

ADVENT



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THE SABBATH DAY.

"Day ever bless'd,
Thy light, thy rest,
I hail with glad emotion;
Ordn'd for man,
When time began,
For solace and devotion.

"Day more endeared
Since Christ appeared,
The Life and Resurrection,
That morning's rays
Shed o'er these days
His glory's bright reflection.

Gain's sordid strife,
Toil's o'erstrained life,
Are now a while suspended,
E'en serf and slave
Brief respite have.
And mourn the Sabbath ended.

"Through all the day,
Prayers wing their way,
The Throne of Grace addressing;
With thousand songs
From holy throngs,
Returned in showers of blessing.

"Now spreads around
The joyful sound,
The dead to life awaking:
The poor, the sad,
Are now made glad,
Of Mercy's feast partaking.

"Sweet Sabbath hours!
Time's golden flowers,
With balm and incense freighted;
Throughout the week,
Of heaven they speak,
And things to heaven related.

"In union sweet,
Fond circles meet,
And home becomes still dearer,
As early ties
Catch hope's bright eyes,
And heaven itself seems nearer.

"Day ever bless'd!
Type of the rest
That for the saints remaineth;
Happy is he
Who joys in thee,
And ne'er thy joys profaneth."

What Must I Do to be Saved?

BY JOHN CUMMING, D.D.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:30, 31.

Paul and Silas were cast into prison, because they had been the means of converting Lydia to the gospel of Christ. In the darkness and silence of night, and within the walls of the cold dungeon, these prisoners were so little overwhelmed by the circumstances in which they were, that in their imprisonment they saw reason for praise, and in their sufferings ground for joyous gratitude and thanksgiving unto God. Rays of glory can penetrate prison-walls, gratitude can bud in prisoners' hearts, and no bars, or bolts, or doors, can exclude God. Wherever the regenerated heart beats, there is a listening ear to hear its petitions; wherever the saint of God suffers, there the glory of God is present to sympathize with him. Because these Christians thus felt, they sang praises at midnight, and the prisoners in the rest of the cells heard them. Suddenly there was an earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands loosed; and the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, drew out his sword, and would have killed himself, supposing that the prisoners had fled; but Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?" And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

What could have induced the jailor amidst

these circumstances to ask the, to him, strange question, What must I do to be saved? Why did he so tremble? Why did he seem to dread a punishment which he prayed he might escape, and apply to Paul and Silas to interfere to give him that escape?

No doubt earthly fears mingled with others in the mind of the jailor. The circumstances amid which he was placed were enough to alarm a more courageous spirit; but the question itself, "What must I do to be saved?" cannot have originated from a mere sense of imminent peril to his body, but from some deep, inward, spiritual conviction of danger threatening his soul, and a rising anxiety, deep and solemn, to escape that everlasting peril which his conscience now feared and dreaded. He saw the earthquake had retired to rest, the walls of the prison still erect, the prisoners in their cells, and Paul and Silas so far from being disposed to escape, standing and presenting themselves, with a calmness that indicate the noblest heroism in the midst of so awakening and startling occurrences, and entreating, "Do thyself no harm; for we are all here:" what, then, can have made the jailor so alarmed? Do the circumstances warrant the interpretation that all he asked was merely, How shall I escape the punishment which I deserve from my royal master or superior at Philippi? That he had fears, that he was alarmed, is obvious from the narrative; but that he had any reason to dread punishment because an earthquake had shaken the walls, or because a mysterious hand had penetrated the prison, and fused by its touch the chains that fettered every limb, and left every prisoner free, because of what he had no control over, and could neither avert nor modify, is altogether improbable, not to say absurd. It is plain, then, that the jailor's fear arose from something more than the dread of punishment on earth. It is obvious that circumstances had occurred, whatever they were, that had aroused his conscience, and had touched his heart; that a ray from eternity had flashed upon his soul, and suggested to him a question he never thought of asking before, the full and living importance of which he felt then for the first time, "What must I do to be saved?"

If this question arose from spiritual influence, what was it, as far as the narrative can show us, that awoke such a conviction in the jailor's mind, or such a tear in the jailor's conscience? He heard songs of praises where he heard only blaspheming and cursing before; he saw men praying, where men before had abjured all sense of the presence of, and all feeling of responsibility to, God; and the sight of prisoners that sang in chains and prayed in a prison made an impression upon the man that there must be something great in this detested Christianity, and urged him, probably, to inquire whether there was any possibility of his reaching the peace that could make him sing, and feel that sense of spiritual want, and appreciate that divine pledge of supply, that would prompt him also to pray. Superadded to all this was the perfect composure of these two prisoners, who had, apparently, everything to fear, nothing to hope for: a spectacle that struck the jailor with the thought that they must have some deep spring of peace that he had not; and cherish hopes, and joys, and relationships, and affinities, with an unseen power that he knew nothing of; and all combined struck an impression on his heart so deep, so penetrating, that it wrung from him in the midst of its bewilderment and agony, the anxious question, Sirs, what must I do to be saved?

There is no spot where Christian character does not tell. A Christian is in a jail, he sees no unsanctifying power go forth from him, yet an unseen, but real virtue may be penetrating every cell, and making converts to the gospel out of the refuse of mankind. The very meaning of coming to a sanctuary is to carry to the shop, the workhouse, the parlor, the library, the prison, if needs be, wherever God places us, that consistency of conduct, tenderness of conscience, and love of what is true, beautiful, and just, which will leave holy and useful impress-

ions around, before, and behind. Every man, without exception, whether in a prison or palace, sends forth influence. Just as sure as the heart at its every beat sends the blood to the extremities of the body, so the moral heart, at its every pulse, always and everywhere, sends out a moral and spiritual influence. Not a mother can walk in her household without unconsciously influencing the temper and shaping the character of her offspring; not a master walks amidst his servants without producing silent, but real, living impressions. If we only felt this in its just force, we should estimate more accurately the responsibility that devolves upon us. But the most powerful influence is not that which is designed. If you see a person setting himself to produce an influence, his usefulness is gone.—The moment you see one screwing his features into a holiday face, in order to make favorable impressions, there is an end of his power. But when a man is holy, the influence will show itself when he does not think of it. And it is precisely when he does not think of it that the deepest and greatest religious impressions will be made on all that are around him. Meekness hath majesty; silent piety is eloquent; wherever there is salt, it will leaven; wherever there is light, it will be luminous: be Christians, and ye cannot fail to be domestic and home missionaries. So Paul and Silas, thinking nothing of converting the jailor, were, by their own Christian conduct, leaving impressions so real, so strong, so deep, that this man under them came to ask, Sirs, what must I do to be saved?

Let us look at the question, and next at the answer. The question is the most momentous one we can ask. Sirs, what must I do to be saved? not from a temporal punishment, but to have the soul saved from everlasting ruin. It is the most urgent question a man can ask, just because a soul is saved eternally, progressively, intensely happy, while an unsaved soul, which is but another name for a lost soul, is eternally ruined. Lose all upon the earth, and save the soul, and you will have nothing to regret forever; but gain all the honors of the world, and weave them into a diadem; accumulate all the riches of the earth, and compress them into your coffer; rise to be the most renowned, the most distinguished, the most wealthy, the most noble, but lose the soul, and you treasure up an inheritance of remorse and regret for ever and ever. The soul is the only thing that there is no possibility of recovering, and for which there is no compensation. If I should lose my eye-sight, by a beautiful and bountiful provision of that great God who made us all at first, the ear becomes more exquisitely sensitive, and I have greater delight there; or if I should lose my hearing, the eye becomes more keen and susceptible of joyful and gratifying impressions; or if I should lose sight and hearing both, the touch becomes more exquisitely delicate, so that I should derive from the touch greater gratification, and be able to guide and lead myself by it alone. If I lose my property, I may recover it; if I lose my health, I may regain it; but if I lose my soul, it is lost forever and evermore, without the possibility of recovery. If I may so speak, the thoughtless are playing at a game the most terrible they can conceive. We never rise to a full conception of the solemn position that every man occupies in relation to a future and eternal world. And if, therefore, the loss of the soul be so terrible, the question, How can it be saved? is the most momentous that man can ask, or minister can answer; and yet, alas! alas! its importance is only equalled by the rarity of the interrogation.

The great question that you can read on most men's faces as they run along the streets is, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" Right questions in their own place. The anxiety that throbs in most hearts is, "How shall I soonest get rich? How shall I reach the greatest power? Wherewith and how shall I command the greatest influence, outstripping all rivals, excelling all competitors, to look down, from the lofty pinnacle to which I have raised myself, with a

feeling of contempt and a sense of superiority on all besides?" Are not these the questions men most frequently ask? Are not these the thoughts that glow in the hearts of thousands in every thoroughfare? And yet, what is the worth or value of them? Every hair becoming gray; every beat of the heart becoming feebler; the body gradually dissolving fill the very brow becomes grooved and rugged, like the brown sea-sands from which the tide of life is ebbing, all showing them that they are on the verge of that last step, the issue of which is to God's people everlasting happiness, and to those that are unsaved, hopeless, irretrievable, irremediable misery. Thus the most important question, whether often asked or not, is, "What must I do to be saved?" And as it is the most important, so, every analogy would teach us, it is the question we should be most anxious to have settled. Did you ever hear of a general anxious to protect a village when the cannons of the foe were thundering at the gates of the capital? Did you ever read of a physician so foolish as to think of the wounded finger, when a vital disease was preying on the heart or lungs? Did you ever hear of a mother, when her house was on fire, rushing away with the cradle, and leaving the babe behind? Yet such follies, if possible on earth, do not exceed in extravagance, or equal in criminality, the infatuation of settling the thousand and one queries that relate to this world, and leaving unasked and unresolved this momentous question, "What must I do to be saved?" Do not settle a date, and lose a soul. I do not mean that there are not other questions that ought to be asked, and other subjects that are most important. We do not require people to become quietists, fanatics, monks, or nuns. We do not wish you to cease to be husbands, wives, fathers, mothers, children, tradesmen, merchants, physicians, lawyers; but we ask you to subordinate little questions, and put them in their own little place; and to seize this great question, and give it the solemn and heartfelt entertainment which so great a question so imperatively demands. I ask you to make this question the leading one, and to let all else either take their own little place, or be suspended entirely until you have finally settled this. But some one will instantly say to himself, All this proceeds upon the supposition that we are certainly lost, and that we need to be saved." One will say, "I never stole anything; I never committed murder;" another will say, "No man can say anything against my character;" another, "If my life be looked into, I shall be found a generous, susceptible man, a kind father, a good husband, a loyal subject, a peaceful citizen; what do you mean by suggesting to me that I need to ask the question, 'What must I do to be saved?' as if, forsooth, I were a thief, a murderer, or Mary Magdalene, the jailer of a prison, or the chiefest and vilest of sinners!" It is not required that you should do some great thing to be lost, no more than you are required to do some great thing in order to be saved. You are born lost; you are born exiles; you are without God by nature; you are lost unless you are positively saved; you have nothing to do but to lie still, and the stream of the curse on which you are will carry you into the abyss of woe for which the lost are ripening and preparing themselves every day. Do not let go this thought, and if you learn nothing else, you will have learned a most precious thing, that, to be lost, it is not required to be a great criminal; to perish for ever, it is not necessary to do something atrocious. "He that believeth not is condemned already, and the wrath of God abideth in him." You are by nature without God; you are already lost; something must be done upon you, or in you, or for you, in order that you may be everlastingly saved. And therefore, if you have never asked the question, let me urge upon you the duty, the necessity, the instant necessity, of asking that question now, "What must I do to be saved?" Have you ever understood or entertained the thought, that, whatever be the place of your birth, or the blood in your veins, or the splendor of your descent, or the magnifi-

