

# ADVENT



# HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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### THE PRESENT EVIL WORLD.

For the Herald.

WHAT is this world's wealth?  
 An empty bubble;  
 What is its boasted health?  
 Frailty and trouble.

How stable are its thrones?  
 As clouds that flee;  
 On what scale are its tones?  
 The minor key.

Where are its pomp and fame?  
 Gone in an hour;  
 What is each honored name?  
 A fading flower.

How shines the church on earth?  
 Like rotten wood;  
 So few of heavenly birth—  
 More form than good.

"Our fathers, where are they?"  
 Low in the grave:  
 Thus millions pass away,  
 No arm can save.

What have men sought to do?  
 Remove the curse;  
 But trying something new,  
 Made matters worse.

How seems earth then to thee?  
 A vale of tears,—  
 Where man is born, and weeps,  
 And disappears.

Does God no hope unfold  
 To those who roam?  
 Yes, prophets have foretold  
 A world to come.

There sorrow, grief and pain  
 Will pass away,  
 And saints with Jesus reign  
 In endless day.

Mortal! let shadows go,—  
 The substance seize;  
 That world thou mayest know  
 And heaven please.

J. M. ORROCK.

### Forgiveness of Sins.

BY JOHN CUMMING, D.D.

Continued from our last.

In the second place, forgiveness already purchased is made possible and actual by this fact, that Christ is ascended, as the apostle proves expressly, in order to bestow that forgiveness. He is ascended to God's right hand to shed down that forgiveness. If Christ had never died an atonement, forgiveness could not have been possible; if Christ had not risen to God's right hand as Intercessor, forgiveness never could have been actual. Because he died a perfect and sufficient sacrifice for me, forgiveness is possible; because he lives above an intercessor for me, forgiveness is actually bestowed upon me. It was this hand of his nailed to the Cross that made forgiveness possible; it is the hand that is outstretched from the Throne that bestows on me the forgiveness that is now possible. When I look back eighteen hundred years I see the price at which forgiveness was purchased; when I look up by faith through the dim distance that separates earth from heaven, I see how forgiveness can be bestowed. Because he died there is forgiveness with God; because he is now at God's right hand forgiveness is bestowed upon me, and not on me only, but upon the very chiefest of sinners, in every age and nation, that believe on him.

But let us look, in the third place, at the riches and value of this forgiveness. This is, indeed good news—forgiveness! It is what we need. Suppose a criminal condemned to death; and suppose you went into his cell and told him a relative had died, and left him half a million, his answer would be, "What is the use of that to me? I am a condemned criminal doomed to die." Or suppose you were to say to him he had become heir to an illustrious dukedom, or peerage, and unexpectedly was the Duke of this or the Earl of that; his answer would be, "Brilliant as this is, what is it to me? I am a condemned man on the verge of eternity." But suppose another were to come into his condemned

cell, and say, "Your Sovereign has granted you a pardon;" he would instantly say, "That is worth the dukedom and the half million ten times over; because that is just what I want." And so, if we feel that we are sinners ruined, lost, perishing; and as sure as we die with unforgiven sin we die the heirs of endless misery and woe, the only good news is, "There is forgiveness." It is of no use discussing with Mr. Maurice the miserable conceit of which he is the victim, about the eternity of future punishment, it is enough for us, plain men, to read in this plain book: "The wages of sin is death." "These into everlasting punishment." We need not discuss the word "everlasting;" we need not dwell on the nature of the punishment.

Instead of trying so strenuously to represent hell, as exceedingly tolerable, would it not be better, as it would be just and true, if the learned Professor would try to show how open and accessible are the gates of heaven to all, how the greatest and the guiltiest sinner is invited instantly to enter and be happy, without money and without price. Better represent heaven, if possible, as more attractive, as it is, and that there is no reason in God's universe, why one sinner that hears this blessed Gospel should miss its everlasting joy or perish for ever, except that the sinner either thinks it is too good to be true, or cherishes in his heart something that he so loves that it excludes the power and presence of the Gospel of Christ Jesus.

We may depend upon it, and I am more satisfied the more I read my Bible, that there is no decree revealed in Scripture damning any man to hell; there is no weight or pressure of reprobation irresistibly driving you to eternal ruin. If you are saved it is wholly by grace—that is, gratis;—if you are lost, it is entirely by your own deeds and merits alone. We can merit perdition; we cannot merit an atom of the eternal weight of glory.

None but suicides are in hell; not suicides in the vulgar sense of the word, but souls who have destroyed themselves, the self-ruined; and they are there because they would not accept the remedy that God offered them and pressed upon them with earnest and persistent eloquence. "Through this man is preached," not about you, not above you, but "to you the forgiveness of sins,"—"preached unto you." You say, "Ah, if I only knew it was unto me." But, if I were arguing with an objector, I would answer why not to you? The real and reasonable question ought not be, Is this forgiveness for me? but the very opposite rather, Why should it not be to me? It is preached to you as truly as to any.

To whom did the apostle originally preach? To a promiscuous crowd assembled in the synagogue. Some believed, others scoffed, and not a few went out and blasphemed and spake against Paul, and derided what he preached; but to them, and to worse than them, he says, is preached forgiveness of sins. If you can with truth say, "I have received a secret communication from heaven telling me that I am not among those to whom forgiveness is preached;" I must ask for the production of the evidence you have for so awful a communication; but if you can show me no divine exclusion, no brand upon your brow, no engraven reprobation upon your heart, that shut you out distinctly and personally from the offers of this blessed Gospel, then I assert that you simply grieve God's Holy Spirit, dishonor his word and vex your Father in heaven, when you doubt that to you and to you, the chiefest of sinners, is preached through Christ the forgiveness of the very greatest of sins. If, however, you should say, "I am one of the elect," I do not preach to you. I am not commissioned to preach to the elect, nor to the non-elect, but to sinners. And if you will just read this blessed book, not as an elect man, or a predestinated man, or a reprobate man, or a doubting, suspecting man, but as a plain wayfaring man, and a poor sinner wanting to find in its sacred page the way that leads to heaven, you need not doubt that God will so teach you that you shall not err therein.

Blessed truth, then! there is to you, to Jew and to Gentile, to Greek and barbarian, to soldier and to sailor, to man in the synagogue, in the church, in the camp, in the cabinet, in the palace or the battle field, the offer of pardon and peace—instantly, everywhere, there is, to the heart that looks, and leans, and prays, forgiveness of sins. This is the very Gospel; that very Gospel which the most advanced in grace, and the least advanced, need equally to know.

This forgiveness is, at the same time, full, complete, and without repentance. When man forgives man he often does it grudgingly; but when God forgives he forgives like a king. His act is royal, liberal, large. "And God is not a man," as the false prophet said, "that he should repent." And when therefore he forgives your sins he does not retract or repent of it, or recall it; it is an irrevocable act, an absolute, irreversible fixture, a decision for ever and for ever.

What is meant by all those phrases that God employs in his blessed word to describe forgiveness? Why does the Bible, repeat, and reiterate, and again and again portray the same things under different imagery? It is not for God that the Bible does so, but for you. It is in order that you may see this great truth in all its different lights, at various angles, in new relationships; and thus each man, whatever his taste, cannot miss, if he be willing, the great truth that God is anxious to teach. It is undeniable that we are all so differently constituted that one figure will strike one man when it will fall dead upon the heart of another.

If I address a sailor, imagery drawn from the sea will awaken his attention, and convey to his heart most vividly the truths of the Gospel. If I address the soldier, illustration taken from his profession will strike him most. If I address the tradesman or the merchant, symbols and figures taken from merchandise will most powerfully affect him. And this blessed book being a catholic Gospel—a Gospel for and to all men, each reader in his own tongue, and in his own habits, and according to his own character, temperament and taste, will find this food dealt out to him in due season. Hence all these expressions in this holy book: "Covering their iniquity;" "casting out sins behind his back;" "throwing them into the depths of the sea;" "blotting them out as a cloud;" "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" "remembering your sins no more;" "Who is a God like unto thee? that pardoneth sins, that passeth by the transgression of the remnant of his heritage, who delight in mercy,"—these are the diversified symbols and phrases in which God conveys one grand truth. The strains vary, the key-note is the same; the vessels are of various material, clay or wood, or silver, and of forms and shapes of endless variety; but the living bread is still the same. "Through this man is preached unto you the forgiveness of sins."

To be continued.

### Spiritualism and the Scriptures.

The following singular communication is from the *Courier & Enquirer*. It shows that according to the Spiritualists, "Doctors disagree" in the other world as well as in this:—

SARATOGA, Sept. 5, 1856.

We had a strange scene yesterday in the ladies' parlor. Professor Hare is here, and mad as a March Hare on the subject of Spiritualism. He lectured at Metropolitan Hall on Wednesday evening, upon what he calls "The Evidence of Immortality;" and I saw among the audience, Mr. Joseph Grinnell, and Gen. Webb, evidently listening attentively and yet laughing at the exhibition.

Yesterday afternoon, the Professor, who is seventy-five years of age, and has all his life been an open and avowed skeptic, ridiculing and battering against all religion and revelation, proposed to give a lecture on Spiritualism in the ladies' parlor. Nobody objected; and old and

young—Christians and Atheists—sat down to listen. The age and high standing of the Professor, and respect for his past character, commanded the respect of all present; and when he solemnly assured the audience that he embarked in the investigation of the subject simply to expose and destroy what he considered an absurdity, but that the spirits of his father, brother, sister and friends begged and entreated of him to listen to them while they gave him evidence of its truth, he evidently made a deep impression upon all present, especially the youthful, and those who did not know that he is, and ever has been, the open scoffer at all revealed religion.

At this stage of the proceeding, Gen. Webb arose and inquired of the Professor, whether in his lecture the evening previous, in his published book, and in his conversation on the piazza of the Hotel, he had not proclaimed, that spiritualism, as understood by him, necessarily involved a renunciation of all belief in the Bible and in revealed religion? At this the Professor flew into a passion, declared the interruption impertinent, and said he would not be catechized. Gen. Webb said that in his own lecture-room on the preceding evening, he had not presumed to interrupt him; but that here, in the parlor of a hotel common to all, it was his right so to do, and to put the unsuspecting and the young persons present on their guard. The Professor was very angry, but finally promised that when through with his lecture, he would answer questions. Gen. Webb replied, that as the Professor had proclaimed it to be the duty of every honest man, to enquire after and elicit truth, so in his judgment, was it the duty of every Christian man, to expose and correct error; and that having given the caution, he was content to wait until the Professor had finished.

Upon the Professor's closing, Gen. Webb rose, when immediately the Professor insisted that he should not be heard, because he had interrupted him, but finally was compelled to be quiet. Gen. Webb said—"I do not intend to ask any questions of Professor Hare, whose age and position entitle him to our profound respect; but I desire to make a statement to you. I heard the Professor lecture last night. On that occasion, on the piazza of this Hotel, and in his book now lying on that table, he has proclaimed on the authority of the spirits of Washington, Franklin, Adams, Chalmers, Clay, Jackson, his own father, and a host of others, that there is not one particle of truth in the Bible or revealed religion; but that the whole fabric of Christianity is an imposition upon the credulity of mankind. If I misrepresent the Professor, I hope he will correct me—The Professor simply bowed. Gen. Webb then continued—Early in life I was in the same law office with Judge Edmonds, who is the head and front of this offending.

Professor Hare—I deny that.

Gen. Webb—I yield the point. My brother married Judge Edmonds' sister, and I have known and respected him from boyhood. I mention these facts to show that I speak advisedly when I say that Judge Edmonds, who is at least an older convert to Spiritualism than Professor Hare, and who is considered by the public as the chief of the sect, has always assured his friends and relations that he, too had consulted the spirit of Washington, Franklin, Clay, Kent, and in short, all the worthies named by Professor Hare, and that they, one and all, assure him that there is nothing in Spiritualism which conflicts, directly or indirectly with the religion of the Bible! Now, I have the greatest possible respect for the veracity of both Judge Edmonds and Professor Hare, but when I find them differing so widely in regard to what the spirits declare, I have no alternative but to believe them acting under some strange delusion, or to suppose them guilty of fraud and deception, or to assume that the spirits with whom they commune are lying spirits whose testimony is not to be relied on, and more particularly, when all their teachings are at war with the teachings of the Saviour of the world. I have nothing more to say, and leave the Professor to make any explanation he pleases.

