

ADVENTURE GAZETTE

MILLENNIUM.

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A BEAUTIFUL PARAPHRASE.

Our Heavenly Father, hear our prayer ;
Thy name be hallowed everywhere ;
Thy kingdom come ; Thy perfect will
In earth, as heaven, let all fulfil :
Give this day's bread that we may live :
Forgive our sins as we forgive ;
Help us temptation to withstand ;
From evil shield us by Thy hand ;
Now and forever unto Thee,
The kingdom, power and glory be.—Amen.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER XVI.

I have elsewhere explained the purport of that intensely interesting question, "What must I do to be saved?" I have endeavored to show the deep anxiety felt by the jailer who asked the question for salvation. I showed the individuality of that relationship, "What must I do to be saved?" and the thorough submission that it indicated to any proposition that should be made by an apostle. "What must I do? Let me know; and at every sacrifice I am prepared to do it, whatever be the consequences, or whatever be the ordeal through which I am destined to pass. I am so humbled and prostrate in view of my sins and in the apprehension of their penalties, that I need only to be told first what I must do; and at all hazards, and with all speed, I am ready, in the face of every difficulty, and in spite of every obstruction, to attempt to do it."

I also explained the short, but the most beautiful prescription of the apostle, "Believe on the Lord Jesus Christ, and thou shalt be saved."—Not, do something to deserve a place among the saved; not, suffer a penance, an expiatory penance, if such were possible, in order to get to heaven, or to propitiate God; not, wait till tomorrow, when you will be a little wiser, or till next week, when you will be a little holier; but this very instant, just as you are, without a change, without a pledge, without promise, without an alteration, rest, believe, trust on Christ the only Saviour; and the instant of your belief will be the instant of your reception—"Thou shalt be saved."

Now, facts in the Bible are not mere phenomena in the sky, that pass away, leaving no trace behind, but soon forgotten; whatever is recorded here as a fact is the nucleus, and meant to be the nucleus, of an instructive truth. If your heart and my heart be by nature what the jailer's was—and if not so cruel, it is not because you have more grace, but larger remains of your pristine constitutional humanity—if your heart be just what his heart was in its essential nature, till it be changed by grace; and if Christ be this day what he was in that day, eighteen hundred years ago—and we are sure that they are not altered essentially, however modified circumstantially,—then why should you not be saved this very day, this very night, as completely as perfectly as was the poor, profligate, abandoned, depraved jailer of Philippi? There is no more reason for his salvation than there is for yours—that is, there is the same reason for both. His history is recorded, just as the apostle Paul's conversion was recorded, as a precedent for all that shall hereafter believe, and as a standing and

brilliant memorial of that blessed fact, that Jesus Christ came into the world not to save upright honorable, moral men, but to save sinners—the chiefest, and the worst, and eldest of sinners in all the earth till the end of time. And, therefore, if any heart asks, in its anxiety, that question which you must one day ask, and which you may ask in circumstances less, fear less, propitious than the present, "What must I do to be saved?" there remains the same answer: There is but one way to heaven—Christ Jesus; there is but one refuge for the man-slayer—Christ Jesus; there is but one password from star to star and from earth to heaven, and from grace to glory, and that password the name of Christ: there is no salvation in any other. Believe not in the apostolical succession—believe not in the sacraments; but "believe on the Lord Jesus Christ, and"—Churchman or Dissenter—"thou shalt be saved."

What I wish to show, in the course of a few remarks on this occasion, is, that this very doctrine of instant, unconditional acceptance, in which you make no promise for the future, but simply accept a salvation for the present—this doctrine, instead of being a licence for profligacy, as some contend, is the very germ of whatsoever things are pure, and just, and honest, and lovely, and of good report. In other words, I would meet what was said in the days of the apostles, "You make void the law." If you tell men that they get to heaven just as they are, and that their best deeds have no merit, and their worst deeds are not beyond the efficacy of Christ's blood, men will instantly plunge into every sort of sin; and they will say, "We are all safe—it is all right; let us just live as our passions impel us." I answer, it is philosophically false; it is historically untrue. In the first place, you forget that when a man has his sins forgiven, he has at that very instant his heart changed; and to live as he likes now, is to live in a way totally the reverse of that in which he lived and liked to live before. The change of liking takes place with the change of state, and what he hated before he loves now, and what he loved before he hates now. And therefore it is, as I have said, philosophically absurd to say that a person who is saved by grace will therefore continue in sin because grace hath abounded. And, in the second place, it is historically untrue; for we find that the apostle Paul, after his conversion, was a loving, devoted, holy, peaceful, pure, upright man; whereas before his conversion he was the opposite of all these. We find the jailer of Philippi at midnight a cruel, bloodthirsty, cold-blooded, bad, vile man; we find him, ere the sun rose next day and gilded the hills of Palestine, a hospitable, a loving, a sympathising, a tender-hearted, and affectionate man. Here is fact. The doctrine that I am trying to illustrate is not here in question; Luke, when he recorded all this, had no idea, in all probability, of meeting the objection, that being saved by grace will lead to licence in sin; he just states the facts as they actually transpired; and these show that he who scourged them, who put them fast in the stocks, who got charge to keep them safely, and took care to strain that charge to the very utmost, making their feet fast to the stocks—that jailer cruel, reckless, abandoned, is no sooner brought simply as he is, without a previous change, to believe on the Lord Jesus Christ, just as he is,

than there is immediately added, "He took them"—the men he had maltreated, and scourged, and secured their feet, amid intense agony, in the stocks—"he took them the same hour of the night, and washed their stripes; and he was baptised, and he brought them into his own home; and he set meat before them, and rejoiced, believing in God, with all his house." This is not a dead fact, but a precedent, an example, an encouragement for you, for me, and for all that shall believe, to the very end of the present dispensation.

In another chapter we had the earliest instance of a Christian convert in Lydia—devout, previously instructed, as you will perceive, in the Jewish religion, and one who knew the prophets and Moses, and believed in them. A word from Paul, conveyed by the Spirit into Lydia's heart, kindled therein a flame, that now glows and burns as bright as the seraphim around the Throne, and will do so forever. The second instance that comes before us is the jailer—a cruel, barbarous tormentor of his prisoners, steeped in crime.—But you notice that whilst the Gospel makes the same offer of the same pardon to the devout, the gentle, the affectionate Lydia, that it does to the cruel, the barbarous, and tyrant jailer in the prison of Philippi, yet that Gospel, or rather the Lord of that Gospel, uses different processes for reaching them; the process being fitted to the character of the subject on whom it operates.—In the case of Lydia, the truth entered like the soft and gentle light of the morning, penetrating peacefully and gently her heart, and lighting it up with the splendor of heaven. But in the case of the jailer of Philippi, it was not light, but the lightning that smote his heart. It is not the gentle word, gently spoken upon the banks of the river frequented by the dyers of purple; but it is the crashing earthquake, the shaking walls, the breaking of the chains, and bolts, and locks; showing that, while the offer is the same, while the pardon is the same, irrespective of the moral character of the parties previously, that one process is employed in the conversion of Lydia, another process in the conversion of the jailer of Philippi, though the word is equally instantaneous, and the acceptance equally complete. And so it has been in all the experience of the church in all ages, that different processes have been employed, according to the character of them that have been the subjects of them.

But the position I would illustrate is, that true faith, or salvation gratis, or pardon just as you are, unconditional, without pledges or promises of any sort or of any kind, is necessarily from its nature, and historically as a fact, followed by the practice of whatsoever things are pure and just, and the work of faith and the labor of love are twins never severed in the same heart: in other words, that altered convictions are followed by altered sympathies and altered practices. I quote the instance of the jailer as a proof of it. But more than this: true conversion, wherever it takes place—and it may be the work of a minute, or it may be the process of a year—sets itself first to repair, as far as in its power, the wrongs that it has done before. The jailer of Philippi, the moment he is converted, does not go and pour his money into a missionary-box or go on a pilgrimage to preach the Gospel—which would have been right, very proper, and

very useful—but he sets about repairing the wrongs he had perpetrated, as the very first inspiration of his new heart. He had beaten the prisoners unmercifully; he now binds up with wine and with oil, and washes their wounds. He had almost starved them in the prison; he now entertains them hospitably at his table. He had showed them all the feelings of a bitter reckless foe; he now invites them to all the hospitalities of a loving and an affectionate friend.

To be continued.

The Logic of the Life.

There is one way, and that, after all, the best way, in which the simple, and least learned, believer may meet and put down the subtlest infidel; a way in which he may face the scorner as David the uncircumcised Philistine, with nothing save a sling and a stone, yet, in "the name of the Lord of hosts," be "bold as a lion." The way I mean is, to contend, not so much by words as by deeds; not so much by the logic of the lip, as by the logic of the life.

I shall best make my meaning plain by a simple account of what lately happened in my own parish, and partly under my own eye.

John — is a dyer, who lives in a corner of my district. Some years ago, he was a bad character as can be well conceived; a drunkard, a blasphemer, a cruel husband, a noted boxer, a practical infidel.

As is usual in such cases, his house was the home of wretchedness, unfurnished and deserted; his wife was in rags, his cupboard empty, and debt and shame were his constant companions. About three years ago, however he came under the notice of an assistant of mine. His wife was induced to open her house for a cottage lecture, and the husband, after a time, began to steal into the back part of the dwelling during the little services, and to lend a half-unwilling ear to what was going on. It pleased Him, who leads his blind by a way that they know not, to reach his conscience in this manner. He became very uneasy and spite of his mean clothes began to attend church. For a time his anguish of mind was greater than can be told. But at last that Savior who came "to bind up the broken-hearted," and who died on the cross to save sinners, manifested himself to him as he doth not to the world, giving him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The calm morning after a stormy night is not a greater change than that which followed to the life and lot of happy John. All things became new. He set himself at once to wipe away the heavy scores which stood against him at the tavern and the shop, till at last he owed no man anything but love. His house was made clean and tidy, and one piece of furniture after another was purchased, till the whole face of his cottage was changed. His wife and himself, decently dressed, were in their places at church whenever the Sabbath-speaking bell bade them to the house of prayer, and ere long they were seen kneeling side by side at the table of the Lord.

A light thus put on a candlestick could not be hid. So striking a change in one who had been so notorious called forth much notice. He became a wonder unto many. Some admired, oth-

ers mocked, and many persecuted him. His former infidel companions were more especially mad against him. They jeered him, reproached him, enticed him, swore at him, and did all in their power to draw or to drive him from his Savior. But deeply sensible of his own utter helplessness, he clung to the strength of God, and thus, out of weakness being made strong, his enemies only served to prove his faith, exercise his patience, and increase his watchfulness. The blast of temptation, which lays in the dust the plant which our Heavenly Father hath not planted, only roots the deeper every "tree of righteousness" which he has planted in the garden of his grace.

John had most to bear at his daily labor in the dye-house. It was his hard lot to work amongst a band of "Socialists," and they had it nearly all their own way. For a time, indeed, two men, members of a religious body, timidly took the Christian's part; but after a while even these, worn out by annoyance, and ashamed of the cross, deserted both him and their profession of religion, becoming apostates, the vilest of the vile.

The humble confessor was thus left alone, like a sheep in the midst of wolves; but he was not alone, "for the Lord stood by him." He was enabled to walk blamelessly and unrebukeably before them.

Sometimes he reasoned with them, at other times he entreated, but most commonly he did as his Master had done when beset by his accusers, "he answered not a word." His meekness was the more lovely, because he had been aforetime a terror to his companions, nor was there one of them who would have dared to provoke him.—But now the gentleness of the lamb restrained the strength of the lion.

The quiet influence of John's consistent walk could not fail to be felt. His life was harder to answer than his tongue. A beautiful proof of this occurred one day.