cence of your circumstances, you are by nature lost sinners; and the most generous man, and the most depraved man, must equally apply at the same gate, and humbly, with bended knee and bowed heart, seek salvation exactly in the same way, for no other reason but this, that the blood of Christ was shed for the chiefest of sinners, and why not for them? True, the gospel humbles, but it is no less true that it humbles only to exalt, depresses only to dignify; and no man is exalted to such a pinnacle as he who has been most depressed and humbled deepest by a sense of sin, ruin, and misery. It never degrades, even when it humbles most. Have you realized this? The very meaning of preaching for missions is preaching first for men. You will never care sixpence for the salvation of the heathen, unless you care for your own. If a minister want a large collection, his truest policy is not to beg hard, and make touching appeals, by telling his people what the heathen are, but by showing them their own ruin by sin, that they may feel the glorious appreciation of acceptance through the blood of Jesus; and as the magnificence of their own experience is reflected on the condition of the heathen, they will respond heart and hand to every appeal made for the salvation of others.

To be continued.

Spiritism.

Those persons who profess to have intercourse with disembodied or angelic spirits, and by their aid to make supernatural disclosures, are styled in the Bible, *wizards, witches, necromancers, sorcerers, consultants of familiar spirits*. These were the *mediums* of ancient times. Their arts may have differed somewhat from those of modern mediums, but their system was essentially identical with the system of modern Spiritualists. God uniformly and most sternly denounced them and their works.

1. God, in his Word, declares the conduct of those who act as *mediums*, to be grossly and unpardonably wicked. Ex. 22:18. "Thou shalt not suffer a witch to live." Lev. 20:27. "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones: their blood shall be upon them." Deut. 18:9, 14. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." In the 8th chapter of the Acts, we read of Simon, who "used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." And a little after, it is recorded that Peter denounced him as being "in the gall of bitterness and in the bond of iniquity." In the 13th chapter of the Acts, is given an account of Elymas, a sorcerer, a false prophet, who withstood the apostles, seeking to turn away the deputy, Sergius Paulus, from the faith; against whom Paul hurled the withering rebuke, "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Paul, in his epistle to the Galatians (5:19, 20), ranks witchcraft with the works of the flesh; adultery, fornication, idolatry, and such like.

2. God, in his Word, denounces those who consult spirits through mediums, as guilty of great sin. Lev. 19:31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord your God." Isa. 8:19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not the people seek unto their God? for the living to the dead? to the law and to the testimony: If they speak not according to this word, it is because there is no light in them." It is said of Manasseh, 2 K. 21:6, that "He made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord, to provoke him to anger." The practice of consulting spirits is declared by God to be a *heathenish* practice. This is affirmed in Deut. 18:9-14, which has been already quoted. Also in Isa. 19:3. "And the spirit of Egypt shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to wizards."

The Bible is, perhaps, nowhere else more

clear and emphatic in its condemnation of Spiritualism, than in its narration of the story of King Saul. In the latter part of his reign, Saul chose the witch of Endor for his medium, and through her consulted with the spirit of Samuel; and because of his sin in so doing, he was slain in battle the next day. In proof of this, I refer you to 1 Chron. 10:13, 14. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse."

3. God denounces against all Spiritualists, both mediums and their followers, the doom of eternal death. Lev. 20:6. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Again, God declares Rev. 21:8, that "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. A. Dean, jr., of Newbury, Vt.

No Christ In It.

BY THE REV. WILLIAM ROBERTS.

I have now been employed in the Christian ministry for some twenty-eight years; and I wish I had kept more closely, especially in my younger days, to the grand mission of the Gospel. Let all young ministers adopt the resolution of the great apostle of the Gentiles, "not to know anything," among their hearers, as the subject of their pulpit ministrations, "save Jesus Christ, and him crucified," not to glory in anything "save in the Cross of the Lord Jesus Christ; and not to preach the Gospel with wisdom of words, lest the cross of Christ should be made of none effect."

I have seen an account of a young minister, who had composed an elaborate discourse, which he fluently delivered in the hearing of an aged minister. The young man felt so anxious to know whether his sermon pleased his honored brother, that he actually inquired of him how he liked his discourse. In reply he was given to understand, that though his sermon was well composed, and well delivered, yet it was destitute of the main element, because there was no Christ in it. Why, said the young minister, there was no Christ in my text, Sir. So replied the worthy father, you know well, that from every town, village, and hamlet in Great Britain, there is a road leading to the Metropolitan City; and, my young friend, there is a way leading to Christ from every text of Scripture; and if you cannot discover it, I would advise you to go over the hedge after him.

No sermon, no lecture, however sublime in their composition, however elevated in their sentiments, and however eloquently delivered, can be pure Gospel without Christ. Those who preach the icy morality of Plato, Seneca, and Aurelius, plainly declare, that they consider the maxims of Cicero and Socrates, superior to the blessed and glorious principles of the Gospel. God will never own such preaching, for according to his own appointment, Christ is to be the Alpha and Omega,—the beginning, the centre, and the end of all Gospel ministrations. No doctrine, no precept, no promise should be made known but in connection with Christ. The divine perfections should be preached, with a view of their harmony in the mediation of Christ. The divine purposes should be pointed out, in connection with the covenanted engagements of Christ. The bliss and happiness of heaven should be described with a reference to Christ as the way thither. The strictness and spirituality of the law of God, should be represented in connection with Christ as "the end of the law for righteousness, to every one that believeth." The guilt, corruption, and ruin of man by the fall should be delineated, in order to bring sinners to appreciate the finished righteousness and expiatory sacrifice of Christ. The terrors of death, the realities of eternity, the solemnities of the last judgment, should be described in order to excite sinners to flee from the wrath to come.

Again, every social, relative and Christian duty should be enforced by motives drawn from Christ and his cross. Self-denial and humility should be urged, from the consideration that Christ humbled himself, and made himself of no reputation. Liberality to the poor and to the cause of God, should be enforced by the example of Christ, in becoming poor that we might be made rich. Submission and resignation to the divine will; filial obedience and affection; matrimonial faithfulness and love; in fact every duty incumbent upon Christians in the exercise of holiness, may be enforced by motives derived from Christ and his cross. And besides all the

divine promises, with all the richness of their contents, with all the suitability of their blessings, with all the variety of their applications, are in him, yea; and in him amen. Thus the Gospel presents to the mind of the student, superabundance of diversities and varieties, in a perfect and most beautiful unity of character and design.

Such being the case, what need have the ministers of Christ to have recourse to politics; to scholastic and metaphysical distinctions; to curious researches into antiquity; to ingenious dissertations upon the fitness of things, and to abstract proofs of the evidences of Christianity. Let such things be appealed to, on extraordinary occasions, and be reserved for the platform as occasion requires; but let the pulpit be consecrated to the Glory of our Master, inasmuch as he is the bread of life. God forbid that we should substitute husks for the bread which giveth life to the world.—N. Y. Obs.

The Only Rule of Faith.

It is the tenet of Protestant Christianity that the Bible, the whole Bible, and the Bible only is a sufficient and a necessary rule of Christian faith and practice. Some errorists add to the Bible the creeds of the church, like the Papists. Others add to it human reason. There seems however in some Baptists churches a disposition to make the New Testament *alone*, a rule of faith. Thus a correspondent of the N. Y. *Examiner* of Feb. 7th, said:

"The doctrine of the absolute sufficiency of the New Testament, as our only rule of faith and practice, has also been much more widely and definitely maintained than formerly. This has been, doubtless, a result of the greater mental independence of the age, though it may in part, also, be owing to the uniform testimony of Baptists on the subject."

The N. Y. *Observer*, having some doubts as to the meaning of the above, called attention to it, and the *Examiner* of Feb. 21st, added:

"We understand the writer to affirm—while holding the inspiration of the Old Testament—that the New Testament is the only rule of faith and practice for Christian churches."

To this position the N. Y. *Observer* very judiciously and Scripturally replies as follows:

The reader will perceive a slight modification in the language employed in the second expression above quoted. The "inspiration of the Old Testament" is admitted, while its claim to be regarded as a part of the rule of faith is denied. Our doubt still remains as to the real design of the writer, and we do not care to waste ink in debating a question on which after all we may be substantially agreed. He admits the inspiration of the Old Testament, and to our minds in that admission he closes the argument against himself, and surrenders the original declaration as untenable and anti-Scriptural. To believe that three-fourths of the Bible are no part of a believer's rule of faith and practice, is as absurd as to hold that three-fourths of the U. S. Constitution may be set aside by a town-meeting, and no longer be a rule for the people.

The Protestant doctrine on the subject is admirably condensed into these words: "The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him." In contrast with this proposition the *Examiner* teaches that the Baptist churches hold the *absolute sufficiency* of the New Testament as the *only* rule. But if we consult the New Testament, this rule itself, we are taught (Romans 15:4) "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." And again (1 Cor. 10:11), we are assured that all these things, even the facts of Old Testament history "are written for our admonition upon whom the ends of the world are come." These are divine utterances, teaching us that the Old Testament Scriptures are a part of the basis of our hope and the guide of practice, and in the face of such authoritative declarations, it is not competent for any modern newspaper to set them aside as no longer necessary for the hope and admonition of Christian churches.

Even more familiar is the passage in 2 Tim. 3:15-17. "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." All this is affirmed of the Old Testament. We need not recur to the remarkable explicitness with which the apostle chooses and arranges his words so as to leave in them a perpetual protest against the identical doctrine now promulgated as the faith of the Baptist churches. His language meets every point of the new declaration, and claims with divine inspiration for its authority, that all

Scripture is of use to make a man perfect, thoroughly furnished unto all good works; while the *Examiner* teaches that one quarter of the Scriptures is absolutely enough.

