'born of the Virgin Mary,' and at its conclusion rise again, and others bowed more devoutly at the Virgin's name than at the name of their Saviour! When the communion had been received, and we were leaving the chancel rail, I noticed one man in particular leave the chancel rail, step back a few paces, and kneel with clasped hands gazing at something on the ceiling of the chancel."

terance to the Spirit of truth in all its good music, with plenty of variety. As he has just "burst up" in the panic, the on God," through all the avenues of his church will now probably praise God more economically. We are sorry to see no papers on this theme in the programme of the Alliance.-Nation.

RELIGION DEFINED.—A new definition of "religion" is given by the Rev. J. W. Chadwick in the "Free Religion" Convention last week; he said that the best definition of religion was "man's sense of his relations to the power behind phe-

Its simplicity, completeness and beauty. must strike the average mind, especially of little children, as something remarkable If the Convention has done nothing more than to elaborate this definition from the depths of its inner consciousness and give it to the world, it will feel itself abundantly repaid for the suffering it endured under the cold neglect of the public. Hereafter, if you desire to know whether or not your neighbor has relig-10n, if it is any of your business to know, just ask him if he has "a sense of his relations to the power behind phenomena.' It will touch his conscience, rouse his intellect, warm his heart, and he will tell you at once whether or not that sense is nis. But more likely he will think you have no sense at all!

A foreigner, looking at the progress of affairs, has given it as his opinion, that the "Broad Church" is now broad enough to take in everything and everybody but a Christian! Not every man would be willing to sit

in judgment on his Creator. But Mr. John Weiss is. And this is his reverent opinion: "In man the supreme hand falters, and he becomes a bungler." The Chinese avoid the perplexities and

labors incident to a church fair when they need money to aid their religious enterprises. A certain temple needed rebuilding, and funds were lacking. A priest of the needy sect devised a plan to procure it. He caused it to be proclaimed that he would stand for seven days and seven nights in a nail-cage, set in the temple grounds, abstaining entirely from food and drink; or, that he would stand there till all the locks on his cage were bought off. This cage is a sort of narrow wooden box, studded thickly on the inside with nails, so that whichever way the person shut in may turn, he comes in contact with them. The sides of this box were closed with a great number of small padlocks; one of gold, two of silver, and the rest of brass. The priest was shut in. His fellow-priests caused a great beating of drums and ringing of bells to call together the people, and prolocks would secure the release of the priest from his (apparent) torture. Crowds came. Locks were sold rapidly, ty dollars each, the silver, five hundred, and the gold, at last, on the fifth day. one thousand dollars. The proceeds of the trick were about \$5,000.

Ruskin has said a good say. It is this ; being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass, to be blown into a change of religion by the whine of an organ pipe; stitched into a new creed by gold threads on priests' petticoats; jangled into a change of conscience by the chimes of a belfry. I know nothing in the form of error so dark as this, no imbecility so absolute, no treachery so contemptible." He says that the longer he lives the less he trusts "the sentiments excited by painted glass and colored tiles."

ACCIDENTS ON ENGLISH AND AMERICAN RAILROADS.—The total number of passengers, servants of companies, or of contractors and others killed by railway accidents in 1872 was 930 in England and Wales, 168 in Scotland, and 47 in Ireland; while the number injured was, in England and Wales, 2,617, in Scotland, 383, and in Ireland, 38. Total killed. 1,145; injured, 3,038. In the year ending July 1st, 1873, the casualties on American railroads were, accidents, 1,163, persons killed, 310, and injured, 1,290.

STATISTICS OF PAPER MANUFACTURE.

-Dr. Abinus Rudel, a recent Austrian investigator, estimates the yearly production of paper in all parts of the civilized world at 1,800,000,000 pounds. This quantity is manufactured in 3960 factories which employ 90,000 male and 180,000 female hands, besides 100,000 workmen engaged in collecting and assorting rags. The factories when in full working order represent a money value of not less than \$280,000,000 in gold, and the value of the annual paper production is estimated at \$195,000,000 in gold. The production of the United States reaches 374,000,000 pounds, which is supplied by importation. Every American is credited with the consumption of 104 pounds of paper, while Mexico with Central America consumes only two pounds, and British America five and one-half pounds per head. The consumption in European countries is, 114 pounds per head in Great Britain, 8 in Germany, 7½ in France, 3½ in Austria, the same in Italy, 1½ in Spain and only 1 in Russia. These figures by no means justify us in drawing any rigid conclusions as to the literary occupations or mental acquirements of the respective countries, though they may give us a general idea thereof. One-third of the whole supply consists of paper hangings, pasteboards, shavings and paper. One-half of all the production is printing paper, and the remaining sixth writing paper. RUNNING A CHOIR.—A leading church | The consumption in civilized countries joys of paradise; if only you defend (the key of hell) and beneath the legend, I long to see tokens of increased watch- in New York has had, until this summer, averages per head 5 pounds of paper, 5 Stuart testified concerning Holland, that, Well, what then? Why, let all who with all speed my peculiar people, and my "In thy hand I behold the Empire of fulness among the dear saints of God, its choir "run" at enormous expense by newspaper copies and 10 letters; fifty years ago,  $2\frac{1}{2}$  pounds were supposed to be

my card." "How long is it since you were on the

high seas?" "Seventeen years."

"Would you know the sailor if you saw him?

o often." "He stands before you now." "Impossible, captain. He was a com

"O certainly: I have thought of him

non sailor.' "Is not yours a more remarkable change?" You were a Jew, and are now a Christian and a missionary. Why, then, in seventeen years' time, should not a sailor become a captain?"

THE PULLNESS.

Cannot a man possessing this fullness so ive that his communion with God will be uninterrupted? You will not, even in this life, find yourself in that condition in which you will not encounter difficulties, temptations and trials; but the man that lives up to his privileges will be saved all the time; and saved in all the possibilities of his nature; so long as you abide in Christ, you have a refuge that never can be stormed. The sanctified man holds that position, not once for all, but moment by moment, moment by moment, in the exercise of faith in the strength and impregnability of his refuge. Oh! there is more power in the believer, galvanized into the fullness of God by the love of Christ, than there is in any thing else in the universe. And who will not have it? Now there is room, always room. If you want to be filled with light and purity, come to this feast. If you want to be filled with the fullness of God, go down, down, until you know the love of Christ, "that ye may be filled with the fullness of God." Many mistake by seeking to go up to

#### MONEY.

find the fullness of God." It is not up,

but down. The soul that seeks exalta-

tion by going up, will sink to the lowest

place.—Banner of Holiness.

Men work for it, beg for it, steal for t, starve for it; and all the while from the cradle to the grave nature and God are thundering in our ears the solemn question, "What shall it profit a man if he gain the whole world and lose his own soul?" The madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of huchandise of all that is sacred in the human affections, and even traffics in the awful solemnities of the eternal.

# AN ACCEPTABLE DONARY TO

THE CATHOLIC CHURCH. A wealthy widow lady of Richmond, Va., member of a Protestant family. has entered a Catholic convent in South Carolina and taken the black veil. She is yet young, quite handsome, seemingly happy in her domestic relations, and well endowed with this world's goods.—

The Pilot. Young, handsome, rich: -with such accompaniments with what alacrity were the doors of the the convent flung open to receive and welcome this beautiful

# Ausiness Department.

APPOINTMENTS. Lord will I will preach in Kingston

## NOTES TO CORRESPONDENTS.

N. H., next Sunday (Nov. 9th), in the B. D. HASKELL.

W. H. SWARTZ .- A friend having paid Mrs. M.'s paper to Jan. 1, 1874, the 50 cts. now sent changes her credit to April 1, 1874. If she wants it stopped

### then let us hear from you.

All communications, orders and emittances for the ADVENT HERALD should be addressed to J. M. ORROCK, 46

### LETTERS RECEIVED.

Kneeland Street, Boston, Mass.