Professor Hare then proceeded to explain,



that the spirits with which Edmonds converses, are lying spirits; and that they tried to deceive him also, but that he was too much for them! He had told Edmonds so, and tried to convince him that Spiritualism proved the falsehood of what we call revelation! He then commenced a lecture to prove all revelations false; when his hearers dispersed. Subsequently, however, another gathering collected around him, and the Professor pretended to converse with his sister, brother, &c., when many very ridiculous and disgusting revelations were made, such for instance, as that Washington has married another woman in his sphere, and that his wife has married another man; but he refused to name the parties!

### The Bible.

Continued from our last.

ANOTHER prominent subject of prophetic intimation is *the coming one* denominated variously Messiah the Prince, David, My Lord, The Shepherd, The Anointed (or Christ), The Wonderful, The Counsellor, The Founder of the Everlasting Age, The Ruler of Israel, The Redeemer, &c. The value of prophetic testimony on this head lies in the fact that the former section of the book had an existence, and even was translated into another tongue, nearly three hundred years before the alleged fulfilment of the things predicted. It is worthy of notice that the Messiah was first distinctly announced to Abraham in the promise of the land of Canaan. Paul's testimony in reference to this is, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. The careful study of this chapter and comparison of it with Gen. 13:15, will make this more evident. Another important testimony as to the Messiah's mission is the following: "I 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."—Dan. 7:13, 14. See also Ezekiel 21:27; Micah 5:4, 5; Isa. 9:6, 7. Previous to this position of dignity, however, there are plain testimonies respecting a condition of humility and suffering, ending in death itself, endured by this great one. On this head Isa. 53; Dan. 9:26, and Zech. 13:7, may be consulted.

These prophecies, concentrating from various points, meet with singular aptitude in the person of Jesus of Nazareth; a man born in the land of Judea in the days of Caesar Augustus. The first four treatises in the New Testament give us the only truthful account of the birth, life, teaching, death, and resurrection of this wonderful personage. These events are graphically narrated in the succinct idiom of his friend and apostle, Simon Peter, thus, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it."—Acts 2:22-24. And again,—"God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God."—Acts 10:38-41. The subject-matter of his public teaching is described in these terms—"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."—Mk. 1:14, 15. To which agrees his own testimony, "I must preach the kingdom of God . . . for therefore am I sent."—Luke 4:43. Even a cursory reading of the parabolic teaching of Jesus will show the "Kingdom of heaven" (or "Kingdom of God," for the two are equivalent.—Matt. 13:31; Mark 4:31) to be the topic of almost all his discourse.

The birth of this one was announced by an angel with these important declarations,—“He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.”—Luke 1:32, 33.

The intervention of such a person with such claims brought to a point the prophetic expectation already excited in the hearts of the believ-

ing. The perversity of the rulers, both civil and ecclesiastical, however, despised the blessing which was within their reach; so that they, assisted by false witnesses, and a mob composed of their adherents, "denied the holy one and the just, and desired a murderer to be granted unto them, and killed the prince of life."

Notwithstanding the plain predictions of the prophets, and the no less plain teaching of Jesus himself, as to the certainty of the ultimate re-establishment of the kingdom of God, his disciples' hope of this consummation must have been at this time ready to die within them.—They "trusted that it had been he that should have redeemed Israel," but they were "slow of heart to believe all that the prophets had spoken," forgetting that it was necessary that Christ should suffer as well as enter into his glory.—However, God raised him from the dead; and he was afterwards seen of his disciples forty days, during which he spoke of the things pertaining to the kingdom of God. Though thus quite reassured as to the setting up of the kingdom, they were ignorant as to the time this should take place, thence their question, "Lord wilt thou at this time restore the kingdom again to Israel?" The reply of Jesus points to a great work to be done by the apostles before that restoration should be effected;—"It is not for you to know the times or the seasons which the Father hath put in his own power; but ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:6-8.

The good pleasure of God was further manifested by the ascension of Jesus into the heavens; his future destiny in relation to the earth being thus intimated,—by the angels—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:" and by Peter, "God shall send Jesus Christ, who before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 1:11; 3:20, 21.

Soon after the ascension of their master, unusual power and wisdom were displayed by those unlettered men. This plenitude they attributed to an inspiration of the spirit of God—generally denominated, as above, the Holy Ghost.—There were so many ways in which this power was manifested—healing, languages, prophecy, and general insight crowding together, that no doubt was left on the minds of the sincere-hearted, that these men were the apostles of a divine being.—Acts 2:1-4, &c.

From this time we must look to these men for instruction in the matters of religion. And as their instructions were given to Gentiles as well as Jews, the interest of us who by birth and negation were strangers to the former religion, is by these teachers awakened to the burthen of their message. Among the first steps by which the atrocious incidents alluded to, are brought to a bearing on the moral welfare of the nations is the elicitation of the sacrificial character of the death of Christ. The perversity of his own people who rejected him even to death, was foreseen as means by which God would accomplish the smiting of his Son for the transgression of that nation; "for those things which God before had showed by the mouth of all his prophets, that the Christ should suffer, he hath so fulfilled."—Acts 3:18. On this head Isa. 53 may be consulted; as also the apostle's reasoning in Heb. 9; and again Dan. 9:26; Zech. 13:7, &c.

The tone in which Christ's messengers uniformly speak of his death is as a sacrifice for sin; thus, "He came to put away sin by the sacrifice of himself."—Heb. 9:26. "In him we have redemption through his blood, even the forgiveness of sins."—Col. 1:14. "We are purged from our old sins."—2 Pet. 1:9. The arousal from death, generally called the resurrection, also becomes a fact pregnant with hope and moral importance to all who accept the testimony of the apostles; so they speak, "Christ being raised from the dead dieth no more; death hath no more dominion over him."—Rom. 6:9. "Now Christ is risen from the dead and become the first-fruits of them that slept."—1 Cor. 15:20. "Sorrow not for the dead as others who have no hope, for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."—1 Thess. 4:13, 14.

(To be continued.)

### Exclusiveness not Bigotry.

At the opening of the New York Conference, East, recently held at Bridgeport, Dr. Hewit, pastor of the Presbyterian church, who happened to be present, was led forward by the Rev. Mr. Fletcher, pastor of the Methodist church in the place, and through the Bishop, introduced to the conference. As per custom the whole body arose and bowed; and Dr. H., prompted, it would seem, by the appropriate courtesy, pro-

ceeded to give expression to his fellowship for all who bear the Saviour's image, and to enforce the importance of a more catholic charity among the various branches of the Christian church.

As soon as he sat down the elder Dr. Bangs arose and said, "He fully reciprocated the remarks of Dr. Hewit, and that although in early life he had been somewhat exclusive and sectarian, yet the older he grew the more he saw the unloveliness of such a spirit," and proceeded by an anecdote touching the formation of the American and Foreign Christian Union to enforce the importance of loving not only in words but deeds also—so emphasizing the last sentence that all who knew Dr. H. understood it was a reproof to his non-interchange of pulpits with other denominations than his own.

When Dr. Bangs paused, all eyes were turned to Dr. H. to read the effect of the rebuke. He immediately arose, and with that dignity and gravity for which he is so distinguished, said the remarks of Dr. Bangs, which he most heartily approved, reminded him of an anecdote so pertinent and illustrative of the point in hand that he could not resist the temptation to relate it. All ears were now open.

"A certain minister," he said, "one Sabbath was enforcing the duty of love to our neighbors and enumerating some things essential to its maintenance. After proceeding in his discourse from fourthly to sixthly and lastly, his good deacon, who had regarded the announcement of each division with marked interest, sprung to his feet and exclaimed, 'Have you really done, sir?' The astonished preacher replied that he, was on his last proposition. 'Well sir,' said he with much warmth, 'I am astonished that you should omit one thing which I have found indispensable in keeping peace among my neighbors. And pray what may it be?' said the preacher. 'Why,' replied the deacon, 'a good line fence between them, ten rails high.'"

The whole body was convulsed with laughter and put in good humour with the venerable man, notwithstanding his Puritanism. Exclusiveness is not, then, necessarily bigotry, and when rightly used and understood, is seen to be equally the fruit of Christian charity and integrity.

### "Behold how he Loved Him"—Jno. 11:36.

Behold how he loved him! Why counceiled the crowd,  
Round the tomb of the dead, thus in murmurs aloud?

Why one to the other thus marvelled the Jews,  
When the cheek of the Saviour with tears was suffused?

They loved him, the proof of affection they gave,  
When they came from a distance to circle his grave;

And why should they single one cheek that was wet,  
Where sorrow her seal on the concourse had set?

Could it be that the tear at that moment supplied  
The proofs of a God which their lips had denied?

Could it be that conviction had chosen the hour  
When the heart waxes soft beneath sympathy's power,

To impress there a record which still should remain,  
Tho' the tablet neglected grow callous again,

And to point where the seal of divinity shone  
On the man whom they knew as "the carpenter's son?"

O yes, in that hour each tear, as it rose  
From the heart to the eye of Immanuel's foes,

Rolled over the records of error and doubt,  
From the pages of memory blotting them out,  
And thus as they gazed with amazement and dread,

Convinced that "the Christ" was thus mourning the dead,  
"Behold how he loved him!" each penitent breast

Its confession of faith and of wonder expressed.  
But oh, if a tear, as it rolled from his eye,  
Could thus waken the wonder of those who stood by,

When Jesus that proof of his sympathy gave,  
For the friend who was sleeping in Lazarus' grave,

Say where shall the language its eloquence find  
For the heart or the lip, in the treasures of mind,  
To utter the wonder, surpassing degree,  
For the love which he offered, O sinner, for thee?

Dost thou ask how he loved thee? Let Bethlehem reply,  
And the star which recorded his birth in the sky—

And the shepherds who heard the announcement of love—  
And the Magi who came the prediction to prove—

And the inn which refused to the stranger a bed—  
And the manger which pillowed that infantile head—

And the brutes which their vigils of sympathy

kept

O'er the cradle of straw where Immanuel slept!

Dost, ask how he loved? To the wilderness go,  
Where "the spirit" compelled him to grapple the foe;

Where famine around him her revelry held,  
Till the heart was unnerved and the nature rebelled;

Along with the devil and treason shut in—  
Begirt with the dark machinations of sin—  
And tempted with all that perdition could plan  
'Gainst the glory of God, the redemption of man!

Dost ask how he loved thee? Go follow him through  
Those paths where no flower of happiness grew;

"Rejected," "forsaken," of "mourners the chief"—  
A pilgrim of sorrow, "acquainted with grief"—  
With the lip of contempt ever curling and cold—  
And the taunting official insulting and bold—  
And the finger of scorn ever menacing strife—  
And the dagger of malice athirst for his life!

Dost ask how he loved thee? Go look on him where  
In Gethsemane's garden he struggles in prayer;

O'erwhelmed with the crimes of all ages before,  
And the follies of man while the world shall endure.

"Pile Pelion on Ossa," with Himalay's size,  
And stern Chimborazo, aspiring the skies  
Add leagues to immensity, world upon world,  
Till Atlas o'erwhelmed from his office is hurled,  
All these in the balance were worthless and light,  
To the wrath that was crushing the Saviour that night;

And cruel the chalice, and bitter the drink,  
From which even Jesus and mercy could shrink;  
See the anguish of soul and the torture of heart—  
See the red drops of blood from his brow as they start—

See those lips as they utter that eloquent prayer:  
"If possible, Father, this chalice forbear!"

Go stand in that hall where the candles are bright,  
And the law is profaned by a trial at night;

See the robes of the priest, from their holy degree,  
Profaned at the bar where the ermine should be;

See that prisoner condemned amid insult and scorn,  
And the lash as it mangles that heavenly form,  
And the knees of false worship that mockingly bow

To the chaplet of thorns that is piercing his brow!  
Dost ask how he loved thee? Let Calvary tell  
And the cross where he hung to redeem thee from hell—

And the gall which he drank that thy hopes may be sweet—  
And the nails that were tearing his hands and his feet—  
And the fountain which gushed with its soul-cleansing tide—  
Where the spear of the murderer opened his side—

And the rocks which were rent by that torturing cry:—  
Why hast thou forsaken me, Father, O why!

