WHOLE NO. 875.

BOSTON, SATURDAY, FEBRUARY 20, 1858.

THE SLEEP OF THE BELOVED.

"So he giveth his beloved sleep." Psalm 127:2: Sunlight has vanished, and the weary earth Lies resting from a long day's toil and pain, And, looking for a new dawn's early birth, Seeks strength in slumber for its toil again. We too would rest; but ere we close the eye

Upon the consciousness of waking thought,
Would calmly turn it to you star-bright sky,
And lift the soul to Him who slumbers not.

Above us is thy hand with tender care, Distilling over us the dew of sleep: Darkness seems loaded with oblivious air In deep forgetfulness each sense to steep. Thou hast provided midnight's hour of peace, Thou stretchest over us the wing of rest;
With more than all a parent's tenderness,
Foldest us sleeping to thy gentle breast.

Grief flies away; care quits our easy couch,
Till wakened by thy hand, when breaks the dayLike the lone prophet by the angel's touch,— We rise to tread again our pilgrim-way.

God of our life! God of each day and night!
Oh, keep us still till life's short race is run!
Until there dawns the long, long day of light,
That knows no night, yet needs no star nor sun.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D. off as Informat Continued from our last. in I brawbill

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"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4, 31-33.

This is a portrait of a church that may be called the model church of Christendom. Instead of looking to Rome as the great type of the christian church, or looking backward to the Nicene church, or the church of the patristic ages, we ought to be satisfied with no model short of that which is here set before us-the model of the apostolic church, when apostles were the ministers, the Holy Spirit the Inspirer, and the name Christ, in the midst of it, was all and in all. It is in order to show some of the distinguishing features of this church that I have selected these tation.

First, be it noticed, that prayer was a dominant feature in the early Christian church. At the election of a successor in office, not in character to Judas, they prayed. At the day of Pentecost, when the first shower, the first spring shower, of an effusion that is yet to come, descended on the apostles, they were engaged in prayer .-When they were persecuted by Scribe, and Pharisee, and Sadducee, their recourse was to prayer. Their joys brought them to God, their sorrows brought them God; whether they were persecuted or prospered, whether they were opposed or accepted, they went to God; in prayer, when they were persecuted and in trouble; in praise, when they were prospered and blessed. And they gave evidence of a fact that Christendom. needs more deeply to feel, that ages of prayer have been ages of special and of lasting blessing.

that this will be good for me?" That is intrud- beautiful development. ing into God's province; he will take care of that. What he asks of us is, whatever be the burden what is the true unity of the Christian church.

his sons; one son from another, and one daughter be, I do believe, an irreparable calamity if ever ner." Such is the proper preaching, A sermon

inant, whatever be the trial, whatever be the cir- ing together in Latin, submitting together to the to keep you, to defend you, to give you, or to hymn, and that makes unity. It is no such thing: bless you; just what you think and feel would it is common faith, common love, common hope, be good for you, what you think desirable for common joy, clustering together around a com- greatest forces are always the most calm. And do not perplex your minds with this thought this, there is no real unity at all. Peter and "But how do I know that it will be good for John the two leading ministers on this occasion, Faith, as miraculous, is gone; knowledge, as in- courts of the world is on somebody, at sometime promise, surer than rising suns, stronger than arspiration, has ceased; but love, joy, and peace, telling what will contribute to heaven or the very mies, "My word shall not return unto me these three, remain for ever and for ever. reverse. It is said that the words of Peter and void." Let us notice particularly the ministers of the John were characterised by great boldness. The primitive church. I have alluded already to the word "boldness," as it occurs in the Epistle to remarkable feature that Peter and John both ex- the Hebrews-" Let us come boldly to the throne hibited boldness, though one only was the speak. of grace"-means freedom of speech. This is many people reply, and the remark is most er. Both gave evidence they had been with Je- the very same original word. It means with all common,—"I do not like controversies." Whensus, though one only spoke. And we cannot but freedom of speech, not caring who was present ever you hear a person say so, always ask him, notice (and I think this is one of the proofs of or who listened. Now, this ought to be the conreality) how, throughout the whole New Testa duct of a minister still. The preacher should mean calling people bad names—if you mean the ment the peculiar idiosyncracy or character of each not ask who is present. There are but two class- speaker losing his temper, and plunging into all apostle is distinctly kept up to the last. It is es in every congregation—sinners by nature, and extravagant and fierce invectives,—then such conjust as easy to distinguish Paul from Peter, and saints by grace; and in speaking to mankind, we troversy is an abomination, most unscriptural, Peter from John, and John from James, as it is are to speak to them as having these two broad most unholy. But if you mean by controversy, for you to distinguish any two of your children, distinctions. I think it would be a great pity if in love contending for the truth, saying the kindor any two of your friends, the one from the the Church of Christ ever should be characterother. But what does this prove ?-that grace ised by classes. It is on that ground that I have severest, and the most faithful things about the does not macadamise human nature; it does not always felt a difficulty about what are called erroneous doctrines that he holds,—if you speak change the peculiar temperament of the man; it "ragged churches." It seems to me a perilous with respect of Pio Nono, but with no sympathy only inspires, sanctifies, purifies, ennobles. It though a benevolent idea; I do not oppose them; whatever with the dreadful errors that he holds, does not make John Peter, or Peter John, or I may not see what others apprehend who have both something else; but it makes John a Chris- paid more attention to it; but it would be an un- and speak as he spoke, but with something of the tian, Peter a Christian, Paul a Christian. It happy day for our country if the rich should wor- feeling of affection, and pity, and love, and commakes the warm temper of the one, Christian; ship in one place and the poor in another. The passion in which his speech was embosomed,it makes the amiability of the other, Christian, separation of classes would be a calamity where then such controversy is calculated to do immense It makes the fervid eloquence of Peter, Christian; no separation should be. It is to me the most good." The apostle's sermon here is controversy it makes the powerful logic of Paul, Christian; beautiful feature that man can witness, when we -arguing with them, appealing to what they acit makes the short, terse, common-sense of James, are privileged to see the highest and the humblest cepted, appealing to what they admitted; and on Christian. Whatever be the feature it finds in of the land meet together, as they must meet in the strength of that showing them that their conthe man, it does not extirpate that feature, but the grave and at the judgment-seat, with the clusion ought to be his. And it was not only sanctifies, elevates, purifies, ennobles it. And if consciousness that humbles the high and dignifies controversial, but it was directly personal. man had never fallen, there would have been the the lowly, that God is the Maker of them all.— the sermons recorded in this chapter, we read same distinctions. Eve would have differed from There is one place where we are all peers; and "Ye have done so and so; ye builders have re-

We do not, I am sure, believe in prayer as we from another, and that indeed is the beauty of there should be that separation which the idea of ought; not in long prayers, not in eloquent pray- God's constitution of man; it is not the dull, dead churches or chapels only for the poor is calculaers, but in earnest, simple, heartfelt petitions un- level of a blank and bald uniformity, but grand ted-I do not say intended-to promote. The to God. We ought to pray for everything. We common features, grand common elements, with apostles did not inquire who was present, but have no right saying or asking, "How do I know all the infinite variety of varied, and holy, and spake with all boldness to priest and Sadducee; to the chief priest and the chief ruler, the words This teaches us too, as we shall see afterwards, of everlasting life. But whilst they spoke with all boldness, this does not imply that they that is heaviest, whatever be the fear that is dom- They think, in Rome, that it is all people pray- spoke with rudeness. Some people have an idea that you cannot be faithful without being rude; cumstances in which you are placed, you ask God Pope, wearing the same dress, chanting the same others think you cannot be earnest when you preach unless you make a great noise, and work yourself into a state of great excitement. The you, ask God to give you nothing short of it .- mon Saviour; this is true unity; and without ture's mightiest processes go on in silence and in secrecy; violence is not force; noise is not eloquence. We may speak with all boldness, and me?" God reserves to himself the prerogative each preserved his own character. And I have yet speak so gently and so courteously, that of giving what is good for you, and withholding no doubt, though John was silent, and Peter was few shall be offended; but so faithfully and so what is not: he requires you to exercise the priveloquent, it was not fear on John's part, nor freely, that every conscience shall feel that the ilege of asking in prayer whatever you feel you was it superior grace on Peter's part; but it was preacher's hand is touching its innermost secret each exercising the gift that he had. God does parts. Let us then, my dear friends ever try, Another striking feature, specially in the min- not require you to exhibit a gift that you have whether we be preacher or people, to speak faithisters, and indeed in the people also, of this prim- not; but the gift that you have he asks you to fully, boldly, but not rudely or coarsely, or by itive church, was, "They were filled with the have consecrated to his service. And the silent outraging the proprieties and courtesies of social Holy Ghost;" meaning, in the second chapter, John may have done as much to spread the Gos- life. The weapons they employed on this occaevidently supernatural power; and in this fourth pel as the eloquent Peter. Many a man in his sion, I cannot but notice, were prayer and preachchapter, supernatural grace. We do not want shop, many a one in Parliament, one as a physi- ing. An ancient writer said they used, in his the miracles of Pentecost revived; but we want cian, another a lawyer, or in any other office, day, non verbera, sed verba; "not blows, but the grace of Pentecost restored. Gifts are worth- may glorify God as truly, and it may be more words." To smite is persecution; to be silent less in themselves unto salvation. "In thy name widely, than the most gifted and powerful preach- when error is broached is treachery; but we must we have wrought many miracles: and I will say er of the truth. What man is, tells in this world not promote error by a bribe. We want neither unto them, I know you not." But graces are fully as much as what man says. Man's life is the bayonet of the soldier, nor the resources of essentially connected with salvation. Balaam eloquence, man's whole temperament and characthe treasury. God's word is power; and where was a prophet, Judas was an apostle; both did ter is eloquence; and every word that is spoken that Gospel is fully and faithfully preached, miracles, but each has gone to his own place. in the lowest, the obscurest, bye nooks and bye amid earnest prayer for a blessing, there is a

Their preaching on this occasion, which was so bold and so prayerful, was at the same time highly controversial. When one uses that expression "What do you mean by controversies? If you est things to the man, but the boldest, and the -if you catch the mantle of our blessed Master her daughters, Adam would have differed from that place is in the house of God: and it would jected the stone that is made the head of the cor-

but it ought to be something directly to you, in satisfaction therein. the accuracy of the read sermon, yet it does seem to me that all nature, all sympathy, all association, is with the living address that flows from something about something, but speaks truths to them that are listening and looking while he speaks.

To be continued.

Original. Beatitudes of the Mountain. No. 4.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."-

"Where hunger and thirst is not, the body is not nourished; he must have a stomach to his meat that will have good by it; chewing in his mouth will not doe it, though he swallow it; if his stomach be against it, he will vomit it up again. And can this spiritual hunger and spiritual thirst be where the inward man is not sanctified? Can he have a spiritual stomach whose heart is not cleansed? The curing of our souls of their spiritual diseases must begin at the heart, and the inward causes of corruption must thence be purged, before there can be any true reformation or sound health in the outward parts: even as the heat of the face is not much abated by easting water and cooling things upon it, but by allaying inwardly the heat of the liver. If an apple seem never so beautiful, yet if it be rotten at the core, it will putrefie."

Joseph Mede. __ A. D. 1628.

Heavenly Father, I am hungry, Look in pity on thy child; Creature comforts all are fleeting I am on a barren wild: Feed me with the heavenly manna,-Feed me with angelic food, Thou hast never slighted any Who inquired for promised good.

Heavenly Father, I am thirsty,—
Thirsting for salvation's well,
Earthly cisterns, dry and broken,
All of disappointment tell;
Seeking for the mountain torrents, I have far too often been, Let me drink the living water— Drink and never thirst again.

As the hart with weary footsteps Hastens to the cooling brook, So would I with ardent longings For the healing Fountain look;
As a hungry man, with gladness,
Eats the food before him set:
So would I relieved from sadness
Blessings from my Saviour get.

Hark! methinks, I hear him speaking,-

Now he openly declares,
"Those who thirst for grace are happy,
Full fruition will be theirs."
I believe this gracious promise,
It will perfectly be done
When the righteous made immortal
Dwall beside the Coming Occ. Dwell beside the Coming One.

