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PILGRIM IN A NOCTURNAL STORM.

The night was dark, and the winds were high,
And the storm unceasingly raged;
The cold was intense, it chilled to the heart,
All against me seemed madly engaged.
I strove to advance, tho' I saw not the way,
And the winds drove me fiercely around;
My strength was spent, and I gasped for breath,
And exhausted, fell to the ground.
I feared I was lost, I struggled for life,
I strove between hope and despair;
A storm came o'er which I would not indulge,
Or alas! I had perished there.
I was almost gone, when a light from above
Illum'd the way I should go;
An unseen Hand, from a heart of love,
Raised me up from my peril and woe.
I renewed my course and the chill wore away,
And my courage and strength did increase,
How grateful was I, and how joyful I felt,
To have found such a happy release!
The light still shines,—the storm is nigh spent,
And the winds give a distant sound;
A warmth proceeds from the sunny land,
And by grace I am homeward bound.

R. H.

Canada East.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

The chapter which we have expounded contains a very interesting biographical sketch.—“Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.” Acts 11:22,23.

The character of Barnabas is, that he was a good man: the word good used in this clause in the sense of beneficence; that is, a liberal man. I use the word beneficent advisedly. There are in the present day hundreds of benevolent people, but only tens of beneficent people. A benevolent man is one that says to the applicant at his door, hungry, naked or covered with torn rags, “I wish you well. Go and be warm. Benevolence; I wish you all that is good.” But the beneficent man receives the applicant at his door, and says instantly, “I wish you well;” but puts his hand in his pocket, and gives him wherewith to provide for his wants; and “I do you good,” or “I provide for you well.” Now, Barnabas was not one that wished well to all that sought his good wishes; but he was one properly rendered beneficent, liberal, who gave to every claim that was real, having ascertained its merits, and acted accordingly. And not only so; but he had the spring of all this beneficence in the fact that he was full of the Holy Ghost, the Sanctifier, the Comforter, the Teacher of all the people of God. And he was full of faith. He walked by faith; that is, he looked not at what seemed to be the issue of a course of conduct, whether it would be ruinous to himself and to others; but he opened his Bible, and ascertained in that Bible that his only inquiry must be, Is this my duty? and if it be so, he must fling the thought of consequences behind him, and manfully fulfill the duty that God in his providence devolves upon him. Now, there are in the present day still many men that estimate duty by a singular sympathy,

only what seems very profitable in the issue commends itself to them as a paramount and pressing duty. But this ought not to be so. That is duty which is clearly declared in this blessed book; and that is not always duty which appears to our limited apprehension as most expedient. Expediency is often contrary to duty; but duty is always expediency in its highest and holiest sense. You will find that, just as a straight line in mathematics is the nearest way from one point to another, so obedience is declared in the Bible, as the surest and the quickest way to ultimate and lasting success.

This Barnabas was also the great friend of Paul; for we read that he took Paul, who was suspected as a persecutor by the Church at Jerusalem, and explained to them the man's character, the strange ordeal through which he had passed, and satisfied them that the past persecutor of the saints had now become the eloquent expounder of that truth which formerly he tried to put down. This Barnabas was also called “the son of consolation;” from his name so translated from the Hebrew—a man who had deep springs of compassion within him; and wherever he saw sorrow, there he would try to wipe away if possible its springs, or to pour in the mitigating wine and oil into the wound of the broken heart, that would more than compensate for all its bitterness and for all its sorrow. And there is no one that may not be a Barnabas in his measure and degree. Some can give the wine and the oil to pour into the wounded heart; others have neither wine nor oil, but they have the power of expressing a kind word, of exhibiting a sympathizing look; and a look of sympathy and true compassion is often greater comfort to a sufferer than all that you can give without that look of compassion, and those feelings of sympathy expressed with it. Many people will give sixpence to a sufferer, with a compassionate aspect and emphasis that will make that sixpence worth a hundred pounds; other comforters so called, will give a hundred pounds, but they will give it as a nurse gives medicine to a sick man, nauseating the medicine, and keeping at a distance from the sick bed, lest its contagion should touch them; and therefore communicating no comfort at all. The true source of comfort is in the heart; and where the heart vibrates with true sympathy, the countenance, the eye, the look, the hand, will never fail in the expression of it. The infant Church needed, no doubt, a Barnabas. Many were scattered, torn from their firesides, separated from their near and dear relatives, persecuted, scorned, despised. But God always raises up a minister for the mission, a man for the crisis; and a Barnabas, overflowing with true comfort, was sent to minister and preach that comfort just where it was most essentially required.