His fellow-workmen had been for nearly an hour decrying Christianity as the source of all crime and wretchedness, whilst they boasted what their system would do if fairly tried—what peace and purity would reign in their "New Moral World." John held his peace for a long time, till at last "the fire kindled," and lifting up his voice, he turned upon them and said feelingly, but firmly, "Well, I am a plain-dealing man, and I like to judge of the tree by the fruits which it bears. Come then, let us look at what your principles do. I suppose they will do in a little way what they would do in a great. Now there" said he, pointing at the two apostates, "there are Tom and Jem, on whom you have tried your system. What, then, has it done for them? When they professed to be Christians, they were civil, sober, good-tempered kind husbands and fond fathers. They were cheerful, hard-working, and ready to oblige. What are they now? What have you made them? Look at them. How changed they are! But not for the better.—They seem downcast and surly; they cannot give one a civil word; their mouths are full of cursing and filthiness: they are drunk every week; their children are nearly naked; their wives broken-hearted, and their houses desolate. There is what your principles have done. This is the 'New Moral World' they have made.

"Now I have tried Christianity, and what has it done for me? I need not tell you what I was before; you all too well know. There was not one of you that could drink so deeply, or swear so desperately, or fight so fiercely; I was always out of humor, discontented and unhappy. My wife was starved and ill-used; I had no money, nor could I get anything upon trust; I was hateful and hating. What am I now? What has religion made me? Thank God, I am not afraid to put it to you.

"He has helped me to walk carefully amongst you. Am I not a happier man than I was? Can you deny that I am a better servant to my master, and a kinder companion to you? Would I once have put up with what I daily bear from you; I could beat any one of you as easily as ever; why don't I do it? Do you ever hear a foul word come out of my mouth? Do you ever catch me in the public house? Is there any one that has got a score against me? Go and

ask my neighbors if I am not altered for the better. Go and ask my wife; she can tell you.—Go and see my house; let that bear witness. God be praised for it: here is what Christianity has done for me; there is what Socialism has done for Tom and Jem."

He stopped. The appeal was not to be withstood. For that time, at least, the scoffers had not a word to answer. They were overpowered by the eloquence of example.

Eternal Life.

"LIFE, life, eternal life," the most important of all things to the lost, the dying. What must I do to inherit it?

"What must I do?" Something must be done and done soon, and done in earnest, or I perish. If I remain idle, inactive, unconcerned, a little longer, it will be too late.

"What must I do?" Not only is something to be done, but I must do it. God has wrought out a great salvation; I must receive it at the hand of God. No one else can do this for me. I must myself accept the proffered gift or never be saved.

"What must I do?" There is a necessity in the case, urgent, pressing, inevitable. The work must be done, or I am undone, forever undone. Thinking, feeling, intending, resolving—all this is not enough. What God directs must be done, and done as he directs, or I perish.

And now, do you ask in sincerity and earnestness, "What must I do?" By the grace of God and according to his truth, I will tell you. You must admit and feel that you are a sinner, guilty, polluted, condemned, lost, and so dead in sins as to be in need of eternal life.

You must realize that life is to be found in Christ. "In him is life," John 1:4; and he "giveth life unto the world," John 4:33. And do you ask, "How shall I obtain it?" "He that believeth on the Son hath everlasting life," John 3:36. This, then, is what you must do; you must believe that he is the Saviour, the only Savior, an all-sufficient Savior, able to save to the uttermost, willing to save all that will come to him; ready and waiting to save you, and to save you now.

And if you believe him thus to be a Saviour, and are willing to be saved by him, you will accept him, as your Saviour, according to his word. You will repent; that is, you will cease to do evil, that you may learn of Christ to do well; sorrowing that you have ever broken God's commands, and resolving and praying that you may do so no more.

You will believe; that is you will receive all that Christ has said, and trust all that he has promised; and give up yourselves and all that you have and are, to him, for time and eternity. You will obey; that is you will endeavor to do Christ's will, as the Bible declares it; and to do it sincerely, immediately, uniformly, prayerfully, to the end of life, relying on the Holy Spirit for strength, and on the grace of God in Christ Jesus for acceptance at the final day. Do this and you shall "inherit eternal life." Your sins shall be forgiven; your heart be renewed; your hope rest on the sure foundation; though an outcast you shall be restored; though deserving death, you shall inherit, through grace, eternal life.—*Tryon Edwards, D. D.*

The Christian's Work.

Christ expects his disciples to do more than others, because they profess more. They profess to have consecrated themselves to the Lord to be employed in his service; to have experienced the washing of regeneration and the renewing of the Holy Ghost; to love God with all their hearts and their neighbors as themselves; to be governed, in all their conduct, by a regard to God's glory; to have their treasure and hearts in heaven; to delight in religious duties; to desire the salvation of sinners, and not to be ashamed of Christ or his cause. Others, unless they are base hypocrites, do not profess these things. As Christians thus profess more than others, Christ has a right to expect that they will do more than others.

2. They have promised more than others.—

They have promised to forsake sin—to deny themselves all ungodliness and worldly lusts; to pray without ceasing; to set a pious example before the world; to recommend religion to all men; and to perform all those duties by which God may be glorified, and the religion of the Bible extended and established among men. The world has made no such promises. But as Christians have promised, it is expected that they will perform.

3. They have received more than others.— Besides receiving common grace, like other men, they have received special, effectual, converting grace. They have received a new heart, the pardon of their sins, justification by faith in Christ adoption and the spirit of adoption, and partial sanctification. As they have received blessings greater and more valuable than others Christ expects them to do more than others.

4. They enjoy more than others. They enjoy (what others do not) communion with God and communion with the Saints; delight in divine worship and ordinances; the business of doing good in the Lord's vineyard—laboring to convert sinners and send the Gospel through the world; peace of conscience and fellowship with the Holy Ghost; the record of revivals and of the advancement of Christ's kingdom on earth; and finally, the contemplation of that glorious rest which remains for God's people in the future world. As they enjoy more than others, they may be expected to do more than others.

5. They will have to answer for more than others. Where much is given, much will be required. As Christians have received more than others they are under stronger obligations of love and obedience than others, and, of course, must answer for more than others. Hence it is expected that they will do more than others.

6. They have good grounds to hope for more than others in the coming world. Christians can confidently say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "We know that when he (Christ) shall appear, we shall be like him, for we shall see him as he is. Every man that hath this hope in him, purifieth himself, as he is pure." Christians have a well grounded hope that they shall be admitted into God's presence, where "is fullness of joy, and pleasure for ever more;" that they shall see their divine Lord and Master, and be with him in his kingdom and glory for ever; that they shall be delivered from all sin and sorrow, and pains and tears, and be made perfectly blessed in the full enjoyment of God to all eternity; that they shall sit down with Abraham, Isaac and Jacob, and all the redeemed of the Lord from every nation and people under heaven, and go no more out for ever; that they shall mingle with the holy angels and join the general assembly and church of the first-born in the glorious New Jerusalem, where every desire of their soul shall be gratified,

"And every power find sweet employ
In that eternal world of joy."

If Christians may reasonably hope for such things (which none others have a right to hope for) then surely they ought to do more than others, and Christ has a right to expect it of them.

Symmetry of Christian Character.

The importance of consistency is universally acknowledged. It gives great efficiency to any cause, good or bad. A bad cause is often sustained by the consistency of its advocates with their principles. They do all those things which bear upon the accomplishment of their wicked purposes. That great evil spirit, which seeks the destruction of souls, is the illustration of a complete symmetrical character, though its whole moral complexion is horrible. Having the ruin of man as a prominent object, he consistently makes every attribute of his malevolent nature subserve his hellish purpose. How unflinching his perseverance, by every subtle device, to entice to sin and prevent even a reflection on its consequences that he may keep his victim in peace! With his compeers in woe and wickedness, he attends every inhabitant of the globe, from early childhood to the latest age of life, to

urge his enticements to ruin. How laborious, also, are those upon earth under his evil influence in accomplishing their own and others' ruin! How arduous and persevering multitudes are in pursuing earthly good as the chief object to the entire neglect of earthly things!

Now this same consistency and industry in a good cause are especially necessary, inasmuch as it has to contend with the powerful tendencies of human depravity. Religion wars against every wrong propensity, in whatever form it may appear, till the victory is won. It may also be compared to the law of gravitation which affects every object of earth with its mysterious attraction. There is no moral relation or subject which an enlightened Christian, if governed by his Christianity, does not almost intuitively adopt or reject, as it agrees or disagrees with the only standard of right or wrong, the Word of God. The heart right on one subject will be right on all subjects, if well informed on these subjects. If the heart loves God, it loves everybody and everything which he loves. If a person hates injustice, he hates it everywhere and under all circumstances. No peculiarity of condition can alter his feelings. If he is opposed to the violation of one law of God, he is opposed to all violations. This is the nature of the religion of the Bible, to reform the whole life on every topic of moral deformity.

The influence of this symmetry of character on the world is almost irresistible. There is left in the human soul, notwithstanding its depravation, a sense of propriety, or we may call it, perhaps a love of proportion or order. We admire in the structure of a building when its height, length, and breadth, windows, pillars, piazza, etc. are in proper proportion. On the other hand, a disproportioned edifice occasions a feeling of unpleasantness, or disgust, towards it and the architect. We also delight in the harmony of musical sounds, if our ears and judgments are correct, and discords give us pain. We no less admire harmony in morals, one moral feature harmonizing with another. We are pleased with a good, moral character, which embraces honesty, kindness, liberality, etc. How often it is remarked of such a person, "He lacks only one thing," meaning the religion of Christ; "that would complete his character." But especially do most people admire a religious character where all the Christian virtues are developed. It happens sometimes that a person may exhibit commendable zeal for some duty of Christianity; may engage in public devotion or religious enterprize with the most desirable fervor and activity, and yet be very indifferent or neglectful in the more private concerns of the closet and the family circle, or in his transactions with his neighbors. If a person is zealous in religious duties on the Sabbath, and neglects all religious obligations through the secular days of the week or gives liberally to convert the heathen world, but withholds from the poor and needy immediately around him, or defrauds them, there is wanting a completeness of Christian character. Or, if a Christian professor keeps the Sabbath himself, but employs men to labor for him on that day, or engages in an unlawful business and gives some of the avails of it to charitable objects, there is a repugnance felt towards him as very inconsistent. There is sometimes a strenuous advocacy for our branch of moral reform, and an entire neglect of, or opposition to, another equally important. This one engrosses the whole man so that all other things are absorbed in one idea. While it is often duty for a person to give more particular attention to one enterprize, and he may properly devote his whole time and effort to it, as in the case of agents and others, he should nevertheless, preserve a proper regard to all, and neglect no Christian duty. We are sorry to say that some people's religion consists in a devotion to one or few good things while others are disregarded. Such may become moral giants or sons of thunder in their favorite theme, but on other important duties of their holy calling they are exceedingly dwarfish in their developments. They resemble persons who are defective in their physical organization, wanting some prominent member, as an eye, or ear, or nose, or arm; or possessing some unnatural development of some other parts.

This completeness or symmetry of Christian character is plainly required in the Scriptures. The apostle Peter urges upon Christians the duty of possessing all the Christian graces—giving all diligence, add to your faith, virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance patience; and to godliness brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. The prayers of all should be like Epaphras, in Col. 4:12, that Christians "may stand perfect and complete in all the will of God."—*American Presbyterian.*

Balloon Fatalities.

The recent unfortunate and probably fatal balloon ascension of Mr. Thurston, which has created such a painful interest throughout the country, has also brought out, through the columns of the newspaper press, many scraps of history connected with balloon traveling. The Providence Journal has compiled quite a list of fatalities, and adds that it does not know of one distinguished aeronaut that has not met with a violent death by means of a balloon:

Among the first who commenced these voyages were M. Pilatre and M. Romain, of France. They made an ascent from Boulogne, June 15, 1785, with a Montgolfier Balloon, a fire being kindled underneath, and the balloon ascending by means of rarefied air. At an amazing height the balloon took fire, burned the cords by which the car was suspended, and the unhappy occupants were precipitated to the earth, dashing them to pieces in a manner too shocking to mention.

M. Zambeccari, accompanied by a friend, made an ascent from the same place Sept. 2, 1812. On his descent, the balloon became entangled in the branches of a high tree, and ere it could be disengaged, caught fire. The aeronauts leaped out. Zambeccari was killed on the spot, and M. Bonoga survived but a short time.