The following list contains the names of those who write to us and the

amount sent. Subscribers who do not find the proper credit given on their paper or wrapper the week following this cknowledgment should inform us imme-The figures printed opposite the

name of the subscriber on the paper or wrapper indicate the time to which he paid: thus "Jul. 73" means that the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year a subscriber can thus tell at any ime how his account stands The letter f" indicates that the paper is sent free.

David W. Flanders 8.00; John Vanzant 1.00; P. Kidder .10; W. O. Merriam; Lewis Nichols 1.00; Lewis P. Skeggs 2.00; David B. Salter 1.00; C R. white; L. W. Northrop 3.00; H. A. Underwood 5.00; John C. McKinney 2.00; James M. Hollister 6.00; John Turrel 3.00 (all right); Wm. H. Remmington 1.50; Harmon Goetschius 2.00 Anthony Pearce 2.00; O. G. Smith 5.00; Benjamin Beddome; John Locke; Osmond Powell 1.00; A. L. Brand; D.

BOOKS, TRACTS, &C., SENT

During the week ending Wednesday, Nov. 5th By mail.-H. M. Stouffer; H. A. Underwood; Wm. H. Rimmington.

TO THE A. M. ASSOCIATION.

THE ADVENT HERALD, NOVEMBER 5, 1873.

,000,000 pounds; commerce, 240,000,- triumph!

Miscellaneous.

"IT IS FINISHED."-John 19: 30.

Nothing to pay?—no, not a whit; withing to do?—no, not a bit:

If that was needed to do or to pay,
was has done in his own blessed way

thing to do?-no, not a stroke; see is the captor, gone is the yoke: eus at Calvary severed the chain, ad none can imprison his freeman again. thing to fear ?- no, not a jot;

thing unclean—no, not a spot: rist is my peace, and I've nothing at stake, tan can neither harass nor shake.

othing to settle?—all has been paid;
othing of anger?—peace has been made:
sus alone is the sinner's resource,
ace he has made by the blood of his cross. that about judgment?—I'm thankful to say, sus has met it and borne it away:
runk it all up, when he hung on the tree, saving a cup full of blessing for me.

What about terror?—it hasn't a place in a heart that is filled with a sense of his grace My peace is divine, and it never can cloy, and that makes my heart overbubble with joy.

Nothing of guilt?—no, not a stain,
How could the blood let any remain?
My conscience is purged, and my spirit is free
Precious that blood is to God and to me!

What of the law?—ah. there I rejoice, Christ answered its claims and silenced its voice: The law was fulfilled when the work was all done, And it never can speak to a justified one. What about death?—it hasn't a sting; The grave to a Christian no terror can bring, For death has been conquered, the grave h

been spoiled,
And every foeman and enemy foiled. What about jeelings?—ah! trust not to them; What of my standing—"Who shall condemn?" Ince God is for me, there is nothing so clear, om Satan and man I have nothing to fear.

what of my body?—ah, that I may bring, be God as a holy, acceptable thing, or that is the temple where Jesus abides, he temple where God by his Spirit resides.

othing to pay?—no, thanks be to God, e matter is settled, the price was the blood, e blood of the Victim, a ransom divine elieve it, poor sinner, and peace shall be thin

What am I waiting for?—Jesus, my Lord. To take down the tent, and roll up the cord be with himself in the mansions above, joying for ever his infinite love. -The Testimony.

THE ICE KING COMING.

BY HENRY WARD BEECHER

I have seen a harrow-form flock cks flying high, heading southward. he summer is over in the far north. he open water is disappearing under ets of ice. The breeding nests are mpty and forsaken. The young fowl ve thriven-such as foxes, and weasels, nd owls, and hawks have spared—and uth. Who that ever read Bryant will hulk, ee a stream of ducks in the air without e of the functions of a poet. To him forests, clouds, the sea, and all the great owe to the influence of poetry.

The world would seem cold, its light ful or joyous, is stern or soothing, is boat must effect a rescue. angry or loving, and all from that which world is richer for every poet that lives in it. Chaucer, Shakespeare, Milton, history; a picture which embodies deep Wordsworth, Keats, have clothed the world with meanings and charming assoviations which endlessly enrich the eye,

the ear, the imagination and the heart. All this from seeing a flock of ducks? Even so. As their forms grew fainter on the evening sky, the whole northern summer opened to my mind, and before me lay islands, sheltered bays, crags and rocks stuffed with sea-fowl, a vast and roisy commonwealth, busy chiefly

Already the dark days are coming pouring down snows, and the seas are peril. dashing ice mountains upon each other in wild horror. Step by step the cold line will descend. As yet, our trees are in full leaf, the grass thrives, asters are scattered in profusion along the roads and hillsides, birds are fattening on the ripening seeds and the abundant fruits that nature provides for the small tribes, the lost; who is able to save to the utbut which men neglect.

But, the shadow is cast forward! above us tell the tale. Winter is not far pitied, and His arm brought salvation. behind them! Its sharp sickle is in its hand; it will speedily reap field, orchard and garden. The locusts are silent. The mournful cricket already is growing tired of its evening song. From this time forth, nature will hasten its housekeeping. Mid-October! What mild light; how deep the blue; how balmy the breakers." the air; how radiant field and forest; how fragrant is that mingled odor which comes from soil, from leaves, from flowers, from the all-receiving bosom of the earth, into which has been poured the

to the following departments: Govern- lock up every fair and beautiful thing, the perishing. nt offices, 200,000,000 pounds; schools, and winds sing requiems, and Death

pounds; industrial manufactures, The all-delivering sun shall come back 000,000 pounds; private correspond- again, and nothing can resist it. It will ce, 100,000,000 pounds; printing, 900, search silently for its fair children and ,000 pounds; total, 1,800,000,000 find them. They are not dead, but only asleep. At the touch of Spring they

shall arise, reclothed, and rejoicing. Shall God, who cares for the flowers to give them resurrection, forget his own children, and give them none?-New NOTHING TO PAY, TO DO, OR TO FEAR. York Ledger.

#### A MARINE PICTURE.

It is a stern and rock-bound coast we look upon. There are dark cliffs which rise precipitous from the water's edge. There are still more dangerous ledges, washed by the ebbing and flowing tide, some of which are seen only at low water, and others never seen, all crouching low to do what murderous work they can. You may well call this a perilous coast. The careful mariner avoids it. One more venturesome than another will now and then run close in, profiting by long experience to thread his torturous way along these half sunken and treacherous foes, but the prudent foresees the danger of too close proximity, and hides himself in the safety of the deep and open sea.

There is a light-house yonder upon the headlands. With its dull gray stones it stands a pillar of cloud by day, and with its blazing lantern a pillar of fire by night, a beacon to every wanderer through this wilderness of waters. The waves beat against its base, but move it not; they dash up towards its crystal cap, but never reach it. Winds do not make its light flicker, nor can the driving mist wholly obscure it. Summer and winter, in storm and sunshine, by day and night, the keeper tends it. The oil must never run low, nor the wick give out. Far out at sea the coming sailor sweeps the horizon for this friendly light, and guided by it may at last reach

his desired haven.