Again, we say, we may be dull, and unable to see the point at which our friend is driving; but if we do see the point, God helping us we will break it off.

Singing for Souls.

Why not sing for souls? The minister writes and preaches and prays for souls. The Christian in his life and conversation, on the week day and on the Sabbath, also, labors and listens and watches and exhorts and prays for souls; and why should not the choir in the house of God, sing for souls? I do not mean, sing them to sleep, as the drowsy nurse drones her lullaby to the infant in the cradle, or even as some somnific preachers give their hearers their quietus, by their monotonous running-water-style and manner; but arouse them—sing them into life everlasting.

Ought not our choirs to sing for the conversion of souls? Is not this an important part of their vocation? It is not all praise; David was not always singing: "Lift up your heads, O ye gates!" but it is confession, entreaty, warning, which should find humbling, winning, startling utterances in the songs of the temple. For the most part, I fear it may be said, that our church choirs forget that much of the power of public worship is entrusted to them. They stand up and perform their parts as if they were responsible for nothing except the mere execution. They sing "Come unto me all ye that labor and are heavy laden, and I will give you rest," but no heavy laden sinner complies with the invitation. They sing: "He was despised and rejected of men, a man of sorrows and acquainted with grief;" but no impenitent man weeps. They sing: "Have mercy upon me, O God;" but none feels his need of mercy any the more for their singing. They sing:

"Behold a stranger at the door,"

but none of the hearers see him; and—

"Admit him, or the hour's at hand
You'll at his door rejected stand,"

but no sinner trembles. They sing:

"Sinner, rouse thee from thy sleep,
Wake, and o'er thy folly weep."

But he does not awake; or, if he does, it is only to criticise the performance. And:

"Hear, O, sinner, Mercy hails you;"

but he does not hear. And what is the reason? Is it all because he is so deaf? They sing:

"See from his head, his hands, his feet,
Sorrow and love flow mingled down;"

but they do not see, and is it all because they are so blind? And again:

"Hearts of stone, relent, relent!"

but they do not feel. And what is the reason? Is it because their hearts are past all feeling? If so, why not hang the harps of Zion on the willow or dash them to the ground?

But has music, sacred music, lost its power, its eloquence, its pathos? No! can it do nothing more than soothe the soul with sweet sounds? can it do nothing but dull the point of a doctrine, or round the edge of a reproof? Nothing more than charm the ear on the brink of the cataract? O, yes! It is adapted to do more, and it can and must do more, or be dismissed in disgrace, from the service of Christ.

But how does it happen that, while secular music has achieved wonderful revolutions in the State, sacred music has done, comparatively, so little in the church? Is it not because there has been so little heart in it? It is the heart-melody which alone reaches the ear of God. It is the spirit-singing, which alone reaches the heart of man. If there is no feeling, there can be no eloquence in music. If there is no heart, there can be no pathos, no power.

Patriotic songs can revolutionize a nation. A secular voice can move the world. It can and does unseal the fountain of tears, soften the hardest heart, rouse men to deeds of noble daring, mould the passions to suit her pleasure; and why cannot sacred song do as much? She ought to do more; for she has purer sentiments and higher hopes, and infinitely more at stake; the interest of the Redeemer's kingdom, the interests of undying souls. Is there not more in these to stir up the depths of our immortal natures?

Doctor Nettleton made as much of sacred song as any man with whom we have been acquainted. He not only "tamed" the secular voice and pressed it into the service of Christ, but he taught the sacred, how to sing for souls. It is said, that in one revival, the reading and singing of the hymn, "Behold a stranger at the door," produced a conviction of sin in the minds of six individuals, which resulted in their conversion. Such a result ought not to seem strange, for it is just what sacred music, if performed aright, was intended and is adapted to produce.

The minister is not satisfied unless Christians

grow in knowledge and in grace, and sinners are converted under his ministrations; nor ought those who sing in the house of God, to feel as if they had faithfully performed the part assigned them, unless a like result is attained. For what was an ear for music given to the Christian? for what a voice whose sweet tones can charm the ear of the enraptured auditor? Not surely, that he might use them for his own amusement alone. They are gifts not bestowed on all—they are talents entrusted to them, with the injunction, "Occupy till I come." They are given like other Christians, to be used for the benefit of others; and at the great reckoning day will they not be called to a strict account? Will not the Lord ask the church choirs, how many souls they have sung into his kingdom, how many Christians they have sung into deeper sorrow for sin or higher states of holy feeling? Oh, is it not to be feared that, instead of singing sinners into Christ's kingdom, and saints into higher states of holy living, they have been singing lullabies to their own responsibility? Alas! how little has the heart had to do with the songs of the temple!

A Remarkable Prayer.

"Beloved, I wish (pray) above all things that thou mayst prosper and be in health, even as thy soul prospereth." 3 John 2.

This is the prayer of the apostle John, now an old man—old in years, old in Christian experience, old in the service of Christ, almost ripe for heaven—on behalf of "his well-beloved Gaius, whom he loves in the truth." The prayer is, that Gaius might enjoy bodily health and be prospered in his worldly business, for it is of that we must understand John to speak when he prays that Gaius may prosper, since he connects this immediately with bodily health, and places the two together in a sort of opposition to spiritual or soul prosperity; making the latter the measure of the former—"that thou mayest prosper and be in health, even as thy soul prospereth."

Calling to mind the character of Gaius given us in this epistle, we will have no difficulty in understanding the feelings out of which this prayer of the apostle springs. There are some, in almost every portion of the Church, possessing less or more of the character of Gaius, whose death would be a public calamity, and would be felt as such by the most godly portion of the Church; and whose protracted sickness or losses in worldly business would be as real, although not so great a calamity, and would be so regarded by every one that loved Zion and labored for her prosperity. On behalf of such persons, the prayer that "they may prosper and be in health," is the natural outworking of love to our brother, and love to Christ and his cause. And we have here apostolic example as our authority for saying that such prayer is right and proper in itself.

But John does not pray, absolutely, that Gaius may prosper and be in health; there is a qualification or condition introduced—"as thy soul prospereth." He would have the soul prosperity the measure of Gaius's worldly prosperity. If the good man grows in goodness as he grows in greatness, if his piety increases as his wealth, he can never become too great or too rich. Influence and wealth are never more in place than when laid at the foot of the cross.

O, that the Church had more such men as Gaius, for whom we should dare to pray as John prayed for him! O, that the Church had more men like John to pray for such as Gaius!—*Presbyterian.*

The Stranger Sea-Bird.

FAR from his breezy home of cliff and billow
Yon sea-bird folds his wing;
Upon the tremulous bough of this stream-shading willow
He stays his wandering.

Fann'd by fresh leaves, and soothed by blossoms closing,
His lullaby the stream,
A stranger, in bewilder'd loneliness reposing,
He dreams his ocean-dreams:—

His dream of ocean-haunts and ocean-brightness,
The rock, the wave, the foam,
The silent blue of heaven,—the sea-cloud's trail of whiteness,
His unforgotten home.

And he would fly, but cannot, for the shadows
Of night have barr'd his way;
How could he search a path across these woods and meadows
To his far sea-home's spray?

Dark miles of thicket, swamp and moorland dreary,
Forbid his hopeless flight.
With plumage soil'd, eye dim, heart faint, and wing all weary,
He waits for sun and light.

And I in this far land a timid stranger,
Resting by time's lone stream,
Lie dreaming hour by hour, beset with night and danger,
The church's Patmos-dream.
The dream of home possess'd, and all home's gladness,
Beyond these unknown hills;
Of solace after earth's sore days of stranger-sadness,
Beside the eternal rills.

Life's exile past, all told its broken story;
Night, death, and evil gone;
This worse than Egypt-shame exchanged for Canaan's glory,
And the bright city won!
Come then, O Christ! earth's Monarch and Redeemer,
Thy glorious Eden bring;
Where I, even I, at last, no more a trembling dreamer,
Shall fold my heavy wing.

The Cabinet.

Coming hastily into a chamber, I had almost thrown down a crystal hourglass. Fear, lest I had, made me grieve as if I had broken it. But alas, how much precious time have I cast away without any regret! The hourglass was but crystal, each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hourglass might be bought; but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hourglass, not to be by me, but to be in me. Teach me to number my days. An hourglass to turn me, that I may apply my heart unto wisdom.—*Dr. Thomas Fuller.*

Dreadful Disaster!

COLLISION WITH AN ICEBERG—ONE HUNDRED AND THIRTY LIVES LOST.

We have seldom read a more affecting narrative in the catalogue of marine disasters that has come under our notice, than the following from an only survivor among the one hundred and thirty-six souls on board the "John Rutledge." The Packet was bound from Liverpool to New York. The name of the rescued is Thomas W. Nye, of New Bedford.

The Packet ship John Rutledge left Liverpool on the 16th of January, with one hundred and twenty passengers, and a crew of officers and men numbering, all told, 15 persons. During the passage she encountered severe weather. One of her crew was washed off the bowsprit, and a male passenger was carried through the bulwarks by a heavy sea and drowned. On the 20th of February, the John Rutledge was struck by an iceberg, and went down.

The collision of the iceberg took place between 9 and 10 o'clock on the morning of the 29th of February. She was abandoned about six o'clock the same evening. Before leaving his vessel, Capt. Kelley finding that she leaked badly, manned the pumps with passengers and seamen; and as the leak continued to gain upon her, had about 100 bags of salt and a number of crates of crockery broken out of the fore hold and thrown overboard. Getting clear of the ice soon after, it was discovered that a plank was started from the forecastle, and an attempt was made to stuff the leak with blankets and rags. It appears that this was not very successful, as the Captain subsequently decided to abandon the vessel. There were five large boats on board, in which 134 persons were to be saved. How the Captain bore himself at this time we could not learn, as the survivor lies in a very critical situation and it was as much as his life was worth to question him closely. We only know that four boats put off before that in which Nye was.