J. M. O.

A Puritan's Apology for His Millen-

The following epistle, giving a "brief account of the author's opinion about the thousand in Christ Church, Canterbury;" it is prefixed to indeed. the second part of his work entitled, "The Salvation of the Saints, by the Appearance of Christ:

should not be something before you, -as we very to thee, and that is concerning my opinion with ref- likewise from that kingdom of visible polity and his rhetoric of a superior character; for of the foroften fancy it to be in Scotland, -for the people erence to the thousand years. For, having whol- order, which he exerciseth in the Churches of mer he has, properly speaking, little or none, and to go away criticising; nor something about you ly passed it by in my Discourse (albeit my point the saints. I say, besides these, and distinct the latter is as full of faults as it is of figures. for the people to go away surmising whom the seemed to lead me to it), it may be thou wilt from these, the Scriptures frequently make men- Nor is he guilty of any unusual originality, propreacher meant by that remark, or by that hint; desire (and I think it meet to give thee) some tion of another kingdom yet to come.

which every one feels an interest, and every one It hath been whispered by many (whose weak- might, and dominion, which is given unto, and he a very charming voice; for though it is clear feels that he was spoken to as distinctly and as ness I can well pass by) as if I had held some which Christ hath in this world, He hath dominand strong, it is neither varied nor musicaldirectly as if he and the preacher were the only monstrum horrendum, some strange and danger- ion over that world which is to come (Eph. 1 21), having great volume but little compass—not at twain in the whole congregation. A sermon is ous opinion about the thousand years. and that of which the apostle speaks, and saith that it is all what you would call an oratorical voicenot an essay : there is the distinction. An essay I did secretly infuse it to the people, though I not put into subjection to the angels (Heb. 2:5). monotonous and inflexible—incapable alike of is a description before you; a sermon is an ad- did wave it and pass it by in public. I can free- But he affirms it is to Jesus, though as yet it be majesty and of tenderness. Nor is it fine action; dress to you. And hence, while I can admire ly say, I have been sparing to discourse, and all not (ver. 8). Now, the world to come cannot be for in this department he is greatly inferior to together silent as to an infusing my thoughts the state of glory in heaven, as men use to call it, many whom I know in the American pulpit who about these things into any. And I shall do for Christ shall in that state be subject himself, have never attained to a tenth part of his celebmore in this short epistle, in discovering my mind as it is, (1 Cor. 15:28). But it must be and is rity, and must have been vastly excelled by living lips; when the preacher does not read in this point, than as yet (to my remembrance) on earth. I have ever done to any person in all my life.

ing answer with meekness and with fear.

tivated unto the belief thereof.

The way which I took to try, and in which I came to see this truth was that which I conceive both just and necessary, viz. by making a distinction between this point itself, and its appendices, i. e. between the opinion of Christ's kingdom on earth, now to be revealed in the last of times, and the particular thoughts that concern those things, that seem at least, to fall in with it; not as necessary consequences upon that opinion (which some unwarrantably do conceive, upon which account they reject it), but as concomit-

For I perceived that this truth, as it was handed out by ancient and modern writers, lay as grain in chaff, or as a truth of the Scriptures mingled with the conceptions of men; which, as it occasioned offence, and was a stumbling to much clearness and conviction.

worse than he was (a thing too frequent) by re- original and elegant writer. of his carnal conjectures to darken this truth (for from the beginning spoke of him as a meteorsometime held it. And as Austine in his time, Gardens. ground.

that the opinion of Christ's reign on earth a will endeavor to answer these questions. thousand years, to begin upon the ruin of Anti- Mr. Spurgeon is certainly not indebted for his

To open my heart, therefore, to thee, reader, dom, as to the thing in the general, though they undiscriminating press. Not in any nor in all and to any who shall ask a reason for my hope mistook the time; for He came first to suffer, of these lies the power of Mr. Spurgeon; with reference to the kingdom of Christ in the and He was to go away to receive a kingdom, as but it does lie, if I mistake not, in the following thousand years (for, through grace, I have hope He speaks in the parable, and which was promtherein, because it is for the small as well as the ised Him in the prophet, as a reward for His great, Apoc. 11:15,18), I shall give this follow- suffering. For if he was to have a portion among seems perfectly at home, and fears none but God. the great, and as many as were astonished at Free from all embarrassment of timidity, and en-There are now some years past since I came Him (His visage was marred, &c.), so He should tirely self-possessed, he talks to his hearers like to some glimpse of this glory (so I judge it). But I sprinkle many nations, &c., as it is Isa. 52:14, and a friend. Even in his most impassioned utterconfess at first I looked upon it as rather the pri- 53:12. Now, therefore, as His first coming was ances, there is no pulpit tone-no clerical manvate opinion of some scholars, than as any truth to suffer, which the Jews mistook, so His next nerism-nothing that you might not look for in of the Scriptures, yet (remembering the precept coming will be to reign, which some Christians the secular orator, or the scientific lecturer. of trying all things) I did, at times, spend some mistake. For he shall come with His kingdom thoughts about it, and I began first to apprehend (Luke 21.) which he now waits to receive : for the youngest and most illiterate of his hearers some probability in it, as that I am wholly cap- even in heaven He waits for the promise of hav- cannot perfectly understand. His language is ing His enemies made His footstool as it is (Heb. 10:13); wherefore it is that Paul speaks of His no Germanisms, no long and difficult words, no next appearing, and of His kingdom as coming together (2 Tim. 4:11).

Christ's judging of all, is as short of the glory of nor uses two words where one will answer. In Christ's kingdom as it had been short of the this respect he resembles Wesley or Whitefield. glory of Solomon's kingdom, to confine the notion thereof unto his act of judging the two harlots. Surely kings reign neither peculiarly nor principally in their assizes. Nor can the day of judgment, and act of judging, especially as they unants, or conjectures of things to be in the same derstand it who frame this objection, be the whole of the kingdom of Christ at His next coming.

To be continued.

Rev. C. H. Spurgeon.

Much is said of this eminent minister, and a many, so it did eclipse the glory of that truth, faithful portrait is very desirable. We extract which (delivered from these clouds) shines with the following from the best we have seen, from the pen of Rev. J. Cross, a correspondent of the Cerinthus of old, if he be not represented Nashville Christian Advocate. Mr. Cross is an

mixture of men's traditions, which he could not prophecies have failed, and Mr. Spurgeon never suppress by plain contradiction). And Austine had a larger audience than he has now. Formerthis ground, which formerly he had held, but now every Sabbath finds the aristocracy of West professeth, in case it were held more spiritual, End, clergymen of the Establishment, members as it ought to be, and not so carnal, as it was and of Parliament, and noble lords and ladies, occupyis by too many, he saw it tolerable, and that he ing reserved seats around the desk at Surrey

christ, and the settling of the called Jews, did popularity to his origin, for he is of humble birth; neither necessarily justify, nor at all lay any nor to the influence of his sect, for the Anabapnecessity upon me to believe any the particular tists are among the least esteemed of the dissentcircumstances or apprehensions which some per- ing bodies in England. Nor is it to be ascribed God, Mr. John Durant, preacher of the gospel substance, unto the touchstone, I found it gold in action, unhandsome in features, and scarcely tidy in dress-a man whom no lady would love For clearly and convincingly, to me at least at sight-more likely to be taken for a butcher (for, reader, I give thee, but humbly, my own than a preacher—apparently feasting more on 1 Now in Heaven—2 Hereafter from Heaven," thoughts), the Scriptures hold forth that Christ roast beef and plum pudding than on "the bread which was published in London, in the year 1653. is to have a kingdom on earth, distinct from the that cometh down from heaven." Nor does he old gospel, and nothing new, that he keeps begeneral kingdom of His power and providence, show a high degree of mental culture, or anything fore the people. I do not say, for I do not think, In what I have said in my epistle to the for- which He hath as God, equal with the Father, like refinement of taste; for his mind has manifest- that he preaches this good old gospel in the very mer part had sufficed, I had not troubled thee yea, and distinct from that kingdom which from ly never been closely schooled in metaphysical or best form. All wheat has chaff. Mr. Spurgeon with this; but that there is one particular, an of old he had, and hath by the Spirit of grace in dialectic studies, and frequently he is offensively preaches Calvinism gone to seed. He is more account of which I judge it requisite to give un- the souls of His elected ones, yea, and distinct coarse and vulgar in his style. Nor is his logic or Calvinistic than Calvin himself. But among the

fundity, or brilliancy of thought; for he never For, besides the principality, and power, and utters anything remarkably striking. Nor has George Whitefield and Edward Irving, with both Indeed, the Jews rightly expected this king- of whom he has so often been compared by an

1. He is quite natural. In the pulpit he

2. He is very simple. He says nothing that good idiomatic Saxon. There are no Latinisms, tangled and high pressure sentences—only such as may instantly be comprehended by the boot To confine which kingdom, as some do unto black and newsboy. He never aims at ornament,

3. He is highly dramatic. Every thing lives, moves and speaks in his sermons. The whole indeed, is only a series of pictures, brought vividly before the audience. There are no cold and dry abstractions. Every truth is clothed with life and power. Metaphors and similes crowd upon one another as thick as Jeremy Taylor's or Edward Irving's; though not as graceful as the former, nor as gorgeous as the latter. But his chief forte is the apostrophe, in the use of which certainly he has seldom been excelled. His dramatic power, though inferior undoubtedly to Whitefield's or Irving's, is confessedly very

4. He is manifestly in earnest. No man perhaps was ever more so. He seems to put his whole soul into every sermon. He speaks as if cords, did certainly much debase and defile this Mr. Spurgoon's popularity is as great as ever he stood with his audience upon a trembling gold with dirt. And I believe Satan made use -rather on the increase, Envy and bigotry point between heaven and hell. His great desire evidently is to do God's work well, and save I perceive this to have been Satan's policy to will-o'-the-wisp-stared at by the multitude, but as many souls as he can. Hence that directness pollute, and so enervate, many truths by the soon to explode and disappear. But all these of application, that fervid hortatory style, which rivets the attention, forces home the truth, and makes every hearer feel himself personally adseems to have been taken off from this truth upon ly only the lower classes crowded his chapel; dressed by the preacher. Hence also that boldness and fidelity which rebukes sin in high places, and speaks to "my noble lords and ladies" as plainly as the cab-driver and the kitchen-maid. The last time that I heard him, the Duchess of Sutherland was present, and several other noble so many in ours are principally, if not solely, But what is the secret of his success? Whence personages, who perhaps had never listened to a prejudiced against this truth upon the same his great popularity? Is there anything peculiar dissenting preacher before; and if he did not in the man himself, in his manner, or his doc- deal faithfully with their souls that day, then To free myself from this, I considered and saw trines, or the circumstances of his ministry? I Nathan did not deal faithfully with David, nor Paul with Felix or Agrippa. O, but he did thresh them with the gospel flail! O, but he did grind them, as with millstones, between the two tables of the law! He seemed to draw the string more tightly, and point the arrow more accurately, because he was aiming high. You will read sons have maintained about it. And when I had to a fine person or agreeable manners; for he is these passages some day in his reported sermons. years," was written by "that eminent servant of thus brought the point purely, as it was in its a great, fat, rotund, overgrown boy-awkward I never heard anything nobler from human lips. It was worthy of an Elijah or a Peter!

5. He preaches the doctrines of the gospel. Human depravity, Christ crucified, justification by faith, spiritual regeneration, and judgment to come, are his constant themes. It is the good not fail of nourishment under his ministry. In out a thought of that erroneous theory as an ex- attend the theatre, and Christians who do; the expedition passed. Among other noteworthy short, although he preaches Calvinism in a form planation.—Rev. Dr. Sprague. which would be offensive to nine-tenths of the Calvinists of Christendom, he preaches Arminianism very much more. He is theoretically a Calvinist, but practically an Arminian. He has a Calvinistic head, but an Arminian heart; and his heart is so much greater than his head that it always carries the day. He invariably tells the sinner that he can do nothing, and must wait for who would venture to add to a song of Burns! God to do all; but then he falls to and urges him with such irresistible energy to immediate repentance and faith in Christ, that the poor man fortunately forgets the former statement, and is carried captive by the preacher's impetuous exhortation. Thus Mr. Spurgeon is constantly contradicting himself in the most remarkable manner, and it seems strange to me that every hearer does not see the incompatibility of his theory and his practice. In one of the sermons to which I listened, after having stated the doctrine of predestination and election in the strongest possible form, he exhorted his hearers with a most genial warmth to turn immediately to God; when all at once he seemed to recollect himself, but the heart still carried it over the head, and he exclaimed: "You may accuse me of preaching Arminianism; I care not—it is what I love to preach, and am bound to preach, and will by greater fervor than ever.

his success. It is not by might, nor by power, but by the Spirit of the Lord. Mr. Spurgeon is a sincere and simple-hearted man, deeply concerned for the salvation of his fellow-men, and God is blessing his labors.

