

ADVENTURE GENERAL

MILLENNIUM.

WHOLE NO. 909.

BOSTON, SATURDAY, OCTOBER 16, 1858.

VOLUME XIX. NO. 42.

Original.

WHAT THOU DOEST.

What thou doest quickly do,
Time is short and swiftly flying;
Not a moment waits for you,
Never to thy call replying.
Gone forever is each day,
Whether spent in work or play.
Up to duty while thy strength
Fails thee not and health is thine;
Age and night will come at length,
And the day no more will shine.
Youth and health and vigor gone,
Canst thou work when night comes on?
Trifle not the hours away,
Life is earnest, life is short;
Should the beings of a day,
Spend that day in idle sport?
Forth to duty, labor go,
Thou shalt reap if thou wilt sow.
If there were no other life
Seen beyond this fleeting one,
Then in pleasure or in strife
We might live till it was done.
Eat and drink till it was o'er,
Then lie down to rise no more.
But we die to live again—
Of the future this we learn—
Dust with dust shall not remain,
Back from earth we must return.
What we do must now be done,
There no work can be begun.

I. I. LESLIE.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER XV.

This ancient council, however, met for a far more important purpose. Let us notice who met. When councils meet in Rome, they take care to exclude those vulgar, coarse, unenlightened, rude persons called the "laity." But when the primitive church called together a council, they thought that the laity were at least as good as bishops and presbyters; for you find it actually stated that the first party named is the laity—namely, the church—in the 4th verse: "They were received of the church"—that is, the company of the people—"the apostles"—the second party—"and the elders," or presbyters—the third party. So that the laity are actually put before the other two, as if to show that there might be difference in order, but not difference essential.

Well, when they came together, "certain of the Pharisees said it was needful to circumcise." The apostles and elders came together to consider this matter. And when there had been much disputing, it is quite true that Peter stood up first. But if Peter had been pope, he would not have troubled his brethren for their opinion on this occasion, but would have pronounced, ex cathedra, that such and such was the case.

But in this presbytery, all that Peter did was simply to speak first. And if you ask why he was always first to speak, first to strike—and, alas! once first to run away—it was the precipitancy of his temper and his character that you notice throughout the whole New Testament. And there is no evidence that Peter was primus, but the very reverse. If there was a primate at all, it was unquestionably James of Jerusalem who wound up the debate, and gave his opinion on the subject. "Peter rose up and said, Men and brethren, ye know." Now, if Peter had

been pope, he would have said, "You know quite well that I am infallible; that I have been constituted to pluck up, and to root out, and build up; and that the keys of heaven have been given to me, and that what I bind on earth shall be bound in heaven; and as this, therefore, is the fact, I shall be happy to hear your opinion, but mine must rule." But, instead of that, Peter speaks like a rational man, basing his conclusion upon facts; and says, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe." That is fact. Very well. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." "Now," argues Peter—and he argues with all the tact of a master logician—"now therefore, if this be fact, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" If God has accepted them, you cannot make them more acceptable; if God has taken them to himself as sons, though Gentiles, why should you state that they should be circumcised, in order that they may be made Jews? They cannot be more accepted than accepted; they cannot be nearer than sons. "And we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Very well, then, what is the use of this proposal of yours, that they should be circumcised? Why do you insist upon adding to that which is sufficient, something that by implication shows that it is not sufficient?

When Peter had made this very sound speech we read that "the multitude kept silence." They did not make a noise, as they often do in Exeter Hall, and shout, and give plaudits; but the multitude in these days had more good sense—they kept silence. They were too much occupied and absorbed with the precious thought they had heard to give any demonstration. "And they gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Well, after these three had spoken, James answered. James was as our brethren of the church of England would say, bishop of Jerusalem. It does not matter which he was; he was a faithful preacher of the truth. And he rose up and said, "Men and brethren, hearken unto me"—he asked their attention. "Simeon hath declared"—that is, Peter—"how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets." And then he says, "Known unto God are all his works. Wherefore my sentence is"—not, decision is, but my opinion is, my judgment—"wherefore my judgment is, that we trouble not them which from among the Gentiles are turned to God"—that we do not plague them with questions with which they have no sympathy. Leave this matter alone; it is unimportant, immaterial, and really of no consequence. But what we write unto them is, that they abstain from idolatry, from the vile practices which constituted a portion of Gentile worship; and also from things strangled, in which the blood is necessarily contained, and from blood that has been shed from animals slain. You say, Why this? It is singular that from

the very beginning the tasting of blood seems to have been forbidden to man. But, at all events the reason of its inhibition here was not the essential sinfulness of the thing, but that the Gentiles, by abstaining from it, might not do anything which would give offence to their Jewish believing brethren; that was all.

There is no law here laid down binding upon you. It is a matter of expedience, a matter of judgment, of common sense, of taste, of feeling; it is most reasonable. If eating of something that to me may be lawful, would give offence to a Christian brother who regards it as unlawful, if I should fail to convince him of my liberty, then it would be my duty to sacrifice my liberty for his convenience, and conviction, and comfort. "Now," says the apostle, therefore, "abstain from anything that would give offence to the Jews; and as we Jews do not lay a Jewish burden upon you, you Gentiles must not create a Gentile offence to us Jews." It is a most beautiful arrangement; and what does it prove? It proves that peace was secured here by the sacrifice of things non-essential, by mutual concession in matters that were immaterial, for the sake of things that were vital, lasting and enduring.

When this presbytery, this synod, this general assembly, or convocation, had concluded the matter—and it was a very peaceful and a very quiet one, and a meet type and model for all that succeeded them,—we read that they wrote a letter embodying the substance of their conclusion; and that letter like all ancient letters had the names of the writers at the beginning, not at the end. When we write letters, we address the party to whom the letter is written, and sign our name at the close; but in ancient times letters always began with the names of those who wrote it—the apostle Paul, or Peter, sends greeting, or wishes you health or prosperity. And this letter was not only to be read to them, but also Judas and Silas were to tell them what it contained, and confirm it by word of mouth.

And when the Gentiles had read this letter, they were exceedingly pleased. "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them."

And then we have the account of Barnabas and Paul, their difference, their separation and their going to the different districts to confirm the churches.

Now, what a beautiful model is here for all subsequent ecclesiastical conventions! There never yet was a synod held in the purest ages of the Christian Church, in which the laity did not take a part, and a prominent part. So, if you notice the letter that this synod addressed to the Gentiles, in the 23d verse, it was "the apostles, and elders, and brethren"—that is, the laity. In other words, if we are to be truly scriptural—if you are to have a convocation in England, by all means have it; but do not have a convocation of bishops, and presbyters, and deacons only, or you will be laid under ecclesiastical thralldom, and the dictates of man will be substituted for the decisions of God. For my part, if I wished to have an honest judgment upon some dispute—whether, for instance, the Bible teaches Baptismal Regeneration or Transubstantiation—if I wished to have an honest decision on it, the last

body I would refer it to would be a synod of ecclesiastics. I should prefer infinitely twelve honest jurymen who knew their Bibles, consistent men, of good common sense, and who have read and studied the word of God, men of truth and love; and I am quite sure they would give a more impartial, and certainly a more honest, decision than any synod of ecclesiastics that ever met in Christendom; and they would do it, too, with less quarrelling and with less dispute. But an ecclesiastical synod for deciding doctrines, composed of clergymen alone, has no precedent in the Bible, has no precedent in the earlier ages of the Christian church; and if ever such a thing be revived in this country, let it be on the model of this synod; or (and it is not nationality that makes me say so) let it be on the model of the general assembly of the Church of Scotland, where there are two-thirds clergymen, but the one-third laymen; where the highest peer of the land and the humblest blue-bonneted peasant sit together, and speak with equal rights, and votes, and prerogatives, with the clergy, upon the matters that come before them. And what is the result? That the decision of that assembly is the decision not of the clergy, but of the ministers and laymen both together, after prayerful and mature deliberation.

However, no ecclesiastical polity is perfect; every system has its faults. Congregationalism has its faults; Episcopacy has its faults. And the fact is, if we wait to join a church till we get a perfect one, we shall never find a Church that is fit to be joined at all till the Millennium come.

To be continued.

The Lion and the Lamb.

"Old Ralph Isham" was the leading business man of the village of Colchester.

He had an imperious temper, two hundred weight of bone and muscle, and an overbearing manner that usually carried everything before it. Few men cared to cross his path or dispute with him. Religion, which he hated, seemed to cower in his presence like the rest, and left his haughty fortress of self-will unassailed. Young Mr. Trumbull, of that place, who was about departing as a missionary, feeling anxious that something should be done for the proud sinner, but hardly knowing what to do, asked me if I would venture to approach him. Three times he said he had undertaken it, and had gone as far as his gate, yet never found courage to enter.

I readily undertook the service, and repaired at once to his house. He opened the door in person, at my knock, and seemed to await my request.

"Do you not know me, Mr. Isham?" "No, sir, I have no recollection of you."

I had done business with him, so I merely added "M—, of B—." "O yes!" was the reply; "I remember—walk in."

I walked in, took the offered chair, and told him what I had come for. His face darkened with anger, as he answered: "You have your opinion on that subject—I have mine. I am willing to let other men enjoy their opinion, and I mean to enjoy mine; I allow no man to interfere with it."

Said I, "Mr. Isham, I know something about

you that is not consistent with this declaration. You are not a man who likes to let others enjoy their own opinion. No man in Colchester interferes with the opinion and action of others, in politics, so boldly and effectually as yourself.— You like to have men think and vote as you think right, and you make them do it, by every means in your power. Now I have my opinion, as you say, about the claims of religion, and I am anxious to urge it upon you." He rose abruptly and strode out of the room.

His wife sat by, trembling like a leaf, from the moment that I first broached the forbidden topic. "O, sir," said she, "you must be very careful what you speak about to my husband!" I told her I was not careful. I intended to do him no harm, and I was not afraid he would do me any.

After a few minutes' absence, he returned, and said to me—"I have concluded to hear what you have to say. I don't let Colchester people talk to me; I know them too well. Perhaps if you were one of my neighbors, I should not let you do it. But as you are comparatively a stranger, I'll hear you."

I preached the Gospel to him as well as I could. In the midst of my effort, the door-bell rang, and in came Dr. M——, an old steady-going professor of religion, who aimed to do nothing that was out of the way, or, as some one remarked, that would be particularly in the way. He sat right down between us, and now, I thought, my work is frustrated. Still, one chance was left—I would try to bring the doctor himself into the field. I addressed myself to him, repeating the substance of what I had advanced, and appealed to him whether such was not his belief. "Certainly," he replied, "I believe that most heartily."

Turning short upon him, said the master of the house, "You!—you believe that?" "Certainly," repeated the doctor. "How long have you believed it?"

"Twenty-five years, at least," was the reply. "Then why did you never come here and tell me so, like a man!" thundered the imperious host. Dr. M—— had very little answer to make, and I seized the opportunity to proceed, with marked attention of both, appealing to the doctor for the truth of my positions, and thereby bringing down upon him repeated explosions of surprise and reproof from the irascible old man. But his mood softened as we conversed.

The interview lasted an hour and a half, and before we parted, Ralph Isham asked me to pray with him! From that hour he was another man.

I was obliged to return to my own village, but the next I heard of him was, that the man to whom none dared speak of religion, had thrown open his house to religious meetings, confessed his past guilt and his present repentance to his pastor, and solicited him to appoint prayer-meetings at his house as often as he thought proper. Never, as he affirmed, till that evening, had he felt there was a power and a reality in the religion which we profess. He lived but a short time after this, giving evidence which imparted to his Christian friends a good hope through grace that he had indeed surrendered soul and spirit humbly to the Lord.—*Examiner.*

Donati's Comet.

The increasing brilliancy and beauty of the comet now nightly drawing all eyes to the heavens, will, we are sure, cause the following instructive communication to be read with much interest. It is from excellent scientific authority, though not written for publication, but simply in answer to a friend's inquiry. Its statements and figures, however disagreeing with some which have been published, may be relied on as the most accurate which astronomical observation has thus far been able to supply:

"The present comet was discovered June 2, by Mr. Donati, Assistant at the Observatory at Florence, and in this country, before the account was published, by Mr. H. M. Parkhurst of Perth Amboy, N. J. It was at first very faint, and derives its present brilliancy rather from its close proximity to the earth at the time when

nearest to the sun, than from any especial magnitude or intrinsic peculiarity.

The elements of its orbit have been computed at the Dudley Observatory at interval of about a week since its first discovery, each successive computation being, of course, more accurate in proportion to the increased portion of its orbit which has been observed. They are now (Oct. 2) so accurate that we may be certain they do not vary much from the following:

Time of Perihelion, 1858, Sept. 29. 8 days (Washington time.)

