

# ADVENTURE GENERAL

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## NEARER HOME.

One sweetly solemn thought  
Comes to me o'er and o'er ;  
I'm nearer home to-day  
Than I've ever been before.

Nearer my Father's house,  
Where many mansions be ;  
Nearer the great white throne,  
Nearer the Jasper sea.

Nearer the bound of life  
Where we lay our burdens down,  
Nearer leaving the cross,  
Nearer gaining the crown.

But lying darkly between,  
Winding down through the night,  
Lies the dim and unknown stream  
That leads at last to the light.

Closer and closer my steps  
Come to the dark abyss ;  
Closer death to my lips  
Presses the awful chrysm.

Father, perfect my trust ;  
Strengthen the might of my faith ;  
Let me feel as I would when I stand  
On the rock of the shore of Death.

Feel as I would when my feet  
Are slipping o'er the brink ;  
For it may be I'm nearer home—  
Nearer now than I think.

## Sabbath Readings on the Acts.

BY REV. JOHN CUMMINGS, D. D.  
Continued from our last.

### CHAPTER XVII.

The chapter I have read is, perhaps, one of the finest specimens of subtle and yet Christian oratory contained in the whole of the Apostles, if not in the New Testament itself. The historical facts that led to the speech or the masterly address of Paul, are contained in the previous part of the chapter—namely, that when "they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews."

These towns are at the northern end of the Aegean Sea, and on the western end of the Euxine, lately the scene of hostilities between contending nations. At that time, they were first visited by St. Paul with the glad tidings of everlasting life, and the offer of the elements of true and enduring peace. Now, when Paul found a synagogue of the Jews, he did not say, because it was a synagogue for Jewish worship, "I, a Christian minister, ought not to enter in;" but, being permitted to do so, he was too happy to avail himself of the opportunity; apparently always acting on the principle, "To the Jew first; and next, and also to the Gentile." This was so common with him, that it is said, it was his manner. And when he went in unto them, "he reasoned with them three sabbath-days out of the scriptures"—entered into a discussion with them; "opening and alleging that the Messiah,"—for that is the proper idea,—"that the Messiah, or the Christ, according to the scriptures must needs have suffered about this time;" for the seventy weeks of Daniel were run out; the sceptre was departed from Judah; Judæa was a subject province of the Roman Empire; those prophecies of Isaiah must be fulfilled in him; and therefore, that this same Jesus of Nazareth, whom ye reject, but whom I preach unto you, is that very Messiah promised to Adam and Eve in Paradise, pledged again to Abraham in the land of Ur, and showed forth by the seeming sacrifice of his son; predic-

ted by Isaiah, and embodied in the types: that very Christ, that very Messiah, is this same Jesus of Nazareth.

The consequence of this discussion was what always has been the result of every similar one: some believed the truth, and joined the fellowship of Paul and Silas; and among those specially distinguished for their acceptance of the Gospel, not only here, but in subsequent portions of the chapter, were "chief women," as it is called in the 4th verse; "honorable women," as it is called in the 12th verse; and of these "not a few."

It does seem remarkable, that woman was open to the acceptance of the truth when the hardened heart of man seemed steeled against it; and that some of the most splendid trophies of Christian grace were women of all ranks, and classes, and degrees, both in Palestine and throughout the other provinces of the Roman Empire.

But, singular enough, because Paul succeeded among the Gentiles, where you would have thought the Jews could have no rivalry, these very Jews, out of spite to the truth—for the natural heart is enmity to the Gospel—stirred up the basest and the most lewd men of all the city, the very worst and the most depraved Arabs of that day; and these made an uproar, and impeached the conduct of the household of a Christian, Jason, who had given them a reception; and argued that these men Paul and Timothy, and the Christians united with them, had done what they must have had gigantic power to do—they had turned the world upside down.

The accusation was evidence of the depth and width of the spread of the Gospel; though its absurdity was sufficient confutation of the charge that was made against them. At all events, if they did turn the world upside down, it needed so to be turned. The world had gone downside up, and Christianity was fitted to turn it right; and if the apostles had succeeded, it would have been the greatest blessing to the world and to all mankind. But these Jews, to show their enmity, were not satisfied with this extravagant charge; they said that "these men act contrary to the decrees of Cæsar." These very Jews detested the domination of Cæsar; they hated his yoke; and yet they seem here the most devoted serfs and subjects of Cæsar; and so loyal were these Jews, that they were shocked that Paul should preach the jurisdiction of another King, Jesus. All this was arrant hypocrisy: they detested the sceptre of Cæsar; but they were ever glad to make even what they detested in their hearts a pretext for the persecution of men whose principles they detested more, and against whom they would move every engine in earth or in hell that was likely to succeed in arresting their progress or repressing their advancing testimony.—"The brethren immediately sent away Paul and Silas by night unto Berea;" and there again, according to his own custom, he came into the synagogue of the Jews and preached. But when he preached there, they showed that there was among them an election according to grace; and that if many were hostile, some exhibited a very different character; "some of these were more noble than the Jews in Thessalonica." Now what was their nobility? It was this: "that they received the word spoken by Paul with all readiness;" but they did not receive it with im-

PLICIT and unquestioning credence: "they searched the scriptures," even when an apostle preached from them, "whether these things were so." Now, what does this prove? That the laity of that day had the Bible, and read the Bible; and an apostle commends the laity because they searched, as an apostle preached, whether he preached what was in the prophets, and in Moses, and in the Psalms. And surely if the laity of Berea might bring an apostle's preaching to the law and to the testimony, the laity of Exeter, or London, or Oxford, need not he sitateto bring even the preaching of an apostle's successor—if there be—to the same infallible standard or tribunal of appeal. But some would say, "Why, the result of this exercise of private judgment must be universal heresy; for surely if the laity are to bring an apostle's preaching to the Scriptures, and to test all by God's written word, the result will be shocking: they will fall into divisions, disputes, heresy. The exercise of private judgment has been the root of all mischief." But the record is very different; the historical fact proves the reverse; for it is added "Therefore many of them believed." What therefore? Because they searched whether these things were so, therefore they did not fall into heresy, but therefore they believed—"many of them; and honorable women," who were so audacious as to search the Scriptures to see whether these things were so when an apostle preached. "Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." I ask, can you have a more decisive evidence than this text of the fact, that the Scriptures are your inestimable privilege; access to them, your indefeasible right; and that whosoever he be that preaches to you, you are not to accept what he says because he says it, but because it bears the test, and shines forth the very wisdom of God, by being in harmony with God's written and revealed word?

To be continued.

## The False Prophet.

The Church herself is not an unmixed instrument of good. Though a king's daughter, she is not "all glorious within;" her raiment of needlework in its present state would scarcely render her producible at the court of the King of Kings.

It is not our present intention to particularise the defects which impair the usefulness of the Christian Church. We are now regarding her as a whole; and all who pretend to faith in the Redeemer, shall this day enlist with us to fight a common battle; all who possess or profess an interest in the triumph of the Cross, are invited for awhile to confront a common foe, of no mean proportions. The religion of Mahomet is making a gigantic and, we trust, an expiring effort for domination. We need not forget, but suspend our differences, while for a short space we review and estimate the forces of the enemy.

On examination, these will be found to be far from contemptible. What the Moslem feels, what he has done, and what he is prepared to do in defence of those feelings, are subjects not to be trifled with. The obstinacy of the Hindoos and Chinese in favor of their idolatries is proverbial.

But the Mohammedan is not an idolater. Polytheism forms no part of his system. "Oh men of Mecca, set not up any equals unto God," is the constant language of the Koran. The Bible can go no further than this; and therein is a difficulty at the very outset.

The value of the truth of the unity of the Godhead is indeed miserably weakened by commixture with the blasphemies of the false Prophet. But a state of mere barbarism is not so hopeless as a condition of partial and perverted light. It is his comparative superiority that renders the Moslem so tenacious of his creed. The Eastern Giaour is despised as barbarous, idolatrous, and ignorant; the Western, that he substitutes only another prophet for the Prophet of Mecca. This is not our view—but it is his. Till the heart, therefore, of the infidel is broken—till a sense of its corruption, teaches him his need of a greater and holier prophet than Mahomet, he will destroy you when he can, keel on his rag of carpet, turn towards Mecca at sunset, and blink on in his sins and twilight.

Yes, the deep-seated hatred to the Christian which the Mohammedan evinced at his first production is the same now as then. Throughout the long, dark period of his history there has been but little exception to his general exhibition of jealousy, suspicion, and violence. Mahomet himself prevailed not by force of the love he preached, but by dint of the sword he wielded. Both Mecca and Medina were sacredly guarded from the approach of the alien. As the cause of the Crescent increased, so in proportion grew the spirit of intolerance that supported it. What rancor marked the defeat of Don Roderick and his Goths at Guadalete! With a rod of iron welded in the fires of zeal, did the Moors maintain their rule in Spain. France was invaded, and the empire of the world seemed almost within their grasp, till at Tours they received their first decisive check from heroic Charles Martel. "A victory," says Gibbon, "which by critically stopping the Saracenic progress, prevented consequences that might have curiously altered the fate even of Britain." Then came the strife in Granada. The Moor was finally expelled; but not till his blood, and that of the Spaniard who subdued him, had told its red tale in every pass, valley and mountain of the fair province.

The Moslem's fortune is quickly repaired—the loss of Granada is balanced by the reprisal of Constantinople.

Once more the Crescent waxes. Twice within a century is Vienna besieged by the Saracen and again the fate of Europe trembles in the balance. Shall Jerusalem or Mecca be the goal of the pious pilgrim? is the question of the day; till Sobieski, of Poland, answers it in favor of the former. Here subsided the dangerous successes of the Mohammedan; but the fanatic, daring spirit that secured them survives and flashes out at the present day.

India, Belgrade, Jeddah, and Gaza, attest the truth of this. In each and every place where the Moslem is brought in contact with the Christian, there is the same hateful spirit producing the same catastrophes. The excuses for its exhibition vary; the result is always identical—a greased cartridge, an alleged unpopular Consul, the substitution of a British for an Ottoman flag hoisted by mistake. The receiving the glad tid-



ings of a wholesale christian sacrifice, and such like, are the slight but certain bases on which the followers of Mahomet build up mutiny, massacre, and female insult. What are we to do in this case? Are we ourselves wholly innocent of its production? We believe not. We believe, as a nation, we have been far too indifferent to the comparative value of our blessed religion. There is an unhealthy stream of spurious charity permeating the veins and arteries of gentle English life. There is a system abroad which, in the forceful language of Mr. Ryle, "bids us smile on all creeds and all systems of religion—on the Bible and the Koran, the Hindoo Vedas, and the Persian Zendavesta. The old wives' fables of Rabbinical writers, and the rubbish of Patristic Tradition—the Revelations of Emanuel Swedenborg, and the Book of Mormon of Joseph Smith—all are to be listened to; none are to be denounced as lies." This witness we receive as the true reflex of fact. Yea more; we affirm that God is rebuking our general indifference to His truth by arresting our attention with the murders, indignities, and sufferings of our countrymen. So much for the cause; what is the cure? Shall the Saracen insult and murder the christian with impunity? By no means. Herein we will not "bear the sword in vain;" and "they that take the sword" assume hostile initiation, shall assuredly, on conviction, "perish in the strife they have provoked; their blood will be on their own head." Our justice shall be tempered by mercy when our real character is known and read throughout the East, when British power is appreciated, and British justice appeased. Then let the pruning-hook and ploughshare replace the sword and the spear—then let us remember we want more missionaries, not more territories, and dignity, and war. God has given us the Truth, to propagate it, not be ashamed of it—"the true light to place in the candlestick, not hide under the bushel." Till we feel and act on this as a nation—till we are sensible that the Mohammedan needs conversion to Christ as well as the Hindoo, the Chinaman, or the South-Sea Islander—we may expect a repetition of the Indian, Jeddah, and Belgrade tragedies.—*London Christian Times.*

### The Vatican Greek Testament.

At last this long-expected work, which has for the last twenty years sorely tried the patience of the Biblical scholars of Europe and America, has made its appearance. The Vatican Codex—the queen of MSS.—to inspect which Bentley, Tischendorf, Tregelles, and many others have made journeys to Rome—is no longer a sealed book, an unknown volume. Here are its whole contents, given to the world, and available to all who can afford to pay the goodly price at which the work is published. As the title-page announces, the MS. is edited by Cardinal Mai, to whose laborious industry we are indebted for many other valuable works. Although but recently published, it has been long known that this edition of the Greek Scriptures has been printed some years. The Cardinal showed Tischendorf the whole five volumes ready for publication in 1843 and from the work itself we learn that it was printed so far back as the year 1828.