Yet notwithstanding the light-house, there is a wreck lying close at hand. A vessel, endeavoring to make the harbor beyond, ran heedlessly too near the shore, and before she knew it was among the breakers. With a tremendous shock she stranded upon a jagged rock, around which the waters raged. "The fore part stuck fast and remained immovable, but the hinder part was broken with the violence of the waves." How the dark cliffs of that coast loomed up before her horror-stricken passengers and crew, in the gloom of that terrible night! As the dread news, "A ship ashore," spread from point to point upon the land, men hurried to the scene, and for a time stood dismayed like their fellow-beings in peril. The waves pounded the sides of the ill-fated vessel, and swept her decks; in one short hour her ow, with their tougher-winged parents, strength and majesty departed, and she hey are on the way to their winterless was left a dismantled and desolated

There is one link, however, which recalling his exquisite lines? This is connects the wreck with the shore. It is the life-boat, fitted with its hooks and given a sensibility not only to the buoys, and ropes, and life preservers. vsical aspects of nature, but to their Quick hands ran it to the water's edge. mblematic and moral functions which A dozen stalwart men leaped upon its nature performs. In verse he interprets thwarts and pushed out through the o others that which is revealed to him. surf. Battling with the elements they No one can estimate how much of the slowly neared the wreck, mounting leasure derived from birds, flowers, lightly over each crested swell that would have engulfed them. Not one of and constant phenomena of rature, we those brave hearts knew fear. They go ta save the lost. Here and there they pick up a survivor, struggling with the grow dim, if we could discharge from waves. Soon they get a line to the nature all that poetry has put upon it. wreck, and then the numbers clinging to Now, it glows with imputed sensibility, the rigging are brought in safety to the t throbs with afflictions, it sympathizes shore. The light-house, rooted to its with all human affections, and is sorrow- rocky base could only warn; the life-

So much for a picture which has vivid the imagination brings to it. The whole outlines, when viewed in the light of such disasters as have lately entered into

> spiritual meaning. Sunken rocks? Life is full of them. Beware of them, you who are sailing over this great and wide sea. The waters are placid, but destruction lurks

in many a spot beneath. The Light-house? Remember the words of the Lord Jesus, how he said: "I am the light of the world;" Ye are the light of the world; and of Paul, also: "Among whom ye shine as lights n pl ling next year's army of water in the world." The Christian has a light fowl. We thought, too, of their coming to keep, which nothing should be alaway. They are retreating from the ad- lowed to extinguish and dim; which should beam more brightly in hours of unusual gloom, and be watched more around the Arctic zone-storms are assiduously when souls are in uncommon

As for wrecks, do they not lie all around us? Sadder than any ship-wreck is the ruin of an immortal soul freighted with treasure, destined for a heavenly port, but overwhelmed in a storm.

And then the Life-boat! There is one who has come to seek and to save termost; who will save all who come unto God by him. When there was no The birds from the north flying silently eye to pity, and no arm to save, His eye

Oh! wonderful Redemption! God's remedy for sin. The door of Heaven open

For you to enter in.

"I'm afraid you've lost your reckoning, sir," said Jem to the old profane sailor, "and that you are drifting on to

"What then?" asked the old man. "You'll be wrecked," answered Jem, wrecked forever."

The old sailor had been wrecked. He knew what it was to be on a ship break- ed for their more august kiss. incense of the summer! Yet this glory ing up and going to pieces on a wintry is day by day changing. Let it pass! coast. He knew what it was to be

"that's a long time, boy."

"Yes sir," said Jem, "so it is."

adel distributes the annual paper "crop" over to the spoiler! Let the ice king benumbed. He had heard the shrieks of consecration of the wafer. This he is tery of divine love. To answer the And God is constantly putting new songs that fear him.' I was then a Jew, so the to take between the thumb and forefin- claims of the broken law, is the first ne- into the mouths of his faithful children "Wrecked forever?" said he slowly, ger of the right hand, "gaze on it in- cessity for securing the honor of God; here in this world of probation and of tently, devouly, fixedly," utter the secret to restore the divine image in the soul of words, which the Romish Church avers man, is the past necessity for his own "And is there no help for it?" he changes it into the very body and blood happiness. At this point God interposes of Christ, and then with his other fingers his own beloved Son comes into the world "Oh yes," answered the boy. "Our stretched out and close together, he to magnify the law and make it honorable. chaplain used to say that the Admiralty must kneel and adore it. Then raising He does it in his perfectly holy life, of Heaven had got out a life-boat for himself as much as he conviently can, by his unfailing obedience to its every poor lost souls. That life-boat is Jesus he elevates the Host for the worship of precept. His divine nature, connected Christ. It was launched at Calvary, and the people; but he must keep his fingers with his humanity, constitutes him a full has been round picking up the lost in the in the position described, til he washes and sufficient mediator between God and stormy waters of sin ever since. He them after communion.

used to tell us to stretch out our arms to The omissions and mistakes in a cereget in, and to cry, 'Lord, save, or I permony, so crowded with details, must be law; discharges the debt to divine justice many, and how important they are may "And does he?" asked the old man. be learned from that part of the Rubric forgiving God. "I only know about myself," said the treating of the defects in celebrating boy humbly. "I was going down and the Mass. They are far beyond the cried unto the Lord, and he had mercy length of any newspaper article, but I this mystery, but they cannot compreon me, and took me in, and I've sailed will give a few specimens of them. with him ever since. He's a good Cap-

ic Isaiah, who saw through the veil of If the bread is not pure wheat, the sacrament is invalid, if the water is min- prophecy, a faint vision of this redemptive work, should celebrate its wonders in gled with perfumed water, it is doubtful, if the bread be putrescent or not un- such language as only the Holy Ghost leavened the sacrament is valid, but the can see and feel, though alas, too faintly, priest incurs a girevous sin. If a consecrated wafer be lost, or blown away by in his sublime and soul-animating strains. the wind, or carried off by a mouse, then the matchless glory of his theme. another is to be consecrated, the mouse, if possible, burned to ashes, and the ashes cast beneath the altar. The Church hath comforted his people, he hath redeemed Jerusalem. Arise, shine! for thy has overlooked no possible contingency. There are instructions which refer to light is come, and the glory of the Lord change of words intentional and unin- is risen upon thee. Sing, oh heavens; and tentional, to the intention of the priest- be joyful, oh earth; and break forth body, the state of his vestments; in all hath comforted his people and will have of which defects may occur, rendering mercy on his afflicted. The sun shall be the Mass invalid. Furthermore, this no more thy light by day; neither for tin (for brass, glass and paten are inad- an everlasting light, and thy God thy missable), if a fly or a spider fall into glory." the chalice, if there are not wax candles,

and the days of thy mourning shall be If a drop of Christ's blood (I use the ended." words of the Rubric) be spilled, it is to be licked up with the tongue (the member heritance? What ceaseless gratitude and the mightiest men of the New England St. James thought the most uncontroll- praise should you render to him, who unable in the whole body), if it fell on folds to your admiring eye this mystery wood, the wood must be planed; if on of grace? In the light of this divine stone, the stone must be washed and the love, how insignificant is the world and enable every one to judge for themselves

These are but samples of a liturgy so morals which are so evident, but the in the strength of your Redeemer, conse-Romish Rubric will afford material for crate all your powers to him, and your even greater wonder and indignation present reward shall be life and peace, and than this .- Christian at Work.