Longitude of Perihelion, 36 deg. 20.

Longitude of Ascending Node, 165 deg. 16.

Inclination of Orbit, 63 deg. 3.

Perihelion distance, 0.58.

Motion retrograde.

It is known to astronomers as the Fifth Comet of 1858. There have been eight discovered thus far.

An opinion is prevalent that it is identical with the comet of great brilliancy which appeared in 1556, and terrified the Emperor Charles V. into abdication of his throne. This popular impression is without foundation. It doubtless arises from the circumstance that Mr. Hind, an English astronomer, thought, a few years ago, he had discovered that this comet of 1556 was identical with that of 1264. This being conceded, it would follow that the period would be 292, and accordingly Mr. Hind predicted the appearance of this great comet in 1854, or soon after.

But it has been satisfactorily proved that Mr. H. was mistaken in the supposition of identity, so that the whole argument falls to the ground, as well as the prediction of return.

The apparent motion of the comet was so slow when it was first detected as to lead to the supposition of a very great distance, and make the determination of its orbit with accuracy impossible. We now know that this peculiarity arose from the circumstance that it was coming directly towards us, so that its apparent place was not much changed by its real motion.

The brilliancy of a comet depends on two different things: one, its distance from the sun, to the square of which the brilliancy is proportional inasmuch as it shines by reflected light; two, its distance from the earth, to the square of which the apparent brilliancy is also proportional. The nearest approach to the sun was on Sept. 29.8 as the astronomers call it, (their day beginning at noon) or about 7 o'clock A. M. of Sept. 30. in common phrase. The nearest approach to the earth is on the 11th October. The brilliancy (which depends jointly on the distance from each) is greatest October 8.

The comparative brightness on different days, calling it one on the 14th August, may be shown thus:

Aug. 14	.....1.0	Sept. 23	.....17.6
Aug. 22	.....1.9	Sept. 27	.....25.3
Aug. 30	.....2.5	Oct. 1	.....35.1
Sept. 7	.....4.4	Oct. 5	.....44.6
Sept. 15	.....8.5	Oct. 9	.....47.1
Sept. 19	.....12.1	Oct. 17	.....27.6

On the 14th, when the brilliancy is here called unity, the nucleus was as bright as a star of the 4 1-2 magnitude.

On the 8th October it will be forty-eight times as bright. But the moon will then begin to diminish the comet's apparent brilliancy at the same time that the real brilliancy begins to diminish with great rapidity. And meanwhile it will be also moving rapidly to the south, and nearer and nearer to the horizon at sunset. So that we shall lose it quite suddenly, and before the end of the month it will be invisible.

At its nearest approach to the sun it is distant from that body nearly fifty-six million miles and sixty-eight millions from the earth.

At its closest proximity to the earth, its distance from us will be about forty eight million miles. Its velocity at the time of the perihelion was about thirty-six miles a second (nearly double that of the earth in her orbit.)

Whether it is periodic, i. e. whether its period can be accurately determined is still uncertain. Its orbit greatly resembles that of the first comet of 1827; but the observations thus far made may be satisfied within the limits of reasonable error by the assumption of a period of many thousand years. It is not impossible that two

different hypotheses may equally represent the observations; and computations are now making to decide this point.

As to the absolute size of the Comet, we cannot speak with certainty, owing to the misty way in which its boundaries fade out from sight, precluding good measurements.

On the 29th, its tail was estimated as 16 deg. long. It is certainly now more than 20,000,000 miles in length, and increasing rapidly.

The nature of the tails of comets is unknown, but there is strong reason to believe that they consist of matter thrown out from the head toward the sun, and streaming off on all sides, thus forming tubular and conical trains. Whether they are ever again recombined with the main body is uncertain. We can only form theories on this point having no means of determining except from reasoning.

The majority of comets would look as bright as this if seen under the same favorable circumstances. But though astronomers see and observe from six to eight on an average yearly, it is not on an average more than once in two or three years that one is fairly visible to the naked eye, and not more than once in ten or fifteen years that as a general thing any one is bright and conspicuous enough to attract popular attention.

The present one is the brightest since 1811. That of 1843 was also very magnificent for a few days in March."

Fox and Whitefield.

Mr. Wilberforce, in the recollections of his parliamentary life, related that "Fox used sometimes to roll on at full tear in the House of Commons for two or three hours." Rogers in his Table Talk says he had often known Fox to take up the candle to go to bed, and stand talking till it had burnt out in the socket.

There is a well-authenticated anecdote of Whitefield to the same effect. The night before his death he arrived at the house of Rev. Mr. Parsons, in Newburyport, after a week of abundant labors at Exeter and elsewhere. His coming was soon known. Before he had finished his supper, a crowd surrounded the house, and found their way into the entry. Whitefield, quite exhausted, rose from the table, and said to a minister present, "Brother, you must speak a word to these good people; I can do no more." He then took a candle, and set off hurriedly for his chamber.

But he had to pass through the hall, and as he ascended the stairs, looking down upon the crowd whom the word of life from his own lips had stirred up to the inquiry "What must we do to be saved?" how could he pass them in silence. He could not. He turned on the stairs to commend these anxious souls to the Savior, and continued speaking till the candle went down and went out, an emblem of his own laborious life, which in giving light to others consumed itself. Those were his last words. He went to bed, and expired the next morning about six o'clock, in one of his paroxysms of asthma.

The eloquence of both these remarkable men was an illustration of that divine maxim, "Out of the abundance of the heart the mouth speaketh." Fox, the statesman, patriot, and scholar, poured out inexhaustibly the themes and thoughts of which his heart was full. So did Whitefield, the Christian preacher, rich in the words of Christ and burning with love to the souls of men. Here is the true source of fluency—a mind full of thought, a heart full of emotion. The best preparation to speak to others of divine things, is thus the highest mental and spiritual culture in ourselves. "Cultivate a tender love of souls," said Doddridge to his students, "that will make you eloquent." "Meditate in these things," said Paul to young Timothy, "give thyself wholly to them—that thy profiting may appear to all." Apollon was "mighty in the Scriptures," and "fervent in spirit," and therefore an eloquent man. Let your heart be as a quiver full of the arrows of God, and let them fly on this side and on that; for they are like the arrows fabled by the ancient poet to be gifted with intelligence, and longing to reach their mark.

It is better to wear out than to rust out.

The closing Benediction.

"Blessed are those servants whom the Lord when He cometh shall find watching."—Luke 12:33.

Child of God, is thine attitude as the expectant of thy Lord's appearing? Are thy loins girded, and thy lights burning? If the cry were to break upon thine ears this day, "Behold the bridegroom cometh," couldst thou joyfully respond, "Lo, this is my God, I have waited for him?" When he may come, we cannot tell;—He must come at some time—it may be soon—ay, and the day of our death is virtually to all of us the day of his coming.

Reader! put not off the solemn preparation. Be not deceived or deluded with the mocker's presumptuous challenge, "Where is the promise of his coming?" See to it that the calls of an engrossing world without do not foster this procrastinating spirit within. It may be now or never with thee. Put not off thy sowing time till harvest time. Leave nothing for a dying hour, but to die, and calmly to resign thy spirit into the hands of Jesus. Of all times, that is the least suitable to have the vessel plenished—to attend to the great business of life when life is ebbing—to trim the lamp when the oil is done and it is flickering in its socket—to begin to watch, when the summons is heard to leave the watch-tower to meet our God!

Were you never struck how often, amid the many gentle words of Jesus, the summons to watch is over and over repeated, like a succession of alarum bells breaking ever and anon, amid the chimes of heavenly music, to arouse a sleeping church and awake a slumbering world?

Let this last "Word" of thy Lord's send thee to thy knees with the question, "Am I indeed a servant of Christ?" Have I fled to Him, and am I reposing in Him, as my only Saviour?—or am I still lingering, like Lot, when I should be escaping—sleeping, when I should be waking—neglecting and trifling, when a "long eternity is lying at my door?" He is my last and only refuge; neglect Him—all is lost!

Believer! thou who art standing on thy watch-tower, be more faithful than ever at thy post. Remember what is implied in watching. It is no dreamy state of inactive torpor: it is a holy jealousy over the heart—wakeful vigilance regarding sin—every avenue and loophole of the soul carefully guarded. Holy living is the best, the only preparative for holy dying. "Persuade yourself," says Rutherford, "the King is coming. Read his letter sent before Him, 'Behold I come quickly: wait with the wearied night-watch for the breaking of the Eastern-sky.'"

Let these "Words of Jesus" we have been meditating upon in this little volume, be as the Golden Bells of old, hung on the vestments of the officiating High Priest, emitting sweet sounds to his spiritual Israel—telling that the true High Priest is still living and pleading in "the holiest of all;" and that soon He will come forth to pour his blessing on his waiting Church. We have been pleasingly employed in gathering up a few "crumbs" falling from the Master's table. Soon we shall have, not the Words, but the presence of Jesus—not the crumbs falling from his table, but everlasting fellowship with the Master himself. "Amen, even so come, Lord Jesus."

Original.

My Journal.

Monday, June 21, 1858. Being still feeble, I made a short visit among my friends in New Bedford, Mass. the place of my spiritual birth, in 1823. I was baptised there, on the shore of the Bay, by Elder Simon Clough, the pastor of the First Christian church, of which I became a member. I commenced in this church, to improve my gift as an exhorter, and labored on the Sabbath in school houses, and other places in destitute neighborhoods, for several years. Numbers were converted in these meetings, and baptised by Elders Howe, and others, and united with the church. I left New Bedford in 1828, and settled at Plymouth, Mass., over the Christian church. Thirty years, or a whole generation, have since passed into eternity! What a

change! On attending the meeting of my mother church, but few knew me, or I them. But those few greeted me most cordially. Our meeting was a happy one.

My sentiments have undergone an entire change since I was with this church. Seventeen years ago, I reviewed the whole system of theological truth, and embraced what are usually denominated the great doctrines of grace, as held by the Orthodox.

During my stay in New Bedford, of a week, I had the pleasure of attending a number of the morning and evening prayer meetings, as also in Fairhaven, the town opposite. They were spiritual and effective, indicating a good state of things in the churches.

Thursday, June 24.—Visited Capt. James Allen, in Long Plain, a district of Fairhaven, eight miles distant from New Bedford. He resides near the spot where the old Christian chapel used to stand, in which Elder Daniel Hix has preached for forty years. Mr. Hix was first a Baptist minister; but on hearing Elder E. Smith, he came out from the Baptists, with about five hundred members, of different churches under his care, in Dartmouth and other places. A general revival followed the labors of Elders Smith, Hix and others, in the preaching of the "new faith."

Elder Hix wrote, Dec. 10, 1807, to the "Herald of Gospel Liberty," a long account of his labors and success, from which we give an extract.

"From last March to this time, the work has been the most extensive, powerful and glorious, I ever saw. I see the effect of the word at home and abroad, at public meeting by day or evening.

"I am often called into houses, when passing from place to place, to see the wounded, and to hear the sighs and groans of the prisoners. It is often affecting beyond description, to hear the language of parents and children; some declaring themselves the chief of sinners; while others are heard to lament, saying, 'I have had a day which is now over. I have had many calls, which I refused, and now, it is too late. Lord have mercy on me, I am undone forever; I have destroyed myself, and God will be just in my everlasting destruction.' Their countenances bespeak their guilt and condemnation; and although I have often seen and heard such things as these, yet glory to the head of the church, the sinner's friend, I often hear those who believe in him rejoicing, having entered into rest. Their state is changed, and how often do I hear them say 'Glory to him who loved us and washed us from our sins in his own blood.' This is the song of the heaven born and heaven bound, which often charms my ear, and warms my heart; while with this they remember to pray for those left behind. Our prayer meetings and conferences have been remarkably blessed through this glorious work.

"The work has been more rapid and powerful in some places than in others. Where I live there has been more or less of the power of God manifested in every meeting, while we have heard many declare what God has done for their souls. At the village in Bedford the work has been gradually increasing to this day. Several have of late given the reason of their hope, and the brethren appear to grow strong in the Lord. On the east side of the river, at the Point, and Fairhaven, the work is more powerful; and there is no small stir about that way. Some have joined the Congregational church; how many I cannot tell. Between forty and fifty have been baptized by several administrators, according to the New Testament, and are in fellowship. I broke bread to them a few days ago, and the appearance is very encouraging among them."

The Long Plain church was among the largest and most flourishing of these churches. Twenty-five years ago I preached in the old chapel; but the church had become divided and weak. Now the green turf grows over its foundation, with not a sign to mark the spot. A new chapel is reared near by, which is now become a Baptist chapel, so that in just fifty years things have come around to the same point; and the old creed is reestablished!