Various reasons have been suggested to explain this unaccountable delay. Dr. Tregelles says that when Rome was in the hands of the Republican Government, and the authority of the Pope could no longer hinder the appearance of useful works, Cardinal Mai offered the impression for sale to Mr. Asher, the publisher at Berlin, but the terms named by the Cardinal were deemed too high, and thus the negotiation came to nothing.

The French occupation of Rome and the restoration of the Papal Government soon prevented Cardinal Mai from publishing his edition, and thus Biblical scholars have been doomed to wait another ten years for this precious boon.—Now that it is in our hands it is melancholy to reflect that the learned editor did not live to see the consummation of his labors, and that the work was finally sent forth to the world under the superintendence of another. The work is well and handsomely got up. The type is very good, and the paper very stout and capable of

being written on. The text of the MS. is comprised in five stout quarto volumes of which four contain the Old Testament, the fifth the New.

The Old Testament—the Septuagint translation—is, of course, valuable, having never before been correctly published; but the New Testament is beyond all comparison that which renders this work so especially important. On this account it is much to be regretted that one cannot be separated from the other. The Old and New Testament must be bought together. As the cost of the work is rather considerable—97.—this is a serious matter to scholars, a race not usually burdened with wealth. It is true an edition of the New Testament alone, in smaller size, is announced to follow hereafter; but the editor adds, some considerable time, will probably, first elapse. The Vatican Codex thus at length given to the world, we need scarcely say, is generally regarded as the most ancient copy of the Greek Scriptures in existence.—*British Quarterly Review for October.*

### How to Believe.

Take your Bible, and turn to 1 John v. 9-12. May I ask you to read this passage aloud, verse by verse? In order to believe, you want to know how you are to believe; whom you are to believe; what you are to believe; when you are to believe; what is the sin of not believing, and what you are to get by believing. Perhaps in these verses, of all others in the Bible, this all-important subject of faith is stated in terms the most simple and unmistakable.

Verse 9th—"If we receive the witness of men the witness of God is greater."

To "receive the witness of men," is to believe their testimony; (the old English word "witness" and "testimony" being the same.) "To receive the witness of God," is to believe his testimony. It is precisely the same act of the mind which receives both, it is believing what has been said. In other words, if you want a definition of faith in its simplest form, it is "giving God credit for what he says;" receiving his testimony as true; believing what he has declared; taking him at his word! See Christ's definition, (John v. 24.)

Whose testimony is the "best" or the "greatest?"

God's of course—he cannot lie! (1 Sam. 15. 29.)

Which of the two, then, ought to be the easiest to believe?

It ought to be, though I never thought of it just in that light before, easiest to believe God.

Read now the remainder of the verse.

"For this is the witness of God which he hath testified of his Son."

Of whom has God given, the testimony which he wishes you to believe?

Of his Son, Jesus Christ.

So far, then, all is plain. Faith is believing what God says; believing what God says about his Son. This you can believe; this you ought to believe. But do you believe it?

How am I to know whether I believe it or not?

The next verse will tell you.

Verse 10th—"He that believeth on the Son of God hath the witness in himself."

The belief in the testimony of God concerning his Son, leading naturally, if not of necessity to a belief or trust in the Son himself, simultaneously with this believing in the Son of God, the Holy Spirit enters the heart along with the truth thus received, and begins to bear witness there. (1 John 5. 6; Romans 8:16; Gal. 3:2.) What this witness of the Spirit is, you can only learn by experience. If you have it, you will know and feel it. If, as still it seems to be the case, you have it not, it cannot be explained in advance. This is one motive for believing; it appeals to your hopes; but in the last clause of the verse there is another motive, and one that appeals very strongly to your fear. Read on.

"He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."

Up to this moment, probably, you have never learned that the greatest of all your sins is unbelief. Think of it in reference to God. "It

makes him a liar!" It insults him on the throne and would bring him down to a level with Satan! Think of it in reference to yourself. While it lasts, it binds the guilt of all other sins upon you! For every drop of sin in the life, what an ocean of sin in the heart does this expression reveal, "He that believeth not God hath made him a liar!" Is it not the first of your sins of which to be convinced, for which to be sorry the very first to be confessed and forsaken? (John 16:9; 1 John 3:23.)

Hoping that such is your determination, let me ask you now to read the 11th verse.

"And this the record, that God hath given to us eternal life, and this life is in his Son."

There are few verses in the Bible on which more souls have anchored their hopes for eternity than this. God grant that you do the same! Every thought that it contains is infinitely precious. Let us take therefore, one by one.

What has God given?

"Life," life "eternal!"

To whom has he given it?

To us,

Who are meant by "us?" Every one but you and I?

No, it means us both. (1 John 2:3; 1 Cor. 15. 1-4.)

Suppose I draw a pencil-mark around the word "us," and you substitute "me," or your own name if you will, how would it then read?

"And this is the record, that God hath given to (Me) eternal life."

There is such a thing, then, as "eternal life;" eternal life for you already "given," or provided for you by God? (1 John 2,25.) Where is it to be found?

And this life is in his Son.

When are you put in possession of it?

I do not know.

The 12th verse will tell you.

"He that hath the Son hath life, and he that hath not the Son of God hath not life."

Christ is God's first gift, with or for the sake of whom he bestows all others. Accept Christ as he is offered, and with him you will freely receive all that is in him! (Romans 8:32; John 5:24.) The moment you believe in Christ, that moment you begin the life eternal! (1 John 5: 13.)

### Maiden Ladies not a Novelty.

And it is also true, and a fact worth remembering, that the maiden lady is not an invention of these times. There were unmarried women long ago, before civilization had made such fatal progress: while all the heroines in all the novels were still married at eighteen—before the life of Charlotte Bronte had ever begun, or there was a woman in existence qualified to write it—unmarried ladies existed in this world, where nothing is ever new. Judging by literature, indeed, Scotland herself, our respected mother, seems always to have had a very fair average of unmarried daughters; and for the instruction of womankind in general, and novel writers in particular, we are bound to add that there were three such personages as Miss Austen, Miss Edgeworth, and Miss Ferrier, novelists of the old world, and representatives of the three respective kingdoms, whom none of their successors in the craft have yet been able to displace from the popular liking; so that we might suppose it was rather late in the day to begin de novo to teach unmarried women how in spite of their unfortunate circumstances, it is still possible for them to keep themselves respected and respectable.

Many hundred, nay, thousand years ago, there was even a certain characteristic and remarkable person called Miriam, who, wilful and womanlike, and unquestionably unmarried, was still so far from being disrespected or unimportant, that a whole nation waited for her, till she was able to join their journey. Our age, which likes so much to declare itself the origin of changes is not the inventor of feminine celibacy. There were unmarried women before our time, and there will be unmarried women after it. Nay, not only so—but Paul the apostle, eighteen hundred years ago, gave anything but an inferior place to the unwedded maidens of his time.—"She that is unmarried careth for the things

that belong to the Lord, how she may please the Lord," says the writer of the Epistles; and many an unmarried woman since his day has proved his statement, happily unwitting of all the philosophies which should prove to her how lonely and comfortless she ought to find herself, and what a hard case hers was, and how notwithstanding, it behoved her to make some certain amount of sad and patient exertion to vindicate her womanly credit with the world—*Blackwood's Magazine.*

### Theory of Missions.

The Bibliotheca Sacra and Biblical Repository for July, published at Andover, contains an article on the "True Theory of Missions to the Heathen," by Rev. W. W. Patton, of Chicago, Ill., which has attracted considerable attention, and which seems to differ in some respects from the views generally entertained. The author thus notices the different theories in regard to the object and necessity of Christian missions.

1. The worldly or unevangelical theory. This advocates the cause of missions on secular rather than religious grounds; or, at best, on a basis of morality rather than of piety. The author objects to this theory, 1st, because it rests upon too low a basis, 2d, it stands in opposition to the declarations of the Bible, with reference to heathen character and destiny, and 3d, it is destitute of all efficiency.

2. The extreme evangelical theory. It is evangelical, in that its motive is that of the gospel; but it is extreme in that it goes beyond the gospel in what it claims as the actual relation of the heathen world to salvation. This theory denies that the heathen world is in a salvable condition, aside from the preached gospel, or that a heathen can be saved who has lived and died without hearing of Jesus Christ, or of the one living and true God.

The author contends, 1st, that this theory is revolting to our moral sense; 2d, that there is no passage in the Bible which asserts this extreme theory; 3d, nor does any principle of God's government, or any doctrine of the Bible, imply or sustain this extreme theory; 4th, there are express teachings of Scripture which contradict it.

3. The true evangelical theory. It regards the preached gospel as an indispensable instrumentality to induce repentance on any general scale among the heathen nations. This view admits the moral agency, the guilt and the condemnation of the heathen world; and the existence of hope for all those who have never heard the gospel, but who to the eye of God, give evidence of penitence for sin and of a desire and purpose to overcome it. Making due allowance for infants, young children and the few adult population who may be living in the above sense, the great mass are still in the bondage of sin. To them the gospel must be sent by missionaries, 1st, to reveal to their dark minds the fact that eternal salvation is within their reach; 2d, because the preached gospel will present the most powerful motive to induce repentance; and, 3d, because as an incidental and subordinate result missions operate to elevate communities in temporal respects.—*American Baptist.*

There is another error in the general theory of missions, viz. that the preaching of the gospel is to convert the world. The true theory teaches that, not the conversion of the world, but the conversion of individuals out from the world, is to be looked for as the result of gospel preaching. The gospel is the great instrumentality by which Christ's church is to be gathered out of all nations, and hence the sending of missionaries to all nations is an imperative necessity.

### What Great Heart Did.

I saw Great Heart one day in a railway train. He was well dressed, and appeared to be reading, through his spectacles, the morning paper. A poor woman sat opposite with six little children, the eldest scarcely a dozen years old. The husband was a stupid, hard hearted wretch, and administered blows unsparingly to a wearied little thing who expressed its discomfort by crying and fretting as the hot dusty air swept over his



flushed face. The mother's countenance wore a look of patient despair and continual anxiety, as the little restless company sat crowded together in the loaded car. Not one of them looked shabby or untidy, though very plainly dressed. When the engine stopped for fuel, the poor woman took out from a basket some bread and cheese, which she distributed sparingly among the little group. Great Heart had watched their movements all the morning, and as a boy approached the carriage, with a basket full of berries, he bought up boxes enough to go round, and gave them to the hungry children, whose eyes glistened as they saw such a rare dessert spread before them. One little girl, perhaps five years old, was nearly sick, and tried to rest in mother's lap; but the tired infant disputed vigorously her right, and she was obliged to yield the claim. Great Heart had been gravely considering the company, and he did not hesitate to take the poor child tenderly in his arms, lay her carefully down in the seat beside him, with her head in his lap, and then gently fan her with his paper until she sunk into a deep, peaceful slumber.

When we stopped for our dinner, we saw them all seated by a bountiful table, loaded with luxuries to which they seemed almost strangers, yet which they knew very well how to appreciate. We knew it was Great Heart's gift, and we mentally blessed the kind generous nature that had thus shed sunshine on the hard pathway of the humble strangers.

Christian reader, in caring for the souls of the poor, do not forget their bodies. Remember the "cup of cold water."

### Moses and the Skeptics.

Modern infidelity has concentrated its strength chiefly in attacks upon the Mosaic record. It is true that all portions of the sacred Scriptures receive their share of unfriendly criticism, but it is upon the devoted head of Moses that the full measure of skeptical wrath is poured.

Does a wandering Frenchman discover an astronomical picture on the wall of an Egyptian tomb? Great is the glee with which an announcement is received, since it is another shaft to shoot at the veracity of Moses. His chronology is impugned, because it does not correspond to this remarkable combination of planetary aspects, which could not have occurred within the period he assigned to the duration of the human race. So the whole tribe of infidels rejoice over the final demolition of the system of the Jewish law-giver. Hardly, however, have the echoes of their jubilation died away, when another Frenchman, who had been quietly studying the old monuments of that dead civilization, announces that the famous Zodiac is no Zodiac at all, and that it cannot be two thousand years old. Clearly that shot has not demolished Moses.

Then the geologists take up the attack which the astronomers have abandoned. They make a wonderful parade of strata, and speculate deeply upon immense cycles of change. Disagreeing among themselves, they nevertheless are unanimous in condemning Moses, and loud in their merriment over the absurd system that the old Jew propounded.—In the midst of this clamor, however, we hear voices from among their number propounding schemes of reconciliation of the testimony of the rocks with the record of the Hebrew. They are met half way by the philologist, who tells us that we have been mistranslating the Hebrew these several centuries. So, again, the wave recoils from the strong Rock of truth.