About the same time a mechanic, named Biztorf, ascended from Manheim. At a considerable height, he perceived too late that his vehicle was damaged. He opened the valve, descended with great velocity, and was dashed to pieces against a house.

Madame Blanchard ascended from Tivoli, July 8th, 1819, during the progress of a fete there. At the height of four hundred feet her balloon caught fire. She was precipitated upon the pavement and instantly killed.

Mr. Harris, a very experienced aeronaut, was killed May 24th, 1824. He went up from City road, London. At the height of two miles he commenced to descend very rapidly, was precipitated to the earth and dashed to pieces.

A Mr. Green ascended from Cardiff, July 1849. His body was found some time after, on the Flat-House shoals in the centre of Bristol Channel.

M. Arban, a celebrated French aeronaut, ascended from Barcelona, in September, 1848. Nothing was heard of him till the middle of November, when his body was found near Rosas.

Lieut. Gale ascended from the Hippodrome of Vincennes, on Sunday, September 8th, 1850. Some days subsequently, the body was found in a clump of ferns, his limbs broken and mutilated, the face completely eaten away by dogs and other wild animals. He had previously met with several narrow escapes.

James Goulston made an ascent in the evening from the Bellevue Gardens, June 2d, 1852. The balloon was a new one, 40 feet high, 33 feet in diameter, holding 23,000 cubic feet of gas. It being cloudy at the time, the car was lost to view in two minutes. He fell from his vehicle in an attempt to descend, at the town of Lees; a considerable quantity of blood and brains, spattered over a wall, marked the spot where he struck the earth.

Mr. Knight ascended from Bombay, December 14th 1852, in the presence of a large concourse of natives, amongst whom was the Rajah of Dar, who promised the aeronaut two hundred rupees, if he went up and came down again, of which the Rajah seemed to entertain great

doubts. The balloon traveled straight out to sea, and Mr. Knight has not since been heard from.

In September, 1851, M. Merle and a companion were carried off by a balloon that broke from its moorings. They ascended to such a height that Merle was frozen to death, and the other person descended in the greatest peril.

Mr. Timothy Winchester made an ascent from Norfolk, Ohio, in August, 1857, starting in good spirits, and amid the cheers of a large concourse of people, since which time he has not been heard from. He may have gone on an excursion to the North Star, as the last seen of him he was passing rapidly over Lake Erie.

An Exquisite Story by Lamartine.

In the tribe of Neggedeh, there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself with rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped he went to wait for Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice, "I am a poor stranger: for three days I have been unable to move from this spot to seek for food. I am dying, help me, and heaven will reward you." The Bedouin kindly offered to take him up on his horse and take him home; but the rogue replied, "I cannot rise, I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back. But no sooner did Daher feel himself in the saddle, than he set spurs to the horse and galloped off, calling out as he did so, "It is I, Daher. I have got the horse, and am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned, and halted at a short distance from Naber, who was armed with a spear. "You have taken my horse," said the latter; "since heaven has willed it I wish you joy of it; but I conjure you never to tell any one how you obtained it." "And why not?" asked Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of refusing to perform an act of charity, for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment, then springing from the horse returned it to its owner, embracing him to his tent, where they spent a few days, and became fast friends for life.

Three Great Rivers.

Lieut. Habersham, in writing to the Philadelphia Ledger, says:

"The Mississippi, opposite New Orleans, is not quite six hundred yards wide, with a mean depth of one hundred feet, and a velocity of one and a half miles per hour. Thus, a body of water one and a half miles long, six hundred yards wide, and one hundred feet thick, is driven into the Gulf of Mexico every hour. A little more than one hundred miles from the mouth of the Yang-tse-Kiang, (the Son of the Sea,) is located in the city of Kiang-Yin. The river here is one thousand nine hundred yards wide, has an average depth of ninety nine feet, and a mean velocity of two miles per hour. Thus we have, he remarks, a body of water two miles long, nineteen hundred yards wide, and ninety-nine feet thick, hourly urged into the bosom of the Yellow Sea. Compare this volume with the first, and it will be found to be almost double. Were the length of the great Chinese water-course only known, the comparison might be completed, but that cannot be until the interior of China is opened to the world. Its estimated length is three thousand three hundred miles. Lieut. Habersham estimates that the waters of the Yan-tse-Kiang carry along in suspension the

remarkable quantity of thirty-three and a third per cent. of sedimentary matter. According to this estimate, 1,986,330,000 cubic feet of mud is hourly transported to the sea by the river. It seems quite incredible, but as the earthy matter discharged by the Yang-tse-Kiang colors the waters at its mouth, giving to them the name of the Yellow Sea, besides forming immense flats, the amount must be very large. The Yang tse-Kiang, however, bears no better comparison to the Amazon, than, according to Lieut. Habersham, the Mississippi does to the Chinese river. The Amazon, which is the largest river in the world, is one thousand seven hundred and sixty nine miles in length, in a direct line, or, including its windings, nearly four thousand miles, while four hundred miles from the Atlantic it is more than a mile in width, and has a velocity of three and a half miles per hour, and in mid currents no bottom is found within twenty fathoms, or one hundred and twenty feet. This noble river, with its tributaries, is estimated to afford fifty thousand miles of inland navigation.

True Cleansing Through Christ.

Men are not easily convinced and persuaded of the deep stain of sin, and that no other laver can fetch it out but the sprinkling of the blood of Jesus Christ. Some that have moral resolutions of amendment dislike at least gross sins, purpose to avoid them and it is to them cleanness enough to reform in those things; but they consider not what becomes of the guiltiness they have contracted already, and how that shall be purged, how their moral pollution shall be taken away. Be not deceived in this; it is not a transient sigh, or a light word, or a wish of "God forgive me;" no, nor the highest current of repentance: nor that which is the truest evidence of repentance—amendment. It is none of these that purifies in the sight of God, and expiates wrath; they are all imperfect and stained themselves, much less be of value to counterpoise the former guilt of sin. The very tears of the purest repentance, unless they be sprinkled with the blood of Christ, are impure; all our washings, without this, are but the washing of the blackamore, it is labor in vain. (Jer. 2:22; Job 9:30,31.) There is none truly purged by the blood of Christ that doth not endeavor after purity of heart and conversation; but yet it is the blood of Christ by which they are all made fair, so that there is no spot in them.—*Leighton.*

From the N. Y. Observer.

The sermon from which we are about to copy has never been republished in this country. We take it from an English copy revised by the author, and although the extract is long, it is so thoroughly Spurgeon, and withal so full of the spirit of the gospel, it will be eagerly read. He entitles his sermon,

"THE HOLY SPIRIT AND THE ONE CHURCH."

Hark ye, brother. I have something to tell you, that will not please you. "These be they that separate themselves, sensual, having not the Spirit." I hope you enjoy the text; it certainly belongs to you, above every man in the world. "These be they who separate themselves, sensual, having not the Spirit." When I read this over I thought to myself, there be some who say, "Well, you are a dissenter, how do you make this agreeable with the text, 'These be they who separate themselves;' you are separated from the Church of England." Ah, my friends, that a man may be, and be all the better for it; but the separation here intended is separation from the one universal Church of Christ. The Church of England was not known in Jude's day; so the apostle did not allude to that. "These be they who separate themselves,"—that is from the Church of Christ; from the great universal body of the elect. Moreover, let us just say one thing. We did not separate ourselves—we were turned out. Dissenters did not separate themselves from the Church of England,—from the Episcopal Church; but when the Act of Uniformity was passed, they were turned out of their pulpits. Our forefathers were as sound churchmen as any in the world, but they could not take in all the errors of the Prayer Book, and they

were, therefore, hounded to their graves by the intolerance of the conforming professors. So they did not separate themselves. Moreover, we do not separate ourselves. There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Churches to come and sit down and commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart fervently, and I am not separate from them. I may hold different views from them, and in that point truly I may be said to be separate; but I am not separate in heart, I will work with them—I will work with them heartily; nay, though my church of England brother sends me in, as he has done, a summons to pay a churchrate that I cannot in conscience pay, I will love him still; and if he takes chairs and tables it matters not—I will love him for all that; and if there be a ragged-school or anything else for which I can work with him to promote the glory of God, therein will I unite with him with all my heart. I think this bears rather hard on our friends,—the Strict Communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. The Spirit of the living God will not let them do this really—but they do it professedly. They separate themselves from the great Universal Church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. They "separate," certainly. I do not believe it is willful schism that makes them thus act; but at the same time I think the old man within has some hand in it.

Oh, how my heart loves the doctrine of the one church. The nearer I get to my Master in prayer and communion, the closer am I knit to all his disciples. The more I see of my own errors and failings the more ready am I to deal gently with them that I believe to be erring. The pulse of Christ's body is communion; and woe to the church that seeks to cure the ills of Christ's body by stopping its pulse. I think it sin to refuse to commune with any one who is a member of the Church of the Lord Jesus Christ. I desire this morning to preach the unity of Christ's church. I have sought to use the fan to blow away the chaff. I have said no man belongs to Christ's church unless he has the Spirit; but, if he hath the Spirit, woe be to that man that separates himself from him. Oh! I should think myself grossly in fault if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, "No, sir, you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you." I should think that this text would bear very hard on me. "These be they who separate themselves, sensual, having not the Spirit." But would we do so, beloved? No, we would give them both our hands, and say, God speed to you in your journey to heaven; so long as you have got the Spirit we are one family, and we will not be separate from one another. God grant that the day may come when every wall of separation shall be beaten down! See how to this day we are separate. There! you will find a Baptist who could not say a good word to a Pædo-Baptist if you were to give him a world. You find to this day Episcopalians who hate that ugly word, "Dissent;" and it is enough for them that a Dissenter has done a thing; they will not do it then, be it never so good.

Ah! and furthermore, there are some to be found in the Church of England that will not only hate dissent, but hate one another into the bargain. Men are to be found that cannot let brother ministers of their own church preach in their parish. What an anachronism such men are! They would seem to have been sent into the world in our time purely by mistake. Their proper era would have been the time of the dark ages. If they had lived then, what fine Bonners they would have made! What splendid fellows

they would have been to have helped to poke the fire in Smithfield! But they are quite out of date in these times, and I look upon such a curious clergyman in the same way that I do upon a Dodo—as an extraordinary animal whose race is almost, if not quite extinct. Well, you may look, and look and wonder. The animal will be extinct soon. It will not be long, I trust, before not only the church of England shall love itself, but when all who love the Lord Jesus shall be ready to preach in each other's pulpits, preaching the same truth, holding the same faith, and mightily contending for it. Then shall the world "see how how these Christians love one another;" and then shall it be known in heaven that Christ's kingdom has come, and that his will is about to be done on earth as it is done in heaven.

My hearer dost thou belong to the church? For out of the church there is no salvation. But mark what the church is. It is not the Episcopalian, Baptist or Presbyterian; the church is a company of men who have received the Spirit. If thou canst not say thou hast the Spirit, go thy way and tremble; go thy way and think of thy lost condition; and may Jesus by his Spirit so bless thee, that thou mayest be led to renounce thy works and ways with grief, and fly to him who died upon the cross, and find shelter there from the wrath of God.



ADVENT HERALD.

BOSTON, NOVEMBER 13, 1858.

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

Conference at Worcester.

In accordance with a previous vote at the May meeting of the Nineteenth Annual Conference, an adjourned meeting assembled at Worcester on the 2d instant. There was quite a full attendance of brethren from different sections of the country, and the doings were harmonious and cheering.

The chief business was to hear the report of the committee appointed at the regular meeting of this body in the spring, at Boston, who were instructed to prepare a constitution for the government of the body,—constituted as a delegated conference. This duty was attended to, and a Constitution presented which was received, considered, and adopted article by article, and the whole unanimously approved.

When the Secretary's minutes are received, the report of the doings will be given in the *Herald*, commencing probably in its next issue, when the Constitution will be seen entire.

On its adoption the credentials of those present, entitled to membership, were duly considered, their names recorded, and then the meeting resolved itself into the delegated conference—it becoming an organization which is henceforth to be known as "THE AMERICAN EVANGELICAL ADVENT CONFERENCE," the twentieth anniversary of which was invited by Elder Osler, to be held at Providence R. I., next year.