It would seem, however, that the disciples at Jerusalem had some suspicions of the state of matters at Antioch, and that all was not so brilliant as had been represented to them. The old leaven of the Jews was working among Christians at Jerusalem, and they wanted by sending a commission, an accredited messenger, to ascertain fairly whether the Church at Antioch was in that happy state, whether the Holy Spirit was poured out upon them; and therefore whether it was really proper for them to mingle with them at feasts and festivals, and in public worship.—

Barnabas went; and to his agreeable surprise, if he went suspecting, he returned confirmed and rejoicing; for “when he saw the grace of God, he was glad.”

Now notice the first thing that Barnabas detects in this mission. The very thing that he looks for, and the very thing that he finds, is “grace.” What does that teach us? That grace—or gratis salvation, for that is the meaning of it—was believed and held by the primitive church to be the source of the pardon of the greatest sin, and of the salvation of the greatest sinner. It was with no ordinary emphasis that the apostle said, “By grace are ye saved;” it was with no ordinary meaning that he said to the Christians of old, “Not by the works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life.” Grace is the spring of every stream, the root of every blossom; the reason why the greatest saint is admitted into glory, and the greatest sinner is pardoned all his sins from first to last. But when we say that Barnabas saw or detected the grace of this Church, you will naturally ask, how could he see or detect grace? I answer, he could detect grace in the same way as an apostle proposed to detect faith; namely, by its fruits; or as we still can detect life by its living. You cannot determine what life is, but you can distinguish a dead man from a living man, or a living man from a dead one. And so you may not be able to determine what grace is; but to the acute, and illuminated, and anointed eye of a Christian it will appear. “That man is living under the grace of God, for he exhibits that genuine repentance, that lowliness of mind, that humility of heart, that liberality and love to all mankind, that filial love to God in heaven, and all the other features of the Gospel, that show that grace is the root from which they all spring and grow.” That this is the character of grace is plain from such passages as these—“The grace of God teacheth us, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly.” And again he says, “Add to your faith virtue, and to your virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.” “Follow after whatsoever things are pure, whatsoever things are just, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report.”

These are the fruits of grace, and you detect grace by its fruits; you detect the beat in the heart by the pulse at the wrist, you detect Christianity by the evidences declared and enumerated in the Bible of Christian living. There may be faintness of heart, there may be infirmity of temper, there may be fears within, and there may be fightings without. You will learn how much in the greatest saint there is to make allowance for, how much in the greatest sinner there is to pity and to compassionate. But yet, in spite of the infirmities of the one, and the sins of the other, you will be able to distinguish light by its shining, life by its living, grace by its fragrant and its beneficent fruit's.

Well, now, when Barnabas thus discovered grace, we are told the impression produced upon him was, he was glad. “When he saw the grace of God he was glad.” The Pharisees, in proportion as they saw it hated; the Pagans, in proportion as they saw it, persecuted; philosophers, in proportion as they saw it, denounced it as fanaticism, and all conspired against it; but a christian ambassador, as he saw it, in the simple but expressive language of my text, was glad. As the voyager who finds at length a pathway across the sea around the Pole, is glad at the discovery—as the botanist searching for a rare plant, and finding it, is glad when he discovers it—as the chemist, when he detects some new law or affinity in the world, is glad at the discovery—as angels are glad when the lost sheep is brought back to the fold—as God rejoices when a prodigal is brought back to his home—as all heaven rejoices when the lost are found, and the dead is made alive—so Barnabas, connected with him, and sympathising with him, by that electric chord that knits the humblest saint to God himself, was glad when he saw the grace of God.