The ethnologist now takes up the controversy. The barbarous crudities of Egyptian art, devoid alike of truth in color and correctness in outline, are called up to testify against the ethnology of Moses, and so to impugn his entire record. Forms upon which no naturalist could rely for the establishment of a simple species of animals, are to overturn the history of the race. This is a weak weapon, from which there is but little to dread.

Looked at in a proper light, how wonderful are these old books of Moses.—Consider the circumstances of the man. Brought up in the most superstitious nation of antiquity, a nation whose idolatry was the grossest and basest known to

the ancient world, educated by the priests of this beastly paganism, he nevertheless appears as the first and most enlightened philosopher of all antiquity.—How, he would ask, is this man, trained among the worshippers of dogs, crocodiles and onions, to conceive any adequate ideas of the divine nature? And yet what is the fact? He gives us the grandest idea of one only and true God, that the human mind has ever received. He abolishes polytheism, and rising above the realm of sense, he forms a pure spiritual conception of divinity. Not a taint of earth clings to the lofty majesty of his ideal. Compare his conceptions with those of the most eminent philosophers of antiquity, and see their immense superiority.

So, too, with the vexed question of the origin of matter. The philosophic questions of its eternity do not trouble him, he clearly states a beginning, and propounds the marvelous doctrine of its having been spoken into existence out of nothing. This was a truth which the unaided ancient intellect could never grasp. For thirty centuries, since Moses, the human mind has been toiling at the same great question, and now at last, in these latter days, science has laboriously reached the conclusion that there must have been a beginning of the visible creation.

How are we to account for these two stupendous ideas, at so early an age, and coming from such a source? How could a man so trained, at so early an age, take a sudden leap so infinitely beyond, not only his contemporaries, but beyond so many succeeding ages? We know that these are the very deepest problems with which the human intellect has ever undertaken to grapple, and that their study led the greatest sages of antiquity to the disheartening conclusion that the task was too great for the human faculties.

If to these lofty speculations we add the sublime ethics of this ancient law-giver, we rise from the perusal of his works with a sense of awe at the astounding intellect of the man, supposing him to be the sole author of this amazing system. After toiling among the scattered remains of primeval Egyptian writers and old inscriptions, we come back to the writings of Moses with the same feelings with which we emerge from the dark passages of the pyramids into the full blaze of day. The light is too great for any vision accustomed to that darkness, and we feel that is no human contrivance, but comes direct from heaven. Indeed, upon any other theory than his own, Moses is a greater miracle than any other which he records.—*Methodist Protestant.*

### Inspiration.

"The inspired writers were guided to use such language as the Spirit of God approved."

"Holy men of old wrote in obedience to Divine command, and in writing, they were kept free, we know not how, from all error, whether they taught truths previously unknown to them, or published truths and facts with which they were before familiar. Truths which were previously unknown to them, were communicated by revelation; and in recording these, as well as those truths and facts with which they had before been familiar, they wrote under the direction and guidance of the Spirit of God. They recorded only such truths and facts as the Spirit of God moved them to write down, and in such language only as the Spirit of God approved. All Scripture is therefore divinely inspired, or given by inspiration of God."

In the course of our reading we have met with the above statements of an important truth, and we think them judicious. While they contain the truth on the subject, they do not go beyond the truth, or what is known to be true; and therefore do not expose the doctrine of the divine inspiration of the Scriptures to objections which not otherwise present themselves to the mind.—They seem to us to be sustained by the Scriptures, and to contain all for which we have clear Scripture authority. The how of inspiration they do not attempt to explain. They make no attempt to philosophize on the subject of inspiration. The Scriptures never do. Indeed, it may perhaps be said that the first sentence contains all that is necessary for our faith: viz. "The in-

spired writers were guided to use such language as the Spirit of God approved." It is not necessary to contend for a "verbal dictation" of all parts of the Scriptures as the language is generally understood to mean.

The argument that the Scriptures are entirely free from error can be maintained without this. And here as elsewhere, more than is necessary becomes dangerous if not injurious: because it seems to represent God as doing more than appears to our finite minds to be needful; which we cannot be required to believe unless it can be shown to rest on positive testimony.

Moreover, it conflicts with the wholesome doctrine that God selects the most fitting instrumental agency. Why did he employ such eminently wise and holy men to write the Scriptures as Moses, Samuel, David, Isaiah, Paul, &c.—men whose minds had received a high degree of intellectual and moral culture? Was it not with the design of employing their knowledge of language, of the power of words, and their knowledge of facts, as well as their insight into the things of the Spirit, as far as these could answer his purpose—exercising such a guidance and superintendence over their minds, and making such revelations to them of things beyond the sphere of their knowledge, as were necessary to secure a record of such truths and facts as he approved, and such language as he approved?—*U. P. of the West.*

### The "Church Termagant."

In the "Atlantic Monthly" is an article in which the writer divides the "ministerial army" into three divisions,—the Church Militant, "the Church Termagant," and "the Church Beneficent." The following extract describes a class of whom no one is better entitled from intimate acquaintance to speak than the reputed author of the article, Theodore Parker. The picture is evidently drawn from life.

"Next is the Church Termagant. They are the Scolds of the Church-hold, terrible from the beginning hitherto. Their work is denouncing; they have always a burden against something. Obsta decisis is their motto.—'Hate all that is agreed upon.' When the 'contrary-minded' are called for, the Church Termagant holds up its head. A turbulent people, and a troublesome, are these sons of thunder—a brotherhood of universal come-outers. Their only concord is disagreement. It is not often, perhaps, that they have better thoughts than the rest of men, but a superior aptitude to find fault; their growing proves 'not that themselves are wise, but others weak.' So their pulpit is a brawling tub, full of sound and fury, signifying nothing.' They have a deal of thunder and much lightning, but no light, nor any continuous warmth, only spasms of heat. Odi praesenter laudare absentem, the Latin tells their story. They come down and trouble every Bethesda in the world, but heal none of the impotent folk. To them,

"Of old things, all are over old,

Of new things, none are new enough."

They have a rage for fault-finding, and betake themselves to the pulpit as others are sent to Bedlam. Men of all denominations are here, and it is a deal of mischief they do,—the worst, indirectly, by making a sober man distrust the religious faculty they appeal to, and set his face against all mending of anything, no matter how badly it is broken. These Theudas, boasting themselves to be somebody, and leading men off to perish in the wilderness, frighten every sober man from all thought of moving out of his bad neighborhood, or seeking to make it better. But this is a small portion of the ecclesiastic host. Let us be tolerant to their noise and bigotry."

### Too Strong a Test.

The following anecdote is related of Father Pillsbury, whose memory is revered by a wide circle of Christians in the State of Maine:

Father Pillsbury had a neighbor, who persisted in having arguments with him in favor of human perfection.

"Show me a perfect man," the aged elder would say, "let me behold one example."

"I will do it," replied the other, finally, and went out.

Next morning, he re-entered Father Pillsbury's conducting a stranger, whom with an air of triumph, he introduced as an instance of perfection. Father Pillsbury was at that time washing himself at the sink. Deliberately lifting his bason with both hands, he dashed the water over the perfect man. Mark the result. The latter flashed up with anger, in his resentment saying and doing that which better accorded with nature than with grace. Father Pillsbury waited till the perfect man began to get the mastery over his passion, and then repeated to him, as he shook his grey locks, earnestly:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

The controversial neighbor went away humiliated if not convinced, and was ever afterward silent on his favorite theme of perfection.

### Sentences from Spurgeon.

If we were more like Christ, we should be more ready to hope for the hopeless, and to love the deprived.

He incurs a fearful amount of guilt who in the least promotes the aim of the Evil One by trampling upon the tender conscience of a child.

He, who hath had his feet fast in the stocks of conviction will never forget it till his dying day.

To feel is an evidence of life; and spiritual sorrow is a clear proof of life in the soul.

How many prayers have been forced forth like untimely figs by the warmth of a natural feeling; but such prayers have been displaced by the old language of indifference and iniquity.

Devils may drive swine down a steep place into the sea; but they never influenced swine to bemoan their condition, and beg to be made sheep.

Get thee beneath the tree of life, and not a drop of the shower of wrath will fall on thee.

Great men often have petitioners in their halls, who will wait for hours, and come again and again to obtain promotion; surely the God of heaven should be awaited for by them that seek him. Thrice happy is he that getteth an early interview, and doubly blest is he that getteth one at all.

God openeth many hearts with gentle picklocks, while with others he useth the crowbar of terrible judgments.

There is no healing beneath the wings of a merely natural repentance, and its worthlessness may be proved by its transitory existence.

### A Courageous Woman.

The following account of the courageous conduct of a young lady has been communicated to a New Jersey paper: A Mr. M. whose health was found to be impaired by the climate of the seaboard, was induced to remove from the city of New York to the interior of Illinois, his family consisting of his wife and three children, the oldest a young lady of seventeen summers, and the youngest some three years. Early that spring, a maiden lady, a particular friend of the family, and very much attached to Mrs. M. and her children, removed from New York and took up her abode with them. She had not been long in her new home before she was suddenly taken away by death. While Mr. and Mrs. M. were attending the funeral of Miss W., Miss M. was left in charge of the house and the young child, and the room containing the effects of the late Miss W., which was situated on the second story of the house, was locked up by the young lady and the child put to sleep in an adjoining room, while Miss M. was busying herself with her duties below.

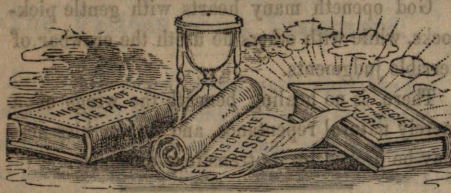
Some time afterward Miss M., hearing a noise up stairs, and supposing the child had awoke, proceeded to look after it, but found it sleeping quietly. With a thought as quick as electricity, she concluded that some one had entered Miss W.'s room from the outside for the purpose of robbing it. Acting on this theory, she immediately went down stairs, procured her father's double barreled gun, and returning, opened the door of the room of the late Miss W., when her expectations were fully realized in beholding a stout man in the very act of appropriating a gold watch and chain, which he had just taken from



a trunk of the late Miss W. She ordered him to lay down the watch, and the fellow, noticing her determined attitude and manner, very readily complied. She next ordered him to take money from his pocket, which he had extracted; he denied having taken any, when she gave a more peremptory order, accompanied with suitable movements of a military nature, when he, thinking "discretion the better part of valor," produced the money and deposited it with the watch. She then gave him the passage and orders to march, which he readily obeyed.

On the return of her parents measures were taken which proved successful, and the fellow, after being caught, was speedily brought to trial, fully identified, convicted, and sentenced to the State Prison, and the Court caused to be presented to the young lady a testimonial in the form of a beautiful pin, with a suitable inscription.

A short time after this the same young lady was at home alone as before, and her parents not returning at dark, she took the precaution to fasten the outer door. She had not long done so when she heard a knock, but before exposing herself to danger, she took the precaution to provide the means of defense in the same two-barreled gun she had used on the former occasion. On carefully opening the door, a strange man presented himself and inquired "Are you Miss M.?" She replied "Yes; what do you want?" He inquired again, "Are you the young lady who had a man sent to the State Prison?" She replied "I am." Then said he "I am his friend, and have come to put you out of the way," and, drawing a long dirk knife, was proceeding to enter the door, when she deliberately aimed the gun at him, and told him if he advanced a step he would be a dead man. She immediately noticed that he changed countenance and began to tremble; whereupon she, pursuing her advantage, ordered him to about face, march, which he very readily obeyed, and as he was retreating she gave him a parting salute by discharging one barrel of her trusty companion, which unfortunately only accelerated his retrograde motion.



## ADVENT HERALD.

BOSTON, DECEMBER 11, 1858.

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

### "Day and Night, Forever and ever."

Bro. B.—"I wish you would give your views on Rev. 14:11, 'They have no rest day nor night who worship the beast and his image.' Does this refer to the present life, or to the one to come? Does this day and night extend longer than twenty-four hours?"  
EZRA SHEPHERD.

The phrase "Day and night," or "Night and day," when used adverbially, always signifies continually,—i. e. without interruption or intermission—irrespective of the duration; which must be determined by other considerations. The following comprise the various instances of its use in the Scriptures.

1 K. 8:29 Solomon prayed that God would be "toward this house night and day." See, also 2 Ch. 6:20.

v. 59. Let these my words . . . be night unto the Lord our God day and night . . . at all times."