The Captain's boat was the only one of the four which had a compass. How Captain Kelley distributed the provisions and seamen we could not learn. The last boat that left the ship contained only thirteen persons. It appears that Atkinson, the mate put his wife into this boat, and with the carpenter, went to sound the pumps. While they were gone the boat was struck by a heavy sea, which broke her from her fastenings, and she rapidly drifted from the ship, leaving the mate and carpenter, with from thirty to thirty-five of the passengers on board. When last seen the ship was down to her mizzen chains in the water; and from the character of her cargo—salt, iron and crockery—she probably went down in a short time afterwards. Of the thirteen persons in the last boat, there were four women, one little girl, five male passengers, Mr. Nye, a Scotch sailor and the boatswain, an Irishman whose wife resides in New York. For the subsistence of these people there was only one gallon of water and six or eight pounds of bread. The mate had placed a compass in the boat, but his wife in leaping from the ship, had broken it. Cast thus helplessly upon the open

sea, among the fogs and mists of the Banks of Newfoundland, and surrounded by drift and berg ice, their prospect could hardly have been more gloomy. Soon after the boat broke adrift, night came on—how it passed may be imagined. From what we could learn but little was said by any one, and probably all of them soon came to a realizing sense of their dreadful situation, for as soon as Mrs. Atkinson entered the boat she seized the vessel containing the water, and being a large robust woman, fought off all who attempted to obtain a drink from it. Nye got only two or three swallows; the rest was drank by herself and the boatswain. What disposition was made of the bread does not appear. The probability is that there was no organization whatever among the little party, but every one looked out for himself. Having no compass, nor sign by which to steer, they did not exert themselves, other than to keep the boat before the sea. The sailors were warmly clothed, as was also Mrs. Atkinson; but the passengers, for the most part, were scantily attired and suffered keenly from the cold.

Day after day only dawned to raise their spirits anew with hopes of succor, which the long and dreary nights turned to the bitterness of despair. Thus time passed until the third day, when one of the little band, a man whose clothes were quite too thin to shield him from from the bleak weather, sank under the combined effects of cold and hunger, and his body was committed to the deep. Then a woman died in the arms of her husband, and a little daughter, and her corpse was also silently dropped into the sea. The fourth day came, and with it the same angry sea, the same leaden sky—no ray of hope anywhere visible. The cold was so intense that it almost froze the marrow, and not a drop of water could be obtained, while only a small quantity of food remained. Human nature could not bear up much longer against this exposure and privation, when, just as they were about to give up all hope, the wind lulled and lo! a brig hove in sight. "She was not very far off," and they pulled for her with might and main. Signals were also made. For some time, and the wind freshening, she was soon out of sight. With her went all hope. A burning thirst soon fell upon all of them, and heedless of young Nye's earnest appeals, they fell to drinking salt water. This only increased their thirst, and they drank eagerly and repeatedly of the fatal fluid. What followed is the old story of delirium and death. One by one they grew mad and madder; besought each other to kill them; then they dreamed of sitting at sumptuous feasts, and spoke of the rare dainties which mocked their grasp; of the delicious beverages which they in vain essayed to quaff.

At length, worn out with the intensity of their physical and mental sufferings, they grew more subdued, their haggard features became more rigid, their wild eyes assumed a glassy look and their shrunken forms seemed gradually to subside—the next lurch tumbled them off the boat dead! Such were the sights which young Nye witnessed daily. As they died he threw their bodies into the sea, as long as his strength lasted. He says that although his thirst was of the most agonizing character, he not only warned his fellow sufferers against drinking salt water, but showed them how he obtained relief by simply rinsing his mouth occasionally. They were hopeless and desperate, and would not listen to him. The boatswain grew delirious, and died within twelve hours after drinking it. In his delirium he was most violent. He attempted to throw the oars overboard, and did succeed in throwing over the bucket with which they had bailed out the boat. Nye did his best to quiet him and stop him from drinking more sea water; but he struck him a severe blow upon the chin, inflicting a wound which has not yet healed up. Mrs. Atkinson was also very violent, and being of a strong constitution it was a long time before she expired. Our informant's recollection of events which occurred about this time is very indistinct. But from what we could gather, on the sixth day there were only himself, a small woman wrapped up in two blankets, and the little girl alive in the boat. Before sunset the woman breathed her last. He had strength enough to throw the body of the child overboard; but that of the woman, together with the bodies of three others, was so coiled up under the thwart that he was unable to extricate them. Feeling a strong sense of drowsiness creeping over him, he fastened a red shirt and a white shirt to an oar, and hoisting it to attract any passing vessel, he coiled himself up in the stern of the boat, and then dozed away the hours. Occasionally he would rouse himself, and bale out the boat, and then lie down again. He did not sleep, but the time passed in a kind of waking vision. Occasionally he felt light headed—and began to dream of being at home in New Bedford with his family. Fearing that he too like the rest might be delirious, he fought against these influences and kept himself awake by various means. At length he saw a sail. He says that he saw her before those on board discovered him, and he was sure from the first that

they would pick him up. That vessel was the packet ship Germania, Capt. Wood, from Havre, bound to New York. When Capt. Wood descried the solitary boat, he ordered one of his own quarter-boats to be lowered, and sent an officer to see what it contained. As they approached him poor Nye groaned "For Jesus Christ's sake take me out of this boat." They did take him out, with womanly tenderness, and with the boat and its fearful load in tow, rowed back to the ship. The young sailor was quickly transferred to the comfortable cabin of the Germania, and his late companions, already far gone in decomposition, were thrown into the sea. The boat was full of water, and the bodies washing about in it had covered the seats and sides with blood. It is a wooden life-boat, about 25 feet long. After being thoroughly cleaned it was hoisted on board and brought to port. Under any other treatment than that which he received on board the Germania, young Nye would not have lived to see his home again. But Capt. Wood and his lady took him into the cabin and nursed him with parental tenderness. His feet were soddened with salt water and so badly frost-bitten up to his knees, that they feared mortification would ensue. Fortunately there were several cows on board, and Mrs. Wood made poultices of bread and applied them to his legs with such success that all danger of mortification is past. It was also necessary to administer food and liquids in infinitesimal quantities at first, until his stomach became accustomed to the change; but now he can eat quite heartily. His mind is still somewhat bewildered at times, more especially when the scenes through which he has so recently passed are recalled; he has an almost infantile fondness for those who wait upon him, and can scarcely bear them to be a moment out of his sight. Yesterday a companion of his childhood who is clerk in a store in this city, went to him, and will stay with him, and accompany him, home to New Bedford.

We were informed that Capt. Wood is personally acquainted with the family of his protegee. The lad is 19 years of age, of olive complexion, thin and of wiry make, with black hair and eyes, rather tall. He has just entered upon the career of a sailor, and has had an experience that will last him through life.

Of course of the other boats of the John Rutledge no tidings have been received. Nye thinks that those were as badly off as he was, if not worse, and entertains but little hope that any of them would be picked up.

Mirage on Lake Superior.

We have often heard of the optical illusions encountered by mariners on the great Northern lake, but nothing equal to that witnessed by a gentleman on Isle Royal:

The mirage on the lake shores is a most interesting natural phenomena. Occasionally it displays a surpassing grandeur which baffles all powers of description, from the rapidity of its changing features. On one occasion, in the spring of 1854, it exceeded anything that I had before seen. From the Siskowit Mine, the South shore from the Keweenaw Point to Fond du Lac, a distance not short of one hundred and fifty miles, which is seldom seen under the most favorable circumstances, now came in full view. The nearest point of this range of hills is at least fifty miles from us, and though not more than eight or nine hundred feet in height, by actual measurement, presented the appearance at this time of an extensive range of lofty mountains, with numerous peaks starting from their summits, and lost in the clouds, not unlike gigantic pillars of Heaven. To the observer, the scene, like a moving panorama, was constantly changing. At one moment the side of the mountains resembled a vast wall of rocks, and at another a boundless plain of fallen ruins.

The bluffs, slopes, escarpments, depressions, ravines, clearings and wooded regions all change both feature and position with astonishing rapidity. The mountainous walls of rocks and ruins all pass away, and are followed by an endless variety of the most lovely landscapes that the eye ever beheld, all apparently hemmed in by distant hills, covered with green foliage, and bathed in the gilded rays of a summer's sun. A countless number of small rivers might be seen gracefully winding among the green hills, finally discharging their waters into a crystal lake in the midst of the landscape. To contrast with this beauty and enchantment, inverted hills covered with timber might be seen moving over the surface of the water and passing directly into the side of the mountains, while off the unruffled bosom of the phantom lake, start a number of pointed cones, widening as they rise to great mountains, whose bases are fixed in the clouds, all moving gently forward and mingling one with the other into every imaginary form and figure that it is possible for the mind to conceive. For a few moments I was interested in seeing one of these inverted mountain peaks, passing directly through a large city, and changing on the opposite side into a formless mass of rock,

confusedly thrown together and suspended in the air. Afterward it assumed the form of numerous promontories with long low headlands, extending far away into the lake. After the lapse of a few moments it broke into islands, rocks and shoals just emerging from the water, finally disappeared, leaving nothing behind but the blue surface of the lake—our vision bounded by the horizon.—*Detroit Free Press.*



The Advent Herald.

BOSTON, APRIL 12, 1856.

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 dispute.

THE PLAIN OF JORDAN.

The promise to Abraham, (Gen. 15:18) included "all the land, from the river of Egypt unto the great river, the river Euphrates," embracing that portion of the plain of Jordan which was subsequently destroyed by fire from heaven.

The earliest reference made in the Bible to this valley, was on the return of Abram and Lot from Egypt to Bethel, (Gen. 13:3). There being "a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle," Abram proposed to Lot that they should separate, the one to the right hand, and the other to the left. Then (vs. 10-12) "Lot lifted up his eyes, and beheld all the plain of Jordan, that was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; . . . And Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

The pleasant valley in which Lot thus selected his residence was doubtless one of the most beautiful and fertile portions of the earth, yielding luxuriant harvests, and pasturage for herds and flocks. It was also quite populously settled; for within a short distance from each other, were the cities of Sodom and Gomorrah, Admah and Zeboiim and Bela, afterwards called Zoar.

The Jordan rises on the western slope of Mount Hermon in the small pool of Phiala; and it then terminated, not as now in the sunken Asphaltic lake, but it doubtless continued its course down the "Wady-el-Araby," to the gulf of Akabah, the eastern branch of the Red Sea—the whole length of which valley was traced by the celebrated traveler Burckhardt. The present site of the Dead Sea, called by the Arabs, *Bahr-Loup* (i. e. Sea of Lot) was then "the plain of Jordan,"—called also "The Vale of Siddim." Its surface, was far more elevated than now; for the whole surrounding country gives evidence that it has been sunken by volcanic action.

"But" (Gen. 13:13) "the men of Sodom were wicked and sinners before the Lord exceedingly," and they vexed Lot (2 Pet. 2:7, 8) with their "filthy conversation;" "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." And this was their iniquity, saith Ezekiel (15:49, 50) "Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy; and they were haughty, and committed abomination before Me."

However great their sins were, God did not destroy them unwarned. (Gen. 14:1-3) "It came to pass, in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations: that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea."

The particulars of their conquest are not stated, but the kings of these cities were defeated; for, (v. 4) "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled."