To be continued.

From the (London) Quarterly Journal of Prophecy.

Joseph Mede.

Continued from our last.

The Prolocutor of the Westminster Assembly was a man of mind and judgment as well as learning. None will dispute this claim. And yet see how brimful he is also of the blessed hope! His glimpses of the future Kingdom and the first resurrection are delightful refreshment to his spirit, for calling his attention to which he seems never enough thankful to Joseph Mede.

But Mede found few who really took interest in prophetic themes. He complains, “Mundus amat decipi magis quam doceri.” On this account, far from obtruding his opinions on others, he tells that for twenty years he had kept some of his papers by him, shewing them to none unless when urged. Is there not much important truth in the following paragraph?—

“For the introducing and persuading a new and unfrequented truth, the choice of a seasonable time is half the work; without which a man shall sooner damnify than promote it. We see by experience what a wound sometimes a truth gets by an error in this kind. If the time, therefore, be not seasonable and likely, private communication and insinuation is most safe: public avouching is dangerous even to the cause itself, lest it be condemned before it is understood, and so never feasible again till that generation be gathered to their fathers, if then. A truth therefore, not yet admitted must be urged very warily and tenderly, for fear of incurring such a dangerous prejudice by an over-potent opposition. For the sons of men are untoward creatures, that talk much of reason, but commonly steer by another compass, as of passion, faction, or affection.”

Impressed with such convictions, he was not the man to come rashly forward with crude imaginations. He had weighed well what he propounded, and it is he that is the author of that saying which has passed into a maxim, universally allowed and approved, that “rashly to be the author of a false interpretation is to take God's

name in vain in a high degree" (Epistle to Twisse). And that there was weight and authority in his prophetic views was evinced by the class of men who opened up correspondence with him, after his opinions had been made public. Mr. Francis Potter, Dr. Meddus, Mr. Henry Mason, "an ancient acquaintance of Dr. Twisse," Dr. Ames, Archbishop Ussher, Ludovicus de Dieu, Sir William Boswell, Testard of Blois, in France, John Drury of Leyden,—these are some of the names that occur in his correspondence. They write mainly on subjects of prophecy, chiefly referring to Popery and the kingdom of Christ during the millennium, or thousand years.

He was too much of a Royalist in his feelings; hence every approach to resistance of existing authority pained him. Often in his latter days did he express his dread of troubles coming on the nations. What would he have felt had he lived to see King Charles beheaded? What would he have felt had he even heard of the proceedings of the Presbyterians in Scotland, in the November of 1638, when they resolutely held their General Assembly, and cast down Episcopacy at one blow? His friend Twisse would no doubt fully sympathise with this assertion of the principles of scriptural liberty; but Mede would have looked on with apprehension, if not dismay. All this, however, he was spared; for in September of that year he sickened. The proper physician was absent, attending to the sick in Cambridge (the plague having broke out in the town), and so he was not promptly nor skilfully cared for. His trouble rapidly increased, and next day he breathed his last, before receiving the Lord's supper, in which he had asked those attending on him to participate with him. He was in his fifty-second year.

He lives in his Works. These have been published in different forms. The best and most complete edition is the folio of 1672, edited by Dr. Worthington, a reprint of the second edition, which appeared in 1664, with some corrections and additions.