In the Constitution adopted for its government, the Second Article gives, in a series of sections, the objects for which it is designed to provide; and of these, one provides for, as in

Sec. 6. "The organization of a society, having for its primary object the publication of Periodicals, Books and Tracts for the dissemination and defense of our religious sentiments."

This section being subsequently referred to a committee, to report what would meet its provision, they presented, on the 3d inst., a constitution for such a society; which was submitted, article by article, and the whole unanimously approved by the conference, which recommended that a society be formed under its provisions, to be known as,

THE AMERICAN MILLENNIAL ASSOCIATION.

The Constitution of this Association provides, that

"Any professed follower of Christ, whose religious character is not called in question, and who can cordially subscribe to the 'Important truths,' de-

clared by the conference assembled at Albany N. Y., May 29th, 1845, and published on pp. 301—304 of 'Miller's Memoirs,' Boston edition, 1853; or as reaffirmed at the conference in Providence, in Nov. 1856 (see *Advent Herald* of date of Dec 13, 1856,) may be constituted a life member of the Association by the payment of a sum not less than twenty-five dollars. And such only shall be entitled to vote in the meeting of the Association, or be eligible to office in it."

It also provided that "Any professed Christian of consistent walk and life, by the payment of any sum not less than two dollars annually, may be constituted an associate member of this Association; and as such shall be entitled to take part in all its deliberations."

ORGANIZATION OF THE ASSOCIATION.

Pursuant to a recommendation of a Conference of believers in the pre-millennial advent of Christ, assembled at Worcester, Massachusetts, on the second day of November, 1858, a number of persons then present, citizens of different states in the Union, agreed to adopt the constitution, approved by the above named conference on the 3d day of Nov. 1858, and to organize an Association, in accordance with the provisions of the Statutes of Massachusetts: which are as follows:

CHAPTER 56 OF THE STATUTES OF 1857.

"Sec. 1. Any seven or more persons, within this commonwealth, who shall, by writing,—associate themselves together, under any name by those assumed, for educational, charitable, or religious purposes, and shall comply with the provisions of this act, shall with their successors, be and remain a body politic and corporate.

"Sec. 2. The purposes for which such corporations shall be located, shall be established, and the town or city within which it is established, or located, shall be distinctly specified in its articles of association, and all amendments thereto, shall be recorded in the office of the register of deeds in the county wherein said city or town is situated; and it shall not be lawful for such corporation to appropriate its funds to any other purpose.

"Sec. 3. Any corporation, organized in accordance with the provisions of this act, shall have all the powers and privileges, and be subject to all the duties, liabilities and restrictions, set forth in the forty-fourth chapter of the revised statutes, so far as the said provisions shall be applicable to corporations organized under this act.

"Sec. 4. Such corporations may hold real and personal estate, necessary for the purposes of said organization, to any amount not exceeding one hundred thousand dollars.

"Sec. 5. The real and personal estate of any company organized under the provisions of this act, shall not be exempt from taxation in any case when any part of the income or profits of the business of such corporation, is divided among the members or stockholders of said corporation, or where any portion of said real and personal estate is used or appropriated for other than educational, charitable or religious purposes."

"Sec. 6. Simply repeals the 215th chapter of the statutes of 1856.

Extracts from "Chapt. 44 of Revised Statutes," to which reference is made in the above:

"Sec. 1. All corporations shall, when no other provision is specially made, be capable, in their corporate name, to sue and be sued, appear, prosecute and defend to final judgment and execution, in any courts or elsewhere; to have a common seal, which they may alter at pleasure; to elect, in such manner as they shall determine to be proper, all necessary officers, and to fix their duties and obligations; and to make by-laws and regulations consistent with the laws of the commonwealth, for their own government, and for the due and orderly conducting of their affairs, and the management of their property."

"3. The notice for the first meeting of corporation shall, unless otherwise provided for, in their acts of incorporation, be signed by any one or more of the persons named in the act of incorporation, and setting forth the time, place and purposes of the meeting; and such notice shall, seven days at least before the meeting, be delivered to each member, or published in some newspaper of the county, where the corporation may be established, or if there be no newspaper in the county, then in some newspaper of an adjoining county; provided, that the notice of the first meeting of incorporated religious societies may be affixed to the door, or some other conspicuous part of their meeting-house."

An informal meeting, at the chapel in Thomas street, was held on the 4th of November, by those who proposed to be organized in accordance with the provisions of the above statutes.

John Pearson Jr., of Newburyport, Mass., was called to the chair, and F. Gunner of Salem, was chosen Secretary. A statement was then made by S. Bliss respecting the above statutes; whereupon

it was voted that he "be a committee of one," to petition a Justice of the Peace for the county of Suffolk, to issue a warrant authorizing a legal meeting at Boston on Friday Nov. 12th, for the organization of the Association.

As none but citizens of Massachusetts, in number not less than seven, are competent to organize under the above statutes (but who, when organized may elect their associates from any state or elsewhere;) it was voted that those who are citizens of Massachusetts, or a sufficient number of them, should go forward in the preliminary steps, organize themselves under the Constitution agreed upon, and in accordance with the provision of chapter 56 of the Statutes of 1857—meets at Boston for the purpose on the 12th of November, and then elect the others as their associates.

The foregoing is as far as the Association had progressed on going to press. We hope to give the remainder of the organization in our next. In the mean time those desirous of being constituted members, can send in their names signifying the same, with the requisite sum, and as much more as their generosity shall dictate. The names and amounts of each will be published at some time in connection, showing by and for whom each is paid, and the amount of each.

It is desired to raise a fund, the income of which, with the annual contributions, shall cover the deficiencies accruing in our publishing department, and also extend our views far and wide.

Those possessing stock in the chapel, can do a good thing for the Association and be constituted members, or constitute their friends such, by the assignment of shares of stock; and this is suggested in the hope that the shares now held in it may be extensively transferred, and that those having dividends may direct them to be appropriated in this direction—so that the building may become ultimately the property of the Association, and its income be used to extend a knowledge of the doctrines of the Restitution.

Donations and bequests are also solicited. It is hoped that those constituting themselves members, will do so by as large gifts as the generosity of their hearts shall dispose them to, according as the Lord has blessed them. And let it be remembered that as, when on earth, "Jesus sat over against the treasury, and behold how the people cast money into the treasury," (Mark 12:41,) even so now does he note how each one of his stewards demeans himself in his stewardship.

The Kingdom.

Taking the position that the kingdom of God was prepared from the foundation of the world, but is yet in future, in what sense was it "at hand," agreeably to the teachings of Christ; in what peculiar sense was the preaching of the same commenced with John's mission, and "suffereth violence," (Matt. 11:12;) is like Mustard Seed and Leaven, (Matt. 13:31-33) and is said to "come upon you," also "within you," (Luke 11:20, 17-21.)

H. MOORE.

The kingdom of God "prepared from the foundation of the world," we regard as the dominion of this earth, which was given to man at its first creation, which was forfeited by Adam, for the recovery of which the woman's Seed was immediately promised, which has been purchased by the Saviour of lost men, and which will be re-bestowed, on the heirs of the restored inheritance, at the final restitution of all things.

This kingdom, then, was "at hand," at the time of the first advent, inasmuch as it was relatively near—more than two thirds of the time from its forfeiture to its recovery having then elapsed. It was also "at hand," in being offered as it were, to the Jews, to have been then, in a measure, restored, had that nation chosen to accept Christ as the promised Messiah. But, rejecting him, they put the kingdom far from them; they neither went in themselves, nor suffered those who were entering to go in.

The preaching of the kingdom was commenced by John's; for his announcement was, that "The kingdom of heaven is at hand." He was the first who made prominent mention of it, as a dispensation for which preparation was to be made, and which was to be eagerly anticipated by the waiting heirs of the kingdom. To it Christ and the apostles made frequent mention, and it has been the hope of the church, during all its seasons of sunshine and gloom, till the present time.

The Jews regarded the publicans and sinners as persons who had no right to the heirship of the kingdom, and so as violent persons, and as invaders, and intruders, when they submitted to John's baptism; yet who thus showed a faith in the kingdom that John preached, not manifested by the pharisees. Thus Christ said, "The publicans and harlots go

before you into the kingdom of God; for ye believed not John coming to you in the way of righteousness, but the publicans and harlots believed him" (Matt. 21:31,2). And this view is sustained by the parallel passage in Luke 7:27-30, where, instead of the words quoted, we have these, "and all the people and the publicans justified God, being baptized with the baptism of John, but the pharisees and lawyers rejected the counsel of God, being not baptized of him."

The kingdom of heaven is like a mustard seed, and like leaven in its incipient stages,—while it is in a preparatory, and not in a consummated condition: the full grown tree and fully leavened meal, illustrating the full result of the preparatory state, when the number of the redeemed shall be more nearly or fully complete.

The kingdom of God was "come upon" the Jews, inasmuch as it was made subject to their acceptance; but not being received it was taken from them, to be given to a people who shall bring forth the fruits thereof.

It was "within," i. e., as in the margin, "among" them, in respect to its future manifestation. The context explains it; for they were not to say "Lo here, or lo there," as of something which would require a journey to some distant place to find; for its coming would be so universal and manifest that it would be every where on earth at the same time. "For as the lightning, that lighteneth out of one part of heaven, shineth unto the other part, so shall also the (coming of the) Son of man be in his day."

TO THE EDITOR:—As the *Herald* manifests much patience in answering theological questions, I am prompted to propound the following:

1. Will you harmonise Heb. 9:4, which says the ark of the covenant contained Aaron's rod that budded, and the pot of manna, and 1 Kings VIII:9?

2. Did the thief on the cross ask a favor of Christ, and if so was it granted him? that is, did Christ on the day of the crucifixion enter his kingdom, and then answer the prayer of the thief?

3. If paradise is a place in which the righteous and wicked are confined till the resurrection, can we reasonably suppose that Christ promised as a boon that which would of necessity take place aside from any favor of Christ?

4. I have seen it stated that the work of redemption is greater than that of creation; hence the change of the Sabbath from the seventh to the first day of the week. Was the work of redemption begun or completed on the day of Christ's resurrection; if not, how can the first day be kept in commemoration of an event that did not transpire on that day? Please answer the above in the *Herald*, and oblige many.

A. CHAPMAN.

It is expressly stated in 1 K. 8:9, (and also in almost the same words in 2 Ch. 5:10) that "There was nothing in the ark save the tables of stone, which Moses put there at Horeb, when the Lord made a covenant with Israel."

The facts are, that Moses filled an omer with manna and "laid it up before the testimony," i. e. before the ark—not in it, but by it, Ex. 17:34. Also, the Lord said unto Moses, "Bring Aaron's rod again before the testimony, to be kept for a token" &c., "And Moses did so." Num. 18:10.

In the passage in Heb. therefore, the preposition rendered in is by some rendered by, which harmonizes it with the Old Test. Others harmonize it by supposing that *Tabernacle* is the antecedent to which reference is made, and in which all the things named were. And others suppose reference is made to Deut. 31:26, where Moses is told to take this book of the law and put it in the side of the ark; from which it is conjectured that there was a repository in the ark's side, for the things named—without their being inside. Either of these suppositions will harmonize the passages referred to.

2. The thief on the cross asked an assurance of Christ, of remembrance in the kingdom at the resurrection; and the Saviour gave that assurance, in promising admission into paradise on the day of the crucifixion—which promise of immediate favor was a full assurance of such future favor; for all who thus enter paradise at death, will have part in the kingdom at the resurrection. The favor asked for by the thief was not granted on that day, nor was it asked for with the expectation of an immediate compliance with the request. All that the thief expected, was a promise; and that promise he more than received in the assurance of an immediate favor which would place his future relation to the kingdom beyond any peradventure. The Saviour did not enter his kingdom on that day; for he has not yet come in to it; nor was it necessary for them to enter it to give the thief the assurance asked for—the promise of admission to paradise being ample, and abundant, and containing within itself full promise of all future glory.