It is supposed by Dr. Hales that this conquest of the plain of Jordan took place about five years previous to Lot's going there to sojourn, and that

the thirteenth of their servitude, in which they rebelled, was about eight years subsequent to the return of Abraham and Lot from Egypt to Canaan—or about A. M. 2092.

Their rebellion was not noticed immediately, but, (vs. 5-12,) "In the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims, in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their mount Seir, unto El-paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazrontamar. And there went out the king of Sodom and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim; with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods and departed."

Abram at this time had removed from Beth-el, about thirty miles to the south, (Gen. 14:18,) and dwelt in the plain of Mamre, which is in Hebron, about 20 miles south of Jerusalem, and about 18 miles west of the Dead Sea. And, (14:13,) "there came one that had escaped"—probably one of Lot's servants, "and told Abram the Hebrew."

Abram, for his own security in Hebron, had formed an alliance (14:13) with "Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram;" and his interest in Lot was such—Lot being a son of Abram's brother Haran, and the brother of Sarah, Abram's wife—that (vs. 14-16) when he "heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them into Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

The Lord had chastened the cities of the plain for their sins, but now he tried on them the effect of mercy—having raised up for them a deliverer in the person of Abraham, who had broken the yoke of their oppressor and restored to them the people and spoil that were carried captive.

Abram returned with the spoil on the west side of Jordan and came near to Jerusalem, then called "Salem," to "the valley of Shaveh," afterwards called "the king's dale," in which Absalom erected his pillar. News of Abraham's success had preceded his return and, (vs. 17-20,) "the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

This event transpired about A. M. 2092, when Abram was 83 years old. Who Melchizedek was, has been a subject of dispute; but it is certain that he was (Heb. 7:1, 2) "king of Salem" and "priest of the most high God"—"first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace." Now (v. 3) when we "consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils," and also consider that Abram's ancestor Shem survived to the year A. M. 2159—sixty-seven years after this event—the belief of the Jews that Shem was Melchizedek seems plausible. As the oldest person then living, Shem would be, according to the patriarchal institution, both king and priest in his own family and to his posterity. He was no idolatrous priest, and it is very certain that Abraham would not have thus honored any common person; for, aside from Shem, Arphaxad, Salah, and Eber, Abram was the greatest man then living.

The residence of Melchizedek at Salem, shows that God at a very early period selected that as a city where his name should be honored. And now, by the agency of Abraham, the king of Sodom is in the presence of the priest of Jehovah, to whose benedictions he listens. He hears the victory of Abraham ascribed to the sovereignty of the most

high God. And (Gen. 14:21-24,) "the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men that went with me, Aner, Eshcol, and Mamre; let them take their portion."

Abraham's distrust of "Bera the king of Sodom," is shown in the reason which he gives for refusing to receive the smallest gratuity from him. Had he confided in him he would not have feared that the reception of a present would have subjected himself to Bera's taunts.

Lot returned again to Sodom, and Abraham to Hebron. The judgments and mercies of the Lord continued to be unheeded by the cities of the plain. Twelve years had they been in bondage, and they were spared fifteen years after this wonderful deliverance; but they sinned on, and became more offensive in their iniquities. Therefore the Lord purposed to destroy them with their cities; but Abraham, "the friend of God," had a relative there, and the Lord said (Gen. 18:17, 18) "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him?" Therefore one year before the birth of Isaac, in A. M. 2108, the Lord with two angels appeared unto Abraham in the plains of Mamre; and Jehovah said to him, (vs. 20, 21,) "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it."

The two angels then (v. 22) "turned their faces from thence and went toward Sodom; but Abraham stood yet before" Jehovah. "And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked?" But Jehovah assured Abraham that if there were ten righteous persons there, He would (vs. 32, 33) "not destroy it for ten's sake. And Jehovah went His way as soon as He had left communing with Abraham."

During all this time the Sodomites anticipated no catastrophe like that which was impending over them, (Luke 17:28,) "They did eat, they drank, they bought, they sold, they planted, they builded," and sinned in all their doings, unconcerned and ignorant of the gathering storm that was about to burst upon them.

At the close of the day in which Jehovah conversed with Abraham, (19:1-3) "there came two angels to Sodom at even; and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned into him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

Lot was evidently ignorant of the character and office of these strangers, who appeared in the garb of men; but his hospitality is commended by the apostle when he says, (Heb. 13:2,) "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Lot's hospitality contrasts strongly with that of the Sodomites; for (Gen. 19:4-6) "Before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the men which came into thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him." And he attempted to reason with them: but when the men of Sodom attempted to do violence to Lot, the angels (v. 11) "smote the men that were at the door with blindness, both small and great: so that they wearied themselves to find the door."

Besides the family of Lot there was not a righteous person in all those cities, (vs. 12-14) "And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law."

Thus the entreaties of Lot had no effect on his sons-in-law; nor were his daughters who had

married in Sodom, any more than their husbands, disposed to believe their father, who doubtless appeared to them like a lunatic. The last night of Lot's sojourn in Sodom being passed in fruitless remonstrances, he could hardly summon resolution to leave his married children behind. But (vs. 15-23) "when the morning arose, then the angels hastened Lot, saying, Arise take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city. And it came to pass when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord! Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither! (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar."

Thus Bela, one of the five cities of the plain of Jordan was spared and its name changed to Zoar, which signifies *little*, that it might be a refuge for Lot who feared that he could not soon enough reach the distant mountains. (vs. 24-26) "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt."

The vale of Siddim, according to Gen. 4:10, "was full of slime pits," doubtless caused by beds of bitumen or other inflammable materials. Whether the fire from heaven was a volcanic eruption, or produced by other means, its action on this bituminous valley was such as to cause a sinking of the surface of the ground. The Jordan no longer continued its course to the Red Sea, but emptied its waters into this new reservoir, so that the vale of Siddim and the beautiful plain of Jordan became the Salt or Dead Sea. It was about eighteen miles to the west, in Hebron, where Abraham dwelt; but, (vs. 27, 28) "Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

Four hundred and forty-five years after this calamity, when the Lord led the descendants of Abraham around by the Red Sea, to the east of the Dead Sea, Moses said, (Deut. 29:23,) "the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass growth therein;" for thus he described the country to be, which would be "like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in his anger and in his wrath"—cities which, (Jude 7,) "are set forth for an example, suffering the vengeance of eternal fire." For God, (2 Peter 2:6,) in "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." The Saviour said on one occasion, to a more highly favored city, (Matt. 11:23, 24) "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment than for thee." And to the world at large, it is written, (Luke 17:29-36.) As "the same day Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken and the

other left. Two men shall be in the field; the one shall be taken, and the other left."

The awful fate of those guilty cities, conveys to this age of the world lessons of momentous interest. Already has the word gone forth, Flee ye out of Sodom; and the Zoar of refuge is near by to flee to. May the instructions, which this overthrow was designed to communicate be duly pondered, and the fate thus portrayed be avoided.

To Correspondents.

DEAR SIR:—Will you be kind enough to give in the *Herald* the explanation of the 18th and 19th verses of the first book of Peter and the third chapter? And you will oblige me. ANN BERRY. Mount Vernon, O.

We understand the import of that scripture to be, that while the ark was in process of construction, Christ, by the Holy Spirit, preached to those then living, but whose spirits, when Peter wrote, were in prison awaiting the resurrection and judgment.

J. R. Your article of 10 pages on Spiritualism does not indicate its origin, and our rule is to lay aside such, the writers of which do not put us in possession of their names. It is also too long for our columns,—brother Daniels having published an excellent book that covers the whole subject. It is also so imperfectly spelt, punctuated and sentenced, that it would need much labor to fit it for publication; nor is it a thorough digest of the subject.

THE NEW HYMN BOOK.—Bro. T. P. Hedrick, writing from Laurel, Ind., says of the new Hymn Book, all the merit of which is due Elder John Pearson, jr., its compiler:

"I am delighted with the plan of the new Hymn Book, and that you have excluded the unscriptural sentiments found in the popular works. You have no doubt often felt the inconvenience of looking over the common hymn books to find an unobjectionable hymn—one in accordance with our faith; for it is horrible, after laboring for an hour or more to prove that the saints' inheritance is this earth renewed, to be compelled to sing:

'And each a starry crown receive,
And reign above the sky.'

The brethren will all hail its appearance with joy; and I hope it will contribute in no small degree to the removal of prejudice which has sundered good brethren, and may ultimately lead us to the truth."

PAMPHLETS ON TIME.—We have received two pamphlets, one with a Buffalo and the other with a Philadelphia origin, but both of which are apparently anonymous, each endeavoring to end the 2300 days with the third Jewish month of the present year, by commencing the seventy weeks in B.C. 445, and placing the crucifixion in A.D. 39, and calling that the end of the sixty-nine weeks. Those who suppose the crucifixion era can be removed this side of A.D. 34 betray a want of acquaintance with chronology, which vitiates all their chronological guesses. One of these writers quotes those who have commenced the seventy weeks with the 20th of Artaxerxes; but he has not the manliness and honesty to state, or rather he does not seem aware of the fact, that not one of those persons dated that epoch in the reign of Artaxerxes with B.C. 445, which is undoubtedly its true date. It was however their error of dating it ten years earlier than its true date, which compelled them to reckon from it, which their theory would not have permitted, had they dated it correctly. To quote a writer as reckoning a period from a given event, and withholding his date of the event, is an act of prevarication that is inconsistent with fair argument.

THE THEOLOGICAL AND LITERARY JOURNAL. Edited by David N. Lord. No. XXXII. April, 1856. New York: published by Franklin Knight, 138 Nassau-street.

The April number of this journal has come to hand. The following are its contents:—

- Professor Lewis's Response in the New York Observer in reference to his Six Days of Creation.
- The Second Epistle of Peter.
- Professor B. Powell's Essays.
- Christ as Man, and his Relations to the Redeemed Church.
- Archbishop Whately on a Future State.
- Literary and Critical Notices.

Each of the leading articles in this number, is written with ability and discrimination. That on the Six Days of Creation is particularly thorough and conclusive, which Prof. Lewis will find it difficult to reply to.

GROSS SUPERSTITION.—At the execution of Hubbard a few days ago, in Wabash county, in this State, for the murder of the French family, after he was entirely dead, the inclosure was taken down and five hundred persons went in and touched him,

giving their reasons for so doing, that it would in the future protect them from witchcraft. The rope that he was hung with, the crowd afterwards took, cut it up in small pieces, and divided it out among them, to act as a charm in protecting them in the future from ague and all other diseases. Surely this is the quintessence of superstition.—*Terre Haute (Ind.) Express.*

To remedy the Sunday sleepiness which bothers so many good people who want to keep awake, the *Christian Intelligencer* says "the patient must lift his foot seven inches above the floor, and hold it there in suspense, without support to the limb. Repeat the remedy as often as the attack comes on."

