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## THE LAST PRAYER.

[The following exquisitely touching lines are supposed to have been written by Mary, Queen of Scots, a short time previous to her execution, at the hands of her ambitious sister, Elizabeth. The prayer loses much of its effect in the translation from Latin to English. But it is beautiful still.]—

“ Oh! Domine Deus, speravi in te :  
Oh! care mi Jesu, nunc libera me :  
In dura catena,  
In misera poena,  
Desidero te,  
Languendo, gemendo,  
Et genuflectendo,  
Adoro, imploro,  
Ut liberer me.”

### TRANSLATION.

Almighty Jehovah! my hope is in thee:  
Oh! thou my dear Jesus! now liberate me:  
In bondage complete,  
With suffering replete,  
I long after thee.  
With fainting and sighing,  
While prostrate I'm lying,  
I beg, I beseech thee,  
Deliver thou me.

## Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

### CHAPTER XIV.

The expression used in the beginning of the chapter, “It came to pass,” is only a human phrase for a divine thought, that God led and guided them to this result. “They went into the synagogue of the Jews;” the place that was open, as we have seen in the previous chapter, for all Jews that had a word to say respecting the ancient prophets, and the burden which they bore. And there they spoke with such persuasiveness, with such eloquence, with such conclusiveness and force of argument, that a great multitude both of the Jews and of the Greeks believed that Christ was the Messiah, the light to lighten the Gentiles, and the glory of his people. But even apostolic preaching, with all its eloquence, its fervour, and its force, was not successful in every instance; and though a great multitude of Jews and Gentiles believed, yet “The unbelieving Jews”—and therefore some did not believe—“stirred up the Gentiles, and made their minds evil affected against the brethren.” How remarkable it is that, in the Acts of the Apostles, while the heathen were open to the impressions of the gospel, the Jews to a very great extent, and on countless occasions, were hardened against it. The reason is, that no one is so hardened as he that knows the truth and deliberately rejects it; he to whom the gospel is the savour of death, will be its greatest and most irritated opponent: and he that has never heard it, or been affected directly or indirectly by its truths, is the most likely to open his ears, and to have his heart also opened to receive the things that are therein contained. A hardened hearer is always the greatest foe of the Gospel of Christ. The Gentiles—and when I say the Gentiles, I mean the heathen—listened; the unbelieving Jews persecuted, proscribed, and opposed.

But notice in the third verse, how it is stated that the apostles, instead of being daunted by such opposition, felt it rather their duty to try more to dissolve and to diminish it. “Long time, therefore, abode they, speaking boldly in

the Lord.” Now here is the true character of a true apostle. The opposition of them that hate the gospel does not diminish his efforts to enlighten them, but rather intensifies and strengthens them. They continued a longer time because of the more bitter persecution; and they spake with greater boldness because greater numbers were opposed to their mission and their message. And it pleased God, we are told, by signs and wonders, to demonstrate to the Gentiles, that that gospel which they preached was the wisdom of God and the power of God unto salvation. Signs and wonders were then; as a matter of fact, they are not now. They were required then to prove the mission of the apostles; but having proved the mission, we refer to them as evidences that that mission was divine; just as the persons of that generation saw them, and on the strength of those miracles believed that the apostles were the messengers of God. If a document is once written, and signed and sealed, it does not need the wax seal to be renewed every year. The seal once attached and authenticated by competent testimony to be the seal of the party concerned, is conclusive for a hundred years. The miracles wrought at the early propagation of the gospel were the seals by which Omnipotence authenticated what the Apostles preached; and these seals remaining, and being proved by competent testimony, we are satisfied that this mission is from Heaven, and that the apostles spoke the truth, and that we may proclaim that truth not as the word of man, but as the word and the testimony of God.

We then read, that after this “the multitude of the city,” notwithstanding what God did “by signs and wonders, and what the apostles said, “was divided; and part held with the Jews, and part with the apostles;” and the consequence of this was, “an assault was made both of the Gentiles, and also of the Jews with their rulers, to use the apostles despitefully.” We see here that we must not expect, if we promote the gospel in the way the apostles promoted it, always smooth water. They, wherever they preached, provoked controversy; and so, wherever the gospel is proclaimed, still it will excite controversy. Wherever ministers of the truth will go—ministers or laymen—and endeavor to show to the masses of the heathen involved in scepticism and in ignorance, or what is worse, in baneful superstition, that the gospel is what it professes to be, they must expect opposition; but that opposition is not to daunt them. Far better the agitation of the ocean in its storms than the stagnant marsh; “far better a living dog,” as we are told by the wise man, “than a dead lion.” Far better truth, even if truth should be accompanied with controversy, opposition, and dispute, than peace, peace, when there is no peace at all. It does seem to me that there is little risk of people being too excited on the subject of religion. They may be too excited on ecclesiasticism, but that is not religion. They may be too excited on politics, but that is not religion. But upon those deep, inner, vital questions which relate to the heart, the conscience, and the safety of the soul, men never have been too much excited; and there is no risk of their being too much excited on these subjects still. It is altogether a misnomer to call the squabbles and quarrels of ecclesiastical courts, of bishops, and synods, and

presbyteries, excitement about religion. These are excitements, not about religion, but about the outworks of religion. But whenever there is excitement about real and living religion, it is one of the healthiest signs and the best preparatives for the reception of the truth as it is in Christ Jesus.

When the apostles were thus used despitefully, and saw that they could not make way in one place, they remembered the Blessed Master's advice, when persecuted in one city flee to another. They therefore fled to Lystra and Derbe, “cities of Lycaonia, and unto the region that lieth round about.

We have in the next place the record of a miracle done by the apostle Paul; where a man impotent in his feet—probably the nerves of his limbs were paralysed by injury to the spine, or an affection of the brain; at all events, one so completely a cripple that he had never walked. Well, “the same heard Paul speak,” was excited, probably convinced of the truth of his message; and Paul, seeing that he gave deference to what he said, and believed his testimony, and looked to the apostles as ministers from above, said to him, “Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.” What a strange commodity is human nature; what a singular phenomenon is the crowd; like the ocean, calm, beautiful, glancing in the sunshine to-day; like the ocean, to-morrow convulsed and agitated by storms. The one moment they were persecuting the apostles, stoning Paul, threatening them with death; the next moment they leaped to the very opposite extreme, and began to deify and number with the heathen gods them that they had thought guilty criminals before. “The gods are come down to us in the likeness of men!” And so rapid were they in their conclusions, so enthusiastic in their desire to see the apotheosis of Paul and of Barnabas, that “they called Barnabas Jupiter”—the chief god, the supreme god—“and Paul they called Mercury.” But, what a strange and deplorable state heathendom was in, when Jupiter, their supreme god, was, according to the biography that they themselves have written, one of the most polluted, miserable wretches that ever degraded and defaced the world; and Mercury, by their own showing, was one of the most expert thieves and house-breakers that ever existed in ancient or in modern times. Yet these two men were placed, the one in spite of his wickedness, and the other probably in consequence of his expertness, in the Pantheon of heathendom, and were worshipped as gods. And these poor misguided heathen thought they paid Paul and Barnabas a compliment when they called the one Jupiter and the other Mercury. And so zealous were they, that “the priest of Jupiter,” kept at the gate of the temple for that purpose, “brought oxen and garlands, and would have done sacrifice with the people.” Now, when Paul and Barnabas saw this, not only did they recoil from the superhuman character which was given to them by these misguided heathen, but they shrank from being classed with either Jupiter or Mercury, or any of the gods of the Pantheon; and said—in language that told them that the apostles sought

them, not theirs, that they desired not aggrandizement on earth, but success in winning souls to Christ,—“Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities, from these idols, to serve the living God, which made heaven, and earth, and the sea, and all things that are therein.” Now, how completely did the apostles—and if you will read the whole New Testament you will be still more deeply impressed with it—shrink from every honour and compliment that did not really and truly belong to them. The greatest honour that Paul sought was to be the most successful preacher of the Gospel of Christ. They wanted no grand names, no dignified titles, no thrones, no lofty emoluments; all that they wished was to be the most extensively useful; and the amount of their usefulness was to them the measure of the honour with which they were clothed. And the apostle, while saying this, states at the same time that God “never left himself without a witness;”—and this teaches us a very useful lesson,—“in that he did good, and gave us rain from heaven;”—then the rain is not a phenomenon according to the laws of nature only, but also a gift of God,—“and he gave us fruitful seasons;”—then the harvest is the smile of God and its plentifulness is the expression of his munificence,—“and he filled our hearts with food and gladness.” Why then, he says, should you attribute to Jupiter and Mercury—speaking to the heathen then; and why now, if Paul were alive speaking to philosophers, should you attribute to second causes, that which is the gift of the great First Cause, even of God, and of God only? When they had restrained the people with this, “there came certain Jews from Antioch and Iconium, who persuaded the people.”

Now, mark again the strange vacillation of the crowd. These very same people who were prepared to offer sacrifice to Paul and Barnabas as gods, now were persuaded by certain bad Jews, who seemed then, and alas! in succeeding ages have inherited the same character, only desirous of promoting dissensions among the crowd that they might profit by them; and that very people that deified Paul, now “stoned him, and drew him out of the city, supposing he had been dead.” However, God had work for Paul to do; and Paul, like the humblest individual, was immortal, till the work that God had given him to do was finished; and therefore he recovered from the maltreatment he received. We then read, that “he departed with Barnabas to Derbe; and when they had preached the Gospel in that city to many, they returned to Antioch,” which seems to have been a central place or a rendezvous of apostolical teaching, “confirming the souls of the disciples” by argument, by promise, by prophesy, by preaching; and exhorting them to “continue in the faith”—in the profession of it, in the practice of it, in the spread of it; and telling them with a candour that truth alone can afford, that “through much tribulation,” of some sort or another, “we must all enter into the kingdom of God.” “And when they had ordained them elders”—the word there is not ordained in the sense of consecrating by laying on hands; but it is, “when they had stretched out hands, and chosen by election, elders in every



church; who had the election is not stated; in all probability, from the fewness of the converts, the apostles themselves were the electors;—“and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch.” And then in the 27th verse we have an expression which shows us what the Church meant in those times. “When they had gathered the church together.” They could not have gathered all the converts of every land; it must have been therefore the converts in the city, or in a village, or in a house; and to that Church, to that assembly, to that gathering together of the saints of God, “they rehearsed,” as deputies, “all that God had done with them, and how he had opened the door of faith unto the Gentiles.”

### Life's Trials.

“Submission,” said my father, “is a very different thing from insensibility; it never was intended, Grace, that trials should be unfelt, for then their end would be unattained. No trial for the present seemeth joyous, but grievous; and pain, sickness, poverty, are in themselves evils. Yet, if we are ‘walking in the way of God’s commandments,’ we need fear nothing that shall meet us, not even the passing pain; for with it God may give such views of the ‘rest that remaineth,’ that all intervening labor and weariness shall seem but as a sweet preparation.” “One must have strong faith for that,” said Mrs. Howard, with a half sigh. “Yes, and strong love. Do you remember the account given of a lady, who, when she was about to submit to a dreadful operation, gave to one of the physicians the last letter which had come from her husband, asking him to hold it before her? And with her eyes fixed upon the open page and love-traced characters, she sat unmurmuring, unfainting, through the whole.” “So let a man keep eye and heart fixed upon the words of Christ. ‘As my Father hath loved me, so have I loved you,’ and, ‘Lo, I am with you always, even unto the end of the world;’ and they will gild even the deepest sorrow—how much more such trifles as beset us.”—*Miss Wetherell.*

### A Discourse on the Atlantic Cable.

A numerous and respectable congregation assembled at the Bethesda Baptist Chapel, 22d street, New York, on Sunday afternoon, Aug. 15th, at 3 1-2 o’clock, to hear a discourse on the successful laying of the Atlantic Cable, from the pastor, Rev. J. Bray. After the usual exercises, the Rev. gentleman announced his text:—

“But thou, O Daniel, shut up the words, and seal the Book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”—Daniel, xii: 4.