### CHRIST, THE SURETY OF HIS PEOPLE.

The riches of divine grace as manifested in the love of God to his people, can-

he gospel. sses are the fruit of this law, and in the violent convulsions of the earth, the tem-

So in the moral world; God has estabished a law which if not perfectly obeyed by every subject of his kingdom, vated, he must not only bend the knee,

its prisoner.

These truths are obvious to every retradicted.

water cast into the sacristy; if on the its glory? Does not your spirit long for | had to endure the new agony of trial altar linen, the piece is to be cut out and nearer communion with him, whose love to you was the vital spring of every holy If a fly or spider fall into consecrated affection, of every sanctified desire. wine, the priest may take it out, wash it When you stand at the bar of Justice, with wine, and when Mass is over burn clothed in his perfect righteousness, every And shall not this glorious theme call not serve him faithfully in a well-ordered life and holy conversation? Under the arbarous, so impious, so childish, that it pressure of these constraining motives,

all human conception. Angels look into

hend it. We wonder not that the seraph-

could suggest, and every true believer

"Break forth into joy, sing together ye

s difficult to conceive what kind of how can you do otherwise? Ere long you hearts and brains invented it. I have will see him as he is and be satisfied when not space to draw the inferences and you awake in his likeness. Go forth then in the world to come, glory everlasting.

"They sung a new song before the not fail to call forth the wonder and the throne." This statement is given twice praise of every disciple. It is the im- by the apostle who, from his exile at Patmensity of these riches, which so much mos, caught a glimpse of the heavenly excites unbelief in the world and too of- world. Heaven had rung with other anten among the people of God. But cer- thems of praise in the ages past. But tain it is that no mind merely human, this was a new song, both in its theme could possibly have devised or imagined and in its occasion. We are not left in the scheme of redemption as set forth in doubt as to its theme, for the very language of the strain is given to us. It In the physical world we perceive the ef- was the song of redemption; it was in ects of immutable law; in the operations praise of the Redeemer; it was sung of nature we see that all its beneficent proc- only by the redeemed. No other one "could learn that song" except those who had been ransomed with the price pest, lightning, and earthquake, the same of the Lamb's atoning death. Demons principle is at work, unperceived it may of the pit cannot sing that song. The be, save by its effects, yet everywhere scoffer and the sceptic cannot sing that asserting its supremacy and demanding song. No rejecter of the sin-atoning Saviour can sing it. But the saved ones, who have been plucked from the jaws of death and hell, rejoice to swell the thrilling pæan of praise: "Thou are worthy, comes to the offender with a penalty for thou wast slain and hast redeemed which cannot be shunned or in any way us by thy blood out of every kindred set aside. The first moment of trans- and tongue and people and nation!" gression is the commencement of this Christ is the theme of this burst of melpenalty. It was thus with Adam; ody. The angels strike in with the choshame and misery were the immediate rus: "Worthy is the Lamb that was effect of his sin: his mind and affec- slain, to receive power and honor and glotions, which were in perfect harmony ry!" But it does not end with the chowith every attribute of God, were now rus. "The new song" rises into a magalienated and polluted; darkness came nificent oratorio. All heaven shakes over his soul, and God, who before was with it. Like the surf-thunder of "many the supreme object of delight, was now waters" swells the mighty melody; for contemplated with aversion and dread. the whole creation is vocal with burst-And it is thus with all the children of | ing praise. John tells us that "Every Adam. The sad inheritance of sin and creature which is in heaven, and on the woe has descended to every individual earth, and under the earth, and such as of his fallen race. If God had forgiven are in the sea, and all that are in them, Adam without any regard to his violated heard I saying, Blessing, and honor, and law, it would have broken the harmony glory, and power be unto Him that sitof the universe; the great pillars of his teth upon the throne, and unto the moral government would have fallen, and Lamb, for ever and ever." Whatever all security for righteousness and holines may be said of the preaching or the the middle. There are other parts of the would have disappeared from the empire praise of earthly churches, no man can dispute that the worship of heaven is The debt to divine justice, which man thoroughly evangelical. Christ is the had incurred, he could never pay; from beginning, and the middle, and the end his fingers, nor suffer the tips to go be- the moment of transgression, he and his of its most ecstatic song. Heaven is yond or be higher than the shoulder. In race became utterly insolvent; he was bright with glory, but "the Lamb is the this position there are also particular under the sentence of a law which was light thereof." Heaven is joyous with dippings and bowings at the names of holy, just, and good. It could not relax melody, but the crucified Lamb is the theme thereof. Let them sing up yonder in the realms

flecting mind; every man is conscious of glory. We may hope to hear those that he has lost the image of his Maker. hallelujah choruses by-and-by, when we He would fain hide himself from the get there. But we need not wait for ted-(why?) or in the presence of a bish- piercing glances of the divine holiness, the future state in order to be learning op or cardinal, when the book is present- as did Adam among the trees of the or to be singing the "new song." To a garden. This state of mind is a matter true Christian heaven begins in this To pass over a multitude of similar of experience with all and cannot be con- world. Every victory he gains over temptation is a "palm branch." Every And now we may contemplate the mys, deed of beneficence is to him a "crown," his children, so the Lord pitieth them

conflict. I sat with a company of disciples latehung over us the banner of his love. I saw more than one there who a twelvemonth since had been in the bonds of iniquity. To them Jesus had come by his awakening and arousing spirit. They had been conviced of sin and converted by an Almighty power. Their feet had man. He bears the penalty due to sin, been lifted out of the miry clay and set upon a rock, and a new song had been redeems his people from the curse of the put into their mouths-even praise to and reconciles all who believe in him to a the precious Jesus who had delivered them. They were yet in the ardor of their first love. May it never cool. They This display of infinite love, baffles were yet in the sweet novelty of a new

song of thanksgiving. May it never There were some, too, in that company, who had lately tasted the very bitterness of death. Some of them had, for the first time in their lives, been forced to take beloved children out of their own bosoms, and to lay them in the cold bosom of mother earth. One had closed the eyes of the best of husbands. Two others had seen the lips of devoted wives grow white and motionwaste places of Jerusalem, for the Lord less. Another had kissed a dear old mother his last good-night. Yet not one of them so disgraced their Christian faith or so dishonored the memory of those gone home to glory as to drone out the state of his mind, the state of his into singing, oh mountains! for the Lord | a doleful dirge of woe. God had given each of them a new song! The light of mine eyes is gone from me. My husband, my wife, my child is under the sacrifice of Christ can be made of none brightness shall the moon give light un- silent turf to-day. But, thanks be to effect if the cup is not of gold, silver or to thee; but the Lord shall be unto thee him who gave me the victory; and to them a glorious victory in the last hour!