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.

There will follow in the following order:

- The Trial of Abraham's Faith.
- Divine Manifestations and Promises to Isaac and Jacob.
- The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.
- Jehovah's Deliverance of Israel from Egypt.
- The Institution of the Sabbath.
- His Guidance of Israel in the Wilderness.
- The Giving of the Law on Sinai.
- The Divine Presence.
- The Ark of the Covenant.
- The Spies' Report.
- The Last Year of Israel in the Wilderness.
- Jehovah's Covenant with Israel.
- The Nations of Canaan.
- The Iniquity of the Amorites.
- Israel in the Possession of Canaan.
- &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

LETTER FROM DR. H. W. BUXTON.

On the following page is a communication in reply to an answer of ours to a former inquiry of Dr. Buxton's, as to where we found any Scripture for the idea that saints at death depart to be with Christ. We kindly and respectfully replied to his interrogations, and referred him to the passages in which we find that doctrine inculcated, and in the words of which we had spoken; and our reply has called forth his rejoinder.

As our brother has not been long a reader of the *Herald*, he is probably not aware that the death question was some years since long and fully discussed in our columns, that many of our patrons who differed from us on the subject wished us to prevent its future discussion in our columns, and that in compliance with their wishes we have kept our columns free from it. As Adventists differ in their views respecting the state of the dead and end of the wicked, readers of the *Herald*, on both sides, have thought it best to hold those questions subordinate to that of the speedy advent, and have agreed to disagree, without pressing their respective views. We have faithfully adhered to this arrangement; and though some have been indefatigable in extending views opposed to ours, we have still complied with the wishes of those agreeing with them in sentiment, but agreeing with us in action, and have kept to our appropriate work—that of preaching eternal life and immortality at the appearing of Jesus Christ. This has been in accordance with the advice and approbation of judicious Adventists who differ with us; and this is the course which we still propose to pursue, except when those differing from us demand a hearing; for we have uniformly shut out those agreeing with us from its discussion.

In the present case, as our brother has asked us various questions, without being aware of the principle by which we have been guided, we will

not be so discourteous as to refuse him an answer. It is a question on which we have long felt settled and grounded, having seen it discussed in all its aspects, and we consider it of so little vital importance that we feel very indifferent what views any one may hold on the subject; and yet we are not unwilling to give the reasons of our belief to those who ask us, or to show why we dissent from the conclusions, as in the following notes:—

Note 1.—This is not a sound criticism, nor a logical and Scriptural disposition of the passage; for, 1st. The declaration of Paul is clear, positive, and unequivocal (2 Cor. 5:6), that "whilst we are at home in the body we are absent from the Lord;" and (v. 8) that his desire was "to be absent from the body, and to be present with the Lord." 2d. When Paul says (v. 7), "we walk by faith, not by sight," he does not do it to illustrate our presence with, but our absence from the Lord—"we walk by faith, not by sight," not when we "are absent from the body and present with the Lord," but when "we are at home in the body and absent from the Lord." 3d. In 1 Cor. 5:3 and Col. 2:5, he says nothing about being "absent from the body," as he does in 2 Cor. 5:8, when he would be "present with the Lord," but he says he is "absent in body." Because a person may be "absent in body" without dying, it does not follow, that "to be absent from the body," when spoken in contrast with being "at home in the body," is merely an absence in the body. And 4th. This very illustration to which we now reply, when once given by an advocate of materialism, had such an effect on the logical, sensitive and honest mind of our late Bro. N. Southard, that it staggered him respecting the truth of that doctrine, which till then he had held. He wrote to that writer, showing the insufficiency of such a reply; but his article was refused, and his faith was shaken in a belief which required such an explanation.

Note 2.—Nor does the criticism on Phil. 1:21-24 change our opinion of what that scripture teaches; for, 1st. There is no issue between us, as our brother is doubtless well aware, respecting the epoch of the final reward of the saints,—we both holding that it is at the resurrection; but the reward being then, does not make it impossible that there should be "gain" to believers before that event. It is a gain to a man to be converted; it is a gain to him to grow in grace and in the knowledge of the Lord; and Paul affirms, without any trope, hyperbole or equivocation, that "to die is gain," and that though it was Christ to live, yet that he had "a desire to depart and be with Christ, which is far better." 2d. When Paul says it is gain to die, he contrasts it with living in the flesh, in which he only ceased to be when he died; and so also his desire to depart and be with Christ, is in contrast with his abiding in the flesh, which he regarded as more needful for the church. 3d. If Paul's desire to depart and to be with Christ had had no reference to the intermediate state between death and the resurrection, it would not harmonize with his counting it more needful for the church that he abide in the flesh; for at the resurrection the entire church will be present with Christ, which will be better for them than Paul's continuance in the body; and Paul, after the resurrection, will always abide in the flesh, as well as be present with the Lord, so that after that event the one of those conditions cannot be antithetical to the other, which demonstrates his reference to the intermediate state. 4th. When Paul speaks of living "in the flesh," abiding "in the flesh," &c., it is very clear that he recognizes existence out of the flesh; and that he believed man might have a conscious existence out of the flesh, is evident from 2 Cor. 12:2, 3; for had he known that man was unconscious when out of the body, he would not have said of one who was caught up into paradise, that "whether in the body or out of the body I cannot tell: God knoweth." We, believing with Paul, know not whether the man was in the body or out; but all our friends who believe man cannot be conscious out of the body, are not in doubt as Paul was, but claim to know that Paul was in the body. 5th. The structure of the sentence will not admit of our making Christ or His cause the subject of the "gain," if Paul should die; for Christ's cause was identical with the welfare of His church, and it was more needful, Paul affirmed, for the church that he should live; and he also affirmed that Christ would be magnified in his body whether he lived in the flesh, or departed to be with Christ. 6th. If Paul was to be magnified in his own body, it must be while he was in it, and not when out of it; but as Christ only was to be magnified by Paul's body, we reply to the question, that (Psa. 116:15), "Precious in the sight of the Lord is the death of His saints." And, 7th. We find no intimation by Paul that to depart and to be with Christ was better than to die, but he says it was better than for him to live.

Note 3.—John's representation was of course symbolical; but the symbol used was taken from the souls of them who had been beheaded for the witness of Jesus, who refer to their blood shed at the time of their being beheaded. If the symbol does not teach that the martyrs have a conscious existence after death, and that they look forward with anticipations for the resurrection, when God will avenge the blood of the saints that has been shed, then the significance of the passage is still a mystery.

Note 4.—It was not the word "thoughts," but the Hebrew word that is there rendered thoughts, that we made reference to; and our argument was not that the faculty of thinking could be dead and the thoughts not perish; but precisely the reverse, viz. that death might terminate all a man's purposes, without putting an end to his consciousness.

Note 5.—The dust in the tomb will hear the Saviour's voice and be revived; but before we can see that those whom He shall bring with Him, are not those who have departed to be with Christ who have fallen asleep in Him, we should need to have what Paul says in the texts, already noticed, explained away.

Note 6.—This depends on whether we, or our correspondent has given the right exposition of 2 Cor. 5:6-8, and Phil. 1:21-24. If he is correct there, then he may be here; but if we are correct in notes 1 and 2, then he cannot be free from error here.

Note 7.—Of course not. The resurrection will not be till the close of this world.

Note 8.—The chaff is nothing to the wheat. Let the wind blow it all away.

The same Creator also said to man, "In the day thou eatest thereof, thou shalt surely die." In the margin, it is "dying thou shalt die," which is the strongest possible mode of affirming in the Hebrew, "Thou shalt most certainly die" in the day thou eatest thereof. The devil told Eve, they should not surely die. We say the devil lied, and that man did surely die in the day that he ate the fruit—proving God's words true. The additional sentence that he should again return to dust, was not spoken of the day he eat, nor was it spoken before the sin, but after that act was done; but when that is accomplished God has said: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

Note 10.—No one doubts that one event happeneth to both; but Solomon denies not that another event happeneth to man that beasts are exempt from, viz.—"after death the judgment." The oft quoted expression, "The dead know not anything," would have more effect on our mind if those who quote it did not in so doing, always stop at a comma (.). If they would quote farther, and apply the same rule of language, they would also prove that "neither have they any more a reward," which would cut off the dead from a future resurrection. They can also by the same rule of language, prove that some of the living know as little as the dead; for the lad that was with Jonathan (1 Sam. 20:39) "knew not anything," and the men with Absalom, (2 Sam. 15:11) in their simplicity, "knew not anything;" and Solomon said (Eccl. 6:3-5) "if a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good," that "he hath not seen the sun, nor known anything." Therefore if such scriptures prove the dead to be unconscious, the same interpretation of language would prove the living so, all of which is rectified by the idiom of the original.

Note 11.—The word rendered grave in the passage referred to, is Sheol, which corresponds with Hades in the Greek, which was the word used by the Jews for the place of departed spirits between death and the resurrection. It is where Jacob said he should go (Gen. 37:35) to his son, when he supposed his son's body had been eaten by wild beasts! so that he had no expectation of finding that there.

Note 12.—True. No man can deliver his soul from death, nor from Hades, though a man can avoid being buried in a grave according to the meaning of the English word, by being eaten by the wild beasts,—though he cannot be from the grave in its Hebrew significance. We showed in the article now being criticised, that the original of the word rendered thoughts, is literally the "plans" or "purposes" which death frustrates. David has not ascended to heaven, either body or spirit, but awaits in Hades his resurrection. No man hath ascended to heaven, though they depart to be with Christ. The Saviour had not ascended to heaven when Mary conversed with him after his resurrection; and yet the penitent thief on the cross, had his assurance that he should be with Him that day in paradise.

Note 11. Amen, and amen.

CORRESPONDENCE.



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

LETTER FROM H. W. BUXTON.

DEAR BRO.:—I thank you for remarks in the Herald of Feb. 16th, upon the state of the righteous in death. The question humbly submitted to you in a former number, was the following:

"If, as you affirm, Paul expresses that Christ's disciples at death depart to be with him, pray tell us where?" In compliance with the request, and to prove that the dead are conscious, you refer your correspondent to 2 Cor. 5:6-8—"Therefore we are always confident, knowing that whilst at home in the body we are absent from the Lord; (for we walk by faith not by sight,) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

NOTE.—In this passage I must confess that I hear Paul "express" nothing about death, or that "at death Christians depart to be with Christ," while I do see in living characters, his rule for being "present with the Lord;" viz., "We walk by faith, and not by sight;" and in 1 Cor. 1:3, I hear him say, "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed." And in Col. 2:8—"For though I be absent in flesh, yet am I with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Now was Paul absent from the body by death when he was writing to the brethren in Colosse? And so in your proof text above,—Was his soul absent from the body by death, and present with the Lord? Is the spirit obliged to leave the body in this case, more than the other, in order to have communion with the Lord? It was absent by the law of faith. Note 1.

