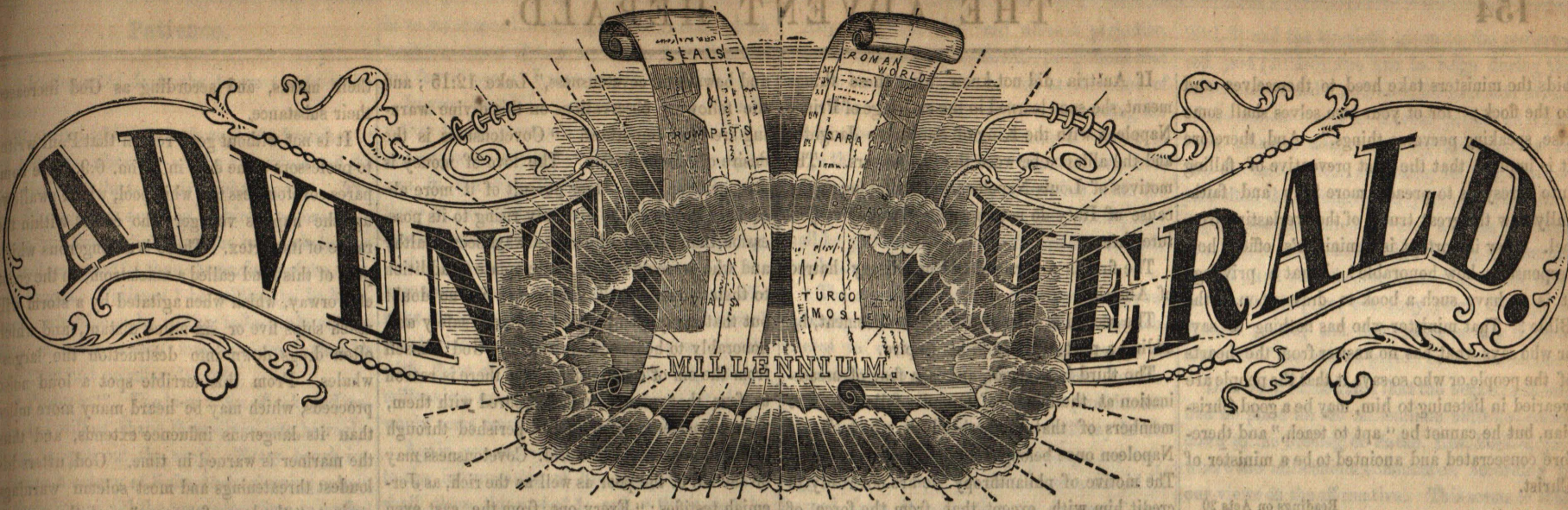


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GERMAN FUNERAL SONG.

Come forth! come on, with solemn song!
The road is short, the rest is long;
The Lord brought here, He calls away!
Make no delay,
This home was for a passing day.
Here in an inn a stranger dwelt;
Here joy and grief by turns he felt;
Here poor dwelling, now we close thy door!
The task is o'er.
The sojourner returns no more.
Now, of a lasting home possessed,
He goes to seek a deeper rest;
Good night! the day was sultry here,
In toil and fear;
Good night! the night is cool and clear.
Chime on, ye bells! again begin,
And ring the Sabbath morning in.
The laborer's week-day work is done,
The rest begun.
Which Christ has for his people won!
Now open to us gates of peace!
Here let the pilgrim's journey cease;
Ye quiet slumberers make room
In your still home,
For a new stranger who has come!
How many graves around us lie;
How many homes are in the sky;
Yes, for each saint doth Christ prepare
A place with care;
Thy home is waiting, brother, there.
Jesus, thou reignest, Lord, alone,
Thou wilt return and claim thy own.
Come quickly, Lord! return again,
Amen! amen!
Thine seal us ever, now and then.
—*Longfellow.*

A Charge to the Clergy.

BY REV. JOHN CUMMING, D. D.

Having thus noticed “ourselves,” let us ponder the second division of the apostle's subject, namely, the flock. “Take heed unto yourselves and to the flock.”
How take heed to them? First, to speak to them faithfully and impartially: not to fear giving offence, if that should be the penalty of speaking truth; not to care that you fail to conciliate applause, if you have carried conviction only to the conscience. We are not to speak about them, or to speak above them, or to preach as candidates before them, but to preach to them all the words of eternal life. Many will be pleased, some will be displeased; these are very subsidiary results; the great effort, the aim, the prayer, the desire of every true ministry must be

that, whether his people be pleased or not, they may be convinced and converted unto God. I am not bound in this pulpit to furnish you with sunshine; I am only bound to give you light. I am not called upon to spread before you fragrant flowers, but to feed you with God's living bread. And if that bread be faithfully dealt and distributed, you must overlook an occasional defect in the basket, or an occasional flaw in the distribution; thankful only that you have the bread of life and the water of life, without money and without price. It is quite true we ought not needlessly to offend; one ought to go out of one's way to please everybody. I think it is most important to conciliate the flock, to make the flock love us, and to make the people pleased with the sermon. That is most important; for one of the best ways of getting to the heart is when you make the listener pleased with the mode with which you try to get at the heart; and if we can only speak to every hearer without rousing prejudice, passion, opposition, we have gained a great point, provided we have not compromised or sacrificed the truth as it is in Christ Jesus.

And secondly, in taking heed to the flock, and in speaking faithfully, we must feed the flock from the great granary,—God's holy and inspired word. I am afraid that we ministers very often fail in this. We often argue what must be true instead of asserting on the authority of God, what is and was and ever will be true. We should never forget to assume that the Bible is God's word; and that a text from an Epistle is worth twenty arguments by a logician. “Thus saith the Lord” should settle all disputes and end all controversy. We must preach, not the tradition of man, not even the syllogisms of man; but gather seed from this granary, bread from this storehouse, truth from this precious depository. If we sow the seeds of tradition, or of human reason, or of gaudy eloquence, then to expect there shall be a joyous harvest-home is to seek to gather grapes from thorns and figs from thistles. Whatever a minister says which cannot be sustained by the Bible, is not true; whatever he says which is not in the Bible may be true, but it is not essential. And on some subjects in the Bible—on unfulfilled prophecy—a minister is bound to preach; but then he can only state what he humbly thinks is most probable; he dare not assert, as he may do in preaching the Gospel, what is absolutely and eternally true.

Again, in taking care to speak to the flock, and in taking heed to the flock, a minister must preach with all discrimination. We must try and say a word in season to every one. It is a difficult thing; and generally the result will be that the sermon which suits one class to-day will not suit another class. But then the best way is for all classes constantly to attend, and they will be sure one day to get just what suits them. We may not preach, for instance, the terrors and the judgments of a broken law to those that are despairing and desponding too much already; nor on the other hand, must we preach the joys, and comforts, and consolations of the Gospel to those that are living in the practice of sin. But we must try so to preach the truth, and so to exhibit large masses of the truth, that each shall get his bread in due season; we should pray that God would give us the tongue of the learned, that we should know how to speak a word in sea-

son to him that is weary. And there is one great doctrine we never can preach too often, too earnestly, too fully; that is the central doctrine of Christianity—Christ and him crucified. Other doctrines are important, but this is vital; they are doctrines, but this is the doctrine. And a sermon that does not in some shape, directly or indirectly, bear upon this blessed truth, as the grand remedy for the world's disasters, is deficient in the prime and most vital element of an evangelical sermon.

The flock is spoken of as the flock of which the Holy Ghost has made you bishops, overseers, or presbyters, or ministers. Then it is quite plain here again that the Holy Spirit appoints the minister for his work—consecrates the tie that knits him to his flock; that no decision of a presbytery, no fiat of a bishop, no dogma of a general council, no power of a patron, no voice of the people, ever can make him a minister whom the Holy Ghost does not consecrate, and honor, and sanctify to that great function. And in taking care of the flock, you will notice how emphatically the apostle speaks; take care of all the flock. Not the great men in it, and the rich men in it, but the beggars in it, the widows in it, the orphans in it; not the high only, but the low; not the aged only, but the young. “Take heed unto yourselves, and to all the flock,”—the sheep and the lambs,—“of which the Holy Ghost hath made you overseers.” And how precious is the distinction here given, “the flock which God has purchased with his own blood.” Does not this text, if the reading be right—and I am satisfied it is—clearly prove that Christ is God? “Take heed to yourselves, and to the flock, of which the Holy Ghost hath made you overseers, to feed the church of God, which he” that is God, “hath purchased with his own blood.” The Socinian believes that the proper reading here is, “the church of the Lord, which he hath purchased with his own blood.” Now, in the old Greek manuscripts, *Kuriou*, *Kristou*, *Theou*, are written contractedly, and resemble each other. The three words are so excessively like each other, that one can easily conceive the one might have been substituted for the other; and in some manuscripts I admit the word *Kuriou* is found, “the church of the Lord.” But in the most weighty manuscripts the Greek word is as it is in our translation, “the church of God.” But when there is a dispute about the true reading, we fall back upon the usage of the writer. Now recollect this text is not part of the Acts written by Luke, who is the author of the Acts, but of an address by the apostle Paul. We naturally go to the Epistles of the apostle Paul; where we find that he never says “the church of the Lord,” but that twelve times in the course of his Epistles he speaks of “the church of God.” Thus the Pauline usage of the apostle in referring to the Church, determines which is the sure reading and from that usage alone, not to speak of the preponderance of manuscripts, we come to the conclusion that our reading is correct—“the church of God;” and that our blessed Lord and Master is here called God in the highest sense of that word.

This Church is said to be here “purchased.” What Church is this that is purchased with his precious blood? We dare not say so of the Church of Scotland, or of the Church of Eng-

land, or of the Wesleyans, or Independents, or Baptists. They are not all redeemed, they are not all regenerated, they are not all believers.

The Church here that is referred to is the company of all true believers, scattered through every denomination, found in every section of the visible Church, constituting the bride of the Lamb, the bride he is gathering out of every land and that he will present to himself a glorious church, without spot, or wrinkle, or blemish, or any such thing. Here, then, we have the word “Church” used in the sense of the company of true believers, the whole company of truly regenerate men. And if people would only think more of that Church, and quarrel less about external ecclesiastical politics, there would be greater harmony, and possibly there would be greater progress in the Christian life.