Book I. contains all his Discourses. They are not addressed to the conscience so much as to the understanding; but they spread out the Word of God before the reader. As a specimen of his gospel-preaching, let us quote a passage from a sermon on Matt. 9:28, 29:—

"Come we, therefore, to the application. 'He that cometh unto God,' says St. Paul, 'must believe that he is, and that he is the rewarder of them that seek him.' So I say that he that cometh unto Christ must believe that He is, and that He is the easer of them that seek unto him. He that believes this sufficiently cannot but go to Christ. You, therefore, that labor and are heavy laden with your sins, do you believe that Christ is, and that he is the easer of them that, being weary of their sins, seek unto him?" Again he says, as to gospel holiness:—"True it is, and nothing more true, that no works of ours in this life can abide the touchstone of God's love; and, therefore, are not able to justify us in the presence of God, but to condemn us. But it is true also, that we are therefore justified through faith in the blood and righteousness of Christ, that in Him we might do works pleasing and acceptable to Almighty God, which out of Him we could not do." The discourses in this book are fifty-three in number, and upon a vast variety of interesting topics. Sometimes a felicitous criticism is made the groundwork of the discourse, as in that on 2 Peter 2:4, where he shews that the sinning angels are to be "reserved for chains of darkness," but are not yet bound in them. Of such texts as require explanation, he has not a few for his subjects,—“The Congregation of the Dead,” “Shiloh,” “Zipporah,” “The Rock was Christ.” And even when he treats with such a subject as “Keep thy heart with all diligence” (Prov. 4:23), you find him diverging into interesting explanation of phrases e. g. “A heart that is loyal is called a ‘perfect heart,’ not perfect in respect of parts; cor intergrum, a heart wherein no part is wholly wanting, howsoever weak and a great deal short of due proportion.” He is not always exhaustive, nor satisfactory, but he is without fail fresh and suggestive. Thus, on Acts 13:48, he argues for the now abandoned sense, “There believed as many

as had listed themselves, or were of the company of those who did hope or earnestly labor for eternal life;” forcing the words to wear an un-predeterminarian look, but all unsuccessfully.

Book II. is more curious than useful. It is a collection of Discourses and Treatises “Of Churches and the Worship of God therein.” To us it appears by far the least valuable of his writings.

Book III. contains his strictly Prophetic works. There is, 1. The Key to the Revelation “Clavis et Commentationes Apocalypticae.” It was originally written in Latin, so that Continental scholars had access at once to its erudition and research, and was then translated into English. It was sent forth in 1627. Then there is 2. “Opuscula nonnulla ad rem Apocalypticam spectantia,” in English, containing hints on several points adverted to in his great work. 3. A Paraphrase and Exposition of St. Peter's Second Epistle, chap. 3., wherein he replies to the objections of the “Zelotical Anti-Chilists” on various subjects. 4. The Apostasy of the Latter Times. In this elaborate treatise he is at pains to refute the idea that Mohammedanism is the Apostasy. He fastens the charge on the Church of Rome, and proves his allegations at great length, and with copious references to history. 5. Daniel's Weeks, with two other tracts upon Daniel. These “Two other tracts” are in Latin, the one on Daniel's Fourth Kingdom, the other on the Revelation of Antichrist, with special reference to Daniel's numbers, chap. 12:11, 12. These were the works that caused his name to spread abroad as the “Joseph” who was a “Zaphnath-paaneah,” a revealer of secrets!—His view of the Synchonisms of the Apocalypse was that specially which engaged the attention of many, and originated a correspondence between him and several learned friends.

To be continued.

Original.

My Journal.

MEETING IN NEW YORK CITY.

Sunday, March 21.—To-day I commenced a meeting of two weeks or more, with the Advent mission church No. 207, Bowery. Dr. Hutchinson the pastor received me, as always, very cordially, and welcomed me to his pulpit, and field of labor. He is in feeble health, but has labored much for the six months past to help the church in this city. It was not expected, with his state of health, that he would do as much as he has done, and but for the deep interest he has felt for them, he could not have done so much. I found that his personal consecration, and his labors, had done much to prepare those under his influence, to receive good in our protracted effort.