Art still undecided? Go look in that tomb  
Where he lay, that the grave might be robbed of its gloom;

Thence follow in faith to the throne where he stands,  
With the wounds in his feet, and his side, and his hands,  
Ever bleeding and fresh in their generous zeal,  
And pleading for thee with unceasing appeal.  
O, what more could that Saviour have suffered to prove  
His goodness and mercy, his kindness and love!

### Pretty Prayers.

A modern book, describing a clergyman of no small note in our day, praises the man, not only for his wonderful force of thought, and power of illustration in popular address, but also for his great gifts in public prayer. That the readers may be enabled to judge for themselves, the writer gives some specimens. A few of these we quote:

"We thank Thee for all those budding promises which are yet to burst into flowers."

"How long shall those promises stand as sentinels upon the borders, and not march as armies of the living God?"

"We grieve that our days are so inharmonious; our hearts are continually going in and out of eclipse; yesterday jostles to-day; and tomorrow will carry them both away captive."

"As when in summer, we go forth in the pastures, and there is nothing that we may not pluck of flowers, or of fruit, of beauty, so in all the richness of Thy royal nature there is nothing that we may not take; all is ours, and we are God's."

"Bless all those whom we love; gather them into the charmed circle of thine own heart; and love them into joy and purity."



Can any one conceive anything more strained and stilted than this, or more unsuited to the simplicity, chasteness, gravity and profound reverence, which become a devotional exercise? It is singular how many sensible men forget that mere prettiness, which in a sermon might please, or at least not seriously offend, in a prayer becomes intolerable.—*Christian Intelligencer.*

### State of the Pope's Dominions.

"Where Satan's seat is," is a locality not difficult to discover. Infallible wisdom has taught mankind that their great adversary whom their blindness constitutes the Prince of this world, is the father of lies, and a murderer from the beginning. Wherever, therefore, falsehood, treachery, and cruelty prevail—wherever they flow from the laws and their administration, as deadly streams from a poisoned fountain, there is his seat. Many countries might claim the honor of his special sway; but the bad pre-eminence must be assigned to the land where the king and the priest are united in one, and the darkest horrors of injustice are perpetrated by the professed ministers of a God of love.

A letter from Luigi Carlo Farini to Mr. Gladstone, reminds us of his account of the Roman States from 1815 to 1850, which found an accurate and elegant translator in the member for the University of Oxford. What a revelation of misery on the part of the people; and of guilt on the part of their reverend rulers! Were shepherds by some sudden metamorphosis to be changed into wolves, they could not worry and devour the flock with more earnestness of purpose than the Roman people are hunted, torn, and vexed by cardinals, bishops, police, and Austrians. The whole population of the territories which acknowledge the Pope as their temporal ruler is under three millions; that is to say, not much larger than the population of London alone. Yet of this diminutive amount of subjects there were 13,000 in prison in the year 1854 on the slaying of the papal Government itself. And the progressive increase of prisoners has been regularly ever since the Pope returned his Palace, there can be no question that the present some 15,000 souls are pining in hopeless bondage. It will be evident from the fact that there can be no deficiency in the assistance of authority, or in the energy of the executive. Multitudes must possess power to imprison, and force sufficient to make the power felt.

It is even so. The number and the nature of the legal courts which the unhappy Roman is subjected amongst his heaviest misfortunes. The policeman, the bishop, the ordinary judge, the special magistrate, the inquisitor, the cardinals, the Austrian soldier, may each one of them cast into prison any personage whom it is his interest to seize, and there the victim may be confined for weeks, for months, for years, without knowing whether his charge or his accuser. In 1821 the Austrian twisted the Papal Court with weak hands in not putting an end to some disorders in Romagna. Cardinal Consalvi, who knew the letter but deliberately chose the worse when his face was endangered, wrote to Cardinal Sanveo, the Legate at Bologna, that—"In order to change this state of things, his Holiness says he can find no other way than that of taking notoriety and wickedness of their deeds as a rule for banishing persons from the State, on pain of immediate imprisonment should they return or refuse to go away; so many must be sent in Forli, others in Cesena." In less than a month, over a hundred persons had been arrested and expelled from the two Legations.

Matters were non-proved last year. On the 31st of August 1855, there were in Fort Urbano, in the compe of Bologna, 683 prisoners. Of these two one had been condemned by the sacred council of the military tribunals, and seven the bishop's courts; 124 had never been tried or condemned, but had been arrested, as the registers state, "for pre-caution's sake." The highest civil courts are the Segnatura and Santa Rota. The judges are notoriously ignorant of all the principles of jurisprudence, and are dependent on the promptings of an uling called "il Secreto." The Rota has power of ordering a case to be re-heard as often as it pleases; and the same cause has been decided as many as twenty times. The hope of the suitor is in the corruptibility of the judge, the surest way to win his favour is frequently bribing his mistress. The criminal courts, if possible, more detestable than the civil. The Sacra Consulta proceeds against the accused criminal without giving him any notice, and are condemned to imprisonment for a year, or for life, not only without trial, but with any cause assigned. The bishops are princes of their own dioceses. They decide upon alms in which ecclesiastics are interested even one of the parties is a layman. The *esprit corps* naturally leads the judge to favour the order, and scenes are now transacted at hundreds of years ago compelled our fathers, good Catholics as

they were, to exact from king to priest—the Constitutions of Clarendon. The extent to which the tyranny of these pests reaches renders it still more intolerable. Their spies enter into the houses of the citizen, watch them at taverns, pursue them even in their pic-nics in the woods, and should any presume to eat meat when fish is the prescribed diet, fines and penances must expiate the offence. These frogs of Egypt too have the power of imprisoning or banishing men for limited periods, known only to themselves or their superiors, but concealed from the sufferers.

The Inquisition still lives. Its myrmidons still hail men and women and cast them into their doleful pits, where the eye of the public cannot witness their sufferings. This atrocious court takes political heresy under its charge as well as religious, and woe unto him who has whispered a wish for freedom even in his secret chamber. The vilest treachery is encouraged as a sacred duty. The wife is bound to criminate her husband, the child the parent, and the neighbour his dearest friend, if any word fall in the most confidential intercourse, that suspicion could construe into liberalism.

Even the lowest police commissary has the power of confining any individual he chooses to his house from sunset to sunrise. He cannot go to coffee-house or tavern, and is liable to police inspection at any hour of the day or night. In other respects, the police regulations are vexatious and absurd. No man can leave his home without a letter from his wife signifying her permission that he should go, and if he lives in single blessedness he must procure a certificate from the curate of his parish.

And as if these native courts were not sufficient to oppress and fleece the wretched laity, Austrian military courts are established in the Legations, which exceed the Papal authorities themselves in the severity and injustice of their decrees. Signora Zanardi, a lady living at Bologna, in 1853, openly expressed some liberal opinions, and was immediately denounced and carried to the Austrian military prison, and from thence she was removed to Ferrara, where she was beaten with sticks, and where she may be confined to this day. A college student was asked by a friend whether he was proceeding to the lecture, when he replied, "This is not a day for study, but for mourning." The words were reported, and the Austrian military tribunal sentenced the youth to a year's imprisonment.

Meanwhile positive crime abounds to a fearful extent. A sigh breathed for liberty is heard and punished, while villains fit for the galleys prowl abroad in security. From the 1st of January to the end of June, in 1855, in a population of some 70,000 persons, 800 robberies had been committed, eighty attacks of violence, twenty burglaries, and other minor crimes too numerous to mention. In the emphatic language of the indignant Italian, "City and country exposed to sack and plunder, life and property not secure in open daylight; seizure of the person and detention until ransom is paid;—these are the principal features of the last restoration of the clerical authority and the Austrian protection."—*London Christian Times*

### Education in Turkey.

A special commission has recently been appointed in Turkey to make inquiry as to the best means for promoting public instruction, and to devise a plan therefor. According to the decree the primary and secondary instructions are to be left to the respective communities, and the State is to provide for the higher instructions of all classes, indiscriminately. Many wrong ideas are current respecting education in the Turkish empire, it being supposed that education is entirely neglected there, and that everything has yet to be done. This, however, is not the case, as we learn from the *London Times*. Not a Sultan died, from the conquest of Constantinople till the end of the last century, without founding one or more institutions for public instruction out of his private income. The conqueror Mohammed alone established eight, and this liberal example, given by the Sultan, was largely followed by the wealthy throughout the empire, who preferred perpetuating their names by some foundation of this kind to squandering their riches in oriental luxury. The result of this is that there is scarcely a village in the empire which does not possess a mekteb, or school for primary instruction, and where more than ninety-five per cent. of the Mohammedan youth receive the rudiments of education. Constantinople alone numbered in the last century 1500 of these schools, in which were taught reading, a little arithmetic, and religion.

Besides these primary schools, all the larger towns of the empire were provided with medresses or higher schools, in which grammar, syntax, metaphysics, philology, rhetoric, geometry and astronomy are taught. Stamboul has three hundred of them at the present day. Above these medresses were the colleges of the ulemas, in which jurisprudence and dogmatics were also taught.

Such was the system of education under the

old principle. Its chief short-coming was the lack of an intermediate link between the higher and lower schools, which would furnish the youth with a more complete education than the mektebs afforded, without compelling him to make a profession of learning. The medresses did not supply this deficiency, being rather preparatory schools for higher instruction. In 1845 an educational commission changed the principle, which left education to individual exertion, and substituted that of an education given by the State. The commission copied European systems chiefly that of France. It centralized the whole education in the Ottoman university, with a permanent council of public instruction, and divided the schools into three classes—elementary, secondary, and high schools. The mektebs were taken as the basis of the elementary schools, and were arranged according to the necessities of the towns. According to the will of their founders, their schools had always been attached to some mosque, which had the direction of them, and the administration of their revenues, and oftentimes some favoured mosque had quite a superfluity. By the new plan many of them were suppressed, and the revenues put under the administration of the State, for educational purposes. In Constantinople they were reduced from 1500 to 400 in number. A former nominal fee of two piastres per month was also abolished, and instruction was declared gratuitous, nay, obligatory for every male or female child past six years of age, and in order to enforce this law no master or tradesman is allowed to accept an apprentice who has not a certificate from some mekteb.

The secondary schools were arranged on the French model, and the course of study lasts four years, in which the students are taught Arab grammar, and syntax, writing, history, geography, arithmetic, and the elements of geometry. With these secondary schools the reform ceased. Of the University only the building exists, and the only thing done by the state for higher instructions has been the establishment of institutions for the public functionaries and for the formation of teachers, a school of medicine, and some military schools. It is with this higher education that the new commission will have to deal. If it succeeds, says the *Times*, it will have conferred one of the greatest boons on Turkey, for it is this want of education which creates considerable embarrassment in all spheres of government, and which restricts the number of capable men in Turkey.

### Burning of the Steamer Niagara.

In Chicago and Milwaukee papers we find some details of the recent disaster on Lake Michigan; but the most important portions of these accounts have been given by telegraph. The *Chicago Tribune* gives the following account of the disaster:

The Niagara left Collingwood on Monday afternoon at 2 o'clock, in place of the Keystone State the regular steamer for that day. She started with from one hundred and fifty to one hundred and seventy-five passengers, twenty-five to thirty of whom she landed at Sheboygan, the greatest portion of whom were steerage passengers. At about 2 o'clock P. M. of Wednesday the Niagara left Sheboygan, and about two hours afterwards was discovered to be on fire. When the fire was first discovered there was but little sea on and the wind was about southeast and light. At this time the Niagara was from three to four miles off North Point Washington, and some ten miles or more this side of Sheboygan. As soon as the fire was discovered, Captain Miller who was asleep, was called, and the steam pumps set to work.

A few moments after this the passengers became aware that the boat was on fire, and a scene ensued which, said a passenger, "beggars all description"—consternation seized upon almost every one, and men, women and children rushed to and fro about the boat shouting and crying. Not half a dozen passengers gave any aid to the crew, and but few attempted to make provision for their own or friends' escape. It was but a short time from the first discovery of the fire until the whole upper cabin was in flames. During this time a large number of passengers had jumped overboard without anything to support in the water and soon sank. Mothers threw their children into the lake and wildly sprang after them. The water was intensely cold, and none but the hardest persons, could live in it but a few moments. A large number of passengers, before the steamer stopped in spite of the appeals of the mate, got into the stern boat and lowered it, when it instantly swamped, and all in it were drowned. Another portion of the passengers filled the starboard quarter-boat, and lowered that also, and all found a watery grave.