I had a very pleasant interview with their pastor, at the house of Capt. Allen, with whom he resides.

Sabbath, June 27.—Preached in Boston, to the Advent church. I had good seasons in speaking, though still weak and feeble in body. Do not know how things will turn with me. But pray that God's will may be done. During this week I have visited brethren in Saugus, Nahant, Westboro' and Worcester,—in the last two places held meetings, that were cheering to the people of God.

Sabbath, July 4.—Independence day! Birth-day of our nation who have declared that "All men are created equal," and yet hold 4,000,000 of human beings as "goods and chattels." What inconsistency! What sin! I endeavored to preach the gospel to day. Our communion season was sweet and blessed.

This week I have visited many families of the church; and also brethren in Newburyport and Salem, on business of the cause. Also on Saturday A. M., July 10 visited, in company with Elder Pearson and family, Bro. Brown of Kingston, N. H. He was very sick with dropsy and other complaints, from which it would seem difficult for him to recover. We had a very good visit with him, and found him all ready for the kingdom. He is a pillar in the church, and we know not how to part with him; yet the Head of the church knows best how to dispose of his members. We would bow to his decree, whether living or dying.

In the P. M., took the cars for Portsmouth, N. H. and put up with my old friend, Wm. Shapley.

Sabbath, July 11.—Preached all day in the Advent chapel. The society have recently enlarged their house, and have it well filled. They have not as yet organized a church, but act as a church without a record of names. They have a good Sabbath school, and are doing well in their way.

Monday, July 12.—Visited the sick and afflicted and others in Portsmouth, Kittery and Rye.

Thursday, July 15.—Attended the dedication services of the Advent chapel in Westboro', Mass. Elder Osler, of Providence, R. I., preached on the occasion. He gave a number of valid reasons for which the Adventists should maintain a distinct organization—reasons as weighty and important as the Baptists, Methodists and others, as a cause of distinct organization. I thought it well timed, and a noble defence of our position.

The chapel is a neat structure, and will hold between two or three hundred. Bro. Cyrus Cunningham, their former pastor, did much to help this matter on, and was the real Nehemiah among the builders. And it no doubt cost him his health. Elder Griggs also was very active, liberal and efficient in the work. The little church, Bro. Streeter and others, whose names we cannot give, were liberal and acted nobly in the work.

In the evening Elder O. R. Fassett, my late colleague in the Advent church in Boston, having accepted the invitation to be their pastor in place of Elder Cunningham, who was sick, was installed. I spoke on the occasion from March 13:34. The house was crowded, and a good impression was made for our cause. Eld. F. has a good field of labor, and his prospects are cheering.

We in Boston were sorry to part with Bro. Fassett; but he felt it his duty to leave, and we must submit. He leaves us with many prayers and good wishes for the prosperity of himself and family.

Friday, July 16.—Went out to Hyde Park, a few miles from the city, on the cars, with the Sabbath school and society to spend the day in the grove. We had a very fine social time.

Sabbath, July 18.—Preached in Boston all day. In the P. M. preached a funeral sermon on the death of Wm. H. Hobart, a son of Dea. Peter Hobart of the Advent church. "He was a shining light."

This week I have visited in the church and society, and attended to office duties, except Wednesday July 21, when I visited Westboro', found Bro. Fassett doing well in his new charge. In the P. M. went to Worcester, and preached in the evening. They are yet without a pastor.

Sabbath, July 25.—Gave three sermons to day in Boston. Good audience, and a solemn

time. My health is much improved, and mind is buoyant, and hopeful.

This whole week has been devoted to parish duties. It seemed old fashioned to be at home, and visit the old members of my flock, and enjoy the society of those who have labored and suffered together so long.

Sabbath, August 1. Three sermons and a very cheering day. Our prospects seem to brighten. This week I have attended to office and church duties, and have had a little time for reading and study, which I much enjoy. Sabbath, August 8.—Preached in Worcester. Am to be absent from Boston two Sabbaths, while our chapel is being refitted and cleaned.

Sabbath, August 8.—Preached in Worcester to the Advent church in Thomas street. Good day. Next day visited a number of families, and on Tuesday the 10th went to Springfield, Mass., and put up with Bro. R. E. Ladd. I had a cordial welcome from him and his family. I preached in the evening to a full house, on the "Transfiguration," and the glorious Kingdom, and had a refreshing season. Wednesday and Thursday, August 11th and 12th, I spent with the church in Hartford, Conn. Spoke two evenings, and had a good season. I put up with Dea. Clapp, at my old home, and made calls on many families of the church. They are at present without a pastor.

Friday, August 13.—Went to Middletown, Conn. Visited five families, the "remnant" of the cause there. I was very gladly and kindly received by them all. I had a very good season with Prof. Huber and family. He is still firm in the the faith. In the P. M. I returned to Hartford, gave another lecture in the evening, to a good audience, and bid the brethren adieu.

Saturday, August 14.—Took the cars for Springfield, Mass., and spent a few hours with Brn. Ladd and Munger, and in the P. M. came to Worcester. Sister Naylor was in the cars, on her way home to Lawrence, from Baltimore. She was greatly distressed, as she was telegraphed for home, by the fatal sickness of her husband. She had only been absent a short time, on a visit to her friends.

Sunday, August 15.—Preached in Worcester all day. We had a comfortable time.

At half-past four o'clock P. M. at the close of meeting, Prof. Huntington preached in a church near by, and I took the opportunity to hear him. His text was Luke 11:42. It was a practical discourse, very able, and scathing. He is a very remarkable preacher. He is associated with the Unitarians, but his tendencies are to Orthodoxy.

Monday, August 16.—Visited Westboro' on business with Brn. Griggs, Fassett and Cunningham. Westboro' church is doing well. Returned to Boston at 3 P. M. and found a dispatch to attend the funeral of Bro. J. P. Naylor of Lawrence. It was too late, but I took the cars and arrived at the house just as they returned from the grave. So I stopped till the next day, and went to the tomb (as it was open,) with the family. It was a solemn visit. Only a few days before, I saw him in Boston, and had a long conversation with him. He was well, and full of faith and hope. He made me promise to visit him at Lawrence soon, and preach to the people, and parted from me with a smiling countenance saying, "I shall soon see and hear you in Lawrence"—little thinking that the next time I should see him, would be in the cold grave! Bro. Naylor will be much missed. He was a pillar in the church. May God care for his afflicted widow and child.

Here I saw sister Plummer, (consort of the late Franklin Plummer of Lawrence, for the first time since her husband's death. His house had always been my home, and a more kind and generous Christian brother I never met with than he. He was one of my special friends. And so, "friend after friend departs."

Brn. Plummer and Naylor had stood by the cause in Lawrence in all its trials, and were literally "faithful unto death." May they have a crown of life when Jesus comes.

Sister P. remains firm and devoted to Christ, and with her three children, is being blessed with a home and its comforts. And so, God is faithful. "Leave thy fatherless children and let thy widows trust in me."

Tuesday, August 17.—Visited Elder G. W. Burnham to day in Salem.

Wednesday, August 18.—By invitation of Elder John Pearson, Jr. of Newburyport, in company with my son, J. G. L. Himes, went to Newburyport. We put up with Eld. P., and after a few hours of refreshing sleep, we were called very early to prepare for a visit, with the Advent church and society, to Plum Island. About one hundred and twenty-five souls soon gathered at the wharf. We divided our company between two fine safe boats, when we went down the river most pleasantly, and in a short time landed on one of the "ends of the earth," the south end of Plum Island. It is a retired and beautiful place. Here we had a convenient house for our ladies and children, and pitched a tent for the gentlemen. We were at home. Oh, it was a beautiful place. Both the land and sea were altogether enchanting.

We were to spend two days, in social and religious enjoyment. And we did.—Some went a fishing, others clamming, and yet others went lobstering, and all caught something to repay their labor.

We had plenteous provision, good cooks, and the best appetites for the bounties of the board, or rather, the ground, for we spread our cloth on the green grass, and sat down in "fifties." Never did food have a better relish.

We had regular religious services. In the evening our tent was full. Elder Pearson conducted the services, and after singing and prayer, called on me to preach. I gave a short discourse, when Elder F. Gunner, of Salem, followed, with a very interesting address. The service was one of very deep interest. Most that were present were "heirs," with Abraham, of the ancient promise, that will soon be fulfilled, in giving to the seed, the New Heavens and New Earth. And this tent service of the pilgrims reminded us, of the faith of the Patriarchs, and the home to which they as strangers and pilgrims, looked.—The city and the heavenly country.

We returned the second day, with songs of praise and prayer, without accident or anything to mar the joy of the occasion. We shall always look back to the scene with pleasure.

Many thanks to Bro. Pearson, and his happy flock, for their hospitalities.

Sabbath, August 22.—Bro. Wm. Ingham spoke for us in Boston, in the A. M. He gave us a good discourse. I gave discourses in the P. M. and evening. Good interest.

Tuesday, August 24.—Went to Springfield, Mass., called on several families; and the next A. M. went to the camp meeting in Wilbraham, Mass. Here I spent several days.

The meeting was made up of all sorts and kinds of professors of religion. They were mostly believers in the personal reign of the Saviour, and many of them were of the "salt of the earth."

I met a large number of my old friends, and was heartily greeted. But it filled me with much sadness to see how many of them were perverted, and now acting with other and opposing elements.

There was much good in the meeting, that I appreciated. The rest I have no wish to record.

I spoke once, and was listened to with the best attention. I pray that good may result from it.

Sabbath, August 29.—Spoke three times to the church in Boston. I had a great exercise of mind, and hope it will not be lost on the congregation. We do hope for the conversion of souls.

Monday, August 30.—Met at the Herald office with Brn. A. W. Brown, M. Grant, F. H. Berick, E. Burnham, H. L. Hastings and J. Pearson, Jr., as a committee, to prepare a music book that shall meet the wants of Adventists and others for social meetings. As committees move slow, I fear there will be some delay. But we will do the best we can. Wednesday, Sept. 1. Went to Newburyport, Mass., and had an interview with Elder John Pearson, Jr. and Elder Edwin Burnham. After a free and kind conversation on the subject of ministerial co-operation, they came to the following result:

1. Elder Pearson claimed that in order to co-operate, or labor with Elder Burnham, he must unite with a gospel church, to which he must

be amenable. That while he remained outside of any church organization he was "walking disorderly," and he could not fellowship him in this unscriptural course. He would be glad to cooperate with him, and unite in any labor that would tend to unite and build up the cause of Christ, among Adventists or elsewhere. But he could not fellowship a man, that would not unite with some gospel church, and maintain the purity of gospel discipline, for himself and others.

2. Elder Burnham took the ground that the Bible sustains the idea of regular gospel churches, who have the authority to discipline their members;—that this was all right. And he also frankly admitted, that those who did not unite with some church, walked disorderly, in the strict sense of the word. But he claimed that his case was an exception. He felt justified in remaining out side of all the churches. He said he did not consider himself as belonging to any Advent church, or to any party of Adventists, any more than he did to Baptists or Methodists. And having devoted himself to the work of an Evangelist, he felt free to labor for any church, or denomination, who might wish his labors. And that whatever church he labored with, he would hold himself responsible to, for the time being.

And thus we parted. I have felt that it would be better for Bro. B. to unite with some church. I trust he will yet see it so. It would not shut up his way in doing good among others, as an evangelist.*

Thursday, Sept. 2.—Went to Cambridge, and visited Bro. Follett, one of my old parishioners, and introduced Bro. Butler's son of Hartford, who is to make a home with them, while at the Law school. He will have a good home, which will be a great consolation to his parents, while absent from the parental roof.

* If in the above outline I have done injustice to either party, I will be happy to correct.



ADVENT HERALD.

BOSTON, OCTOBER 16, 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.

The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the Herald, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see Herald July 3d.]

No. 17.

The foregoing are the more prominent scriptures that bring to view a reign of righteousness, synchronous with the millennium. All parallel ones, must be in harmony with those, but reference has been made to such, to demonstrate that the future glory, thus revealed, will be "an eternal excellency," and therefore synchronous with Christ's appearing and kingdom.

It now remains to be considered, that there is,

NO PLACE FOR THE MILLENNIUM, THIS SIDE OF THE ADVENT.

This is demonstrable from the consecutive historical prophecies, which reveal the succession and order of the events that were to transpire previous to Christ's coming; and from the predicted moral condition of the world just previous to that time.

1. CONSECUTIVE PROPHECIES.

In the several great consecutive chains of events, which come down, in parallel lines, from the period of their prediction to the consummation of all things, the coming of Christ is frequently presented; and yet, in not a single instance, is there any intimation of a long period of peace and righteousness on the earth anterior to that coming.