This company of true believers is said to be purchased with his blood. Here is the definition of them. “Who are these, and whence came they?” The answer is, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;” or, translated into the language of my text, “These are the church of God, whom he hath purchased with his own blood.” When we read that text, the inference is irresistible, that the blood of Christ here is expiatory or atoning,—purchased with his blood. The apostle Peter says, “Ye are purchased not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb.” What sense shall I attach to that? It cannot be that purchased by Christ's blood means that he died as a martyr, or that he lived as an example; I must necessarily attach to it the idea of expiation—namely that I was lost and am recovered; that I had sold myself, and am bought back again; that he became a curse for me, that I might inherit his blessing; that he stood in my stead, that I might sit upon his throne; that he was made sin for me, though he knew no sin, that I might be made the righteousness of God by him. Oh, depend upon it, the old-fashioned Protestant—and, if you will bear with me, Calvinistic—theology is the theology of the word of God and of the New Testament; and the notions that are now diffused and scattered abroad on the Continent of Europe in various shapes bearing the name of Rationalism—called rational because most irrational, and therefore unscriptural—have no basis in this blessed book. And it is most striking evidence that our Reformers—the Ridelys, the Latimers, and Cranmers of England; and Calvin and Melancthon on the Continent; Knox, and Wishart, and Melville, in Scotland—were guided by the Holy Spirit of God, when we read what they wrote and drew up; for anything more fresh, more full, more instructive, more rich in all that is distinctive of living Christianity, is not to be found than what we read in the works these great and holy men were employed of God to write.

The best prescription against error is the diligent inculcating of truth. The apostle says, “Take heed unto yourselves, and to the flock; for grievous wolves will come in.” The best way therefore to prepare the flock to resist the wolf, is to give good food to the flock, that it may be strong and grow in grace and in the knowledge of our Lord and Savior Jesus Christ. He also

bids the ministers take heed to themselves and to the flock; "for of your own selves shall some rise, speaking perverse things." And, therefore it is implied that the best preventive of falling into heresy, is to preach more fully and faithfully now the great truths of the everlasting Gospel. How important is a minister's office, how responsible, how honorable! What a privilege it is to have such a book to draw upon as the Bible! That minister who has nothing to say, or who says what has no answer from the hearts of the people, or who so says it that the people are wearied in listening to him, may be a good Christian, but he cannot be "apt to teach," and therefore consecrated and anointed to be a minister of Christ.

Readings on Acts 20

The European Trouble.

The basis of the present trouble in Europe is the conflict between liberal ideas and the system of force—the spirit of the age and the spirit of the middle ages. This gives rise to the "Italian question,"—for in Italy the antagonism is most severe. There we have, on the one hand, Austria, the very incarnation of priestly and political power, selfish, covetous and pitiless; and on the other, the indignant masses, aspiring for something better, they hardly know what, but fully convinced that they can exchange their present condition for nothing worse.

A few years ago the despotism of Austria, pointed by the sword of Radetzky, was on one side; and the visionary youth led by Mazzini, were arrayed against it. That looked like a dangerous state of things. But a worse has succeeded. For while Austria has grown more stolid and unreasonable, young Italy, by force of one bright example, has grown more reasonable, prudent, and powerful. The success of Sardinia has shown what the greater part of Italy can accomplish under a constitutional monarchy, rising naturally from the elements already existing.—Austria sees the change and instinctively fears it. Lombardy, already hers, she fortifies and overruns with troops; with Naples, Modena, Tuscany, and the Roman States, she makes secret treaties; and wherever disturbances threaten she manages to have her troops, who know no mercy till their work is completed. Now when a man espouses generous ideas, all the bitterness of his nature seems to find vent against mere brutal force and the wily arts of cold-blooded despotism.

This is why the Protestant world hates Jesuitism. This is why (to take a familiar example) the people of Kansas resented the overbearing policy of the Federal Government. But Austria has harassed Italy by the sword and by intrigue, using at will and continuously, generals, diplomatists, priests and spies. Hence matters have grown worse and worse, until some issue, in the minds of all intelligent persons, must be reached. This is the "Italian question."

Among these intelligent persons certainly must be reckoned Louis Napoleon. He used to be called a foolish visionary; he is now called the most far-reaching statesman of the age. But the latter character remains to be fully verified, his most remarkable traits thus far disclosed, which should earn him that reputation, being the faculties of keeping his own counsel and taking his own time. But, for some reason or other, he concluded to take a part in directing the issue of this Italian question. He urged reforms upon Austria in her Italian dominions and in the Papal States, four or five years ago, and has continued doing so ever since—to which Austria has paid no heed. On last New Year's Day, therefore, he dropped his famous remark to the Austrian envoy, regretting that the two governments (Austria and France) were not on better terms. The sensation which ran through Europe attested to the vitality of the Italian question, and to the consciousness that henceforth there would be no fool's play about it. Next, Victor Emmanuel, King of Sardinia, in his opening speech to the Deputies, declared that he could not be insensible to the cry of Italy, and that Sardinia would not falter in her course—a sentiment to which thousands of volunteers have given a significant response.

If Austria did not know what these things meant, she soon learned in the marriage of Prince Napoleon with the King of Sardinia's daughter and the alliance between the two powers. The motives of Louis Napoleon in thus taking up the cause of Italy do not appear. We may conjecture three.

The first is a personal and hereditary hatred of Austria.

The second is a desire for aggrandizement, by adding a part of Italy to his empire.

The third is personal, and is a fear of assassination at the hands of Orsini's followers, the members of that brotherhood to which Louis Napoleon once belonged and proved recreant.—The motive of philanthropy we are not ready to credit him with, except that, from the force of his position, as a monarch owing his elevation to the people, he must ever be found on the liberal side in any European contest.

But whatever his motives, Austria apprehended his action at once, and commenced her preparations. Of course, the other powers did likewise. The talk about the treaties of 1815 is nugatory. Austria has kept the letter as well as the other powers. But, with her kingdom born of force, and comprehending the most discordant elements, she has multiplied her secret treaties and turned the screws of her despotism, as she supposed, in self-defense. To falter when France threatened, would have been suicidal.—Unluckily, the other great powers did not contribute much to impede the direct race to hostilities upon which France, Sardinia and Austria had entered. England got confused in the Crimean War, and has never judged continental matters rightly since. Her influence went for nothing. Russia sees that by a war in Italy the long coveted pathway of her czars to the Mediterranean is opened—and so she has pushed on France. Prussia has only considered her own safety.

Such, in general view, are our own ideas of the European trouble. It is an organic trouble, and must some day result in an upheaving of the elements—because one principle is bigoted and will not yield, and the other is immortal and cannot yield. This particular crisis may be smoothed over, but the same trouble will only come up in another form.—*Boston Journal.*

The Use and the Abuse of Riches.

BY REV. J. COX, LONDON.

Continued from our last.

II. Money not only refers to earth, it stands associated with the unseen world. It is a solemn fact that when it is abused, it secures and deepens the torments of hell. Thus it is not only "the root of all evil," as regards the sin and misery which it produces in this world, and the amount is most fearful, but it is the parent stock of much of the penal evil and hopeless misery, which will be realized by millions to eternity. There are two methods in which more especially money is abused, and these paths are walked in by tens of thousands: they are, sensuality and covetousness. Many persons seek earnestly for money and procure it by most dishonest means, that they may consume it upon their lusts. Such characters are described by the apostle, "whose god is their belly, whose glory is in their shame, who mind earthly things," Phil. 3:19. Some such were found of old among the professors of a pure and self-denying religion, and such there are still. These cause religion to be evil spoken of, and make their ministers weep; and such shall weep themselves ere long, for those who thus act must realize the fearful words which stand in connection with this description, "whose end is destruction."

Many abuse money by covetousness. There is reason to fear that this sin prevails to an alarming extent, and that thousands will be shipwrecked upon this sunken rock, though it is so plainly marked in our heavenly chart. The folly and wickedness of covetousness, and the liability of the human heart to fall into it, cannot be too much insisted upon. Here God has given "line upon line." The language of our Lord upon this point is very remarkable, "Take heed

and beware of covetousness," Luke 12:15; and the following observations on this divine warning are very important. "Covetousness is the desire of accumulation. The love of money is stronger, and the eager pursuit of it more absorbing in those who are only rising to its possession, than in those who have always been wealthy and who scarcely seek or contemplate an addition to their possessions." There can be no doubt but that many rich people have gone safely and honorably to heaven, acquitted by God himself from the sin of covetousness; and there is reason to fear that many, who, compared with them, were considered poor, have perished through loving this present evil world. Covetousness may be the sin of the poor as well as the rich, as Jeremiah testifies: "Every one, from the east even unto the greatest, is given to covetousness," Jer. 8:10. All are in danger, and all should be watchful. All will be reckoned with according as God hath committed to their trust, and all should remember that they are stewards and not proprietors. But, alas, how few lay these solemn cautions to heart, which are found in such abundance in God's word. The difference between God and man is strikingly brought out in the different estimate formed respecting the nature and degree of sin. Some things which God accounts very sinful, and continually denounces as such in his word, man looks upon and treats as venial, and scarcely that. These observations apply especially to the sin of unbelief, and to "laying up for ourselves treasures upon earth." The latter is almost looked upon by many as a virtue, and "men are praised who do well to themselves," Psalm 49:8. It may be asked, why does God account covetousness, or a desire to accumulate, such a great sin, and wherein does its exceeding sinfulness consist? A consideration of the words of Christ, Matt. 4:19-24, will answer these questions, and exhibit God in his holiness and love while thus reproofing covetousness. The man who lives to accumulate, who makes the getting of money the business of his life, places his heart where his treasure is, and thus acting, his whole life is one scene of alienation from, and rebellion against God. Truth declares, "Ye cannot serve God and mammon." By him who lives to accumulate, the world is served, and God is not served. The creature is loved rather than the creator. Unbelief, is thinking differently from God, and that on the most important subjects most clearly revealed; and covetousness is choosing, in opposition to God, in the face of the most solemn warnings and loving invitations. This wrong thinking, and wrong choosing, mould the character and determine the course,—hence their vast importance.

The lovers of money may be known by the pains which they take in getting it, which are much greater than any solicitude they display about things which are infinitely more important; also by their bitter sorrow at losing it, and their niggardliness in parting with it. Of all fools, the covetous man, who loves money for its own sake, or who loves it so as to rob himself, is the greatest. "Other sinners (says one) have that for their damnation which they call delightful, but the covetous man buys hell with hell,—eternal with present anguish."

"O cursed love of gold! when for thy sake The fool throws up his interest in both worlds: First starv'd in this, then damned in that to come"

It is a very solemn and affecting thought, that almost all the descriptions of future misery which are contained in the Bible, refer to those who abused while on earth the riches which God entrusted to them. Think of the rich man at whose gate poor Lazarus lay, Luke 16:20; and the traitor Judas, who sold his Lord for thirty pieces of silver, and thus "fell by transgression, and went to his own place." Acts 1:21.

It is very remarkable that neither of these three fearful cases are charged with being immoral persons; even Judas kept up a decent exterior, his cloak of profession was as good as the rest of the apostles. The great sin of all three was an absorbing love of this present evil world, and neglect of the claims of God. To gratify self, by hoarding up and enjoying, was more to them than to glorify God by giving away up to

their means, and according as God increased their substance.