Before the upper cabin was in flames, a portion of the more self-possessed of the passengers wrenched the state room doors off and threw them into the water, together with tables, chairs, stools &c., and upon these many of those in the water saved themselves. After it became use-

less to remain on board any longer, the second engineer, carpenter, and a portion of the crew, together with a number of passengers, twenty-two persons in all, lowered away the larboard quarter boat and pulled to the shore, where the passengers landed, and the crew returned with the boat to render any assistance they might be able. Capt. Miller, with a number of others, saved themselves by clinging to the wheel, and were picked up by the boats.

The propeller Illinois picked up about thirty and several schooners each rescued a few. It is supposed that from sixty to seventy lives were lost, it cannot be known with certainty how extensive was the sacrifice of life.

The *Chicago Journal* reports an instance of great heroism on the part of a woman, Mrs. Hamilton Chalmers of Gloucester county, New Brunswick. Mr. and Mrs. Chalmers with eight children, the oldest fourteen years of age, were on their way to the west, to settle, with but little money, but with a world of love for their offspring. The account says:

"Mrs. Chalmers says that when the fire broke out she was outside the steerage cabin on the main deck, with her husband and children. She saw the stern boat lowered, and observing in it a woman whom she knew, she thought if the boat reached the shore, and she herself did not, that woman would be like a mother to her children, so she commenced throwing her smaller children into it, intending to keep the baby by her, because she could easier support it in the water than the others. She had thrown two into the boat when it shoved off. She had one in her hands to throw but it was too late to throw so large one to the boat, accordingly she seized the baby, supposing she had strength to throw it to the retreating boat. She had not however, the baby fell into the water a foot from the boat, she screamed to the woman in the boat to save it, and had the satisfaction of seeing her reach out, grasp it and draw it into the boat.

She then directed her efforts to the five children about her. She pushed the oldest boy of twelve years into the water, with directions to swim after the small boat and cling to it if they would not take him in. She thinks he did actually reach it, but cannot be certain. She then put her oldest child, a girl of fourteen into the water, in hopes she could cling to something. She has heard since arriving here that a girl of that age was rescued, and thinks may be it was this one. She then had three small children remaining. Her husband got into the water, and she passed them down to him, and he placed them on one of the capsized boats floating near. She then got down by a rope. On reaching the water she found the waves had washed two of the children off the small boat. She managed to catch them both with one arm and hold them up, still clinging to the rope with the other hand and maintaining her hold in the midst of all the desperate struggles around her. At last the rope burned off above, and she sank down down, with others who had been clinging to the same rope. When she came up again, she had lost one child. She managed to throw her disengaged arm over a stick and hung on to it, with the child in the other.

She then looked for the child she had lost, but though many heads were around her, and some of them children's heads, they were all so begrimed with oil, and ashes, and soot on the surface of the water that she could not distinguish their features, and they sunk one after another without her being able to recognize her own. She then directed all her efforts to save the one in her arms, and she feels confident that she could have done so, but some man—she thinks he was an old man—pulled her arm off from the stick which supported her. She regained her hold, and her hand was again pulled off and herself pushed away by the man. Then she sunk down, down, down, again. She struggled to rise and finally did rise, but the last child was gone, though she thought, until she reached the surface and saw to the contrary, that she had it still in her arms.

She was then alone on the water without support. She had floated some distance away from the steamer, but she saw her husband upon the capsized boat, holding one of the children. That sight inspired her with fresh courage. Alas! she knew not at that moment that the little one he held in his arms was already lifeless, but it was even so. At that instant a plank struck her breast, she threw her arms around it and tried to reach her husband, but could not propel herself in the water. She felt her strength now rapidly failing. She was entirely alone; she saw the schooner and the Traveller, but saw also that they were far, far away: she knew she could not hold on to her buoy until they came up, but she remembered having heard that persons in drowning always shut their teeth firm. She therefore seized her dress at the bottom in front, brought it up around the plank, and put it between her teeth, so that it held the plank fast across her breast. She found it would support her thus, and settled calmly back to await the result. She remembered nothing more. She was picked up by the Traveller, and when she



was restored to consciousness, had the happiness of finding her husband at her side. But her children where were they?

The presence of mind and heroism this poor mother displayed under the circumstances are indeed remarkable. She related the circumstances, to us yesterday, without any apparent conviction that she had done more than others, but with the evident wish that she could have done more for her children. She did not weep; hers was beyond the grief that finds relief in tears, but when the rescued of her little flock are clasped in her arms this morning her eyes will burst or her heart will break."



## The Advent Herald.

BOSTON, OCTOBER 11, 1856.

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 a way into error, or hasty speech, or sharp, unbrotherly dispute.

### TROPES.

#### VI. THE HYPOCATASTASIS.

"A Hypocastasis is a substitution, without a formal notice, of an act of one kind, with its object or conditions, for another, in order, by a resemblance, to exemplify that for which the substitute is used."

This figure is of very frequent occurrence, and one of the most expressive and beautiful in the Scriptures; but it was never developed until Mr. Lord defined it as above, and pointed out its existence and characteristics as follows:

1. "It is an artificial use of a thing, not of a word."

2. "It is confined to the predicate of the proposition in which it occurs"—i.e., to the words which affirm some thing, or act, of the subject.

3. "The subject or nominative of the figure is always used literally."

4. "The acts and conditions ascribed to agents by the figures are such as are proper to their nature; and not, like the metaphor, incompatible with their nature."

5. The resemblance on which this figure is founded, is not one of nature or kind, like the simile and metaphor, but is one of the ease or difficulty with which an act is done, the advantage or disadvantage under which a thing exists, or similar characteristics.

This figure is of frequent occurrence in common conversation and writing. Thus a man too late to effect his purpose, is said to have "come a day after the fair." And a shrewd and successful calculator, is said to "know how to navigate his ship."

From the great abundance of Scriptural examples, we select the following instances of the use of this figure.

"How oft is the candle of the wicked put out," Job 21:17—the meaning being, "How oft cometh their destruction upon them."

The Psalmist said of his enemy: "He made a pit, and digged it, and is fallen into the ditch which he made," Psa. 7:15—That is, he had suffered by the measures which he had planned for the ruin of others.

"Lo the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart," Psa. 11:2—which is put for the ceaseless efforts which the wicked make to injure the righteous.

"Thou puttest my feet also in the stocks, and lookest into all my paths; thou settest a print upon the heels of my feet," Job 13:27—the meaning being that Job was beset with difficulties.

"Cast thy bread upon the waters: for thou shalt find it after many days," Eccl. 11:1—i.e. Do good as you have opportunity, and your reward will surely follow.

"The proud have hid a snare for me, and cords; they have spread a net by the way side; they have set gins for me," Psa. 140:5—i.e., they had sought to destroy him by plans which they thought would effect it.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:5, 6—Ways and paths being substituted for course of conduct.

"He must reign, till he hath put all enemies

under his feet," 1 Cor. 15:25—See Psa. 7—i.e., till He shall have subjected them.

"They are all gone aside, they are all together become filthy: there is none that doeth good, no not one," Psa. 14:3—turned aside being a departure from the right; and filthy being put for vile.

"Thou wilt light my candle: the Lord my God will enlighten my darkness. For by thee have I run through a troop; and by my God have I leaped over a wall," Psa. 18:28, 29—i.e., God would cheer and encourage him, he having been enabled to overcome great obstacles.

"He maketh me to lie down in green pastures: he leadeth me beside still waters," Psa. 23:2—the meaning being that God gives us quietness, and an abundance of spiritual enjoyments.

"Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness," Prov. 20:20—i.e., he shall be punished without hope of deliverance.

"The slothful man saith, There is a lion in the way; a lion in the streets," Prov. 26:13—i.e., there are obstacles which he has not the energy to encounter.

"Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him," Prov. 27:21—the meaning being that no amount of effort to make a wise man of a fool will accomplish the object.

"I have nourished and brought up children, and they have rebelled against me," Isa. 1:2—God had exercised a fatherly care for Israel, and they had not requited his goodness.

"Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the heart faint," Ib. v. 5—The nation had been afflicted by judgments without any reformation, till it was useless to make farther effort to reclaim them.

"Your hands are full of blood: wash you, make you clean," vs. 15, 16—i.e., you are guilty of bloodshed; repent &c.

"He will teach us of His ways and we will walk in His paths," Ib. 2:3—God will communicate to us His will, and we shall conform to it.

"The Lord of hosts doth take away from Judah the stay and the staff," Ib. 3:1—i.e., the supports on which they relied.

"What mean ye that ye beat my people to pieces, and grind the faces of the poor?" Ib. 3:13—i.e., oppress and tyrannize over them.

"Woe unto them . . . that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter," Ib. 5:20—light and sweet being put in the place of true views and their enjoyment; and darkness and bitter, in the place of their opposites.

"And I said, woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," Ib. 6:5—unclean lips being put for wrong judgments they had uttered against the Almighty.

"Make the heart of this people fat, and make their ears heavy, and close up their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," Ib. 6:10—analogue conditions and acts of the mind being the literal import of the sentence.

"The Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee," &c., Ib. 7:18—i.e., He will so exercise his acts of providence as to cause those insects to desolate the land of Judah.

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," Isa. 25:6—which are put for the blessings in store for the redeemed.

"I will pour water upon him that is thirsty, and floods upon the dry ground," Isa. 44:3—i.e., will bestow blessings.

"O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," Isa. 53:11, 12—illustrative of the glory of the saints.

"Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended," Isa. 60:20—which illustrates the unending continuance of the glory of the resurrection state.

THE OLD CONNECTICUT CHARTER.—The old original charter, which was deposited in the trunk of the Charter Oak, has been enclosed in a frame of wood of the tree which preserved it one hundred and sixty-nine years ago.

### SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. EARTHQUAKE, at the opening of the sixth seal, Rev. 6:12; and at the slaughter of the witnesses when a tenth part of the city fell, 11:13:—Symbolic of the great revolution in France, at the close of the last, and at the beginning of the present century when the papal hierarchy was subverted in one of the ten Roman kingdoms.

3. EARTHQUAKE, at the casting to the earth of the censor filled with fire, Rev. 8:5; and at the opening of the temple of God in heaven, 13:19:—Symbolic of the civil commotions which will attend the final subversion of all human governments.

3. EAST, or sunrise, from which direction the angel came, having the seal of the living God, Rev. 7:2:—Symbolic of the truthfulness of the position taken by the agency that shall induce the sealed to manifest their relation to Jehovah—the east being the source of light.

3. EAST, from which the kings come for the destruction of Babylon, Rev. 16:12:—Symbolic of the accordance of their acts with God's purposes—The kings of the east which are used as the symbol, being taken from the conquest of old Babylon by the kings of Medo-Persia—from the east.

3. ELDERS, the four and twenty that sat round about the throne, Rev. 4:4, 10; 5:8, 14; 7:11; 11:16; 14:3; and 19:4:—Symbolic of the redeemed of our race; for they unite with the four beasts in the new song, saying, (Rev. 5:9, 10) "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

2. EPHAI, a Hebrew measure of about one and a half bushels, in which a woman was borne into the land of Shinar, Zech. 5:11:—Symbolic of the hopeless captivity to which the Jews should be subjected, should they prove incorrigible, after being restored from Babylon.

3. EUPHRATES—the great river on which the city of Babylon was situated, which contributed to its support and defense, —near which the four angels were bound, Rev. 9:14:—Symbolic of the inhabitants of the Roman empire, who sustained a relation to the Papal hierarchy, analogous to that of the literal river to the literal city; and into whose European territory the Mahomedans were restrained from entering to conquer it, until the sounding of the sixth angel, in 1453.

3. EUPHRATES, the water of which was dried up that the way of the kings of the East might be prepared, Rev. 16:12:—Symbolic of the Supporters of the Papacy, whose alienation and withdrawal from its support is thus symbolized—their affections being turned into other channels, as the waters of the Euphrates were turned so that the kings of Medo-Persia came in and effected its conquest.