1. THE IMAGE SEEN BY NEBUCHADNEZZAR.

This huge metallic structure, (Dan. 2:31-45) which was of terrible form and excellent brightness, was a symbolic representation to King Nebuchadnezzar of "what should come to pass hereafter."

Beginning with his own dominion, which extended "wheresoever the children of men" dwelt, the image's golden "head," was a representative of the Babylonian "kingdom, power, and strength, and glory."

Coming down, in the order of time, to the breast and arms of silver, it brought to view another kingdom, "inferior," to the former, the Medo-Persian.

Another "third kingdom," the Grecian, corresponding to the brazen portions of the image, was next to bear "rule over all the earth."

And "the fourth kingdom," represented by the legs of iron, the Roman empire, was to bruise and break in pieces all those.

The feet and toes, part of iron and part of potter's clay, symbolized the latter times of this power, when the kingdom should be divided, should be partly broken, and should not cleave one to another. And in the days of these divided kingdoms, we are assured, "shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever"—this being the inspired interpretation of the cutting out of a stone without hands, and its smiting the image upon its feet, so that "the iron, the clay, the brass, the silver and the gold" were "broken to pieces together, and became like the chaff of the summer threshing floors," so that "the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

As He that revealeth secrets, thus made known to the Chaldean monarch, that he might know the thoughts of his heart, what should come to pass in "the latter days," and also declared that "the dream is certain, and the interpretation thereof sure," it is absolutely demonstrable, that if a millennial period was to intervene between the dashing in pieces of the nations, and the setting up of the everlasting kingdom, it would have been here revealed, and have had its symbolic place in the Great Image of Nebuchadnezzar's dream. Not so, however, is the symbolization: the empires of Babylon, Medo-Persia, Grecia, and Rome—the last in undivided, and then in subdivided form—fill up the entire period of the Chaldean monarch's "hereafter," through "the latter days" of human history,—till no place is found for any of the constituents of these temporal kingdoms; and that of the God of heaven then fills the whole earth, and stands forever. The millennium, therefore, must have its place, not before the establishment of the eternal kingdom, but synchronous with the first thousand years of its duration.

2. DANIEL'S VISION OF FOUR GREAT BEASTS.

Thirty eight years subsequent to the date of the former vision, a similar revelation, more graphic in its description, and more minute in its detail, was vouchsafed to the Hebrew captive prophet.

Parallel with the former symbolization, Daniel saw "in visions of his head upon his bed" a succession of four great beasts, diverse one from another, which came up out of the sea, when the four winds of the heaven strove upon it. See Dan. 7th ch.

The first, like a lion with eagles' wings, corresponding to the head of gold, is a re-symbolization of the Chaldean monarchy—its plucked wings, and the man's heart that was given it, foreshadowing its waning supremacy.

The second beast, like a bear, with ribs in its mouth indicative of its eating much flesh, was in the place of the Medo-Persian arms of silver.

Then, lo, another, a leopard beast, with quadruple heads and wings, corresponded to the Grecian kingdom of brass, and "dominion was given to it."

And then in the night visions, there was the "fourth beast, diverse from all the beasts that were before it;—a nondescript ten horned monster, "dreadful and terrible and strong exceedingly," having nails of brass and great iron teeth, which devoured, and break in pieces, and stamped the residue with its feet—like the iron Roman legs of the Image; Dan. 7:2-7, 19.

"These great beasts, which are four," said the angelic interpreter, "are four kings which shall arise out of the earth; but the saints of the Most

High shall take the kingdom, and possess the kingdom forever, even for ever and ever." (vs. 17, 18)

Between the end of the duration of these four, and the giving of the eternal kingdom to the saints, there is no place for a temporal kingdom,—of men, in their natural bodies and not in subjection to mortal rulers. For, "the fourth beast shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces, and the ten horns out of this kingdom," were ten kings that should arise,—corresponding to the decem-regal divisions of the Roman empire. And a little horn that rose after and plucked up three of them, which had eyes like a man, a look more stout than its fellows, and a mouth that spoke very great things—even words against the Most High; which wore out the saints of the Most High, who were given into its hand for 1260 prophetic days, and which thought to change times and laws,—thus foreshadowing the Papacy; which, according to the vision, "made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom," vs. 23-25, v. 8, and vs. 21, 22.

The judgment, and the coming of the Ancient of Days, thus usher in the kingdom of the saints,—not of the martyrs merely—but of the whole body of the redeemed, whose kingdom has been declared to be eternal. And, as the little horn continues its aggressions till that epoch, there is no room for a millennium to intervene!

The judgment, also, is a marked event in this transfer of the kingdom. "The thrones were cast down," (1. e. Heb.—placed) "and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as the burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Then, because of the great words which the little horn spake, its dominion was taken away, to consume and to destroy it unto the end; the former beasts have had their dominion taken away, though their lives had been prolonged till this epoch; but now the fourth and last beast was slain and his body destroyed, and given to the burning flame," vs. 9-11, and 26.

This, like the trituration to powder of Nebuchadnezzar's metallic image and the blowing away of its pulverized dust like chaff, must represent the subversion and ending of all earthly rule, and the consignment to destruction of the subjects of perdition.

The only dominion, then, that can follow, must be identical with that synchronized by the stone's filling the whole earth. And this is ushered in, and taken possession of, by the Son of Man, at his coming. For, Daniel "saw in the night visions, and behold One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom, and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him," vs. 13, 14, and 27.

The millennium therefore, has no place in the divine economy, except in connection with the coming of Christ, and as the commencing period of the eternal dispensation.

3. THE EXCEEDING GREAT HORN.

Two years after the former, another vision appeared unto the same Daniel; but commencing, not with a symbolization of Babylon, which was soon to wane, but with the rising empire of Darius, and Cyrus.

As the prophet lifted up his eyes in the vision, there stood before the river Ulai a two horned ram, "the kings of Media and Persia," which pushed towards the west and south and north, and was irresistible against whatever it came against.

While Daniel was considering this, behold a rough he goat, symbolic of the kingdom of Grecia, with a notable horn between its eyes, which represented the Alexandrian dynasty. It came from the west, on the face of the whole earth, and came against the ram, smote him, and brake his two horns, cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong, the greater horn, the Alexandrian dynasty, was bro-

ken; and for it came up four notable ones towards the four winds of heaven,—representative of the four kingdoms that stood up in Alexander's empire, but not in his power, when his four generals divided his dominions among themselves.

And out of one of them, the Thracian division, where the Roman power first gained footing, there came forth and overran the others, a king of fierce countenance and understanding dark sentences, symbolized by a little horn that waxed EXCEEDING GREAT, "toward the south, and toward the north, and toward the pleasant land. It waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea he magnified himself even to the Prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground, and it practised and prospered." It was said of him, "His power shall be mighty, but not of his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also, he shall cause craft to prosper in his hand and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

This prophecy, of the 8th of Daniel, thus brings to view warring and persecuting powers, the last in the series of which was to continue till the breaking without hand—corresponding to the cutting out without hand of the stone from the mountain, for the demolition of the nations. And the period of this, as Daniel heard one saint speaking unto another, was two thousand three hundred prophetic days, which must be nearing their termination, and at the end of which "shall the sanctuary be cleansed"—synchronous with the final restitution.

Thus, like the consecutive prophecies that precede, there is here left no unoccupied place in the chain of events, till we come down to the consummation, for the introduction of the millennium.

4. THE THINGS NOTED IN THE SCRIPTURES OF TRUTH.

In the tenth chapter of Daniel's prophecy, there is commenced another vision, which continues through the eleventh and twelfth. Like the former ones it is also consecutive, and gives a succession of events that fill up the whole inspired future of this world's history, without there being any place, as there most surely would have been had such a place existed, for a millennial period of righteousness, before the resurrection. This prophecy comes down, at the close of the eleventh chapter, to the planting, by the anti-christian power, of the tabernacles of his palace between the seas in the glorious holy mountain; and then he comes to his end with none to help him. That this end is synchronous with Christ's coming; is affirmed in the very next sentence—the twelfth chapter being only a continuation of the eleventh—by the declaration, "And at that time," at the destruction of the previous power, "shall Michael stand up, the great Prince that standeth for the children of my people."

To "stand up," in this connection, as shown by the previous use of the term in the same vision, is to assume the dominion. At this epoch, then, Christ takes to himself his great power, to reign for ever and ever. He stands up as the Monarch of the eternal kingdom. That the unregenerate nations are not here converted, is shown by the declaration, "And there was a time of trouble such as never was since there was a nation even to that same time." And that it is the epoch of the saint's glorification and resurrection, is also affirmed. For, "at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth"—all who are written in the book—"shall awake, some," the awakened "to everlasting life, and some," those that now awake not, will be to "shame and everlasting contempt" at the resurrection of condemnation.

These events coming down to the kingdom, advent and resurrection, with no place for a millennium of glory to intervene, that period must follow the epoch of Christ's coming, of the glorification and restitution.

The Elijah to Come.

Bro. B.—Will you please give us light on the 17th verse of the 1st chapter of Luke; also the 9th chapter and 13 verse of Mark? What we want to know is, who is this Elias is, and when did he come; or is he to come in the future, as some tell us? Was he not the Elijah that was to come, and fulfilled in John the Baptist? Please give us all the light you can on the subject.

Please give us a criticism on the 21st verse of the first chapter of John, as it appears to be in conflict with Mark and Luke above, and oblige a Bible Class that wants the truth.

Milesburg, Pa. Sept. 30th, 1858.

The writer of the above forgot that we always like to know the names of correspondents. For it materially lightens a labor when we know for whom we are performing it.

The subject in question is one respecting which we are not as yet definitely settled in opinion. In the Herald of April 4, 1857, a question of similar import to the above was asked, and we then answered as follows:

This seeming discrepancy may be harmonized by noticing that the Savior spoke, not positively, like John, but hypothetically.

When John was asked: "Art thou Elias?" he answers pointedly and unequivocally, "I am not." Then they asked him, "Art thou that Prophet?"—referring to the one predicted by Moses in Deut. 18:15—"And he answered No. Then said they unto him, Who art thou?" And "he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord as saith the prophet Isaiah."—John 1:21-23.

Thus he denies that he is Elijah, but affirms that he is the subject of the prediction in Isa. 40:3. That he is the subject of the prophecy in Malachi 3:1 is equally well established; for the Saviour says:

"This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee," Matt. 11:10. But it does not thence follow that he was "the Elijah the prophet," predicted in Malachi 4:5, and which his denial expressly contradicts.

Unlike the positive and unequivocal manner of John, the Savior utters his affirmation hypothetically, and says, "If ye will receive it, this is the Elias which was for to come."—Matt. 11:14. Thus John is not affirmed to be the Elias, except on the condition of the Jews receiving him as such, which the Savior foresaw they would not do. And as they would not receive him, as the condition, on which he might be to them the predicted Elias was not complied with, he was not necessarily to be such to them. And hence there is no contradiction between the Savior's declaration and that of John. While, however, John was not Elijah, he did come in the spirit and power of Elijah; for it was predicted, "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children," &c.—Luke 1:17, doing the work that it was predicted Elijah should do. And as he thus came in Elijah's spirit and power, it was proper to call him, by the use of a metaphor, by Elijah's name, without regarding him as in reality Elijah, which the Jews fancied he might be when they interrogated him. Calling him Elias, by the use of this figure, the Savior said, "Elias is come already, and they knew him not, but have done unto him whatsoever they listed," Matt. 17:12—referring to the metaphorical Elias. But that he was not the real Elias is shown by the same connection; for when John had been beheaded and the real Elias and Moses had appeared with Christ on the mount, and He had charged them to tell no man of it till He should be risen from the dead, the disciples asked Him, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things"—making his coming still future.

From the foregoing it appears that Elijah in reality, was to come; that John came in the spirit and power of Elijah, and was therefore, by a metaphor, denominated Elijah without being the real Elias: that when the Savior calls him Elijah, he does so hypothetically and by a metaphor; that when John denies that he is Elijah, he denies that he is the real Elias, but does not deny that he has come in the same spirit and power; and that the real Elias did come on the mount of transfiguration.