I do not believe that the angels hear sweeter melodies on earth, or those "I have blotted out as a thick cloud or if it be offered up in uncanonical thy transgressions and as a cloud thy sins, more akin to their own, than the songs of devout submission which break forth from the trembling lips of a Christian Oh, Christian, is this your glorious inwho has conquered the grave. One of pulpit says that, after he had such a wonderful inlet of the divine love into his soul he spent a day of the most celestial joy he ever experienced! He before he could learn the new song of triumphant submission to the will of There is still another type of experi-

> ence which many a follower of Jesus has had. It is one that thousands in our churches may have, and ought to have without delay. It is something like this. The man had been living a poor, feeble, dwarfish life. He was out of the sepulchre; and yet he had always sat at the grave's mouth in a "dead-andalive" condition, with no ring in his devotions and no power in his prayers. His pulse was low. His doubts hung like heavy, spongy clouds, close down to the horizon. Seldom had he known one manity are sacrificed. It makes merstreak of clear blue sky. He barely hoped that he was a child of God; the the assurance of acceptance he knew no more about than he knew about Sanscrip

But the best of blessings has come to baptism. New light has broken upon him-the open vision of Christ Jesus as a complete and victorious Saviour. He has repented af long disgraceful doubts and deadness. He has begun to believe. He has begun to read God's word with new eyes. He has begun to pray the prayer of faith and to live the higher life of self-consecration. He has tested Christ. He has begun to work for Christ. He has sought the "power from on high." And a new song is in his mouth. He cannot keep it back. It breaks out. "I know whom I have believed. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death. For me to live is Christ." This is his new song. There is not a richer one in Paradise. He sings it at the prayer-meeting. He sings it as the music to which he keeps step in a stronger, purer, sweeter, holier, and more useful life. When a whole church begins to know such an experience it is in a true,

heaven-born revival. Friend! Have you learned this new song yet? You had better begin to learn it on your knees before the cross of Christ. You will need to know it before you can join in the sublime chorus before the throne of the Redeemer in glory .-Theo. L. Cuyler.

### THE CAPTAIN AND THE JEW.

A pious sailor went as one of the crew of a passenger steamer down the river to the sea. Over the ocean hung a heavy, threatening fog. They went forward into it. Near the chimney a youth was shivering, evidently in great anxiety. After a while he asked a sailor: "Shall we have a storm?"

"Do not allow yourself to be anxious, since the Lord knows in what condition we are, and 'like as a father pitieth his

children, so the Lord pitieth them that fear him." With these words he turned away to work. Years passed, and the sailor had become a captain. On one of his voy-

ages a well-dressed gentleman drew near him with the question: "Shall we have a good voyage, captain?"

"That no captain can tell but He who holds the water in the hollow of His hand, and measures the heaven with a

"Thanks, captain; it delights me to hear you come quickly to the main point. You remind me of a sailor who spoke encouragingly to me on my first voyage." "What did he say?"

"I was terrified at the rough waves, and he told me, 'Like as a father pitieth

DONATIONS.

Let winter come, and the world be given lashed to a spar, half-naked, hungry, and | childish, let us suppose him come to the

Does not the sermon in this picture meet the case of some of our readers?-Sailor's Magazine. THE SACRIFICE OF THE MASS. The Missal and the Prayer-Book-The

Rules Regulating the Disposition of the Elements. It has been said by Cicero that "mankind have run through every species of superstitious madness, except that pertaining to the deity they worshipped.' But the Romish Church have not only accomplished this madness-they have also burned and put to death those whose

Sacrifice of the Mass—Its ceremoni-als—The Holy Communion and the

tain, the Captain of our Salvation."

religiousness and intelligence refused such It is well known that the Sacrifice of the Mass is the leading mystery of the Romish Church; and we propose to examine it in some of its parts, using only their own missal to judge them by. Let us notice first the General Confession attached to the common service of the Mass, and place beside it the "General Confession" as used by the Protestant Church before their service of the Holy Communion. And as all Catholics delight in passionately asserting that the Protestant Prayer Book is a free translation of the Romish Missal, it will also

of the amount of truth in this assertion: ROMISH MISSAL PROTESTANT GENERAL CONFESSION.

"I confess to Almighty GENERAL CONFESSION. God, to the blessed Virgin Mary, to the blessed Christ, Maker of all Archangel Michael, to the blessed John the Baptist, we acknowledge and because of the state to the holy Apostles Peter and Paul, to all saints, and to you, Father, that I have sinned too much in thought, word and deed; (he strikes his breast three times as he repeats) my fault, my fault my against us. We do ee the holy Apostles and the holy apostles and the holy apostles and wickedness, who have acknowledge and wickedness, who are the holy apostles and wickedness, who have acknowledge and the holy apostles and wickedness, who have acknowledge and wickedness, who have from time to the holy and the

Archangel Michael, the den of them is into Archangel Michael, and den of them blessed John the Baptist, ble. Have mercy upo the holy Apostles Peterus, have mercy upo the holy Apostles Peterus, have merciful Fo and Paul, all saints, and for thy Son, our Lordon Christ's sake, for

honor and glory of thy holy name. Amen. As mere literary composition, the contrast is striking enough, but what is to be particularly noted is the utter absence in the Romish confession of any recognition of Christ, the exaltation of the Virgin and the saints into intercessors, and the theatrical prettiness of striking the breast. etc. On the contrary, in the Protestant confession, Christ is the first and the last,

and pardon is looked for only for his sake. The whole service and ceremony of the Romish Mass strikes us with wonder at the extraordinary care taken to exclude all exercise of the reason, and bury the mind under a load of minute and trivial ceremonies, to which an almost awful importance is attached. To omit the striking of the breast, the bending of the knee, to hold the forefinger and thumb in a wrong position, to spill one drop of consecrated wine, or break off one crumb of the holy bread, to officiate with a full instead of an empty stomach, are enor-

mities only to be atoned for by the church's heaviest penalties. Let us suppose the Romish priest has put on the particular colored garment suitable for the day in the sacristy; he must then proceed to the altar "with downcast eyes, a grave step, and erect carriage;" if he pass the high altar, he must bow to it with his head covered, but if he pass the place where the sacrament is contained, he must bend the knee, and if he pass the altar where the Host is ele-

but adore it uncovered.

There are different rules for officiating in the presence of different dignitaries (as if all men were not equal before God), a whole series of instructions regarding prostrations, bowing to the creifix, kissing the altar, signing with the cross, incensing the altar, the crucifix, the sacred vestments and elements; and at another stage of the proceedings the priest spreads his hands over the altar and kisses it in office where he must hold his hands be- of Jehovah. fore his breast with the palms toward each other, but he must not dare then to spread the Virgin, the Saviour, and any saint whose day it happens to be. Further on, after reading the Gospel, he raises the book and kisses it-unless in masses for the dead, when the kissing is omit-

tricks before high heaven," all equally

it and cast the wine into the sacristy. demand of the law will be satisfied. Or, if he feel no nausea, "let him swal- Justice and merey will meet together. low the blood, fly and all." But if he Christ will appear as your Surety, and no does, and then vomits the Eucharist, and power of earth or hell can remove you the elements appear, they are to "be from his love. agaiu reverently taken;" if the elements do not appear, the contents of the stom- forth in your life every endeavor to honor ach are to be burned, and the ashes cast and glorify your Redeemer? Will you into the sacristy.

# The family Circle.

THE TWO CHURCH-BUILDERS. AN ITALIAN TALE. -BY JOHN G. SAXE.

A famous king would build a church. A temple vast and grand: And, that the praise might be his own, He gave a strict command That none should add the smallest gift

To aid the work he planned. And when the mighty dome was done. Within the noble frame Upon a tablet, broad and fair

In letters all a-flame With burnished gold, the people read The royal builder's name.

Now when the king, elate with pride, That night had sought his bed, He dreamed he saw angel come, (A halo round his head.) Erase the royal name, and write

Another in its stead

What could it mean? Three times that night Three times he saw that angel hand

Erase the royal name, And write a woman's in its stead,

In letters all a flame. Whose could it be ? He gave command To all about his throne

To seek the owner of the name That on the tablet shone: And so it was the courtiers found A widow poor and lone. The king, enraged at what he heard.

Cried, "Bring the culprit here! And to the woman trembling sore, He said, "'Tis very clear That you have broken my command Now let the truth appear !" "Your Majesty," the widow said.