It is not without good reason that Paul writes to professors as he does in 1 Tim. 6:9. He compares covetousness to a whirlpool, which swallows up the hapless voyager who comes within the range of its vortex. There is a dangerous whirlpool of this kind called a maelstrom, on the coast of Norway, which when agitated by a storm will reach ships five or six miles distant, and which often drags down into destruction the largest whales. From this terrible spot a loud noise proceeds, which may be heard many more miles than its dangerous influence extends, and thus the mariner is warned in time. God utters his loudest threatenings and most solemn warnings against "the love of money," and thus warns the voyager to eternity of his danger. Alas! many grow so deaf in Mammon's service, or are so fascinated by the pleadings of selfishness, that they give no heed,—they will not "beware," and so are "drowned in destruction and perdition." The Norway maelstrom always casts up its wrecks again; and alas, how many wrecks of what once seemed noble vessels are floating round the great moral whirlpool of covetousness. Dear Reader, if the motion of your affections indicates that you are getting near it,—if you are beginning to run round a worldly centre, instead of voyaging on straight towards eternal glory with "your affections set on things above;" then you have reason to tremble. Strain every nerve to get out of the charmed circle; throw any thing overboard, part company with every fair vessel, whatever its name may be; put the helm about; look out for the pole star on which you have foolishly turned your back; and pray God himself to send these words into the depths of your heart "what is a man profited if he gain the whole world and lose his own soul?"

In addition to the cases above mentioned, the names of Balaam, Achan, Ahab, Jehoiakim, Felix, the Pharisees, Ananias and Sapphira, Gehazi, Demas, may be added. A useful commentator has observed "that the saints recorded in the Bible committed various sins, and some sad ones for which they deeply grieved and obtained pardon, but never were any marked by the sin of covetousness." The triumph of this vice shows the state of the heart to be habitually earthly, and this we are sure is consistent with a state of grace. For "they that are after the flesh do mind the things of the flesh."

But time would fail to bring forward the whole of God's testimony against covetousness. The Bible is full of warnings against, and denunciations of this terrible sin. Truly it is a wonder how those who profess the name of Christ can go on hoarding up gold, and boasting themselves in riches, there are so many channels for Christian benevolence to flow in, and while these awful words are written in God's book "how hardly shall they who have riches enter into the kingdom of heaven." The Lord Jesus further explains and enforces this solemn declaration by saying, how hard it is for those that trust in riches to enter into the kingdom of God, Mark 10:24; and the apostle intimates that it is very difficult to have riches without trusting in them. "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God," 1 Tim. 6:17. An old divine says "that as naturally as the boat rises with the wave, so doth man's heart with the increase of his worldly substance: and as surely as hoarded corn breeds destroying vermin, so will hoarded riches breed peace-destroying and soul-destroying sins." Thus "the rich man's wealth is his strong city, and as a high wall in his own conceit," Prov. 18:11, which vain and gaudy shelter attracts the thunderbolts of the living God, whose claims, salvation and glory, are all neglected for "uncertain riches." Truly "they who will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Tim. 6:9, and thus it is proved "that the love of money is the root of all evil. Of every kind and degree of evil; the evil of sin, of suffering, and of sorrow, spring in ten thousand forms from this poisonous root.

To be continued.

Patience.

"Patience!" It is the lesson taught us by winter.

The wind whispers it through the branches of fir and pine, where by-and-by the oriole and the red-bird shall flutter their bright plumage. The wind brings now no song of birds, no breath of roses, but the medicine of the cold, wholesome air, not less needful than the perfume of the summer breeze. Patience! be willing to be hardened into vigor—be willing to be made strong, that so every season may minister to thee its own keen and peculiar delight.

"Patience!" The bare twigs of oak, and maple, and willow, shape themselves into hieroglyphics, to spell out the word. Every bough imprisons a colony of living buds, sleeping calmly in their fetters till the appointed time to unfurl their flag of liberty upon the sunny air. Why should the untimely bud hurry out to meet the death-dealing frost! Patience! heart! neither were it well for thee always to be in leaf and flower. For thee is the time of blossoming and fruitage fixed, as surely as for the tree.

"Patience!" It is written upon the earth's face, as she lies looking placidly up to the heavens, through her veil of snow. How calm she is, with her white mantle folded over her bosom—over the seeds and roots she is keeping quiet for the festival time of spring—over the graves where lie our sealed up promises of Paradise. Patience, soul! Hold thy life-germs pure and sound through the long days of silence and cold, content, since heaven is above thee still, with its earnestness of truth, its open radiance of love.

"Patience!" for the seeds will burst, the buds will unfold, the graves will open! Wait in quietness and confidence! Let thy snow-ropes of endurance lie light and beautiful about thee till winter passes, and from the depths of thy being comes a murmur and perfume of life!—Then patience may change into joy, for it is thy redemption that draweth nigh!—*Congregationalist.*

The Millennium.

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

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. XX.—(Conclusion.)

Mr. Editor—Dear Sir:—In my last number it was clearly proved from the book of Daniel, that the kingdom of God should be set up, and established over this whole world; and that it should act upon, break in pieces and consume every earthly kingdom, and fill the whole world with its divine authority, ruling over all throughout earth's future existence,—a period of long duration.

The period of blessedness brought to view Dan. 12:12, of 1335 days, [or years] must necessarily be subsequent to the reign of sin, and all the periods of abominations that maketh desolate. Two periods one of desolation and another of blessedness, could not possibly exist together at the same time. Two states that are directly opposite to each other cannot exist together, such as light and darkness, life and death.

These states can exist only in the absence of each other. So in like manner must it be in regard to a time of desolation, and a period of blessedness. Therefore the long period of blessedness brought to view Dan. 12, must be, not only subsequent to, but free from the abominations, that maketh desolate. And this period of blessedness is to be this side of Daniel's resurrection. See verse 13.

But we must pass to notice very briefly your last three numbers, as you allow us to write but (this) one article more in reply to your 20 Nos. I ought to have been allowed to write several more, but as you have expressed a wish that I should close with this No. and as your readers are nestling and calling upon you by scores to

have me stopped in my reply—for reasons which must be apparent to every one,—I shall notice but few things, as I pass over these articles.

In your 18th No., you take up, what you call, "Our Lord's great prophecy," Matt. 24. You commence by saying—"The historical prophecies in the New Testament, also, equally with those of the Old, are silent respecting the millennium before the Advent." In reply, we say,—this like the most of your arguments on the negative, is only proved by your assertions. We have the same right to affirm, that the historical prophecies in the New Testament also, equally with those of the Old, are silent respecting a millennium subsequent to the Advent. And this would come much nearer to the truth.

Again, you say—"In the answer of our Lord to the interrogation of his disciples. "When shall these things be"? and, "What shall be the sign of thy coming and of the end of the world"? (Matt. 24:3) there would surely have been reference to so wonderful an event as the world's conversion, had there been any past prediction of it, or if it was among the Divine purposes respecting the future. This prophecy not only makes no mention of a millennial period before the end, but its revelations are incompatible with it."

In reply, we say, in the answer of our Lord to the interrogations of his disciples, "When shall these things be"? and "What shall be the sign of thy coming and of the end of the world"? (Matt. 24:3), there would surely have been reference to so wonderful an event as the millennium in the new earth in the immortal state between the first and the last resurrection, had there been any past prediction of it, or if it was among the Divine purposes respecting the future.

This prophecy not only makes no mention of a millennium period subsequent to the end, in the immortal state, but its relations are incompatible with it.

Matt. 24:14, is next cited in your 18th No. "And this gospel of the kingdom (of what kingdom if you please, one that now exists, or one that shall exist in the new earth) shall be preached in all the world for a witness unto all nations and then shall the end come." You remark upon this text and say—"The gospel has been preached at one age or another, in unnumbered dialects and to the kindreds and tribes of almost all known lands. What nations have never been reached, or how much more extensive its proclamation must be, to have made it "a witness unto all," man may not be able to determine; but this we know that when it shall have been thus proclaimed as a witness of God's provision for mercy, and of the consequences that must follow its rejection, then, not a thousand years later, but "then," the Saviour affirms, "shall the end come." Thus previous to the proclamation of the gospel, as a witness, the millennium cannot come, and subsequent to its proclamation and anterior to the end, there is no space for it.

In reply to the foregoing we say that Matt. 24:14, cited by the negative, contains a prediction of what should be done prior to the destruction of Jerusalem, and has reference to that event, and not to the judgment and coming of Christ at the end of time, as the verses of the context fully show. Verse 15 "When ye therefore see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (whoso readeth let him understand—let him understand what? that the coming of Christ and the end of the world and the last judgment of the quick and dead has come? No, not at all:—if so, why should they flee to the mountains for safety, think you? See also verses 17, 22, and 23, 24 in particular—"Then if any man shall say unto you, Lo, here is Christ (He is come) or there (believe it—No?) believe it not." "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."

Now if they that shall proclaim the coming of Christ in that day, and say, Lo, here is Christ, or there, He is come, are false Christs, and false prophets, what shall we call those of our day, who are loud and constant in their proclamations that Christ shall then come?

Any one that will read without prejudice, must see that Christ was uttering predictions that were to be fulfilled prior to, and at the time of Jerusalem's destruction, and not concerning the end of this world and the coming of Christ to judge the quick and dead. And no one ever thought of a millennium in connection with the down-fall of the Jewish people; but whither they shall be gathered from their dispersions, to their own lands and homes again.

"The remainder of this discourse (say you) enjoining the necessity of preparation and watchfulness in view of Christ's coming, because of this definiteness respecting its nearness, but uncertainty as to its time: and the punishment threatened the evil servant, who shall say in his heart, my Lord delayeth his coming, are very suggestive. It may be that a lesson should be learned from it respecting the danger of any theory, and the sin of teaching it, that is incompatible with a constant looking for and hastening unto the coming of the day of God."

We understand the design, of the foregoing admonition, given by the negative, and admit the wickedness of that evil servant who shall say, "My Lord delayeth his coming," and also of that theory, and the sin of teaching it, that Christ delayeth his coming. And therefore have not dared to say and affirm with many others, that Christ will come at a fixed time,—lest when that time has past, my theory, like many others who have fixed upon times in the past for Christ to come, should then say, "My Lord delayeth his coming." Should I fix upon 1860 for Christ to come, and the year should pass, and Christ should not come, I should then say by my theory that "My Lord delayeth his coming,"—that he has not come according to the predictions of the prophets, nor according to his promise. Think of this, my good friends, and say who is guilty of saying, "My Lord delayeth his coming."

In your 19th No. you claim to have proved the end of the world six times, without finding a place for the millennium.

- (1) By the seven Seals, Rev. 6:6, and 8:5.
- (2) By the seven Trumpets Rev. 8:6, and 11:19.
- (3) By the vision of the "woman" of the "dragon," beasts—the "ten horned" and "two horned,"—and the image of the beast, Rev. 12:1, and 14:5.
- (4) The angels in mid heaven Rev. 14:6, to 15:4.
- (5) By the seven vials, Rev. 15:5, and 16:21. And
- (6) By the woman on the Scarlet beast, Rev. 17:1, and 17:18, but which is continued by the fall of Babylon, the image of the Lamb, and slaughter of the beast and his armies, in 18:1, and 16:21.