Go on, Mr. Spurgeon, and don't be afraid of mingling too many Arminian appeals with your

Calvinistic dogmas! You are doing a good work; and God prosper your ministry.

Presentiment.

The elder Buckminister was settled at Portsmouth, N. H. During the latter part of his ministry, he suffered a severe attack of illness, which left him in a state of debility and mental depression. Both causes combined disabled him from attending to his public duties, and a journey was decided on, with a hope that a change of tions, would restore him to health and tranquillity of mind. He accordingly started with his wife for Saratoga during the spring of 1812. His son, Rev. Joseph S. Buckminster, was at that time settled over the Brattle Street congregation. The father had proceeded on his journey as far as Marlborough, Vt., when he encountered a severe thunder storm, and seemed greatly agitated by the conflict of the elements.

that he was dreaming, he replied calmly and decidedly: " No, he is dead."

On that day he himself expired, having followof twenty-four hours. Here was a fact which no loud; and I thought if I could control my voice, it, but thought the invalid dreaming. It took place hundreds of miles away. He does not conjecture it, he does not speak doubtfully, but with the utmost certainty, as something which he knows. He says decidedly, as he might have done, had it been authentically told him by a every one else may do, benefited by his example. person cognizant of the event, " My son Joseph is dead." And it turns out to be so. This is strange. It shows the mind has, sometimes, a distant knowledge of facts that are taking place far distant, and is certainly a very curious phen- day, rain or shine; those who attend only once, omenon. Such well-authenticated facts show if it is pleasant, and not at all, if it is not. There that it is no new thing, but that it was witnessed are Christians who attend all kinds of concerts,

John Anderson, My Jo.

Burns out of a different and somewhat exceptionable lyric, has always left something to be wished for and regretted : it is not complete. But tians who think wine-drinking wrong, and Chris-As Burns left it, it runs thus :-

John Anderson, my jo, John, When we were first acquent, Your locks were like the raven, Your bonnie brow was brent; But now your brow is bald, John Your locks are like the snow; But blessings on your frosty pow, John Anderson, my jo.

John Anderson, my jo, John, We clamb the hill thegither; And mony a canty day, John, We've had wi' ane anither; Now we maun totter down, John, But hand in hand we'll go, And sleep thegither at the foot, John Anderson, my jo.

Fine as this is it does not quite satisfy a contemplative mind; when one has gone so far, he looks and longs for something more-something or preaching. There are Christians who comthe help of God!" and still he went on with Burns must have felt this; and it is quite probable that many have attempted to supply the de-5. But the best of all is, God is with him. ficiency : but we know of only one success in so Who can doubt it? This is the chief reason of hazardous an experiment. This is the added

> John Anderson, my jo, John,
> When we have slept thegither
> The sleep that a' maun sleep, John,
> We'll wake wi' ane anither; And in that better warld, John, Nae sorrow shall we know; Nor fear we e'er shall part again, John Anderson, my jo.

Simple, touching, true-nothing wanting, and nothing to spare; precisely harmonizing with the original stanzas, and improving them by the fact of completing them. This poetical achievement is attributed to Mr. Charles Gould, of New York.—Home Journal.

Self-Control.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. scene, and relaxation from professional occupa- The merchant was determined to bring the account into court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called out from the top of the stairs, " Tell the rascal I am not While the tempest raged, he sat in his chair, un- at home." The Quaker looking up to him calmable to rise, and poured out his soul in fervent ly said, "Well, friend, God put thee in a better prayer. At this very moment, while he was thus mind." The merchant, struck afterwards with engaged in devotion, his son was dying in Bos- the meekness of the reply, and having more delton, but he was himself totally ignorant of the iberately investigated the matter, became confact. On the morrow he went to Reedsborough, vinced that the Quaker was right, and that he where he passed the night. Awaking the next was wrong. He requested to see him, and after morning, he said to his wife: "My son Joseph acknowledging his error, he said, "I have one question to ask you. How were you able, with Being expostulated with, and assured of the such patience, on various occasions, to bear my most worldly men in America say of business. health of his son, when last heard from, and told abuse? " " Friend," replied the Quaker, " I will tell thee, I was naturally as hot and violent as thou art. I knew that to indulge this temper, was sinful; and I found it was imprudent. ed his son into the eternal world after the lapse I observed that men in a passion always spake one present knew. They did not indeed believe I should repress my passion. I have, therefore, made it a rule never to let my voice rise above a certain key; and by a careful observance of this rule, I have, by the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as

Different Kinds of Christians.

There are Christians who attend church twice a

Christians who play cards, and Christians who objects was El Moro, or the Inscription Rock: do not; Christians who attend dancing parties, but don't give them; Christians who attend them and give them, but don't dance themselves; This exquisite ballad, constructed by Robert Christians who dance to a piano, but don't to a violin; Christians who send their children to a dancing-school, but not to Sunday School; Christians who don't.

There are Christian mothers who would attend prayer-meeting, but can't leave their families so long-one hour-but who attend gay parties once a week, leaving their families for three or four hours at a time. There are Christians who never have family prayers, and there are Christians who have; those who never, hardly, read their Bible, but read the evening papers daily. There are members too poor to take a religious paper, while subscribing for two or three secular journals. There are Christians who think dancing, card-playing, and theatre-going right, but preaching about them wrong. There are Christians who think that occupying an omnibus seat daily without paying is a very unbecoming thing, but who occupy a seat in church, month after month, without paying for light, fuel, tians who complain of the minister for not comcame to pray with them, or to ask them to attend prayer-meetings .- Central Christian Herald.

Faith.

Why dwell so much upon faith in the pulpit? says the man who calls himself practical. Why lay so much stress upon what a man believes Why not say something about what a man does?

Our practical friend has an impression strengthened by reading the works of Mr. Dickens-that these questions are unanswerable.

So far as we hear sensible men talk, and so far as our reading extends, the opinion is nearly universal, that the present money panic is a causeless one; that while there had been some overtrading and no little extravagance, yet that with the abundance of specie and the exuberant crops and many other blessings, the panic was really baseless, and resulted mainly from a mistake on the part of certain financiers, which spread like the stampede of the prairies, and produced first a fever of excitement and then an ague of para-

In short it was a mistake. And what do we need? Nothing but confidence, says every one in private circles, nothing but confidence say the men of business; nothing but confidence, say the bank officers; nothing but confidence say all the

Yet what is confidence but faith? It is the feeling that binds all holy intelligences in the universe to God. It is confidence in his power, wisdom and love; confidence which extends from angel to angel, from one glorified creature to another. When this is in full exercise the Bible says, and the ministry only repeat it, all is

But this is precisely what the shrewdest and Until confidence is restored we can do nothing. Unless we can learn again to have faith in each other, crops are nothing, though every field waves with golden grain, though our barns are bursting with plenty; money is nothing, though the country is full of the precious metals, and it is nothing that every element of prosperity is richly here. We need an atmosphere to breathe-we are in a state of asphyxia.

The foolishness of God is wiser than men.-Will any one doubt henceforth that faith is the one want of the universe?—Am. Pres.

Curiosities of the Western Wilds.

In an outline narrative of Col. Beal's wagon ico, to the Colorado river, the eastern boundary of California, as published in the Alta California we find mention made of some of the remarkable warm weather have conspired to destroy, by de-

chaff there is so much wheat that hungry souls can- long before the days of Spiritualism, and with- except monthly concerts; Christians who don't natural features of the country through which

"This remarkable natural formation merits a particular description. Emerging from the forest which skirts the bases of the backbone of the Western Continent, without any previous indication of its existence, and in the midst of an almost exclusively volcanic country, a smooth wall of white sandstone rises from the grassy plain which spreads away from its base, to an altitude of a thousand feet. At its south-eastern base is the spring known as El Moro. It is wedge-shaped, and its summit is crowned by an ancient aboriginal fortress, evidently the work of those whose tumuli are visible from Peru to Wisconsin. Sloping from the southwest is an artificial plateau leading to the western entrance of the mountain which forms a natural corral, capable of holding at least five thousand head of animals, and entirely impregnable except by a very narrow passage easily defended and partially fortified. In this corral grow the loftiest pine trees, whose heads are far below the crest of the rock which towers above them."

In one of its lateral explorations, while on the parallel of 35 degrees, the expedition came upon what was believed to be the celebrated canon of Aubrey, described by him in his notes. An idea beyond the foot of the hill. Many a reader of plain of the low state of piety in the church, who may be gathered of the stupendous depth of this never attend a prayer-meeting. There are Chris- great chasm, from the fact that standing on its precipitous brink, a musket ball discharged, ocing to see them, yet would feel awkward if he cupied nearly half a minute in reaching the bottom at its shallowest point. This was proved by frequent experiments. Its width was so great that a musket ball discharged horizontally, fell about a quarter of the way across. chasm appears to be a vast sink in the general level of the country, the result of some ancient volcanic convulsion.

Some other peculiar features in this section of country are thus delineated:

"The road extending over the mesas resembled more a work of art, like the roads constructed by the Roman Generals and Napoleon, than natural formations. The palisade formations on all hands, loomed up like gigantic fortifications. Singular to say, the volcanic rock was carpeted with the most luxuriant blue gramma grass, affording food for animals, as nutricious as oats. Only a thin stratum of soil laid between this and the rock. Specimens of petrifactions of the most wonderful description presented themselves. And there on the western bank of the Rio de la Xara they found a rock about twenty-five feet square, in the heart of which was a large petrified tree. This fragment was detached from the main body in which the boughs were distinctly visible.-They also found, in the beginning of their new route, inscriptions on the rocks, evincing the progression of the writers from Ideagraphic to the Phonetic character. This argues a very high degree of cultivation among the ancient inhabitants of these regions, as do their fortifications."

The Corn Rot in the West.

Very many of our Western exchanges allude in serious terms to the rotting of the standing corn in the respective localities in which they are published. The Indianapolis Journal of the 26th ult., says: "The rotting of standing corn to which we have alluded several times recently, a more extensive and injurious than we at first apprehended. In a great many localities it is seriously thought that enough sound corn for seed cannot be saved. We fear that on our bottom lands,' generally, the crop is greatly damaged. In many parts of the State the farmers talk of sending abroad for their seed, driven to this course by the utter lack of sound corn." The Lafayette Journal, Boone Co. Ledger, Hendrick's Co. Ledger, Columbus Journal and several other Indiana papers speak confirmatory of the

A correspondent of the Chicago Tribune, writing from Champaign Co. Ill., says:-"Good judges have estimated that there would have road expedition from Fort Defiance, in New Mex- been 200,000 bushels of corn to have gone forward from this State, between this time and next harvest, but the frost of November, and the late

veloping mould and other forms of decomposition, one-half the crop; and we must cut down the figures one-half accordingly. We have 100,000 bushels of wheat on hand yet, among our farmers, but with mouldy and rotten potatoes we shall

The Louisville (Ky.) Courier of the 30th ult., remarks :- "Complaints reach us from all sections of the country of damage to the corn crop by the recent wet weather, and much has been lost by the floods. There is no doubt that the loss is immense. Great fear is expressed that there will not be enough seed corn to supply seed for next year. The editor of the Maysville Eagle, has recently made a tour through some of the counties in the northern part of this State, and he states that the injury to corn will amount to a destruction of one-half of the crop."-Rural N. Yorker. Jamos Jamos



ADVENT HERALD.

BOSTON, FEBRUARY 20, 1858.

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

The New Birth.

After completing the article in the last Herald, it occurred to us that we had not sufficiently dwelt on a single text,-which is the principal one with those who think that the resurrection is the new birth of the Saviour's instruction to Nicodemus-viz. that in 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

It is argued that men sin after being converted, and that it is not impossible for men to sin while living in this world; and therefore that it cannot be conversion, but the resurrection that is the birth re-

To test fully the validity of this argument, it will be necessary to enquire, what John has defined the new birth to be? what is his definition of sin? what is meant by "doth not commit sin" and "cannot sin?" what, by "his seed remaineth in him?" and what the period of which he is speaking? For, those questions correctly answered, will determine the whole matter. And,

What does John explain the new birth to be? In his Gospel this evangelist, as already quoted, has defined it to be receiving Christ; which is done only at conversion; for he says: "To as many as received Him, to them gave He gave power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1: 12, 13. This is not explained to be a future act; but it is affirmed to be a gift already made—even to all who have received, or believed on Him.