You next quote Phil. 1:21-24—"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 choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ which is far better; nevertheless, to abide in the flesh is more needful for you."

NOTE.—Neither in this text, do I hear Paul say, to die is to depart and be with Christ. That Paul expected to "be with Christ" in death, is not so much as hinted at in the whole paragraph. But I do see Paul pointing the Philippians to "the day of Christ," as the time of their reward; and it would be preposterous to suppose he expected to meet with his before them. He was not discussing his own fate, except so far as Christ and his gospel were involved, and in reference to this he makes one bold and unmistakable declaration, that, "Christ will be magnified in my body, whether by life or by death." It mattered not, this would be the result. Hence he could say, "For me to live is Christ;" it will redound to his glory, for I am set for the defence of the gospel, "and to die" in such a cause, and for Christ's sake, "is gain;" not to me, Paul, but to Christ, for otherwise how could Christ be magnified in my body by death?

It was in the body, and not out of it, or in the spirit-world, that Christ was to be magnified. "But," says Paul, "If I live in the flesh, this is the fruit of my labor, yet what I shall choose I wot not." Why did he not know what to choose? "For," or because "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better," than either to live in the flesh, or to die. For he would not be "unclothed," or be a disembodied spirit, "but clothed upon, that mortality might be swallowed up of life," what the apostle did not expect till "the appearing of Jesus Christ." Note 2.

His words are "truth and soberness."

You next quote Rev. 6:9-11, where John "saw under the altar the souls of them that were slain for the word of God," &c.

NOTE.—Are souls under the altar "with Christ?" Do disembodied spirits have blood? And while with Christ, "when he sitteth," do they "cry with a loud voice, for vengeance on them that dwell on the earth?" It must be obvious to every intelligent reader of this scripture, that John gave

a symbolical description of what he saw. The blood of Abel cried from the ground; and the blood of Christ is said "to speak better things than the blood of Abel." And in perfect harmony and decorum of the figure, the blood, or souls of the saints, slain for the word of God, is represented as being "under the altar," upon which, it may be supposed, they were sacrificed. Note 3.

You say, "conversion is in reality the gate to endless joy; the saints then enter on that joy that no man taketh from them; and their joy is often full, so far as they have a measure of happiness to contain it. The resurrection however, only, will be the gate to that joy in all its fulness; for not till then is its consummation."

NOTE.—In the remarkable logic of these remarks, I am not able to see any gate-way, whatever, for disembodied spirits. Probably the difficulty must be ascribed to my ignorance, rather than to any lack of clearness in the declarations of my intelligent brother.

In my former quotation from Psa. 146:4, you say "the word thoughts has no necessary reference to the faculty of thinking."

Allow me to submit. Has sound no necessary reference to the faculty of hearing? Has breath no necessary reference to the faculty of breathing? Do these cease because the ear and lungs have lost their vital organism? and shall the faculty of thinking be dead, and the thoughts not perish? Note 4.

You say, "If our correspondent will turn to his first reference to Paul, 1 Thess. 4:13, 14, he will find that they which sleep in Jesus will God bring with him, when he comes to clothe them with immortality." Thank you, dear brother, I have turned to it, and I find most conclusively, that Paul's "words of comfort" to his Thessalonian brethren, were "concerning them which are asleep," and not of them that have "departed to be with Christ." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." "They that are in their graves shall hear the voice of the Son of man, and shall come forth." Note 5.

And by reference to his last quotation from the apostle, 1 Cor. 15," you say, "Our correspondent will find that the perishing of the dead in Christ is not predicated on their own resurrection, but on that of Him who was delivered for our sins, and was raised for our justification." If true, be it so. And I also find that, for the dead in any sense to be with Christ, is predicated upon their own resurrection, at his coming, and kingdom. Note 6.

"So man lieth down, and riseth not again till the heavens be no more, they shall not awake or be raised out of their sleep." Note 7.

"To the law and to the testimony." "What is the chaff to the wheat?" Note 8.

What says the voice of the Creator to the "man in our image," who by inspiration of the "breath of lives," had become a "living soul?"

"Thou shalt surely die." "Dust thou art, and unto dust shalt thou return."

Did God here address the living soul? To say otherwise would be an absurdity. "And Adam lived nine hundred and thirty years, and he died." Note 9.

What says the wisdom of Solomon? "For that which befalleth the sons of men befalleth the beasts, even one thing befalleth them; as the one dieth, so dieth the other; they have all one breath, all go to one place, all are of the dust, and all turn to dust again." "The dead know not anything." Note 10.

What says the patience of Job? "If I wait the grave is mine house. Are not my days few? For now shall I sleep in the dust; thou shalt see me in the morning, but I shall not be." "The spirit of God hath made me, and the breath of the Almighty hath given me life. All the while my breath is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. So Job died, being old and full of years." Note 11.

How sings the song of David? "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave? His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Let my soul live, and it shall praise thee." Why, David? Because "the dead praise not the Lord, neither any that go down into silence. And none can keep alive his own soul. But God will redeem my soul from the power of the grave."

Did Peter in his free speech on the day of Pentecost, tell the men of Israel that the body only of David was dead and buried, and that the spirit of David had "departed to be with Christ?" Did he not rather say unto them, "This Jesus hath God raised up," but the patriarch David is still

dead? "For David is not ascended into the heavens." To affirm more, is adding to the record. Note 12.

What saith "the Way, the Truth, and the Life?" "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Yet a little while am I with you, and then I go unto Him that sent me. And where I am, thither ye cannot come. Little children, yet a little while I am with you; ye shall seek me, and, as I said unto the Jews, whither I go, ye cannot come. So now I say unto you, I go to prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also." Amen. "Let God be true." Note 13.

H. W. BUXTON.

INDIRECT FALSEHOOD.

"It takes a good deal of brass to tell a downright lie. A man's heart is apt to fail him; the blood mounts to his cheek, his eyes fall to the ground, and thus he betrays himself in the very act. But there are many ways of deception which do not so directly violate the conscience, nor shock the sense of honor and integrity, and yet which have all the baseness of falsehood, as they accomplish its evil design. They are adroit means of dodging the truth, without running the risk of telling what is directly untrue."

"For example, one way to deceive, and yet save appearance, is to use words in a double sense, to say one thing and mean another; to declare what in plain language, is false, and yet if expressed, to say that the words were used in a different sense. This secret meaning the relater is very careful that his hearer shall not perceive, unless it be necessary to bring it forward to save himself. It is the way that perjurers justify themselves in swearing falsely. This kind of deceit was carried to perfection by the Jesuits. They made a science of lying, and in their new casuistry this cunning passed into an approved maxim under the name of Mental Reservation. Their cardinal rule was that the end justifies the means, and accordingly a Jesuit might swear to anything that should be demanded by the interest of his order. He might swear that a man was dead, when he knew him to be alive, but ease his conscience by whispering to himself, that he only meant that he was dead in trespasses and sin! But does this secret whisper change at all the guilt of such a falsehood? Nay, it increases it. For this perjurer commits a double sin—adding hypocrisy to falsehood—hiding a deed of hell under the mask of a sanctimonious countenance. He lies not only unto men but unto God."

"But there are other ways of evading the truth, equally dishonest. One is to tell the facts as they really seemed, but not all the facts; to leave out some important circumstance, which might produce an impression unfavorable to the narrator. A man repeats what another said to him. He tells it truly as far as it goes. But he silently drops an expression or two, which would perhaps change the whole face of the conversation. A word omitted may alter the entire meaning of a sentence. Take away but one word from several of the Ten Commandments, and they read, 'Thou shalt kill,' 'Thou shalt steal!'"

"The truth is quite as much changed by adding some slight circumstance. A man may tell strictly all that occurred in a given transaction, and more. Being gifted with a power of invention, he may add embellishments, so that the story takes quite a different aspect. On both sides, therefore, the truth has to be judiciously guarded. Accordingly, when witnesses are summoned to a court, they take a solemn oath before God to tell the truth, the whole truth, and nothing but the truth!"—*Evangelist.*

Extracts from Letters.

BRO. M. CHENEY writes from Holderness, N. H., March 8th:—"I read the Herald with much interest, and should feel the loss very much if it should be discontinued. I hope that such will not be the case, but that you will be sustained, and enabled by the grace and mercy of God to continue the Herald unto the end. But should you be called to rest from your labors previous to that, may the mantle fall upon some one to fill your place, so that the Herald may be continued so long as it will be needed."

BRO. I. N. SNYDER writes from Mansfield, Ohio, March 11th, 1856, To the Advent brethren in the State of Ohio:—"Bro. Himes proposes to hold one hundred conventions. What say you to having one in our State, at some place accessible by railroad, and at such time as may be agreed upon? I think the advantage of such a meeting would re-

sult in much good. The Advent people are scattered over the State, and many without a brother to share his troubles or glad moments with. Such a meeting would make strangers (who love alike, and believe alike and pray alike), acquainted. It might result in some arrangement that we could have preaching occasionally, while, situated as we are, we cannot improve much. I think such a convention would have very blessed results. Let us have one. Think on it, and speak through the Herald. Fix the time, and let us prepare for such a heavenly meeting. Let all come who will come and drink of the waters of life freely."

I shall be glad to hear from the brethren, and am ready to help.

BRO. J. W. DANIELS writes from Williamsburg, L. I., March 27th, 1856:—"Bro. Himes:—I have just returned from a visit of ten days with our old friends in Morrisville, Pa. The Adventists there have been destitute of a pastor for a year, and have passed through unusual discouragements. Realizing the need of a revival of religion, they recently determined to take measures to promote one, and commenced by holding prayer meetings in private houses. The Lord heard prayer, and a work of grace commenced. Providentially, Bro. Litch came and labored with them a few days, and was succeeded by myself. A precious revival is now in progress; the reclaimed and converted number not less than twelve; the members are engaged in the work, and the meetings are to be continued every evening. The congregations are large, attentive and serious. The church in Morrisville desires, and deserves a good pastor. May the Lord furnish one after his own heart."