In the examination of these portions of scripture you are confident that each brings you down to the end of the world—the coming of Christ and the restitution of all things, you then close the article by saying, "And thus again, making four times in the Old Testament, twice in the gospels, and six times in the Apocalypse, are we brought down to the end—in no instance finding the millennium before Christ's coming, but all the events which mark its commencement, synchronizing with his advent."

We should have been glad, if we could have been allowed, to have given our views upon these portions of Scripture cited, and commented upon by the negative; but as we are limited in our reply to this No. we cannot. But this much we will say, The negative has made an effort six times, in six different ways to prove the end of this world—the coming of Christ, and the resurrection of all the righteous dead without finding any place for the millennium until Christ comes, and has made just so many failures. There is no coming of Christ, the resurrection of the righteous dead and the end of this world proved in either of the six different ways above mentioned—not from the "seven seals" nor by the "seven Trumpets," nor from any text cited in the other four ways,—the negative has only brought us down in his six different ways to the binding of Satan, where we commence the millennium. Mark the closing sentence of the paragraph preceding the last in No. 19.

"And then Satan himself is bound (Rev.

20:1-3) and the kingdom given to the resurrected just (20:4-6) who are to reign during the millennial period; and also, for ever and ever." If the millennium is an eternal period, as it has been affirmed many times by the negative* in this discussion then, according to this sentence just cited the "resurrected just" will reign during this eternal period; "and also for ever and ever," i. e. they shall reign during an eternal period; and also, forever and ever. But how, we would inquire, can they reign through an eternal period, and then, subsequently forever and ever if the eternal period be an endless one?

It is very remarkable that the negative should find no place for the millennium until he comes down to the binding of Satan, Rev. 20:1-3, just where the millennium commences, according to our views on the affirmative. This seems to look as though the affirmative must be right about the commencement of this period. He must be right according to the examinations of the negative.

In your 20th No. you remark that the phrases "last days," "last times," "sometimes appear to comprise the entire Gospel dispensation," &c. Acts 2:16-17, Heb. 1:2, are cited in support of this statement. 1 John 2:18 and several other texts are then cited to prove that there can be no millennium in the last days, or gospel dispensation. But these texts, do not cover the entire period of the Gospel dispensation.

The state of things brought to view in these texts of Scripture precede the binding of Satan, they only reach down to that epoch. Consequently the following texts of scripture, which bring to view a long period of blessedness in the last days, or gospel dispensation must have their fulfillment subsequent to the binding of Satan—and therefore the Gospel dispensation must continue long after he is bound.

Daniel 2:28, 44, 45: These verses show that the kingdom of God which was to be set up in the "latter days," or Gospel dispensation is to fill the whole world with its riches, power and glory. Dan. 12:12, 13, assures us of a long period of blessedness subsequent to the last desolating reign of sin, prior to Daniel's resurrection. Isa. 2:2-4, and Mic. 4:1, 4: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." "For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their minds and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest," (Heb. 8:10, 11.)

These texts of Scripture prove, that there is to be a period of blessedness in the "last days," or during the Gospel dispensation when the kingdom of God shall fill the whole world, his laws being written in every heart and mind so that all shall know him from the least to the greatest, and as this period cannot come prior to the binding of Satan, the "last days" in which these predictions will be fulfilled must be subsequent.—Otherwise we find no place during the "last

* In not a single instance has the negative made any reference to an eternal millennium. This oft repeated declaration of the affirmative is entirely fictitious, and results solely from its failure to discriminate between a millennium and an endless state, the first thousand years of which is to be synchronous with the millennium.

days" for their fulfillment. These predictions must have their fulfillment during the "last days." But they cannot be fulfilled prior to the binding of Satan we both believe. Consequently they must be fulfilled subsequently to this epoch. Therefore the period of the "last days" or Gospel dispensation does not close at the time of the angel's descent from heaven to arrest and bind the great deceiver of our world; but will continue on for a great length of time for the fulfillment of all these glorious predictions spoken by the mouth of all God's holy prophets concerning the millennial reign of Christ.

We have now passed over all your 20 Nos. and made such replies as we thought proper, considering the limited space allowed us. If there is any argument, or text of scripture cited by the negative passed unnoticed; if you will call our attention to it, it shall be noticed after you have made your reply. I really hope that you will notice, all that has been said in reply by the affirmative, and expose every error, and false argument you may find, and should you write forty Nos. in your reply, I will read and examine them impartially with a desire to get the truth, the whole truth, and nothing but the truth upon the subject of the millennium.

Yours as ever, for the millennial reign of Christ in this world.

EBENEZER PEASLEE.

Newton, May 6th, '59.



ADVENT HERALD.

BOSTON, MAY 21, 1859.

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

The Symbolic Waters of Ezekiel's Vision (EZEK. 47:1-12)

The city of Jerusalem occupies two parallel ridges, "Moriah" on the east, and "Zion" on the west, which are separated by the Choese-monger's valley.

These two ridges are situated in the fork of and nearly enclosed by two deeper valleys,—that of Kedron along a portion of the north and the whole of the east of the city, deepening as it extends to the south, and that of Hinnom, which encloses the city on the west and south, and unites with the Kedron or valley of Jehoshaphat at the south east angle of those eminences—which valley is then continued eastwardly, out into a desert region, and terminates at the Dead Sea.

The site on Mount Moriah, selected by Solomon for the Temple, was insufficient for that edifice and its courts, without an enlargement of its natural area. This was effected by excavating the top of the rock of the mount to a given level, and by constructing a massive wall from the foot of Moriah, rising from the valley of Kedron on the east, to a height of about six hundred feet, and filling the interval with earth—thus constituting a platform half a mile in circumference.

It was upon this terrace that the temple was erected of which not one stone was left upon another, when it was destroyed; but the massive buttress or wall, which supported that superstructure, is not necessarily to be regarded as a part of the temple, and still stands; and a portion of it is, evidently, that erected by Solomon.

At the foot of this wall there issues into the valley of Kedron a small rill of water, which is supposed to be the overflow of a well or fountain in the artificial caverns that were beneath the temple. As this rill unites with the Kedron, which is a running stream during a portion of the year, it is much enlarged. Farther down, and just below the junction of the valley of Kedron with that of Hinnom, there is a deep shaft or well, which has been sunk to the depth of 125 feet, till it reaches a stream of water that flows beneath the perforated rock. After extended rains, that flow of water is so great that it rises in the shaft nearly to its top, and finds an outlet in the valley a few rods below, where it gushes out like a mill stream, and the people of Jerusalem rush out there to bathe and swim in it, indulging in

every species of hilarity. These enlarged waters then flow along the bed of the Kedron eastward into the desert region that there exists and on towards the Dead Sea. The putridity of the waters of this sea are well known. And along the Southern shore of this lake, at the base of Usdum and the thick strata of rock salt which there bound the plain, are extensive salt marshes which have been discovered by modern exploration.

Such being the natural features of that locality, it is suggested by Rev. W. M. Thompson, D. D. who has been for twenty five years a resident missionary of the A. B. C. F. M. in Syria and Palestine,—in his late work, in two vols, on "The Land and the Book"—that the symbolic imagery of the mystic river in Ezekiel's vision, (ch. 47,) are taken from that well known phenomenon.

In the vision of the prophet, the waters issued from under the threshold, at the right side of the house, as it looketh eastward, and at the south of the altar. At the distance of a thousand cubits these waters were ankle deep. At the distance of another thousand cubits they reached the knees. At the distance of another thousand they reached the loins; and at another thousand it was a river that could not be forded, but was deep enough to swim in. These waters then flowed out into the east country, into the desert, and were discharged into the sea, which was healed. Wheresoever the waters went, every thing lived, there was a great multitude of fish in them, so that there were fishers from Engedi, even unto En-eglaim; and its banks were adorned with trees of various kinds, the fruits of which were for food, and their leaf for medicine. But the miry places thereof and the marshes were not to be healed, they were to be given to salt.

Mr. Thompson's interpretation of this symbolization, which he incorrectly denominates an allegory, is that it is the river of life, shown as a rill from Adam to Noah, deepened to the knees from the Deluge to Moses, and so increased in depth till it foreshadows the millennium,—the deserts and dead sea of moral depravity being restored by it—but the corrupt nature of man still continuing, as shown by the unhealed marshes.

Without adopting the interpretation given, we feel indebted to Mr. T. for his suggestions and for the facts he narrates respecting the flow of water from under the house, and the stages of its enlargement, as it flows on eastward to the desert and sea.

The series of symbolizations of which that river is a part, commences with the 40th chapter of Ezekiel, which shows that this revelation was made to the prophet "in the five and twentieth year" of the captivity, and "in the fourteenth year after the city was smitten." This was 35 years before the end of the Jewish captivity in Babylon, and 56 years previous to the completion of the second temple. This prophet of Israel, who was one of the captives in Babylon, was brought "in the visions of God," into "the land of Israel," and set "upon a very high mountain, by which was as the frame of a city on the south." There was then shown the prophet a man "like the appearance of brass, with a line of flax in his hand, and a measuring reed"; who proceeded to measure and note the dimensions of all the various parts of the house—Ezekiel, in the mean time, being required to see with his eyes, to hear with his ears, and to set his heart on all that was done, that he might declare it to the house of Israel.

The dimensions as there given, are supposed to be the actual dimensions of the temple, which might be forgotten during the long captivity that was still before the Jews. The representation would thus serve as a model for its reconstruction on their return; it would be to them an assurance of its restoration; and Jewish writers tell us, "That the children of the captivity, who returned from Babylon, followed the platform of that temple which Ezekiel described, as far as their circumstances would allow."—See *Wm. Lowth's Com.* But we may suppose from things connected with it, and from a parallel symbolization in the revelation to John, that this vision had a greater significance than the mere rebuilding of the city and temple.

When John received a measuring rod, and was told to measure the temple, altar and worshippers (Rev. 11:16), the rod given him evidently symbolized the revealed will of God, in conformity to which the temple was built; and the measuring of it, was to seek and learn the truths, taught in the revealed word, which the temple &c. symbolized; while of the temple itself, the holy of holies symbolized, (as we learn by Heb. 9:1, 12, 23, 24) the heavens where God is, the other sanctuary the places on earth where worshippers adore him, and the altar the instrument of Christ's expiation, and thence of reconciliation and access to God. The corresponding measurements shown to Ezekiel,—a description of which are continued through the 40th, 41st, and 42d chapters—might then imply, that in their future return from Babylon, God required that the

Jews should submit themselves solely to his dictation, and learn and cherish those things of which the temple was both a symbol and type.

When the measurements of the Temple were completed, the prophet was brought to "the gate that looketh toward the east: and behold the glory of the God of Israel, came from the way of the east: and his voice was like the noise of many waters, and the earth shined with his glory," which "filled the house." And he said to Ezekiel, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile" &c. 43:7.