The preacher said he rejoiced exceedingly for all the present commotions of the earth, on the one hand, and the triumph of science on the other. In these very things he heard more and more distinctly the joyful cry—“Behold the Bridegroom cometh.” And he wished he had to-day the holy tongue of a Daniel or an Isaiah, to tell his hearers the glory of the coming of the Kingdom of our Lord. Whole nations are in commotion, and are rapidly preparing for the great battle-day of the Almighty. But there is an almost utter absence of inquiry in the world as to what these things mean. What means this strangely prevalent disposition to ignore prophecy, and to find in each new thing its own explanation? We seem to resemble a company of pilgrims who sit down to rest themselves on the very verge of a volcano—insensible of the fearful danger. One says—“What beautiful scenery”—mark you, on the edge of a volcano. “I think,” says another, “there is abundance of gold and precious stones there.” Says another, “Don’t you think there are some good times at hand?” A fourth expatiates on the “wonderful progress of civilization.” A fifth catches the inspiration, and speaks with rapture of our railroads as so many peace and good will securities:

and of our telegraph wires and cables as bonds of universal fraternity. Now, all this is beautiful, very beautiful,—with just this one exception however: it is all talking in sleep. He had read many writings and speeches on this modern electrical achievement. Some of them spoke in sensible and eloquent terms of this electric tongue, whose mouth is in the wide Atlantic. But few of them spoke of God as the great originator and operator. Capt. Hudson’s dispatch was worthy of the man and the occasion when it said, “God has been with us! The telegraphic cable has been laid without accident, and to Him be all the glory.” But he would not say much about the cable. He rejoiced that it was laid. The way it will operate in making fortunes or in losing them, how it may affect the markets, stocks, bonds or script, he would leave to editorial pens and to orators of the Exchange. He merely wished to speak for God in this matter; and ascribe to Him its authorship. God had foreordained the success of this cable on the 4th of August, 1858, and had given the necessary wisdom and perseverance to its inventors and executors to carry on this work. We should acknowledge God in it all. He would explain this “time of the end” in this text. A “time” in prophetic chronology meant one year of 365 days. A “time, times and a half” in Daniel’s prophecy was coincident with John’s prophecy of the same matters, when he said the outer court of the temple was given to the Gentiles, and the holy city, which they should tread under foot for 42 months or 1260 years. The Rev. Gentleman then connected this prophecy with the rise of Romanism under Phocas in 606, and its partial decline under Luther. He concluded, if the date of the rise of Antichrist should be taken from the year 606, his final fall should be in 1866. All the achievements of science, (he said) were but the precursors of this grand era. He had no man, dead or living, to thank for his interpretations. He followed no man’s creed, and adopted no man’s theories.—To God and to his own conscience, he held himself amenable, and by His Word, he should stand or fall. Daniel’s prophecy pointed to the unfettered preaching of the Gospel, and the increase of knowledge. Before that time—excepting among a few persecuted Baptists, who were mis-named Ana-Baptists, and hunted through the earth—the word of God was bound. Now, however, men may preach. Oh, how this galled the Popedom! yet neither Popery nor hell could tie these men’s legs or shut their mouths. Was it Luther who said, “If the Pope should kindle a fire from Wittenberg to Worms, I will appear in the name of the Lord?” Did he exclaim, “What, if every tile on the house tops of Worms was a devil, I would go?” And when told that if he *did* go, the Duke George would arrest and imprison him, was it Luther who replied, “If it should rain Duke Georges for nine days together, I will go?” He would ask was it Luther who spoke these sentences? No! emphatically, no,—it was God in the Reformation, and God in His instruments. He knew many would tell him that this telegraphic cable would bring nations together, and be a bond of national fraternity. True, it brings them together, but that it can keep them together remains to be seen. While two only brothers had the world between them, they could not agree, but one rose up and slew the other! Fraternity *there* was too feeble to resist the fiend fangs of personal prejudice. So it may be, as it has been ever since that time. If it fails between own brothers, it may between distant nations. Is there any electrical fraternity—any charm—in the mere cable? It is but a musical instrument, on which operators may play any tune they choose. It may sing, therefore, its war-songs, just as likely as its lullabys of peace. It will also fearfully precipitate everything. Let England declare war at 12 o’clock at noon, and we shall have the proclamation—through 3,000 to 4,000 miles distant—at 8 o’clock of the same morning. Oh, it will prove a mighty engine for weal or woe! Yes, belt the world with telegraphic cables—the Lord has need of them all. Bring the most distant nations together; they must hear the Gospel, that the “end may come.” For “the Lord has a controversy with the nations.” But let his brethren not dream of a na-

tional fraternity. God does *not* mean anything of that sort. His trumpet is sounding to arms. The boom of cannon, the voice of blood, and wail of woe—from all lands—is but begetting similar calamities. All Europe is seething like a boiling pot; and indeed, the world—east and west, north and south—is singing war notes, and preparing, by Divine impulse, for battle. It might seem strange, when every one was crying ‘Peace and good will to the earth,’ that he alone should seem to be opening the temple of Janus. Though all were working night and day to shut it, it was his work to “blow the trumpet,” not to make the people hear it; and to give it a ‘certain sound,’ not to make people believe it. One practical use of his (the preacher’s) discourse should be in leading us carefully to examine our personal estate. Don’t be led by that infidel philosophy that cries—“Where is the promise of His coming?” For, “as it was in the days of Noah, so shall it be in the coming of the Son of Man.” They ate, they drank, they were married and given in marriage, and, for aught he knew, they laid their telegraphic cables, but they knew not the Word of the Lord. Let the Christian believe in the Lord Jesus Christ, and he shall be saved. Oh, ye people of the living God, “lift up your heads” and rejoice, not that the lightning can be harnessed and be made to carry messages across oceans and continents, but rather rejoice that your names are written in the “Lamb’s Book of Life.” For all written in that Book, there is a glorious immortality.

### Science and the Bible.

In speaking of this book there is one question which, though it does not occupy so large a space as formerly, nevertheless excites a great and growing interest, and it is this: Is it true that science in its freest development in the least degree contradicts any written word of God? Once it was said that it did, but what are the last results? That the progressive science of the nineteenth century and the statement in the blessed book show that true science and true religion have a common origin—the bosom of God. Now, mark, your Bible was not written to teach science, but it is the only book that stands the test of science. The Veda, the Shaster, and the Koran cannot stand the test, but the Bible can, and even when it seems to us beset with difficulty and mystery, those passages by modern investigation shine with a brilliant light. Let me mention to you one or two proofs of this. First of all the Bible never hints a system of science. If it had been written by mere human writers, they might have indicated here and there a system of science. It speaks of flowers and trees, from the hyssop on the wall to the cedar of Lebanon, but there is not a hint of a system of botany. It speaks of stars, and sun, and moon, but not a hint of a system of astronomy. So that no investigator or professor of science can assert that he is in the least degree assisted or impeded in his system of science by the Bible; so that it seems to me, the silence of the Bible is as impressive as its eloquence, just as on the dial the shadow and the sunshine are alike instructive as to the hour of the day. Then take the word “firmament,” which you find in Genesis. In the Greek it is translated by a word signifying a concave with a vast solid mass. Translators translated it according to their knowledge, but when you go back to the original word you find that it means a space without limit. So that, you see, Moses was far in advance of those who translated him; for the actual truth is disclosed by modern science. Take another instance: Job speaks of himself as standing on the circle of the earth; and Isaiah speaks of the circle of the sea. Now, you know that the rotundity of the earth was for some years regarded as a heresy by the Church of Rome; but no one believes now that it is a flat surface, except perhaps, Archbishop Cullen. Take one thought more: “Who can sway the influence of the Pleiades?” Many have wondered what was the influence of the Pleiades. Science, however, tells us that the stars, and the sun and the moon and the earth and their leading satellites, constitute one group which revolves round a central sun, and that central sun is one of the Pleiades. Here, then, we see that, while the Bible does not

teach science, when it does refer to science it is always correct.—*Cumming.*

Original.

### Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk’s Office of the District Court for the District of Massachusetts.

NO. X.—JOSHUA MOODY, HON. WILLIAM STOUGHTON, JOHN BAILY, JONATHAN MITCHEL.

Joshua Moody had his birth in England, 1633, was brought to N. E. 1634, and educated at Cambridge, ordained 1671, became minister at Portsmouth and Boston, dying 1697. He was educated thoroughly, was strictly pious, and was at one time invited to the Presidency of Harvard College, but declined. He was once imprisoned by the infamous governor Cranfield. He wrote more than 4000 sermons, only two of which were printed. He has left us nothing in relation to his views of prophecy but the following pleasant extract, which I think best to present. I copy it from his Discourse on Psalms 84:10, a duodecimo of 109 pages, Boston, 1685. He closes thus:

“If one day in God’s house here upon earth be so much worth, what is a day, yea, the days of eternity worth in that upper house, that presence chamber the Father’s house, where the Lord will exhibit all his glory before, and solace himself with his children forever. Think what a sweet time that will be. If now and then a glimpse of his glory be so taking and ravishing, what will near, intimate, familiar, uninterrupted, and endless fellowships with Father and Son be? If they be blest that may dwell in this house, and should still praise Him for the same, how will they be blest that shall forever dwell in that house? And what soul-delighting Hallelujahs will be everlastingly sung by those to whom the lines shall fall in that pleasant place, when they shall be possessed of that godly heritage! This where we now are is but the gate of heaven, the porch, the courts belonging to that house of glory; what then is the inmost room, the Holy of Holies. If a day in these courts be worth a thousand, how many thousand, yea million of days and years is a day, an hour there worth! If this place be so beautiful and admirable, O, how amiable is that dwelling place! If obscure glimpses of God’s glory in his house be so precious and pleasant, what will the beholding of him face to face be, and that forever and forever!” pp. 108-9. Such meditations are profitable to read.

Hon. William Stoughton was a Massachusetts magistrate, member of the Council, chief justice of the superior court, and Lieut. Governor of the state, being, says Dr. Allen, “of great learning, integrity, prudence, patriotism, and piety.” I cannot find that he was classed among the regular ministry, but he preached an Election sermon in 1668, which, says Allen, “has ranked among the best delivered upon the occasion.” Its title is, “New England’s true interest not to lie, &c., on Isa. 63:8. 4to. pp. 40. Cambridge, 1670.”

I make an extract thus: “It is not long before the Lord will finish his great works in the world. Antichrist shall be destroyed. Israel shall be saved, Zion shall be redeemed with judgment and her converts with righteousness. Though the Lord bear long with his elect, yet He will avenge them speedily. That he bears long hath been already fulfilled. What remains therefore to be accomplished but only that now He avenge them speedily? Yet a little while and he that shall come will come and will not tarry. Heb. 10:37. Blessed are they that wait for and can abide the day of his coming. Shall we love our share in those times of Refreshment which are so near to come?”

Stoughton died 1701, aged 70 years, and the foregoing is his only printed work. I cannot believe that he and so many other early N. E. writers could have entertained the modern notion of an intervening and temporal millennium. They never speak of such a millennium. And



their faith in the speedy advent, so often expressed, as I have amply shown, precludes such an expectation.

John Baily was born in 1643; being persecuted in his mother country for preaching the gospel he came to N. E. 1684, was first minister at Watertown, dying in much peace 1697. He was a minister of much piety and moral excellence. He was the author of "Man's chief end to glorify God, or Some brief sermon notes on 1 Cor. 10:31, 16mo. of pp. 160. Boston: 1689.

Cotton Mather, in his funeral sermon, said that not long before Baily died he preached 26 discourses upon Revelation 6:8; but I do not know that these were ever published. It proves that he did not shun the attempt to handle that wonderful book. I extract the following from his printed work. It is refreshing:

"Aim daily to have a pleasant smiling countenance at the morning of the resurrection. Aim at nothing short of exceeding joy then in the judgment day, and to be without spot or fault, Jude 24. Aim now to have a crown there. 2nd Tim. 4:8. Let your happiness lie in the second coming of Christ; be looking at the recompense in the resurrection, Luke 14:14; and that is the last time to take money in,—let it be your great care and study then to have your account weighty in a good sense.

"And O what a day will that be, when all the saints shall lift up their heads before God and angels, while all others shall find their faces gathering shame and blackness! When the arch-angel shall sound and gather all his armies together. O what a day of congregation will it be! And what a sad day will it be to some that must find it a day of separation, and that forever! But to the saints a joyful and glorious day, when each of them shall shine as the sun in the greatest splendors. O how will the vaults of heaven ring with their joyful acclamations! O what a train will follow the Captain of our salvation, and what a shout will they give when they take leave of a reprobate world!" p. 159.

Jonathan Mitchel had his birth in 1624, came to N. E. in 1635. He was educated at Harvard, and settled as pastor at Cambridge, where he continued 18 years. Dr. Allen speaks of him as "Eminent for piety, wisdom, humility, love, and learning." Cotton Mather wrote his Life, and it was while applauding the studied character of his sermons that he used that famous expression, since quoted, viz.—"they still smelt of the lamp" (*Magnalia*, ed. 1820, vol. 2. p. 76.) He wrote a "Discourse on Glory," &c. and three other works, dying in 1668, when says Mather, "He left his body to be dipped in the river Jordan, that afterwards in its resurrection, passing into Canaan, it may, beyond the story of Achilles, become impenetrable and invulnerable."