3. Were paradise open alike to the righteous and

wicked, it would not be a boon, to be the subject of promise to the thief; but being open only to the righteous,—to the heirs of the future kingdom, in the interval between death and the resurrection—admission there on the day of death was the greatest boon that could be then promised the dying malfactor. It is *Hades*, that is the permansion of *all* the dead, and the promise of admission to which would be no boon; but that receptacle of all, comprises both paradise and Tartarus—the former being the anti-chamber of heaven, where the redeemed anticipate their day of coronation, and the latter being the confinement of the lost, where they are tormented with the anticipation of the terrors of the future judgment.

4. In the works of Infinite wisdom, we feel no disposition to make comparisons, or to decide which is the greater, or which the less. It is enough that Sunday is the weekly anniversary of our Lord's resurrection, and that it has been constantly observed, in commemoration of that event, from that day to this. And that it has met the approbation of the great Head of the church, the history of the church, in all ages, is ample testimony.

SCRIPTURE TROPES.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

"E."—AS EDITORIALY CORRECTED.

ENGRAVE, v. Lit. To cut any device on wood, stone, or metal: "Thou shalt engrave the two stones with the names of the children of Israel."—Ex. 28:11.

— A Substitution, for giving direction to any act or event: "Behold I will engrave the graving thereof, saith the Lord of hosts," Zech. 3:9.

ENLIGHTEN, v. Lit. To illuminate, or render light: "His lightnings enlightened the world," Ps. 97:4.

— A Substitution for the communication of knowledge, of doubts, or discouragements: "The Lord, my God will enlighten my darkness," Ps. 18:28. "It is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance," Heb. 6:4—6.

ENSIGN, n. Lit. A military standard, the rallying signal for the assembling of an army: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifted up an ensign on the mountains; and when he bloweth a trumpet hear ye," Isa. 18:3.

— A Simile, when its elevation, as a rallying point, or its solitary condition when left alone, is illustrative of some resembling condition: "In that day there shall be a root of Jesse, which shall stand for," or as, "an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious," Isa. 11:10. "At the rebuke of five shall ye flee, till ye be left as a beacon upon the top of the mountains, and as an ensign on a hill," Isa. 30:17.

— A Substitution, when the setting up, or demolishing of it, is put for some analogous act: "He will lift up an ensign to the nations from far," i. e. will so order in his providence, as to cause the nations to come from far,—and will hiss unto them"—i. e. will call them, as bees were called when they left their hive—"from the end of the earth: and, behold, they shall come with speed swiftly," Isa. 5:26. "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel," Isa. 11:12.

ENTER, v. Lit. To pass into an unoccupied space: "In whatsoever place ye enter into a house, abide there till ye depart from that place," Mark 6:10.

— A Metaphor, expressive of participating in any thing: "A fool's lips enter into contention," Prov. 18:7.

EPISTLE, n. Lit. A letter, or written communication to any one: "This second epistle, beloved, I write unto you," 2 Pet. 3:1.

— A Metaphor, indicating that whatever is thus denominated is itself a manifestation of what might be expressed in writing: "Need we, as some others, epistles of commendation from you? Ye are our epistle, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us,—written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart," 2 Cor. 3:1—3.

To be continued.

THE INFIDELITY OF OUR DAY.—The revival of the last year has stirred to new activity the advocates of fatal error, and in our own vicinity those who deny the inspiration and authority of the Bible and the redemption by Christ, were never more bold or active. They aspire to crowd out evangelical relig-

ion from its stronghold in the reason and hearts of the people. A writer in the Congregational Journal thus describes the infidelity of our age:

"The infidelity, to be sure, of the present day has become pious, and goes to meeting, but its teeth are just as sharp, and malice just as deep as when imported from France. Formerly the infidel wolf was wont to growl and snap in open daylight, but now it puts on sheep's clothing, and appears religious, uses honeyed words, smiles blandly, and even prays with some apparent fervor, finding this to be the best way to oppose the Orthodox. Mr. Thomas Paine was a green hand at the work. He was too outspoken. He showed his hoofs, horns, and tail, and supposed he could accomplish his end. Poor, mistaken man! if he had become a Doctor of Divinity he would have shown more tact, and had more prospect of ultimate success. Whatever may be the other attributes of the Devil, he certainly is not omniscient, for he has learnt something during the last hundred years. He is not the same coarse uncouth, homely creature he used to be. He has sawed off his horns, he wears as nice boots as anybody, covering his cloven feet, and his tail is rolled up under a neat sheep skin, and he bows and scrapes, and smiles, and prays just like other folks. Formerly he was frightful, hideous—now he is quite attractive, winning by his smiles the young and unsuspecting."

GERM OF THE REFORMATION.—In the year 1510 an Augustinian monk walked, with desolate heart, the streets of Rome, and turning away from the pomp of her churches and the corruptions of the Vatican sought relief to his awakened soul by ascending, on his knees with peasants and beggars, the staircase of Pilate, which was supposed to have been trodden by Christ at his trial, and is now enclosed near the Lateran Palace. While pausing on the successive steps to weep and pray, a voice from heaven seemed to cry within him, "The just shall live by faith." It was the voice of apostolic christianity, and the announcement of the Reformation. He flew from the superstitious scene. Seven years later the same monk nailed on the gate of the church at Wittenberg the Theses which introduced the Reformation. They were as trumpet blasts echoing from the Hebrides to the Calabrias, and summoning Europe to a moral resurrection.

THE WONDERS OF LIGHT.—Not only does light fly from the grand "ruler of the day," with a velocity which is a million and a half times greater than the speed of a cannon ball, but it darts from every reflecting surface with a like velocity, and reaches the tender structure of the eye so gently, that, as it falls upon the little curtain of nerves which is there spread to receive it, it imparts the most pleasing sensations, and tells its story of the outer world with a minuteness of detail and a holiness of truth. Philosophers once sought to weigh the sunbeam. They constructed a most delicate balance, and suddenly let in upon it a beam of light: the lever of the balance was so delicately hung that the fluttering of a fly would have disturbed it. Everything prepared, the grave men took their places, and with keen eyes watched the result. The sunbeam that was to decide the experiment had left the sun eight minutes prior, to pass the ordeal. It had flown through ninety-five millions of miles of space in that short measure of time, and it shot upon the balance with unabated velocity.—But the lever moved not: and the philosophers were mute.

FAITH.—Faith, according to the Scriptural account, is the eye of the new-born soul. Hereby every true believer in God "seeth him who is invisible." Hereby in a more particular manner (since life and immortality have been brought to light by the Gospel) he seeth the light of the "glory of God in the face of Jesus Christ;" and beholdeth what manner of love it is, which the Father hath bestowed upon us, that we (who are born of the Spirit) should be called the sons of God." It is the ear of the soul, whereby a sinner "hears the voice of the Son of God and lives;" even that voice which alone wakes the dead: "Son, thy sins are forgiven thee." It is the feeling of the soul, whereby a believer perceives, through the "power of the Highest overshadowing him," both the existence and the presence of him, "in whom he lives, moves and has his being;" and indeed the whole invisible world, the entire system of things eternal. And hereby, in particular, he feels the love of God shed abroad in his heart.—Wesley.

RELIGIOUS EXCITEMENT.—Bishop Morris, in opening a recent love-feast, remarked that he had heard from the lips of a gentleman, thanks to the Lord that the present revival was a revival of principle, and unaccompanied by excitement. "I do not believe that the revival in our church is one without excitement," said the Bishop; "it is a revival with excitement in it—a revival with fire and principle

mixed together—and I hope never to see the day when the two shall be divorced." We have seen the remark in several of our Presbyterian and other exchanges that the great awakening was without excitement. A very singular and very silly remark. If a dozen men were suddenly to rise from the dead, there would be talk and excitement enough about it, and he who would not be excited would be denounced. Why is it that on topics in politics of very subordinate importance, men will rant and grow wild, and be tolerated in their madness; but the very moment these same men become excited on religion, a set of staid, long-faced, mummy-hearted men will rise up and look solemn, and say, "Be quiet, brother, be quiet: let there be no excitement, no wildfire, no extraordinary demonstrations of regard in respect to the salvation of your soul."

OPPOSITES.

The Scriptures bring to view two opposite classes of persons—the righteous, and the wicked. They also teach two opposite destinies, to which each class is respectively hastening. "The goodness of God leadeth" some "to repentance," (Rom. 2:4;) but "the terrors of the Lord," only, will "persuade men," differently constituted (2 Cor. 5:11;) and hence the Scriptures present the threatenings, and the promises of the Gospel—each of which is designed to actuate men, by appealing to their fears and hopes, to "flee from the wrath to come," (Matt.

THE WICKED.

"The sinners in Zion are afraid; fearfulnes hath surprised the hypocrites:" and they say, "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?"—Isa. 33:14.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever" 2 Pet. 2:17.

"Clouds are they without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever," Jude, 12, 13.

"The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.—There is no peace, saith my God, unto the wicked."—Isa. 57:2,21.

"His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness and chased out of the world." Job 18:17, 18.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing." Matt. 5:25, 26.

"Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into Gehenna; yea I say unto you, Fear him." Luke 12:4, 5.

"The children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." Matt. 8:12.

"When the king came in to see the guests, he saw there a man which had not on a wedding garment. . . . Then said the king, Bind him hand and foot, and take him away and cast him into outer darkness: there shall be weeping and gnashing of teeth," Matt. 22:11—13.

"And cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth," Matt. 25:30.

"It is a righteous thing with God to recompense tribulation to them that trouble you. . . . when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Th. 1:6-9.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image," Rev. 14:10,21.

"The beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword." Rev. 19:20,21.

To be continued.

A PROFITABLE FLOGGING.—I had one just flogging. When I was about thirteen, I went to a shoemaker, and begged him to take me as his apprentice. He being an honest man, immediately took me to Bowyer, who got into a great rage, knocked me down, and even pushed Crispin rudely out of the room.—Bowyer asked me why I made myself such a fool? to which I answered, that I had a great desire to be a shoemaker, and that I hated the thought of being a clergyman. "Why so?" said he. "Because to tell you the truth, sir," said I, "I am an infidel!" For this, without more ado, Bowyer flogged me—wisely, as I think—soundly, as I know. Any whining or sermonizing would have gratified my vanity, and confirmed me in my absurdity; as it was, I was laughed at, and got heartily ashamed of my folly.—Coleridge.

3:7), and to "lay hold on eternal life," 1 Tim. 6:12. As the inducements which God has revealed, as motives to godliness, are best expressed in his own words, and are best appreciated by the contrasting of what is opposite, we have arranged the following texts in parallel columns. And as they are dictated by Infinite wisdom, and are given without any interpretation or note of comment, they will, of course, be heartily approved by all who bow submissively to the affirmations of inspiration:

THE RIGHTEOUS.

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes. . . . He shall dwell on high; his place of defence shall be the munitions of rocks," Isa. 33:15,16.

"So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," 2 Pet. 1:11.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2:9.

"He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Isa. 57:2. "And great shall be the peace of thy children." Ib. 54:13.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright; and their inheritance shall be forever." Ps. 37:11,18.

"Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful, for they shall obtain mercy." Matt. 5:3,7.

"And they sung a new song, saying, Thou . . . wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us, unto our God, kings and priests: and we shall reign on earth." Rev. 5:9, 10.

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," Matt. 8:11.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection," Luke 20:36.

"Well done thou good and faithful servant: thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," Matt. 25:23.

"And you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven . . . when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day" 2 Thess. 1:7—19.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them," Rev. 14:12,13.

"Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19:9.

To be continued.

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CORRESPONDENCE.



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Instructions on Prayer.

BY O. R. FASSETT.

"Prayer ardent opens heaven, lets down a stream Of glory on the consecrated soul."

Concluded.

The subjects of prayer.

In all subjects of prayer, the glory of God should be uppermost in our minds and desires. No subject of prayer should be presented in petition without this being the primary object of desire. How often is

it the case, that our petitions are mere selfish requests, with no thought or desire for God's glory. Our desires are at a low standard, and our hearts too selfish to appear before God acceptably when this is the case. When we say, Lord answer this request for thine own sake, and thy name's glory, and this being the earnest and sincere desire of the heart, then our hearts will beat in unison with that of the Spirit, and our prayers will be answered.