This promise of the eternal presence there of the glory of the God of Israel, is repeated in verse 9, but it is there shown to be promised conditionally on the reformation and obedience of Israel. For we there read, "Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever" Which implies that God would not thus dwell there without a compliance with the required conditions. To the same import is what follows: "Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and all the forms thereof, and all the ordinances thereof. . . and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." Thus there was more required of the Jews than that they merely rebuild the temple; they were to learn and keep all that the temple services typified; and should they do so after their return, it would result in the eternal dwelling in their midst of the glory of the God of Israel. They did not however thus conform to God's requirements, the holy Shekinah never appeared in the second temple, and when the God of Israel became incarnate and appeared in human form in their midst, they put him to death, and were themselves again banished from the holy land.

In the commencement of the 44th chapter, Ezekiel is shown the gate that looketh towards the east, which was closed. And thus the Lord interpreted it to him: "This gate shall be shut, it shall not be opened, and no man should enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." And when he was again shown the glory of the Lord filling the house, the Lord said unto him, "Son of man, mark well and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O, ye house of Israel, let it suffice of all your abominations."

The Lord then proceeds to enumerate some of the past sins of the nation against him, and to specify certain conditions which the priests were to conform to in their service and sacrifices,—to the close of the 44th chapter. And the enumeration of these, which are literal announcements and not symbolic representations, is evidence that they have respect to the Jewish service, anterior to Christ's incarnation, of which they were typical; and not to a period subsequent, when sacrifices could not only have no significance, but would be a denial that there had been offered that great sacrifice, which before they had prefigured.

The 45th of Ezekiel continues in the same manner, and provides for the re-possession by Israel of their land, and for additional sacrificial services, also typical of Christ's atonement in the future. And then God thus entreats Israel to comply with the required conditions, saying, let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people saith the Lord God."

The directions respecting the ordinances of the house being completed with the 46th chapter, the 47th opens with the vision of the symbolic waters. By turning to Rev. 17:15, it is seen that waters symbolize "peoples and multitudes, and nations, and tongues"—all of these terms being expressive of peoples. The stream, that issues from the foundation walls of the temple, that increases to a river, and finally discharges into the sea, and the Dead Sea to which it flows, must symbolize peoples—their moral characteristics being diverse, as are the waters of this river of life, and those of the Sea which are thus healed. The Dead Sea would represent the inhabitants of this world, dead in trespasses and sins, and without God or hope. And the river of life would symbolize the true church of God, increasing from small beginnings, and exerting a genial and revivifying influence. Its small and Divine beginning is seen in the little rill that issues from under the foundation of the temple. The death

and resurrection of Christ, which the services there observed typified, and the divine commission which he gave, were the source and foundation of the apostolic faith; and until the Pentecostal outpouring of the Spirit, the church was but as a little rill percolating from under the altar. By that outpouring it was wonderfully enlarged. Soon the multitude that believed, were sufficiently numerous to be represented by a river, deep enough to swim in,—flowing out into the desert, and the Dead Sea of the unregenerate: they going into all the world and preaching the gospel to every creature. Wherever Christians go, extending the knowledge of the Redeemer's kingdom, the moral desert wastes and sterile plains, give signs of life. As grass and trees spring up beside the water courses, so do leafless and fruitless sinners, renewed by the accompanying influence of the Spirit, become like trees "planted by the rivers of water." The change that Christianity has effected in the moral aspects of this earth, is fitly symbolized by the fertility which accompanies the flowing stream over what were only barren sands, and in the changing of the Dead Sea to a limpid fountain, teeming with life.

The abundance of fish in the sea, like those creatures in the sea under the second trumpet (Rev. 8:9), are doubtless persons, who are renewed by the influence of God's Spirit which ever accompanies Christianity; the fishers, are fishers of men, who cast into the sea the gospel net; and the trees on each side of the river, (according to the analogy in Rev. 9:4) are men which have the seal of God in their foreheads, whose own leaf not only shall not wither, but who shall exert a beneficial influence on others.

While, however, the influences of Christianity were to be so general, that they were not to be universal before the second advent is shown in the symbolization of the miry places and marshes which were not to be healed, but were to be given to salt. The conversion of all nations, would have included the healing of those; and their devotion to salt, which was symbolic of sterility and barrenness, shows that we may not expect before the end, a full recovery of this world to God.

The remaining portion of Ezekiel's prophecy is occupied with directions respecting the subdivision of the land among the returned of Israel, which not being shown in vision is not necessarily to be regarded as symbolic, nor is it in the language of a prediction, but of command respecting the division of the land. If thus divided, and if the required conditions and ordinances were complied with, the name of the city from that day was to be, "the Lord is there." But as the Jews did not comply with all those requirements and observances; as God's covenant is with all who do comply; as he will not be thwarted in any of his purposes, and as he would not cause those who do comply to forfeit any of the blessings promised them because of the non compliance and forfeiture of them by others, it may be reasonably anticipated in the resurrection, when God shall open the graves of Israel and bring them into their own land, and shall apportion out the kingdom under the whole heaven to the redeemed, that he will then give to the godly and resurrected ones of the several tribes, the lands, as they are respectively designated in Ezekiel's closing chapter.

Small Specimens of Humanity.

We were induced one afternoon last week to look in upon the two "Dutton children"—one of them being eleven years old, 28 inches high, and weighing fifteen pounds; and the other being nine years old, 26 inches high, and weighing thirteen pounds. They are little girls, sisters, born in the neighborhood of Boston, are as spry as kittens, as merry as crickets, as musical as canaries, and as beautiful as the most exquisitely fashioned dolls. They are the most tiny, graceful, fairylike little specimens of humanity of their age, that we were ever favored with a sight of. Their heads are not larger than many a laboring man's fist, nor their limbs than a good sized walking cane; and they seem as affectionate and happy, as we might imagine that two visitants would be from another sphere. They sing very prettily,—their voices being tiny in proportion to their faces and forms. They are on exhibition for a short time only at the Mercantile Hall in Summer St.

ITEMS AND NEWS.

An attempt has been made in Austria to enforce, under the concordat with Rome, the law that prohibits Hebrews from employing Austrian servants. This was met by the Jewish bankers in Frankfort in a manner which showed that there is some other than royal power in Europe. A resolution was passed that no Jew would deal in Austrian stocks.—Wealthy Jewish houses in Amsterdam have come to the same determination. The offensive regulation has been repealed.

The Taunton Gazette says that Fisher A. Kings-

bury, Esq., a lawyer of Weymouth, who sleeps in his office, having been missing two days, his door was forced open by his neighbors, and he was found in a state of paralysis, from which he has not yet recovered.

Last week the freight train from Boston for Worcester ran off the track between Grantville and Needham, in consequence of the heat of the sun having warped the rails so that the wheels of the engine ran inside of them. No person was hurt, though considerable damage was done to the train.

Mr. Henry Boardman, a nephew of King Glass of the Gaboon country, West coast of Africa, was married at New York last week to a Miss Evans, a native of Baltimore. Mr. Boardman has been in this country, and has been employed in assisting in the translation of the Scriptures into the Mpanga language.

A correspondent of the New York Express, writing from Gallatin, Tenn., reports that as a party of students at the law school were illustrating the Sickles case in a mock court, Mr. Tap, the young man who took the part of Sickles, jerked out a pistol which he did not know was loaded, and shot his most intimate friend, Mr. Burke, who was taking the part of Key through the chest. It is thought he cannot recover.

In Cincinnati the other day, Miles Bagley, ninety years old, attempted to kill himself, because having been very rugged and healthy all his life he some weeks since grew so ill that he was confined to his bed.

Rev. Mr. Monroe, a colored preacher of Williamsburgh, has engaged passage for himself, wife and family, for Liberia. The reason for this step he alleges to be, that colored men of education have in this country no opportunities for employment. Several other colored men of intelligence and enterprise will go in the same vessel.

The Post Office Department has taken steps to obtain with accuracy the number of letters sent in the mails. New blanks are to be supplied to the Postmasters, and it is presumed that this report will commence on the 1st of July.

If lamp oil is spilled on a dress that will not be injured by wetting, lay it immediately in a tub of water. A portion of the oil will shortly seem to rise on the surface; then pour off the water, replace it with fresh, and still more oil will be seen floating on the top. Again pour off the water, and fill the tub anew, repeating the process till no more oil can be discovered on the surface. Then take out the dress, wring it well, dry and iron it.

There have been cut during the winter 100,000, 000, feet of logs in the Green Bay lumber region, nearly all of which will be shipped to Chicago during the coming season.

In 1632, Barker and Lucas, King's printers, issued an edition of the Bible, in which the negative particle of the seventh commandment was omitted, so that it read: "thou shalt commit adultery."—For this offense the Star-Chamber inflicted a fine of three thousand pounds.

A man from the Provinces came to this town last week, says the Aroostook Pioneer, seeking a preventive for the whooping cough. The remedy sought for was simply a lock of hair from the head of a child who had never seen its father—the hair to be worn around the neck as a charm.

The remnants of Pagan superstition still linger among us. Not a few have faith in charms, which is a species of idolatry. We were gravely told that the new of our present moon, that it was a dry moon and we should have no rain—because the horns of the crescent both pointed up;—whereas if the concave of the new moon was the reservoir from whence rain came, it could no more hold water to give rain with one horn pointing down, than it could shed it, with both pointing up!

At the beginning of May some of the papers said there would be no rain, because there was none in the corresponding months, either ten and twenty years ago, or one and two hundred years ago,—they did not agree which.—Whatever the fact may have been, the weather does not move in cycles of decennial, or centennial length.

Foreign News.

By arrivals at New York we have three days later news from Europe. It is reported that a battle had been fought between the Austrians and Sardinians at Mortara, and the place taken by the former. Mortara is a walled town of about 6000 inhabitants 25 miles northeast of Alessandria. The Lago-Maggiore, to which the Sardinians of Mortara retreated is to the north.

The King of Sardinia and the French Generals Canrobert and Niel had visited the lines on the Dora, which river is considerably to the westward and has upon its banks the fortifications designed to intercept the Austrian march upon Turin.

The Emperor Napoleon was expected to join the army on the 3d inst. The Prussian government has

resolved to put its army in readiness to march, and Turkey, we are told, is preparing for war. Failures have occurred among the stock brokers of Berlin and Vienna, and the ruin on the Paris Bourse is expected to be beyond all example. Preparations for war are being made in England with all possible dispatch. Breadstuffs have taken another rise, and cotton is dull.

The Austrians were concentrating at Placenza in great masses.

Forty thousand French were in Genoa at present.

The Austrians had seized the Sardinian vessels on the Lago-Maggiore.

ENGLAND.—The ship Pomona, Capt. Merrithew, sailed from the Mersey, on the 27th, and was wrecked on Blackwater Bank, near Wexford, on Thursday 28th. She had 375 passengers, and a crew of 52 men. Seventeen of the former are reported saved and three of the latter. The rest were drowned, the ship sinking in nine fathoms of water.