Not being able as yet to find his Discourse on Glory, I give a brief notice of his sermon on Nehemiah 2:10, May 15th 1667, printed Cambridge 1671, a 4to of pp. 34. In it he alludes to "the more full and final deliverance and restoration of the church, and peaceable flourishing of religion therein yet to come, the great scope of the providence of God, of the promises and prophecies of his word, and of the prayers and hopes of his people, when the peace and welfare of his people will be a matter of great and wonderful glory to God and an exaltation to his name and kingdom in the world, Rev. 19:1,2,5,6 & 11, 15." p. 9.

I judge that with Brightman, whom he quotes, he locates the 1000 years in the past, and not once dreamed of a millennial 1000 years intervening between him and the end. His eye was fixed on that "last advent long desired"; for reverting to it he exclaims:—

"Christ shall break out of the clouds and sit him down on the throne of his glory, . . . and the Lord the righteous judge shall give you a crown of righteousness, and not unto you only, but to all them that love his appearing." p. 34.

Thus taught Moody, Stoughton, Baily and Mitchel, of the Early New England Fathers.

#### Original Waifs.

A few hours after arriving at Chicago, Aug. 13th, while walking down State st., one of the

principal thoroughfares of that city, we noticed an assembling at the corner of a street, and inquired the cause. The answer was, A man has just been shot and carried into this store. The man shot, was an Irishman, a carpenter by trade, named James Magee, who lived about an hour after the catastrophe. The murderer was a young man, named Francis Busch, a law student, and son of an old and highly respected citizen of large wealth and influence. And the circumstances were these:

A Mr. C. E. Boggs, a master carpenter, is erecting a brick building on the West side of State street, just South of Van Buren. The next building, South, is a two-story frame one, occupied above as a dwelling house, and below as a lager beer saloon, by Jacob Rome. Mr. Boggs claims that Mr. Busch's building encroaches upon his land, some four or five inches, and he was requested by Mr. Boggs to have it moved, but Mr. Busch refused to do so. Mr. Boggs sought the advice of counsel, who told him to proceed and cut down so much of the building as stood on his land, and that he would be protected by law in doing so. Mr. Boggs set men at work taking off the clap-boards from Busch's house on the side which encroached upon his, and soon after they commenced, Francis Busch, a young man aged nineteen years, and son of Mr. James B. Busch, approached the men who were at work, and threatened to shoot them if they did not desist. They stopped work, and shortly after had young Busch arrested by the police, who had been previously sent there by order of Mayor Haines, in anticipation of a disturbance, and he was taken to the police office, where he was soon after bailed out by his father recognizing in the sum of \$300, and he returned to the scene of the disturbance. Further trouble being apprehended, officers Wood, Cleaves and Knight were sent there also. Shortly after young Busch returned, he commenced making manifestations of some evil designs, and he was consequently watched closely by the officers, but finally he went into the beer saloon kept by Jacob Rome, and which is in the building from which the workmen were tearing off the sidings, got a Colt's revolver from Rome, and it being previously loaded for the purpose, went slyly on to the platform of Boggs's building, and up close to James Magee, who was on a ladder engaged in putting up a platform, and shot him through the body, the ball entering his left side just below the ribs, passing through his left lung, and lodging near the base of the ninth rib. He was taken to the drug store nearly opposite, where he died in about an hour. Young Busch was immediately seized by the officers present, who had great difficulty in preventing the other workmen from killing him on the spot. He was brought to the police office and locked up. His father, James B. Busch, and Jacob Rome, were also soon after arrested, and locked up as accessories in the fearful tragedy.

Magee, the murdered man, lived with his parents at 208 Buffalo street, and was about thirty years of age. His aged father arrived soon after the terrible occurrence. His lamentations were most pitiable.

Francis Busch is a young man of fine talents, a recent graduate of a Jesuit College in Indiana, and has been until within about two months past, a student in the law office of Wilkins, Thomas & Roberts. He has been very generally esteemed as a quiet, honorable, inoffensive young man. But he will now doubtless have to suffer the terrible penalty of the law.

Aug. 13th at Chicago, was a terribly hot day, and we suffered more from the heat, than on any previous day during the season. The glare of the sun, reflected from the white buildings and stone pavements, was also most blinding, and we found it difficult to walk the streets, except with our hand over our eyes.

This place is denominated "The Garden City of the West"—so called because it is situated in the prairie region, which is susceptible of being made one immense garden. The state of Illinois is also called the garden of the United States.

Chicago is making great improvement in the grade of its streets and style of buildings; but its sidewalks are the most uneven, uninviting and difficult for pedestrians of any city we ever visited. In going half a mile in any direction,

one may be obliged to go up and down from two to six steps, more than twenty times—every man establishing his own grade of walk at such elevation as suits his convenience, and reaching it by steps up and down from the grade adopted by his neighbor. We believe, however, that ordinances exist which require some specified grade to be adopted by all the abutters on any given street.

We stopped here only till the 7 o'clock P. M. train of cars left for Dixon, 98 miles west, which place we reached after seven hours' travel, at between two and three in the morning of Aug. 14th. The time was nearly all occupied by conversation with a man who was on his way to Kansas, and who was a genius in his way. We were a little annoyed by mosquitoes of a large size, which came into the cars from the prairies we crossed, and had killed several, when this man, who sat near, remarked,

"They don't annoy me. As soon as one bites me he dies."

"You are fortunate," we said. "What is the great secret of your power over them?"

"Why," said he, "I drink so much whisky, that when they bite me it is a deadly poison to them."

"That must be a very convenient defense we said, "so far the insects are concerned; but is not the bite of the whisky, a little worse than that of the mosquitoes?"

"O no. In Kansas we can't get along without whisky."

"You are from Kansas, then?"

"Yes, and I am on my way there now, to attend the great land sale."

"Well, which side of the two parties there do you take?"

"Why, you see, I don't care anything for either; but I fell in with the border ruffians, and had to go their side."

"You go for slavery then?"

"No, I don't go for slaves; but am against negroes in any shape. I don't want them anywhere, whether slave or free."

"God made them as he did others, and they must live somewhere."

"Well, wherever they are, they are just fit for slaves, and that is what old Noah said they should be."

"Where do you find Noah saying that of the Africans?"

"Does he not say that Canaan should be a servant of servants to his brethren? and did not God set a mark upon him?"

"God said that of Canaan, but he put no mark upon him, nor did the Africans descend from him."

"From whom then did they descend?"

"From Cush, and other brothers of Canaan; but the descendants of Canaan settled in the land of Palestine."

"Well, did not God put a mark on him?"

"No. He put a mark on Cain, but not on Canaan. You have confounded the two."

"That may be, but when Cain went into the land of Nod and knew his wife, how can it be true that all descended from Adam?"

"There is nothing to show that Cain's wife was not a daughter of Adam."

"How then came she out in the land of Nod?"

"There is nothing to show that she did not accompany Cain there."

"It does not say that she did."

"No, nor does it say that she did not; and you can predicate no argument on the absence of testimony."

"Well, perhaps that is so; but I did not examine that scripture to find what was said about Cain, but to make out that man had not got any soul."

"You did not find anything of that kind; for it is expressly said that man became a living soul."

"I know that, but it don't say that man was created an immortal soul. The Bible teaches that man has no immortality out of Christ."

"True. But eternal existence is not immortality. Man may exist forever, and never have the eternal life that the Bible promises."

"Does not Paul say that we are to seek for glory, honor, immortality and eternal life; and if we are to seek for it, how can we have it with-

out seeking for it?"

"We cannot. But the glory, honor, and immortality for which we are to seek, and the eternal life which will be granted to those who seek, are not mere existence, but the most perfect and happy condition of existence that it is possible for man to attain unto. And this is shown by their being contrasted with indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. The immortality promised, is thus contrasted with a condition of suffering, and not with annihilation, which would have been so named if that was its opposite."

"Well, I believe that a dead man is dead, and that the dead know not anything."

"A dead man is certainly dead, but not necessarily unconscious. Adam died in the day he eat the forbidden fruit; and yet he lived centuries after."

"He did not die in that day. It is in the margin, 'Dying thou shalt die.' He only began to die in that day."

"If you, sir, know anything of the significance of that Hebrew expression, you would know that it occurs in the Bible in numerous instances, and is invariably rendered, Thou shalt surely die, and it can mean nothing else. You have been misled by some one who knew nothing of what he affirmed, or else who was not a truthful man, for all who have any knowledge of the subject know that it will not bear the meaning you attach to it."

"Is not death unconsciousness?"

"Not necessarily so. The thief on the cross was to be in Paradise with Christ on the day of the crucifixion."

"Well, I can prove that he was not."

"How so?"

"Because on the third day Christ said he had not yet ascended to the Father; and therefore the thief could not have been there with him."

"True. But their not being with the Father, does not prove that they were not in Paradise, where Christ said they should be, and which is not heaven."

"But the righteous will not receive their crowns till Christ comes."

"Correct again; but being crowned then, does not necessarily imply unconsciousness till then, any more than our being now uncrowned makes us now unconscious."

"The dead know not anything."

"Why do you stop there, at a comma? Does it not also say, Neither shall they any more have a reward? and taking it without qualification, how can the righteous ever be raised?"

"That is so. I never thought of that. How do you explain that passage?"

"It is qualified by the connection, which shows that the meaning of the passage is that the dead do not have a full realization of, and interest in, the things done here under the sun."

"But in that very day their thoughts perish."

"Their thoughts perish—their plans and purposes, the schemes they have thought to accomplish, which are all frustrated by death; but it is not the faculty of thinking that perishes."

"Do we not read, 'the soul that sinneth, it shall die?'"

"Yes, and, also that they shall go away into everlasting punishment."

"If they are unconscious forever, they are punished forever."

"Nay, for punishment can exist no longer than consciousness does. You cannot inflict punishment on what is inanimate."

"They are punished by the torment which makes them unconscious."

"If that torment is the punishment, as that punishment is eternal, the torment must be."

"Well, I rather think I have got into the wrong pew. I never heard any one take the position you do. I am a second adventist, and when I talk with ministers and deacons I use them all up, and I thought I could use you up. What are you?"

"My name is—. I am a second adventist, and edit the Advent Herald. You have seen that, I suppose?"

"No, I never heard of it. I have taken the Bible Examiner and Advent Harbinger, and they teach my views."

"Yes, they teach your views, but can sustain



them only by ignoring facts and texts which you seem never to have heard of before. They have misled you. Were you always satisfied with their teachings?"

"Not always. There are some things I could never reconcile. I could never understand how some could be beaten with few stripes and some with many, if all became alike unconscious; nor how the unconscious can be left with the declaration, that he that is filthy shall be filthy still, &c., which always seemed inconsistent with that doctrine."

"Those are inconsistencies, and the Bible is full of such. Here is a copy of the Advent Herald which I wish you would put into your pocket, and read at your leisure. Perhaps you may like to take it."

"I will read it. I never heard of it before and I may send for it when I get settled; but you teach a different doctrine than I ever heard of before."

"Now, my friend, we have had a long conversation, and as you say you are a second adventist, I want to ask you how you can persist in the use of whisky to the extent you do, with your religious profession?"

"Why, you see, I kept a liquor and gambling saloon in Kansas, and had to drink with the rest of them."

"But is that business the kind of employment for a Christian to be engaged in?"

"No, I know it 'aint; but a man must do something."

"True, but there are some things which a Christian may not do. You dishonor the cause, and cannot be prepared to meet your God. Have you been seeking for the glory, honor, and immortality of which you spoke, while engaged in such employment?"

"No. My hope has been that I should cease to exist. All I ask of God is that he will put me out of existence. When I was sick a year ago, and thought I was going to die, that was my hope. I sent for my sister, and told her not to worry about me, that God could not be so cruel as to make me suffer forever all I then suffered, and that if he was, I would have nothing to do with him. But I did not believe there was any hell, and had rather die than not."

"Was not your hope, then the hope of the infidel—that of blank annihilation?"

"Yes, it was; it has been my only hope."

"Will not the hope of the infidel perish? and if annihilation is his hope, how can his hope perish, if he is annihilated?"

"I do not see."

"No, nor can you see. And now let me ask you to tell me candidly, what has been the effect on your own heart and life of the doctrine of annihilation?"

"I confess that it has made me wicked and careless respecting the future. I have thought that if I lost heaven I should not suffer forever, and so I have not cared what should become of me."

"But, my friend, would any truth of God tend to make any one indifferent to his mercy? and does not the effect which you confess this doctrine has had on you, show what a dangerous error it is?"

"It would seem so; and if it is false I am lost."

"Nay. Why not seek for glory, honour and immortality, and so secure the eternal life promised, and thus avoid the indignation and wrath, tribulation and anguish which God will surely visit on you for ever, if you pursue your present course? Now promise me that you will never again drink or sell another drop of spirits!"

"So help me God, I will never sell another drop; but I can't promise I will never drink."