1. *The Church.*—Our Lord prayed frequently for the church. In that memorable prayer with His disciples, he says,—"I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine, and all mine are thine, and thine are mine; and I am glorified in them. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . neither pray I for them alone, but for them also which shall believe on me through their word." The whole New Testament church is included in the prayer of our Saviour. The whole prayer in connection is one of exceeding interest, and shows the great love Christ had for the church.

The apostle Paul writes the Ephesian church thus: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man," &c., and again, "I cease not to give thanks for you, making mention of you in my prayers," &c. The church lay near the heart of Christ, and also of the apostles. Christ "gave himself for the church," and they were ready to "endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory." Every true minister of the gospel, and every Christian must feel an earnest desire, for the church; and not merely that branch of it, with which he is especially connected, but for "all who love our Lord Jesus Christ in sincerity." The language of the hearts of all such may be expressed in the following hymn,

"I love thy church, O God!

Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall;

For her my prayers ascend:

To her my cares and toils be given,
Till toils and cares shall end."

When Zion's ways prosper it is a source of great joy to the child of God. But when the church is in affliction, or mourning the absence of the Spirit, or is cold or lukewarm, or inactive, or worldly, then is the child of God afflicted, and often sighs and weeps in secret places, and prays,

"O Lord, thy work revive,
In Zion's gloomy hour;
And let our dying graces live
By thy restoring power.

O let thy chosen few

Awake to earnest prayer;

Their sacred vows again renew,
And walk in filial fear.

Thy spirit then will speak

Through lips of feeble clay,
Till hearts of adamant shall break,
Till rebels shall obey."

2. *Ourselves.*—Not simply for self interest to be promoted in any way we should desire; but that God would bless us, that we may better glorify him, in our body and spirit which are his. Jesus thus prayed for himself, "Father, glorify thy Son, that thy Son also may glorify thee." This is the true spirit in which our prayers should be put up for ourselves:—The Lord to bless us, that we may be a blessing to others; that our lives might conform to his word and example, that our minds and hearts might be active, warm with zeal and benevolence, holy, pure and sanctified, so as the better to do good and promote his cause while we live; and that thus living and glorifying Him we may at last be received into his presence and glory.

3. *Over Families.*—Who can but feel a deep interest for the spiritual and eternal welfare of those of his own household? The family and kindred tie that binds hearts together, must create an anxious desire in the Christian breast that his own especially may be blest. Parents should pray for their children. Husbands for their wives; and wives for their husbands. Brothers for their sisters; and sisters for their brothers. Brothers for brothers; and sisters for sisters: and so far as the kindred tie extends.—Especially should pious members of households make the unconverted ones the subjects of continual prayer till they become the partakers of divine grace.—While our families are exposed to accident, disease and death, how can we rest without the conversion of all? What sorrow is like that sorrow, when one of these are stricken down by death, and conveyed away to the tomb or grave? If they die without hope, we sorrow near to despair. If they die in peace, we sorrow, but not as those who have no hope; for all is well; and our feelings are soothed by the

pleasant reflection. But how sad to have a friend, a child, a parent, a brother, a sister die in sin and without hope! Who can bear the thought!

A young man, the comfort and support of a widowed mother; a mother who once professed religion, but now for several years had lived in the neglect of all religious duties, was suddenly stricken down by disease and death within twenty-four hours. As he lay upon his bed of death, and the mother, and grandmother, who also professed religion, but perhaps had not been faithful to that grandson, stood over his couch; the reflection flashed vividly across their minds no doubt, what have we said and done to prepare this dying soul for this sudden end? Their neglect caused deep anguish and the grandmother says to the mother, Have you ever talked with H., about the salvation of his soul? The mother could not reply, and both wept aloud: for he was now too far gone to address upon this subject. And soon after the youth died, having never heard the voice of that mother or grandmother in prayer, or perhaps not for many years.—At the funeral of this young man, there was a scene of sorrow and the wailing of despair, which bespoke the agony of the soul in the reflection of neglected duty, which now never could be done.

How sad must be the reflection to a parent's heart on the death of a child;—that child dies unconverted, and never has heard my voice in prayer, lifted up to heaven in his behalf! But how gratifying on the other hand, to a pious parent to close the eyes of a child in death who has often heard the voice of prayer, and been taught from earliest infancy to pray. The soothing words come home to such parent's heart: "it is well with the child."—While the Lord protects and blesses all the families that call upon his name: he pours out his fury upon those who do not call upon his name. Let prayer go up from every family, who would escape the Divine wrath and would have the Divine benediction.

4. *For all men.*—"I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth." Were this exhortation obeyed, by the Christian church at large, how much better rulers and men in authority should we have to govern us. How much more righteous laws, and how much more quiet and peace, and godliness, and honesty should we enjoy among the nations. It is well pleasing in the sight of God our Saviour, thus to pray for all men.

Our hearts and minds should go out for a world that lieth in wickedness, and our benevolence and hearts will enlarge for the good of all men. The prayer of a mere sectary will be for himself, his family, his church. But the prayer of a man of God under the inspiration of the Holy Spirit will embrace a world for which Christ died on the cross. Such prayers stir up a missionary spirit in the church and thousands on thousands in every land are converted who otherwise would perish in heathenism, darkness and sin.

The value of prayer.

1. God will answer prayer. It is in answer to prayer, He sends down the blessings of his providence and grace, and especially the latter: for until one prays he never can be the recipient of the divine favor and mercy. The promise is, "Whosoever shall call upon the name of the Lord shall be saved." How blessed is this promise, and God is true to his word. Let one call in the spirit, and with the requisites we have considered, and the Lord will hear and save him. "He will regard the prayer of the destitute; he will answer when they "call upon him in truth;" and in answer, he will send supplies of present and everlasting good.

2. The soul that prays will dwell in communion with God. There is no other way than by prayer in which we can hold converse with God. It is recorded of Enoch that he walked with God, and that he had this testimony that he pleased God. Now all this was obtained by prayer and the prayer of faith: for it is immediately written, "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. A praying man will be happy in the present assurance of God's love, and have hope of future and eternal joy at God's right hand.

3. Prayer will support the Christian in the hour of sorrow and adversity. There is no shock of adversity, or trial, or discipline, to which the child of God may be subjected, but what prayer will bring grace from above to support, or deliver, amid the high swelling waves, the roaring storms, the thunder and earthquake, threatening destruction to all around, he hears the voice of God calming all to peace

around him, saying, "Be still and know that I am God."

"With aspect mild, and elevated eye,
Behold him seated on a mount serene
Above the joys of sense and passion's storms
All the black cares and tumults of this life
Like harmless thunders breaking at his feet."

"Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health.—Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as the monarch of all nations is of all men the most destitute.—*Chrysostom.*

Exhortation.

Christian pray: pray without ceasing; pray while life lasts; pray until prayer be exchanged for eternal praise in the kingdom of our God. Do not I entreat you neglect this duty,—this privilege! Live this life of prayer and hereafter thy tongue shall be tuned to eternal praise.

Sinner pray; begin in mercy's hour, and while she pleads with thee to pray. Pray, before thy voice be hushed in the silence of the grave; or breaks forth the with wailings of the lost! Oh what would you give for one hour to pray at the judgment seat of Christ! Pray before the dooms are awarded! On thy bended knees, in the humble attitude of prayer, call upon thy God and live: before the Master rise up and shut to the door, pray. Now prayer may be heard and pardon granted; but a few more days or years at most, and prayer neglected, you perish in your sins forever!

New Hampshire Conference,

Holden at Lake Village, Oct. 7, 8, 9, and 10, 1858.

According to previous notice, the conference convened at the chapel, Oct. 7th, at 2 o'clock P. M., and proceeded to business by the choice of Elders J. Knowles, Moderator, T. M. Preble, Clerk; and I. H. Shipman, assistant. After prayer, Elder J. V. Himes of the Mass. conference being present, was invited to take part in the deliberations of the conference. After some remarks by Brn. Morse, Himes, Preble, Shipman, Knowles, Locke and Thompson; upon the subject of a more permanent organization of the conference; the following resolution was adopted:—

Resolved, That a committee of five, be appointed to prepare a plan for the more perfect organization of this conference, and report at this session.

The following persons were chosen said committee:—T. M. Preble, I. H. Shipman, J. Morse, J. V. Himes, John Aldrich.

The following resolution was then introduced, and after some remarks, adopted.

Resolved, That a committee of three be appointed to inquire into the condition and number of Sabbath schools within the bounds of this conference. And also suggest any improvement they may deem proper for their greater prosperity. And report at this session.

Brn. appointed on said committee, were F. Davis, J. Morse, Wm. H. Eastman.

On motion, agreed that Brn. I. H. Shipman, B. Locke and F. Davis be a committee to prepare the general business to come before this conference.—Conference then adjourned till 10 o'clock to-morrow A. M. Preaching in evening by Elder J. V. Himes. Text, Mark 1:35—39. This was a discourse of much interest, and no doubt profitable to those who heard it.

Morning Session. Friday, Oct. 8th, 10 o'clock A. M., conference met according to agreement, and after prayer, proceeded to business. Called for, and heard read the report of last year's conference. It was accepted. Reports of churches in different parts of the state were then called for, and the places reported as follows:—Sugar Hill, Lake Village, Loudon, Canterbury, Warner, East Weare, West Boston, Loudon Ridge, Hill, Danbury, Meredith Neck, Meredith Centre, Waterloo, Franklin, Barnstead, North Barnstead, Chichester, Pittsfield, Nashua, Auburn, Manchester, Wilnot Centre, Rye, Hampton, Exeter, Kensington, Goffstown, South Weare, New Boston, Candia, Epsom, South Benton, Tuftonborough, West Ossipee, Meredith Village, and Madison. (A few of the above named places were reported by brethren who came in at an adjourned meeting; but in order that the reports might appear together, the clerk has taken liberty to so arrange them.)

The reports were mostly interesting, and full of encouragement. Some churches had enjoyed extensive revivals, during the past year. The church at Sugar Hill had increased in number 130; and if the clerk did not misunderstand, over 100 were added

by baptism. As the reports were all verbal, and nothing but hasty minutes taken at the time, some errors may appear in the report; but to sum up the whole in few words, we should say, for the past year several new churches had been formed; four young men ordained to the work of the gospel ministry: viz:—Brn. John H. Clark, Allenstown; Nathaniel Davidson, Salisbury; Westly B. Davis, Warren; Thatcher W. Piper, Tuftonboroug;—and hundreds we should judge, were converted and added by baptism, as set forth in the several reports. Sabbath schools and Bible classes, as far as reported, quite prosperous. On the whole, the reports gave the most encouraging aspect of religious interest among us in the state, so far as heard from, that we have ever had since the organization of the conference.

Adjourned to meet at the close of the afternoon meeting of worship.

Afternoon Session. Preaching by Elder Peter Clark; founded on Mal. 3:18. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Bro. Clark spoke nearly three fourths of an hour in a clear and distinct utterance, and, apparently, with the vigor of youth. Said he was that day "seventy-seven years old!" and "sixty-nine years" of his life he had been laboring in the defence of the gospel. He expressed the conviction that it might be his last effort at preaching! The season was one of unusual interest: and quite a number followed Elder Clark, in bearing witness to the truth.

At the close of the meeting of worship, conference resumed its business according to adjournment.—Heard the remainder of the reports from the churches. (See above.) On motion, agreed to receive Elder W. B. Davis, and Bro. T. W. Piper, as members of the conference. Adjourned till 9 o'clock to-morrow morning.

Evening. Preaching by Elder J. V. Himes.—Text 2 Kings 6:15,16. The discourse of brother Himes was unusually interesting and afforded great encouragement, to the timid and doubtful.