In his epistles, the same evangelist shows the new birth to be a past event to believers, by the characteristics and evidences which he gives of it. He says " Every one that doeth righteousness is born of Him" (1 Jno. 2:29) : " Every one that loveth is born of God." (4:7); "Whosoever believeth that Jesus is the Christ, is born of God," (5:1) "Whatsoever is born of God overcometh the world," (v. 4); and "whosoever is born of God sinneth not, but, he that is begotten of God, keepeth himself, and that wicked one toucheth him not," (v. 18.) Now. to deny that true converts have experienced the new birth, is to deny that any are workers of righteousness, that any love, that any believe in Jesus, that any overcome the world, or that any, by God's grace helping them, keep themselves from the power of the wicked one; for all who do any of these, are affirmed by the evangelist to be born of God. As these are the characteristics of Christians, and as there can be no Christians without these, it follows, inevitably that to become a child of God, to love Him, to believe in Christ, &c, is to have been born again. And that this is a past event to all believers, is affirmed by the evangelist, when he says; "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; and: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is," 3:1. 2.

also shown by the communication, at that epoch, of the life that can result only from that new birth .-John affirms that "We know that we have passed from death unto life, because we love the brethren,' while "He that loveth not his brother abideth in death," 1 John 2:14. Also, "Every one that loveth Him that begat, loveth him also that is begotten." or that is born "of Him" 5:1-the words being the same in the Greek. Now, as "every one that loveth is born of God," (4:7), the evidence of the new birth, is the same as that of having passed from death to life, and hence passing from death to life is the new birth, and is that which constitutes any one a christian. Also, to have embraced Christ as the Savior, is to have received that new birth; for all such have in possession the life that is thus given as John says: "He that hath the Son hath life; and he that hath not the Son of God, hath not life,'

The words of Christ in John's Gospel are to the same import. Said the Savior : "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life," John 3:36. Here, life, is the result of believing; but "Whosoever believeth that Jesus is the Christ, is born of God," (5:1); So that the belief which has resulted in life, is the evidence of the new birth-making the reception of life and the new birth to be the same, and both to have been given to every one that hath the Son, or, who is a Christian. The Savior is still more emphatic, and affirms it with, " 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," John 5:24. Again He saith: "Verily, verily, I say unto you, He that believeth on me bath everlasting life. I am that bread of life. Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you .-Whose eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day." vs. 47-54.

2. What is John's definition of sin? He says: "Whosoever committeth sin, transgresseth the law; for sin is the transgression of the law," 1 Jno. 3:4. And all "unrighteousness is sin," 5:17.

Any transgression of the law, then, or variation from righteousness, in thought word or deed, is sin. And that no one may boast of entire exemption from sin is affirmed by John when he says: "If we," which must include, " I John," the one who writes, and "you," the children, young men, and fathers of the church to whom he writes, and who had all been born of God-"If we," John writes, "say that we have no sin, we deceive ourselves, and the truth is not in us." If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make Him a liar, and His word is not in us." 1:8-10. Also, he says, "If any man see his brother"-who can be no brother if he has not been born again-" sin a sin which is not unto death, he shall ask, and He shall give them life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death." 5:16-18. Thus he distinguisheth, in his definition of sin, between sin which is unto death, and sin which is not unto death. And, by keeping in mind this distinction, of two kinds of sin, we shall be enabled to consider,

3. In what sense, does John affirm that " Whosoever is born of God doth not commit sin," or " sinneth not?"

The meaning, evidently, is (1) that he does not sin those sins which are unto death; and, (2) that he does not sin wilfully, and determinately-with a full and deliberate purpose to disobey—the sins which he does commit resulting from the weakness and infirmity of his flesh. Sins thus committed. Paul says, the Christian does not do, but they are done by the sin that remaineth in him. Thus he says: "That which I do, I allow not: for what I would, that do I not; but what I hate, that do I .-If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." 7:15-17.-Under this paradox,-that when Paul does what he hates, he does not himself do it, but that the remains of indwelling sin does it-is explained the teaching of John. The latter says: " He that is born of God sinneth not." Paul says it is not I that sin. John says: "If we say that we have no sin we deceive ourselves." Paul says, Sin dwelleth in me. Thus John and Paul agree, in saying that "Whosoever is born of God doth not commit sin;" but the sins which such commit, are committed by the sin that dwelleth in them, -sins, the commission of which they would have avoided, and for which they are ever truly humble and penitent.

Paul makes this matter still more plain. He repeats what he had already affirmed, in very similar

That this birth synchronizes with conversion, is | phraseology, and adds: "The good that I would I | not," 3:6; while, the reason that he sinneth not, is do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members"-from which body of death he is delivered through Jesus Christ our Lord-which brings him to the conclusion: "So then with the mind I myself serve the law of God: but with the flesh the law of sin." vs. 19-25.

Paul's argument, then, is that what the Christian does, is that which he "consents" unto, which he "delights" in, which he does with his "mind;" and what he does not, is that which he does not do willingly, which he does while hating it, while wil- which thou gavest me out of the world: Thine they ling not to do it, while loathing and abhorring it, and while loathing himself for it, but into which he is led by the infirmities of the flesh. The Christian then, sinneth not; but the sin dwelling in him brings him oft into the deep waters of humiliation and selfabasement.

Does it then follow that he "cannot" sin? to sin; but his mind is so set against it—he so hates it—that he cannot consent to it. Thus Joseph said: ' How can I do this great wickedness and sin against God?" Gen. 39:9. The Christian cannot love sin on the same principle that the sinner cannot love God. Of the carnal mind, Paul says: "It is not subject to the law of God, neither indeed can be : So then they that are in the flesh cannot please God. Rom. 8:67. The sinner's "cannot," is owing to his indisposition, and not to any impossiblity that stands in the way, excepting his own depraved will.

Thus the Saviour said to Jerusalem: "How often would I have gathered thy children together . . and ye would not," Matt. 23:37. As the miser cannot be generous, nor the churl bountiful, because they will not be, so the sinner's depraved will stands life. When the Spirit has subdued this, then he hates sin, as before he hated holiness; and he cannot sin in the love of it, any more than he could before love God, when his heart was at enmity with Him. John, however, fully explains this, when he gives as the reason for the Christian's not sinning that: "He keepeth himself, and that wicked one toucheth him not"-in the sense of gaining any victory over him; and in the great contest with the adversary, he overcometh the wicked one. Why he keepeth himself, is according to John, that "his seed remaineth in him," and, "because he is born

4. What, then, is meant by his seed remaining in him? Primarily, "The seed is the word of God? Luke 8:14. Thus John said: "Whoso keepeth His word, in him, verily, is the love of God perfected," and "hereby we know that we are in Him.' 2:5. Also, "I have written unto you, young men because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 2: 14. And again he writes: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father," 2:24. Thus in the parable of the sower, "He that received seed," is "he that heareth the word." But that seed abideth not in the "way-side," in the "stony ground" or in the "thorny-soil" hearers, who bring forth no fruit, and hence are not born again under its lifegiving influence; while "he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit."-In such the seed abides—they being born again.— This seed of the word having taken effectual root in such fellowship, is to love one another, but this love the heart, those in whom it thus takes root, become, in a secondary sense, also the seed. Thus "the good walk in the light is to have been thus born. As love seed are the children of the kingdom," Matt. 13:38 man, but of God." Such have received the anointseed to which the apostle refers. Thus he writes: teousness is born of Him," 2:27-29.

in Christ; for "whosoever abideth in him, sinneth life abiding in him;" whence we may know that

that "his seed remaineth in him," and "because he is born of God," 3:9. If, then, they abide not in Christ, they will sin, and those only, cannot sin, who do abide. But how do they abide?

John answers: "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that he abideth in us, by the Spirit which he has given us." 3:24. God's grace helping him, "He that is begotten of God, keepeth himself, and that wicked one toucheth him not," 4:18. And so John said, "I write unto you, young men, because ye have overcome the wicked one," 1:15. But those born of God keep themselves, only because they "are kept by the power of God through faith uuto salvation ready to be revealed in the last time," 1 Pet. 1:5. Thus the Saviour said, "O Father . . . I have manifested thy name unto the men were, and Thou gavest them Me, and they kept Thy word '' . . . "Those that Thou gavest Me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled," John 14:6,12. At another time he said, "All that the Father giveth Me shall come to me . . . This is the It Father's will which hath sent Me, that of all which does not in the sense that he has no power or ability he hath given Me I should lose nothing, but should raise it up again at the last day," John 6:37-39. Again He said: "My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." 10:27-30. And again, "He that Believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." 11:25,26. An apostle has added that he was "confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Christ Jesus," Phil. 1:6. It is only as any are thus kept, that the seed abideth in them; but those who are thus kept, in the way of his coming to Christ that he may have are born of God, do not of their own love and will commit sin and cannot sin the sin that is unto death; " for his seed remaineth in him; and he cannot sin because he is born of God."

5. Finally, we have to consider the period of which John is speaking. This is shown by all the considerations under the preceding heads. But it is incontrovertibly affirmed in numerous passages in this epistles, to be the present time of probationary trial. This is seen, both in "the message," which is the subject of the first epistle, and in the reasons given for communicating it. He affirms that he declares the things he writes, so that those to whom he writes might " have fellowship with him; that their "joy" might "be full;" and that they may "sin not." And then his message is designed to comfort them against the sins of their infirmity, to induce love to God, and to each other, and to enable them to discriminate between those born of God, and those who only profess to be thus born, but are still reprobates.

Thus he says "If a man sin," we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," which restores to righteousness those who look to Him. 2:1,2.

It being repeatedly affirmed that those who love and obey God are born again; when he presents the evidence which will determine our love to God, and which determines it in our present state, it follows that the reality of this birth is to be judged of in the present state; which makes this birth a past event with those truly converted. Thus John says: "If we walk in the the light, as He is in the light, we have fellowship one with another," 1:7. To have is evidence of this birth, so it is of being in the i. e. the sons and the daughters of the Most High, light; and therefore, "He that saith he is in the who by receiving Christ and His gospel, have relight, and hateth his brother, is in darkness even unceived power to become sons of God, even to them til now. He that loveth his brother abideth in the that believe on His name; which were born, not of light and there is none occasion of stumbling in him. blood, nor of the will of the flesh, nor of the will of But he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darking of the Spirit which giveth life, and which is the ness hath blinded his eyes." 29:11. We may thus "know that we have passed from death unto life, "The anointing which ye have received of Him abi-deth in you, and ye need not that any man teach and judgment is to be exercised that we may have you; but as the same anointing teacheth you of all a correct estimate of our condition, and thus be comthings, and is truth, and is no lie, and even as it forted in the present state, and not be disappointed hath taught you, ye shall abide in Him. And now when we enter the next; whence it follows that the little children, abide in Him, that, when he shall passing from death unto life, which we have shown appear, we may have confidence, and not be asham- to be the new birth, and of which this love is the eved before Him at his coming. If ye know that He idence, is the same as our conversion. And thereis righteous, ye know that every one that doeth righ- fore we read : " He that loveth not his brother abideth in death; and whoso hateth his brother is a mur-This seed abides, only as the subject of it abides derer; and ye know that no murderer hath eternal those who thus hate have not been born again, while manner in which he is not with them on earth. He those who love, have been born of God.

evidence that the one who thus sins has not known shippers, but not personally, as He will be after His God, the same as it is that he has not been born of Advent. His presence is so real in the Heavenly whosoever sinneth has not seen Him, neither known from Him in comparison with it. He does not come Him," 3:6. Thus a man's sinning is an evidence personally to earth till His second Advent. When that he has not been converted, as it is that he has He was on earth, he spoke of Himself as " the Son not been born; which makes the two the same .- of man which is in heaven" John 3:6. He also de-And that this evidence is instanced for the exercise nominated himself "the only begotten Son which is of our present judgment, is manifest by the empha- in the bosom of the Father," Ib. 1:18. As he could sis with which John mentions it as a guard against be on earth and also in heaven, in a differing sense, deception. He says: "Little children, let no man so is He, doubtless, both in heaven and in Paradise deceive you :" "He that doeth righteousness is righteous, even as He is righteous. He that committeth last named place, without taking from his heavenly sin is of the devil; for the devil sinneth from the be- presence. Thus the Psalmist said to Jehovah, the ginning," vs. 7,8 Then comes our text; and when affirms, that a man's sinning or not sinning, makes usage it manifest whether he is a child of God, or a child of the devil. It shows whether he has been born of and place of the dead, there is no room for contro-God, or has not thus been born; and hence, all per- versy; and we will endeavor to place their faith on sons not born of God, are still children of the devil. according to the inspired evangelists' own explana- Before attempting this, let us consider the weight tion of the passage, which is quoted as a proof text(3) that men are not born again till the resurrection! But all children of the devil are unconverted, which make conversion the new birth, and not the first resurrection; in which none can have a part except they have previously been made subjects of the new birth, and become partakers of that eternal life, which shall prevent their ever dying, and which will insure their resurrection at the last day.