"If you continue to drink, you will be damned for ever, and your only hope of repenting and believing in Christ, is in breaking off at once."

"I promise that I won't drink a drop after I get beyond St. Louis."

"Promise that you won't drink from this time."

"Oh, I can't, I shall break it."

"Promise, and keep it, or you are lost, and don't lay the flattering unction to your soul that

you will be for ever unconscious; for there is no peace, saith my God, to the wicked."

The bell rang. We were at Dixon. I could get no promise; I commended him to God, and enjoined on him to abandon his delusive hope of annihilation, and flee from the wrath to come, and bade him, Good-by." B.



ADVENT HERALD.

BOSTON, SEPTEMBER 4, 1858.

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

The Millennium.

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

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

II. A DEFENSE OF THE NEGATIVE. No. 11.

In the preceding Nos. we have attempted to follow the affirmative,—replying to the points that have been raised. This task being completed, the *Herald* is now at liberty to take the negative of the question under discussion, and to argue its position, independent of what may, or of what may not, be held respecting it by the affirmative.

THE 1000 YEARS, SIX TIMES REPEATED.

The Millennium brought to view in the 20th of Rev. is, as the word implies, a period of 1000 years; which is six times referred to in the compass of a few short texts:

1. In symbolic vision, an angel is seen to descend "from heaven, having the key of the bottomless pit, and a great chain in his hand." He lays hold of Satan, binds him for a thousand years, casts him into the abyss, shuts him in, and sets a seal upon him.

2. During that incarceration, he will deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

3. There were the thrones of judgment; and the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, or his image, nor had received his mark—"they lived and reigned with Christ a thousand years."

4. "The rest of the dead," i. e. those who did not thus live and reign, lived not again until the thousand years were finished.

5. The living again of souls, which had just been symbolized, is divinely interpreted to be "the first resurrection." Its subjects are declared to be exempt from the second death, and it is again repeated of them, that "they shall be priests of God and of Christ, and shall reign with him a thousand years." And

6. "When the thousand years are expired, Satan shall be loosed out of his prison," i. e. for the "little season" referred to in No. 2 and will go out to deceive the nations which are in the four quarters of the earth, and will induce them to encompass the camp of the saints and the beloved city: but they will not do more than to thus come up on the breadth of the earth—displaying their malice without being able to injure a saint—when fire will come down from heaven and devour them—they with Satan being returned together to the abyss forever.

These several references to this one period, give us a sufficient insight into the nature of the events which usher it in, and of the condition of things which mark its continuance.

THE DEMONSTRATIVENESS OF INSPIRED SYNCHRONISMS.

The undisputed axiom in mathematics, that

"things which are equal to the same thing are equal to each other," can be a no more self-evident truism, than that in chronology, that "Events which synchronize with the same event, must synchronize with each other." As this also is a truism which cannot be controverted, we shall attempt to shape our argument in harmony with it. In so doing, we have only to note the events which precede and usher in this millennium, and find what other events the scriptures make them synchronous with. And as Christ's coming shall, or shall not, be found coetaneous with these, it will determine, with all the precision of a mathematical deduction, whether this advent will be pre or post-millennial.

As this is what the question in controversy must turn upon, both logically and scripturally, we trust that our opponent will see its bearing on the issue, and show by a ready and prompt acquiescence in every point that is proved, as we also hope to do, that he is not controverting for victory, but is sincerely solicitous to ascertain, the precise import of these inspired utterances.

The events which precede or usher in the Millennium under discussion, as symbolized in the vision of the Apocalyptic seer, are,

1. The descent of the angel, commissioned to seize and bind the dragon, and the incarceration of the devil in the abyss;
2. The placing of thrones, and the judgment session.
3. The living again of the nonworshippers of the beast and image; and,
4. Their reign with Christ.

Either of these events alone, in the light of the events they synchronize with, it would seem, should sufficiently demonstrate the problem in dispute; but taken in connection, they constitute a four-fold cord, which no ingenuity of ratiocination can escape from. And,

I. THE DESCENT OF THE ANGEL AND SATAN'S INCARCERATION OF THE DRAGON.

In symbolic imagery John "saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." vs. 1-3.

This imagery being symbolic, its significance can be determined only by a knowledge of the characteristics and laws of symbols.

A symbol is an object or act made to represent an analogous one.

As the event here brought to view is an event of the future, and did not itself transpire to John's vision, the scenery recorded is only representative of that future event, and is therefore symbolic.

These prophetic symbols, then, comprise the angel, his descent from heaven, his acts, the key, the chain, the abyss, Satan, and the restraint and incarceration to which Satan is subjected.

Satan, here, can only symbolize himself; the abyss must be symbolic of the place of his restraint. And the key and chain must be symbols of the power or means by which the abyss is opened, and Satan restrained.

An angel is a messenger, and may be a human or a superhuman one,—according to his characteristics.

When used as a symbol, an angel often symbolizes a body of individuals. Thus the angels in Rev. 14: 6-11, symbolized bodies of religious teachers, whose instructions and labors correspond to those illustrations. In the present instance, the acts of this messenger are such as no body of men will ever be commissioned to perform; they are such as it is expressly recorded the angels of heaven will execute: and therefore his descent and doings symbolize the agency predicted in Matt. 13:41,42,—when, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

The gathering of all offensive and iniquitous things out of the kingdom, must include with Satan's children, Satan himself, the author of all offenses and the great inciter to all iniquity; and when he is gathered out, all offensive things must be gathered out with him; and hence his being bound and incarcerated must synchronize with the cleansing and purification of the kingdom which is there predicted.

This sending forth of the angels is in connection with Christ's coming. For it is "in the end of this world," (Matt. 13:40) that they are sent,—the synchronism of which we shall have occasion hereafter more particularly to notice;—It is when "they see the Son of man coming in the clouds of heaven with power and great glory," that "He shall send His angels with a great sound of a trumpet," for the gathering of His elect (Matt. 24:30,31);—"When the Son of man shall come in His glory," there will

be "all the holy with Him," and then also "shall he sit upon the throne of his glory," (Matt. 25:31). "When the Lord Jesus shall be revealed from heaven," it will be "with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus," (2 Thess. 1:7,8)

These scriptures demonstrate that the sending forth of the angels for the work of purification and restoration of the kingdom, will synchronize with Christ's coming; but there is a more marked synchronism in the specific event here synchronized, viz. in the incarceration of Satan; for when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," when "the earth also shall disclose her blood, and no more cover her slain" (Isa. 26:21), "in that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan the crooked serpent," (Isa. 27:1). And

As this event must synchronize with the binding of Satan, so must his binding synchronize with the Lord's coming out of his place to punish the inhabitants of the earth for their iniquity; but this will be when He will be revealed from heaven with his mighty angels, as shown in the quotation from 2 Thess. 1; which also synchronizes with the last symbolization which precedes Satan's binding. For in that the revelator "saw heaven opened, and beheld a white horse; and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war: His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name was called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."

This description identifies the symbol as representing the Lord Jesus Christ, coming forth from the open heavens, and followed by the celestial hosts. But he comes to tread the rebellious nations "in the wine-press of the fierceness and wrath of Almighty God." And He does this; for "the beast was taken, and with him the false prophet," which symbolized the ruling powers of the earth, and "these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the house, which sword proceeded out of his mouth," (Isa. vs. 29,21.)

This being a plain symbolization of the coming of Christ,—of the coming forth of Jehovah out of His place to punish the inhabitants of the earth,—and the nations being so punished that their ruling officials are cast alive into the abyss, and the remnant of the people being slain with the sword—the predicted vengeance being taken on all who know not the Lord and obey not the gospel;—there now remained nothing to be done, to complete the gathering out of the kingdom of all things that offend, but the binding of Satan himself, and the hurling of him into the abyss,—the symbolization of which is next shown to John, and which binding and incarceration, therefore, is in connection with Christ's coming.

As the binding of Satan thus completes the gathering "out of all things that offend," it must be preceded by the destruction of "the Man of Sin"; for when there is no longer any Satan to seduce, there can be no Man of sin to work iniquitously. But that Wicked, is one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2. Thess. 2:8); which demonstrates that his coming will precede Satan's binding; and as a logical necessity, it must be pre-millennial. The warring agency, symbolized by the little horn of the nondescript beast of Dan. 7:8, cannot continue to war after the binding of Satan; but Daniel "beheld, and the same horn made war with the saints and prevailed against them, until the Ancient of days came" (Dan. 7:21), at which time "One like the Son of man came with the clouds of heaven, and came to the ancient of days," and was invested with the kingdom, (vs. 13,14).

The growing together of the "wheat and tares,"—of the children of the kingdom with the children of the wicked one, cannot continue after the binding of that wicked one; but these "will grow together until the harvest," (Matt. 13:30), which is the end of this world, (v. 40) at which epoch, as we shall hereafter show, Christ will personally come.

These several synchronisms with the binding of Satan, synchronizing also with the personal advent, demonstratively determine that the advent will precede the millennium. And this is corroborated by the judgment.



2. THE SYNCHRONISM OF THE JUDGMENT.

In continuing the record of the vision, John says: "And I saw thrones, and they sat upon them, and judgment was given unto them," v. 4.

The significance of this judgment scene is made emphatic by the result which follows viz. the living again of those who had not worshipped the beast or image nor had received their mark. As only those lived, and "the rest of the dead lived not again until the 1000 years were finished," there was needed a judgment to adjudicate respecting the dead, to determine which of their number should, and which should not "have a part in the first resurrection"; so that the living again of the justified, and the non resurrection of the condemned, should harmonize with God's righteous judgment; for "it is appointed unto men once to die, but after this judgment," Heb. 9:27. As the living saints, also, "which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air,"—when "He shall descend from heaven with a shout, with the voice of the arch angel and the trump of God,"—it follows, that the characters of the quick will likewise be adjudged at the same epoch. And in harmony with this we read, that the Lord Jesus Christ "shall judge the quick and the dead at His appearing and his kingdom," 2. Tim. 4:1.

The same judgment scene is brought to view in the 7th of Daniel, where the prophet says; "I beheld till the thrones were cast down"; or, as it is literally, the seats were placed,—the oriental seats being ottomans or cushions which are cast or placed on the floor where they are arranged for occupancy—"and the Ancient of days did sit. . . the judgment was set, and the books were opened," Dan. 7: 9, 10.

As a result of this judgment, "the beast was slain, and his body destroyed and given to the burning flame," v. 11. Also of the "little horn" we read, that "The judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end," (v. 25); for, when the Ancient of days came, "judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom," v. 22. Thus this judgment in Daniel synchronizes with the destruction of the beast, and precedes the reign of the saints; but it also synchronizes with the coming of "One like the Son of man in the clouds of heaven."

This also is in harmony with the other scriptures; for, "when the Son of man shall come in his glory, and all the holy angels with Him, then shall he sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth his sheep from the goats," Matt. 25:31, 32.

This is evidently the judgment of the living nations, and the separation of the justified from the unjust, which is to be in connection with the resurrection of those which sleep in Jesus. It perfectly harmonizes with the separation recorded in the 13th chapter of Matthew, when, at the end of this world, "the angels shall come forth, and sever the wicked from among the just" (v. 49.) And the result of this adjudication is the same as that; for, after that separation, "shall the righteous shine forth as the sun in the kingdom of their Father," (v. 43;) while, as the result of this, "shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world" (25: 34.)

Another synchronism, which there will be occasion to refer to again, is found in the 11th of Rev. and which makes this judgment synchronous with the 7th or last trumpet: for at this epoch, we read, "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great, and thou shouldst destroy them which destroy the earth," v. 18. This, according to the context, is when the kingdoms of this world become that of our Lord's and of His Christ's, who shall reign forever and ever. The judgment, the reign, and the last trump, are thus synchronous; and as all these synchronize with the second Advent, it follows that Christ's advent will be premillennial.

Catechetical.

ON GOD.

What may we know of God?

Ans. We may know of God only what he has revealed to us of himself in his works, and in his word.

What do his works show respecting him?

Ans. "The heavens declare the glory of God, and the firmament sheweth his handy work" Ps. 19:1. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20.

What do the Scriptures reveal of God?

Ans. The Scriptures reveal that "God is a spirit" (John 4:24,) of Infinite wisdom, power and goodness, (Psa. 146:5,) "Eternal, Immortal, Invisible" (1 Tim. 1:17,) Self-existent, and unchangeable in his purposes, (Mal. 3:6.)

What is a spirit?

Ans. A spirit is a substantive existence, the attributes of which are thought, feeling and will.—These are never inherent in matter, the attributes of which are extension, attraction, impenetrability and inertia.

How do the Scriptures contrast spiritual and material existences?