Whether this last was the full completion of the prediction, or whether he is again to come in person to the writer is not prepared at the present writing to announce an opinion. Rev. John Richards, D. D. of Hanover N. H., has an article on this subject in the last number of the "Theological and Literary Journal," from which have been borrowed some of the thoughts in the foregoing; and he argues that the real Elias will yet come in person. This is strenuously opposed by all anti-millenarians, and therefore it may be interesting to note in this connection what has been the general expectation on this subject. Dr. Whitby, who opposes this view and is therefore good authority in its favor, admits that

"It was the general tradition of the Jewish nation, that Elias the Tishbite was to come in person as the forerunner of the Messiah of the Jews, that he in person was to anoint him, and make him known unto the people; and that, before the advent of the Son of David, Elias was to come and preach concerning him. This is the import of the question put to John (John 1:21), 'Art thou Elias?' and of the saying of the scribes, 'Elias must first come, and restore all things' (Matt. 17:10;) of the interpreta-

tion of the LXX, 'Behold, I send unto you Elias the Tishbite' (Mal. 4:5), and of that saying of the son of Sirach (Ecclus. 48:10), 'Elias was ordained for reprofs in their times, to pacify the wrath of the Lord's judgment before it brake into fury; and to turn the heart of the father to the son, and to restore the tribes of Jacob.' And suitably to these assertions, Trypho the Jew declares, That, 'all we Jews expect Elias to anoint Christ at his coming. It also was the general tradition of the writers of the christian church, even from the second century, that Elias the Tishbite, by virtue of those words of Malachi, is to come in person before our Lord's second advent, to prepare men for it. This opinion of the coming of Elias, tradit tota patrum antiquitas 'all the ancient fathers have delivered,' said De la Cerda. Constans est patrum omniumque consensu receptissima ecclesiae opinio, 'It is the constant and most received opinion of the church and all the fathers,' saith Huetius, Constantissima semper fuit Christianorum opinio: 'It was always the most constant opinion of Christians that Elias was to come before the day of judgment,' saith Maldonat. 'It is,' saith Mr. Mede, 'well known that all the fathers were of this opinion.'

He is to come, saith Petrus Alexandrianus, according to the unanimously received opinion of the church."—Com. on Matt. 11:14.

This was the old view on this subject, and was not denied till within two hundred years. Dr. Whitby opposes it, and so do all of the anti-millenarian school. There are arguments for it, and some against it, which there is not space here to consider—the object of this article being not to discuss that question, but to harmonize the difficulty which our correspondent found in the two statements to which he refers.

The above answer, called forth the following article from Eld. I. C. Wellcome in the Herald of April 18:

Let us look at it as it is stated in Scripture, and there is no discrepancy, no "difficulty" in the way. As to "the general tradition of the Jewish nation," it was the same in regard to their Messiah as of Elijah, they expected both in a different manner from what they should, their tradition about Elijah led them to overlook John's mission, and their tradition about their Messiah led them to reject and kill him, and if the Christian fathers imbibed the false traditions of the Jews, (as we know they did in some things) I see no reason why we should reverence those traditions when Scripture is plain. But to the point. In Mal. 4:5, 6, the Lord says, "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse." This was 400 years before Christ. The Jewish nation grew more and more corrupt, in doctrine as well as in practice, as is seen in all the history of Christ's ministry. Parents and children were in great disunion, as may be seen by Matt. 15:46. But I think the work of turning the heart, more likely refers to the covenant made with the fathers, Abraham, Isaac, and Jacob, concerning "Abraham's seed," and "possession," which was almost lost out of the creed of the Jewish nation. In Luke 1:11 to 17, we find Zacharias in the temple, and an angel of the Lord held a conversation with him, promised him a son, who "should turn many of the children of Israel unto the Lord their God. And he shall go before him in the spirit and power of Elias, (Elijah) to turn the hearts of the fathers to the children, and the disobedient (children) to the wisdom of the just, to make ready a people prepared for the Lord." (To turn them to the faith once delivered to the saints, I should think.) This was said by Gabriel, of John the Baptist. This looks as though John was to fulfill the prophecy of Mal. 4:5, 6.

But let us hear Christ, Matt. 11:13, 14, "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear."

Now we hear Jesus saying, John was Elias (Elijah) which was for to come. Where are we told of an Elias to come, except in Mal. 4:5? If not elsewhere, then Christ must have alluded to that promise, as Gabriel did, speaking to Zacharias.

But again, Matt. 17:10, to 13. It seems that the Jews, who were constantly disputing that Jesus was the Christ, had urged that Elias had not yet come, and if not, then of course the Messiah had not. So while some of the disciples had just been reassured, by a voice out of the cloud, on the mount of transfiguration, that Jesus was the Son of God, they asked him, "Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things, (all things promised.) But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Like-

wise shall also the Son of man suffer of them."—This is plain, positive, that Elias had come, whether they would receive it or not. Not the old prophet Elijah, but "the Elias which was to come." Gabriel's interpretation of what manner he was to come and Christ's affirmation that John was the Elias to come, and again, that Elias had come, seems to settle this question. But the doubt arises from John's testimony of himself, John 1:21, "And they asked him, Art thou Elias? and he saith, I am not."—Rather than deny, or evade the plain and positive statement of Christ, who "knew all things," I could decide that John did not know that he was to fulfill Mal. 4:5, 6.

But we need not resort to that to harmonize.—John had his birth, and was brought up among the Jews. They knew of Zacharias' interview with Gabriel, and of the birth of John. He commenced his speaking and it was not very palatable to the Jewish priests. He was not very popular with them. "The Jews had sent priests and Levites" to question him. Had John told them he was the Christ would they not have said as they did of Christ, "We know this man whence he is. But when Christ cometh, no man knoweth whence he is?" Had he told them that he was Elijah, (the old prophet, who they knew was translated) would they not have declared that they knew him from his birth, and declared him an impostor, and with reason, too?—But had they asked him, Art thou "Elias that was to come?" I do not doubt but he would have told them he was, and explain how it was, giving Gabriel's interpretation, "in the spirit and power of Elias." As it was so asked that he could answer truthfully as he did, evading their cavil, he declared himself to be "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Elias." For he was to fulfill Isa. 40:3, as well as to be the messenger of Mal. 3:1, and the Elijah of Mal. 4:5. It does seem to me that all the perplexity of the Christian fathers about this, is in keeping with their judaising notions about several other matters. I confess that if I am in error on this matter, it is because I have not the ability to see discrepancy in it. That John completed the work assigned him, is clearly stated in Matt. 3, Luke 3, John 1:22, 7, John 3:23, 20; also Acts 13:35.

Were Elias yet to come and accomplish a work preparatory for the Lord's coming, it looks a little singular that Christ did not give it to his disciples as a sign of that event, or that the apostles nor the angel to John the Revelator, did not give it as a prelude to the end of the gospel dispensation. Yours in hope, I. C. WELLCOME.

The above will give both sides of the subject, which we copy for the purpose of giving our correspondent "all the light" in our possession. The argument of Eld. W. is worthy of consideration, and we cannot say that he is not correct. Still, we fail to be convinced that our own view of it is proved inconclusive.

Sewing by Machinery.

One of the most useful inventions of the present century, is that of the sewing machine, which is almost a mechanical miracle.

Little is known of the history of needlework;—which has been called into existence principally, to keep our bodies supplied with clothing. This branch of art is thus a consequence of the fall; for without the death which Adam died in the day of eating, man would not have been divested of his primeval robe of innocence and glory, which celestial garment was to him in the place of clothing. To supply this loss, the Eves of our race have been doomed to ply the needle,—multitudes of them toiling arduously for a stinted subsistence.

Eve's first experience in this labor, was in making garments from fig-leaves; for "they sewed fig-leaves together, and made themselves aprons." Eve could have had no needle for the performance of that work, not even a thorn, for thorns are a consequence of the curse; so that the means of making those primitive vestments must have been extremely inconvenient.

As necessity, however, is the mother of invention; the needle and thread must have been very early matured—the thread, probably, at first being fastened around the needle, and finally made to pass through it. And very early, sewing must have reached its perfection; for ornamental needle-work is of very ancient date—"the blue, and purple, and scarlet, and fine twined linen," that constituted the door of Jehovah's tabernacle in the wilderness, being "wrought with needlework," (Ex. 26:36.) When God said to Moses, "Thou shalt make holy garments for Aaron thy brother, for glory and for beauty," (28:2), he added: "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work," (v.39.) When the mother of Sisera "looked out at a window, and cried through a lattice, Why are his chariots so long in coming? why tarry the wheels of his chariots?"—not imagining that he had been

slain by the wife of Heber—among the spoils anticipated, she enumerated, "a prey of divers colors of needle-work, on both sides, meet for the neck of them that take the spoil," (Jud. 5:30.) And when the Psalmist speaks of "the king's daughters," all "glorious within," whose "clothing is of wrought gold," he adds as a distinguishing excellence,— "She shall be brought unto the king in raiment of needle-work." Ps. 45:14.

For long ages, therefore, there can have been no particular improvement made in the art of sewing—the present perfection of hand sewing, having been early reached. It has been reserved, however, for the present age at a single stride in the improvement of this art, to step at once from the slow and toilsome process of making garments by continually inserting the threaded needle and drawing it through the cloth with the fingers, to the rapid and pleasurable one of propelling a delicate little piece of machinery with the foot, by which the stitches are multiplied faster than one can count, and glide out from under the operation, with a beauty and uniformity that cannot be excelled.

Although it is but a few years since it was discovered that a needle could be propelled by machinery, yet, even now, the sewing machine has become installed in many a household as an indispensable article of domestic industry; or whether it is for the ordinary sewing of the family, or for employment as a means of subsistence, the facilities which it furnishes over the old method of sewing by hand, make it most desirable and economical.

Of the various machines now before the public, we have given a long examination to the claimed excellencies of each; and after a careful comparison, have given the preference to Grover and Baker's, whose card will be found in another column. Its excellencies consist in the elegance of its finish, the simplicity of its machinery, the beauty of its stitch, the rapidity with which it is made, and the ease with which its working is learned and mastered. Than this, no more acceptable present can be made to an industrious lady; nor can there be any more desirable addition made to the industrial appliances of an intelligent household.

New Work.

"The Coming and reign of Christ. The kingdom of this world has become our Lord's. By David N. Lord, New York. Franklin Knight, 138 Nassau st. 1858." 12mo, pp. 430.

"PREFACE. The object of this work is, to present a brief statement of the principles on which the prophetic Scriptures are to be interpreted; to give an outline of the great scheme of God's government over the world; to show that Christ is to come in person and establish his throne on the earth at the introduction of the millennial dispensation; to state the great events that are to attend and follow his coming; and to indicate the point which the accomplishment of the great scheme of prophecy has reached, and the principal predictions that are yet to be fulfilled before his advent."

The foregoing is a lucid statement of the plan of this book, which we are glad to receive; for it puts us in possession of Mr. Lord's full system of Prophecy in a compact form. We are happy to endorse Mr. Lord's views when we can; and with much that he holds we are in perfect harmony. We cannot, however, reconcile with his principles of interpreting the Scriptures, the views he inculcates respecting the multiplication of the race after Christ's advent.

A review of portions of the book would enable us to specify wherein we think his views on some points to be at variance with the teachings of the Bible, but whether such a review shall at present be given will depend on the openings of God's providence.

The "American Merchant." The Oct. No. (the 6th no.) of this Monthly Magazine has come to hand, filled with valuable articles and statistics and takes its place among the ably and judiciously conducted periodicals of our land. It is published by Bryant and Stratton, 18 Cooper Institute, N. York, at \$3. per annum.

A LETTER in the New Orleans Picayune sums up the result of the civil war in Mexico in the following particulars:

The desolation and abandonment of twenty or thirty towns; at least two hundred thousand persons have been banished from their homes; hundreds of haciendas (country houses) have been abandoned; all branches of trade and industry have stagnated; fifty thousand persons have been withdrawn from useful employments and have been engaged in the unprofitable and demoralizing employment of civil war; property has been destroyed to the amount of a hundred millions of dollars, consisting of money, food, animals, clothing, grain, buildings, &c. and the whole country brought to that pitch of misery that it would be a blessing to her to lose her independence.

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Sept 18-1y

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Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

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"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

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From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

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From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

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From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

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Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies

known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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Cure for Fits.—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

CORRESPONDENCE.

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

The Millennium.

BY REV. J. LITCH.

Is the world to be converted?

M. I see that you have fairly taken that text from me, and that it can only mean the Jewish race. But surely you will not deny that the 2d Psalm warrants the doctrine of the conversion of all nations.—For the word rendered heathen, signifies nations.—"Ask of me and I shall give thee the nations (or Gentiles) for thine inheritance and the uttermost parts of the earth for thy possession." This is so explicit that there is no such thing as getting away from it.

A. I very cheerfully concede to you what you claim in reference to the universality of the word heathen; but not what you would deduce from it, the conversion of all the heathen. Have you ever considered the import of that entire Psalm?

M. I cannot say that I have particularly considered it.

A. If you will take the trouble to do so, you will find it to be a prediction of an array of the kings, rulers and people of the earth against Christ and God's promise to subject the whole world to him despite their conspiracy. And that when thus subjected, or given over to him to be subjected, he will break them with a rod of iron and dash them in pieces like a potter's vessel. Then the uttermost parts of the earth will be given him for his possession. This is the nearest the world's conversion, of anything found in the 2d Psalm. Why is it, that the 9th verse of that Psalm is never quoted by those who make so frequent use of the 8th verse, unless it is because they know its quotation would ruin their whole theory, which the 8th verse is quoted to support?