A royal proclamation was issued on Saturday, April 30, offering a bounty of £10 to able seaman, willing to enter her Majesty's service, with the intention of recruiting 10,000 additional seamen.

The English naval dockyards and arsenals are in a great state of excitement. Preparations for war are being made on an extensive scale.

Admiralty instructions were on Saturday, April 30, received at Woolwich dockyards, directing the acting master shipwright to hasten with all possible dispatch the completion of the various new class steam frigates in progress of construction; 200 additional hands were taken on forthwith.

The War Intelligence.

By the arrival of the steamers Weser and Borussia, with European dates to the 3d inst., that which seemed inevitable has become morally certain—Europe is again involved in the evils and horrors of war. It breaks out indeed, in a corner—in that narrow portion of the northeast of Italy which is crowded between the Alps and the Apennines. But already France, which enumerates her half a million of soldiers trained with the precision of machinery, is penetrating defile and port on every side, in order to meet Austria, which is pushing forward a force of equal importance in point of numbers and discipline. Sardinia, of course, has in the field every man she can spare. The revolted army of Tuscany is probably on the march; to be followed by that of the Duchy of Parma. Prussia is putting her armies in readiness to march, ostensibly, however, with a view to her own self defense. England is in a fever of excitement, a royal proclamation having offered a bounty of \$50 to able seamen, with the hope of calling forward 10,000 new men, and every dockyard and arsenal resounding with the bustle of preparation. Even exhausted Turkey is startled by the ominous events into taking warlike precautions.

It appears that the Austrians began their active demonstrations on the Sardinian boundary at Buffalora, probably on the 28th of April, although different dispatches mention the day before and the day after. The Austrians took the position, after meeting with resistance, according to a Vienna dispatch, but this cannot be correct, or we should have had it confirmed from Turin. Thence, most likely the same columns, with additions, marched upon and took Mortara. These are the only engagements intimated, although the Austrians are reported as being in force at Novara, the chances being that they were in readiness there to commence operations.—Of the Sardinian strength in these localities, we have no account. As to the general movement of the Austrians, they appear to have occupied the whole eastern frontier of Sardinia. We hear of them on the north at the towns of Intra and Pallanza, on the Lago-Maggiore, thirty miles north of Novara; at Arona, twenty-three miles north of Novara; at Gravellona, about a dozen miles south of Novara; with a force of twenty battalions and eight batteries of cannon; at Pavia, one of their own frontier fortresses, still farther to the south; and at the region round Placenza, near the extreme southeastern part of Sardinia, where they seem to have concentrated their greatest strength. Thus, they line the whole eastern boundary of Sardinia, prepared to precipitate their columns at any and every advantageous point.

In regard to the French movements, our dispatches do not give us much definite information. By the last day of April 40,000 French troops were at Genoa, including 15,000 of the Imperial Guards. At Susa, also, the Sardinian station nearest the passes of the Alps, the forces of the French were rapidly increasing, although doubtless the artillery lagged somewhat behind. Generals Canrobert and Niel had gone with Victor Emmanuel to inspect the defensive lines on the Dora. Louis Napoleon was expected to join the French army in Italy on the 3d of the present month. By that time, probably, his forces would be ready to commence active opera-

tions; while the Austrians ought to have struck heavy blows before the French were in the field, if fully awake to their advantages.

The Times of the 2d has the following: "In our long list of telegrams, the public have, we fear, an earnest of what must be expected for some time to come. From among all these items, upon which no absolute reliance can be placed, one grand fact is evolved—Europe has entered into a state of war. War is going forth in his usual guise, and is making himself known by his ordinary deeds."

ALESSANDRIA.—This place, the rendezvous of the Sardinian army, whither the king has gone to take command, is probably destined to play an important part in the coming war. It is a fortified city near the eastern frontier of Piedmont, whose guns bristle towards the Austrian territory. It stands in the midst of a sterile plain. It is the great stronghold of Piedmont, and is to the Sardinians what Gibraltar is to the English, or Sebastopol to the Russians. During the reign of the French in Italy, the formidable fortifications made it one of the strongest places in Europe; but these were subsequently demolished, leaving only the citadel. Within the past few years workmen have been busy in reconstructing them, in anticipation of the events now at hand.—In the surrounding plain, two miles distant, is Napoleon's celebrated battle-field of Marengo. Alessandria is garrisoned with several thousand troops, and being connected with Turin and Genoa by railway, any number can readily be concentrated there. To capture it would be a crowning glory to the Austrian Generals, and to lose it, a deep humiliation to Sardinia.—*Albany Journal, May 12.*

AFFLICTIONS. God schooleth and nureth his people, that through many tribulations they may enter into their rest. Frankincense, when it is put into the fire, giveth the greater perfume; spice if it be pounded, smelleth the sweeter; the earth, when it is torn up with the plow, after frost, and snow, and winter storms, springeth the ranker; the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape when it is most pressed and beaten, maketh the sweeter wine; fine gold is the better when it is cast into the fire; rough stones, with hewing, are squared and made fit for building; cloth is rent and cut that it may be made a garment; linen is washed, and wrung and beaten, but it is the fairer. These are familiar examples to show the benefit and commodity which the children of God receive by persecution. By it God washeth his congregation. "We rejoice," saith St. Paul, "in tribulations; knowing that tribulation bringeth forth patience; and patience experience, and experience hope; and hope maketh not ashamed." The power of God is made perfect in weakness, and all things turn unto good to them that fear the Lord.

From 15 to 30, I am ashamed to say I smoked! my conscience often upbraiding me, as well as my best earthly friend; still, I made excuses; my physician, a smoker, helped me to some, and so I continued: till once, on board a steamer, a drunken gentleman, who felt and claimed a fuliginous brotherhood to me though I recollected him not at all, came strutting up to me, and bringing his grog-smoked fumes almost into contact with my mouth, said, with tuneful eruption, "Give me a—a 1—ight, Dr Cox?" I handed him my cigar—he returned it—I threw it overboard; and since that have been enabled to keep myself from so foul and odious a sin! Since then, 34 years ago last September, I have felt ingeniously pained at the sight of smoking, chewing, snuffing.—*Dr. S. H. Cox.*

Dr. Priestly, the father of modern Unitarianism, in one of his letters to the late Dr. Miller of Princeton says:

"I do not wonder that you Calvinists entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all, and if we are right, you are gross idolaters."

IMMORTALITY.—The better men are, the more terrible it would make death if there were no future state. For the better they are the more they love God. Good men have found the fountain of good. They have experience of a much better happiness in life than others; and therefore it must be more dreadful for them to have their beings eternally extinct by death. Hence we may strongly argue a future state.—*Edwards.*

PEDIGREE.—Robert Crittenden, Esq., who died in London, in holy triumph, in 1763, wrote:

"Let others boast their ancient line,
In long succession great;
In the proud list let heroes shine,
And monarchs swell the State;
Descended from the King of kings,
Each saint a noble title sings."

SCRIPTURE TROPES.

Q.

QUEEN, *n.* Lit., the consort of a king, or a female sovereign: "When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions," 1 K. 10:1.

— A Metaphor, expressive of dignity and honor: "We have vowed to burn incense to the queen of heaven," Jer. 44:25—i.e. to the moon.

QUENCH, *v.* Lit., to extinguish a flame: "When Moses prayed unto the Lord, the fire was quenched," Num. 11:2.

— A Metaphor, expressive of repressing, or destroying, "Quench not the Spirit," 1 Thess. 5:19. "They are quenched, as the fire of thorns," Psa. 118:12.

QUIVER, *n.* Lit., a case or sheath for arrows, Take "thy quiver and thy bow, and go out into the field, and take me some venison," Gen. 27:3.

— A Metaphor, expressive of any receptacle, "As arrows are in the hand of the mighty man, so are children of the youth. Happy is the man that hath his quiver full of them," Psa. 129:5.

R.

RACE, *n.* Lit., swiftness of speed, "They which run in a race run all, but one receiveth the prize," 1 Cor. 9:24.

— A Metaphor, expressive of any strenuous and continued effort, "Let us run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith," Heb. 12:1.

RAIMENT, *n.* Lit., clothing, "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on . . . then shall the Lord be my God," Gen. 28:20.

— A Metaphor, expressive of moral or spiritual enrobement, "Buy white raiment, that thou mayest be clothed," Rev. 3:18—the buying of it being a Substitution for securing righteousness.

REAP, *v.* Lit., to cut down and gather the ripened grain, "In the jubilee, ye shall neither sow nor reap," Lev. 25:11.

— A Metaphor, expressive of any ingathering, "He that soweth iniquity shall reap vanity," Prov. 22:8.

— A Substitution for the same, "Whatsoever a man soweth, that shall he also reap," Gal. 6:7.

RED, *n.* Lit., a color like that of blood, but of various shades, "The Moabites saw the water on the other side as red as blood," 2 K. 3:22.

— A Metaphor expressive of depravity,—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. 1:18.

REFUGE, *n.* Lit., a stronghold, or place of safety, "Six cities shall ye have for refuge," Num. 35:13.

— A Metaphor expressive of any thing relied on for safety, "Ye have said . . . We have made lies our refuge, and under falsehood have we hid ourselves," Isa. 28:15. "God is our refuge," Psa. 46:1.

REND, *v.* Lit., to tear, "Neither rend your clothes," Ex. 39:23.

— A Metaphor expressive of violence, "I will surely rend the kingdom from thee," 1 K. 11:11.

— A Substitution for ardent and contrite feeling, "Rend your hearts, and not your garments," Job 2:13.

RETURN, *v.* Lit., to retrace one's course, "Let me return to my brethren in Egypt," Ex. 4:18.

— A Metaphor, expressive of penitence, or a change of mind, "If thou return to the Almighty, thou shalt be built up," Job 22:23.

RISE, *v.* Lit., to ascend in space, "He maketh the sun to rise on the evil and on the good," Matt. 5:45.

— A Metaphor, expressive of beginning or commencing, or of improvement in condition,—"Though war should rise against me, in this will I be confident," Psa. 27:3. "Calamity shall rise suddenly," Prov. 24:22. "Babylon shall not rise from evil," Jer. 51:64.

RIVER, *n.* Lit., a large flowing stream of fresh water, "The river Kishon, that ancient river, swept them away," Jud. 5:21.

— A Simile, illustrative of what is constant and abundant, "I will extend peace to her like a river," Isa. 66:12.

— A Metaphor, expressive of abundance,—"Thou shalt make them drink of the river of thy pleasures," Psa. 36:8.

— A Hyperbole, expressive of more than is implied, "Behold he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth," Job 40:23.

ROBE, *n.* Lit., a garment, "David cut off the skirt of Saul's robe," 1 Sam. 24:4.

— A Simile, "My judgment was as a robe and a diadem," Job 29:14.