Saturday, Oct. 9th. Ministers met in conference at 8 o'clock, A. M., according to previous notice, and in accordance with a resolution past at the last annual meeting which reads as follows:—"Resolved, That during the session of each annual conference there shall be an examination of the condition and character of the ministers belonging to the body." Ministers present belonging to the conference, as follows:—Elders J. Harvey, I. H. Shipman, B. Locke, S. S. Mooney, G. W. Thompson, B. P. Manning, W. B. Davis, J. Morse, J. Knowles, T. M. Preble, and Bro. T. W. Piper. Elders P. Clark, D. F. Leavitt and Bro. N. Davidson, attended the state conference, but were not present at the minister's conference. Brn. in the ministry who did not attend the State conference, but were inquired after, and reported by some one present; were Elders J. Morrill, N. Glidden, O. G. Smith, J. H. Clark, L. Allen; W. H. Eastman, J. Couch; and unordained preachers, S. Goodhue, J. Pettengill, and C. Emerson. The session lasted one hour. Love and union was manifested by all present; and as far as ascertained, the ministers belonging to the conference were in fellowship with each other; and no one was suffering very much in consequence of pecuniary embarrassment; although some expressed anxiety in regard to the future, in view of the peculiar "hard times" which still threaten the country! Our meeting was one of great interest; and no doubt profitable to the cause of Christ. Adjourned till the next annual conference.

Nine o'clock. General conference met according to adjournment. Called for a report from the committee appointed at the last annual meeting in accordance with the following preamble and resolution on the subject of "Young men for the ministry."

"Whereas there are pious young men within the bounds of the conference, who are impressed with the duty of entering upon the gospel ministry; and whereas, such persons need the sympathy, counsel and assistance of fathers in the ministry;

Resolved, that a standing committee of three be appointed to advise with and give assistance to such persons among us as are called to this solemn and responsible work;—and that the church and ministry are earnestly invited to co-operate in this work, and to pray the Lord of the harvest, that he will multiply pastors and teachers to proclaim the gospel of the kingdom."

Inasmuch as the question had already been before the conference, as brought out in the reports of the churches, and ministers' conference, the committee are not required to make any particular report at this time. (See report above.)

Agreeably to the foregoing resolution, however, the following brethren were appointed the committee for the ensuing year:—Elder J. Harvey, Pittsfield; T. M. Preble, East Weare; and I. H. Shipman, Sugar Hill. Called for, and heard the report

of the committee on the place of a more permanent organization of this conference. Agreed to accept the report as far as to discharge the committee from farther duty. After hearing remarks from Brn. Harvey, Manning, Shipman, Himes and Preble; the report was laid on the table. The committee on Sabbath schools were called on to report, but were not prepared, and therefore discharged.

The interests and wants of the Advent Herald were now introduced by Bro. Himes, and remarks made by Brn. J. Harvey, S. K. Baldwin, F. Davis, G. W. Thompson, and J. Aldrich; expressing deep sympathy for, and a willingness to aid the paper in its present embarrassed condition; when the conference adjourned to meet at the close of the afternoon meeting of worship.

Afternoon meeting. Preaching by Bro. Himes; text, Mark 6:1—6.

At the close of the meeting of worship, the conference convened according to adjournment; when the subject of the Advent Herald was resumed; and the following resolution, introduced by Bro. Himes, was passed; viz:—

Resolved, That this conference deeply sympathise in the present interests and wants of the Advent Herald, and recommend that our ministers, and churches should take immediate measures to aid it by subscriptions and otherwise as they shall deem best.

On motion, voted, that Elders I. H. Shipman, T. M. Preble, G. W. Thompson, and J. Morse, be delegates to the General Conference to be holden at Worcester Mass., Nov. next.

A vote of thanks to the friends and brethren at Lake Village, for their free and generous entertainment of the conference, was now passed.

Conference then adjourned to the call of the clerk, at such time and place as he may deem proper.

Evening. Preaching by Bro. Himes, founded on Dan. 2:44.

Sabbath morning. Preaching by Bro. Himes, from Matt. 25:1—13.

Afternoon. Preaching by Bro. Himes, from Rev. 11:15—18 at the close of which, Bro. T. W. Piper, of Tuftonborough, was publicly set apart to the gospel ministry in the following order:—Prayer, and laying on of hands by Elders B. Locke, J. Morse, J. Knowles, and D. F. Leavitt; charge by T. M. Preble; right hand of fellowship by J. Morse; voluntary by the choir; and benediction by Bro. Piper, the candidate.

At the evening meeting preaching again by Bro. Himes, founded on Isa. 9:6,7.

The meetings of worship, during the session, were very well attended, and the word preached was listened to with apparent interest, and it is hoped with profit.

Thus closed the fifth session of the New Hampshire state conference. From the encouraging prospects as set forth in the reports of the state, of the cause of Christ within the bounds of this conference we have reason to "thank God and take courage."

JOHN KNOWLES, Moderator.

T. M. PREBLE, Clerk.

East Weare, Oct. 27th, 1858.

Will the Crisis please copy.

Cause in the West.

The result of our last three quarterly meetings at Sweetland, Iowa, Brown Co., Ill., and Elizabeth, Jo Davis Co., Ill., has been good, the church revived and souls converted and some baptized. The cause in the West is onward. Our plan of operation works well, and I wish we could see a more general co-operation in the arrangement. We ought to have a general convention, to be composed of delegates, sent by the churches from all parts of the country. We should have been glad to have had a delegation at the conference at Worcester, but circumstances seemed to forbid. We wish to work in harmony with all our brethren. We are with the brethren East in any arrangements, that will promote the glorious cause of truth, and spread the news of our soon coming king.

In hope,

MOSES CHANDLER.

A Word for the Herald.

We learn from statements of brother Himes of the embarrassment of the Herald, and the absolute necessity of some change, if its publication is continued. So early—so long in the field—shall it cease now? And if discontinued, what an index of the state of the cause of our coming Lord! The Advent Herald, no more appropriate name could be substituted; its prophetic, historic and significant vignette covering the entire apocalyptic vision,—the times of the fourth kingdom to its destruction by the setting up of the everlasting kingdom; its never ceasing weekly record of the dying testimony of believers to the great and prominent doctrine it advocates, are some of its first observed features. We are amazed at the number of those who have departed in this faith which it chronicles. We are equally reminded that the ranks are constantly thinning of those

who for fifteen years, through good and through evil report, hold fast the things they have heard and believed.

Subservient and coincident to the great doctrine which it is the province and object of the Herald to hold forth, has been the consideration and discussion of many Scriptures which are never found in the religious press, and these examinations, for thorough investigation and research, have not been surpassed in any age. Chronology, astronomy, geography, travels and genealogies, with their rich treasures, have been invoked with elaborate precision, to elucidate the topics discussed. "The kingdom of God" at hand, has been the burden of its pages, and if a jury of candid, unbiased and even impenitent men had the testimony of its voluminous matter submitted to them, they would in the light of the Bible, rise up and say doubtless, it is now "near, even at the door."

An aged Elder of the Presbyterian church lately remarked that he believed in fifty years there would be astonishing changes in the religious world. But why do you believe so? Because the 1260 days having reference to Papacy and Mahomedanism are nigh ending, which Faber and Newton say commenced in A. D. 606. Now this is but the preface, the opening of the whole subject, entertained by Adventists.

An aged deacon of a Baptist church says he has been reading Dr. Cumming, and is delighted—his former views somewhat changed—and he tells his minister and the church about these things, and goes to three or four Adventists who have long remained firm, and tells what he has been reading and how much he is instructed. Shall not the Herald, in its light giving mission, be sustained in some way, beyond the contingency of failure?

The N. York Observer charges twenty-five cents for inserting a notice of marriage or death; and for obituary notices, if "approved," ten cents a line.—We have read obituary notices in the Herald which at this rate would amount to eight dollars for a single one; but we suppose the Herald never charges for these.

If, after years of careful study, we are more and more confirmed in those momentous truths of which the Herald is an important medium of dissemination can we feel other than the most lively concern for its continued publication? "Let us hold fast the profession of our faith without wavering." If it shall be necessary to change the terms of subscription to payment in advance, and some of us cannot comply and the paper should not be likely to have sufficient support to go on, there is one thing left to such, and that is prayer—prayer more earnest than ever, that the Herald may continue, though we should not be able to take it. Our love for our soon coming Lord, and for our fellowmen, demands this.—The signs of the times were never in greater number or in louder trumpet blasts.

A. PENFIELD.

Cleveland, Nov. 1st. 1858.

Home.

How sweet the sound to wandering souls,
While in this vale of gloom;
When tossed upon life's rugged shoals,
How sweet the sound of home!

And when we leave our birth-place here,
And in strange deserts roam,
Breaking the ties of nature dear,
How sweet the sound of home!

When dearest friends are hid away,
Beneath death's mournful gloom
To moulder till the "better day,"
How sweet the sound of home!

And when affliction's darts are hurled,
Pointing us to the tomb;
When no more charm has this vain world,
How sweet the sound of home.

But O! the sound is nothing when
We think "we're almost there,"
And taste the joys that ransomed men
Thro' ages bright shall share.

Speed, speed your flight, ye months and years,
And let the "last day" come,
For we would quit this vale of tears,
And rest for aye at home.

MARIA.

Danville, C. E.

I would like to say through the Herald—without stopping to argue the point—that I entirely dissent from Dr. Cumming's sentiments in reference to "anger," as we find them expressed in the "Herald" of Oct. 23rd.

Your views of the "humanity" of Christ, I do not think are Scriptural. I think it can be shown that the second Adam, was just what the first was before he transgressed.

PHILO ELZEA.

Sandwich, Ill.

OBITUARY.

DIED, in Union township, Centre Co. Pa., Sept. 30th, 1858, SARAH, wife of brother Henry BUSH, aged 66 years.

Mother Bush died suddenly in the night. She had

been visiting some of her children through the day, and having made preparations to visit another on the coming day, retired for the night in about her usual health. But death was nigh; and ere morning came had done his work. We doubt not that Mother B. was ready. For many years she had professed to love the Saviour, and this she evinced, by her desire to know, and her readiness to walk in, all the commandments and ordinances of the Lord. She loved the house of prayer and praise, and her seat there was seldom vacant. On the Sabbath before her death she met with the little church in that place and gave her last public testimony for her Saviour.

The bereaved husband, children and friends feel deeply their loss, but theirs is not hopeless sorrow.

Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more.

M. L. JACKSON.

Milesburg, Oct. 29th, 1858.

ADVENT HERALD.

BOSTON, NOVEMBER 13, 1858.

ITEMS AND NEWS.

At a camp-meeting of the United Brethren Church, recently held near West Baltimore, Montgomery county, O., Bishop Russell forbade any one with hoops on to partake of the sacrament, affirming that they would not be welcome at the table of the Lord. This was in accordance with a resolution of a conference of the denomination.

Dr. Randolph, a celebrated Spiritualist, has openly recanted. In a lecture at Utica, recently, he stated it as his candid opinion, founded upon an experience as a medium, that Spiritualism is one-third imposture, one-third insanity, and one-third diabolism. Mr. R. declares that insanity is the usual fate of trance mediums.

The Parkerites (a spurious sort of Baptists) built a church, twenty years ago, in Coles County, Ill., and so decided it that if there was ever allowed within its walls a temperance lecture, a Bible Society meeting, a missionary meeting, or a Sunday school, the title was forfeited and fell back to the original owner. Ten years since its pulpit became vacant for want of hearers, and now the sheep and swine sleep there.

In Kansas, in the region known as the Platte region, they find gold everywhere. One says the gold is abundant enough to pay for digging, but not over \$10 per day can be made.

The wife of a well known citizen in Cincinnati, in relating a painful history of her domestic troubles to the Police Judge, stated that not a single word of conversation had passed between her and her husband for the past twenty years! They have lived in the same house together, and a part of the time dined at the same table.

Eliab M. Pond, of Franklin, Mass., committed suicide last week, by cutting his throat with a sickle or reaping-hook.

The Hawaiian Advertiser says that on the 10th of Aug. a schooner plying between the islands, with eight natives and three foreigners on board, upset. The natives picked up the foreigners, put them on the bottom of the vessel, and then started to swim to the nearest land—fifteen miles distant. They swam during the remainder of that night, through the following day and night, and then six out of the eight landed on Nihaun, an old man and a stripling having proved unequal to the task.