M. I confess that taken in connexion with its context, it does seem more like a destruction than conversion of the nations. But then the promise that a nation shall be born in a day, certainly gives encouragement to such a doctrine.

A. The promise of such a thing would be a great encouragement if it only existed. But the fact of its non-existence is a serious drawback to the assumption of the world's conversion.

M. Do you mean to say that there is no promise in the Bible that a nation shall be born in a day?

A. Most certainly I do. Controversy on these matters of fact is out of place; for if such a promise exists, you have only to give chapter and verse, and the word will speak for itself and decide the question.

M. I do not know that I can point to the chapter and verse, but I have often either read or heard it quoted.

A. Very likely the latter is the case, for you certainly never read it in the Bible.

M. But is there nothing in the Bible very much like it?

A. There is a passage in the 66th chapter of Isaiah which says,—"Who hath heard such a thing? Who hath seen such a thing? Can the earth be made to bring forth in a day? Or shall a nation be born at once?" The implied answer to both questions is, no. Yet, although this is not the fact, "As soon as Zion travailed she brought forth her children." Zion will bring forth her children in the twinkling of an eye at the last trump, by the resurrection of the just.

M. How is it possible that I have been always so confident of such a promise, if there is none?

A. It is because like many others you have taken for granted what you have heard so often asserted, without examination or doubt.

M. You must admit, however, that the Lord has promised that the "earth shall be as full of the knowledge of the Lord as the waters cover the sea?"

A. Certainly; I will admit all that the Scriptures do say. But what do you propose to prove by that passage?

M. I propose to prove by it that the cause of Christ and his truth are to have a universal triumph in the earth.

A. All that, I freely grant, for the Scriptures abundantly teach it. But that is not the point in controversy. The question is, does the Bible teach that the world will be converted to Christ? The Roman people are subject to the pope, and know him; but they neither love, reverence or obey him. So the Bible teaches the universal subjection of the universe to Christ, but not that the universe will be converted to him. The 11th chapter of Isaiah is a prediction of Christ's triumph and glorious reign over a restored world. But if you will read the chapter you will find that he is to slay, not convert the wicked. "He shall smite the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked." There is quite a difference between slaying and converting the wicked.

M. To be sure there is; but then the text also says that "They shall not hurt nor destroy in all God's holy mountain." And surely there can be no such state of peace until the world is converted. And then "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them."

A. Well, what does all that prove?

M. It proves that there is to be on earth a state of peace and righteousness very much superior to anything we have yet known.

A. True. But how is it to be brought about?

M. Why, by making lion-like and ferocious men, lamb-like, converting them to the gentle spirit of Jesus Christ.

A. Where is that taught?

M. In the passage just quoted, "The wolf shall dwell with the lamb," &c.

A. If the ferocious man is converted to the lamb he will be a lamb, will he not? Then how will the "wolf dwell with the lamb?" The two lambs may lie down together, but not the wolf and lamb.

M. Then what does the prediction mean?

A. It means what it says; that under the reign of Christ, when he has slain the wicked by the breath of his lips, he will restore the inferior creatures to their original docility and harmlessness, when they will dwell together in peace, as in Eden before the fall. There is nothing in the text or context which indicates, requires, or admits of the various beasts there named being understood as metaphors. They stand there in their plain and literal signification.

M. But if all this is to be after the coming of Christ in person, how can it be done on earth? For Peter teaches us that at that time, "The heavens shall pass away with a great noise and the elements melt with fervent heat, and the earth also and the works that are therein shall be burned up." After all this what place is there for such a state of things on earth?

A. The same Scripture which fortells this great dissolution, also says, "Nevertheless, we according to his promise look for new heavens and a new earth

wherein dwelleth righteousness." It is by overlooking the promise of a restitution at the coming of Christ, that all the glorious promises of future blessedness on earth have been perverted and construed into a conversion of the world, in order to find a locality for their fulfilment. Take away the doctrine of the restitution of creation by the last Adam, and the Bible is a mass of confusion and it is utterly impossible to understand or expound it. If such a restitution is to come, you must acknowledge there will be time and place for all that is predicted. And that in that new or renewed earth and heavens "The wolf may dwell with the lamb," &c.

M. Yes, if you can prove that the beasts will be restored also.

A. The passage under consideration is the proof. So also is Isa. 65:17—25, the very text to which Peter refers when he says, "We according to his promise look for new heavens and a new earth." It reads thus: "Behold I create new heavens and a new earth, the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create." "The wolf and the lamb shall feed together," &c.

M. But how are the inferior creatures to be brought there after the conflagration of the present state? Are they to be preserved or raised from the dead?

A. If we had no answer to give to these questions it would not militate against the fact, of their existence in a future world. But the 104 Psalm does seem to answer the questions, verses 29,30, "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return unto their dust.—Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." From this it would seem to be a new creation or re-creation that the inferior creatures are to be in the renewed earth.

M. Does it not have a tendency to discourage missionary effort to deny the doctrine of the world's conversion?

NOTE.—The above dialogue appears to be unfinished; but it is all that we have received. Will Bro. L. forward us the remainder of it for publication?

"Stand up for Jesus."

The last words of the dying son of Dr. Tyng are words that seem filled with interest, and whether they were spoken as a meek request or as a solemn charge, we would beg leave to institute a few questions upon them.

The first that might be asked is this. Who is Jesus, that we might stand up for him? Is he worthy of our poor assistance? Let us hear what Moses says concerning him. God said by him, "I will raise them up a Prophet from among their brethren like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him." We learn, first, from this, that he is a Prophet raised up of God, and sent by him with a message to his church. And as though that message were of unusual importance he says, "Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

First then, He is like Moses, a meek and holy person. Secondly, He is a Prophet sent by God with a message to his church, and thirdly, that message is of solemn importance.

Farther down we hear David in spirit say of Christ "Thy throne O God is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." From this passage we learn, first, that this Prophet has a throne and a kingdom. Secondly, that its duration is everlasting, and thirdly, that he is honored in heaven; while, fourthly, the appellations of the Deity are directly applied to him. David, in an inspired hour, took a high stand for Jesus.

Let us hear Isaiah, his language will agree with and perhaps go before that of David. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace." From this we learn, first, that he was a child in Israel, a son given to them. Second, though apparently inferior, yet the government was his, and that he would sometime administer it; and thirdly, though he was made of flesh, and dwelt among us, yet he was one with him, whom we call Father, in all points.

We have followed along the character of Christ from that of a faithful messenger from heaven, to a throne and an everlasting kingdom and to the highest honors that are known. These thoughts have filled us with strong admiration for him whom we contemplate. But let Isaiah lead us to the contem-

plation of a scene in the history of Christ that may draw forth other feelings—that may show his errand more plainly than before,—that may kindle within us the same burning fervor that filled the heart of Dr. Tyng's son in his last, his dying hour.

“He is despised and rejected of man; a man of sorrows and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. . . . by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. All we like lost sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all.”

We learn from the 53rd of Isaiah that man had left his duty—that the holy law of God called for and required reparation; that the glittering sword of vengeance hung over our guilty heads, and must fall; that when it fell Jesus stepped beneath it; that its weight was, to mortals, of untold numbers; that it pierced the Saviour, both body and soul; that he was numbered with transgressors, though he had done no violence, neither was any deceit in his mouth; that by his ignominy, suffering and death, that by these stripes we are healed. Now when we view all this, and remember that those sufferings and that death, (of one who was enjoying heavenly happiness) was for no other purpose than to regain for us our happiness; to reinstate us into the favor of our offended Creator. I say, when we consider all this, do we not find a heart within us to “stand up for Jesus?” “Ye are my witnesses, saith the Lord,” and to his ministers he says, “Go ye into all the world and preach” this good news “to every creature.”

But we hasten to enquire for a few moments, who are standing up for Jesus.

Does the Unitarian stand up for Jesus when he publishes to his dying fellowmen that Christ is but a created being? Verily not. For while he attempts to raise him up before the world, he casts him down as low. The 1st inference is plain that Christ is but a small Saviour. The 2d, that man is but a small sinner; and 3d, that the punishment due to man hereafter will be comparatively light. Let all denominations that hold to Unitarianism ask themselves, if the sinner, after considering this doctrine, and its legitimate connectives, is any more ready to come to Christ and trust his merits, than that one who has heard men stand up for Jesus as did David and Isaiah.

If time permitted, I would like to turn to the New Testament and see some of those undaunted men that took their lives in their hands and went forth for the honor of Jesus, to prison and to death.

But let us examine still further the doctrines that are being promulgated by men who profess to stand up for Jesus. There are some two or three denominations that hold to universal salvation: that preach it wherever they are found, and that delight in nothing better than controversy on their favorite theme. The pickpocket, gambler, highway-robber, burglar and assassin are in their audiences, to reassure themselves respecting the future, and then go out with stronger nerve to fill the land with crime. Poor perishing sinners are lulled into fatal slumber by the syren song of peace, sung by the very men who might stand up for Jesus, but who actually stand up for and preach a doctrine of “peace and safety.”

Once more, and I shall have done for this time.—All doctrines believed by men have their natural and practical results with, and on those men, so believing. There are men in our land—men too who are wishing not only to stand up for Jesus, but some even, who preach his immediate second coming, men that plead with the sinner to be reconciled to God, men who might be armed with the most solemn and soul-stirring reasons that were ever placed within the reach of man. These of whom I speak have thrown aside half this solemn warning to rescue souls from hell, and are endeavoring with the other half to do the work assigned to somebody. They preach that at the Judgment day the sinner's career is forever ended; that the wicked are annihilated. Upon this doctrine I have only to speak of the practical results that have followed its preaching in this vicinity.—The doctrine is believed so strongly in an immediate neighborhood by the rising population, that no good has resulted from the best of preaching. One of these preachers complained of his hearers sleeping while he was discoursing upon the two last verses of the Old Testament, respecting the great and dread-

ful day of the Lord. Was it strange that they should slumber when that dreadful day was to them, only the end of cares, the end of pains? Was it strange that an elderly gentleman, after hearing this doctrine, should remark before a company of wild and thoughtless young men, that “if that be the truth, we are about as well off as any body.” When young men in that vicinity are asked to seek their soul's salvation, they reply, “We are all right—the wicked are to be annihilated.”

Such is the state and progress of Christianity around us, and I would ask in the name of heaven, and all that these men hold dear, what they have done for Jesus—what they are doing for him, and what they expect to do?

Don't tell me that you are going to preach what you understand to be truth—let the results follow as they may. Don't attempt to get off with this martyr-spirit, while sinners are perishing by such preaching, are hardening to their own ruin. And do you wish to be the last ones to know the results of what you teach? It becomes you to enquire what sounds you are giving to the trumpet of God, as he will hold the watchman to a strict account at the day of reckoning.

Yours, truly and in earnest, L. P. SLATER.
St. Albans, Hancock county, Ill., Sept. 23d, 1858.

A New Book.

Bro. Himes:—I send you a copy of my little book, and eleven copies to your care, for the following brethren whose names are written on the books; each of whom shall be entitled to a copy, by sending you the postage, which probably will be three cents.

Elders J. Litch, Philadelphia. D. Bosworth, Bristol, Vt. J. M. Orrock, Stanstead, C. E. S. Heath, Lunenburg, Mass. L. Osler, Providence, R. I. J. Pearson, Jr., Newburyport. F. Gunner, Salem. I. R. Gates. O. R. Fassett, Southboro.—I. H. Shipman, Sugar Hill. Whatever expense you may incur, put to my account and let me know and I will settle it.

The book contains two articles; the first is called “Analysis of Man.” It acknowledges the divine authority of the Holy Scriptures, from which it derives evidence of the tri-unity of God, and also of man and the soul.—It reviews and harmonizes the great and leading doctrines of the gospel—so that no partiality or injustice can be thrown on the Holy One. It proves that a Covenant of Redemption existed before the foundation of the world; at which period Christ was fore ordained, and the number of His elect decreed, to be redeemed, called, justified, sanctified and glorified, through His suffering as a sacrifice in their stead—and thus they are all adopted by the determinate counsel and fore-knowledge of a triune Jehovah. 1 Pet. chapter 1st., Eph. chapter 1st.

It vindicates the doctrine of the pre-existence of the soul, and of its original horrid depravity; total only, when the conscience is seared.—It advocates infant salvation, and that election is not personal and individual, but numerical, that a remnant shall be saved, according to the election of grace, but without “respect to persons.” It sustains the doctrine of free salvation to all who choose it, “repent and believe the gospel”—and closes with a valedictory.