These evidences are given by the apostle, not only that we may have knowledge of our own spiritual condition, but that we may be able to guard against and of the meaning of words. For, the deceptions of others. Thus he says: "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world," 4:1; which shows that the spirits to formly received—as the teachings of inspiration, as be tried, were pretended prophets or teachers. And the correct interpretation of a given passage, or as this was the test to try them: "Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," vs. 2,3. again: "He that knoweth God, heareth us; he that is not of God, heareth us not: Hereby know we the the spirit of truth and the spirit of error," v. 6.

But to make it indisputably conclusive that the epistle is written to enable us to determine in the present state our fitness for the kingdom John adds: "These things have I written unto you that believe on the name of the Son of God; that ye may know lance with what they taught. And the same may that ye have eternal life, and that ye may believe on the name of the Son of God," 5:13. And when he says: "Whosoever is born of God, sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not" v. 8, John shows that himself and those to whom he writes were then thus born; for he immediately adds: "We know come, and hath given us an understanding, that we may know him that is true; and we are in him that now inquire. is true, even in his Son Jesus Christ. This is the true God, and eternal life." vs. 19.20.

by his giving the characteristics of it as the evidence of our present spiritual state, by his having written that those written to might know that they had eterthe new birth of which he speaks can be understood ings may not prevent any from being thus born.

The Voice of the Church.

your readers with whom I have come in contact, have been much pleased and instructed with your answer to the inquiries of J. M. O. But I confess demn those errors. that I am not exactly satisfied as to the distinction you make, between heaven and paradise or the New Jerusalem. Is not Christ in "Heaven itself?" Does they are clearly traceable back to apostolic times, not Heb. 12. 24, teach that he is in the Heavenly Jerusalem? the Mediator of the New covenant. the primitive church did not believe that the saints on the interpretation of those passages which teach go to heaven at death? Is not the true state of the case this, that while some denied it, the great the state and place of the dead? The same men who mass believed it? It is the rule we want, not the exare confidently quoted as witnesses of the faith of ception. As ever yours, J. LITCH.

ANSWER TO THE ABOVE.

is also on earth with His saints, in every heart that Wilful and perverse sinning of any kind, is also will receive Him, and in every assembly of His wor-"Whosoever abideth in him sinneth not; Jerusalem, that to be here on the earth, is absence -even his personal presence may be often in the Coming One: " If I ascend into heaven, Thou art John says, -" Whosoever is born of God doth not there; if I make my bed in Sheol, behold thou art commit sin; for his seed remaineth in him; and he there," Psa. 139:8. As Wesley said, though Paracannot sin, because he is born of God,"—he immedise is not heaven, it is, as it were, the ante-chamber diately adds: "In this the children of God are man- of heaven. This distinction between paradise and ifest, and the children of the devil "-i. e. John heaven is fully sustained by Jewish and primitive

> As to the Voice of the church respecting the state the subject beyond the reach of successful question. that should be attached to the opinions of the wise and good of past ages; for when any one finds his cherished opinions at variance with theirs, he will sometimes attempt to parry the effect by mistaking the use that is made of such opinions.

> That there may be no needless misapprehension on this point, let it be borne in mind that it is not that we must believe what ecclesiastical history teaches that others have believed; but the opinions of others may be adduced as evidence of the prevalence of opinions on points of disputed interpretation,

1. An opinion, that has always been held in the church, that has prevailed everywhere, that has never been dissented from, but has been ever unithe import of a word-may be supposed to be much more likely to be correct, than an opinion put forth as scriptural that is new, that has never before been heard of, and that is in conflict with all previous in-And terpretations of the word. And,

2. In proportion as an opinion or interpretation, can be shown to have antiquity and universality, it may be presumed to be correct.

The reason of this is obvious. For, it is improbable that those who sat under the teachings of the apostles, should have so misapprehended them as to have imputed to them doctrines at varbe said of each successive generation of Christian teachings.

This being the case, it follows that the nearer a doctrine can be traced to apostolic times, and the greater its universality in the earliest Christian age, the greater is the probability that it was derived from the apostolic teachings, which must have been that we are of God, and the whole world lieth in in harmony with inspiration. But it is their crediwickedness. And we know that the Son of God is bility as witnessess of what was taught, and not the correctness of their teachings, respecting which we

It is also clear that all new doctrine when introduced into the church that is at variance with pre-Thus by John's own definition of the new birth, viously held opinions, must have been regarded by those of an earlier faith, as an innovation, and as heresy. It must have been resisted by them as such; and its introduction must therefore have been attendnal life, and by all the considerations here presented, ed by discussion and controversy, which mark its era, and enable us now to determine the epoch when only of conversion, and must be experienced here, or each new view had birth. Thus in the history of we can have no part in the first resurrection, and the Papacy, the epochs are distinctly marked when "cannot see the kingdom of God," What an error the invocation of saints, purgatory, the worship of ges, and all its various heresies bethe resurrection! The Lord grant that such teach-came parts and parcels of its doctrine,—as in its go forth from standing before the Lord of all the downward progress, by embracing such and substituting them for the apostolic faith, it lapsed into the Great Apostacy. And it is because it can be shown Dear Bro.—I, in common with the great body of when those errors were incorporated in its system, and before that had never prevailed, that we know that we rightly interpret those scriptures which con-

In the history of the doctrines of the Resurrection, Christ's advent and the Regeneration, it is because are to be found in the faith of the church in its earliest age, and are there reported to be of apostolic Again, are you not a little mistaken in claiming that origin, that we can rely with undoubted confidence them. Why is it not the same with the doctrine of the church respecting the doctrines before named, are equally valid witness respecting the other; and Christ is most certainly in heaven itself. He is if the universality with which the millenary doctrine

church," is an argument that the scriptures were believed by the apostles to teach it, and that they thus instructed the church, why is not the faith of the same age respecting the departed an equally valid argument.?

To be continued.

ECLIPSES FOR 1858.—There will be four eclipses during the year 1858, two of the sun and two of the moon:

1st. A partial eclipse of the moon February 27. only partly visible in the United States. The moon will rise partly eclipsed, which will take place gen-erally after the time of the greatest phase.

2d. An annular eclipse of the sun March 15th. The sun will certainly be eclipsed on the meridian in longitude 8.15 west of Greenwich, latitude 45.44 north. In some parts of the United States the sun will be partially eclipsed.

3d. A partial eclipse of the moon August 24. At at some places the first contact with the penumbra will not be visible; but to most places in the Uni-ted States the whole eclipse will be visible.

4th. A total eclipse of the sun September 7. The eclipse will be total on the meridian. The sun will be certainly eclipsed in the southern hemisphere on-

ELDER HIMES writes from Duxbury, Vt., Feb. 15, '68:

"I baptized twenty in Cabot on Saturday, Feb 6, and on Sunday, with Elder Thurber, twenty-five more; and more were to come. I closed my labors in Cabot on Sabbath evening, February 7. Nearly 150 desired prayers. At the close I took the parting hand of over 400 persons, with most of whom I had become acquainted in this series of meetings. It was impossible to get the exact number of those reclaimed, or of the converted. Between one and two hundred souls, no doubt, have become subjects of converting grace. I shall speak more in detail hereafter. I have given 47 discourses, besides attendance on meetings of prayer, &c. This week I preached three times at Jonesville, Vt., and thirteen times in this place, and have witnessed the same power as at Cabot. They wish me to remain here two weeks longer; but I must go to Champlain today; thence to Lake Village, N H, of which I shall give notice. New York next after I ake Village. And others who have written for help will be considered in order. Be patient." ELDER HIMES writes from Duxbury, Vt., Feb. 15, '58:

North Attleboro', Mass., Feb. 15, '58.

Dear Bro.: — Lawrence Sterne is the author of that beautiful allusion to the merciful care of Providence: "He tempers the wind to the shorn lamb." Yet we are justified in inferring that it is generally believed to have a more "inspired" source. Yours, H. P. Mudde.

We are obliged to Bro. M. for the above; but can be given by New and the property of the surface of the s

give the volume and page of the quotation? To ENQUIRERS.—Answers to O G S and also to C S, pro-

mised in this No, have been crowded out by a second article on the New Birth, which we did not purpose writing when we announced the first. It mans lo W M I-Will answer soon. slopes aid diw wedted

WANTED, at this office, copies of the following numbers of the Herald for the year 1857. If any brother can spare some or all of them, he will oblige us. Viz. :

April 25th, or No 17; June 27th, or No 26; July 18th, or No 29; Nov 14th, or No 46.

MARRIED, by Elder J. Croffut, at his residence, 108 Columbia street, New York, on the 20th of January, ultimo, Hon. Gideon Higgins, to Mrs Laura S. Webb, both of E. Haddam, Conn.

A friend wishes to know if Cumming on the Acts can be obtained in this country? It cannot be obtained in this country, to our knowledge

EXPOSITORY.

THE PROPHECY OF ZECHARIAH.

" And I turned, and lifted up mine eyes, and looked, and behold there came four chariots out from between the two mountains; and the mountains were mountains of brass." v. 1.

"In the first chariot were red horses and in the second chariot, black horses: v. 2. and in the third chariot, white horses; and in the fourth chariot, spotted and swift horses." v. 3.

"Then I spake and said to the messenger who talked with me,

What are these, my lord ?"

" And the messenger answered and said to me,

earth.-(v. 5.) The black horses which are in it go forth unto the north country; and the white go forth after them; and the spotted go forth unto the south country. (v. 6.) And the swift went forth, and sought to go that they might walk about in the earth: and he said, go walk about in the earth. And they walked about in the earth. (v. 7.)

And he cried to me, and spoke to me saying, Behold, these that go towards the north country, have quieted my spirit in the north country." v. 8.

The prophet again directs his eyes towards the place of symbolic exhibition.—See note on 5:1.

The symbols in this vision are the mountains of brass, from between which the charjots emerge; and the several chariots with their horses which come forth from between them. The latter, are generally explained, but without any apparent reason, as representatives of the Chaldean, Medo-Persian, Grecian, and Roman empires. They are expressly affirmed to be "the four spirits," or as in the margin, winds "of also in the heavenly Jerusalem with His saints, in a was held, in "the best and purest age of the the heavens, which go forth from standing before the

Lord of all the earth;" and the connection shows that they are agencies of the divine government. In Dan. 7:2,3, he saw in vision, and "the four winds of heaven, strove upon the great sea,"-a symbol of the inhabitants of the earth; and the result was that, "four great beasts"-symbolic of four great empires-" came up from the sea." And in Rev. 7:1, four angels, are represented as holding the four winds, till the servants of God are sealed. As the blowing, or the strife of the winds on the sea, is symbolic of war, strife, or commotion among men, so the winds that strive, must symbolize the agencies that actuate the minds of men to strife and commotion. When the Lord uses one nation for the chastisement of another, he so arranges the acts of his providence as to bring about the appointed result. Thus we read in Jer. 50:9, "I will raise and cause to come against Babylon an assembly of great nations from the north country." And again (51:1,2) "I will raise up against Babylon and against them that dwell in the midst of them, a destroying wind; I will send unto Babylon fanners that shall fan her, and shall empty her land." These chariots, then, or winds, symbolize the agencies by which such analogous results are effected.