Our church here is scattered in New York, Brooklyn, Williamsburg and Jersey city. And it is difficult to get them all together at any one time, except the Sabbath. So that we had to work with the scattered elements to much disadvantage, on other days of the week.

We began to-day with a rain storm, and had small audiences. I gave three discourses. Brethren were much encouraged, and took hold with the right spirit, in faith and hope.

Monday, March 22.—We held three services with some interest, and hope for good results.

Tuesday, March 23.—Meeting in the A. M. and public prayer meeting between 12 and 1 o'clock, which was very good. Service again at three P. M., which closed our meetings in the Hall, for the day. In the evening I preached in Williamsburg, at the house of Bro. Wilfrid. We had a full, and interesting meeting. Four rose for prayer. It was here, that several souls had been converted of late, under the labors of Bro. Hutchinson. And could we hold our meetings here permanently, we should have more success than in New York.

Wednesday, March 24.—Three sermons to-day. Small attendance, but very good meetings. Many spoke with deep interest and feeling. In the evening three persons came out for prayer, and two were blessed. The prayer meeting between 12 and 1 o'clock, was good.

Thursday, March 25.—Three services and an encouraging season. Four souls converted, and others under deep awakening. Visited to-day,

a native Armenian. He is an intelligent man; understands our language well, and is a Protestant in faith, but is not an experimental Christian. He was under conviction for sin, but determined to grieve the Spirit, and neglect his soul, at least for the present. May God turn his heart of stone to flesh.

Friday, March 26.—Service morning and afternoon, at 207, Bowery. Some interest. Prayer meeting at noon. In the evening preached at Dr. Smith's in Brooklyn. The room was filled, and much interest was manifested. This has been our best meeting. Two rose for prayer, and many could testify that they received a blessing.

Saturday, March 27.—Spent this day in visiting my brethren and friends, in Brooklyn, Williamsburg, New York, and Jersey city. In the evening attended a union prayer meeting on Bergen Hill, N. J., with Bro. Wynkoop, in the Dutch Reformed church. There was more prayer than faith, and form than power. I was called upon, and made some remarks. With their means of usefulness, with the spirit and power of God, they might gather large numbers of souls to Christ.

Sunday, March 28.—Returned to New York with Bro. Reed and Wynkoop, in season for the A. M. meeting at 207 Bowery. Spoke on the assurance in the A. M. and the Kingdom of God in the P. M. In the evening, our subject was “Who is on the Lord's side.” We had a solemn, impressive and hopeful service through the day. All praise and glory to God. A goodly number of friends were in from the country to cheer us, and they were no doubt cheered themselves.

Monday, March 29.—Called upon a number of friends to-day in Brooklyn, and New York; among whom with Dr. Hutchinson, was Bro. A. K. Warner and family, who had come into the city to attend some of the meetings. We had a very pleasant interview. This family of 25 years' intimate acquaintance are still among my special friends. I have had every evidence of their friendship, both in prosperity and adversity. May the blessing of God be upon them, and their children, and may they be, by the grace of God, an unbroken family in the day of the Lord.

This evening I preached again, at Dr. Smith's, 54 Court st. Brooklyn. Good audience, and good time. Twelve persons requested prayer. One was seventy years of age. The work of God is progressing.

Tuesday, March 30.—Having no A. M. service, I occupied the morning in visiting enquirers and others, and at noon, attended the Business Men's Prayer Meeting at Burton's Old Theatre in New York. It was crowded, and very solemn. No one could be there without feeling that God's presence was manifested in a remarkable manner.

I will give a specimen of these meetings, as reported in the *Tribune*, of March 29, which will give a better idea of the wonderful state of religious feeling in New York, than I could otherwise give.