"I can't deny the truth : I love the Lord my Lord and yours And so in simple sooth. I broke your majesty's command. (I crave your royal ruth!)

And since I had no money, Sire, Why-I could only pray That God would bless yours Majesty; And when along the way The horses drew the stones-I gave To one a wisp of hay!" "Ah! now I see," the king exclaimed,

"S If-glory was mine aim; The woman gave for love of God. And not for worldly fame; 'Tis my command the tablet bear The pious widow's name!"

#### JOAN MATHURIN.

The town of Carignan stands on the left bank of the river Po, south of Turin, and beyond the actual limits of the Vaudois Valleys. Being near to them, however, it contained, during the sixteenth century, a number of Vaudois who had been tempted by the prospect of profitable employment to settle in it in spite of the missioners. edict which confined them to their valleys. For some time the Piedmontese authorities suffered these persons to remain unmolested; but at length the have eternal life," was her answer. Romish priests, finding that the Vaudois were assembling secretly for prayer, determined to exterminate them. The persecution began in 1560. Without giving them any warning, the priests caused them to be seized and imprisoned as consumacious heretics. They were not allowed any examination or opportunity of defending themselves. They were siezed were burned within three days after their swered. one means only—by abjuring their resadly. "The death of the body is but the life arrest. They could save their lives by

The first person thus siezed in Carig- of the soul," was her response. nan was a French refugee named Mathurin. He had come from the Vaudois trates, he who had exulted over the pros-Valleys of France, and had married a pect of burning two, instead of one, now woman of the Vaudois Valleys of Pied- exclaimed brutally: mont. He was a plain and simple working man, who cared little for the great you obstinate wretch? matters going on around him, and whose was detected in the lact of conducting die with my husband." family prayer in his own house, and for this "terrible crime" was sentenced to be a few moments, and then one of them burned alive. The commissioners urged said to her: him to abjure his religion and save his "Be it so. You will both be burned

"We give you three days to reflect,"

not speak to him except for his good." deepest affection. But they had entirely for all eternity. Her presence made the him with much surliness, and complained misunderstood the promise of the Vaudois gloomy cell seem full of light to him, and wife. She devotedly loved her husband, her beloved face shone upon kim through DeQuincy apologized, said he was unwell, band would prove weak in the hour of this eve of martyrdom. be firm, to do his duty to God and his heaped a pile of fagots ready for lighting.

Church, and if necessary, to die with him. A crowd of towns-people had gathered

earnestly as possible, steadfastly to perse- terrible deed. It was late in the after- or pleasant, but much use for the inflam- the hearing of the nations. vere in his religion, without putting the noon when the deep tones of the Cathe- ing of discord and establishment of malsalvation of his soul.'

proached her for having deceived them, quiem for the dead, and after them, hand victory over themselves. One of the holding her husband's hand in her own, came Joan mathurin and her husband, ever acted thus, is described by her celeshe went on gently, but firmly:

your hope in Jesus Christ."

Again unheeding them, she said to her husband :

of heaven. "Heretic," cried one of the magis-

trates, " if you do not change your tone, vou shall be burned to-morrow." Turning full upon her persecutor, and

looking him calmly in the face, the brave Christian woman asked him: "Would I have come to persuade him

myself seek to escape death by apostasy?" "You should fear at any rate the torments of the pile," said the magistrate,

abashed by her manner and words. "I fear Him who is able to cast both body and soul into a more terrible fire than that of your billets."

"Hell is for heretics," exclaimed one of the commissioners. "Save vourselves by renouncing your errors."

"Where can the truth be if not in the Word of God?" she asked.

both," said one of the magistrates, yielding to his admiration and pity.

The face of the Vaudois wife lightened up with a sudden and overwhelming joy, and turning to her husband, who had not released her hand, but had clung to her as if all his strength lay in her, she said to him tenderly:

"Blessed be God, because having united us in life, He will not separate us in death." One of the commissioners, a cruel and

fanatical man, here broke into a savage laugh, and exclaimed exultingly: "Instead of one, we shall have two of

them to burn." "I will be thy champion to the end," said the heroic woman, quietly, speaking to her husband rather than to the com-

"Will you come to Mass and have your pardon?" asked the magistrates once more.

"I would rather go to the pile, and "If you do not abjure," said one, sternly, "Mathurin shall be burned to-

morrow, and you three days after." "We shall meet again in Heaven,"

she said, meekly. "Think of the delay that is still grant-

peared to pity her. on suspicion, condemned on suspicion, and for my resolution is for life," she an-"The length of it is of no consequence,

One of the most violent of the magis-

"Have you nothing else to say to us.

"Nothing," she answered meekly; only desire was to earn a living for his "except that I beseech you not to put off family and to worship God in peace. He my execution for three days, but to let me

at the same stake to-morrow."

With this they departed. The heavy said they: "but after that time you will door of the dungeon clanged behind be burned alive if you do not come to them, and the husband and wife were left alone-yet not alone, for God was with The family of Mathurin were plunged them to cheer and comfort them. Main great grief by his arrest and sentence. thurin had from the first made up his His wife. Joan Mathurin, went at once to mind to die rather than abjure, and the the commissioners and asked to be allowed heroism of his noble wife confirmed him in this resolution. He did not oppose her "We will grant your request," they determination to die with him. It was replied, " provided that you do not harden better to enter upon their rest together than for one to live on exposed to the "I promise," she replied, "that I will bitter malice of a persecuting Church. a source of many of the hard answers mation, all "the trees of the field shall my eyes around I observed poor Mr. B. And above all, it was very sweet to pass which create life's angry altercations is The commissioners, interpreting this their last hours on earth together, and to pride. promise as an intimation that she meant be able to cheer and encourage each other to persuade him to recant, conducted the as they should go down hand in hand into wife to the dungeon where her husband the valley of the shadow of death. They speaker is so apt to win the day, and gain | For whatever view of this work we may was confined. Mathurin was overjoyed spent their last night in prayer, and in his own object in the end. DeQuincy accept, whether Geologic or Mosaic, we at seeing her again. The commissioners tender communion with each other. The tells of himself, that when travelling must first find the Sabbath law at the end. remained to witness the interview, curious brave wife had her reward on earth, for once on the roof of a coach, he fell to see if a man could withstand the she saw her husband grow more strong asleep from weariness and weakness, be-

Mathurin bidding her husband be of good cheer, for the gates of heaven were opening on her sight. Then there was silence, broken only by the roar of the flames.

The sun went down and the soft twilight came stealing on. The crowd still hung silent and sad about the spot. The monks had ceased their Miserere, and the peals of the great Cathedral bell had died away. The flames still hissed and "This will be the destruction of you leaped around the devoted pair. Not a cry nor a grean of pain had escayed them. Locked in each other's arms they had yielded to the devouring element. When the moon arose, only a heap of smouldering embers and a mass of blackening bones remained to show the spot from which the Vaudois wife and husband had passed hand in hand into the Paradise of God.—Cross and Crown.

#### SOPT ANSWERS.

It is a remarkable fact, that one halfhour's summer sunshine deflects the vast mass of the Britannia Tubular Bridge more than all the dead weight which could be placed upon it. What a tribute to the might of gentleness?