An immense mountain of solid brass, would constitute one of the most permanent and immovable objects of which it is possible to conceive. Those then from between which the chariots emerged, may symbolize the Divine government—based as it is on the principles of justice and compassion-sending forth the agencies, of wrath or mercy. Said the Psamist, 36:5,6, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.'

The chariots being the agencies of the Divine Government, the color of the horses must symbolize the character of the mission which they were appointed to fulfill.

The horses of the first chariot were of red color. In Rev. 1:4, " power was given to him" that sat on the red horse, " to take peace from the earth, and that they should kill one another." Nothing is specified respecting the mission of this chariot. But Babylon, called in scripture "the north country," was at this time preparing for the revolt, noticed in note on 2:9, and which took place two years subsequent to this; and they may have gone forth in that

The color of the "black horses," according to that in Rev. 6:6. indicated the enforcement of cruel exactions, producing famine and distress. These went forth into the north country, where the rebellion was being consummated and which was to be severely revenged a fon si ei bas Colidw eittil a bas

The white horses, also go forth to the north country; and their color, like that of the pale horse in the Apocalypse, 6:8, on which death rode, followed by the grave, indicates the punishment that was to be inflicted on the inhabitants of Babylon-three thousand of whom were impaled alive, and multitudes sent into captivity. Thus was fulfilled Zech. 2:9, "I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me."

The agencies that were sent to the " north country," fulfilled their mission there; for, v. 8, the Lord said, "These that go forth toward the north country, have quieted my spirit in the north country;" or, literally, " have made mine anger to rest in the north country"-have caused to be inflicted the punishment merited by the Babylonians, for their unnecessary cruelty to Israel while in bondage

The grisled, or spotted horses, went forth into the south country, or Egypt. The nature of their mission is not specified; but their spotted colors may indicate that it was to be diversified with divers duties. earth, to perform the duties that may be anywhere required of them. will add via

All these agencies are represented as going forth from standing before the Lord of all the earth. Macaiah said, 1 K. 22:19-21, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him." In like manner these agencies go forth from the Lord's presence, or come from between the mountains of brass, to execute his purposes.

The design of this symbolization, like that of those which preceded, was evidently to encourage the Jews, with the assurance that the temple would be completed: that Babylon would be punished, and that He who ruleth in the heavens would so dispose all things that the work would proceed to its com-

CORRESPONDENCE.



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

The Restitution-Its Epoch.

DEAR BRO .: - In your reply to my remarks on the above subject, you have made me to appear in an awkward and false position, before the readers of the Herald.

You say: "If we understand him aright, he makes the revelation of Jesus Christ in flaming fire, and his coming in his glory with all the holy angels, to be at the end of the millennium. He does not deny that Christ comes at the beginning of it, and admits the resurrection of the just to be then. Therefore, there must be, with this view, a third coming and revelation of Christ."

Now, brother, in this reply, that you must have greatly misunderstood me all admit; but that I said one word that necessarily gave you liberty to place me in such a false position before the readers of the Herald, I cannot admit. I will quote the language used, in my sentence, as used.

"And do not the the wicked go into everlasting punishment all at one time? Are they not punished with everlasting destruction from the presence of the Lord and from the glory of his power at the revelation of Jesus Christ? And this revelation of Jesus Christ in flaming fire taking vengeance on the wicked, is not till he has reigned on the earth with the saints a thousand years."

Now have I said one word about a coming of the Son of man at the end of the millennium? and have I not definitely placed it at the commencement? or have I intimated that he goes away and needs a third coming, as you say? Don't you say in your reply. that the wicked dead are doomed to remain in the place of the dead for a whole millenary after Christ comes? Can he reveal himself to the wicked taking vengeance, and consign them to the lake of fire which is the 2d death, before they are raised? Is not the revelation of Jesus Christ, the day of Lord? and does not this revelation, day of the Lord, reign of Christ you expunge your theory; or give up your rule; or on the throne of David in Jerusalem with the saints, try and wriggle out of it? synchronize and cover the same period of a thousand years and a little while? and is it not at the revelation of Jesus Christ that fire comes down from God out of heaven and devours those nations, that are gathered out of his kingdom in the four quarters of the earth at the end of this reign of Christ. For he must reign till he has put all enemies under his feet, and the last enemy that shall be destroyed, is death. Then will he deliver up the kingdom to God, the Father, and will be subject unto him that put all his coming again to make them immortal and give things under him, that God may be all in all. The them his glory and an eternal kingdom. I love the Kingdom is now the Father's. Then shall the righteous shine forth as the sun in the kingdom of their Father. Christ has redeemed the earth from the curse: His people from all their enemies and pre-ed here for the pardoned sinners,—the happy heirs sents them to his Father, fair as the moon and clear

Now I understand from Scripture that Christ punishes the wicked at the revelation of Jesus Christ in those receive "a crown of life." But then the flaming fire with everlasting destruction, executed at the last day of the thousand years as it would have been, if executed the first day. Here is the point at have done so. I enquire of Bro. A., and find he issue: for our God is a consuming fire. Heb. 12:29. I bow with submission to the teaching of God's

of his glory, are only the living on the earth at his prosperity of Bro. E., he has become discouraged coming, gathered out of his kingdom. Here is a and left off praying; become a speculator, and a difficulty in harmonizing the Scripture, with me. - gambler. I ponder, What could induce them to act You make this world Christ's kingdom, then Christ such parts? Perhaps they were never truly conversays, My kingdom is not of this world.

upon, when all nations are gathered before him ?-In the clouds, or on this earth? Do not the saints meet Christ in the air? Do the living wicked too? What is the Bible teaching concerning these living avoid, knowing that they do but gender strife."nations? I will try to answer this myself. First, Or it may be some "evil communication has corthe old enemy, Satan, is cast into the bottomless pit.

Then, "Fear and the pit and the snare are upon thee, O inhabitant of the earth, and the earth reels to and fro like a drunkard; is clean dissolved; and it shall fall, and not rise again. And all the wicked that are upon the earth are gathered in the pit, and shall be shut up in the prison, and after many days to cover it until betrayed into more gross sins; for

ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients glorionsly. Isa. 24:17-23. The cutting off of the wicked here at the destruction of the earth, and Christ coming to reign on Mount Zion, the wicked being consigned to the pit, and prison, and to wait many days for a visit at the resurrection, synchronize with the binding of Satan and loosing again after a thousand years. The text in Matt. says, "Then shall he sit upon the throne of his glory, and before him shall be gathered 'all' nations" (not a part.)-Where is the throne of his glory? That it is in the New Jerusalem city, and that the city is on Mount Zion, and Mount Zion is on the New earth, and the New earth not created, till the old one has passed away, is too plainly taught in Scripture to need proof from me. If doubted it will be forthcoming.

That nations at the end of the millennium in multitude like the sand of the sea, as a cloud to cover the land, are in the four quarters of the new earth in the kingdom of Christ or land of Israel and that he will gather out of his kingdom all that offend : and gather all nations before him when he sits upon the throne of his glory in the "Beloved City," and divides them as a shepherd divides his sheep from the goats, the sheep in the city or fold, on his right hand, the goats outside on the left, is too plain to need more proof. I will mention one that is pos-

Rev. 22:14,15:-"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city; for without are dogs and sorcerers, whoremongers, murderers, idolaters, and whoever loveth and maketh a lie."

Here is positive proof that this city is the New Jerusalem city on the new earth. The righteous are in it, the wicked are outside of it. Will any one say there shall nothing enter the new earth that defileth? I reply, 'tis your own saying-not God's. There shall nothing enter the "city," that defileth, is God's

You say, "If the Scriptures pin down a specific event to a definite epoch, our rule is to aquiesce in and submit to the inspired declarations; and if we have anything in our theory at variance with such inspired teachings, we expunge it at once.'

Let me try you by your own rule, on one passage "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Your theory is; that he does not reward the wicked dead till a thousand years after this definite epoch. Now will

L. WILCOX.

Orwell, Vt., Feb. 8th, 1858.

Musings of an Evangelist.

No. 7.

In my weekly visits to several places, I have been made glad to see the happy faces of the Lord's children, as they greeted me and expressed their joyous hope in Jesus, the Saviour of sinners, and spoke of society of such ones in this world, and shall I not delight to dwell with them in the world to come?

The Christian union, the strong attachment form-

of the kingdom of God,-serves to bring upon my heart the solemn vows I have made to God that I would "be faithful unto death," that I might with thought often steals upon me, you may yet fall from your steadfastness and make a fatal end. Others has lost his hope; returned to his cups; meets no more with the little flock. I ask after sister C., find she has taken a place in the ball-room, or in other If I understand you, you say that the all nations that places of sport; lost her interest in Christ, and talks athered before him when he sits upon the throne no more with the praying company. I ask for the ted, yet they appeared well-"run well for a sea-Where, I ask, is the throne of glory Christ sits son." But somebody has possibly bewitched them. They had not given due heed to the exhortations of the apostle. "Refuse profane and old wives' fables," and again, "foolish and unlearned questions rupted good morals." They have not guarded against "the appearance of evil." They wished to please a friend or not to offend a relative who desired to do a little wrong; they yielded; the bond with Christ was broken; they were led astray. Or they were tempted to do wrong and they yielded; lost confidence, and instead of humbly confessing it, tried getting that "he that covereth his sins shall not pros-Then the moon shall be confounded and the sun per." Far better to listen to Christ. "He that

confesseth and forsaketh shall have mercy.'

On enquiring of some about the prosperity of Zion in their locality, I am always glad to learn the state connection with the South street church, he receivof the cause of my Master, even it is suffering from ed into fellowship more than eight hundred converts, the apostacy and bad conduct of some of its profess- and when asked, a little before his death, how many ed friends. It is well to hear a correct account of had been brought to Christ through his labors, he the cause of trouble. But to sit and listen to a list replied, "I cannot tell; but over a 1000,-probably of evil surmisings, backbitings, and tales of frivolous items of human weakness, or foibles and errors such as many are subject to, is only adding evil to evil. I have often been treated with such a dish, but refused to be entertained with it. I have wondered that Christian persons, who love to deal in such commodities, could live on such food, yet I suppose the more they talk it, the more deeply they become interested in their topics. Far better to have a "charity that beareth all things," and to "consider thyself, lest thou also be tempted." I have read, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." There is a wide difference between seeing and properly reporting cer- guages he was passionately fond, that he might drink tain evils, with a pitying praying heart, and being as near as possible to the fountain from whence Dia religious tattler.

As I have visited from house to house to try to encourage, strengthen and instruct the disciples of Christ, and to teach sinners the way life, I find many, very many who know much more about some new, or even some old novel, than they do about the Bible. Novels are in great demand among a large his opinions independent. No matter who believed class of professed Christians. Such ones usually de- or did not believe a doctrine, if he had a "Thus spise the clear, plain announcements of the word of God, about a holy walk or a future day of rewards, that it was his common practice to sit up till two or especially if it is said to be near. Why is this love three o'clock to read the Bible in the original tongues, for fiction? The sayings of Christ are too hard for and that when a difficult point presented itself, he them. The light discloses their darkness. "They studied it for hours on his knees, till his mind was will not come to the light, lest their deeds be reproved." They want smooth things. This class are fulfilling 2 Tim. 4:3-4, "they will not endure sound doctrine, but after their own lusts shall they heap his great desire to be able again to labor, that he to themselves teachers, having itching ears. they shall turn away their ears from the truth, and shall be turned unto fables." They love these fable uring on "India." And to this idea he clung to makers much before the humble ministers of Christ, and look to them for instruction,-religious instruction too. The peculiar trait in nearly all modern novels is, they are religious.

Death of Dr. Wm. Ramsey of Philadelphia.

DEAR Bro. HIMES: -The cause of our coming Lord has sustained another stroke by the death of that able and beloved man of God, Rev. Wm. Ramsey, than whom no more fearless champion of the glorious truth relating to the coming reign of Israel's glorious king, walks among men. For more than twenty years he has stood by the doctrine, through storm and sunshine,

"Firm as a beaten anvil to the stroke."

In early life he embraced Christ as his Saviour, while a student in Princeton College; and devoted himself to the work of the ministry. Having completed his theological course at Nassau Hall, he commenced his public life in Southwark, Philadelphia, as an evangelist. Afterward he offered himself as a missionary of the American Board, and was sent to India, where, after two or three years' labor, he buried his wife in the Bombay Mission burying ground, and with his two children returned home. He again renewed his labors in Philadelphia in 1834, and finally settled over the South street Presbyterian church, the ministerial oversight of which he retained till last October, when, on account of declining health and his inability to discharge the duties of his station, he resigned his pastoral charge.