1 Ch. 9:33 "They were employed in that work day and night."

Nehemiah said, (1:6), "I pray thee now, day and night, for the children of Israel."

4:9 "We set a watch against them, day and night."

Est. 4:3 "And neither eat nor drink three days, night or day."

Psa. 1:2, "In his law doth he meditate day and night."

5:10, "Day and night they go about."

88:1 "I have cried day and night before thee."

Ecd. 8:16 "There is, that neither day nor night seeth sleep."

Isa. 23:19 "Morning by morning shall it pass over, by day and by night."

34:10 "It shall not be quenched night nor day."

60:11 "Thy gates shall be open continually; they shall not be shut day nor night."

Jer. 9:1 "O that . . . I might weep day and night."

14:17 "Let mine eyes run down with tears night and day, and let them not cease."

16:13 "There shall ye serve other gods day and night."

Sam. 2:18 "Let tears run down like a river day and night."

Mar. 4:27 "Rise night and day."

5:5 "And always, night and day."

Luke 2:37 She "served God with fastings and prayers night and day."

18:7 "Shall not God avenge his own elect, which cry day and night unto him?"

Acts 20:31 "By the space of three years I ceased not to warn every one night and day with tears."

26:7 "Instantly serving God, day and night."

1 Thess. 2:9 "Laboring night and day."

3:10 "Night and day praying exceedingly."

2 Thess. 3:8 "Wrought with labor and travail night and day."

1 Tim. 5:5, "Continueth in supplications and prayers night and day."

2 Tim. 1:3 "Without ceasing, I have remembrance of thee in my prayers night and day."

Rev. 4:8 "They rest not day and night, saying Holy, holy."

7:16 "Therefore are they before the throne of God, and serve him day and night in his temple."

14:10 "Accused them before our God day and night."

14:11 "The smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast."

20:10 They "Shall be tormented day and night for ever and ever."

These thirty-four uses of the phrase, are, we believe, all the places where it is used adverbially in the Scriptures; and its connection invariably shows that it has the sense of continually, in each place of its occurrence.

Thus in 1 K. 8:29, it is shown to be equivalent to "at all times;" in Isa. 60:11, to "continually;" in Mark 5:5, to "always;" in Acts 26:7, to "instantly," i. e. constantly; and in 2 Tim. 1:3, to "without ceasing."

These examples unmistakably determine the use and significance of the phrase: which, as before remarked, may be applicable to either a limited, or to an unlimited duration. Thus, in Esth. 4:3 it is "night or day" for "three days" only, and in Acts 10:31, it is for "three years." In most of the other instances, it is limited, either to the acts or employment specified, or to the life time of those designated. When Solomon prayed to God for the temple, (2 Ch. 6:20) "That thine eyes may be open upon this house day and night," it had respect to unlimited duration, or while that house should continue. In Isa. 60:11, it has respect to eternal duration,—as it also evidently has in Revelations, in four of the five places of its use. In Rev. 4:8; and 7:16, when it is applied to the unceasing praise of the redeemed, it can be nothing less than eternal; and in 14:11, and 20:10, where it is applied to the punishment of the wicked, it is expressly affirmed to be "for ever and ever." This conclusion, therefore is unavoidable, that the phrase itself expresses merely, what is continual; and that its duration, in any given case, is to be determined simply by the context.

It is claimed as an argument against the eternity of any duration, with which this phrase is connected, that it expresses duration only while day and night shall continue; also that there shall be no night in the new creation; and that Job affirms that day and night shall come to an end. Hence it is argued that the continuousness of anything that is thus expressed, must be limited to the present dispensation.

This argument is defective, we conceive, in each of its premises.

1. "The phrase itself, being expressive simply of continuousness, is not necessarily limited to the existence of 'day and night.'" Its conventional use is entirely irrespective of such contingency. Thus we say, "World without end" (Isa. 45:17), to express the eternity of that which will never end, although the world, from which the phrase is derived, will have an end.

2. There is nothing to indicate that there will be no "night" in the new creation. The revelator says of the city, (Rev. 21:25 and 22:5), where night is used as a symbol of a condition of ignorance and

error, that "there is no night there"—i. e. that the church, glorified and immortal, have the Lord God and the Lamb for their light, instructing and guiding them—and that there will be no erroneous teachings or commands. But this absence of night is affirmed only of the city, and not of the earth.

That there will be night in the regeneration, may be inferred from the account of the creation. "Day and night," was a primeval ordinance of Jehovah respecting this globe. From the very day that it began to revolve on its axis, and to roll onward in its pathway around the sun; "God called the light Day, and the darkness called he Night; and the evening and the morning were the first day." This was before Adam had incurred the penalty of a violated law, or had been called into being. And when "God saw everything that He had made, and behold it was very good," the Divine benediction rested on this primeval ordinance, as a measurement of time, as well as of the beauty and glory of this new created globe. We may justly infer, therefore, that in Eden restored, when there shall be "the restitution of all things," there will be the succession of day and night forever and ever. And this conclusion is unavoidable, so long as the earth shall revolve on its axis, as every other heavenly body is known to do, and its various parts shall be successively illuminated by the sun's rays.

The term "night," however, does not necessarily include "darkness,"—according to our experience of it since the fall. When God made "the greater light to rule the day, and the lesser light to rule the night," and "the stars also," the light of the moon and stars may have far exceeded any brilliancy that now beams from them. As we are assured that "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold,"—in "the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound"—we may safely conclude that the prediction of this increase of light is only the reverse of a corresponding dimming of their apparent lustre, when all that pertains to this earth felt the dire effects of the curse. This increased splendor of the heavenly orbs is incompatible with such darkness as we now have; but as the light of the sun is to be as much increased as that of the moon, there will be still the contrast between the light of one period and that of the other—the day and night of the new creation being the primeval day and night restored.

3. Neither does Job affirm that the succession of day and night will ever cease. He simply says that God (26:10) "hath compassed the waters with bounds, until the day, and night come to an end." There is a reference here to the promise of God to Noah, (Gen. 9:12-16) when he set his bow in the cloud, that "The waters shall no more become a flood to destroy all flesh . . . and I will look upon it, that I may remember the everlasting covenant between God and every living creature." Now Job does not say that day and night shall come to an end, nor give any intimation that they ever will. He simply affirms that till they come to an end, the waters are shut up in bounds. Did he mean that the waters will be released from their bounds, and at a time when day and night shall cease? Nay; what he affirms is, not any thing respecting a limitation of the diurnal ordinance, but that the bounds which restrain the sea shall be perpetual, that it shall never pass those limits; for, when Job says, God "hath compassed the water with bounds till day and night come to an end," he only repeats what God said to Noah, that "the waters shall no more become a flood;" and of which the bow is the sign of God's everlasting covenant. The promise of God to Noah being eternal, Job's repetition of it must also be expressive of its eternity; so that till "day and night end," is equivalent to its being never otherwise. In like manner, a promise of continuance till eternity shall end, would be no intimation that eternity ever will end; but would be an assurance that the thing thus continuing shall never end.

There is another consideration in this passage from Job, which should not be left unnoticed, viz. that the Hebrew words rendered "day," and "night," in Job 26:10, are neither of them to be found in any of the other phrases rendered "day and night" in the Scriptures. The word there rendered day, is nowhere else rendered day,—with one exception, and there the concordance remarks that it is literally "light;"—it being the word generally rendered "light." The word rendered "night," also, is a Hebrew word that is nowhere else thus rendered, but it is invariably rendered "darkness." What Job said therefore, was as it is correctly given in the margin, "until the end of light with darkness."—As these words are neither of them to be found in the other passages, it follows, that if what they signify were affirmed to have a termination, it would be no affirmation of the end of the day and night in the other expressions.

The phrase in Job is not adverbial, and in this

particular, also, differs from the others quoted; but the words there rendered "day" and "night" are nouns, expressive, not of the period of time, thus denominated, but of a condition of light and darkness. If, therefore, Job had affirmed the end of these—of which he affirms nothing—he would have affirmed only the end of the succession of light and darkness, and not that of the periods denominated day and night in the other passages.

That day and night will continue in the restoration, is evident from other considerations—though they will be less marked by light and shade than now. Zechariah prophesies (14:6,7), "It shall come to pass in that day, that the light"—the same word that it is claimed Job teaches will end—"shall not be clear nor dark, but it shall be one day, which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light." Thus there is still to be the succession of "day" and "evening time;" but the gross darkness will be gone, though the day and night cease not.

As the sun and moon were created for the rule of the day and night, their eternity involves the eternal existence of that which they indicate. And the eternity of those heavenly orbs, is used by Jehovah as a token of his eternal favor. Thus the prophetic and kingly songster of Israel says of Christ; "They shall fear thee as long as the sun and moon endure throughout all generations . . . In his days shall the righteous flourish, and abundance of peace so long as the moon endureth . . . His name shall endure forever; his name shall be continued as long as the sun." Psa. 72:5, 7, 17. To the righteous he says, 121:6, "The sun shall not smite thee by day, nor the moon by night."

And more: God instances the immutability of day and night, as evidence of his favor to Israel. He says, Jer. 21:35, 36, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, . . . If those ordinances depart from before me saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Again (Ezra. 3:20-25) "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant. . . . Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and my servant David." God said of Him, Psa. 89:29-37, "His seed also will I make to endure forever, and his throne as the days of heaven. . . . His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

The argument, therefore, that the phrase "day and night," cannot be expressive of the continuance of anything beyond the present dispensation is sophistical and vain. For it has been shown, its adverbial use being expressive merely of continually that it is only another expression for that word, irrespective of the continuance of the daily ordinance, that the Scriptures do not teach the absence of that ordinance in the new creation; that it is not day and night in the original of Job 26:10, but light and darkness, having respect to the condition and not to a period of time; that not even that is affirmed by Job, to come to an end, his declaration having respect simply to the perpetuity of the bounds of the sea; that Job only repeats God's covenant with Noah, respecting the bow in the cloud, which was an everlasting covenant, and therefore, could not point to a termination; that day and night existed in Eden, and will therefore exist in the restitution—the darkness of the night only being dissipated; that the succession of those diurnal measurements are consequent on the continuance of the sun and moon, that those orbs are necessarily a part of God's eternal arrangement of our solar system: that the immutability of God's purposes is made conditional on the immutability of them, and also on the perpetuity of day and night; and hence, that the term may be as expressive of the continuance of things eternal, as of things temporal. That it may be expressive of things eternal is shown by its use in Isa. 60:11; and Rev. 4:8, and 7:16. And that it is expressive of what is eternal in the text enquired about, and in Rev. 20:10, is manifest by the terms which express the duration of that, the continuity of which is expressed by the phrase in question.

Thus, Rev. 14:10, "the smoke of their torment ascendeth up for ever and ever;" and, 20:10, they "shall be tormented day and night for ever and ever."

It is claimed in limitation of this, that "forever" is not necessarily expressive of eternity. This is true; it is sometimes limited by the duration of what it is applied to; but when it is applied to that which is not necessarily of limited duration, it is to be taken as expressive of what is unlimited. The phrase in question, however, is not "for ever," to which the limitation is pertinent, but "for ever and ever," the duration repeated, and to which the limita-



tion is not pertinent. For all such repetitions give intensity to expressions; and "for ever and ever," cannot be expressive of duration that is less than eternal. Whatever, therefore, is to continue "day and night for ever and ever," will be unceasing in its continuance, and eternal in its duration. And to reason otherwise, is to deny to words their meaning, and to language its usage.

So intensive is the form of this "for ever and ever," that it is impossible to find language more expressive of what is eternal. It is "eis tous aionas ton aionon," and occurs in this form only in the following passages:

In Rev. 19:3, it is expressive of the fate of the mystic Babylon, "whose smoke rose up for ever and ever." And in Rev. 22:5, it expresses the eternity of the reign of the saints: "They shall reign for ever and ever." But in each of the remaining twenty places of its use, it is expressive of the eternity of God, as follows:

- Gal. 1:5, To whom be glory for ever and ever.
- Eph. 3:29, Throughout all ages, world without end.
- Phil. 4:20, Unto God and our Father be glory for ever and ever.
- 1 Tim. 1:17, Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever.
- 2 Tim. 4:18, To whom be glory for ever and ever.
- Heb. 1:8, Thy throne, O God, is " " " "
- 13:21, To whom be glory " " " "
- 1 Pet. 4:11, To whom be praise and dominion for ever and ever.
- 1 Pet. 5:11, To him be glory and dominion for ever and ever.
- 2 Pet. 3:18, To him be glory both now and for ever.
- Rev. 1:6, To him be glory and dominion for ever and ever.
- 1:18, Behold, I am alive for evermore.
- 4:9, 10, Who liveth for ever and ever
- 5:13, And unto the Lamb for ever and ever.
- 14, That liveth " " " "
- 7:12, Unto our God " " " "
- 10:6, By Him that liveth " " " "
- 11:15, And he shall reign " " " "
- 15: 7, Who liveth " " " "

The phrase is thus so intense and expressive—it being the chosen one by which God speaks of his own eternal existence—that no one, without the greatest presumption, and in entire disregard of its inspired use, can attempt to limit its significance.