Ans. When the disciples were affrighted, supposing that the risen Savior was a "Spirit," he said unto them, "A spirit hath not flesh and bones as ye see me have," (Luke 24:39.) And Isaiah said that the Egyptians' horses were "flesh and not spirit" Isa. 31:3. When man dies, "then shall the dust return to the earth as it was, and the spirit shall return to God who gave it," Eccl. 12:7.

What is Self-Existence?

Ans. It is an existence, independent of any other being or cause, inherent in God's nature and peculiar only to him. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts: I am the first and I am the last, and beside Me there is no God" Isa. 44:6.

What is to be understood by "eternal"?

Ans. A duration of being, which never had a beginning and can never have an end. God denominateth himself, "The High and Lofty One that inhabiteth eternity," Isa. 57:15.

What does the term immortal signify?

Ans. It is a condition of being that has no principle of alteration or corruption. God "only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:16.

ON THE SONSHIP.

"What think ye of Christ?—whose Son is he?" Matt. 22:42

Ans. "Our Lord Jesus Christ was made of the seed of David according to the flesh; and declared to be the Son of God with power as to his divine nature,\* by the resurrection from the dead," Rom. 1:3, 4.

"If Christ be David's son, how doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool?"—and "if David then call him Lord, how is he his son?" Matt. 22:43-45.

Ans. He is both "the Root and the offspring of David" (Rev. 22:16)—The Root from whence David sprang, and the Rod that "came forth" "out of the stem of Jesse," Isa. 11:1; of Christ it is said "In that day there shall be a root of Jesse which shall stand for an ensign of the people," v. 10; and of Jesse it is written, "A Branch shall grow out of his roots," v. 1.

What evidence is there that Christ was David's son?

Ans. It is contained in "the Book of the generation of Jesus Christ . . . the son of Abraham" (Matt. 1:1.)—which traces his genealogy down from Abraham through Solomon the son of David to Joseph his reputed father, and husband of Mary; and in that other genealogical record in Luke (3:23-36,) which traces the genealogy of the father of Mary back to Nathan the son of David, the son of Abraham and the son of Adam.

If Joseph was only Christ's reputed father, why is his genealogy given?

Ans. It silenced the cavils of the Jews who said, "Is not this the son of Joseph, whose father and mother we know?" John 6:4; also "Hath not the Scriptures said, That Christ cometh out of the town of Bethlehem, where David was?" Ib. 7:42.

\* "The original Greek, as any one may see who understands the language, and the opinion of the generality of commentators, requires us to render the latter part of this as follows: 'Made of the seed of David, as to his human nature, and manifested with power as the Son of God, as to his divine nature—by resurrection from the dead.' I am sure that language could hardly be made more clearly to express the doctrine of the eternal Sonship of our Redeemer than in this passage, where he is said to be the Son of God as to his divine nature."—Gene-see Evangelist, May 28th, 1858.

ON MAN.

"What is man?" Job 7:17. Psa. 84. 144:3; Heb. 2.6.

Ans. Man is an accountable being\* endowed with reasoning faculties †, but with a limited capacity, ‡ and constituted of "spirit, soul and body" §

What was his origin?

Ans. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. "So God created man in his own image," and "likeness," Ib. 1:26, 7.

\* Matt. 12:32; † Isa. 1:18 ‡ Isa. 2:22; § 1 Thess. 5:23.

What is meant by man's being created in God's image and likeness?

Ans. He was "after God" i. e. in God's likeness, "created in righteousness and true holiness," (Eph. 4:24); and "in knowledge, after the image of Him that created him," Col. 3:10.

What place did man occupy in the scale of created intelligences?

Ans. God "made him a little lower than the angels," "crowned him with glory and honor," and gave him the "dominion" of this earth, Psa. 8:5, 6; Gen. 1:26, 28.

God being the creator of man, what relation does man sustain to him?

Ans. That of a dependent creature, subject to his pleasure: "For in him we live and move and have our being," Acts 17:28.

"Thou shalt surely die." Gen. 2:17.

Dear Brother, You regard this as a penalty, hence an imprecation of what the sinner deserved.

QUESTIONS.—1. Is not the Hebrew language destitute of moods? I think Dr. Cumming so says.

2. Was it not optional with the Translators to use such moods as they saw fit?

3. Will not the original warrant this translation,—"Thou wilt surely die," and hence be a prediction of what would naturally betide the sinner?

The moment that the decision, to eat of the "tree of knowledge of good and evil," was made, life was a forfeit, man was in a state of death; that is, the results or the future were anticipated as being already present, as we say of a man who has taken a deadly poison (though he may live days) he is a dead man.

Also a man who is under sentence of death, awaiting his execution, he is a dead man.

Yours, Timothy Wheeler.

Waterbury, Vt., Aug. 13, 1858.

Any reaffirmation that we might make, would leave this precisely where it was before left; for if our former statement was incorrect, its repetition would be so also. What is needed, then, is a decision on this point from one who is known to know whereof he affirms. And this we have in the following, from Prof. Whiting, to whom these questions have been submitted.

REPLY.

The Hebrew has three Moods—viz. Indicative, Imperative and Infinitive, as a reference to any grammar will prove—for instance, Stuart's. But while there are not distinct forms for the Subjunctive and Optative,—by the use of particles the thought may be expressed with as much accuracy as though those forms existed. This remark also applies to the Syriac, which is a cognate language.

2. Hence, it is not optional with translators to use such moods as they see fit. The rendering of the Septuagint or Greek translation of the Hebrew Old Testament, made by men who spoke and wrote both Hebrew and Greek, is decisive on this point.

3. The rendering "Thou wilt surely die," making the original a mere prediction, is inadmissible for the following reasons: First, the grammatical form is that of the Infinitive absolute with a finite verb, or a verb in the Indicative future,—Moth tamooth. In this case it marks intensity, Stuart's Gr. § 541. And here, says Stuart, "assurance, certainty, as Gen. 2:17, Thou shalt surely die." So Ger. tasoph tosaph, "he is surely torn in pieces." It will be observed that this Infinitive is placed before the finite verb. Second. If we wish to express continued action, as in the English "dying thou shalt die,"—then the order must be deranged and the Infinitive be placed after the finite verb, Tamooth moth. So it is in Gen. 8:7. Still, there are cases of this kind, where the sense is the same with that first named, that is, certainty and not continued action is implied. Again, the Future tense Indicative is used with all the force of an Imperative, in a great number of cases. We have an instance in the verse under consideration (Gen. 2:17,) "Thou shalt not eat"—lo thocal (Indicative Future.) It would hardly answer to render this "Thou wilt not eat,"—for as a prediction it could be proved to be false from the event. But suppose we render the passage according to the suggestion which the correspondent has made, we shall then have this sentence, "Thou wilt not eat of it; for in the day thou eatest thereof thou wilt surely die." To show the incorrectness of supposing that where the Infinitive precedes the finite verb, we are at liberty to render the phrase so as to imply continued action, reference may be made to Lev. 24:16, "And he that blasphemeth the name of the Lord, he shall surely be put to death, moth yoomath, and all the congregation shall stone him with stones." This can hardly be regarded as "a prediction of what would naturally betide the sinner."

As to the inference of the correspondent, "The moment," &c., it is submitted that as his criticism is not well founded, and his inference rests on the criticism, its value will be seriously impaired.

Error vs. Truth.

All error is the result of wrong teaching, the want of teaching, or the rejection of it.

The absence of instruction, must be owing to either an inability, indisposition, or disinclination to learn, or to a want of opportunity.

All rejection of the truth is due to ignorance of it, hatred of it, or prejudice against it.

Those who persist in error, may attribute it either to their imbecility, want of information, bigotry, or prejudice.

And those who do not reason, either cannot, will not, or dare not.

A COMMAND.—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1. Pet. 3:15.

A QUESTION, TO THE CRISIS.—What rule or law of language, justifies the treatment of the word "body" in 1 Cor. 5:6, as a metaphor?

If it may be taken as a metaphor when at variance with the law of metaphor, why may not any word be understood as figurative, by sticklers of literal interpretation, when the literal contradicts their theory?

Why is an answer denied to our oft-repeated request respecting "body"? Is there a will not, or a cannot, answer in the way?

The Beard.

God made man with a beard and laid on him the injunction, "Neither shalt thou mar the corners of thy beard," Lev. 19:27: "They shall not make baldness upon their head, neither shall they shave off the corners of their beard," 21:5. "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads," Ezek. 44:20.

Some young men who were so unfortunate as to lose one-half of their beards, were commanded by King David to tarry at Jericho until their beards were grown, 2 Sam 10:5.

To be shaved was a mark of degradation. Thus it was predicted, "On all their heads shall be baldness, and every beard cut off," Isa. 50:2.

The Hebrew term, expressive of one who is denuded of his hair by shaving, is in our version rendered "peeled." The Egyptians were the only nation of antiquity that shaved, and they are described by the prophet as "a nation scattered and peeled," Isa. 18:2.

Men first shaved as an act of idolatrous worship; its continuance is a barbarous practice. It is a waste of time, and blood, and makes a man look puny and effeminate.

IMPORTANT MOVEMENT AMONG THE ISRAELITES.—

The recent consecration of the new synagogue, Oheb Shalom, on Hanover street, has inaugurated an important reformatory movement among the Israelites in this city. The members of this congregation, who had up to that time professed the orthodox creed of the Hebrew Church, and strictly observed its prescribed rites and ceremonies, have now discarded some of the fundamental principles of their faith, and abandoned its old and established form of worship. Besides the introduction of an organ and singing hymns in the vernacular tongue, they have adopted a prayer-book which gives due expression to the remarkable change of the religious sentiment which is beginning to make its way among a large portion of that ancient people. Among the most important changes which have thus far characterized the movement, the restitution of the Mosaic polity, and the return to Jerusalem, and the re-establishment of sacrificial worship, are no longer objects of hope and prayer. The dogma of a millennium, in a somewhat modified form, is a prominent feature of the new prayer-book. These radical changes among the people of Israel, who have for so many centuries adhered to the strict faith of their fathers, have, of late, resulted in the formation of numerous congregations, which deviate more or less from the orthodox standard. The new prayer book is the conjoined production of three Rabbis, of whom Rev. Dr. Isaac M. Wise, of Cincinnati, is the most distinguished. The congregation of Har Sanai, in High street, also differ from the Orthodox creed in so far that the males and females occupy the same floor, the latter not being required to occupy the gallery. Another feature of this congregation is the fact that its members are permitted to eat whatever food they please, all laws regulating that principle having been abolished. With regard to the Sabbath, however, all are agreed, and the seventh day is still observed as a day of rest—an entire cessation from labor, so that not even a fire may be kindled in the house of the Israelite on that day.—Baltimore Sun.



CORRESPONDENCE.



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Scripture Tropes—Uncorrected.

F.—By Eta.

Fox, n. Lit. An animal of the genus *Vulpus*, remarkable for his cunning: "The foxes have holes," Matt. 8:20.

— A Simile, illustrative of the deceptiveness of Israel's teachers: "O Israel, thy prophets are like the foxes in the desert," Ezek. 13:4.

— A Metaphor, suggestive of subtlety and cowardice: "Go ye and tell that fox [Herod Antipas, son of Herod the Great], Behold, I cast out devils," Luke 13:32.

— A Substitution, for analogous agents of destruction: "Take us the foxes, the little foxes that spoil the vines," Cant. 2:15.

FRUIT, n. Lit. The produce of a tree or other plant: "Be ye of good courage and bring of the fruit of the land; now the time was the time of the first ripe grapes," Numb. 13:20.

— A Metaphor, expressive of the consequences: "They shall eat the fruit of their doings," Isa. 3:10.

FULL, a. Lit. Having all that it can contain: "He thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water," Judges 6:38.

— A Metaphor, expressive of a sufficiency, or abundance: "I am full of the burnt-offerings of rams," Isa. 1:11. "Dorcas was full of good works and almsdeeds which she did," Acts 9:36.

— An Hyperbole, expressive of great abundance. "The houses of the Egyptians shall be full of swarms of flies," Exod. 8:21. "Their land is full of silver and gold. . . also full of horses. . . and full of idols," Isa. 2:7,8.

FULLNESS, n. A Metaphor, expressive of perfection of number or quantity: "Till the fullness [or full number] of the Gentiles be come in," Rom. 11:12, 25.

FURNACE, n. Lit. A place where a great fire and heat may be made and maintained for the melting of ores, or metals: "They gather silver, and brass, and iron, and lead, and tin into the midst of the furnace to blow the fire upon it, to melt it," Ezek. 22:20.

— A Simile, when it illustrates that man was designed, by righteous conduct, to secure to himself honor: "As the fining pot for silver, and the furnace for gold; so is a man to his praise," Prov. 27:21.