My first acquaintance with Bro. Ramsey was in December, 1841, on my first visit to Philadelphia.-It was on the afternoon of the first Sabbath in Dec. In company with Bro. J. J. Porter, I visited his church and heard him deliver a missionary sermon triumph of Christ over all his foes in a redeemed mouth; even praise to God.

At the close of the service, I received through Bro. Porter an introduction, and commenced an acquaintance, to me, than which few have been more sweet; lost,-but parted with a dear and sincere friend.-Parted-but only for a little season.

City of Brotherly Love. The element in which he tion. always seemed to live and move was an atmosphere of love. He seemed to dwell almost in the Divine presence, and bear about his hallowed Spirit.

The Saviour and his precious cause was ever present to his mind, and mingled in all his conversation. Christ to him, was all and in all.

As a minister, his great ambition was to save souls. Nor could he be satisfied without this. During his nearer 2000." How glorious will be the crown of such a laborer, in the day of Christ.

An aged physician, who lived in the neighborhood of the church, informs me that such was his zeal when he commenced his labors with the church, that after preaching in the forenoon, he has sat at his window on Sabbath afternoon, and seen him go from house to house, talking to the poor people who abounded in this vicinity, urging on them the importance of an interest in the Saviour, and inviting them to the house of God.

As a student, he made the Bible, the Bible in the Hebrew and Greek, his great study. Of those lanvine wisdom flows.

He was acknowledged by his brethren, the Presbyterian ministry of the city, to be the most thorough linguist in the city, and to have the most perfect knowledge of the Greek and Hebrew Scriptures .-Hence his preaching was eminently scriptural, and saith the Lord," he was unmoved. It is said of him

In my last interview with him, which was in Nov. last, after he had resigned his charge, he expressed And might go abroad untrammeled and preach the coming kingdom of Christ; and sustain himself by lectthe last. But he rests from his labors, and his works do follow him.

> A large concourse of people and probably more than fifty ministers of various denominations attended his funeral, and listened to a rich and exceedingly interesting and appropriate discourse from 1 John 3:2, "But we know that when he shall appear we shall be like him; for we shall see him as he is;" in which full justice was done to his faith, his hope, and

> He died Tuesday, Jan. 26th, 1858, in the 55th year of his age, a plant application at an

J. LITCH.

Letter from J. Pearce.

Bro. Himes :- I am thankful to God that your health is restored, and you are out again in the field at work. Good workmen are much needed; men who are well skilled in the word, who are able to divide the truth aright, and give to sinner and saint, their proper portion.

We are glad to learn that God is crowning your labors, and those of others, with his blessing. It is very encouraging, and it gives great satisfaction to know we labor not in vain. Paul may plant, Apollos may water, but God giveth the increase. We are commanded in the morning to sow the seed, and in the evening withhold not our hand, not knowing which shall prosper, this or that, or whether both shall be alike good.

It does brace up the mind very much to hear and see sinners making inquiry, "What must we do to be saved?" This is the great end for which Christ came into the world; to seek and save the lost.

The story of the cross, has been too much neglecten by us as a people in the past. It is a part and (his annual missionary sermon) from Matt. 24:14, not a small part of the gospel, to lift men up from a in which, while he faithfully advocated the great state of death, and degradation. It brings them up cause of Christian missions, he also as faithfully held out of the horrible pit of mire and sin; it places up the great truth of the nearness of the end and the their feet upon the rock, puts a new song into their

What a change! We who were once afar off, are brought nigh by the blood of Christ, in the great plan of redemption, to save all that will submit to his authority. Let us bow at his mandates, and and in his death I feel that I have lost,-no, not reckon all things but dross for the excellency of the knowledge of Christ Jesus our Lord; "With whom" says an Apostle, "I am crucified, and the world un-True, we have not always seen alike on all points to me; yet nevertheless I live; yet not I, but Christ relating to the future; but on the blessed hope of liveth in me." O that this was the sweet experience seeing our Redeemer as he is and being forever like of all Adventists. If we all enjoyed more of the spirhim, we have always harmonized; and the points of it, we should be more successful in winning souls to difference have been so few and of so small importance that we could well afford to disagree.

Christ. We must have Christ, and the cross with tance that we could well afford to disagree.

Christ, and the crown. A gospel without Christ, and a Kingdom without a King there, has no attractions of the country of the crown.

> We want to be more united. O may the great shepherd, Him, whom we acknowledge as our prophet in the past, now as our priest and who is coming to be our King, enable us to see eye to eye, bind us up in a bundle of love, give us great charity, one towards another that will help us to bear and believe,

hope and endure all things. Bear ye one with another, and so fulfil the royal law of Christ. Be perfect, be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you .-

Letter from J. Linn.

Dear Bro. Himes :- The Herald is as welcome a visitor as it was in times gone by. It is all the regular Advent preacher we have; therefore we hail its weekly visits with joy, and shall, as long as it continues to keep the straight-forward, Christian course it has thus far. We hope and pray that God will sustain the conductors of the Herald till He shall say, It is finished; come up higher. We shall do what we can to help support God's blessed cause.

Oh that God would give the brethren and sisters that liberal spirit they once enjoyed. I think they would dispense with some of those sinful practices. such as gay clothing, fine carriages, smoking tobacco. This last habit, I thank the good Lord, I have gotten a complete victory over. About six months since, I promised God, if he would help me to overcome this nasty habit, the money thus saved shall be faithfully appropriated to help sustain his blessed cause. He has done it, after 25 years' use. To God be all the

Our beloved Bro. B. S. Reynolds was with us a few days last June, and set in order the things that were

Then last Oct. Brn. Reynolds and Dudley visited us. We love them for their works' sake. So you see our preaching meetings are "Like angels' visits few and far between." The evening after Bro. R. left, Bro. Campbell preached to good acceptance. He came expecting to hear Brn. R. and Dudley, but they were gone.

I remain your unworthy brother in hope of the JAMES LINN.

Battersea, Ill., Jan. 21st, 1858.

Letter from D. Campbell.

Dear Bro. Himes:-I send you these lines to inform the disciples of the coming Messiah that, I truly believe that the Lord will soon come to take his people to that new heavens and earth wherein will dwell the righteous. The prophetic scriptures very clearly prove this glorious doctrine.

Some that are in the darkness of this sinful generation enquire, What use is the doctrine to them? Paul, in his first letter to Timothy, answers " Take heed unto thyself and unto the doctrine, continue in them; for in doing this, thou shalt save both thyself and them that hear thee. If the gospel be hid, it is to them that are lost."

The gospel should be preached as it is, without diminishing it, Matt. 28:20,-" Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even to the end of the

Christ is the manifested cause of our salvation, and the Scriptures the instrument. The cause why sinners are lost is that they are deceived, and live in the habit of transgressions of the law and ordi-

Elder Litch of Philadelphia, has visited us, to the comfort of believers and illumination of many who were in the dark. We hope to see him soon again, to preach the gospel of the kingdom in the towns of

I have visited ten different places with Elder Chapman, and preaching the gospel of the kingdom, the Lord comforted his people. In this neighborhood five happy persons put on Christ by baptism and joined the church.

This is the place where I lived several years before I removed to the London District; for several years we had but little preaching of the gospel of the kingdom. My father-in-law was converted under the preaching of the above gospel, and lived and died in join them, he never complied with their request, and the result of his example has produced, by the blessing of God, that three of his sons and two daughters are identified with the people of his choice; leoking for that blessed hope; and a church of fifteen members are in the same neighborhood. I have reason, from all that I know of men to think that had he joined any party, that we should have scarcely any visibility in this place. God moves in a mystetruths should let their light shine.

Your brother in hope,

DANIEL CAMPBELL.

Ameliasburgh, C. W., Jan. 26th, 1858.

Two IMPORTANT RULES .- Be sure you never do any harm, and then you may do some good.

Be sure you never purchase that which you do not need, and then you may have enough, and something with which to aid the poor, and the cause of to peace.

truth R. H. ble gift!"

O what is time? Its magic springs In hidden mystery lie; Each passing moment, as it flings Its shadow, hastens by.

Day follows day, week follows week,
The years flow on apace,
Alas! Till time's last sand is run, There is no resting place.

Yet deeply graven on its sands, By God's own finger traced, Unerringly, a record stands, Which ne'er can be effaced.

A record which embraces all The scenes of mortal life,-However great, however small, However rare or rife.

Each cherished sin will mark its page, Each wrong will leave its blot, Each idol in the heart enthroned,— None, none, will be forgot.

Each aspiration of the soul;
Each humble, earnest prayer;
Each step in wisdom's narrow path,
Will find a record there.

Then let me chary be of time,
And my life here be such,
That not an image of the past
Shall fear that pencil's touch.

J. E. T.

Pitlsfield, N.H., Jan. 1858.

A Windfall.

MR. EDITOR :- Enclosed please find the minutes of ome land left our fore-fathers, by a will; and some of the heirs having emigrated to this country, may not have see the advertisement that the estate is shortly to be settled. For their benefit, I wish those minutes published, that all who have any interest may trace out their claim.

I have written to an able lawyer in Illinois to assist in the matter; he being familiar with the history of our fathers I think he can render us some in-

I have corresponded with some of the heirs, and as near as I can learn, it has become disputed territory. Some have claimed it was possessed and enjoyed by the older heirs; some have claimed it who are not able to trace the lineage to their ancestors; and some by seizure, who declare it is theirs in spite of all other

In the minutes you will perceive the testimony of two very responsible men-one says they lived on it awhile as strangers, but did not receive so much as to set his foot upon. The other says they all died in faith of it, not having received it, but saw it afar

I would say to the heirs who feel an interest in tracing out their claim, to see where the land is located, and whether there is any incumbrance. If so, by whom and when to he redeemed. And to be pecially careful in tracing the heirship.

I hope, Mr Editor, you will appropriate a column or two weekly on this subject, and try to make those disputed points clearly understood. Yet it is the safest and surest way for every one concerned to look after their own tickets.

[Then follow the "minutes" referred to at the beginning of the piece; being references to Genesis 13,15,17,21,35; Ex. 6; Num. 14; Isa. 65; Jer. 3; Ezek. 37; Dan. 2; Matt. 5; Luke 1; Acts 2,3,7, 13,26,28; Rom. 5,15; Gal. 3; Eph. 1,3; Heb. 9; Rev. 4,21.]

Lansing, Mich., Jan. 14th, 1858.

OBITUARY.

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

DIED, in Philadelphia, Jan. 27th, after a long and a cancer, Sister I PRICE, aged 40 years.

Our departed sister was among our early friends in this city, and dearly loved the glorious doctrine of the speedy return of her blessed Saviour. She has had the charge of a large family of little children, and had but little opportunity of attending meetings. But never has she lost sight of the prize or turned from the course, through all her afflictions. For more than a year she was confined to her bed, and lay on rious way, and he wills that all that believe these her back in one position, with one arm powerless and the other only able to move a very little. Yet even all this, with more than this, the Lord Jesus helped her to bear without repining. She clung to life for the sake of her dear little children till within a few weeks of her death, when she was enabled to give them all up, and longed to see God. Her triumphant soul rejoiced with unspeakable joy. And in this holy triumph of faith over flesh and sense, she fell asleep in Jesus, and we doubt not entered into peace. "Thanks be unto God for his unspeaka-J. LITCH.

Dear Bro. Himes :- It becomes my painful duty, by the request of Bro. and sister Charles E. and Oliver L. Needham, to give notice of the death of their sweet little babe, FRANK LESLIE, who died Jan. the 17th, 1858, of inflammation on the lungs, aged three

Thus the monster death still continues its work of destruction among the human family, causing groans, and tears, and deep lamentation; but, thank God, there comes the heart-cheering promise from the Throne to the mothers in Israel, "Thus saith the Lord, Refrain thy voice frem weeping, and thine eyes from tears ;-for thy work shall be rewarded ; and they shall come again from the land of the enemy, and there is hope in thine end, that thy children shall come again to their own borders." The Canaan of rest promised to Abraham, to be fulfilled in paradise restored,-and all them that sleep in Jesus will God bring with him, when he comes, Amen; even so come Lord Jesus, and come quickly, and bring the welcome day.