That school-child made a good reply, who said that meek people were those who "give soft answers to rough questions." But bow far the world is from taking a scriptural standard concerning meekness-a valuable quality,-we may learn by a common use of the word of Moses, that he was "very meek"? popular acceptation; nobody would unreresation of to-day. And yet, how does the Giver of all blessings signalize the meek? They are among his specially blessed-" they shall inherit the earth." A gentleman came to Sir Eardley Wilmot in great wrath at an injury he had suffered from some person high in worldly position, and was considering how he could best show his resentment. "Would it be manly to resent it?" "Yes, but God-like to forgive it." The idea had an instantly soothing effect, and he left that nterview thinking no longer of revenge.

It is related of Anthony Blane, one of the earliest converts made by Felix Neff. that when he was struck on the head by an opponent of the truth, he said, "May God forgive and bless you." The other exclaimed in a fury that he would kill him. Some days afterwards Anthony met this man in a narrow Alpine road, and fully expected to be struck again. but to his amazement, a hand was outstretched with the heartfelt words, "Mr. Blanc, can you forgive me?" The soft answer to his blow had softened his heart,

" breaking the bone." Does not Sir Matthew Hale seem the greater man, when we recall his reply to Cromwell's angry speech, "My lord justice, you are not fit to be a judge." Hale had refused to lend himself to some arbitrary action, and his only answer to the Protector's word was, "Please your highness, it is very true." His great upright soul was also crowned with humility; and

"Accordingly," says Gilles, by whom around the pile, and prominent among saying of one little boy to another, Ceremonial ordinances, typical observ-

loward the invalid.

tachment of men-at-arms entered the gines for the creation of all uncharitable-The commissioners were furious when square, and halted at the stake. Then ness; and those who can refrain from it they heard her words, and bitterly re- came a band of monks chaunting the re- under provocation have achieved a great She paid no heed to them, however, but in hand, erect, calm, and even smiling, most tried and most holy women that A murmur of pity ran through the throng, brated son, Augustine: "She had learn-"Let not the assaults of the wicked but was quickly suppressed as the priests ed not to resist an angry husband, not in one make you abandon the profession of turned abruptly to discover who had deed, only, but even in word. Only dared pity the victims of the "Holy when he was smooth and tranquil she "Exhort him to obey us, or you shall Church." The martyrs paid no heed to would give an account of actions, if haply both be hanged," cried the commissioners. the chaunting or exhortations of the he had taken offence. In a word, while priests. They spoke to each other only many matrons, who had milder husbands to exhort to still greater firmness, and would, in familiar talk, blame their hus-"And let not the love of this world's they did not quail when the executioner bands' lives, she would blame those wives' possessions make you lose the inheritance came to lead them to the stake. Hand tongues. And they, knowing what a in hand they mounted the pile, and sub- choleric husband she endured, marvelled and adorns the tomb, whence Jesus rose mitted to be chained to the fatal post. that it could never be perceived that and ascended upon high. We cannot The slanting rays of the declining sun Patricus had beaten her, or there had lighted up the scene with a soft and sub- been any domestic difference between dued radiance, encircling the heads of them." And how closely the meek spirit the innocent victims of crucky and super- is allied to that of the peace-maker in the stition with a halo of light. Then the next beatitude, we may gather from Auexecutioner fired the pile. The flames gustine's further words: "This great to die rather than to abjure, if I could fired up wildly, hiding the martyrs from gft, also, thou bestowedst, Oh my God, view. Through the mingled glare of the on that good handmaid of thine, that, for the Lord hath given you the Sabbath flames and gloom of the smoke could be between any discordant parties, when We must prize the gift. We may sel heard the calm, patient voice of Joan hearing on both sides most bitter things, that which we buy with money. But we such as swelling and undigested choler causes to break forth, she never would disclose anything but what would tend to their own reconcilement." Shortlived would be the strifes of the world did

> everybody act like Monica. There are a few sweet, placid tempers to whom the "soft answer" comes comparatively easy; but with most persons, it must be the fruit of resolute self-control and self conquest of a habit of mind produced by watchfulness and prayer. One can sympathize with the passionate school-boy, who pondering on this subject asked another: "What soft thing is very hard?" and explained his meaning thus: 'If it is not a hard thing for a fellow to give a soft answer when he's right down vexed, then I don't know where you will find anything that's hard."

But, if the school-hov learns the lesson. the man will have less difficulty in putting it into use. "The beginning of strife is as when one letteth out water," and the soft answer will always enable us to fulfill the following injunction: " Leave off contention before it is meddled with." Yet how easily we justify ourselves in this wrong doing, prompted by the dem:n, a moral ruin. On this question of main Pride! How quickly does the sharp retort leap to the lips, how clever we deem ourselves when the thrust (probably as fail, we must again join our forces and poisoned as we could make it) has been renew the conflict. To fail here is to lose given! We do not remember that this, all-home, religion-all. Look at Sab like other human temptations, was con- bath-breaking Israel, "scattered and Who would like to have said of him, as quered by our Great Exemplar; we do peeled." Look at the Sabbathless nanot "consider Him who endured such tions of continental Europe, in the boot Something mean-spirited would be the contradiction of sinners against himself, less throes of political revolutions. And who, when he was reviled, reviled not so without our Sabbath, will our own naderstand the words to express any envia- again; when he suffered, he threatened tion lose the prestige, the glory, the free ble virtue, if used in the degenerate con- not," although the twelve legions of dom we now enjoy. Let us keep the

### THE SUNDAY QUESTION.

At the request of the Sunday Committee of One Hundred, the Rev. David Wilson, of the Methodist Protestant Church, preached at Association Hall yesterday afternoon upon the Sunday question. Though proper announcement of the discourse had not been made, a large congregation was present. A synopsis of the Doctor's discourse is ap-

The law of the Christian Sabbath is written on all the works of God. All bear the impress of Jehovah's hand, and on them all is traced these remarkable words, "And God rested the seventh day from all his works." Yes! the tinkling stream, the rolling river, the placid lake, and the billowing sea, all mirror the image of that eternal law of rest which God ordained in the very beginning of be done to insure success?" time. This law, in point of fact, antedates all law, and stands, therefore, preeminent in authority and obligation, above all the commandments of God. It is not surance having appeared him a little, he fantasy then to imagine that all creation left me, and we appointed to meet again is in sympathy with the hallowed services | in an hour at the court. of this holy day, for on this day, if on any, we may assume that there is a literal On merely worldly ground there is Why announce it at the first in associagreat wisdom in soft answers, for the tion with the grand work of creation?

fulfillment of the Psalmist's joyous excla- judgment in my client's case. Casting clap their hands." And wherefore should seated on a bench immediately opposite this law be thus early promulgated? 1st. The Sabbath law is frequently sional experience had familiarized me to re-affirmed. On Mount Sinai it was pro- such scenes, yet I could not behold him tender pleadings of a young and beauti- and cheerful, and even to rejoice with ing at the time in bad health, and lurch- mulgated amid thunder, smoke and flames, ful wife to whom he was bound by the her at the fate which was to unite them ed against another passenger, who awoke and there it was promulgated as the single command, which had an anterior morosely of this invasion of his comfort. history: "Remember"—what? Why the Sabbath law. What seer, prophet, and the prospect of his death filled her the darkness as the face of an angel. but would do what he could to avoid priest, philosopher, ever drew nearer God heart with anguish. She was a worthy Never had either been so dear to the falling asleep for the future. Nature than Moses did? Whose face has since daughter of the martyrs, however, and other; never had their love been so full, would not be coerced, however, and he shone with such resplendent beans of her greatest fear had been that her hus so pure, so free from earthly taint as on was soon slumbering again; when he felt nearer fellowship and holy commun'on? Never shall I forget the agony of despair the arm of his surly neighbor passed What one has since come from G d's depicted in his countenance, at that mo trial, that the thought of leaving her The next day, being the 2d of March, around him to prevent his falling, and in presence with any "higher" law tlan ment, as, rushing from the court, he hissed would tempt him to forsake the path of 1560, a stake was set up in the public all the stages of his journey thereafter this? None, and none can, therefore, in my ear the fearful words, "Oh, I am duty; and she had come to urge him to square of Carignan, and around it was he acted with the tenderness of a woman give us clearer light. Now, this repet undone!" tion proves the importance of the law

bath, no God," is not a dogmatic axiom, but a historical truth, and so God has wound the Sabbath law as the ivy clings to the oak, around the very pillars of the eternal throne, and we cannot reverence God and violate his holy law of rest. Then it binds the blood-stained cross and like a garland of roses perfumes have these unless, also, we have God's holy law of rest. It is the one law. which, like the glorious Shechinah, resta on all things holy and divine. To