3. EYES, like the eyes of a man, in connection with the Mouth possessed by the Little Horn of Dan. 7:8:—Symbolic of the Ecclesiastical assumptions and polity—the Episcopal functions—connected with the civil power which the Horn symbolized.

3. EYES, the seven upon the stone laid before Joshua, Zech. 3:9; and that The Lamb had that had been slain, Rev. 5:6.—Symbolic of the omniscient Holy Spirit: (Zech. 4:10) "They are the Eyes of the Lord which run to and fro through the whole earth;" (Rev. 5:6) "which are the seven Spirits of God sent forth into all the earth." Seven, is expressive of fulness, and the place occupied by the "Seven Spirits" between the Father and Son, (Rev. 1:4) is conclusive that it is expressive of the Holy Spirit.

3. EYES, with which the living creatures were filled, Rev. 4:6:—Symbolic of the clearness of mental vision, possessed by those thus symbolized; by which, with vast grasp of thought, they are enabled to comprehend the revealed purposes of Jehovah.

2. FACE, as of a man, the likeness of the living creatures, Ezek. 1:10, and Rev. 4:7:—Symbolic of the order of intelligences to which those sym-

bolized belong,—showing that they are of our race.

2. FACE, or countenance, of the Son of man, "as the sun shineth in his strength," Rev. 1:16:—Symbolic of the resplendent Majesty and exalted dignity of Christ.

3. FACE, as it were of the sun, of the rainbow angel, Rev. 10:1:—Symbolic of the effulgence of light, which was to be disseminated to all nations, by the class of agents symbolized by that Angel,—which see.

2. FALSE PROPHET, that wrought miracles before the beast, Rev. 19:20:—Symbolic of the Mohammedan hierarchy in the eastern division of the Roman Empire;—compare with Rev. 13:13, 14.

3. FEET, part of iron and part of clay, of Nebuchadnezzar's image, Dan. 2:33:—Symbolic of the fourth, or Roman Empire, in its decem-regal form: v. 41, "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay . . . the kingdom shall be partly strong and partly broken."

To be continued.

### Twisting Texts to suit Theories.

MR. BARNES, in commenting on Rev. 20:4, "And I saw the souls of them that were beheaded" &c., says:

"This is a very important expression in regard to the meaning of the whole passage. John says he saw the souls—not the bodies. The doctrine which has been held and is held by those who maintain that there will be a literal resurrection of the saints to reign during a thousand years, can receive no support from this passage, for there is no ambiguity respecting the words, ψυχας, as used here. By no possible instruction can it mean the bodies of saints."

In commenting on the same word, when it occurs in Acts 2:27, "Because thou wilt not leave my soul in hell," Mr. Barnes says:

"Instances where the word translated soul (Heb. נְשָׁמָה, Greek ψυχη) is put for the individual himself, meaning 'we,' 'myself,' may be seen in Psa. 11:1, 35:3, 7; Job 9:21. There is no clear instance in which it is applied to a soul in its separate state or disjoined from the body."

Thus it will be seen that Mr. Barnes puts an entire different stress on the same Greek word in the two instances—what he says of it in the one place being entirely irreconcilable with what he says of it in the other. In the first place he admits even more than the precise truth, when he says that this Greek word is never applied to the soul separate from the body. He had said there is no place where the soul is said to live," as it is in Rev. 20:4, when it is separate from the body, he would have stated the truth. But with the statement that he makes in Acts 2:27, how can he avoid the charge that he has twisted the meaning of Rev. 20:4, to suit his views, that he has given an explanation of it to which would never have resorted had it not been for exigencies of his theory?

In commenting on Acts 2, he correctly says:

"In the place before us before the meaning is simply, thou wilt not leave among the dead. This conveys all the idea. It does not mean literally the grave, or sepulchre; it relates only to the body. This expression is only to the deceased Messiah. Thou wilt not raise him among the dead, thou wilt raise him."

But when he comes to Rev. 20:4, he sees no resurrection of the body in the declaration, "And I saw the souls of those who had been beheaded . . . and they lived;" but he says it will be only "as if the martyrs were raised from the dead;"—as "if the most eminent were raised again from the dead;" as "if" were raised from the dead, or which might be represented by a resurrection from the dead, but he fails to tell us how it can be "as if" were thus raised, unless they actually are thus raised. Nor can the language be thus twisted "as if," unless it is appropriate language which to affirm the resurrection.

### NEWS.

The Harmony of Age Thesis on the relations between the conditions and the character of God. By Hiram Park. D. Boston: Published by John P. Jewett & Co. (Cleveland, Ohio. Jewett, Proctor and Wornton. New York: Sheldon, Blakeman & Co.)

This is a labored treatise, in reply to Dr. Edward Beecher's "Co of Ages." He very thoroughly refutes the hypothesis of Dr. Beecher; but takes some positions of his own which are not in accordance with our understanding of the teachings of inspiration.

The Select Remains of the Rev. John Mason. Boston: John P. Jewett & Co. 1856.

This little volume contains a great variety of



devout and useful sayings on divers religious subjects, his serious advice to youth, some of his letters, and observations on the means and signs of grace.

This vol. was published in Eng. in 1694, and is now republished, in the same form, style of type &c. It is a valuable pocket companion, and a depository of much valuable wisdom, expressed in short and pithy sentences.

Anthony Burns: A History. By Charles Emery Stevens. Boston: John P. Jewett & Co. 1856.

This is a history of Anthony Burns, whose extradition as a fugitive slave in Boston in 1854, was a cause of great excitement in this community. This volume gives in detail an account of all the interesting incidents connected with his arrest, trial, the efforts to purchase him, his return South, his sale there, and subsequent purchase and return to freedom. It has all the reality of truth, and all the thrilling strangeness of fiction.

"THE THEOLOGICAL AND LITERARY JOURNAL. Edited by David N. Lord. New York: published by Franklin Knight, 138 Nassau street. 1856."

The October number of this able journal has been received, and contains the following articles:

- The Perpetuity of the Human Race.
- The Whitbyan Hypothesis respecting Christ's Second Coming, a Novelty.
- The Mystery Revealed to Paul.
- The Chronology of the Old Testament.
- The Bearing of the Geological Theory of the Age of the World on the Inspiration of the Bible.
- Typical Forms and Special Ends in Creation.
- Notes on Scripture.
- The Parables of the New Testament.
- The Prophecies of Daniel and the Revelation of St. John.
- A Designation and Exposition of the Figures of Isaiah, chap. 35.
- Literary and Critical Notices.

#### Foreign News.

The mails by the steamship Africa at New York, from Liverpool, reached this city on Saturday. We glean some items of additional intelligence from our files. The Africa left Liverpool on the 20 ult.

The organ of the British Prime Minister deems it proper to give a contradiction to the rumors of "growing coolness between France and England on the subject of foreign policy." It affirms that "the fullest confidence exists at the present moment between the two governments, and that there is nothing to warrant the supposition that they cannot act together, or have any secret design of acting apart upon any European question." The *Post* admits, however, that they may not be united on every small matter of foreign policy, and imputes to Austria a desire to insulate England. On the Italian question, France and England understand each other, and are united; but "although England has no desire to stand alone, she can do so if necessary." That is what Lord Palmerston wishes Austria to understand.

The Sound dues question is pretty much in the same state as it was three months ago, the consent of Lord Clarendon to the capitalization of the dues having been given only in general terms.

New York, Oct. 3. The Africa arrived at her dock at 8 o'clock bringing Liverpool and London dates of 20 of September.

The news by this arrival is very uninteresting. English papers are filled with descriptions of the coronation at Moscow, and discussions on the questions of specie export.

The chief subject of interest in Paris is the arrest of numerous members of the Societe Marianne, on charges of an intention to assassinate the Emperor, on his return from Biarritz.

Much uneasiness exists in Madrid, and the Queen and O'Donnell are becoming equally unpopular.

The estates of Holland were opened on the 16th. The Free Trade Congress has opened at Brussels. The business, however, as yet has been preliminary.

In the Swiss Federal Assembly, both chambers pledge themselves to resist all encroachments on the rights of the Republic.

New rumors of coercion against Naples, by France and England are current, but unsubstantiated.

Capt. Penny, commander of the ship Lady Franklin, has returned with her to Aberdeen, from the Arctic regions, and reports that when he was in Hogarth's Sound, he was told by the Esquimaux that some of their companions had seen a long way off in a north westerly direction, a circular white tent, erected on the ice. The Esquimaux had taken from it on their first visit some bright metal, and on their second visit some spoons. Afterwards they had seen two white men in the tent. It was reported among the natives that these and other white men had perished from hunger. So far as Capt. Penny can judge, he thinks that this may refer to the same party from whom Dr. Rae ob-

tained the silver spoons, &c., which identified the white men with Sir John Franklin and his party.

London, Saturday. The *Post* speaks of a diplomatic rupture with Naples as inevitable. It says:—The whole of our diplomacy will be recalled from the Neapolitan Court, and we shall send, as well as the French, two line-of-battle-ships, and a corresponding force of frigates. Through these alone will the Allies communicate with the King.

#### Kansas News.

We notice in the *Zion's Herald* for this week a letter written by Mrs. Jones, formerly Miss Jane Kelly of Yarmouth, Mass., and a highly-esteemed member of the Baptist church in that place, but now, with her husband, engaged in missionary labors among the Ottawa Indians of Kansas Territory, under the patronage of the Methodist Foreign Mission Board. The letter details the wanton destruction of Mr. Jones's dwelling by the border ruffians, and a cruel attempt to murder him and a Mr. Parker. The Ottawas live upon the Indian reserve, and hence are entitled to the protection of the General Government, while they are not amenable to the Territorial laws of Kansas. The only crime of Mr. Jones is, holding free State opinions.

The writer states that on the last Friday in August the inmates of the house were aroused at midnight by the noise of armed men upon the pavement. The window at the foot of the bed was smashed in, and a stern voice called out, "Surrender and come out, and you shan't be burnt!" The call was several times repeated, and all the lower windows smashed in. At the first alarm Mr. Jones and his wife went up stairs and awoke their children, without stopping to dress. The crowd had now become very vehement, and a gun was fired. Mr. J. went to the door and asked what was wanted, at the same time presenting a double barrel gun. He was told not to shoot, but replied that he would, and then darted out of the door. Five shots were instantly fired, but he escaped. The mob were enraged, and, ignorant of his whereabouts, cried, "fire the house inside; fire the beds; that will bring him out; don't let him escape; shoot him down."

In the mean time Mrs. Jones dressed herself, took what money there was in a bureau and went into the hall, which was full of men, and the floor fired. She passed out of the house, ten of the ruffians following and robbing her of all the money, upwards of five hundred dollars. Mr. N. Parker, who had been staying in the house two weeks, very sick, was dragged from his chamber by the bloodhounds, taken from the house, and horribly cut and beaten until apparently lifeless, when they carried him to the banks of a creek and pitched him over. Luckily the creek was dry, and their expectation that he would float down the stream and not be found, was frustrated. The next morning he returned to his friends in a shocking condition, with a large gash across his nose, one over each eye, and a great many bruises. The dwelling was burnt to the ground, and after completing their work of plunder and destruction, the villains hurried off. They failed to discover the locality of Mr. Jones, who had run four miles to secure help, and had escaped receiving a single wound. Yet his life is not regarded as safe. The Ottawa Indians have rallied around the ruined family, and promise that protection which government fails to afford.

A correspondent of the *Traveller*, writing from Lawrence, Sept. 22, says:

After the last Missouri invasion, which was almost wholly unexpected by the people of Lawrence, the disbanded forces have scattered themselves over the whole country, and are now engaged unmolested in plundering and destroying the property of free State men wherever they can find it. Though Gov. Geary promised to put these parties down, no effectual steps are taken to do so; while on the contrary parties of free State men, who may have combined for mutual protection, are seized upon by the U. S. troops, carried to Leecompton, kept prisoners and examined before the bogus justices, on charges of murder and robbery, whenever any of the Missouri Ruffians, who make that place their headquarters, choose to charge them with being in any of the late battles.

The whole country north-east of Lawrence has been infested with predatory bands, who rendezvous in the various pro-slavery settlements in that neighborhood. Free State men who have settled among them are constantly subject to insult and robbery.