— A Metaphor, illustrative of the sanctifying influence of divine chastisement: "I have refined thee, but not with silver: I have chosen thee in the furnace of affliction," Isa. 48:10.

— A Substitution, for the place of punishment prepared for the wicked; the angels "shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth," Matt. 13:42.

The Holy God.

No. 4.

In the 1st and 2d articles we endeavored to show the necessity of holiness from a physical point of view. In the third, that justice and holiness were utterly inseparable; that either of these terms implied both, whether in physical or moral order. In this, the last point will be considered.

The beauty of holiness. Holiness, as a ruling principle of action, is from God, and the reverent mind can scarcely conceive of anything in all this creation, either of matter or mind, but is gloriously wonderful. The beauty of all creation, seems to be chiefly in the adaptation of the inferior part, to that which is superior. Man is superior as ruler, and all things were intended to work together for his good, Gen. 1:28-31, and if man had, from the beginning, held to holiness, the beauty of it would have consisted, 1st, in its strength to preserve all nature a boundless source of beauty, joy, and benefit.

Strength, when necessary, how we admire it! Suppose the devil and his angels, legions combined, had appeared upon earth, arrayed against our first parents, where would have been their protection? what their ensign? On the lofty tree and the tiny herb, on shrub, and vine, and flower; on the dew-drops, and the waterfall, and on the wing of each bird in Paradise would have been written in language too plain to be mistaken, God is holy. Bul-

warks of adamant, would have been nothing to this. That sentence stood forth more beautifully grand than gates of brass, or munitions of war. That beautiful sentence has not been effaced by the fall of man.

By the light of God's word the christian is able to discern it still throughout the world. David saw it, Ps. 30:4, and he called upon saints to "sing," and "give thanks at the remembrance of" it; and lest men should be led to doubt the fulfillment of promises made them by their Maker, he condescended to make an oath, and as though there were nothing more sure, he predicated that oath on the ruling principle of heaven. Ps. 89:35,36. His threatenings likewise against workers of iniquity are confirmed by an oath, founded on that same rule of action, his holiness, Amos 4:2. When we consider a rule of action aiming at our welfare and in the hands of Almighty power, can we not exclaim with David, 1st Chron. 16:29, "Give unto the Lord the glory due unto his name: bring an offering and come before him; worship the Lord in the beauty of holiness?"

When the armies of Moab and Ammon came against Jehoshaphat and when he remembered that God's arm had been over and round about Israel, that he had followed them with goodness from Egypt to that hour, and remembered his duty, and that God was the same, he placed before the army a band of "singers unto the Lord, and that should praise the beauty of holiness," 2 Chron. 20:21. True to the obligation of his word and oath, and contingent only on their obedience and faith, he stood ready to save or destroy. That band of singers proved as effectual on that field of blood as Gideon's lamp and pitcher, on the day of Midian, three hundred years before.

When we consider the grass of the field, or grain, or fruit, or vegetable, as their amounts diminish through the long winter, we remember that more will grow just like them; that what God has done and promised to do, he can, and will do, and though we seem to come down to the gates of poverty and distress, and even to the valley and shadow of death we will fear no evil. Let it be told the cottagers of the wilderness, the Indian, and Arab of the desert, this solemn truth. Let Kings, Presidents, and Princes; Senators, Lords and Nobles be pointed to God's ensigns as they stand, in every plant and animal, and flying fowl, telling in tones tender and soothing yet terribly sublime, that God is holy.

L. P. SLATER.

The History of Man.

Continued from our last.

5. His acceptance of God. "The Spirit itself beareth witness with our spirit that we are the children of God," Rom. 8:16.

"And circumcision is that of the heart in the spirit," Rom. 2:29.

"But let it be the hidden man of the heart, in that which is not corruptible,—a meek and quiet spirit which in the sight of God is of great price," 1 Peter 3:4.

"And ye shall find rest unto your souls," Matt. 11:29.

6. His Redemption. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul," Levit. 17:11.

"The Lord redeemeth the soul of his servants: none of them that trust in him shall be desolate," Ps. 34:22.

"Will the Lord be pleased with the thousands of rams, or with ten thousand rivers of oil? shall I give my first born for my transgression, the fruit of my body, for the sin of my soul," Micah. 6:7.

"For what is a man profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

"For the redemption of their soul is precious," Ps. 49:8.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul," Heb. 10:39.

"Receiving the end of your faith, even the salvation of your souls," 1 Peter 1:9.

7. His admonitions of death. "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me," 2 Peter 1:14.

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall chose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better," Phil. 1:21-23.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day," 2 Cor. 4:16.

"For I am now ready to be offered, and the time of my departure is at hand," 2 Tim. 4:6.

"Therefore we are always confident, knowing

that, whilst we are at home in the body, we are absent from the Lord;—we are confident I say and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. 5:6, 8.

8. His Death.

"And fear not them which kill the body, but are not able to kill the soul," Matt. 10:28.

"For as the body without the spirit is dead, so faith without works is dead also," James 2:26.

"Then Abraham gave up the ghost and was gathered unto his people; and his sons buried him in the cave of Machpelah," Gen. 25:8.

"And it came to pass as her soul was in departing (for she died) that she called his name Ben-oni," Ib. 35:18.

"And Isaac gave up the ghost and was gathered unto his people," Ib. v. 29.

And Jacob "yielded up the ghost and was gathered unto his people"—"and was buried in Machpelah," Ib. 49:33; 50:12.

"But man dieth, and wasteth away; yea man giveth up the ghost, and where is he?" Job 14:10.

"There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death," Eccl. 8:8.

"For what is the hope of the hypocrite though he hath gained, when God taketh away his soul?" Job 27:8.

"But God said unto him, Thou fool, this night thy soul shall be required of thee," Luke 12:20.

"If he set his heart upon man, if he gather unto himself his spirit, and his breath; all flesh shall perish together, and man shall turn again to his dust," Job 34:14, 15.

"Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth," Ps. 31:5.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost," Luke 23:46.

"And they stoned Stephen, calling upon God and saying, Lord Jesus receive my spirit," Acts 7:59.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," Eccl. 12:6, 7.

To be continued.

Letter from a Baptist Minister.

Dear Bro. Himes.—I am a Baptist minister, not in very good health, mostly employed at present in teaching. I have for years taken a great interest in the investigation of Scripture truth, and in the revision of the holy Scriptures, so as to bring forth from the Divine originals their inspired utterances with the greatest clearness and fidelity.

Our common English version is an admirable work; and yet it contains imperfections which a prayerful and enlightened Christian scholarship may by God's blessing remove.

I feel a deep interest in the discussion now in progress in the columns of the Herald, on the subject of the Millennium. Our Methodist brother has shown himself an able advocate of his side of the question; and I have been much pleased with your course of argument in reply. The Bible, in its evident, consistent, unsophisticated meaning, is our sure and faithful guide. But while I am delighted with your strict and intelligent adherence to this guide, you will not be surprised if I sometimes see objects a little different from the form and position in which you see them. Allow me to say, that I think your rendering of John 5:29, in the Herald of July 3, page 212, "They that have done good at the resurrection of life; and they that have done evil, at the resurrection of damnation," is not sustained by competent authority. Eis in this passage I think indicates the change of state, rather than the time of its occurrence:—"come forth into the resurrection (state) of life; . . . into the resurrection (state) of condemnation." This as you say, "specifies the order" in which the righteous and the wicked "come forth," and into what they come, whether either class does "come forth." "Eis," says Robinson (Gr. Lex. N. T.)—"a prep. governing the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction to, towards, upon, any place, thing etc. The antithesis is expressed by ek, out of." "Time when" is thus expressed in the New Testament.—"At," or, "in the day of judgment," en, with the dative,—Matt. 11:22, 24. "At that time," en, with dat.,—Matt. 11:25, 12:1, 14:1. "At," or, "in the end of this world," en, with dat.,—Matt. 13:40, 49. "At the last day," en with dat., as John 6:39; or the simple dative, without a preposition, as John 6:40, 44, 54. "At his," en, with dat.,—1 Cor. 15:23; 1 Thess. 2:19; 1 John. 2:28.—

"At his appearing and his kingdom," kata with the accusative,—2 Tim. 4:1.

These remarks you will please receive kindly, and regard them as from one who loves the cause of Bible truth. May the Lord by his spirit guide us, as public teachers, into the correct understanding and explication of his word. Yours in the blessed hope of our Savior's appearing and kingdom,

CHAS. W. WATERHOUSE.

Mount Vernon, Westchester Co., N. Y. August 11th, 1858.

Letter from Wm. Prideaux.

Dear Bro. Himes:—I am just returned home from the conference meeting at Maytown, Lancaster Co., and the Grove meeting at New Kingston, Cumberland Co. The minutes of the first will give you an account of the business done; but an adequate description, which would convey a correct idea of the delightful enjoyment we experienced there, would be almost impracticable. I cannot conceive of anything more heavenly this side the heavenly state.—All was harmony, all was love. Not a single circumstance (that I knew of) occurred during all our deliberations, to mar our peace. Matters were very freely discussed, and talked over, and a full expression of opinion given; but there seemed to be but one prevailing desire—the interest and prosperity of the cause, in which they were engaged: and it is not a little remarkable that every motion made was carried by a unanimous vote. We had some idea, of what is meant by a unity of Spirit in the bonds of love. The only thing approaching to painfulness, was when the hour of separation drew near. This we keenly felt. Our first parting was with our brethren, Storfer of Shiremanstown and Heagy of Kingston, the latter being necessitated to leave in order to prepare for the grove meeting to be held at their place. Next our Bro. Fulton of Philadelphia; then Bro. Jackson, and the delegated brethren, from his section of the country. These all left on Friday evening. On the day following, Bro. Boyer was called to leave, to attend the dying bed of his wife's mother, who has since died, and although we expected soon again to meet them, the moistened cheek, the trickling tear, the trembling hand all told of a saddened heart. The parting seemed like taking a hand or foot from the body. The rest of our company remained to the close of our meeting, when, after an impressive discourse from Bro. Litch, we commemorated the dying love of our risen Lord.

On Monday the ministering brethren (except Bro. Laning, the sickness of whose child rendered it necessary that he should return home—a circumstance we all very much regretted) left Maytown to attend the Grove meeting at Kingston.

The rest of the brethren and sisters returned to the city, (Phila.) The religious exercises of the conference were of a very interesting character.—We had preaching three times each day. Those of the morning and afternoon were held mostly in the grove. The evening service was held in the meeting house. All the ministering brethren took a part, each cheerfully discharging the duty assigned him. We hope and pray that a meeting beginning and ending as it did, may prove a lasting benefit to those who participated in its exercises, and to the community around. We cannot turn our attention from this interesting place without noticing the kindness with which we were received and entertained by our friends there. The Lord abundantly reward them in the day of his coming.

On our way to Kingston we stopt a night at Shiremanstown. Bro. Gates preached there, giving reasons for changing our denominational name, which the brethren deemed so satisfactory that at the close of the discourse they organized themselves into a Messiah's church. This being the first organization to assume the name, may he when he comes in Messianic glory acknowledge them.

On the following day (Aug. 3.) We took the cars for Kingston, where we were met by our beloved bro. Hagey, and conveyed to his hospitable dwelling.—Bro. Gates preached in the evening at the Advent church. The weather being unfavorable to a meeting in the woods during Wednesday our meeting was still held in the church. Thursday we repaired to the Grove. It was a delightful spot. Here we continued our meetings up to Sabbath evening, Aug. 8. The meetings were well attended, good order and attention prevailed.

On Sabbath afternoon we held a missionary meeting, an able and interesting address, on missionary labor, detailing the views held by us and urging the necessity of spreading these sentiments as extensively as possible, was delivered by Bro. Litch. Bro. Gates also addressed the meeting, advocating the cause of the mission. At the close of the meeting twenty-eight dollars was subscribed toward the Messianian missionary association. After the meeting the advent church adopted the recommendation of the conference in changing the name from Advent to



Messiah's. Thus both the churches in Cumberland valley have taken the name of the great Head of the church, and are known by the name Messiah's Church. May they continue such, not only in name, but in deed and doctrine, maintaining, defending, and exhibiting the fruit of their espousals to their Divine and illustrious Head, that in the day when He shall acknowledge the church as his Bride, and present her to himself without spot, wrinkle or any such thing, they may also be presented faultless with exceeding joy.

We believe these meetings will be productive of much good. It is not our privilege to be able to inform you that any conversions took place, but there was evidently a deep impression produced, on which we trust the good Spirit of our God will operate, and bring fruit to the glory of his holy name. We can, however, testify to the beneficial effects on God's dear people. They were indeed edified, cheered, encouraged and confirmed in the great hope of their calling. For ourselves we were blest, and were enabled to rejoice in the manifestation of the power and grace of our Jesus, deeply impressed with the truth that we stand alone by the grace of God, and that all means of grace can only be successful as they are conducted on the principles of God's Holy word, and thus ensure his blessing. Oh may we learn to labor, losing sight of self and self-exaltation but with an eye single to the good of the cause and the glory of God.