Dear Bro. :—I had the pleasure of talking a few moments with our amiable and talented friend Dr. Litch of Philadelphia. In our talk the subject of Antichrist was brought forward. Dr. Litch requested me to give my definition of the term antichrist. I told him, that I thought the general signification would be, all that are opposed to Christ in thought, word, or deed, and that again it means the Pope of Rome, "the man of sin," "the Vicegerent of God upon earth." Dr. L. referred me (to second epistle of John and 7th verse in connection with first John sec. chap. and 18 v., also fourth chap. and 3 v.) to the Greek verb *erchomenon*, will come, which would make the text read as follows.—He that denieth that Jesus Christ will come in the flesh is a seducer and antichrist. This may be strictly and literally true; for there are many that are denying that Christ will come again in the flesh.—Such as Swedenborgians, Spiritualists, &c.

Please give your views upon the above passages in question, also was the corporeity of the Saviour changed in the grave, did he not ascend on high with the same material body that arose from the grave? What did the Saviour mean, when he said that "flesh and blood cannot inherit the kingdom of God," also "touch me not," "for a spirit hath not bones and flesh as ye see me have."

2. Do you believe that the Saviour will make his parousia, or appearing at the expiration of the 1260 years so frequently mentioned in the books of Daniel and John?

As Dr. Litch and our pastor, Rev. B., Methodist minister, could not agree upon the above questions, I thought that I would ask your opinion upon the same knowing that you are well qualified to give one. Yours in truth, trusting for redemption at the appearing of Jesus.

CARMEN M. GOULD.

Castleton, C. W., Nov. 4th, 1858.

1. We think the passage referred to makes reference to those who deny the future coming of Christ—they being thus far anti-christian seducers from the faith.

2. The resurrection of Christ was the reanimation of his body that was consigned to the tomb, but then glorified, and which ascended to heaven; that Christ was to be forever more both God and man, and thus the Mediator between the two.

3. It was Paul, in 1 Cor. 15:50, who said that "flesh and blood cannot inherit the kingdom of God," and not Christ. What Paul meant by it, was that what is corruptible cannot inherit the incorruptible, but must be changed, as Christ's body was, by the resurrection, or by the transformation of the living, as is described in the verses following.

4. In the next inquiry, two scriptures are wrongfully connected. It was to Mary that Christ said, "touch me not"—giving as a reason that he had not as yet ascended to the Father—he having only been to Paradise, where he promised the thief that he should have admission the day of the crucifixion.

When he said, "A spirit hath not flesh and bones as ye see me have," he did not say "touch me not," but "handle me and see." What he meant was that he was not a disembodied spirit, which is destitute of materiality, but that he had the identical body which he before animated.

5. We know of nothing in the prophecy that connects the ending of the 1260 days with Christ's coming.

Westboro', Dec. 4th.

As I did not attend the discussion between Dr. Litch and Elder M. Grant, I would like to know if the latter disputant denied "God's retributive justice, past and future," during that discussion. I see by a communication signed J. P., Jr., that such was the case, for I read, "It was stated during the debate, and repeated in print, that a young man confessed with much feeling to him that had the negative of the question, that by his arguments he, the young man, had been convinced of the truthfulness of the Scriptures." And again, "that professed minister who can, by any sort of specious argument, erase all evidence of God's retributive justice, past and future, will find converts multiplied to almost any extent upon his hands, and enjoy the pleasure, if pleasure it be, of hearing many feeling declarations, "You have convinced me of the truthfulness of the scriptures."

Please reply in the Herald. O. R. FASSETT.

What was claimed by "J. P., Jr." to have been stated in said discussion, was so stated; but "O. R. F." is in error in his supposition that his second extract from "J. P., Jr.," is thus imputed—the two extracts above made, standing disconnected in the communication. The former, was a statement made by the negative, to show, by such confession of the young man, that the view taken by the negative was the correct one. The latter, is the argument of "J. P., Jr.," to show that such confession is no such evidence; because, converts will be multiplied, and such confessions be made, to professed ministers "who can by any sort of specious argument, erase all evidence of God's retributive justice, past and future." And the reason given by "J. P. Jr.," why this is so, is that the carnal mind naturally hates a retributive God; and so, without embracing Christ, many will acknowledge the scriptures true, if convinced that they teach no retributive justice, who would continue to deny them if believing they do teach it. This being so, as it is indisputable that preachers, who deny God's retributive justice, do make converts who confess to believe a Bible thus interpreted, it follows that such confessions of themselves are no evidence of the truthfulness of any view. And therefore the confession of the young man that the denial of eternal suffering had convinced him of the truthfulness of the Scriptures, weighs nothing for the negative in the late debate.

With the foregoing explanation of the meaning of "J. P., Jr.," we will add in reply to O. R. F. that Elder Grant was not understood by any one present, to our knowledge, to deny God's retributive justice.

Mather Byles, D. D.

A friend has handed us a sermon of "Mather Byles, D.D. Pastor of a church in Boston," which we propose commencing in the Herald next week. Bro. Taylor will probably give us an article respecting him in his course of articles. When this sermon was preached, does not appear. Our copy is a second edition, reprinted in 1771; but Dr. Byles may have preached it long previous to that. Nor can we say of what church Dr. Byles was pastor. In connection with the sermon is an "Extract from the New England Weekly Journal, written by the Author in the year 1727, under an assumed character, and since often reprinted in Magazines and elsewhere;" which shows that Dr. Byles, if living, must have been an old man at the time of the sermon's reprint.

This last named paper purports to be a translation from an Arabian manuscript "lit upon" by the writer in his "travels thro' Persia," and entitled, "The Meditation of Cassim the Son of Ahmed." Cassim was meditating respecting the dwellers in Paradise, when a venerable form thus addresses him:

"Cassim, said he, draw near, be attentive to what I utter, and cease to perplex thy mind with the unsearchable mysteries of our world. Know thus much; I am a genius; my name is Secret. The place of my Abode is remote, and hidden; joy dwells there; and darkness intercepts the sight of it. Silence shall cover it; Death shall lay open its gates. Assure thyself, thou Son of Ahmed, that the unembodied Genii among us, are perfectly holy, and happy beyond thy glimmering conceptions. What avails it thee to know how they converse; what they see; where they dwell. Cease thy curiosity, and calm thy mind. Would you know what we do here, and be acquainted with our enjoyments, love your Maker, converse with your own heart,

and delight in doing good. The time hastens in which we shall receive our bodies; for the dust shall quicken, and the soul be reunited. That which now is in the grave, stiff and pale, and hastening to clay and ashes, shall revive, shall brighten, shall fly away; beautiful as the morning, vigorous as the Light, unfading and immortal. Enquire not how this shall be; go to the Looms of Persia and they shall instruct thee. Dost thou not observe the shining little worm that spins thy garments? lo! he sets thee an example, and inspires thy hopes. He glorifies his Maker, he winds his silken nest for the good of others, and he retires inwards. Having done his work he dies; being dead, he rises again. You have often seen the useful insect expire, and his skin wither, and dry away; and yet even this dry skin become a prolific egg and a new life spring in this little monument of death. You have beheld the dead silk worm revive a butterfly the most beautiful and curious of all that splendid race of insects. What more entertaining specimen of the Resurrection is there, in the whole circumference of Nature? Here are all the wonders of that day in miniature. It was once a despicable worm, it is raised a kind of painted little bird. Formerly it crawled along with a slow and leisurely motion: now it flutters aloft upon its gilded wings. How much improved is its speckled covering, when all the gaudiness of color is scattered about its plumage, It is spangled with gold and silver, and has every gem of the orient sparkling among its curious feathers. Here a brilliant spot, like a clear diamond, twinkles with an unsoftened flame, and trembles with numerous lights, that glitter in a gay confusion. There a Sapphire casts a milder gleam, and shews like the blue expanse of heaven in a fair winter's evening. In this place an Emerald, like the calm Ocean, displays its cheerful and vivid green: And close by a Ruby flames with the ripened blush of the morning. The breast and legs, like ebony, shone with a glorious darkness; while its expanded wings are edged with a golden magnificence of the Topaz. Thus the illustrious little creature is finished with the divinest art, and looks like an animated composition of Jewels, that blend their promiscuous beams about him. Thus, Oh Cassim, shall the bodies of good men be raised; thus shall they shine, and thus fly away. Cease then thy inquiries; learn to live, and long to die. Prepare for our world, and get thy work done quickly."

Why does not your class in Biblical Tropology, continue its interesting study? For the published results of this investigation, your paper was ordered for six months. Please publish of the intention.

Respectfully yours, C. O. HILL.  
Genevoo, Nov. 30th, 1858.

Ans. We have been interrupted in the publication of our corrections of them, by a press of other matters. The tropes from the class have all been published as far as received. The future respecting this study will depend on the future arrangements respecting the paper, which New Year's will probably determine.

ELOQUENCE OF A LOOK.—"Surely," says Blunt, "no malefactor, condemned to suffer for the violated laws of his country, ever heard the last hour strike upon the prison bell with half the agony of feeling with which the cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than the sound: 'The Lord turned and looked upon Peter.' What can portray the silent eloquence of that last look? What volumes must it have spoken to the fallen apostle! Could he behold that well known countenance, and again repeat, 'I know not the man?' Could he see his Divine Master, 'as a sheep before his shearers is dumb,' and again break forth into oaths and imprecations? Could he bear the reproach of that meek eye, and yet remain in the guilty scene amid those enemies of the Saviour and of his own soul? No! that single glance was all that was required to send home the arrow of conviction and repentance to his bosom; he instantly remembered the word the Lord had spoken, and he went out and wept bitterly."

THOUGHTLESSNESS OF MANKIND.—Astonishing fact, that all that mankind acknowledge as greatest, they care about the least;—as first, on the summit of all greatness, the Deity. 'His acknowledged he reigns over all, his presence always here, prevails in each star, observes us as an awful Judge, claims infinite regard, is supremely good—what then? Why, think nothing at all about him! There is Eternity! You have lived perhaps thirty years; you are by no means entitled to expect so much more life; at the utmost you will very soon, very soon die! What follows? Eternity—a boundless region; inextinguishable life, myriads of mighty and strange spirits; visions of God; glories, horrors. Well—what then? Why, think nothing at all about it! There is the great affair, moral and religious improvement. What is the true business of life? To grow wiser, more pious, more benevolent, more ardent, more elevated in every noble purpose and action—to resemble the Divinity. It is acknowledged. Who denies or doubts it?

What then? Why, care nothing at all about it. Sacrifice to trifles the energies of the heart, and the short and fleeting time allotted for divine attainments! Such is the actual course of the world. What a thing is mankind.—Foster.

SCRIPTURE TROPES.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

"E."—AS EDITORIALY CORRECTED.

ESPOUSED, pp. Lit. Betrothed, or under solemn promise of marriage: "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph," Luke 1:26,27.

—A Substitution, for any indissoluble bond of union: "I have espoused you to one husband, that I may present you a chaste virgin to Christ." 2 Cor. 11:2.

EVERY, a. Lit. A collective number, individually considered: "Verily, every man at his best state is altogether vanity," Ps. 39:5.

—An Hyperbole, when only a great number of the whole, is designed to be understood: "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," Acts 2:5—See also Col. 1:23.

EXALT, v. Lit. To raise a body in space, from a lower to a higher position: "Thou hast said in thine heart, I will exalt my throne above the stars of God: I will also sit upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds," Isa. 14:13,14.

—A Metaphor, expressive of extolling, or of bestowing praise or honor: "O magnify the Lord with me, and let us exalt his name together," Psa. 34:3. "Exalt ye the Lord our God, and worship at his footstool." Ps. 99:5.

—A Substitution for advancement in wealth, honor, dignity, or importance of any kind: "Who-soever shall exalt himself shall be abased; and he that shall humble himself shall be exalted," Matt. 23:12. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5:6. "Wherefore God also hath highly exalted Him, and given him a name which is above every name, that at the name of Jesus every knee should bow," Phil. 2:10.

EYE, n. Lit. The organ of sight: "If a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake," Ex. 21:26.