Capt. Miller and his gang, who made a treaty with Col. Harvey to leave the territory, is still roaming about, and on Wednesday evening, the 16th inst., his party burnt four Free State men's houses on the Stranger Creek. Reports of depredations by bands in the south of the territory, are

constantly reaching us, and the inhabitants there, who have hitherto taken no active part, though of free State sympathies, are compelled to leave their homes, and forty four persons from the Noosha took the northern route to Iowa two days since. A great many persons are leaving, thoroughly disheartened, many of whom have sacrificed their all in the cause of Kansas.

We want food. We have scarcely any flour or meal in Lawrence, but little in the surrounding country, and the roads to Leavenworth city, Kansas city, and Westport, are completely blocked against us. Let provisions be sent in from Iowa. They can be purchased and transported here and sold as cheap as we can now purchase.

St. Louis Oct. 2nd.—A letter to the *Republican*, dated Leecompton 26th ult., gives the following: The armed bands that have been ranging through the territory are dispersed, and citizens are returning to their claims. Business is reviving, confidence is restored, and peace reigns throughout the territory.

Warrants have been issued for the arrest of Jones, Stringfellow, and other pro-slavery agitators.

Gov. Geary has appointed Col. Titus to form a volunteer battalion, to preserve the peace in the neighborhood of Leecompton, and he has awarded the same duty to Capt. Walker, in the vicinity of Lawrence.

BURNING OF THE NIAGARA.—Capt. Miller, of the steamer Niagara burnt on Lake Michigan, has published a letter in the Chicago papers, in which he states that a good deal of dissatisfaction has been created among the passengers, not familiar with steamboat matters, on the Niagara this season in consequence of an arrangement in regard to fares, which gave rise to a suspicion that the officers of the boat were endeavoring to defraud them, but for which there was no true foundation. Cap. Miller says:

"The trip before last, on leaving Collingwood, we had quite a number of those disaffected ones, and while lying at the dock the steward, Mr. Clark, found in his room on his desk the following note, and handed it to me:

LOOK OUT!—Save yourself, the boat will be burned to-night; everything is in readiness, we have made ample preparations to take care of ourselves.

(Signed) A Passenger.

I immediately called the engineer, Mr. Leonard, into my room, showed him the letter, and also Captain Dick, of the lower lake steamer Peerless; when after a consultation, we concluded to set a strict watch, but yet without showing any signs of alarm. My wheelmen were constantly traveling around the boat, but saw nothing that would lead them to suspect any person. Every fear therefore died away, and we thought nothing further of the matter.

Now, I am confident that the boat did not take fire from the machinery, nor from the boilers, as every portion of her fire-hold was fire-proof. My opinion is that the fire was caused by some combustible material stowed under the shafts, the nature of which we were unable to tell, as packages frequently come so disguised that we cannot tell what they are; but it must have been something of that kind from the fact that it enveloped the boat in flame almost instantly; and when first discovered it was impossible to subdue it."

BRUTAL MURDER.—The St. Albans (Vt.) *Messenger* chronicles the particulars of a shocking murder which occurred in the town of Bakersfield on the night of Saturday, 27th ult. The *Messenger* says:

"It seems that a Mr. Brown and his wife, who were in the habit of living with their married children, had been staying for some time in Bakersfield with their son-in-law, Mr. Locke. On Saturday, Mr. Brown and his daughter, Mrs. Locke, left for Waterville on a visit to some of their friends who were living there. Mrs. Brown and another daughter, who were also stopping at Locke's, went to bed at the accustomed hour, little dreaming that to one it was the bed of death as it proved to be. At about 11 o'clock the daughter awoke and saw Locke standing by the bedside, who, so soon as he found he was discovered, said, "Jane I have done enough to be hung for it," and immediately seizing her choked her in a most violent manner until he thought, undoubtedly, that life was extinct, and then left her. The girl lay in the greatest terror until she heard Locke leave the house. She then arose and found that her mother, who slept in a bed but a few feet from her own, lay a lifeless corpse, from a number of blows about the head and neck evidently made by some sharp edge instrument."

The young lady immediately alarmed the neighbors, who came to the spot, and on examining found

that seventeen wounds had been inflicted upon the head, neck, and shoulders of the deceased. The next morning Locke was found dead in the barn, where he had hung himself. No trouble was known to have existed between the parties, and the dreadful tragedy is ascribed to the influence of intoxicating drink, as on his way home that night Locke had a jug of liquor, and offered some of it to others.

DEATH BY HYDROPHOBIA.—The *Journal of Commerce* states that a case of this terrible disease occurred in New York last week. About a month ago, Mr. Daniel Sullivan, an assistant at the dog pound, was bitten by a dog in the right leg, and lunar caustic was applied to the injured part by a physician. The wound soon after festered and discharged freely, but without causing Mr. S. any serious apprehensions, and with the application of the usual remedies, it was hoped would heal over. On the 17th ult., or about three weeks after the bite, however, Mr. Sullivan, in attempting to drink experienced great difficulty in swallowing, and other symptoms of hydrophobia subsequently followed. Medical assistance was called, and several remedies applied, but the patient grew worse. Medicine was administered by soaking a rag in it and applying that to his mouth, when the sufferer sucked in the medicine through his teeth. It was found necessary to bind his legs and arms, to prevent him from injuring himself and others; but through all his sufferings Mr. S. retained the full possession of his mental faculties. A large number of physicians were called, but their methods of relief were unavailing, and Mr. Sullivan died on Friday night.

SUICIDE AT A GAMING TABLE.—A letter from Wiesbaden of the 1st inst. says—

"About two o'clock to-day, when players and lookers-on were all at the roulette table of the Kursaal, at this place, the report of a firearm was suddenly heard, and one of the persons standing at the table was seen to stagger and fall dead on the ground. It was a melancholy spectacle, and rendered still more so by the gloom and obscurity of the place, caused by a violent thunder storm which was raging at the time. The deceased, who was a man in the prime of life, evidently belonged to the highest ranks of society. His identity has not yet been ascertained, but he is supposed to be a native of Holland, as he wore a decoration of that country. He had recently arrived, and a few minutes before the fatal act, he had staked and lost his last five-florin note. Some of the players at the table appeared much affected by the scene and left, while others resumed their play in another room, and in an hour afterwards a military band struck up, and everything was life and gaiety."

INFIDEL REFORMERS.—To the shame of the church it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity; in the reformation of abuses in high and low places; in the vindication of the rights of man; and in practically redeeming his wrongs, in the moral and intellectual regeneration of the race are the so called infidels (?) in our land. The church has pusillanimously left not only the working oar, but the very reins of salutary reform, in the hands of men she denounces inimical to Christianity, and who are practically doing with all their might for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses and elevating the masses, then the recoil upon Christianity will be disastrous in the extreme. Woe, woe woe to Christianity, when Infidels (!) by force of nature or the tendency of the age, get ahead of the church in morals, and in the practical work of Christianity. In some instances, they are already far in advance, in the vindication of truth, righteousness and liberty, they are the pioneers, beckoning to a sluggish church to follow.—N. Y. *Evangelist*.

ELDER HIMES. Tuesday, Oct. 7.—Elder Himes was expected to have returned from his western tour on Saturday last; but yesterday we received a note stating that he was sick with chills and fever at Laurel, Ind.—but hoping to be well enough to be home immediately. He has not yet returned.

NOT A DELINQUENT.—The P. M. of Moscow, N. Y., sends back the paper sent to Allen Harris, who has paid two dollars and fifty cents in advance, as not taken from the P. O. The polite, gentlemanly and Christian Post Master of that place, writes on his paper, "Gone West," and "Gone to Hell I guess." As we don't imagine our brother was bound in that direction, we make this note to solicit information as to his present address, that we may know how to direct the paper.



## 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.

## THE RESURRECTION OF THE DEAD.

DEAR SIR:—I have been prevented by a pressure of other duties from continuing my articles on the subject of the resurrection of the dead, until the present time. I now purpose examining that long list of texts adduced by you in proof of the priority of the resurrection of the just.

1. Psalms 43:14 is thus translated by Thompson: "They are pent up like sheep in the mansion of the dead. Death shall feed them, and the early watches shall rule over them; and that help of theirs from their glory, shall in the mansion of the dead become obsolete. But God will redeem my soul from the power of that mansion when it receiveth me." But neither in this, nor in the common version can I perceive the least hint that there will be two resurrections. It does not so much as intimate that the righteous will be raised at one time and the wicked at another.

2. The same may be said of Isaiah 26:14-19, in which the prophet is speaking of a national and moral resurrection. If these two texts could be supposed to have any bearing on the subject, they would rather go to show that there are some men who will not be raised at all; for it is said, "They are dead; they shall not live." This might be true morally and politically, but surely it will not be contended that such will literally be the case with any!

3. In order to make Dan. 12:2, favor two separate resurrections, it will be necessary to show that the translation given by you is correct, which is very doubtful. Thompson, whose translation is acknowledged to be very literal, thus renders it, "And many of them who sleep in mounds of earth shall be raised up, some for everlasting life, and some for disgrace and everlasting shame." It clearly teaches the resurrection of the two classes of persons, but not at two separate times.

4. There is, however, some plausibility in the inference drawn from Luke 20:35, 36; not sufficient however, in my judgment, for a foundation to so important a doctrine. It does not follow, because the wicked are not "counted worthy to obtain that world and the resurrection from the dead," and are not "the children of the resurrection," that therefore they will not come forth to condemnation at the same time that the righteous are raised to eternal life. The passage might be so construed if the general tenor of Scripture required such a construction; but it does not. On the contrary, it would be in direct opposition to other plain declarations of Scripture going to show the simultaneous resurrection of both the just and the unjust.

5. 1 Cor. 15:22, 23, and 1 Thess. 4:14-17, do not in my judgment afford the least intimation that there will be two resurrections. It is true they say "They that are Christ's at his coming," and "the dead in Christ" will be raised before those who are alive in Christ will be changed. But whether the rest of the dead will be raised then or at some other time is not so much as hinted at. It was perfectly legitimate for the apostle to speak as he did without implying that the wicked would not be raised at the same time. In 1 Thess. 4:14-17 for instance, he was not discussing the condition or prospects of the wicked, but was only trying to say words of comfort to Christians. In neither text does he say when the wicked will be raised—either expressly or by implication.

6. The only remaining passage quoted by you is Phil. 3:11, which I admit contains some difficulties, and just as many for you as for me. Your new translation "from among the dead," will hardly pass. "From among" is not the primary idea of "ek." It will do as a translation in some instances. But we must not predicate arguments on such exceptional translations. Paul's desire was, undoubtedly, to attain to the resurrection to life—the resurrection of the righteous. But he gives neither here or elsewhere any intimation that the righteous would be raised prior to the wicked.

All these passages have been quoted by you to prove the priority of the resurrection of the just.

They certainly prove no such thing. They do not even justify such an inference, whether taken singly or conjointly. They will justify the inference that there is some sort of distinction in the resurrection; but they do not contain so much as a hint that this distinction is a distinction of time. In my judgment no person would ever have thought of a distinction of time in the resurrection, in reading these passages, had not that distinction previously been in his mind.

The last passage considered is probably as strong as any one. Let it be an illustration: "If by any means I might attain unto the resurrection of the dead." Taken independently of other scriptures this would seem to imply that none but the righteous would be raised. Yet other scriptures so clearly teach that all shall be raised, that we know at once, this cannot be its true meaning. We are therefore compelled to the conclusion that Paul had some distinction in relation to the resurrection in his mind. So far you and I will agree. Yea, and we will agree that this distinction relates to the righteous and the wicked, and that Paul wished to attain to the resurrection of the righteous. Thus far we are authorized to go by this text, compared with others. But you go still farther and allege that Paul also alluded to a distinction of time, which I deny. What says he in relation to time? Nothing.

The fact is, the idea of two separate resurrections a thousand years apart, is derived from a false interpretation of the 20th of Revelation; and the idea thus obtained is forced into these other passages by the advocates of a distinction of time in the resurrection. "It hath this foundation, no more."

In my next I shall present a series of arguments, going to show that the resurrection of the righteous and of the wicked will be simultaneous.