The second article is called the baptism of the new covenant, and advocates sprinkling as a scriptural mode of outward baptism—but does not exclude immersion, nor any other process that can be called water baptism. It represents believers in Christ, and their infant children as fit subjects for the ordinance. I am aware that I am alone as to my views on baptism, in the great body of Advent believers; but as I have candidly presented those Scriptures which directed me to embrace these views, I trust you will as candidly give them a perusal; as my interest for the cause of Christ, and also for little children, have caused me to write out the subject in its present form. Some of my esteemed friends are among those who believe in immersion; but I cannot see as they do; and here are my reasons, and these Scriptures are the foundation on which I stand, as it respects baptism.

Hoping soon to hail the glad day in which God will bring again Zion, when not the watchmen only but all “shall see eye to eye,” I subscribe myself very respectfully yours, B. P. HILDRETH.

P. S. The books are for sale at the office of publication No. 21 Central St., Lowell; price 15 cents single, \$14 per hundred. Orders accompanied with cash, addressed to Messrs Varney, Huse and Co. Lowell, or to the subscriber at Westford, will be promptly attended to. B. P. H.

Westford, Mass.

The Heavenly Benediction.

Rev. 14:13 —AIR—“Lonely and weary,” &c.
Blessed the dead, who have died in the Lord;
Wait they in silence the promised reward;

Quiet they rest—from their labors are free,
No more afflicted or way-worn shall be.
Taken away from the evil to come,
Died they in hope of a glorious home,
When over death they shall have victory,
Awake and put on immortality.

During the time of their pilgrimage here,
Harassed with doubt and perplexed with fear,
Lest in the end they should be overcome,
And fail to share in the saint's happy home.
The warfare with them forever is o'er,
The last tear is shed—they sorrow no more;
Soon o'er the grave they shall have victory,
Rise all immortal, the Saviour to see.

Through tribulation and sorrow they came;
Washed their robes white in the blood of the Lamb,
Counted the honors of earth but as dross,
Willing of all things to suffer the loss,
If by all means they so happy might be,
Raised with the first, to immortality;
Sown in dishonor—in glory to rise,
Waked by the Saviour, possessed of the prize.

C. P. Dow.

ADVENT HERALD.

BOSTON, OCTOBER 16, 1858.

THE HERALD OFFICE.

Books! Books!

Last week I made a statement in reference to the Herald, and the unsettled accounts of this office. I then said that I had other things to say,—which I will now add.

To aid, in meeting the bills of the office, I propose to make a sale of five hundred books now on our shelves; with about ten thousand tracts. If these could be sold during the next three months, it would very essentially aid us, in making up the deficiency.

Among these books are the following, with the style of binding and price.

1. The Inheritance of the Saints. By Rev. H. F. Hill.

This is decidedly the most popular book on the subject of the “Inheritance” that has been published of late years. It has been patronized by all denominations, has been very favorably received, and has removed a vast amount of prejudice against the Advent doctrine.

Its contents are as follows:

1. Introductory.
2. The Millennium.
3. The Millennium continued.
4. Satan Loosed—Gog and Magog.
5. The Preaching of Peace a Snare to the Jewish Church.
6. The preaching of Peace a Snare to the Christian Church.
7. The Earth Promised to Christ as a Possession.
8. The Location of the Inheritance of the Saints.
9. The Second Adam.
10. The Earth Renewed.
11. The Two Houses of Israel.
12. The Test or Standard by which to try all Religious Teaching, and the way to know the Truth.
13. Christ to Reign Personally on Earth.
14. When Christ Reigns on Earth his Subjects will be Immortal.
15. Christ's Reign continued—his Kingdom to be without end.
16. Infants Lawful Heirs of the Inheritance.
17. Ministry of Angels.
18. No Covenants or Promises to Jews more than to Gentiles.
19. The House of Mansions above—the Holy City to come.
22. Extracts concerning the Final Residence of the Saints.

We have fifty copies of this work, in beautiful gilt binding. The retail price has been \$1.50. As this book will make a beautiful present for a friend, and an ornament for the center table, and at the same time introduce an important doctrine to those we wish to enlighten, it would be a cheap way of doing this work. But to bring it within the economical consideration of all, I propose to sell it at the low price of one dollar. And, further, any person at a distance wanting the book, who will send us one dollar, we will send it, postage free. We have one hundred copies of the same book, in plain binding, that we will sell for 75 cts. per copy, and will send to any at a distance, postage free, for 75 cents.

2. We have forty volumes of Dr. Cumming's works in gilt, that we will put all at one dollar, and send to any, by mail, at that price, postage free.—These will make valuable presents for friends.

They are as follows:

1. Exposition of Genesis, seven copies.
2. Daily Life, ten copies.
3. Its contents are as follows:
 1. Rejoice evermore.
 2. Pray without ceasing.
 3. In every thing give Thanks.
 4. Quench not the Spirit.
 5. Despise not Prophecysings.
 6. Prove all Things.

8. Abstain from all Appearance of Evil.
9. The Peroration.
10. Business.
11. Fear not.
12. The Lights of the World.
13. Unconscious Influence.
14. The Christian.

Exposition of Exodus, seven copies.
Church before the Flood, seven copies.

Its contents are as follows:

1. The Bible.
2. Genesis and Geology.
3. Creation.
4. The First man Adam, and the last.
5. The Curse.
6. Redemption.
7. Missionary Duty.
8. The Protomartyr.
9. The Heart as it is.
10. Baptism doth save.
11. The Victory over Faith.
12. High Churchmanship.
13. Ararat; or, the first morning of a new day.
14. The Rainbow.
15. The three Forefathers.
16. Enoch's Prophecy.
17. The Babel builders; or, unsanctified Judgments.
18. The Everlasting Gospel.
19. Faith and Hope.
20. Full assurance.

Voices of the Dead, four copies.

Its contents are as follows:

1. The Speaking Dead.
2. Voices from Glory.
3. The translated One.
4. The Illustrious Elders.
5. Believing Parents.
6. The Choice of Moses.
7. Rejected Greatness.
8. The Reproach of Christ.
9. The Recompense of Reward.
10. The Heroic Christian.
11. The Great Deliverance.
12. A trampled flower.
13. Blessings.
14. The Dying Patriarch.
15. A Pilgrim's footprints.
16. The cloud of Witnesses.
17. Looking to Jesus.

Voices of the Day, two copies.

Its contents are as follows:

1. The dawn of Day.
2. Angel Chimes.
3. The forerunner in Glory.
4. The Heaven and Earth on fire.
5. The Palingenesia; or, the new Heavens and new Earth.
6. The great Benediction.
7. The resplendent Ones.
8. The better Country.
9. The city of God.
10. Present privileges.
11. The heavenly Voice.
12. Unflinching confidence.
13. Euthanasia.
14. The Blessed Hope.
15. With Christ in glory.
16. The coming of Elijah.

Voices of the Night, four copies.

Its contents are as follows:

1. What of the Night.
2. The Morning cometh, and also the Night.
3. Earth not your Rest.
4. A Rest for Christians.
5. Nature's travail and Expectancy.
6. The Christian's agony and hope.
7. Present suffering and Future glory.
8. Remaining duties.
9. “Excelsior.”
10. The transformed Mind.
11. The Time-haze.
12. Inheritance.
13. Spent and Misspent.
14. Nearing Sunrise.

As we have but few of these, and the only ones with extra binding in the market, those wanting them will send them immediately.

We also have the following works of Dr. Cumming, in plain binding, that we will sell at 50 cts. per copy, postage free, to those at a distance:

Tent and the Altar, &c. Church before the Flood. Voices of the Day. Voices of the Dead. Expositions of the books of Genesis, Exodus, Leviticus, Matthew, Mark, Luke and John.

We also have another series of Dr. Cumming's works, published in Philadelphia, that we can put at 75 cents, postage free, as above:

Lectures on Daniel. Lectures on the Apocalypse, two volumes. Apocalyptic Sketches. Signs of the Times, of which the contents are as follows:

1. The Signs of the Times.
2. Moslem, and his End.
3. The Christian, and his Hope.

4. Jew, his Ruin and Restoration.
 5. Noah, his age and ours.
 6. Signs, Celestial and Terrestrial.
 7. Desire of all nations.
 8. Final Destiny.
 9. It is done.
 10. The Lord Reigneth.
- The End. Its contents are as follows:
1. Study of Prophecy.
 2. Material Signs of the End.
 3. Moral and Social Signs of the End of the Present Age.
 4. Drying up of the Euphrates.
 5. Budding of the Fig-tree.
 6. Consumption and Ruin of Babylon.
 7. Russian and Northern Confederacy.
 8. Recapitulation and Lessons.
 9. Them which are Asleep.
 10. Hope of the Resurrection.
 11. Last Day.
 12. Last Things.
 13. Great Multitude.
 14. Conclusion.

Seven Churches. Miracles. Parables. Twelve Urgent Questions.

- Evidences of Christianity.
- Its contents are as follows:
1. Is the Soul Immaterial and Immortal?
 2. Does Creation prove the existence of God?
 3. Is a Revelation from God to Man Probable and Necessary?
 4. Is the Bible Genuine and Authentic?
 5. Is the Bible Inspired?
 6. General Characteristics of the Bible.
 7. Is the Bible Contradictory or Inconsistent?
 8. Doctrinal Difficulties.
 9. Texts Cavilled at.
 10. Conclusion.

These will be sent to any who shall order, at the above prices.

3. We also have a few copies of "Miller's Life and Writings," in gilt, which have been sold at \$1.50, which we will now send to any who may order them, for one dollar, postage free. Also, some copies in plain binding, for 75 cents, postage free. This is not the first book published under this title, but a large and valuable duodecimo volume of 400 pages, which has been prepared with care and labor since his death. It contains a vast amount of information, that many Adventists are not aware of, as well as the public generally. If this work could be read generally, it would remove more prejudice and make more converts to the Advent faith, than any book we have.

4. Another valuable work we will call attention to, is "The time of the End;" which has been sold for \$1. but we will put at 75 cents, postage free.

5. Still another valuable work we wish to introduce to our readers, "Messiah's Throne." By Eld. J. Litch.

We call the attention of all who wish sound Scriptural information, who wish to improve their winter evenings profitably, and to edification, to the above books, which can be brought to your door by the mail at a trifling cost, and will be a rare treasure.

J. V. HIMES.

NEW HAMPSHIRE CONFERENCE.—We had the pleasure to attend the annual session of this flourishing body. The attendance was good, and the meetings of prayer and conference were spiritual and edifying. Of the preaching I will say nothing, as I had to do the most of it. The crowded congregations however seemed to be deeply interested. The reports from the churches showed an increase both of ministers and members. The meeting of the preachers, for the examination of character, showed that all were in good standing, and a more brotherly meeting I never attended. None had any difficulty with others, but all with themselves because they were not more like Christ, their blessed Master. All success and prosperity to the New Hampshire conference of Adventists.

J. V. H.

Elder I. H. Shipman preached with the Advent church in Boston last Sabbath, and we had a refreshing season.

He will preach in Waterbury, Vt., Sabbath Nov. 21st, and will visit the brethren in Duxbury, the same week.

Elder J. H. Clark, of Allentown, N. H., is at liberty to engage in protracted meetings for the conversion of souls, and building up the churches of Christ, where the door may open. From our knowledge of him, we bespeak the confidence and support of the brethren for Bro. Clark.

J. V. H.

Burning of the Crystal Palace.

The New York Crystal Palace was utterly destroyed by fire on the evening of Oct. 5th. It was erected in 1853, by an association of our citizens, organ-

ized under a charter granted by the Legislature of the preceding year. The impulse to this enterprise was given by the fame and success of the great 'Exhibition of the Industry of All Nations,' held in Hyde Park, London, from May to November, 1851. The capital of the New York Crystal Palace Association was originally \$300,000, but was increased under an amendment of the charter, to \$400,000. All this was expended on the construction of the edifice, and over \$200,000 more, making the first cost of the whole concern about (we think) \$750,000. Some part of this—perhaps \$100,000—was paid out of the receipts on the exhibition—the balance is made up of the capital and the bonded debt, which is about \$150,000. No stockholder ever received a penny of dividend, and no bondholder, we believe, ever received a penny of interest. One liberal banking house advanced to the company, over and above its subscription to the capital stock, some \$67,000, of which it has never yet received a dime. P. T. Barnum was also a creditor to a large amount, but his debt passed into the hands of his creditors, about the time of his bankruptcy. Of course, there was no insurance.