BRO. B. SHEFFER writes from Manitowoc, Wis., March 14th, 1856:—"Bro. Himes:—Are we as a people who profess to be grounded in the faith and hope of soon seeing our Saviour in his kingdom, enjoying those blessings in our hearts? or are we merely making a profession of the same, without the spirit of Christ bearing witness with our spirit that we are his children? If this be our case we are none of his, and deplorable will be our situation in the day that will soon reveal him in the clouds of heaven. The Lord and God of our salvation grant in mercy to arouse his sleeping church to faithfulness. While we look around and see scores on the right and left, perishing without an interest in the blood of Christ, soon, and very soon they must perish, can we rest secure and not feel interested in the salvation of our fellow-men? Who knoweth that the blood of some soul may not be required of us? We all have a work to do, and what is done must be done quickly. We may not all be called to preach his truth, yet in each of our situations in life, some good to others is required of us. And as we suffer persecution in this age of the world, let us not be offended, but rather rejoice that we are counted worthy of Christ to bear such things, knowing that in due time we shall reap if we faint not."

"Yours, looking for redemption soon."

BRO. GEO. PHELPS of New Haven Ct., writes under date of March 28th:—"We have something of a revival in the Congregational church in this city, in my neighborhood. A number have experienced religion. I think the latter rain as predicted in the 6th chapter of Hosea, is about to be poured out in order to prepare the church for the harvest. May we be found faithful laborers until the Master shall appear."

BRO. JOHN CHAPMAN writes from Magog, C. E., March 25th, 1856:—"Bro. Himes:—As I feel assured that you take a deep interest in the cause of the Redeemer, and being a lover of truth as it is in Jesus, I feel glad to announce to you, and our beloved brethren, that the Lord is truly preparing a people for himself, and working like himself a wonder-working God. In December last, accompanied by brother D. H. Merrill of Stanstead, Fitch Bay, C. E., we commenced a series of meetings in West of Brome, and East of Farnham, C. E., and notwithstanding clouds of disappointment, our God has been with us. The interest was so great, many could not be convened. The people manifested a solemnity that nothing but eternal things could produce. And a sense of the coming of Christ has manifested its effects. Thirty-three have been baptized, many of them heads of families, and many hopefully reclaimed. The Macedonian cry has been truly raised, and many say, 'Come and help us.' Requests are daily being made for appointments in many other places. Our trust is in the God of Jacob, and he will do all things well."

Letter from A. Waggoner.

DEAR BRO. IN CHRIST:—I often think of you in your ardent labors for the glorious truth respect-

ing the appearing and kingdom of our Lord and Saviour Jesus Christ, and can truly say, that in all our conflicts for the truth's sake...

exhibited under all circumstances; at home, and abroad, in the domestic circle, and among strangers; at the family altar, and in the public place of worship...

Another:

"Asleep in Jesus, blessed sleep, From which none ever wake to weep."

The funeral services were on the 24th, at New Market Hall, which was filled with relatives and friends. Elders Hawks, Fassett and Bonham were present...

L. OSLER.

BRO. HIMES:—This will inform you of the death of my mother, MARY STEVENS, widow of the late Job Stevens, who died on the morning of the 23d ult., aged 80 years.

Our heart is sad, but believing that she sleeps in Jesus, we sorrow not "even as others that have no hope." "For if we believe that Jesus died and rose again, so them also who sleep in Jesus will God bring with him."

C. STEVENS.

Fair Haven, March 31st, 1856.

Peruvian Syrup,

FOR THE CURE OF

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

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

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

West Medford, 27th Oct., 1855.

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

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did.

Boston, 10th Oct., '55.

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

Baltimore, July 15th, '54.

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

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

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

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

THOMAS A. DEXTER, S.H. KENDALL, SAMUEL MAY, THOMAS C. AMORY.

march 8 t f

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses...

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health...

fy his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face...

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sideache, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness...

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 am

MODEL ORGAN-HARMONIUMS.

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler.

MASON AND HAMLIN'S MODEL MELODEONS! Recommended by the best musicians and organists in the country (as superior to all others) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, B. Bruce, &c. &c. Prices from \$60 to \$175.

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DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days.

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BY JOSHUA V. HIMES.

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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.

Obituary.



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

DIED, in Canterbury, N. H., ARTHUR B., youngest child of Benjamin and Lidia C. McClary, aged 2 years.

His sickness was scarlet fever, very distressing, but only of five days' continuance; when the interesting little Arthur had to yield to the great enemy, death. But that dear little son and brother will "come again from the land of the enemy;" yes, he will "come again to his own borders."

T. M. PREBLE.

East Weare, N. H., March 29th, 1856.

HAVING been, for the last ten years, on friendly and intimate terms with the family of brother Henry Tanner, of Buffalo, N. Y., Permit me to pay a just tribute to the memory of his wife—Sister ELIZABETH TANNER, a notice of whose death appeared in the Herald of the 23d ult. Being so uniformly quiet, and unpretending in her ways, her real worth was hardly known beyond the circle of her family, near friends and family acquaintances.

DIED, in Providence, R. I., March 21st, ANDREW ANDREWS, aged 28 years.

Brother Andrews was converted to Christianity about seven years ago, under the labors of Elder Fassett. From the period of his conversion until his decease, he was a zealous, devoted, and consistent member of the Advent society in that place. Last October he was under the necessity of abandoning manual labor. He visited the South in hopes of regaining his health, but about three weeks before he died, he returned home, having failed to secure the desired result.

"I would not live away, no, welcome the tomb; Since Jesus has lain there, I dread not its gloom; There sweet be my rest, till he bid me arise, To hail him in triumph descending the skies."

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ADVENT HERALD.

BOSTON, APRIL 12, 1856.

What Think Ye?

A poor Christian subscribes for a religious paper, and, like an honest man, pays for it.

Look into yonder society: a poor man willingly gives his "mite" for the support of the cause of God.

I would rather have in a church one humble, devoted, earnest Christian, having but one talent.

FOREIGN NEWS.

THE arrival of the Atlantic at N. Y. on the 3d inst. brings intelligence from Europe as late as the 19th ult.

The most important events announced are the near proximity of peace, and the birth of a son to the emperor Napoleon.

THE CONFERENCE.—No doubt is expressed in any quarter that the conferences are progressing to a satisfactory conclusion.

FRANCE.—The birth of the heir apparent of the Napoleon dynasty, took place on Sunday, the 16th of March.

We copy from the Patrie the following account of the affair:

"At one o'clock on Saturday morning, (the 15.) the Empress felt the first pains, and from that moment until the hour of her delivery, on Sunday, at a quarter past three, Her Majesty experienced at intervals acute sufferings, interrupted by momentary relief.

The Emperor encouraged and consoled her by the most tender and affectionate expressions. He told her that all the churches were crowded with the faithful praying the Almighty for her delivery.

It appears that the sight of so many persons produced an effect upon the Empress, which suspended for a moment the operations of nature.

The Senate and the legislative body met this morning at eight o'clock, and received a message from the Minister of State, announcing to them the birth of the imperial Prince.

A multiplicity of incidents connected with the birth are given by the correspondents.

"The imperial infant, as I learn from a credible eye witness, and not from the tattle of courtiers, is really as fine and robust a boy as ever was seen.

Within a few minutes of the birth of the Prince at a quarter-past three this morning, the Emperor sent messages in his own name announcing the event to the Pope, the Queen of England, the King of Piedmont, the Queen of Sweden, the Grand Duchess Dowager of Baden, and, I believe, some other courts.

NEW YORK, April 4.—The steamship Asia from Liverpool 22d ult., arrived here about half past 2 o'clock this afternoon.

The tenth meeting of the plenipotentiaries was held on Tuesday, the 18th, and the Prussian representatives took their seats.

There has been great mortality among the French in the Crimea. The health of the French at Constantinople was improving.

The fortifications at Nicolaieff were being strengthened.

A letter from Kertsch says that the news of the armistice produced a profound sensation of joy

along the shores of the Sea of Azof, and business became suddenly active.

Sickness is on the decrease in the French hospitals at Constantinople.

Omar Pacha has arrived at Constantinople.

Gen. Codrington issued general orders of the date of March the 2. forbidding to fire upon the enemy until the expiration of the armistice on the 31st.

The line of the aqueduct, running along the left bank of the Tehernaya is the limit of separation between the English and Russian armies.

The Armenians and Greeks have protested against the recent Hatti Scheriff; the Greek petition in particular is directed against the clauses of the document having reference to the clergy.

Prince Frederic William of Prussia is to visit England in May as the acknowledged suitor of Queen Victoria's oldest daughter, Princess Royal.

FRANCE.—The Empress and her child continue well, and the Tuileries has been crowded with all sorts of deputations.

THE PHILOSOPHY OF SNEEZING.—A sneeze always indicates that there is something wrong. It does not occur in health unless some foreign agent irritates the membranes of the nasal passages.

So offensive is the enemy besieging the nostril held to be, that the nose is not left to its own defense. It was too feeble to accomplish this.

WHAT LOVE WILL DO.—When the ice broke up in the Ohio river at Marietta, recently, and while it was floating down in huge cakes, a man crossed to that town from the Virginia side.

RELIGION MADE ATTRACTIVE.—The Washington correspondent of the Boston Journal, writes under date of March 27th:

The Catholic Sunday School of Georgetown give a theatrical exhibition in the old church edifice there this evening, and will perform "The Jew of Verona," the "Happiest Choice," and "Spoiled Child."

AYER'S Cherry Pectoral is a most excellent remedy for Coughs and Colds. We have had occasion to try its virtues repeatedly during the winter just closed.

AGENT OF HERALD.—H. H. Janes, of Sycamore, DeKalb county, Ill., consents to act as agent of the Herald, for which he will accept our thanks.

Appointments, &c.

I will preach at Champlain village, N. Y., on Friday evening, April 18th, and continue over the Sabbath; and at Rouse's Point, Monday evening following, where brother Haynes will assist.

BUSINESS DEPARTMENT.

BUSINESS NOTES

J. V. Himes.—We have stopped none at Baltimore except those ordered stopped by the parties, or sent back by the P. M.

DELINQUENT.

It has been decided by the United States Courts, that the postage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

RECEIPTS.

UP TO APRIL 8TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited, &c. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below.

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 by any third person, unless such one is coming directly to the office.

INFORMATION WANTED.

Wanted the name and P. O. address of a person sending \$1, that was received Jan. 24th—the letter having no date or signature. The writer stated that he held "connection with the Mission Baptist."

M. Rollins, sent time of the End to Franklin, N. H., the 3d inst. J. Bailey 763; D. Davis 763; M. L. Lawrence 777; J. Warren 783; S. Riceard, jr. 744—over \$1.50; S. Keyzer 765; Dale Lee 2d 789; H. Russell 2 G's and 50 cts. on account; sent papers; J. E. Richardson 790; C. B. Richardson 821; N. Goldsmith 779; A. Clearland 783; A. P. Smith, 4 G's to Ashford; S. Thompson 802; that from P. B. M. was received; J. Grove 767; D. T. Taylor 815; J. A. Trowbridge 789; S. M. Thompson 802—sent you tracts, are out of two, and so sent other two—each \$1.