Yours, in the love of the truth,

E. E. ORVIS.

## SHORT SERMONS.

NO. III.

"The watchman of Ephraim was with my God."—Hos. 9:8.

In the connection of my text the prophet is speaking of the apostate condition of Israel, showing how they had departed from God, and the consequences of their perverse course. They are accused of having "transgressed" the "covenant," and the "law;" of having "cast off the thing that was good;" of having set up "kings" contrary to the pleasure of the Lord; of having "made idols;" of having made "altars to sin;" of eating the sacred offerings, multiplying idol "temples," and forgetting their Maker. As a matter of consequence, the Lord declares, "They shall not dwell in his land," but shall go into captivity to "Egypt," and "Assyria." He declares, "The days of visitation are come, the days of recompense are come; Israel shall know it; the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred." He then refers to the condition of the true prophet's mind, who had taught them better things, and denounced against their wickedness the displeasure of God, by saying, "The watchman was with my God," and points out the effect of their own corrupt state of mind, by saying, "But the prophet is a snare of a fowler in all his ways, and hatred in the house of his God." Every true minister of God is a watchman of God. What is implied by the words, the "watchman with my God."

1. The watchman is not with the world. He is not with the spirit, customs, maxims, vanities, pleasures, sins, or follies of the world. He does not look, act, or speak like the world. He does not preach to please the world. He does not desire to possess an abundance of the world. He does not seek the favors of the world.

2. God's watchman is not bound up in himself. He reckons himself wholly for God—his truth, his cause, and his people. He makes an entire sacrifice of all that he has, is, or ever shall have, and be—his body, soul, spirit, time, talents, passions, feelings, desires, and considerations, to the great work to which he is called. He only calculates on living for the glory of God, and the good of mankind, and dying, if called to it, for the same end. It is a sad mark for a professing minister of Christ to be seeking his own convenience, and pleasure, to the neglect of "his charge," and the welfare of the community. The great watchman "pleased not himself;" and as he was, so must we be. It will be well to rest when the "strife is done, and the victory gained."

3. The true watchman is not with a "party," for party's sake. Circumstances may sometimes place him with a party, or sect, but in reality, he is no sectarian; he knows but one people as his brethren, and those, they who love God, and the truth, any, and anywhere. He is the Lord's free

man to receive his word and declare it. He regards the impenitent as one great family of sinners, and the believers in Christ, as one great family of saints; and himself appointed do all the good he can in each of them.

4. The watchman of the Lord is with the truth of God. He may not always understand it all, or many parts of it just right, but he loves it in itself, both the doctrine, spirit and practice of it. He will receive it at any sacrifice, and proclaim it at any hazard. He will pray for it, study for it, and suffer for it. It is the height of his ambition to be with, and in the truth. He does not stop to ask, "where will it lead me," but only to ask and ascertain, "is it truth?" And when he has obtained it, he does not stop to ask, "what will people say and do to me if I preach it," but only, "how shall I proclaim it with the greatest effect?" Truth is his glory and defense.

5. The acceptable watchman is with the Spirit of God, or rather, the Spirit of God is with him. His constant pleading is, in all his goings and comings, "O send me not unless thy Spirit attend me!" He depends upon it to enlighten his understanding, to quicken and animate his soul, and to help his physical infirmities. The more earnestly the minister pleads with God for his Spirit, the more effectually will he plead with his fellow-men for their reformation. O Lord, grant us thy ministers more of thy Spirit!

6. The watchman of God is with the cause of God. The cause of the Lord is his cause. When that prospers, he rejoices, and when that is hindered, his soul drinks in depression and grief. What touches that, touches the tenderest point in all his interests. He sings gladly in adversity when that is in prosperity. His continual desire is let me be of use in thy cause O Lord.

## IMPROVEMENT.

There are comparatively but few true watchmen. Let those that are true be sustained. Let us that mean to be true, keep to our work trusting in God.

EDWIN BURNHAM.

Newburyport, Mass.

## SIN.

SIN, says the inspired penman, is the transgression of the law. It is the violation of the infallible rule which God has given for the regulation of the universe. The law is contained in the ten commands of the decalogue. Sin is a deviation from the rule of right—it is non-conformity to the will of God. By sin, man's whole nature has become corrupted, and this leads to actual transgression. Sin, is the curse of the world. It drove Adam and Eve from Paradise and the tree of life, murdered Abel, has filled the antediluvian world with violence, deceit, corruption, murders and death; it chained the Israelites in Egyptian bondage, and cruelly oppressed them four hundred years; brought upon the Egyptians direful judgments and the withering curse of God; made a grave for the nation in the midst of the Red Sea; decoyed the Israelites into idolatry and infidelity; drove them into captivity in Assyria and Babylon, and made them the subjects of the kingdoms of the world; led the Jews to stone the prophets, and mock the messengers of God; and killed the infants of Bethlehem; through sin the Son of God was despised, rejected, persecuted, betrayed, insulted, derided and murdered. It slew Stephen, the first Christian martyr, and persecuted to death the apostles of Christ; has murdered, slain, massacred, and burned millions of saints; has made earth one vast battle-field, covered with blood and carnage; and has converted the world into a mighty hospital, filled with the sick, the dying and the dead. Through sin millions of the human race are held in bondage; it has made unnumbered thousands drunkards, widowed wives and mothers, orphaned children, and thus filled many hearts with the bitterest grief. It has dug every grave, made every coffin, wrought every shroud, and filled the tomb with victims. Sin separated man from his Creator, and men from each other; filled the world with strife, war, violence, hate, and envy; and has stirred up the basest passions of the human heart. Sin brought the flood on the old world, burned Sodom and Gomorrah, overthrew Jerusalem and the Jews, and will send into everlasting punishment all whose sins are not washed away in Jesus' blood. O thou enemy of God and man what hast thou done! Look at thy vile work thou fend of death! Thou art a monster to be feared! And yet who fears thee! A "few" are afraid of thee, and have fled for refuge to lay hold on the hope set before us. But the great mass of earth's sons fear thee not, nor shun thee, but love thee!

Reader, dost thou love sin? beware! For all thy sins thou must give an account at the judgment seat of Christ. There is righteous retribution in reserve for all thy transgressions. Know thou that for all these things God will bring thee

into judgment! One refuge alone remains, "The blood of Jesus Christ his Son cleanseth from all sin." Haste then to Christ, accept his pardon, believe in his name, follow his example, that in the day of his appearing you may be found clothed in his all-perfect and glorious righteousness. s.

## Letter from N. N. Horton.

BRO. HIMES—SIR:—Though not having a standing in the same branch of the visible Zion of God, and in some respects we differ in opinion, yet in this one thing we agree, that is, the speedy appearing of our Saviour without sin unto salvation.

Allow me to present to the readers of the *Advent Herald*, a query, which if you will answer, it will greatly oblige me and perhaps others who are readers of that paper.

What was our Saviour's meaning in the words found in the last part of Matt. 10:23? I suppose you may think me very ignorant to ask that question, but I am somewhat bothered to give a reason for the opinion I have of it. My opinion is that it refers to the destruction of Jerusalem. If I am right, please give some proof to sustain the position; if it is wrong, please correct it and give proof.

I love to have a man give his belief fearless of man. Go on my brother, and may God speed you with the message that our Saviour is at hand. My mind has been of late much called to the glorious hope advocated in the *Herald*, and the word of truth declares it plainly, that the day of the Lord's receiving his kingdom is at hand, and with you I will let this hope add energy to my preaching, and I will with you proclaim that the King is near at hand, soon to be revealed in the clouds of heaven.

N. N. HORTON.

Leon, Sept. 18th, 1856.

ANSWER.—The words referred to were uttered when the Saviour was about to send forth his twelve disciples into the cities of Israel (as in v. 5); and the remainder of the chapter is occupied with the commands he gave them respecting that journey. A comparison of this chap. with Luke 10, shows that the directions are like those given to the seventy disciples when the Lord (Luke 10:1) "sent them two and two before his face into every city and place whither he himself would come."

The idea is that before the disciples should have completed their mission of going over the cities which the Lord would visit he would come after them. And (Matt. 11:1), "It came to pass when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their cities." Thus he came over the same ground that they had preceded him in. And this is the coming of the Son of man that we understand reference is made to in the text you refer to.

## Letter from Levi Dudley.

BRO. HIMES:—It has been about a year since a word appeared in the *Herald* from me. And as there is some anxiety in the minds of different classes of people to know what position myself and others now occupy in the midst of the conflicting views of the different classes calling themselves Adventists, and as I believe every man ought to have his colors spread to the view of everybody, so that all may know what to expect of him, I would say to all the friends of Zion, that I have never seen any reason why I should exchange the original Advent faith for anything that has started up since 1843, when the Advent doctrine was preached in its purity, so as to make ministers of all denominations see eye to eye, and mind the same thing, and be of the same judgment. For anything that has started up since that time calculated to scatter and divide the people of God, I say to the dear saints everywhere that they will find poor unworthy me occupying the same position I did in '43, in relation to all points of doctrine connected with the Advent cause. My labors have been quite limited for some time past. I have been under the necessity of laboring with my hands the most of the time for some years, for the support of my family. Nevertheless I have been able to visit some of the waste places of Zion. I have visited the friends in Massena once in three months, spend two Sabbaths, and preach on week days in different parts of the town. There is a goodly number of regular Adventists all walking in the unity and love of the gospel of the kingdom of God. I understand brother E. Burnham is to make them a visit. I think he will be a blessing to them and the community in the town of Massena.

There is a large field for Advent labor, extending from Champlain to Ogdensburg, and a great desire to hear on the subject of our faith. I spent four days in Chateaugay; had very interesting meetings; some backsliders were reclaimed, sinners trembled under deep conviction. O ye ministers that are free from the cares of the world,



gird on the armor of God, and feed the hungry flock of God with the sincere milk of the word.

LEVI DUDLEY.

Three Forks, N. Y., Sept. 28th, 1856.

"I AM NOT."

Few professing Christians would deliberately deny that they are the disciples of Christ.

A professed disciple is in a circle where the conversation takes an irreligious turn.

The late John Jay, the first Chief Justice of the United States, was once in the midst of a distinguished circle in Paris, when infidelity was in the ascendant.

"I thank God that I do," was the solemn and emphatic reply of Mr. Jay.

A professed disciple is in the midst of a gay circle. The conversation is of a light and frivolous character.

A professed disciple is travelling. He manifests the utmost solicitude to secure the best seats in the rail-car.

He says by his conduct that he does not belong to Christ. Christ's followers are courteous, benevolent, self-sacrificing, anxious to promote the happiness of others.

In view of considerations like these, it appears that Peter is not the only disciple who has denied his Master.

REVERENCE.—Great men honor themselves by honoring God, His Holy name and his word.

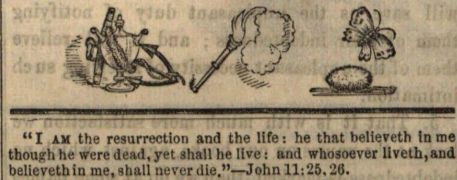
MARTIN LUTHER says, "Once I was bold to prescribe to God, but surely the Lord despised this arrogance of mine, and said, I am God, and not to be ruled by you."

So one of Luther's disciples, Antony Ulrich, Duke of Brunswick-Luenburg, writes: Trust in God!

So may'st thou know the fear of heaven, Hold to God!

THE PREACHING OF THE REFORMATION.—Foxe thus describes Bradford's preaching: "Sharply he opened and reproved sin; sweetly he preached Christ crucified; pithily he impugned heresy and error; and earnestly he persuaded to godly life."

Obituary.



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

DIED, very suddenly, in Baltimore, Coy, Md., May 29th, 1856, AMANDA M. wife of Joseph P. MITCHELL, aged 38 years.

Sister M. was subject to epilepsy. She was taken suddenly very ill on Tuesday night, and died on Wednesday about noon, leaving her husband and two children in the deepest vale of affliction.

She sleeps in hope that soon the Lord Will bid her body rise, To reign with Jesus here on earth To enjoy his lovely smiles.

DIED, in Baltimore, Coy, Md., Aug. 18th, 1856, brother JOSEPH LITSINGER, aged 43 years.