— A Metaphor, expressive of whatever adorns

or protects, "He hath covered me with the robe of righteousness," Isa. 61:10.

Rock, n. Lit. a crag, or precipitous eminence, difficult of access, and so easily defended, "Six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months," Jud. 20:48.

— A Metaphor, expressive of any refuge or source of protection, "Thou art my rock and my fortress," Psa. 31:3.

Rob, n. Lit., a branch, or offshoot from a tree, sometimes used as an instrument of discipline.

— A Metaphor, expressive of disciplinary agency, "O Assyrian, the rod of mine anger and the staff in their hand is mine indignation," Isa. 10:5, —i.e. the Assyrians, on whom Israel relied for aid and succor, as on a staff, God would use as a rod to punish them with.

— A Substitution, when smiting or breaking with a rod is put for the infliction of judgment,—"Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel," Ps. 2:9.

Root, n. Lit. the part of a plant or tree that is in the earth, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant," Job 14:8.

— A Metaphor, expressive of the commencement, beginning, origin, or foundation of anything, "The love of money is the root of all evil," 1 Tim. 6:10. "Lest there be among you any root that beareth gall and wormwood," Deut. 29:18. "The root of the right shall not be moved," Prov. 12:3.

To take root is, by the same figure, put for acquiring a condition of prosperity, "I have seen the foolish taking root, but suddenly I cursed his habitation," Job 5:3. "The remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward," 2 K. 19:30—as they did on their return from Babylon.

Root and branch, when conjoined and predicated of human beings, is invariably expressive of the relation of parent and child, ancestors and posterity, or a progenitor and descendant, "Out of a branch of her roots shall one stand up in his estate," Dan. 11:7. "The day cometh that shall burn as an oven: and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch," Mal. 4:1—i. e. it shall leave them none from whom posterity shall follow, nor any that shall precede them. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots," Isa. 11:1.

S.

SALT, n. Lit. chlorid of sodium—a substance used for seasoning food and for preserving meat from corruption, "Can that which is unsavory be eaten without salt?" Job 6:6. "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt," Lev. 2:13.

— A Metaphor, emblematic of unchangeableness and perpetuity, "Ye are the salt of the earth," Matt. 5:13. "Let your speech be always with grace, seasoned with salt," Col. 4:6.

A covenant of salt was one that was to be kept inviolate, or unchangeable, a perpetual covenant, "It is a covenant of salt forever before the Lord unto thee and to thy seed with thee," Num. 18:19. "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt," 2 Chron. 13:5.

SALTED, adj. Lit. impregnated with salt, and thus made enduring, "If the salt have lost its savor, wherewith shall it be salted?" Matt. 5:13.

— A Metaphor, expressive of being perpetuated, "Shall be cast into gehenna fire, where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt," Mark 9:47-9.

— A Substitution for being maintained, or supported, "We have maintenance from [Heb. are salted with the salt of] the king's palace," Eze. 4:14. "In the day thou wast born, thou wast not salted at all, nor swaddled at all," Ezek. 16:4—i. e. wast not made unchangeable.

SALVATION, n. Lit. the act of saving, "The Lord wrought salvation in Israel to-day," 1 Sam. 11:13.

— A Metonymy for the one who saves, and also for principles, the inculcation of which result in salvation. "Let thy priests be clothed with salvation," 2 Ch. 6:41. "Mine eyes have seen thy Salvation," Luke 2:30. "The Lord is become my salvation," Isa. 12:2.

SATAN, n. Lit. Diabolus, the arch-enemy of man

—"There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them," Job 1:6.

— A Metaphor, denominative of one actuated by Satan, "He turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me," Matt. 16:23.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Monday, Feb. 7. Went to Salem, Mass. Visited with Elder Gunner and preached to his people in the evening. Between twenty and thirty spoke after the sermon. On the 8th I called on a number of families, with Bro. G. In the P.M. went to Newburyport, where I preached in the evening, on the blessedness of Christian assurance.

Wednesday, Feb. 9. Though stormy, in company with Elder Pearson visited a goodly number of families, most of whom we found in the enjoyment of peace, but some without hope,—one aged lady, who had attended Baptist preaching all her life, but was still unconverted. Exhorted her to come to Christ without delay. A young lady present was deeply impressed with her lost state. We had a season of prayer, and hope to hear of good results. Preached again in the evening, and had a good audience, notwithstanding the storm.

Thursday, Feb. 10. Have suffered through the night with headache and ague, but at 4 P. M. took the cars for Haverhill, where I preached in the Athenaeum Hall. The weather was very unfavorable, but we had a goodly number of the faithful in attendance, and some strangers. The cause here is now in a low state. Their house of worship has been sold to Elder Henry Plummer and his friends, who are to occupy it hereafter. The Advent church have hired the Athenaeum Hall, which gives them a better location, and with a good pastor, they might be built up. May the Lord give them success.

Friday, Feb. 11. Visited several families, with Elder Robinson, and dined with Bro. Gilman. In the P. M. took the train for Kingston, N.H., where I met with a hearty greeting at Bro. N. Brown's. How differently is this dear brother situated now, from what he was when Elder Pearson and myself visited him last summer, when we went to take our leave of him, for time! All had then given him up to die. But in our solemn and profitable visit with him at that time, I felt assured that God would raise him up, as He has; and he will no doubt live to do much for the cause of truth.—I preached in the evening at the Academy Hall, a fine room, which was filled. The prospects here are good. May the Lord give them union, faith, courage and success.

Saturday, Feb. 12. After visiting several families went to Newburyport in Bro. B.'s sleigh.

Sunday, Feb. 13. In the A. M. Elder Pearson conducted his Sabbath school. The whole congregation were gathered, parents as well as children, and all to take some part in the service, which was deeply interesting to all classes. The service was opened by singing, in which the congregation took part. The Scripture lesson, a part of the first ch. of Genesis, was then read, followed by prayer and singing; when the pastor gave a concise and interesting exposition of the lesson. In the meantime, questions were asked and answered, and various collateral passages of Scripture, explanatory of the lesson, were read by different members of the school. At the close of the pastor's explanation, each person in the audience so disposed, rose and repeated some appropriate verse of the Bible. After which the following original hymn was sung, and the services concluded with the benediction:

Air—"Little Drops of Water."
Come to me, ye weary;
Listen to my voice!
Come, ye heavy laden,
Serve me and rejoice.
Take my yoke upon you;
Sinners, learn of me;
I am meek and lowly—
Like me ye shall be.
Lo! my yoke is easy,
And my burden, see!

'Tis to cease from sinning,
'Tis to trust in me.

Come to me, sin-laden,
Come and take my rest!
I will bear your sorrows,
I will make you blest!

CHORUS.—We would come unto Thee,
Blessed Saviour, now;
To thy cross and sceptre
We would humbly bow.
O, we would be like Thee!
Wash our sins away;
Teach us by Thy Spirit,
And we will obey.

These services are designed to take the place of the usual forenoon meeting, and to constitute the Sabbath school, making the pastor the superintendent, and all his church and congregation members of it. How it will work, remains to be seen; but I must say I was highly pleased with the exercise.

I preached to full houses afternoon and evening. A liberal collection was taken up for the Millennial Association, and several life and annual memberships were given.

Elder Pearson has reason to rejoice; for, from very small beginnings, he now has a convenient chapel, a united church, and a flourishing congregation. But our brother has been afflicted by sickness in his family. His wife has been an invalid for many years, and is still a great sufferer. She can have no hope of a perfect cure till the "resurrection of the just," when pain, sickness and sorrow shall cease.

Monday, Feb. 14. Returned to Boston. In the evening about one hundred and fifty persons—members of my church and society and other friends—paid me a visit. They had a happy social time. Besides, they gave me a substantial testimonial of their confidence and friendship. The church in this city has had many trials and difficulties to pass through, but they still hold fast to the faith and hope of the gospel. They have been liberal, faithful and firm, standing by me in the darkest hours of my life; and it is in my heart to live and die with them.

Tuesday, Feb. 15. Though not well, at half-past 7 I took the cars for Mt. Holly, Vt. I spoke to the hackman the night previous to convey me and my baggage to the cars; but having waited till past the time I took other means of conveyance, and arrived just in time, by much exertion; but half a minute later I should have lost the train. How important it is that persons in all departments of life should keep their promises good! How much trouble and expense, ill-temper and sin, it would save.

I rode to Mt. Holly in seven hours, and put up with Bro. Doolittle, where I was refreshed and prepared for the evening service. We had a full house and a blessed season. The church here have been favored with the labors of Bro. H. Bundy, for some time past, as also Eld. D. Bosworth, who has been among them for many years. They have had a revival season, and some additions.

Thursday, Feb. 17. Took the cars for Low Hampton, N. Y. On my way, as the cars did not make a connexion at Rutland, I was detained for several hours. As Father Miller gave lectures in this place twenty years ago, and as the fruit of them I used to have a good number of subscribers to the Herald here, I thought I would look about and see if I could find any of them, but soon found that my old agent was dead, and many of my subscribers, while a few only remained. Within the past year, Elder M. Grant visited this place and gathered a goodly number, who are very much interested in the sleep of the dead and destruction of the wicked, in connexion with their view of the advent. I saw several of the brethren, one of whom, a very intelligent man, wished me to send him the Herald. They kindly invited me to visit them and preach, notwithstanding I differed from them entirely on the state of the dead. I shall call on them at my earliest convenience. In the P. M. I took the cars for Fairhaven, Vt., which is two miles from the Advent chapel and the old homestead of Father Miller.—Here I was kindly received by Bro. Robbins Miller and family, and after taking some refreshment went to the meeting. I found the chapel filled, and talked an hour and a half to an interested audience.

The next morning, Feb. 18, I made a few calls. Was much affected during my call at Mr. John Miller's, who occupies the old homestead. On going into the "east room," in which Father Miller wrote his lectures, who should I see but Father M. and his wife before me, in life-like size and appearance! It seemed as though he would speak. I stood and gazed for a time, when old scenes rushed upon my memory and made me feel for a time that I was living in 1842 and '3. But it was only the image of the great and good man. Yet how pleasant to see his manly form standing out on the canvas! It was refreshing to my heart. He was my friend, and there never was a man whom I loved so well as William Miller, of Low Hampton, N. Y. I hope to see him again at the resurrection.

I must not omit to say that I was indebted for this sight to the skill of Bro. Horace Bundy. In the execution of this work he has displayed skill of a high order. Bro. Shipman has suggested the idea that Bro. Bundy should reproduce the likeness of Father Miller for the Advent Herald office. I like the suggestion. One hundred of his friends giving a dollar apiece, would place it on the walls of the office. I will be glad to hear from any who will second the suggestion of Bro. Shipman.

Elder Bundy is now preaching for the Advent church in Low Hampton to good acceptance. He has gathered in a goodly number of souls within the last year, and the church have been much blessed by his labors.