On Sabbath afternoon we partook of the elements of the broken body of our Lord. I believe it was a season of communion of saints with the Lord Jesus. At the close of the evening service it was again the word farewell among the brethren and sisters. It was a weeping time. Yes we wept in heart, we wept in unfeigned love. Good spirits, ministering angels, were there. Jesus our Messiah, was there, beholding the fruits of his love and grace, thus developed in the loving heart and tearful eye.

During our meetings we enjoyed the kind hospitality of our Bro. Hagey and family, whose unwearied attention to our comfort and enjoyment calls forth the warmest emotions of gratitude.

On Monday morning we left Kingston, and after spending a few hours with our friends at Mechanicsburg, came to Harrisburg. Here we parted with Bro. Litch, he going west (the Lord go with him). We came east. Receiving information that Mr. Besserman [the Universalist that held the debate with Bro. Litch] was at Mechanicsburg, and would preach there in the evening, Bro. Gates went over to hear him, hoping to induce him to discuss with him; but the effort was fruitless, Mr. B. not being willing to contend with literalism. Bro. Gates preached there on Monday evening to a crowded house, in opposition to Universalism and Spiritualism.

Cumberland valley is to be the scene of my future labors. We have concluded to locate there, and to the best of our ability to preach the Gospel of the Kingdom, and labor to build up Messiah's church. We enter on our field of duty tremblingly, conscious to some extent of the solemn responsibilities of our work; yet believing we have followed the leading of a Divine Providence. He will, by his grace, sustain us. We affectionately ask an interest in the prayers of all who love the appearing of our Lord Jesus, and we shall be glad to correspond with any of our fellow laborers.

We hope to enter on our field of labor about the first of September. Yours in hope.  
Kingsessing, Pa. Aug. 11, 1858.

Bro. Adam Euler writes from Brooklyn, Ohio, August 9th, 1858:—

Bro. Himes:—The Herald comes to me regularly every week, a welcome messenger. Thus far it has pursued a course which I highly approve, and have no doubt approved by him who is the Author of truth. In every place where I have resided, I have been as the only one, with no sympathy on the great truths as revealed in the word of God on my side; but truth is dearer to me than that I should fear the frowns of men, or court their smiles.

I would like to know how a person can be begotten of the truth that does not receive the truth, when presented and proved by the word of God? or how can a person be sanctified through God's truth, who scoffs at it, or makes light of it, or refuses to examine it? Yet such are the persons, a great number of whom profess to be followers of him who is the author of truth.

A few Sundays ago, a stranger preached here in one of the churches. He took for his text, "The sin which doth so easily beset us," he said that that sin was the particular sin, and that sin was the sin of hearsay. He went on to show how much evil Mormonism and all other isms had done in leading men from the truth into error; but, said he, the greatest evil that was done in our days, Millerism had done. I frequently hear such and other remarks of the same stamp from the pulpit.

Sometimes we hear something preached from the

Bible which favors Millerite doctrine, but before it is presented, the preacher gives the people to understand that he does not believe Millerism, and that he does not preach Millerism, but Bibleism; so by their own words they condemn themselves and make Millerism Bibleism. Truth always had a hard struggle to get through this world, and always will have until He comes who is the way, the truth and the life, to bind him who is the father of lies, that he should deceive the nations no more.

Dear brother, stand fast in the truth; fear not; trust in God; and you will overcome.

**A SHORT EXHORTATION.**—More than thirty years ago, a little child felt the need of religion. For some length of time she concealed her feelings, but used to go away and pray in secret. But finding no relief to her mind, she at length came to the resolution, to let her feelings be known to her christian friends in a public meeting. Fully determined to carry this resolution into practice, as soon as the minister closed his sermon and gave liberty for others to speak, she sprang up trembling and weeping, said she, "I feel as though I wanted religion. If I don't get it now I never shall." 'Twas all she could say. She could weep, and felt herself to be a great sinner.

What do you think was the result of this short, simple, but heartfelt exhortation? God, took away her burden of sin, and peace flowed and a heavenly calm rested upon her mind. Youthful readers, do you feel the need of Christ? Don't be ashamed to confess your need of salvation. God may speak peace to your troubled souls, if you bear the cross and confess him before men. But if you, through the pride of your heart, are ashamed to confess him before men, I fear he will deny you before his Father and the holy angels, when he comes in the glory of his Father, and the glory of the holy angels.—Then you will want him to own you.

**Behold He Cometh.**

Lo! Jesus comes, and comes to bless  
His waiting saints with lasting peace;  
Angels attend Him,—loud they cry,  
While glory gilds the veil-like sky.

Behold he comes to earth again;—  
He comes to rescue fallen men;  
He comes to claim his chosen bride,  
And bid her e'er in bliss abide.

He comes with crowns of glory bright,  
To chase away the shades of night;  
He comes! and angry nations bow,  
And own him King of glory now.

He comes,—Then christian dry those tears  
O yes! dispel those rising fears;  
The day will soon in splendor dawn,  
And all our griefs and cares be gone.

O, what is all life's woeful care,  
Compared with all the glory there!  
One moment in that world of bliss,  
Repays for all our cares in this.

Trim up thy lamps! Gird on thy shield!  
Be mighty in life's battle field;  
Courage! thy toils will soon be o'er,  
And thou wilt reach the destined shore.

MARIA.

New Glasgow, C. E.

**Lines.**

There is a better land than this,  
Where sorrows never come,  
Where all is everlasting bliss,—  
This is the christian's home.

Art thou a pilgrim oft oppressed  
With sorrows of this life?—  
Do storms roll heavy o'er thy breast,—  
Say, bitter is the strife?

Have friends endeared by nature's tie,  
Walked down the valley drear?—  
Been called in the dark tomb to lie?  
O, pilgrim, never fear!

"I am the life!"—List to that voice,  
And then forget to weep.  
"I am the life," (pilgrim, rejoice!)  
"I give it to my sheep."

Then let dark storms dash fiercely by,—  
By grace ye can endure;  
The morn of glory now is nigh,—  
The toil-bought prize is sure!

Lo! at the foot of Jesus' cross,  
We've laid our burdens down,  
Despising all earth's tempting dross,  
That we may win the crown.

M. MATHEWS.

New Glasgow, C. E.

**The Saint's Prospect.**

This is a dark and gloomy vale,  
Where sin and sorrow must prevail;  
Until the shades are chased away,  
By the bright beams of endless day.

This is a land of bitter tears,  
Of anxious care,—of gloomy fears;  
Poor mortals here are left to sigh,  
To toil awhile, and then to die.

But soon, this night of grief will end,  
And saints triumphant will ascend;  
With joy to meet their coming Lord,  
For them bright mansions are prepared.

Then let us patiently endure  
Unto the end—the prize is sure;  
Our absent Lord will come again,  
And with his people ever reign.

C. P. DOW.

**TAKE NO THOUGHT.**—"If the most anxious and unhappy men of the world," says Dr. Chalmers, "were examined as to the ground of their disquietude, it would be found, in nine hundred and ninety-nine cases out of one thousand, that the provision of this day was not the ground of it. They carry forward their imaginations to a distant futurity, and fill it up with the spectres of melancholy and despair. What a world of unhappiness would be saved, if the things of to-day, its duties, employments and services were to occupy all our hearts; and as to to-morrow, how delightful to think that we have the sure warrant of God for believing that by committing its issues in quietness to him, when the future day comes, the provision of that day will come along with it!—What I would like to impress upon all who are beset with anxieties about the future days they are to live in this world is, that daily bread is one of the objects it is agreeable to the will of God that we should ask, for it is the very petition which the Son of God taught his disciples. We have full warrant then, for believing that we shall get it, and according to the faith of our prayer, so will it be done unto us."

**CORRECTION.**—There is a mistake in the account of the death of Sarah, wife of John Alberson. In place of saying perfect health I said usual health, and in place of having her husband's name given I. it should be John.

DANIEL CAMPBELL.

**The Golden Salve.**

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

**TESTIMONIALS.**

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting; and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

**Ayer's Pills**

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

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

**As a Family Physic.**

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

**For Jaundice and all Liver Complaints.**

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints

than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

**Dyspepsia—Indigestion.**

From Dr. Henry J. Knox, of Louisville.

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

**Dysentery—Diarrhea—Relax.**

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

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

**Internal Obstruction—Worms—Suppression.**

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

**Constipation—Costiveness.**

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

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

**Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.**

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system.

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

**For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.**

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

**Ayer's Cherry Pectoral**

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—ly

**THE ADVENT HERALD**

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BY JOSHUA V. HIMES.

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CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above: i. e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same to all the Provinces.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.



## ADVENT HERALD.

BOSTON, SEPTEMBER 4, 1858.

## ITEMS AND NEWS.

On Monday, the 23d ult., as a party of ladies and gentlemen were riding down Mount Holyoke in the steam car, the hind wheels of the car were thrown from the track, and the party spilled out upon the rock. A young lady fell headlong down a considerable declivity, striking alternately on her head and feet, and was seriously hurt, the rest escaping without much harm.

The editor of the Ocala (Fla.) Companion gives the following report of his labors: "During the last three weeks the editor of this paper has set all the type, made up the forms, worked press, folded the papers and mailed them, and attended to all his editorial duties, besides superintending the getting out of timbers and shingles for two houses, putting up 220 feet of palings, and regularly conducting the business of a general commission merchant."

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say. The same is applicable to boys and women.

The late fight at Mississippi City, which resulted in the death of Mr. Simmons, steward of Barnes's Hotel, by the hands of J. M. Walker, cook of the house, arose from a dispute some days before as to the naming of a dish, the steward calling it "Gopher," the cook insisting on "Terrapin." The quarrel grew apace for a month, and from this foolish commencement came a fight and a murder.

A liquor dealer in Cincinnati recently received an order from a Roman Catholic institution, to send "ten gallons of the best old Bourbon whisky, and charge the same to the Church of the Mother of God."

A few days since a young daughter of Mr. G. S. Underhill, of Chester, N. H., was picking blackberries, and was bitten by a spider on her great toe. The foot swelled, extending up her leg; erysipelas set in, and she died.

Robert W. Mintz, a drayman at Pensacola, was instantly killed by a stroke of lightning, while driving his dray on the 10th ult. The fluid tore off the crown of his hat and split the heel of his shoe, but no trace of it was discoverable on any part of his body.

Mr. Truman Judd, of Claremont, N. H., was instantly killed on the track of the Sullivan Railroad on the 21st ult. He was walking on the track, and being somewhat deaf, he probably did not hear the whistle. He was over 70 years old.

A Protestant lady, having an Irish Roman Catholic servant, who was accustomed to go to confession, asked her what took place between her and the priests. Her reply was, "Why, ma'am, I tells them all the lies I tells and all the things I takes!"

A freight train on the Newburgh (N. Y.) Branch Road was stopped by grasshoppers a few days since. Large numbers of grasshoppers had alighted upon the track, literally covering the rails. The train passed over a great number of them, which made the track so slippery that the wheels turned round without going forward. Sand was procured and poured upon the rail, when the train resumed its accustomed motion.

John Nehastle, a Bohemian, but one month in this country, has been arrested in Chicago for killing his daughter Marie, five years old, to save her from starvation, a fate which had overtaken a younger child a day or two before.

A lady wished a seat. A portly, handsome gentleman brought one and seated her. "Oh, you're a jewel," said she. "Oh, no," replied he, "I'm a jeweller—I have just set the jewel." Could there have been anything more gallant than that?

The New York papers give particulars of a most shocking riot that occurred on board a steamboat which went on an excursion with about five hundred persons, chiefly girls. A gang of rowdies turned the boat into a Pandemonium. Knock-downs occurred all day. One man's nose was bitten off, several were stabbed, and neither age nor sex were spared by these rowdies, who were chiefly Irish.

A well known spiritualist lecturer in Cleveland, O., has lately concluded that he has no "affinity" for his wife—that it was his "duty" to bid her farewell, and so wrote to her that she must no longer regard him as her husband, but look upon him simply as her spiritual father and adviser. She is sick and helpless.

Mr. Joseph Lake, of Chichester, N. H., has a son, less than seven years old, who weighs 128 pounds. The parents are less than ordinary size, and when born he weighed but 6-1-2 pounds. His growth has been uniform, and he is a hearty, sprightly lad, of good intellect and hard muscles, who may live to become a great man.

Lot Dresser, of Coventry, Ct., killed in the woods in that town a black squirrel. It was of the size and form of its gray brethren, and was of a glossy jet black color.