3d. It is an honored day. It is di vinely selected, and consecrated. It i " set apart." It is a great boon. " See cannot part with this. We cannot sell it We may not surrender it. Who would sell the "jewels of his home!" Thou sands of the good and great, in all ages. in all lands, have hallowed the day. We can never for their sakes and ours surrender its blessings.

But what is our duty? It is sad to ask this question now. There is but on alternative, it is God's law, and it mus be obeyed. But our rulers! Who are our rulers? Here in this land of freedom we rule ourselves. There is no king not potentate whom we need fear! We make our own laws, and ours is the duty to sethat our servants obey them and enforce

The Sabbath law is not in the category of those laws, to be made odious by en forcement. What Legislature dare repeal the law of God? As well tall about legislating God out of the universe he has made.

Sabbath desecration is the prolific fount ain of moral degeneracy. More than al other forms of transgression, it under mines the foundation of moral govern ment, and leaves city, State, and nation tenance of the Sabbath we "can never surrender." However often we fight and numerable blessings which are promise in the text, and which Cowper paraphras es in his immortal song:

Laughs with abundance, and the land once lean Or fertile only in its own disgrace, Exults to see its thirsty curse repealed-The various seasons woven into one. And that one season an everlasting spring." -Newark Courier.

"The fruitful field

#### WILL MY CASE BE CALLED TO-DAY A LAWYER'S STORY.

I was engaged in my study one morning, when a client of mine, a Mr. B. was introduced; he was in a state of great excitement, having heard that the Lord Chancellor was to pronounce judgment on his case that day. "Are you sure," he inquired of me, "nothing is le't undone? If judgment is given against me, I am a ruined man; all my hopes are centered on its results; on the issue hang the prospects of my darling wife and child-

I endeavored to calm him by saying we were fully prepared, and that coun sels' opinion was in his favor. This as-

ren. Oh! tell me can anything further

The Chancellor had just taken his sea as I entered, and was proceeding to give his lordship; he did not recognize me, for his entire attention was riveted on the oracle from whence was to proceed the eagerly wished for, yet dreaded decision.

To look upon that man was painful, indeed, and although many years' profeswithout emotion, and trembled to think the awful effect an adverse decision would have on a mind sensitive as his, and wrought to the highest degree of painful suspense. Unhappily my fears were soon realized. After an elaborate and carefully considered review of the case, a final decree was awarded against my client

It was a damp November day on which Much practical philosophy lies in the Some commands were not continued. the circumstances above narrated occurred; the gloomy pile of buildings which the martyrdom is related, "she exhorted them were the priests and monks of the "Don't speak so cross; there's no use in ances passed away, but this survives aurrounded the court appeared doubly

him, in presence of the commissioners, as Church which had brought about this it." Truly no use for anything beneficial them, and is again and again repeated in gloomy through the mist that enshrouded the Suffering Family of God. By Rev. H. Bonar of the Suffering Family of God. By them, and tended to fix more deeply on my 2d. Honored in its Relations. Things mind the sad scene I had just witnessed. heart of every way-worn child of God. death of the body, which is of brief dudral bell announced the approach of the are sacred in association. The scenes of Wending my way homeward through ration, in the balance against the eternal condemned. A few minutes later a description of Satan's choice endour childhood, our homes, and all we Chancery Lane, the words of my unforlove, because of their association with tunate client recurred to me. Will my SCRIPTURE QUESTIONS on the many things, now forever passed away case be called on to-day?" thought I: " the "old arm chair" in which our sainted and is nothing left undone to insure me a mother sat, the family Bible, all these are favorable decree at the hands of that doubly dear and sacred things. Now the eternal Judge before whom I must stand doubly dear and sacred things. Now the eternal Judge before whom I must stand Sabbath is thus honored—creation, God, sooner or later?" We have each a case redemption, Heaven; all these are asso-ciated with this sacred day. "No Sab-may be given any day, any hour—judg-lessons. Price 15 cents, postage 4.

Vol. II. commences with the division of the king dom of Israel which followed Solomon's death and entitle to another importance extends to another importance extends to another importance vol. III. commences with the reign of Manasseh and ends with the reign of Manasseh and ends with the Old Testament history. Fifty ment irrevocable, and which will consign our immortal souls to eternal happiness or etern il damnation. Our hearts (like the opinion of counsel to my unhappy client) are too apt to lead us into a false sense of security, and day after day, month after month, year after year, is allowed to pass away without our taking the necessary measures to ensure favorable judgment. Yet, thanks to a merciful Redeemer, we are left in no uncertainty as to the means by which to attain that glorious verdict, and f, unhappily, a decree is given against us, we ourselves are alone to blame .- Se-

The morning breaks from the east. The mists travel up hill above hill, mountain above mountain, until sky-lost. The forests are full of chirp, and buzz and song. I'ree's leaf and bird's wing flutter with gladness. Honey-makers in the log. and beak against the bark, and squirrels chattering on the rail, and the call of the hawk out of a clear sky, make you feel glad. The sun which kindles conflagrations among all the castles of cloud, and sets minaret and dome aflame, stoops to paint the lily white, and the butter-cup yellow, and the forget-me-not blue. What can resist the sun? Light for the vovager over the deep! Light for the shepherd guarding the flocks afield! Light for he poor who have no lamps to burn! Light for the downcast and the lowly. light for aching eyes and burning brain, and wasted captive! Light for the smooth prow of childhood, and for the dim vision of the octogenarian. Light for queen's coronet and for sewing-girl's needle. Let here be light! Whose morning is this? My merning. Your morning. Our Father gave us the picture and hung it on the ky in loops of fire. It is the heir-loom of our family .- Talmage.

#### MEN OUT OF THEIR PLACES.

There is a place for every man; his wn proper place, where he ought to be. God has designed him for it. and it belongs to him, and to no one else, and evey man may know and find his place if hevill. It must be his sincere desire to be n his place, and he must go to God heartiy praying, " Lord, what will thou have ne to do? where wilt thou have me to e?" Let him surrender his own will o God's will, and God will lead and guide im; and he shall make no mistake.

one's own place. There one is most hapby; more happy than he can be in any other place. God will be with him there. He will cheer, and strengthen, and sus-He will cheer, and strengthen, and sustain him. He may have trials; but he pages. 80 cts. per hundred. neets them in the path of duty, and God's grace is sufficient for him. The same compassionate God, who was with Daniel n the den of lions, and with the three Hebrews in the burning fiery furnace, will not leave him nor forsake him. Being in nis own proper place, he may go to God with confidence, and he shall be comforted and supported. He shall be joyful in all tribulation . — Congregationalist.

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