The meeting was conducted by the Rev. H. W. Beecher, who, at the beginning of the exercises, said:

“I think there is nothing which better exemplifies the spirit of a people which can govern themselves than that there should spring up all over New-York—a city with the most excitable population in the world—a hundred prayer meetings, where men gather together in immense numbers, with no police, with nothing to protect themselves against disturbance, except the sentiment of piety. I think it is most remarkable that these meetings should have been so decorous, so devout, so almost unexceptionable even in matters of taste. If, however, during the progress of this deep though tranquil movement, there chance to be some men whose feelings are stronger than their judgment, if men who are weak in their intellect or fanatical in their feelings should thrust themselves upon the meeting, let me beseech you to take it with such common sense as not to lose your quietness. If some rocket should go off, don't say ‘That has spoiled the meeting.’”

He then gave out the hymn—

Jesus where'er thy people meet
There they behold thy mercy seat, &c.

After the singing Mr. Beecher said:

It takes the whole summer to ripen fruits; but the summer of God's love does not require weeks nor months. There is no reason that the fruit that blossoms here right in the beginning of this meeting should not ripen and fall before the close of it. In the days of the Apostles, in the early periods of the Gospel, when there was simplicity of faith in the hearers, men were converted so quick that it was like a shot; the report and the explosion were almost simultaneous. And so when the preacher and the hearer are of one accord, I think that in such an atmosphere as that souls may be converted before one golden hour rolls round. Let us begin then in the conviction that souls may be converted here now. Will one brother that has this spirit pray?

Prayer was offered by the Rev. Dr. Maclay. After the singing of another hymn, Mr. Beecher remarked:

If there are any here that have never been Christians, and have never praised Christ, yet who, at any point in this singing, have felt a movement in your hearts as though you could say, “Oh, if I were only a Christian!” let me tell you, don't wait to be a Christian; say it, and be one. There is many a man that could be converted by a hymn—blessed be God!—if he would only let it carry him up.

A man in the gallery then made a short prayer, after which the leader announced that there was then opportunity for the recital of any tidings of cheering facts.

Prof. Crosby—The message which Christians here make to the unconverted is a very simple one; it is merely—Come to Christ. Come now.

A clergyman on the stage—For delay is dangerous. God says: “Seek ye the Lord while He may be found, and call upon Him while He is near.” This evidently implies that there is a time when the Lord cannot be found and when He will not be near to the impenitent sinner.

The clergyman then repeated an anecdote told by Edward Payson of a young woman who put off seeking religion for a week, saying that she would then begin, but was a corpse before the time rolled round.

Mr. Beecher related an instance of the conversion of a sea captain a few days ago from “a word fitly spoken” by a man who had business relations with him. The word led him to go to prayer-meeting, where he was so much affected that he went home, locked his door, got down on his knees and did not rise until he had evidence that God had pardoned his sins. That single word saved that man, and who could tell where the end would be when that Christian captain should have preached the Gospel of Christ around the globe!

A story of the conversion of a lawyer was related.

A man in the dress circle spoke of the progress of the work in Boston and also in his home, in Western Missouri.

Another man in the dress-circle referred to the account of St. Paul and Felix, and a man in the parquet repeated several passages of Scripture.

Mr. Beecher—I wish to read some requests now, after which there will be prayer.

“A mother earnestly solicits an interest in the prayers of all Christians for a husband who once professed religion, but who has now back-slidden from God.”

One of the worst cases that I have ever read, because a man that has back-slidden—not that has apostatized and knows it, but that has back-slidden and thinks that he is a Christian, just enough to keep him from being one—that is one of the most desperate of all cases.

“Prayer is earnestly requested for a young man who has led a most vicious and ungodly life, but who gives evidence this morning of the dealings of God with his soul.”

It does not say that God begins to deal this morning with him, but he gives evidence this morning of responding in some measure to God's strife with him.

“A widowed mother desires the prayers of this Christian assembly for her only child, his wife and children, that they may be converted to God, and lead a Christian life. Oh, pray for them!”

"The prayers of the congregation are requested by a father for his only son, who is given to dissipation, that he be led to repentance, and the saving knowledge of God. Also, for four daughters, who, although often called, still refuse the offers of salvation."