I took the cars at noon, and went to Brooksville, and preached in the evening to a full and attentive audience. Elders Bosworth and Bundy were present, and are conducting a series of revival meetings in which they have some tokens of good. They have a good chapel here, and a prosperous church.

I took tea with Bro. Coryell, of B., formerly of Trenton, N. J., who had a short time before lost a little son of about ten years of age. He went out in the morning to skate on the river near by his home, and passing under a bridge there was an open place, into which he fell, in ten feet of water. His father was the first there, and plunged to the bottom and brought up his dear but lifeless child! How heart-rending to parents to be thus bereft! I could but sympathise with the weeping and bereaved father and mother. God will sanctify this painful affliction to them. But how mysterious to us are such events: a bright and happy boy leaves his mother, full of joy and smiles, skates in hand, and hastens to the river; and in another moment he is under the ice, struggling, dying, dead! J.V.H.

Is every Sentiment in the Scriptures Inspired?

I wish through the columns of the Herald to suggest and invite a still more careful enquiry after Bible truth among its friends.

The Herald has for many years held a very high position as a careful investigator of religious truth, through its editor, its former publisher, and its correspondents. I have been highly gratified, encouraged and instructed by it, even from its commencement, and still among six weekly papers, the Herald stands first. Its editorial has evinced wisdom and grace, and a critical Bible reading. May it be found thus occupying in the field till the Master comes.

The trying position as editor and publisher, has no doubt often sent them for wisdom and patience to the Throne of Grace. Its contributors, generally sincere and warm-hearted, have often been able and eloquent, evincing also that they have read the Holy Scriptures thoughtfully and prayerfully; still as no one claims perfection, perhaps there may be improvement.

Then to the question at the head of this article. I presume that all careful and thoughtful Bible readers will agree that many sentiments found in the Bible are not to be relied on as inspiration. The sentiment put forth by the serpent to Eve, was false. The sentiment of the fool, "No God," is false.—Also that of Peter, when he said, "I know not the man." These and many similar ones, are so evident that no one will blunder. But how extensively did the Sacred Writers quote other men's words who were not inspired? They gave us no marks to guide us, or, if they did, those marks have not come down to us. We find in our Bibles a capital letter, sometimes, to mark the commencement of a quotation, and no sign at the close; we are left to the sense. Some of these quotations are very lengthy, and quite frequent; in one instance the greater portion of a book.

The breaking up the Bible into chapters and verses, and textual preaching without reference to the context, has tended to increase the difficulty. The mass of writers and ministers quote from this unreliable source as though they were giving the sentiments of Inspiration. And I am sorry to say that Adventists, who claim to be critical Bible students, are not to be excepted.

In discussions men quote from this unreliable source as proof to sustain some doctrine, and their opponents have accepted as authority, in given points of controversy, what to my mind was no more authority than the words of some Sadducee in his opposition to Christ.

We ask, were the twelve disciples of our Lord inspired before the day of Pentecost? Luke 24:49, Acts 2:14. Previous to that time they made many sad mistakes. It was hardly the spirit of inspiration asking through James and John that fire might be commanded from heaven to consume the Samaritans! Christ rebuked them and said, "Ye know not what manner of spirit ye are of."

The sacred penman, who wrote the book of Job, seems to have acted the part of one of our modern stenographers and is only responsible for the correctness of his report. He gives us the words of

God, of Satan, of Job, of his wife, and of his several friends. The sentiments God uttered are reliable, of course, and the few the sacred penman gives us; but will any claim that the sentiments put forth were right? No one. Was the sentiment his wife uttered correct? Certainly not. Were all the sentiments of his friends correct? No thoughtful reader will admit it; yet they are sometimes quoted as though they were inspiration; I trust not by your correspondents. But even Adventists quote Job's words as inspiration. The sequel shows that no one of them was inspired of God. Job himself confesses that he had counseled without knowledge; he says, "Therefore I uttered that I understood not; things too wonderful for me, which I understood not; . . . wherefore I abhor myself and repent in dust and ashes." His friends did not get as near right as he did. Now Job was wrong in his sentiments, or he was wrong in confessing and repenting—this is evident.

I believe the writer of the book of Job inspired as I do the writers of every sacred book in the Sacred Canon. But if Moses or Job wrote the book, this would not make the actors, the speakers, inspired, whose words are reported by the Sacred Penman, any more than the Evangelists were before they became Evangelists, while taking a part in the scenes which they are afterwards inspired to record.

The Sacred Writers have often, as faithful historians, introduced for some wise purpose the sentiments held by persons of their times in the very words of the speakers, without note or comment.—To ascribe those sentiments to God as the author is wicked. To do so unwittingly is not excusable. And to follow such teaching is as wise as the Mormons and Slaveholders who try to sustain polygamy and slavery from the example of the Jews.

The Inspired writers recorded the fact of Abraham, Jacob, and many prominent characters among the Jews, committing the wickedness of polygamy, without note or comment, and to try to sustain the abominable sin from such example is as wise as it would be to try to sustain lying from the same example. The same writers record without note or comment that Abraham equivocated and virtually lied through fear concerning his wife, and that Isaac did absolutely tell a falsehood. What does it all prove? Simply that those men were erring mortals like us, and that the Sacred Writers were faithful.

If the above thoughts invite a more careful investigation of the Bible, and any are led to put their trust alone in the words of God, our object will be gained. Leaving it to the judgment of the Editor, if you think they will serve no good purpose east them aside. H. F. HILL.

P. S. Who have cause to complain? It is pleasant to see so generally a good spirit prevailing in your discussions. I am not opposed even to controversy, where the writers are frank, and anxious to embrace the truth. I perceive, however, that some on the question of the sleep of the dead, who oppose the Editor's views, get a little sharp and complain. Why so? Do not the other side have the most reason to complain? They have all been shut out of the Herald for years; could not write one word on that subject. Do you reply that "the Editor has spoken on that side?" True, and we think he has done well under the circumstances. One against many.

1st. You have been greatly encouraged because you have thought your opponents weak, few in number, because thus kept out of sight, where indeed they could not meet you.

2. While the Herald has been open only to you, your whole force have been encouraged to write, and writing has kept you armed and equipped for the war, and you have therefore done nearly all the talking and preaching; thus a kind of precedent has been established; as it is desirable to be at peace among the churches, the condition has been that the other side must keep still, and they have generally remained silent.

3. Has not this undue advantage, given you an undue confidence, so that you think the other side weaker than facts will warrant? Tho' the Editor has written well, could not the friends on his side have added many weighty thoughts?

Who now should complain? Though I was thus shut out of the Herald, I did not complain, nor withdraw my support. Still I have often thought if permitted I would try and show my erring brethren, that the main proof texts brought to prove the unconsciousness of the dead are of that unreliable source above named.

I close praying that light and truth and love may increase and prevail. H. F. HILL.

REMARKS.—We regard the entire Bible as so inspired, that everything recorded in it, is just what is affirmed of it. When, therefore, we read "Thus saith the Lord," we know that it is the Lord, who

cannot lie, that speaks: but when it is affirmed that Satan said thus and so, or that Gamaliel, Jotham, or any other uninspired man speaks thus, we know it to be true that those named did say just what is recorded of them; but it does not follow that what such persons said may be relied on in opposition to what Christ, the inspired prophets and apostles have uttered as the teachings of God.

We have denied those on our side of the dead question the liberty that we have granted to others because if we gave both sides free scope, our columns would be unduly filled with that subject. And we know that those agreeing with us, would better appreciate our motives in denying them, than those on the other side.

Here is an illustration: it is stated in the Rochester Union, that in a late trial, called "the Stephens case," Judge Roosevelt said: "we have the highest authority for saying, 'All that a man hath will he give for his life.'" The words quoted are those of Satan, in Job 2:4, who said to the Lord, "skin for skin—yea, all that a man hath will he give for his life." But it is evident that the Judge supposed they were the words of inspiration; whereas Inspiration only affirms that Satan said so. We have heard the same passage quoted, to prove that non-existence was the most possible punishment.

Dear Bro.: I have seen no notice in your paper of a very nice little work of 200 pages, on "Christian Brotherhood," by Dr. Stow of your city, and on sale at the bookstore of Wm. Heath, 79 Cornhill, where may be had a great variety of theological and Sabbath School books. I have not, for a long time, read a book that breathes so Christian a spirit. The author has got where he can see outside of a Baptist church and can respect and love all who are Christ-like. His object is to kill the spirit of sect, and to show how love and good-will may be promoted among all the followers of the Lamb. Vast multitudes of really good people have not as yet reached the spot which Mr. Stow has attained to, but which Christ and his apostles evidently designed all the disciples of Christianity should occupy. No class of Christians are better prepared to have such a book as the "Christian Brotherhood," than the Advent people. For one I look on Dr. Stow with new eyes, and hope in charity that there are many cherishing his views and feelings occupying his eminent position in all the churches. Bigotry and sectarianism never belonged to the gospel; and those offensive things will die out of the heart where holiness is at all complete. You and your readers will be refreshed and instructed by a perusal of the above work. Yours truly, F. G. BROWN.

We have not the pleasure of a perusal of the above work—not having received a copy for that purpose. Publishers who wish to have their works generally circulated, or booksellers who wish to keep their stores prominently before the public, should not forget the press.

"That your faith and hope might be in God."

While in this ever changing scene below,
Where thorns and roses both together grow,
How sweet to look upon the precious flower,
And thus forget the thorn with all its power!

While light and shade both here together blend,
The light how grateful!—but we will not bend
Or shrink from trial, if perchance it come;
For 'tis among the "all things" on our journey home.

Through tribulation we the kingdom gain,
This legacy from Jesus we obtain;
Then let us welcome it as from His hand,
His grace, and that alone, will make us stand.

A little while, these trials will be o'er,
No more remembered on that blissful shore;
Oh then with cheerful hope we'll travel on,
Trusting alone in God's Beloved Son.

He'll bring us through the sorrows of our way,
He'll guard and guide us both by night and day.
His word is pledged, it surely will be done,
"I will be with thee till thy race is run."

ACORN.
AND SO SHE DIED.—Brantome thus relates the death of Mademoiselle Limeul, Maid of Honor to Queen Catherine of Medicis. She had dishonored her birth by her dissolute life. At the approach of death she sent for a valet of hers named Julien, who played remarkably well on the violin.

"Julien," said she, take your violin, and play. The Defeat of the Swiss; play it as well as you can and don't leave off till you see me dead; and when you come to the words, "All is lost!" repeat that part four or five times in the most plaintive manner you can."

The valet did as she desired, and she herself assisted him with her voice; and when she came to that part, "All is lost!" she repeated it twice, and turning to the other side of her bed, she said to her companions, "All is lost, indeed now!" and so she died.

The memory of the just is blessed.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY DR. J. C. AYER & CO. LOWELL, MASS. Price, \$1 per Bottle; Six Bottles for \$5.

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has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

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FOR THE CURE OF Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood. They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic. Price, 25 cents per Box; Six Boxes for \$1.00.

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