A society, with the singular name of "The Babel Club," has existed in London for two years. It was established to facilitate friendly relations between persons of different states and national origin—to promote greater mutual knowledge of the language, literature, etc., of different countries—and thus, as far as its sphere of action extends, remove existing prejudice and hatred.

A young lady in Cincinnati, a few nights since, complained of a severe pain in the head and eyes. The next morning she found that she had become completely cross-eyed.

A Yankee physician named Bates, from Ashfield, Mass., has established himself and is doing a good business in Hakodadi, Japan.

The residence of Wm. C. Ely, at Clyde, N. Y., was entered one night last week by a burglar, who was detected by Mr. Ely. A scuffle ensued, in the course of which Mr. E. received eleven wounds, some of which are dangerous. The robber escaped.

An emigrant to Oregon, writing home to one of his friends, says: "We are getting on finely here, and have already laid the foundation of a larger jail."

A towboat propeller, while steaming up the North river, exploded her boiler and was blown to pieces. Four men were killed, and a fifth was badly mangled.

The White Mountains Railroad, running from Haverhill to Littleton, N. H., was sold at auction last week for \$24,000, subject to some contingent claims. The road cost between \$200,000 and \$300,000.

John Bray of Indiana arrived at St. Louis a few evenings since with his family. Putting up for the night in a ferry-wharf boat, Mr. Bray walked out upon the deck with a child to quiet it, when he unwittingly walked off into the river, and father and child were drowned. His wife and three children were by this casualty left without a protector and without money.

THE CONJEPREZITES.—A New Religious sect. The Iowa State Democrat gives the following account of a body of religious enthusiasts, which appear to have made considerable progress in founding a new order:

"Some sixty or seventy miles north of Council Bluffs, in the county of Monona, about fifteen miles from the Missouri river, there is a town containing 600 or 800 inhabitants generally known as Preparation."

"This town is the Zion of a new body of religious enthusiasts, who call themselves 'Conjeprezites,' and their system of religion, or religious organization, 'the Conjeprezon,' the meaning of which term remains to the Gentile world a profound mystery."

"At the head of the organization is a man by the

name of Charles B. Thompson, who is beside the editor of a weekly newspaper called The Newspaper. This paper is large, well printed, and upon political and general subjects is edited with much ability.

"Of this sheet one or two pages are usually devoted to the publication of what are called 'open letters' upon religious subjects, addressed by Charles B. Thompson as follows:

"The Chief Apostolic Pastor and Evangelical Bishop: To all the Elders of Israel Evangelical and Traveling Presbyters of the Ecclesiastical Kingdom, and so the Bishops, Presbyters, Deacons and Members of the Conjeprezon, scattered abroad throughout all the world, sendeth greeting."

"These letters are all dated at 'the tower of the flock,' and are most curious specimens of incomprehensible cant, being made up of passages from the Bible, extracts from 'the Book of the Law and Covenant of Israel,' and remarks by the 'Chief Apostolic Pastor,' indiscriminately mixed up together."

"From what we are able to learn from these letters, this curious sect believes in the Bible as the Word of God; but also holds that it is in a measure done away with by new revelations made since the year 1848 by the 'voice' of 'Bancemy' through the medium of the 'Chief Apostolic Bishop.'—These new revelations are styled 'the Law and Covenants of Israel.'"

"The property of the organization is held in common, and the earnings of all are thrown into the common stock somewhat after the manner of the 'Shakers.' The people are said to be quiet and orderly in their department, moral in their customs, and the most devotedly and blindly attached to their religion or system of belief."

"However strange it may appear, this organization has during the last year rapidly increased from fifty to eight hundred members, and is still receiving large accessions to its numbers."

A CONSTANT MIRACLE.—The Bible itself is a standing and an astonishing miracle. Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer: in short all the rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult;—its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.

DIED, in Coloma, Cal. Sept. 26th, 1858, STEPHEN N. NICHOLS, aged about 60. Notice hereafter.

NOTICE.—Sawyer's Bible which we noticed last week, as for sale at this office, will not be for sale here—no discount being allowed for the sale of it. For place of sale, see advertisement.

TROUBLES.—"It's little troubles that wear the heart out. It is easier to throw a bombshell a mile than a feather, even with artillery. Forty little debts, of a dollar each, will cause you more trouble and dunning, than a big one of a thousand."

This being so, what must be the effect of thirteen hundred little debts of from \$1, to \$10 each? Does any one take?

TO PHILADELPHIA SUBSCRIBERS.—Correction. We sent out bills to our Philadelphia subscribers through mistake in our understanding of Bro. Litch's arrangements to have the whole charged to his account and keep one account. It is rectified with him, and subscribers there will settle with him as usual.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

- A. THE SIX KELSO TRACTS, at 6 cents per set, or
1. Do you go to the Prayer-Meeting? \$0 50 per 100
2. Grace and Glory 1 50 "
3. Night, Daybreak and Clear Day 1 00 "
4. Sin our Enemy, &c. 50 "
5. The Last Time 50 "
6. The City of Refuge 1 00 "
7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0 12 single
B. 1. The End, by Dr. Cumming 04 "
2. Litch's Dialogue on the Nature of Man 06 "
6. Word of Warning, by W. W. Pym (1842) 20 "
C. 1. Prophetic View of the Nations (Whiting) 04 "

- " 2. The Sabbath, by D. Bosworth 04 "
" 3. The Christian Sabbath 01 "
" 4. Israel and the Holy Land. H. D. Ward 10 "

D. EIGHT SECOND ADVENT LIBRARY

- TRACTS, at 25 cents per set:—
1. The World's Jubilee 04 single.
2. Prayer and Watchfulness 04 "
3. The Lord's Coming a Practical Doctrine 04 "
4. Glorification, by M. Brock 04 "
5. Miller's Apology and Defense 04 "
E. 1. The Earth to be Destroyed by Fire 04 "
2. First Principles of the 2d Advent Faith 04 "
3. The Bible a Sufficient Creed 04 "
4. The Present Age—Its Hope Delusive 02 "
5. Form of Sound Words 04 "
6. Churches, Church Order, &c. 03 "

F. TRACTS FOR THE TIMES, 10 cents per set.

- 1. The Hope of the Church 02 single
2. The Kingdom of God 02 "
3. Glory of God filling the Earth 02 "
4. Return of the Jews 02 "
5. The World's Conversion 03 "
6. Our Position 01 "
7. Waiting and Working 01 "
8. The Bride of Christ. 02 "
G. 1. That Blessed Hope 01 "
2. The Saviour Nigh 01 "
3. The True Israel 02 "
4. Time of the Advent 02 "
5. Motive to Christian Duties 01 "
H. 1. The Eternal Home 04 "
2. The Approaching Crisis 10 "
3. Letter to Everybody (1842) 04 "

- I. 1. Facts on Romanism 12 "
2. Promises—Second Advent 04 "
3. Declaration of Principles .25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism. By A. Swartz. 75 cts. By mail, \$1.

APPOINTMENTS.

Providence permitting, I will preach at Loudon Ridge, N. H., Sunday, Nov. 14; at East Alton, Tuesday evening, Nov. 16th, where brother Varney may appoint; Thursday evening, 18th, at West Alton, where brother Blaisdel may appoint, and stop over the Sabbath, if thought best.

BENJ. T. MANNING.

Elder I. H. Shipman wishes us to withdraw his appointment at Waterbury, Vt., and to say that he will visit the brethren there at some future time.

I have appointments to preach as follows:—At Canterbury, Townhouse, 3d Sabbath in Nov.; at Sutton, Mill Village, Union meeting-house, the 4th Sabbath; and at Loudon Ridge the first Sabbath in December.

T. M. PREBLE.

The second quarterly meeting of Fox River District is to be held at Shabbona Grove, to commence Thursday, Nov. 25, at seven o'clock in the evening. We hope to see a delegation from all the churches of that district. Come, brethren, let there be a rally. Let us work for God and his cause; labor for the salvation of souls.

MOSES CHANDLER.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

- J. R. Pease—You are cr. to 924.
M. McKnight—Sent book the 8th.
E. Williams—You were duly cr. to 919 for the \$3 paid J. V. H.
W. Busby—You were cr. \$4.50 on the 25th of March for cash p'd W. Barnes—\$43.97 due.
M. Fuller—Have sent the book Nov. 8th. There is 25 cts. due on present volume of Herald, so that \$1 will pay the whole to Jan. 1, '59.
Horace Newton—As Bro. Bosworth could not well take your books, we sent them by Exp. to E. Wallingford, Vt., the 8th.
Daniel Campbell—Sent books to you by Express to Kingston, C. W., the 8th.
J. Butler, \$2—It pays you to Jan. 1st, 1859. There was no Youth's Guide charged on your bill.

To Aid this Office.—Isaac Hawley, \$5.

DELINQUENTS.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence. NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

The P. M. of Warsaw, Ill., writes that JOHN SCOTT of that place, refuses his paper, owing \$3.50

RECEIPTS,

UP TO TUESDAY, NOVEMBER 9TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is

necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

- S Coggeswell 924, D T Taylor (4 Gs), E H Sherman 919, A Penfield 893, J F Alden 919, J Heath 919, Ira Young 919, D Keeler 919, A S Lovell 919, E Dwelley 919, J Bickford 912, N Batchelder 919, T L T Gill book sent the 5th; E Harris 909—40 cts. due; N L Doolittle 949, J Richardson 919, J S White 912, D F Kendall 938, D E Stearns 945 and 25 for G and \$6.75 on acct, H H Jones 938, E Hyde 938, K Parker 919, H Howland 919, and 25 cts on G, A C Bradley 926, L Bowles 932, H Holmes 919, M S Whiting 919, S N Brooks 919, L B Hoffman 924, S J Ferguson 914—25 cts due; W Picket 592, L Richardson 919, T Baker 912—28 cts. due; H Hill 592, and \$1 for book sent the 9th—each \$1.

- Mrs J Jackson 919, M F Eaton 919, M Martin 924, Mrs C Nimmo 925, L A Fellows 919, D Prescott 924, S King 919, N Collins 958, H Newton 967, E P Guild 919, J H Trowbridge 919, S M Adams 945, I Freeman 1034, E B Parker 945, H H Gross 919, and \$11.40 on acct, J Smith, of Homer, 945, L Catlin 919, A Wells 919, O Dowd 971, C Wood 919, A Witherell 919, W S Miller on acct, A P Smith 919, W H Johnson 919, O B Russell 1015, A Severance 945, A Prentiss, Esq., 893—\$1 due; Mrs B Hall 964, J Lawrence 910, Geo Hamilton 1014, C Hare 964, A Weldon 872, M A Sovereign 939, M A Karnes 952, W Campbell 965, N Howe 924, J Brewster 958, Mrs L Carvin 919, T Harley 950, B S Reynolds 919, J Cunard 937, J Lyon 919—each \$2.

- P Scott 950, H Noyes 919, A Sargent 936, Dr C O Town 919, J P Simpson 919—each \$3.

- Wm Winn 919, C W Stewart 919, J H Piper 971, and 25 cts. on G to 146, S Floyd 1031 and G to 150, J Corporan 901, J Tooker 919—each \$4.

- J M Hale 984, J L Hyde 971—each \$5.

- B F Carlton 919, \$1.67; D M Bowles 919, 80 cts.; L Parker 919, \$1.85; M I Yoder, books sent the 8th, \$2.25, T Dudley 919 and tracts, \$2.15; L E Hazen for Mrs E H, 919, \$1.33; W Sumner 919, \$1.25; J A Heagy on account, \$6; E G Hatch 932, \$2.50; I C Wellcome on acct \$15—Have cr. \$10 to J Litch; M S Wicker 919, \$2.25; S Riggles 919 and book, sent the 6th, \$2.30; H Buckley 965 and on G to 150, \$2.25; J Barker 964, \$2.25; E D Sovereign and S J Mitchell, each 25 cts on G to 150; D Campbell, on acct, \$7.25.

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