The Crystal Palace Association went into bankruptcy in the fall or winter of 1854—John H. White, assignee—who has since been endeavoring to dispose of the property, pay the debts, and wind up the concern, acting under the advice of the creditors.—Sometime last May or June, the city authorities saw fit to take possession of the palace, dispossess Mr. White's employees, and turn the property over to the American Institute, which had unsuccessfully attempted to lease it from Mr. White. The city's tenant has now burnt up the building.

The New York papers contain lengthy details of this event. We extract the following from the account in the Herald:—

"The building was so large that it proved difficult to spread an alarm, and it was sometime before the visitors could be warned of their danger; and the danger to all in the palace was most imminent, for the flames when they got under headway, spread with fearful rapidity, and as if by magic the vast edifice was one mass of glowing fire and flame. There were eight hydrants in the building, but the suddenness with which the fire spread gave the employees of the American Institute no time to use them, and almost before the hose could be screwed on, the conflagration had made such headway that all attempts to save anything on exhibition, much less the building, were entirely useless.

The scene in the palace during the progress of the flames was one of indescribable confusion. A panic seemed to seize every one, and the bewildered visitors scarcely understood their dangerous position well enough to provide for their own safety. The children screamed, women fainted, and their distracted male attendants with difficulty found their way to the doors.

The pitch pine which formed the flooring, stairs and framework of the entire palace, afforded a most inflammable pabulum for the conflagration to feed upon, and this explains the reason of its rapid spread. The scene when the fire was at its height was one of fearful magnificence. The huge dome was like a vast ball of fire, and the flames leaped up its sides in great waves of lurid light. At one time the whole palace was glowing like a burning coal, and vomiting up fire at a rate that would have done credit to Vesuvius. All who witnessed the spectacle declare that it was one of those things rarely seen in a lifetime.

About twenty-five minutes after the fire was first discovered the dome fell with a fearful crash, and the flames made one final leap upwards, and sank to rise no more. In forty minutes from the breaking out of the fire, the Palace and all it contained were totally destroyed; and all that mark the site of this once proud building are a few standing towers and a smoking heap of ruins."

There were about thirty-five hundred exhibitors at the annual fair of the American Institute.

There is no doubt the fire was incendiary. A strong smell of camphene was detected in the building when the fire commenced. Previous to the fire a boy was seen dodging about between the Palace door on 42d street and a liquor shop opposite. Just before the alarm was given three boys were seen hurrying away from the 42d street entrance, and running at rapid speed down the street. The supposition is that rags or other materials were saturated with camphene, lighted, and thrown into the lumber room.

There is nothing left standing of the Palace but the iron towers at the angles, and a small portion of the iron sides. Everything combustible about the building and contents is reduced to ashes. The parts of the machinery and other articles on exhibition, together with the framework of the building are all one undistinguishable mass. The glass is fused into large masses.

THE AMERICAN BIBLE UNION.—The Ninth Anniversary of the American Bible Union was held in

the first Baptist church, corner of Broom and Elizabeth streets, in New York city, on the 5th, 6th and 7th of Oct. inst.

This Union was formed in 1850, for the purpose of effecting a more perfect version of the Holy Scriptures; and this work has since been progressing with very commendable zeal and efficiency. The Rev. Dr. Armitage is the President, and made the opening address. He repelled the accusations of the foes of the movement; contended that the excellency of the general translation of our Bible demanded the removal of what blemishes remained in the text; said that the union wanted a translation and not an interpretation of the Word of God; and by quotations from Dean French of Westminster Hall, England, that the leading clergy of the Church of England are moving in the same direction, and are demanding the same changes that the Bible Union are making. He repelled the idea that the new translation was to be a Baptist one, by the fact that three of the revisers belong to the Church of England and two belong to the Episcopal Church in America.

No one can doubt that piety is on the increase in New York. I passed, says the correspondent of the Boston Journal, the other day, one of the many drinking houses with which our city abounds. Bottles, decanters, glasses, and all the trade were very conspicuous. Mirrors, elegant paper on the walls, curtains at the windows, and polished mahogany counters, indicated that this was one of the better class of roads that lead down to death, and all who sip of the intoxicating cup in that spot do it under the most fascinating influences. Over the head of the burly waiter, full-fed, red-faced and apoplectic, was a sign on which, in large letters, was this notice: "No swearing, and no religious discussions allowed here." It was almost the card that one sees hung up in Fulton street, "No controverted points discussed." The probability is that this bar room is on the union plan, and those who drink there wish to do so in peace and not be annoyed with dogmatical discussions. It would be quite curious to see what class of religious disputants select this bar room as the arena of their debates.

SPREAD EAGLE SERMONS.—This term originated in this way. A young clergyman, settled in a city not one hundred and fifty miles from New York, went out to Saratoga to drink the water and look after the order of battle. He is quite popular as a preacher, with some real talent, and need not resort to any nonsense to get his fair share of public notice. But blended with this is an insane love of notoriety, an ambition that Napoleon might have coveted, and a personal vanity that extends to the clouds. Two classes of preachers are usually at the watering places; those whom the people wish to hear, and those who wish to preach. The young minister wanted to preach. He addressed a note to the resident clergyman at Saratoga, requesting permission to preach. The course was an unusual one. The pulpit was occupied for the time specified. But the applicant was not discouraged. His importunity prevailed. The manner in which the pulpit was obtained could not be concealed. Old and eminent men were at Saratoga at the time; and the frame of mind with which the audience came together was not the most favorable for the preacher. And still more unfortunately, the text selected was of that peculiar character to stamp the sermon, and all of the same class, as 'spread eagle sermons.' It was taken from the book of Deuteronomy, 32:11: 'As an eagle stirreth up her nest—spreadeth abroad her wings; &c.' The sermon was an ambitious, soaring, high falutin performance. The name of the 'spread eagle sermon' was at once, by common judgment, applied to it; and as such it will be known while memory lasts. For the reputation of the preacher an humble theme would have been better.—New Y. Cor. of Boston Journal.

ITEMS AND NEWS.

Some person who does not like dogs has been distributing poison in the streets of South Deerfield for the purpose of killing them. The selectmen have offered a reward of \$10 for his detection.

A Mr. G. G. Norris of Toronto is getting generally berated by the Canadians for having sent a petition to Queen Victoria to allow some member of the royal family to visit the Toronto crystal palace exhibition, the favor having been refused. Mr. Norris sinned against etiquette, it seems, which required that the petition should go through the Governor-General of Canada.

A lad in Brooklyn, N. Y., was bitten by a dog about six months ago, and was sent to the hospital for treatment. He was discharged about four weeks ago as being cured, but lately the boy was seized with hydrophobia. He lived two days, when he died in great agony.

A party of males and females dug the most of one night near the barn of Charles McQuestion in Londonderry, N. H., under supposition that gold would be found. They excavated a large hole, but of course found no gold.

Forty-nine of the camels belonging to the United States are now at Campe Verde, sixty miles from San Antonio. Only one of those imported has died, while ten have been born. These young American born camels thrive well, and promise to grow up equal in all respects to those imported.

At a meeting of the evangelical clergymen of New Bedford, recently, it was resolved to set apart the 20th day of the present month as a day of fasting and prayer for a continuance of the revival spirit among the churches.

Daniel Kinnely, a farmer in Iowa, was struck with a scythe by a laborer, and both legs nearly severed at the thigh, and his abdomen cut through. He died instantly. The enraged people refused to deliver the murderer to any officer, and he has probably suffered the penalty of Lynch law ere this.

Emma Clifford, a noted young woman of the town in Cincinnati, was terribly burned a few nights since by the explosion of a camphene lamp, and lived but a few hours thereafter, suffering greatly.

Mrs. Mary Montgomery, a widow aged about sixty-five, having been agitated by selling out and removing from a farm in Switzerland county, Ind., where she had lived 40 years, in a fit of frenzy, cut her throat. This was a suicide for love of home.

On Sunday morning, the 3d inst, there died in E. Corinth, Me., a maiden lady named Edgerly, whose age was 122 years, having been born on Cape Cod in 1736. She perfectly retained her faculties until within two years, her eyesight being clear enough to enable her to thread a needle as readily as any young person.

A letter from Cedar City, Utah Territory, states that the Indians of the Territory are selling squaws to the U. S. troops.

Mr. Dermont Dempsey, supposed to be the wealthiest man in Macon, Georgia, died on Sunday, 26th ult., leaving an estate of \$500,000. It was found after his death that his will divided \$5000 between his two children and gave the remainder, \$495,000, to the Catholic Church.

The Pennsylvania Railroad Company have ordered 20 station indicators, to be placed on the cars of that road. This indicator is so arranged that, after passing a station, the conductor pulls a cord, and the name of the next station appears. The sound of a bell calls the attention of the passengers to it.

The city of St. Joseph, Mo., with 10,000 inhabitants, has not one public school, nor any place to hold one.

Wm. Mulhall, a drunken brute, has been arrested at St. Louis for beating his wife to death.

The mail train from Salt Lake City, which arrived at St. Joseph's, Mo., 25th ult., encountered immense herds of buffalo near Plum Creek. The party had to stand guard one dark, stormy night, and keep up a constant firing of pistols, guns, muskets, &c., in order to keep the buffalo from running pell mell over them. The whole face of the country was perfectly black with them.

Three men were suffocated in a well by poisonous gas, at Willow Spring Station, about ten miles from Chicago, a few days since, and the people, not knowing how to expel the gas, were unable to recover their bodies.

Morgan Hall, of Worthington, has this summer raised, from one seed, a squash vine, bearing six squashes, weighing respectively 86, 67, 50, 40, 40 1-2 and 36 pounds.

The murderer of Mr. Grant, of Texas, late of Orange county, N. C., and son-in-law of the late Prof. Mitchell, has been detected, proving to be Washington Garner, the son of a wealthy, but very much dreaded neighbor of Mr. Grant's. Wash. was jailed, but about two hundred enraged citizens assembled, broke open the jail, took the murderer out, and then shot him to atoms.

APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, }
A. PEARCE, } Secretaries.

N. B.—Persons designing to attend this conference, and desiring our hospitalities, are requested to inform the Pastor of the church, G. W. Burnham, as to how many from their respective places may be expected, whether they will be accompanied by ladies—stating the number, also about the time of their arrival. By complying with this request, our friends will enable us to arrange with less confusion for their accommodation. An early attention to the above is desired. On arriving at Worcester it will be as well to come directly to the chapel on Thomas St. Or if any wish, they can previously call on either of the following members of the committee of arrangements:—J. W. Heath, 236 Main St. J. A. Trowbridge, 265 Main St. G. W. BURNHAM, Pastor of the church in Worcester. Worcester, Sept. 27th, 1858.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Croft—Have cr. you \$22.93 on acct. Sent you Nos. 902 and 903. Can send you vols. 17 and 18, bound together, for \$5, and also vols. 19 and 20, when out, but cannot send 18 and 19 together, nor singly.

I. C. Wellcome—Sent the 9th inst.

W. Shepherd—Sent book the 11th.

J. Clifford—Some one at Lake Village conference paid Bro. H. \$2 for you said to be at Gilmanton, we find no such name there. Is it not at Loudon Ridge?

J. M. Orrook, \$2.69 on acct.—It is the first we have heard of L. W. Have credited the 40 cts., but can send only two back Nos.

R. Hutchinson—Will send your book and two letters to you, and a pamphlet, in a few days, in a bundle to J. M. O. It waits only for the binder.

R. Hurlbut—We will send to the clergymen of whom you speak, for \$1.26—which includes the Canada postage, which we have to pre-pay.

RECEIPTS.

UP TO TUESDAY, OCTOBER 12TH.

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.

S M Case 919, the vols. end with the year, W Dyer 928 Mrs S S Turner 936, B P Hildreth 932, I C Young 919, I H Shipman 945 and \$2 to balance, C F Kittredge 932, I Cole 945, N Sleeper 935, M Corlies 936, F Davis 939, E Shepherd 898, G W Thompson 893, J A Varney 919, Eld. N Davidson 934, J Beckwith 936—each \$1.

Mrs C Fleck 861—\$2.50 due; I Hoagkin 938, J El-dridge 859—\$2.33 due, S Howland 948, R Hurlbut 959, J Shockey 919, J Lance 919, C C Doe 808, J Mudgett 924 J Roberts 950, J Clifford 893, see Business Notes, C Harvey 930, A H Brown 945, Wm Ide 945, M Cheney 945— from the middle of this vol. to the middle of next—July 1, 1859, L A Lang 919—each \$2.

R W French 890, M Burr 991 and \$1 for 2 cogs. G to 162, J W Wilkinson 924, C H Shute 971—each \$3.

W A Fay, 6 cogs. for club to 858, \$7, and \$6.12 due; Mrs H Murray on G. to 141—27 cts; S Davis on acct.,

\$13.03 and balanced. N Rowell 148—31 cts. on G.