Yours, as ever, looking for the King in his beauty

HENRY H. JANES.

De Kalb, Ill., Jan. 1858.

Mr. Editor: -Will you please publish the following lines, on the death of F. E. M., who died in Roxbury, Nov. 23rd, aged 5 years and 9 months?

The loved one is gone—she has faded away,
Like a lily, that rudely is torn from the stem;
She has passed from our sight, like an idol of clay
That is broken—a glittering sunbeam, a perishing

She was ready to go that happy home,
About which she sung (while the Angel of death
Was fluttering his pinions) to join that bright band
In that beautiful country, far away from this

"Dearest father!" she cried, I am going away
To dwell with my Saviour; to Jesus I love!
Good bye! dearest mother! I cannot here stay; I go to my home, in the mansions above

"Farewell, sweetest sister! no more we shall play
In the meadows and fields, and pluck the sweet flowers!

The angels are waiting to bear me away,
To dwell ever with them in Elysian bowers!

"Let us pray," she said softly, "I'm going to sleep,
And I hope to awake in a land free from care;
I trust that my Saviour, my soul safe will keep:
Good night! dearest friends; let me meet you all
there."

How lovely she looked as calmly she lay—
Her hair softly parted above her mild brow!
We wept as we gazed on the unconscious clay,
But "it's well with the child"—toGod's fiat we

Roxbury, Mass., Dec. 6th, 1857.

Ayer's Pills

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

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

As a Family Physic

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

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

For Jaundice and all Liver Complaints. From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.
From Dr. Henry J. Knox, of Louisville.

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

Dysentery-Diarrhaa-Relax.

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

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

Internal Obstruction-Worms-Suppression From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

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

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

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

originate in the liver, but your pills affect that organ a

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

Tetter—Tumors—Rheumatism—Gout—Neuratgia.

From Dr. Ezekiel Hall, Philadelphia.

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

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

For Headache—Sick-Headache—Foul Stomach—Piles—

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

From Dr. Edward Boyd, Baltimore

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

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

Ayer's Cherry Pectoral

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

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every zero.

Jan 2—1y

Agents.

THE ADVENT HERALD

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance. \$1.13 " " \$2.25 per year, at its of \$5 in advance will pay for six copies for six months to person; and \$10 will pay for thirteen copies. Single of 5 cents. To those who receive of agents, free of post it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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

ADVENT HERALD.

BOSTON, FEBRUARY 20, 1858.

SCRIPTURE TROPES.

В.-ву вета.

Continued from our last.

BEAUTY, n. Lit. The comeliness of anything visible: "In all Israel, there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him," 2 Sam. 14:25.

—A Metaphor, expressive of the appropriateness of anything immaterial: "Worship the Lord in the beauty of holiness," 1 Ch. 16:29.

-A Metonymy for the garments or ornaments that make beautiful: "To give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness," Isa. 61:3.

BED, n. Lit. A couch or resting place: "Commune with your own heart on your bed," Ps. 4:4. -A Metaphor, expressive of any place of continuance: "If I make my bed in Sheol, thou art there," Ps. 39:8; "They shall rest in their beds, each one walking in his uprightness," Isa. 57:2.

—A Metonymy for the repose and quiet which is to be found in the bed: "When I say my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions," Job 2:13,14.

"If a man swear an oath to bind his soul with a bond, he shall not break his word," Num. 30:2; " Bind them upon thy heart," Prov. 6:21.

-A Substitution, for imposing any duty or service : " They bind heavy burdens and grievous to be borne, and lay them on men's shoulders,"-

BITTER, adj. Lit. Acrid to the taste, like wormMemoir of William Miller wood: "With bitter herbs shall ye eat it."-Ex.

- A Metaphor, expressive of what is grievous o malicious; "The Egyptians made their lives bitter," Ex. 1:14: "The Chaldeans, that bitter and hast nation," Hab. 1:6.

-A Substitution, when the use of it is put for that of something evil, or disagreeable: "Woe unto them thut call evil good, and good evil; that pu darkness for light, and light for darkness; that pu bitter for sweet, and sweet for bitter," Isa. 5:20.

BLIND, adj. Lit. Destitution of sight: "He say a man that was blind from his birth," John 9:1-It is often used as a noun, denominative of blind per sons: "Who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I the Lord," Ex 4:11. To be continued.

The Portland Argus says that two little girls, aged and 9 years, daughters of Wm Stevens, one afternoon recently obtained permission of their mother to play on the ice in the river at that place. While at play upon the ice they ran or walked off into the water, and were bot

The representatives of Austria and France, acting in common, have induced the Turkish government to sanction the Suez canal; so that this work is likely to succeed.

The amount of loss to the Hartford County Sayings' In stitution is \$172,000. The Company have offered a re ward of \$5000 for the delivery of the defaulting Treasur er, John W. Seymour, in Hartford.

An Eastern paper states that Dr H Silberman, a native of Germany, is negotiating with the State authorities of Maine for a tract of land of land, in Aroostook county, in which he proposes to locate a colony of German emigrant energy summer.

It is said that Gen. Concha, the Governor-General of Cuba, has transmitted to Spain \$6,000,000, as the surplu of 1857. Spain can ill afford to lose such a lucrative in come, even to gratify Uncle Sam and fulfil "Manifes

A common and popular opinion—said to be an old Indi n notion—is, that when the crescent of the new moon ap ears in position as if a powder horn could be hung upor t, warm weather may be expected to follow. Be this

superstitions notion or not, it has some foundation in fact as has been proven by many observations, and never mor conclusively than during the past month of mild weather when the dim disk of the new moon appeared as if reposin on a crescent of silver.—Scientific American.

A critic speaks of J C Hamilton, author of the recent wretched biography of Alexander Hamilton, as the man who "attempted his father's life."

In New York the Association for Improving the Condition of the Poor has had over 15,000 persons added to its list of dependents during the last few weeks, so that the present number exceeds 37,000! The sum of \$30,000 is still required to relieve the actual wants of the suffering.

The New Bedford Shipping List says that forty-four of the sixty-eight whalers expected to arrive at that port the present year, will make losing voyages, some from the small amount of oil taken, and others from the low price

A woman and her daughter have been arrested not far from Cairo, Illinois, for murdering a man from Cincinnati and robbing him of two hundred dollars in gold. They killed him with axes and then chopped the body to pieces, On Wednesday night, the 3d, GW Boyden of Northampton, while on the express train between Boston and Worcester, had his pocket picked of a wallet containing \$682, while asleen!

while asleep!

If anything could startle the New Yorkers, the recent developments of peculation, fraud and embezzlement in the Comptroller's office, would have that effect. The awful expenditure of the public moneys in that office — the extensive frauds committed by officials in that department, as they have been developed before the Courts, is perfectly astounding. A Committee of Vigilance seems to the only remedy for burdensome taxes, growing daily more and more heavy—with no security for life or property — with daily exposure of frauds and corruption of officials—with things growing worse and worse every day.

Heman Lewis, former Treasurer of the Rochester (N Y) Savings Bank, has been indicted for using the funds of the bank for his own purposes, without authority. He was arrested on Saturday and gave bail for his appearance for trial. He confesses to have embezzled \$8500.

It is a comfort to Christians apart to think their prayers

It is a comfort to Christians apart to think their prayers neet before a throne of grace, and their persons shall meet before a throne of glory.

visions," Job 2:13,14.

—A Substitution, when anything done to the bed, is put for some corresponding favor, or disfavor, as the ease may be: "Thou wilt make all his bed in his sickness," Ps. 41:3; "Why should he take away thy bed from under thee," Proy. 22:27.

Bee, n. Lit. An insect, noted for its peaceful industrious and provident gathering of honey, its venom and fury when offended, and its gregarious and social habits: "There was a swarm of bees in the carease of the lion," Jud. 14:8.

—A Simile, when the fury or number of a multitude is likened to bees: "The Amorites chased you as bees in Seir," Deut. 1:44; "They compassed me about like bees," Ps. 118:12.

—A Syneedoche, when one is put for its species: "The Lord shall hiss for the bee in Assyria,"—Isa. 7:18.

Bind, v. Lit. To tie, fasten: "They shall bind the breastplate by rings," Ex. 28:28.

—A Metaphor, expressive of supplying what is wanting, or making obligatory, or sure: "He hath sent me to bind up the broken-hearted." Isa. 61:1; "If a man swear an oath to bind his soul with a bond, he shall hat beak his wand!" New 20-2.

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APPOINTMENTS.

I will be in Champlain, N. Y., Feb. 15, and continue till the 28th, as Bro. Reynolds shall appoint. I should prefer to hold the meetings in one place.

My next appointment will be in Lake Village, N. H., which I will notice hereafter, duly.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

of the Herald till you write us in whose name and to what P 0 it is sent,—as we have several of your name on our books. You do not give the address of C E C, and so we cannot answer that question. We can send the back numbers of that article, with a few missing ones.

E Sprague—Have cr'd you \$2 25 on Her so as to bring it to the end of the yr, to No 919, and 25 on G to 145. It has been sent regularly, and now we send missing Nos.

J V Himes—Have now cr'd A Collins to No 893, and A Dillingham to 919—which would be \$1 to the former, and \$2 to the latter. You did not say when to commence the new sub's you sent, and so we cr't them and send from the present time.

E Parker—Have now ch'd you \$16 50 for H & G and er you \$30, which leaves \$3 50 your due.

Report of the Treasurer of the Massachusetts Conference of Churches.

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1855 October. By Elder G W Burnham's expenses, 9.

1856 March Paid " " per order, 20.

April. Salary of " " 160 44

1857 June. Paid D I Robinson, per order, 75

December. " " " 40

Elder Robinson's expenses, 77 37

" " receipts over expenses, 228 37

1858. Jan. 23d. Cash on hand, 29 78

\$639 96 Respectfully submitted. CHARLES WOOD, Treasurer.

To Aid this Office.—D Rupp, J H Elliott, each 50 ts; J Murray Brown, 68 cts; E Sprague \$2 50. The \$1 r'd to B Emerson last week should have been cr'd to M Hol-

diw with a RECEIPTS,

UP TO TUESDAY, FEB. 16TH.

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.

My next appointment will be in Lake Village, N. H., which I will notice hereafter, duly.

J. V. H.

I will meet with the friends in Litchfield on the first Sabbath in February; the 2d at the Richardson school house in West Gardiner, and the 3d with the friends in Augusta at the Factory hill school house.

Nicholas Smith.

The Lord willing, I will preach in Auburn, N. H., Sunday, Feb. 21st, Lawrence, Mass., 22d, Westford 24th, Claremont, N. H., 26th, North Springfield, Vt., 27th, and over the Sabbath.

L. D. Thompson.

By Divine permission, I will fulfil the following appointments: Coburg 10th, N. Norton, Darlington 11th, Bro. Parce 12th, George Griggs 15th, Bro Karnes 16th, Philbride 17th, Bro James Campbell 18th, Bro Willard 19th, Bro Lawrence 28th, 11 A. M., also 7 P. M. Bro W. Flander, Boston, 22d, Bro S Crocker 23d, Bro T Wilcox, Springford, 24th, Peter Degroat 25th, Bro Pickel 26th, Sydenham rive a 28th, 11 A. M., also 7 P. M. Bro W. Flander, Boston, 22d, Bro S Crocker 23d, Bro T Wilcox, Springford, 24th, Peter Degroat 25th, Bro Pickel 26th, Sydenham rive a 28th, 11 A. M., also 7 P. M. Bro W. Flander, Boston, 22d, Bro S Crocker 23d, Bro T Wilcox, Springford, 24th, Peter Degroat 25th, Bro Pickel 26th, Sydenham rive a 28th, 11 A. M., also 7 P. M. Bro W. Flander, Boston, 22d, Bro S Crocker 23d, Bro T Wilcox, Springford, 24th, Peter Degroat 25th, Bro Pickel 26th, Sydenham rive a 28th, 11 A. M., also 7 P. M. Bro W. Flander, Bro W. Scholman rive and the remaining price of the same post-office, with the same intitials. Sometimes, when the paper goes to a given addifferent. Some, in writing, give only their initials, when their letter in that, when their paper goes to a given addifferent. Some, in writing, give only their initials, when their paper goes to a given addifferent. Some, in writing, give only their initials, when the same post-office, with the same happer is sent.

A. M. and 3 P.M.—R. Hutchinson, Pastor.

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