Brother Litsinger left his family in his usual health on Monday morning, to attend to his business (raising iron ore). While preparing the chamber for a slide, the crest gave way bringing down several tons of ore and clay, which caught him and caused his death in a few moments.

By Joseph Litsinger, on the death of his beloved sister, Amanda M. Mitchell, who died May 29th, 1856.

Amanda, how I miss your counsel, Which you always so freely gave, Your kind words, my dearest sister, Often cheered my heart when grieved.

My dearest dear I love you still, Though you are in death's cold embrace; I hope that I may very soon Behold your smiling face.

But, Oh, the hand of God is in it, He both sees and knows the end; I must submit to his desire, His word declares he'll be my friend.

She sleeps in hope that soon the Lord Will bid her body rise, To reign with Jesus here on earth, To enjoy his lovely smiles.

Yes, to think we'll meet in glory Counteracts our sorrows here; Then I'll wait and look expecting Till my Saviour doth appear.

Methinks I see the dead arising— Among them is thy lovely form— You're free from sorrow and affliction, Praising God for what he has done.

See that dear, afflicted body That was often wrapt in gloom, Now new lungs, new life, new vigor, To remain in eternal bloom.

SISTER CHURCH, wife of John Church, departed this life July 3d, 1856, aged 45 years.

Sister Church was converted in the year 1843, under the labors of Elder D. F. Reed and the writer, to the Lord and the hope of his church; which hope she continued to cherish till her death.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY WILSON, FAIRBANK & CO., NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation.

West Medford, 27th Oct., 1855. My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c.

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF Head ache, Sick Head ache, Foul Stomach.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills.

Department of the Interior, Washington, D. C., Feb., 1856. Sir; I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ.

Physician of the Marine Hospital. Dysentery, Relax and Worms.

Post office, Harland, Liv. co., Mich., Nov. 16, 1855. Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you.

Indigestion and Impurity of the Blood. From Rev. J. V. Himes, Pastor of Advent Church, Boston.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856. Dr. Ayer: Your pills are the paragon of all that is great in medicine.

Rheumatism, Neuralgia and Gout. From the Rev. Dr. Hawkes, of the Methodist Episc. church, Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855. Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public use from the dreadful consequences that frequently follow its incautious use.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them that it is still made the best it can be.

DR. LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits, tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, OCT. 11, 1856.

THE GENERAL CONVENTION.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation; therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., at which time and place it will be held.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

The General Convention.

"It having been thought advisable to issue no circular," setting forth the specific object of the contemplated Convention of Adventists, and feeling a deep solicitude as to the consequences of this Conference, I should deem it a privilege to offer some remarks touching this matter, on my own individual responsibility.

The chief obstacle to the successful prosecution of the important mission to which, by divine Providence, we have been called, has been the want of general union and co-operation. It cannot be denied that much of our brief history, as a people, has been marked by internal dissensions of various kinds, and as a legitimate result, the most of our time, efforts and pecuniary means have been shamefully squandered.

I cannot believe that simply entertaining non-essential sentiments, or their advocacy at proper times, and these in a judicious and modest manner, would have caused discord, divisions, and violent sectional interests. The difficulty may be clearly traced to that dogmatic, arrogant, extravagant and side-taking disposition in which they have been introduced, promulgated, or have been repelled; hence, bitter words, personal prejudices and disruption; hence, numberless little distinct bodies, all bearing the name of Adventists have sprung into being, and the fate of Christianity in the world seemingly hanging upon the existence of each,—a standing reproach to the cause they profess to love.

For nine years I have sustained the relation of pastor to this church, and during that time we have lived in peace, as becoming saints. There has existed from the first, a difference in opinion, on the very questions so fruitful in distraction to the cause generally, yet the first angry word is to be spoken, and the first unbenevolent feeling is to be manifested on account of that dissimilarity in religious sentiment. Now, if a body of fifty or sixty believers can entertain opposite, non-essential doctrines, and still love and labor together without a discordant note to disturb the harmony, why, I ask, on the same principle of forbearance and consideration, may not a thousand, or ten thousand, or even an innumerable company, maintain a like and an indissoluble union of heart and effort? We have no hesitancy in welcoming to our communion a brother however he may believe as regards the intermediate condition of the dead, or the final disposition of the wicked, or the future destiny of the Jewish race, if he will also bring with him a heart of love, a tongue of kindness, and lips of peace; such an one would be an addi-

tion to our moral strength, and serve to make stronger the bond of union,—the bond of perfection." Such kindred souls know no envies, no resentments, are not foolishly suspicious, neither will they harbor little contemptible jealousies, but will be "knit together in love," as in no other relation among men.

Upon the many distinct interests into which we have been broken, time and events have exerted a wonderful influence; obliterating not a few, changing the theoretical position of others, and evidently modifying and mellowing the prejudices, the self-sufficiency and the intemperate zeal of very many, and begetting a deep, earnest desire among those who can with any propriety be called Adventists, for a reunion, and to this Christian sentiment I respond with hearty cheerfulness. The hand of Christian sympathy, and true brotherly affection, will I extend to every sincere follower of the meek and lowly Jesus, and am prepared to labor with all of "like precious faith," in the publication by every lawful and available means of the glorious and life-giving doctrines intimately connected with the event of Christ's speedy advent. With this determination, and spirit, and hope, I shall endeavor to be present at the coming general Convention. If after this extra effort to unite and build up on some understood (either by writing or otherwise) basis of future labor, this division continues, let the blame of its fearful consequence fall where it justly belongs. But to secure this union, my conscience, my sense of right and wrong, truth and error, shall not be in one iota violated, for not a single letter of any one truth shall be surrendered—no principle of justice will be abandoned, or sound policy of personal or church action be cast away.

Now, if I comprehend the object of this Convention, it is to effect, if possible, a union of all who believe in the speedy return of the great Head of the church, on some foundation which shall be perfectly satisfactory to all, yet without demanding the surrender of any rights or privileges, belonging to us in our individual or associated capacity. It is to

1. Discuss doctrinal points on which there is a diversity of opinion, in order to ascertain the real difference existing. Not for a party defence of those doctrines—to convince of error, and gain the mastery, but to discover the actual length and breadth of the division in sentiment on certain subjects.

2. To determine if the difference is of sufficient importance to warrant the continuance of separate and conflicting interests.

3. To consider and establish a basis upon which we can unite in the great work of disseminating the truths which first called us together, and which still distinguishes us as a sect.

If we go to the Convention with the suspicion that some darling of ours is to be attacked, and with the resolution to defend our dearly beloved, and take our seat in the Conference to watch with jealous eye, every word and look and gesture, it will not need a prophet's gift to foretell the result:—the elements of hatred, variance and strife, slander and detraction, those fire-brands of dissension, will be ready to do their hellish work. But on the other hand, if we attend, in the mild disposition of the Prince of peace, in obedience to the injunction, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," then will our presence add to the harmony of the meeting, be conducive to its best interests, and help secure such important results, as will carry gladness to many a desponding heart, cause rejoicing among the angels of heaven, and carry dismay among the enemies of this holy cause.

This Convention should be regarded by all Adventists in the United States and the British Provinces, as a meeting of the highest interest. All who love Christ and look for his revelation, should be there, even if it cost considerable sacrifice. Every church should not only desire the presence and influence of their pastor, but send him, in order that he may do something for union and brotherly love. Every body of believers destitute of an under-shepherd, should do something towards defraying the expense of evangelists. Every isolated saint looking for redemption, and the speedy gathering of the hosts of spiritual Israel, should do what he can towards the object of this Convention; if poor, pray; if able, both pray and help. And thus let us assemble in Convention, with an eye single to God's glory, and having at heart the welfare of our Redeemer's cause. J. P. JR.

Newburyport, Mass.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2. 00.

HINTS.

To persons quick of apprehension, a hint is said to be as efficient as some more feeling remedy.

We would therefore hint, 1st. That this office is really in need of what is due to it for books and papers.

2d. That there are several hundreds of our subscribers who are in arrears for their paper, which ought not to be.

3d. That in a few weeks it will be incumbent on us to send bills to all in arrears.

4th. That those who make immediate payment will save us the unpleasant duty of notifying them of their indebtedness; and it will relieve them of the unpleasant necessity of receiving such intimation.

5. That it is with much more satisfaction we look at the names on our books, against which no indebtedness is marked, than we do at some names we find there.

6. That we feel inward gratitude towards every one who pays up his dues, feeling that we shall have to send him no bill. And

7. That it is a well determined fact that a man will live much longer who enjoys a delicious and quiet sleep, to which nothing is more conducive than a clear conscience; and it has been long remarked that the man who takes a paper and pays for it promptly, can lay his head on his pillow with a self-satisfaction that others are ignorant of. As we wish for the happiness of all our readers, we would advise all who are disquieted because they fail to make all right with the printer, to try the following simple remedy, viz.,

PRESCRIPTION:

Paper,—half a sheet.

Envelope—one.

Post-office stamp—one three cent one.

Contents.—"Dear Bro. :—I hasten to send you the enclosed (one, two, three, or more dollars as the case may be) the amount of my indebtedness, Yours, &c.—not omitting to put in the amount named, and to give name and post-office, as the success of the remedy depends on that. And then direct the whole to this office.

The good result of this prescription will be realized on the receipt of the paper — then the subscriber's own—with the money acknowledged.

But some never take a hint!

True; but we won't believe that of any of the subscribers of the Herald, till we find it so to our sorrow. Reader, Are you one who needs a hint? If so forgive us, and try our remedy.

BOOKS FOR SALE.

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

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

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

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

Table listing works by Rev. Horatius Bonar with columns for Title, Price, and Postage. Includes titles like 'Evidences of Christianity', 'Signs of the Times', 'Family Prayers', etc.

TRACTS FOR THE TIMES—VIZ.:

Table listing tracts for the times with columns for Title, Price, and Postage. Includes titles like 'The Hope of the Church', 'The Kingdom of God', 'The Glory of God filling the Earth', etc.

Appointments, &c.

The Central Illinois Conference will be held with the Walker Neck church, Brown Co., Ill., Friday before the third Sabbath in October next. I will preach, if the Lord will, at Lake Village, N. H., the last Sabbath in Oct. Elder Edwin Burnham is expected to preach in Massena, St. Lawrence Co., N. Y., on the third and 4th Sabbaths in Oct.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm Riley—You were cr. \$3 in Feb last, to No 315—ending Jan 1, 1857. Wm S Moore—Cr. you \$22.55 to balance acct. Eld H Buckley—Sent you books to Augusta, Ill, on the 4th inst. C P D, \$5 on acct—bal due, \$39.15. The paper referred to has been directed to Phillipsburg, O E. We have added St. A. mands West, and sent back Nos.

RECEIPTS UP TO OCT. 7TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited, pa. s. No. 763 was the closing number of 1855; No. 780 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately. Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent. As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

G. N. Caruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address? David Carter—Do what P. O. is your paper sent? The best way to send money is by mail. A. S. W. McCausland—You do not give us the address to which your paper is sent, and so we don't find your name. It is not at Sandwich, where you date your letter. Oct. 3. G. W. Sanderson—We have entered your name, and send the paper to Haverrill; but as you do not say where it has been sent, we do not know where to look for it, so that it will still go there until you inform us.

L Home 833; C Smith 820; H Buckley 861; H. Simmons 815; J. Matthews 828; T W Fry 828; J Pomeroy 828; S Marion 828; S. M. Case 815; D Wheeler 815; G W Mitchell 812; S. Atkinson 820; E. Ford 815; M Getta sent book the 5th; R. Smalley, 822; D. Tenney 841—pd to July 1, '57—each \$1. E Hoyt 837; E Henderson 841; J. Cuddleback 794—\$7 cts. will pay to Jan 1st. E P Burdett 841—From July 1st; M. M. Christy 854; J. Shelby 859; N. Mayo 854; E. Sabin 846—sent the Nos. you name, and will send other if you give their Nos; F. A. Collier 841; Mrs M Niles 854; J Carpenter 848; N Perkins 848—each \$2. J Graham 815—\$3—J A Knott 841—\$4—Mrs G. W. Brown 815—50 cts; E Renshaw 918 and on G to 126—\$7.75; S S Remick, 847—\$2.25; M D Everett 805—\$2.25; D W Sornberger 776—50 cts