—A Simile, when used as illustrative of anything resembling it: "He instructed him, he kept him as the apple of his eye," Deut. 32:10,—showing the tenderness and care with which God guided Israel. "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that he have mercy upon us," Ps. 123:2.

—A Metaphor, expressive of a guiding agent: "I was eyes to the blind, and feet was I to the lame," Job 29:15.

—A Metonymy for sight: "The Lord hath made bare his holy arm in the eyes of all the nations," Isa. 52:10. Also of the judgment or estimate of anything, which is formed by looking at it: "The thing was right in the eyes of all the people."—1 Chron. 13:4.

—A Substitution, when any act or condition of the eye, or effect produced upon it, is put for some analogous act or result, as of the mind: "In hades," Dives "lifted up his eyes, being in torment," Luke 16:23—i. e. he looked, or directed to the region of paradise his powers of vision, of whatever kind spirits may be possessed. "A gift doth blind the eyes of the wise," Deut. 16:19—i. e. it perverteth their understanding. "The eyes of them both were opened," Gen. 3:7—i. e. their conscience was aroused. "And their eyes were opened, and they knew him," Luke 24:31—i. e. they were enabled to perceive that it was Jesus. "I send thee to the Gentiles to open their eyes," Acts 26:8—i. e. to give them understanding of the truth and duty.

"If therefore your eye be single, [or sound], thy whole body shall be full of light," Matt. 6:22,3—i. e. if the affections be right and the understanding enlightened, truth will be clearly perceived, and things correctly estimated. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye," Matt. 7:3—i. e. why reprove little defects in another, when one's own faults are notoriously greater.

—And if thine eye offend thee [or cause thee to sin] pluck it out and cast it from thee," Matt. 18:9—i. e. if any object, however precious or endearing, leads us into error or sin, let it be at once abandoned. "The wise man's eyes are in his head," Eccl. 2:14—i. e. he is well aware of what he is doing, and of the end that he is aiming at.



## CORRESPONDENCE.



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

## The Late Discussion.

Continued from our last.

A writer in another paper says, "It being of comparatively recent date since I abjured the long established dogma of the everlasting torture of the wicked, therefore I marked with strict attention the champion of the affirmative as he entrenched himself within those old tenets, which antiquated superstition and imperfect understanding of the Scriptures have created, to the dishonor of God and the spreading of infidelity."

The reader will mark the general candor and modesty of this writer; "dogma," "torture," "old tenets," "antiquated superstition," "imperfect understanding of the Scriptures," "spreading of infidelity." There are more expressions equally generous and Christian which adorn this communication, such as: "he (Dr. Litch) but echoed the time-hallowed errors of the masses, which have gone further to make infidelity than any other machine which the ingenuity of the devil or man could devise."

Were it not for the singular influence such expressions seem to have on the minds of many, they would not be worth a passing notice. We all know the force to a certain extent, of unqualified, self-confident language;—we often take it for granted, that such speakers or writers certainly know the things whereof they affirm, to be a fact beyond the reach of a reasonable question, hence we not unfrequently take a presumptuous assertion, for the demonstration itself. How often, for the last few years, have the doctrines we hold most dear, been stigmatized by terms as unbrotherly as the above. Let me take up a single little work, and quote as an illustration: "sublime absurdity," "old wives' fables," "pagan traditions, newly vamped by the mother of harlots and abominations of the earth," "rotten assumption," &c.

Why, I once really believed that the ideas of the consciousness of the dead, and eternal misery of the wicked were of "pagan origin," and revamped and adopted by the Roman Papacy! I gave entire credit to those bold assertions, believing, the utterers of them were reliable, perfectly so, and that their historic quotations were strictly in accordance with the spirit and sentiments of the authors cited. And the remark is made from experience and observation, that there have been, and now are, hundreds whose credulity is taxed by this species of imposition, notwithstanding it has been repeatedly exposed. Why Elder Grant so far presumed on the ignorance of Dr. Litch as to quote a garbled passage (I use this term in the sense Dr. Litch did on that occasion; "to serve a purpose") from the writings of Justin Martyr, to give the impression that this primitive Christian favored the doctrine he, Elder Grant was thus advocating, viz. That the Scriptures do not teach the doctrine of the eternal conscious punishment of the wicked. The oft quoted passage is this: "Should you happen upon some who are called Christians, indeed, and yet are far from holding these sentiments, but even dare to assail the God of Abraham, Isaac and Jacob with blasphemy and say, there is no resurrection of the dead; but *instantly when they die, are received up into heaven*, do not count these among Christians." The reply of Dr. Litch, that on the next evening he would show the quotation to be a garbled one, startled his opponent, and forthwith on the following day a deputation waited upon a Professor of Harvard for a testimony that the passage was truly rendered. This was obtained, of course, and read that evening! But Dr. Litch replied, that he did not question its correctness so far as given, but it was cited, so much of it for a purpose, which was to give the audience the idea that Justin Martyr favored the negative of the question, while it was entirely the reverse! And the Dr. enquired, if it was not quoted for that object, why was it introduced? The answer was wanting.\* The affirmative gave an honest extract from Justin Martyr's writings, showing that Justin believed most explicitly in the *eternal conscious punishment of the wicked*.

\* We may be in error, but our impression is that Elder Grant did reply; but what he said we cannot give, in the absence of the report. Ed.

Permit me, candid reader, to give one more quotation in evidence of the unwarrantable assertions which have been made, and which my eye at this moment rests upon, and then furnish some brief extracts from Justin Martyr and others, as a commentary on such perversions of truth, and upon the language of a writer quoted at the head of this article.

"The Popish priests, sanctioned by Protestant orthodoxy, had invented the dogma of the separate existence of the soul, and consequently must find a place to put them in."

Justin Martyr, who was a disciple of the beloved apostle John, was born A. D. 89, and for his faith in the doctrines of the gospel was "first scourged and then beheaded" in the year 163, A. D. He said, expressly, "That the soul is Divine and Immortal, and a part or emanation of that mind which governs all things." Again: "Consider the common lot of all the Roman Empire, who were forced to undergo the common fate of all mankind. And if afterwards there were nothing but a state of insensibility, this would be highly advantageous to all wicked men. But since all men go into a state of *sensibility*, and *eternal punishment* is laid up for ill men." And further: "Now since we affirm that the soul survives the body and exists in a state of sensibility; and since the souls of ill men are *tortured*, do we not affirm the same as your Poets and Philosophers?"

In the above, Justin not only represents and defends this individual faith, but also that of the Christians of his day,—the general belief of the early church. These extracts were made from writings of Justin which were designed for a defense of Christianity, and in them he states some of its fundamental principles. He sets forth the sentiments of those who are "sound in the Christian faith," and says, "we affirm."

And in order to further show the oneness of faith held by these ancient worthies, and Adventists who hold the affirmative of this question, and the startling antagonistical position of the negative, we will adduce one more passage from the servant of Christ who "lived in so pure and innocent a manner, that he well deserved the title of a Christian philosopher"—and was unquestionably "a great lover of truth, and an universal scholar." He said, "The souls of the righteous live and remain in some better place, both expecting the last day of judgment, and by this means those which will appear worthy of God, will die no more, but the others will be punished; since it is by God's pleasure that they both exist and are punished."

Here I will rest these quotations for the present and resume them in the next article. But before closing, permit a few words of Christian counsel and exhortation.

I speak more particularly to the candid brother who entertains what I now most solemnly believe to be an erroneous position on the intermediate state of the dead, and the eternal destiny of all incorrigible sinners. Perhaps you have been led, as was I, historically astray by unfounded declarations like those above referred to. Perhaps you have believed up to the present moment, that "the separate existence of the soul," and its consciousness after death, and the eternal misery of the wicked, are of Pagan origin, "newly vamped by the mother of harlots," or the "invention of Popish priests;" but as your eye has taken in the truthfully stated opinions of him who stood forth amid a most dreadful persecution of Christians, as "the champion" of their faith, and which was, in this part of his defense, the affirmative of the question discussed by Dr. Litch and Elder Grant, you will,—for your sense of justice, integrity and sanctified conscience so dictates, henceforth regard all declarations, to which your attention has been called, as unmitigated misrepresentations of Justin Martyr and his brethren, and lay them aside as among those things which have, repeatedly, been demonstrated to be untrue. When in my late investigations, I discovered this imposition on my implicit trust in the fairness of others, I flung them from me with horror; for they bore the impress of deception; yet with deep grief and sorrow, for the either dishonest or ignorant authors of them. Let us consider this subject so unhappily thrust upon us, in the light of eternity, remembering that error can do us no good, but a positive moral injury; and that truth needs no misstatements of facts, or doubtful inferences for its support or defense. J. P. Jr.

To be continued.

## Church Organization.

The blessings flowing from a proper organization are great and multiplied; and this is the greatest argument, (outside of the sacred injunction) in favor of its Divine origin, that can be adduced, and should be an actuating motive to all who love our Lord Jesus Christ, to seek to enroll themselves together in order to receive those blessings which God designed his people should enjoy.

And 1st, a nucleus is formed, and each one feels interested in its growth and prosperity; and hence the first blessing received is a general, individual interest in the cause.

2d, each member seeing his fellow interested, it imparts to each a spirit of tenderness for the other, and courage to work for the common good; and then second blessing is realized,—a general union in the spirit of love, which worketh good to his neighbor.

3d, each feeling, and seeing an interest in the common cause, and a cementing and growing love for his brethren, a new blessing is felt—a deep, melting responsibility to maintain the ordinances of God; which each manifests in prayer and exhortation, and strict attendance at the house of God.

4th, a general feeling now manifests itself of the need of a suitable temple in which to offer up spiritual gifts and sacrifices to God; and then a common house of worship, through their interest, love and responsibility, is reared, and a community blessing is received.

5th, the body now feels the force of the saying of Christ: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."—Rev. 2:1. These candlesticks and stars are of equal number, and shew Christ speaking through his chosen ministers to their respective churches; and the body feel that they are to be looked to as the instruments whom the Holy Ghost hath made overseers, to lead the church of God, which he hath purchased with his own blood. Warm interest for Zion saith "Let us obtain one to feed us!" And love saith, "He is our brother, and guide to the path of truth, and let him obey the Lord our God and give himself wholly to the work!" And responsibility saith, "They that preach the gospel, shall live of the gospel," and that "the laborer is worthy of his hire."

6th, each now see the good hand of God in it all; for large accessions are daily made, and the little band weeps for joy, and the angels around the great white throne become shouting participants; for, behold! the glory of God doth fill the house: and the bystanders exclaim, "God, is with them of a truth!" The church is then adorned with all the panoply of God, and is represented by a beautiful simile, "like a city set on a hill, whose light cannot be hid."

To such a church applies the 133d Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded his blessing, even life forevermore."

Such are a few of the many great blessings to be derived from a proper association of Christians into a church; and surely if any man can refuse these blessings, he verily is an enemy of God, and should be avoided by the church as an heathen man. We might now go still further, and show the great confusion and evils resulting from non-compliance with these rules; but this is not necessary, because we have before us the saddest picture that can possibly be drawn, (in all of its practical workings) of the disorder system. Let us all strive for those blessings.

Concord, N. H., Nov. 29th, 1858.

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?" No. 3.

DEAR SIR:—Having proved in my last number that the hour of the resurrection cannot be a thousand years, as the negative has labored in vain to prove; but a particular portion of time, within the which all the dead, both the righteous and the wicked will be raised, and the living changed, which will be done in a moment, in the twinkling of an eye—the very shortest length of time that we can conceive of—at the last trump; the trumpet will sound, and the dead—all that are in the graves of earth and sea—shall be raised incorruptible, and the living experience an inconceivably glorious change from mortality to immortality in the same moment of time.

You next manifest much surprise, and marvel greatly that we took no notice of John 5:25, in connection with John 5:28, 29. We also marvel quite as much that you should claim a literal resurrection of the just from the text and the verses preceding.—Nothing could be farther from its true meaning than the exposition you have given of these verses, as a careful and candid examination of them will show.