A young woman was burned to death by the explosion of a fluid lamp, in Philadelphia, a few days since.

Mr. Justus Blake, a well-to-do farmer, seventy years old, hanged himself in the shed attached to his house, in Northumberland, N. H., on the 13th ult. He was afflicted with an incurable cancer, which had destroyed his nose and nearly one side of his face and one eye, and probably hanged himself to terminate his misery.

## Circular,

To churches and brethren throughout the United States and the Canadas.—BELOVED BRETHREN:—By a vote of the last Annual Conference it has been made our duty to address you on the subject of a regularly Delegated Conference.

The history of the past, and the aspect of the present as connected with the interests of our cause, make it evident that the time has come demanding the organization of such a Conference. While our members and resources have increased in a proportionate ratio, our annual gatherings have decreased in attendance and efficiency. And the question at once presents itself, to what shall we attribute the present condition of our yearly Conventions, which are of so much importance to the general good of this holy enterprise? There can be but one reasonable reply: the lack of an efficient system of convening, governing, and carrying into effect the various measures devised and approved. Heretofore our Conventions have been but temporary organizations, existing a few days, composed of such as may happen to be present; thereby being deficient in two essential elements—a continuous energy of action, and of responsibility.

Therefore, in order to give life and power to these conferences, we must have a permanent organization,

composed of regularly chosen delegates from our churches, which will create not only local responsibilities, but, also, an accountability to the Body formed by these delegates. This will insure the prosecution of all measures adopted to their end; impart character and stability to the Annual Conferences, and meet the general exigencies of our cause.

And now we solicit your views in regard to this important matter, in order to assist this Committee in the duty of preparing a Constitution to be submitted to the consideration of the meeting which will be convened, on the first Tuesday in November, next, at Worcester, Mass.; and also your co-operation in bringing about this object, so desirable.

Will you please give this your immediate attention, and an early response?

JOHN PEARSON, JR., Newburyport, Mass.  
LEMUEL OSLER, Providence, R. I.  
F. GUNNER, Salem, Mass.

AUGUST 23, 1858.

## New Translation of the Bible.

BY REV. LEICESTER AMBROSE SAWYER.

MR. SAWYER, the learned translator of this new version of the HOLY BIBLE, has devoted the past twenty years of his life to Biblical Studies, with especial reference to the independent revision and translation of the Bible from the original languages, with a chronological arrangement of the SACRED BOOKS, and improved divisions of chapters and verses. Nearly all are agreed that the time has fully come for a new and thorough translation of the Bible: and the testimony of many of our most learned Theologians is conclusive in regard to MR. SAWYER'S rare qualifications for such a work.

Well was it for the church and for the world that so learned a scholar was willing to devote twenty years of his life to an undertaking so laborious and so important. The principles of this translation are the following.

1. To translate from the most improved texts of the originals. Great attention has been paid to the text of the Greek Testament, during the last two hundred and fifty years, and many inaccuracies have been detected and removed. A perfect text is not yet attained, and, from the nature of the case, cannot be; but very great improvements have been made in it, and these ought to be made available to the English readers.

2. To translate with the utmost precision and accuracy word for word and particle for particle, but without servility in respect to idiomatic forms and modes of expression.

3. To translate the same words by the same when they mean the same thing as far as may be, and by different words, only when they have different meanings which require a change.

4. To translate different words as far as may be, by different words of corresponding meanings, and each word by the same word.

5. To translate general terms by those equally general, and not the more general by the less general, or the less general by the more general.

5. To avoid all needless indelicacy in the translation.

7. To translate chiefly into the recent and improved style of the language, in preference to the antique. This involves the rejection of all obsolete words and modes of expression.

8. To interpolate as little as possible; and leave what is implied in the original, to be implied in the translation: and make the translation conform, as far as may be, to the style of the original.

9. To transfer the names of weights, measures, coins, &c., with expressions of their value in brackets, and to include all interpolations in brackets.

10. To arrange the Sacred Books according to their characters and dates, and not arbitrarily or according to their lengths.

11. To divide the Sacred Books into chapters and verses according to their natural divisions, and not to allow chapters to break up closely connected discourses, or verses to separate sentences.

The observance of each of these rules will lead to important improvements on the common English version, and will contribute to enhance the beauty and excellence of the sacred volume. Many of these improvements are of great importance singly; but altogether they constitute an aggregate of great importance indeed, and one which cannot fail to enlist honest and good men in favor of the work to which they belong. Truth is the daughter of time, and the ages bring forth knowledge.

It is proposed to publish the entire Bible in three handsome 12mo. volumes, of from 400 to 450 pages each, at \$1.00 per volume bound in cloth, or \$1.25 in embossed morocco, marble edges.

The New Testament, which is now in press, will be published first, and independent of the Old which will be issued during the year 1859.

The New Testament will be ready in October.—

Clergymen and others forwarding the amount, by mail, will have the New Testament sent to them post paid; and in ordering, will please state whether or not they wished to be considered as subscribers to the Old Testament when published. John P. Jewett and Company, Publishers, No. 20 Washington Street Boston, to whom all orders may be addressed.

The above is the copy of a circular we have received from the publishing house of J. P. Jewett and Co. We hail every effort designed to aid in unfolding the significance of the sacred text. Taking King James' translation as our standard, all other versions are commentaries on it. The above plan commends itself to our common sense; and the ability of Mr. Sawyer is very highly spoken of by competent theologians, in certificates accompanying the copy sent us of the above circular.

"OLD FLUD OIRSON."—Since Whittier's poem, much has been said and written upon its subject—"Old Floyd Ireson,"—the half of which has not been true. In telling the story the poet has taken considerable license, though substantially true. We recently heard the story from an old lady who was brought up in Marblehead. She said that Skipper Ireson did see these men on a wreck in the Bay Chaleur, begging for assistance; that his crew wished to take them off, but that Floyd Ireson being a large, stout man, threatened and overawed his men, and deserted the unfortunate mariners, to die upon the wreck. This was some forty-five years ago. When nearing port, old Ireson, apprehensive that his crew would inform against him, tried to buy their silence. They however did expose him, and immediately measures were quietly taken to tar and feather him. The first men in the place led in the enterprise. Old Floyd Ireson, naturally corpulent, was increased by tar and feathers to gigantic size. He was put, not into a cart, as the song has it, but into a skiff; a long line was attached to this; a few hands were at first attached to the line; their numbers increased like Virgil's fame, until they entered Salem, four miles off, with a quarter of a mile of line, of men and boys. She denies that the women of Marblehead had any hand in either the tarring, feathering or hauling of Skipper Ireson, although many of them were present, sympathizing in the movement. She does not say that she had a hand in the business, though she witnessed the whole affair. So much for

"Old Flud Oirson, for his horrd horrt,  
Torr'd an' futhern'd an' corrd' in a corrt,  
By the women o' Marblehead!"

—Lynn Reporter.

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

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

## APPOINTMENTS.

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

Per order of the President.

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

CONFERENCE AT WARNER, N. H.—There will be a conference at Warner Village, in the Universalist meeting-house, to commence Thursday, Sept. 23, at 2 o'clock P. M., and continue over the Sabbath. This meeting is intended for a general gathering of all that may feel interested in such meetings. The friends at Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the gospel, and labor directly for the salvation of souls. With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Brn. D. Churchill, J. Couch and the writer expect to be at the meeting, and probably quite a number of other brethren in the ministry. In behalf of the brethren,

T. M. PREBLE.

East Weare, N. H., Aug. 7, 1858.

By Divine permission, I shall preach Sept. 5th, evening at Colburn; 6th, P. M., Clark. The following in the evening, with the exception of Sabbath appointments; Scarborough 7th, Griggs 8th, Karnes 9th, W Campbell 10th, I. Campbell 12th, 10 A. M., W Willard 12th, evening, I. Lampkin, 14th, George Beemer 15th, G Robison 16th, W. Minster 17th, Henry Bordan 19th, 10 A. M., I Lawrence 19th, 4 P. M., Dunwich 21. On my return I can attend to appointments by addressing me by letter, I. Campbell, Freelon, C. W.

DAN'L CAMPBELL.

The second quarterly meeting of the Rock Island dist. will be held near Bro. Covell's in Sweetland, Muscatine county, Iowa. It will be a tent and grove meeting, commencing Sept. 21, at 7-1-2 P. M., eight miles from the city of Muscatine. It is hoped there will be a general rally of the saints. Come, brethren, in the name of the Lord.—Friends coming by river or railroad, will stop at Muscatine. Inquire for Esq. Washburne. There will be a team to carry friends from there to the meeting.

M. CHANDLER, Evangelist.

I have appointments to preach as follows, viz.: At Loudon Ridge the first Sabbath in Sept.; and at Meredith Neck the second Sabbath.

S. S. MOONEY.

NEW HAMPSHIRE STATE CONFERENCE.—The State conference is to be held at Lake Village to commence Thursday, Oct. 7th, at 2 o'clock P. M., and continue over the Sabbath. A general attendance of brethren, and especially of brethren in the ministry, is desired. The friends at Lake Village will make provision for all who may need.

T. M. PREBLE, Clerk of the Conference.

GROVE MEETING.—There will be a grove meeting at Chandler's Mills, Belgrade, Me., commencing Thursday, 10 o'clock A. M., Sept. 16th, and continue over Lord's-day.

H. B. SEVEY, I. C. WELLCOME.

WESTERN CENTRAL QUARTERLY CONFERENCE.—This Conference will be held in connection with the grove meeting at Chandler's Mills, Belgrade, Me., which commences Sept 16th.

I. C. WELLCOME, H. B. SEVEY.

NOTICE FOR MAINE BRETHREN.—After a pretty general consultation with those interested in the arrangements proposed and recommended by our last annual conference in Maine, it is decided that the limits of the Eastern quarterly Conference shall embrace all east of the Penobscot river, and west of it north of Belfast to the Kennebec river, at Waterville, and from thence up north to Brighton and all north of that. The Eastern Central Quarterly Conference to embrace all south of that, between Penobscot Bay and the Kennebec river. The Western Central quarterly conference to embrace all west of the above, as far as the Androscoggin river, and Livermore, Hartford and Canton, west of that river. The Western quarterly conference to embrace all the remaining western portions of the State. As some who are interested could not well be consulted in season, and others neglected to respond to their peers in this matter, they will be heard, if they think they are not properly convened by the above-named limits, and all due changes made.

I. C. WELLCOME, Scribe.

Providence permitting, I will meet with the friends at Richmond, Reed meeting-house, Saturday evening, Sept. 11th, at 1-2 past 7, and remain with them over the Sabbath.

JESSE PARTRIDGE.

The Maine Western Quarterly Conference will be held with the church at North Raymond, Me., to commence on Thursday, Sept. 16th, at 7-1-2 P. M., and continue over the Sabbath. Strangers coming into the place can call on brethren Stephen Fogg, Stephen Thurlow, Isaac Adams, Bela Latham, Jonas Morrill, Wm. Morrill, Thomas Morrill, Robert Thurlow, John Tripp, Thomas Smith, and John E. Stout. The friends in Raymond will do all they can to make provision for all who may come. We hope to see a good gathering both of ministers and the membership, filled with the Spirit and power of the gospel, to labor directly for the salvation of souls. In behalf of the brethren,

JESSE PARTRIDGE.

The Lord willing, I will preach in Manchester, N. H., Tuesday, Sept. 7th; Westford, Mass., 8th; Kingston, N.H. 9th; Exeter, 10th; Rye, Sunday, 12th; Portsmouth, 13th; Auburn 14th; Danbury 15th; Pomfret, Vt. 16th.

L. D. THOMPSON.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.

J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10-1-2 A.M. and 3 P.M.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Mrs. D. B. Lum—You were credited, a few weeks ago, to No. 919, Jan. 1st, '59.

I. C. Wellcome—Have ch'd L. Curtis 62 cts. and credited you the same.

Mrs. N. Milton—Paid to 919, Jan. 1st, '59. We are out of two numbers of Bro. B.'s reply, but send the others.

To Aid this Office.—J. T. Beitel, \$1.

## RECEIPTS,

UP TO TUESDAY, AUGUST 31st.

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

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

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

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

N R Clay 926, H P Buttrick 928, C Whitney 872, A C Brown 919, O A Scott 911, D Mixer 922, G Phelps 919, J W Barber 919, A Smith 928, L Wiswell 937, H Hill 924 Dr D Barber 919—each \$1.

F D Atwood 919 and G to 166, G L & J T Beitel 919, L Wade 896, E S Walker 919, Lewis G Ingalls 997, J B Burgess 919, J F Sawtell 919—each \$2.

A Wares 977 & G to 150, Joshua Smith 924—each \$3.

J B Clapp 3 Gs to 150, and three others each to 144.