The chapter commences with the announcement

of our Saviour's presence at a feast of the Jews, at Jerusalem, where he performed a wonderful miracle in healing the impotent man sitting by the pool of Bethesda, waiting for the moving of its waters, and for some kind friend to help him into the pool, when its waters should be troubled by the angel's presence from heaven, that he might be healed of his great infirmity, which he had endured for thirty-eight years. Here the poor, suffering creature had been sitting, and waiting for a long time. But when the waters were troubled, others rushed in before him, and were made whole from whatever disease they had,—leaving this poor man behind to suffer still longer with his dreadful infirmity. No one cared for him—no kind sympathizing friend offered to help him forth to the healing waters, as they rose and filled the pool. Here he sat, and saw the waters rise and fall from time to time; and multitudes of the blind, halt, withered and otherwise afflicted, borne in the arms of their friends to Bethesda's fountain, and returned, made whole of whatever disease they had. But Jesus, the true friend of our race, saw him lying there, and knew the measure of his grief—the depth of his sorrows, his ardent desires for relief, and the horror of despair that was fast gathering and settling down upon his mind, as all hope of receiving any benefit from this wonderful fount vanished. Jesus saith to him—"Wilt thou be made whole? He answered, Sir, I have no man when the water is troubled, to put me into the pool, but while I am coming, another steppeth down before me." "Jesus saith unto him, Rise, take up thy bed and walk." And immediately the man was made whole. But this greatly enraged the Jewish rulers, who persecuted Jesus, and sought to put him to death, because he had performed this wonderful miracle on the Sabbath day.

The hand of persecution being raised against the Son of God, he honorably defended himself against all their charges, and boldly declared to them, verse 20, 21, "For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."

Now mark in the above cited Scripture, "He will show him greater works than these, that ye may marvel." What were these greater works, that the Father promised to show the Son that the Jewish rulers of our Lord's day might marvel? And when were these greater works to be exhibited before them? At the resurrection of the just at the last day? Or during the public ministry of our Saviour on earth? When for the honor of Christ's ministry were the Jewish rulers of our Lord's day to see the Son honored by the Father in these greater works? Will the Jewish rulers who persecuted the Lord Jesus Christ and sought his life, think you, be present to witness the first resurrection? This will hardly accord with the views of the negative, who denies the resurrection of the wicked at this time.

The resurrection season brought to view by our Saviour in the 24th verse embraces the greater works that were to honor his ministry before the Jewish rulers. It was therefore a spiritual resurrection, for saith the Son, "as the Father raiseth up the dead and quickeneth them [not will raise up the dead and quickeneth them a thousand years hence at the last day, but now raiseth up the dead and quickeneth them] even so the Son quickeneth whom he will," [not will quicken whom he will thousands of years hence at the resurrection of the just, but now quickeneth whom he will.] The Saviour was not honored by proclaiming these things to them, but rather dishonored, for this only enraged them. They had no faith in what he said, until it was confirmed by such works, that the evidence could not be resisted.

See also verse 24—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." In this verse we have a spiritual resurrection most clearly brought to view upon the condition of hearing and believing. The 25th verse sets forth the same doctrine, giving us more clearly, the commencement and continuance of this state of things during the gospel dispensation, which had just been opened by the ministry of the Lord Jesus Christ.

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The hour, here affirmed of by our Saviour, had already commenced, "is coming and now is" come, or commenced, and will continue, during which time the dead in trespasses and sin should hear the voice of the Son of God and believe on his name, verse 23d, and receive everlasting life. The negative will hardly dare to object to this exposition.

But should we admit, that a literal resurrection is



here brought to view, comparatively near, and another hour verses 28, 29, more distant, it would harmonize quite as well with our views, as with the views of the negative. The first resurrection season which is said to be comparatively near, might be applied to the martyrs' resurrection, Rev. 20:4, who were beheaded for the word of God and the testimony of Jesus; and the other hour more distant, verses 28, 29, to the general resurrection at the last day.

Rev. 20:12-15, was next cited and commented upon by the affirmative, as proving the judgment of the righteous and wicked at the same time, upon which you remark as follows: "This is claimed by the affirmative to be descriptive of the general judgment at the last day. These two events, undoubtedly are here brought to view; but this symbolization of the judgment evidently precedes that of the resurrection. Verse 12th, describes the dead small and great standing before God.

"It is the dead, and not the resurrected living, who thus stand before him. It is necessary that the adjudication of each of the dead should thus precede the first resurrection, for it must be pre-determined who will and who will not have part in it."

It is true, we cited Rev. 20:12-15, in support of the affirmative, and still adhere to the same, having seen no arguments produced by the negative sufficient to convince us that we erred in the meaning of this portion of Scripture. The 11th verse should not have been left out of the quotation. In these five verses we have a description of the Judge sitting upon a great white throne from whose face the earth and the heavens fled away—the dead small and great standing before God—the books opened, from which the dead are judged, every man according to their works, and the awful sentence of those whose names were not found written in the book of life.

These great events are all subsequent to the millennium brought to view in this chapter. This is fully admitted by the negative in the Herald of Oct. 30th, in answer to Mr. Pearce, who called upon you to make these five verses plain to him with the following chapter. In your answer to him you say, "The verses referred to, do, we think refer to a post-millennial epoch, bringing to view the resurrection of the disobedient. The chapter following them comes back to the epoch of the first resurrection and illustrates the restitution." Take another admission of yours, "It is when the Son of man shall come in his glory and all the holy angels with him that he shall sit upon the throne of his glory"—a text from which you have frequently quoted in this discussion.

Therefore, according to your admissions, the coming of Christ, the passing away of heaven and earth, the resurrection of the dead, and the judgment of the great day, will be subsequent to the millennium brought to view in the 20th of Rev. In this you are correct. It accords perfectly with the Scriptures, 2 Peter 3:7, 10, 12. "But the heavens and the earth that are now are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up.— Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall pass away, and the elements shall melt with fervent heat." The foregoing texts of Scripture from Matt. 25:31, Rev. 20:11-15, and 2 Peter 3:7, 10, 11, seem to harmonize in fixing the coming of Christ, the great day of God, the passing away of this world, the resurrection, and judgment of all men according to their works to be subsequent to the millennium brought to view in the 20th of Rev. So also the resurrection of the righteous brought to view John 5:28, 29, who shall hear the voice of the Son of God in their graves and come forth to the judgment, when he cometh in the clouds of heaven with a great shout; and John 6:40, who shall be raised up at the last day. The last day, I believe the negative has applied to the end of this world, i. e. the last day of the gospel dispensation. And this must be when the heaven and earth pass away, 2 Peter 3:7, 10, 12, and Rev. 20:11; for there cannot be another day of this world after it hath passed away with a great noise, and its elements melt with fervent heat, so that no place can be found for it, neither can the last day come until this time.

Therefore we see from the foregoing Scripture and from the admissions of the negative that the coming of Christ in glory, the great day of God, the resurrection of the dead, both good and bad, the passing away of heaven and earth, and the judgment of all men, not a part, according to their works, and the eternal destinies of each will be fixed on a day subsequent to the millennium brought to view in the 20th of Rev. Consequently the affirmative of our question is sustained by the foregoing Scripture and the admissions of the negative.

EBENEZER PEASE.

Newton, Nov. 1858.

Persecuted for Righteousness' Sake.

We occasionally hear of individuals being subjected to church censure for holding and for inculcating the doctrine of Christ's near coming. A brother writes from Mulbury, Ohio, Nov. 19th, as follows:

At the Methodist Camp-meeting two years ago last August, a Methodist preacher by the name of Langarl preached a regular second advent sermon on Lord's day, to a very large congregation. The people, with few exceptions, were well pleased. He was brought up before the next annual conference for preaching heresy, and turned out of the conference. He still preaches the advent near wherever he goes. One of the members of that conference says that the conference believes Bro. Langarl to be a good man and a Christian, but the conference would not allow him to preach his views with their consent.

I will relate one other case. It is this: A brother Miller, who is now on this circuit, came to my house to make a pastoral visit, and in conversation with him I found him to be a firm believer in the Lord near at hand. I said to him, "Why don't you preach what you believe on the subject? Is it because it is not a popular doctrine in your church?" I further said to him, "Suppose the Lord comes, according to your expectation, which is that it is not far off; and you having the light, what kind of an account will you render?" I advised him to preach it all round his circuit; and before we parted he agreed to do so. He has made a commencement at this appointment; gave us two sermons on the subject on Lord's day, to a large congregation, who were generally well pleased. He says he will preach it all around his circuit. And I think he will, for he appears to be an independent man, and understands the subject very well. One old man who has preached for the Methodists 40 years, says if he could have his way, he would have Bro. Miller before the next conference for preaching heresy.

The above is about all we have heard preached of our coming Lord since yourself and others were at Cincinnati, in 1843 and '44. For my own part, I believe it should be preached more or less in every sermon, because I deem the second coming of Christ the true hope of the Christian.

Yours, in the hope of a glorious resurrection,  
E. HOLMES.

You had better find out one of your own weaknesses, than ten of your neighbor's.

OBITUARY.

DIED, in East Kingston, N. H., Nov. 1st, 1858, of typhoid fever, Sister LUCY E. WEBSTER, aged 47 years, formerly, Mitchell, of Kennebunk, Me., wife of Bro. Wm. H. Webster.

She was converted when about 16 years of age, and united with the F. W. Baptist church in Kennebunk. She was married in 1837. In 1843 she embraced the faith of the Lord's coming soon, and remained in the faith of it till her death. Her health was feeble for years, from nervous debility, from which she often suffered much.

She went to Kennebunk to visit her friends a few weeks before she died, with the impression, as she said, "of the last time." She had a remarkably good visit, and was much blessed at a camp-meeting at that place. She returned and went the same week to Kingston to meeting, and gave her last testimony to the church there, with remarkable joy and power. She was then taken down, and most of the time for nine weeks had not her senses fully. But she had lucid intervals, in which she conversed with friends of her state, and the blessed hope, and prayed with great fervor. She did so with me twice and with sister Gale once. She said she should not get well—that she was resigned; that she was unworthy, but Jesus had heard her prayer and forgive her all, and would receive her; that Jesus was precious, and was her all. At times there appeared some hopes of recovery. But at last she fell asleep in Jesus—to rest till the Lord shall descend from heaven with the voice of the archangel and the trump of God, and the dead in Christ shall rise first.

Elder Plummer preached on the occasion, from 1 Cor. 15, and the body was borne to the grave.

She leaves a husband of the same faith and hope, and two children, a son and daughter, both recently converted and baptized, to weep their loss, but without hope of speedy re-union, and everlasting communion together in glory. Let us all watch and be ready also.

Yours truly,  
D. I. ROBINSON.  
Haverhill, Mass., Nov. 24th, 1858.

DIED, in Lebanon, Maine, on Sunday, Nov. 21st, Mr. JOSHUA LIBBEY, aged 73 years, 5 months and 25 days.

He was a kind father and a Christian. He died very suddenly, of disease of the heart.

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, DYSPESIA 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.

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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.  
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Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.  
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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, DECEMBER 11, 1858.

ITEMS AND NEWS.

It is reported that M. de Rothschild has sent, through the representative of his house in the Pontifical States, the sum of 10,000 francs to M. Mortara, to enable him to continue his efforts for the restitution of his child without sacrificing the interests of his family.

The Ogdensburgh (N. Y.) Journal says that on crossing the Hoton Bridge, near Antwerp, lately, an engineer observed a man hanging from one of the beams thereof. It appeared that the man, while crossing the bridge, with the strap of his carpet-bag around his neck, stumbled and fell. Piteous on one side of the beam, and the bag the other, the bag balanced the man, and the strap being strong and fast around his neck, there was no help for him.

One cold morning lately, a little son of Mr. Gilean, of London, C. W., in a thoughtless moment applied his tongue to the gray-frosted surface of an iron lamp-post, and to his own horror and the astonishment of his playmates, he was held fast. Various applications of warm tea, steam, &c., were made, but without effect, when his father took out his knife and cut the tongue loose.

The Mississippi Senate has passed a bill prohibiting, after the first of January next, the circulation in the State of all bank notes of the denomination of twenty dollars and under. It also passed a bill granting divorces to all parties who may have been separated from bed and board three years, without effecting reconciliation.

Six white men are in jail in Northumberland county, Va., on a charge of whipping a slave to death. The men had been drinking at a grocery, and on their way home they met a negro and whipped him to death just for the fun of it!

Daniel Welsh attempted to jump from a train on the Long Island Railroad last week, when his coat caught in the car wheels, and so badly injured, his legs and arms being broken, that he died in a few minutes.

There is in a solid and very hard stone at Somerset, Vt., a "pot hole" ten feet deep and two and a half feet in diameter, with a screw-like thread winding from top to bottom, making it look like the nut to an enormous screw.

A letter from Page county, Va., states that wolves are very plentiful in that county, and very destructive to sheep—one gentleman having lost a flock of forty lately by these ravenous animals.

A man named Myers was wantonly stabbed and killed in Hannibal, Ill., a few days ago, by a desperado named Adams. The citizens immediately assembled, seized Adams and strung him up to the first convenient tree, where he hung until life was extinct.

While Calvin Wheeler was at work at the bottom of a deep well at Medina, Ohio, a few days since, the walls of stone fell in, burying him at the bottom. Fifteen men, after five hours' labor, rescued Mr. Wheeler entirely unharmed, the stones having, before reaching the bottom of the well, formed an arch so complete as to bear a burden of several tons. And thus was Mr. Wheeler saved from a sudden and terrible death.

In Norway, M. Lichte, a Catholic priest, of Cristiania, has just been condemned to a fine of twenty six dollars, for having allowed a Protestant lady to abjure her faith, and having inscribed her on the list of his flock, without first obtaining the consent of the Lutheran clergy.

There are seventy-two papers published in Louisiana, of which forty-four are in English, eighteen in English and French, eight in French, two in German, and one in Spanish.

On searching the house of an old gentleman who died in a town near New Bedford, a short time since, a bag was found containing about \$1000 in Mexican dollars and half dollars, and \$1200 in bills of one of the N. Bedford, Ms., banks, being among its earliest issues, and dating back nearly thirty years.

At Detroit, a few days since, a man employed in a pottery had the top and back part of his head severed on a line with his ears, by a knife on the wheel for cutting clay, and a considerable portion of the brain was removed. Yet in this horribly wounded condition he walked into another room, and subsequently to a carriage, and lived half a day after the accident. The Detroit Free Press vouches for the truth of this story.

Wet weather having caused an embankment near Cincinnati to have crumbled away, a dwelling house which rested upon it tumbled down a few nights since in consequence, while the family, six in number, were all asleep. They suddenly waked up to find themselves mixed up with all kinds of household furniture, but were not seriously injured. One of the children, a boy, was precipitated through a window to the outside.

There is now living in Norfolk, Va., on Queen street, a negro woman who is in her 120th year. Her name is Sarah Mallory, and she retains all her faculties in a remarkable degree. Her youngest son is now living, and is between seventy and eighty; his youngest is thirty-four, who is himself the father of an interesting family.

RETRIBUTIVE JUSTICE.—The N. Y. correspondent of the Boston Journal thus writes:—

"In one of the largest and most elegant stores not far from the City Hall, one of our most celebrated, successful and rich firms could have been found a few months ago. The store was an immense one, and though the head of the firm was regarded as a smart business man, he was so overbearing and harsh that there were few persons who could be long in his society. One day a gentleman called on the senior partner of the house to get him to consent to a settlement with a poor fellow who had been crushed in the panic, and could not pay more than fifty cents on the dollar. He was received gruffly, and recommended to go into the office and read the sign over the desk. He walked in and read a sign, which in large characters informed all parties that 'the day of compromises is over,' and the visiting merchant was told that that was the rule of the house, and all their debtors were required to take notice and to govern themselves accordingly. No one who owed that firm had any right to expect that any settlement would be made short of dollar for dollar, and the 'pound of flesh,' and all that was 'nominated in the bond.' The gentleman attempted to reason with the firm in regard to the special case before them, but all in vain, and to the intimation that neither of the partners were yet dead, and before the day of

their sepulchre they might seek of their own creditors what they now denied, the chief of the firm gave a loud chuckling laugh at the ridiculousness of the idea that he could fail, or that the great firm of—should ever ask a pecuniary favor of any one. A few months only passed away and down came the great house with a crash that jarred all New York. The failure was a bad one, a very bad one. Immense debts, both in Europe and America, hung over it, and one of the partners, who at the time the New York merchant asked mercy for a poor debtor, could have sold his interest in the firm for \$50,000, has received nothing, and the prospect is that that is all the dividend from the estate that he will finally get. The ungrateful servant of the Bible who grabbed his debtor by the throat and said, 'pay me what thou owest,' has more than one anti-type in New York, and amid all the reverses of trade, no house has gone down so low, and with so little sympathy, as that house who in the day of fancied security notified all parties before hand that they gave no favors and asked none."

True humanity consists not in a squeamish ear, nor starting or shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains to the mind rather than to the nerves, and prompts men to use real and active measures to execute the actions which it suggests.

RICHES.—"By wealth can be understood only that which is useful. Money itself is no wealth, unless it is used." These are the words of Xenophon. Oh, wisdom worthy of Christianity, but not learned as yet by Christian society! Not so much money as a man has, then, is the measure of his wealth. The true measure is, so much money as he uses—uses for right purposes—so uses as not to harm himself and household—so uses as to benefit the world, in its temporal and spiritual interests. Tried by this rule, may not the millionaire be poor? while his neighbor, who eats bread in the (literal) sweat of his face, manifests true riches by contributing from his scanty income, to works of charity and enterprises of godliness?

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some Divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing.—Spurgeon.

PULLING TEETH.—It is like pulling a tooth to get a farthing from some close-fisted, money loving Achan. You must pull, and pull, and pull. They groan and twist, and turn, and screw, squirm—make a thousand apologies and wry faces the moment we solicit aid for some benevolent purpose. It is like plucking out a right eye for them to put their hands into their pockets and take out a sixpence! O, what covetousness in the church! Will not this one species of idolatry lead more souls to the pit than all others? Thousands on thousands of religious professors are starving their souls to death—are mere skeletons in spirituality, on account of this grasping, hoarding, money-loving disposition! "O, man of God, flee these things!"—Golden Rule.

"Condemn no man for not thinking as you think. Let every one enjoy the liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him, leave him to God, the Judge of all."—John Wesley.

MORMON EXPOSITION.—At Holytown, Eng., the other Sabbath, one of the Mormon preachers, during his discourse used the expression that this was "a wicked and adulterous generation." After a short pause he resumed, saying, "Yes, my brethren, and I will prove it too. Are not your tea, coffee, sugar, spices, pickles, preserves, milk, meal, snuff, and tobacco, adulterated?—nay almost every article of your daily consumption?" Then, stretching himself up to his full height, he with great emphasis exclaimed, "Who, then, will dare to deny the fact that this is a wicked and an adulterous generation?"

Tertullian, one of the early Christian fathers, (quoted by Dr. Schaff,) "specially warned the Christian women against all display of dress, in which the heathen women shone in temples, theatres, and public places. 'Visit not such places,' says he to them, 'and appear in public only for earnest reasons. The handmaids of God must distinguish themselves even outwardly from the handmaids of Satan, and set the

latter a good example of simplicity, decorum, and chastity.'"

PULPIT ANECDOTE.—A minister, preaching on the subject of misrepresentation and slander said, "When professors of religion so far degrade themselves and their profession as to attempt to injure others by lying and misrepresentation, they should remember that, when the devil was disputing with the archangel about the body of Moses, the Lord would not permit the archangel to bring a railing accusation against the devil; and until they can prove that the individual they wish to injure is worse than the devil, and that they themselves are better than the archangel, the Bible requires them to hold their tongues and mind their own business."

THE FORTUNE-TELLERS OF NEW YORK. Doesticks, who has written a book about the fortune-telling impostors of New York, says that in visiting these sharpers he learned that every different planet known to astrology was in the ascendant at his birth; that the description of the wives promised him full thirty-three spouses; that he was born once every year from 1820 to 1833; that he had more than twenty birth-places, that when dead it will be necessary to dissect his corpse into very small pieces, in order that his earthly remains may be buried in all the places set down for him by these prophets. On one occasion he visited, in the disguise of a woman, "Madame Morrow," and was shown the face of his future husband! "a bloated face, with a moustache, with black eyes and black hair; a hand-dog, thief-like face, and that one would not pass in the street without involuntarily putting his hands in his pockets." This trick is performed with the magic mirror, a conjivance sold by any optician for a dollar and a quarter.

QUESTION.—Bro. B.—I wish to know if the A. E. A. Conference organized at Worcester is, or is to be a corporate body, or a body politic and corporate? I. C. WELLCOME.

It is not so designed to be.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

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G. 1. That Blessed Hope 01 "
2. The Saviour Nigh 01 "
3. The True Israel 02 "
4. Time of the Advent 02 "
5. Motive to Christian Duties 01 "

- H. 1. The Eternal Home 04 "
2. The Approaching Crisis 10 "
3. Letter to Everybody (1842) 04 "
I. 1. Facts on Romanism 12 "
2. Promises—Second Advent 04 "
3. Declaration of Principles .25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

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

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

APPOINTMENTS.

NOTICE.—The Standing Committee of the American Millennial Association will meet at the office 46 1-2 Kneeland street, Boston, on Tuesday, Dec. 14.

J. PEARSON, JR. } For the Standing Committee.
W. A. S. SMYTH, }
Boston, Nov. 16, 1858.

The "Special Committee" will meet at the same place on Monday, Dec. 13. A full attendance of each of the above is requested.

J. P., JR. } For the Committee.
W. A. S. S. }
Boston, Nov. 16th, 1858.

I have appointments to preach as follows: At Warner, Universalist meeting-house, the 2nd Sabbath in Dec.; at Canterbury, Town house, the 3rd Sabbath; and at South Sutton the 4th Sabbath. T. M. PREBLE.

The third quarterly meeting of Rock Island district will be held at Wilton Junction, Iowa, to commence Dec. 8, at 7 o'clock P. M. The third quarterly meeting of the Military Tract district will be held at Warsaw Prairie, Hancock Co., Ill., to commence Dec. 22 at 7 o'clock P. M. The 3d quarterly meeting of Galena district will be held at Elizabeth, Jodavis Co., Ill., to commence Jan. 13, 1859, at 7 o'clock P. M. MOSES CHANDLER. Cordova, Nov. 15, 1858.

P.S. I would give notice to the friends in Missouri that I will spend a few days with them, as they may arrange, after our quarterly meeting at Warsaw Prairie. The friends who wish my labors will notify me at the above-named meeting. M. C.

I will commence a meeting Friday, Dec. 17, at Batterssea, C. W., and spend two or three weeks, the Lord willing, as Bro. Campbell may arrange. Some of the friends please to meet me at Kingston, Thursday, 16th. B. S. REYNOLDS.

I. H. Shipman will preach at North Springfield, Vt., Dec. 19th.

My P. O. address is Concord, N. H. J. H. CLARK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

G. Mott—There was \$3 to your cr. for which we have credited your Herald to Jan. 1, 1853, and appropriated the balance of 50 cents as you said.

H. A. Pearsall—It was not rec'd. You are credited to Jan. 1st, '59.

B. S. Reynolds—Sent books the 3d.

J. Wilson—Have rec'd of E. Clark of Marblehead five dollars and put to your cr. on book. Her and your papers are paid to Jan. 1st, 1859. Shall we apply this sum to those, or otherwise?

T. M. Preble—They came, which makes some 50 copies now on hand.

D. W. Sornberger—The music books you order are out of print. They now publish one called the Organ, which they call superior to the other. The price is \$7.50 per doz. We have credited you the \$7 sent till further orders.

RECEIPTS.

PAID UP TO TUESDAY, DECEMBER 7TH.

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

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

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

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

A Emerson 919, D Nichols 919, H Plummer 919, C Kenney 919, G N Mapes 919, O Nichols 919, S Seales 945, O O Hill 952, Capt N Champlin 945, T N Lee 919, L Edwards, sent the 4th, G E Hooper 924, G W Miller 919, A C Geer 919, M A Quimby 945, Eld J Howlett 945, C Hinds 932—each \$1.

T Brown 919—Mr F is also cr. to 919, H Asseltyne, sent the 1st, G Rich 919, Capt G Stanwood 919, A Gorham 919, J C Burdick 971, J Croft on acct, and \$2.70 for 6 pocket Harps, H Baldwin, sent the 3d, J Gibbs 952, W J Churchill 963, J Knowles 919, J Towle 919, J Blaisdell 919, T J Philbrick 906—50 cts due, E H Pease 926, S G Tyler 971, J Reints 945, T E Putney 932, H L Rich 971, N W Spencer on acct—each \$2.

C Sheldon 919, L P Slater (for John S.?) 828, W Chamberlain 958 and 2 Gs, G W Shaffer 971 and tracts, O G Smith 919, for 18 months, T Blakeney 919, B Martin 919, J L Clapp, sent books the 3d, CR Merrill 919, J Crampton 3 cops., 936—each \$3.

A Edmonds (3 cops.) 919, J Glass 919, R Tucker 919, and \$1 for book, M J Boyce 963, J Belden 971, J Hodgson 908, W R Howe on acct—each \$4.

C Churchill on acct—\$5. J M Heagy on acct, \$6; Dr S T Rowley 919, \$2.50; J Hewett 945, \$2.25; I Reed 945, \$1.98; C Webster 919, \$1.13.