"A Christian parent, feeling a great solicitude for the conversion of a beloved son, desires the prayers of God's people, that he may be brought this day to feel his lost condition as a sinner, and to make his peace with God."

[The next request was in the same hand writing.]

"A Christian merchant—"

That's a good phrase! There is a world of power in that, and if he is one all through, in himself and his business, if he knows how to live according to the law of God—"Thou shalt love the Lord thy God and thy neighbor as thyself"—then he is a Christian merchant; and there is some evidence that he is one, for hark:

"A Christian merchant earnestly desires the prayers of God's people for his copartners in business, and for all the young men in their employment unconverted to God."

A man in the parquet who had spoken before now prayed. His prayer, like his exhortation, was principally composed of Scripture quotations.

Mr. Beecher—My Christian brother, you forget to pray for the only thing we ask prayers for. Let some other brother pray for the subjects of these requests.

A clergyman on the stage prayed for them.

Mr. Beecher continued the reading of requests as follows:

"The prevailing prayers of this congregation are earnestly solicited by a father for his eldest son, who has been already affected by the Spirit of God, and manifested some desire of becoming a Christian, but now appears to have lost both desire and concern about salvation."

"An anxious wife is praying earnestly at this hour for her husband, who once made a profession of religion, but is now fearful that he never was born of the Spirit, and is in darkness. She asks for an interest in your prayers in his behalf."

When persons have an old hope that does not keep them warm, they should always do as men do with their garments—go and get a suit that does. An old hope that keeps a man talking is not worth anything; Jesus Christ is worth a great deal. Gather manna every morning; never gather enough for two.

"The prayers of those who are accustomed to intercede with God, are requested by a San Franciscan, that the Almighty would visit the City of San Francisco with a gracious outpouring of his Spirit. Remember your brothers and fathers on the Pacific coast in your secret prayers. 'He can save even to the uttermost.'"

His arm is not shortened that he cannot reach across the continent and take it in, for the prayers of the whole earth are near to him.

"The prayers of this meeting are asked by a grandson who has recently been converted for an aged grandfather, whose hairs are silvered by age, and has passed the years of 'threescore and ten.' Pray, Brother Beecher, that he may be converted."

Extremes meet! He who should in the course of grace have led the young, is, it appears led by the young—the grandchild. We will spend two minutes in silent prayer. At the close of that time I will thank some brother to lead audibly in prayer.

The silence which ensued was peculiarly solemn and impressive, and was broken by prayer by the Rev. Mr. Nott, of the Broome street Baptist Church.

The Rev. Mr. Ambler followed in prayer. The hymn, "I'm not ashamed to own my Lord," was sung, and a man in the dress circle read some verses of Luke.

Another man in the dress circle said that he had been noticing the reporter sitting there taking down the remarks which were made, and had been deeply impressed with the fact that the recording angel was writing down the names of the saved in the Book of Life.

A woman in the gallery told how God had heard her prayers for the conversion of her only

son, and reminded young men of the anxiety of their praying mothers.

In the P. M., at 3 o'clock, I preached in the parlors of Bro. Burdick 95 High st. in Brooklyn, which were thrown open for the proclamation of the Gospel. We had a good audience, mostly ladies. I trust some good was done. In the evening preached in a room occupied by a small Baptist church in Williamsburg. Had a good congregation, and ten persons rose for prayer. The field is wide here, and ready for harvest.

Wednesday, March 31.—Called upon Prof. Whiting in Williamsburg. I had, as always, a very pleasant and profitable interview. He is the same firm and reliable friend, as at the beginning. We all have his sympathies and prayers for success in our labors.

At 10 A. M. and 3 P. M., preached again in the room occupied by the Baptists in Williamsburg, to good audiences. In the evening preached at the house of Bro. Wilfrid. We had a refreshing time. Bro. Hutchinson, (who had not been able to speak much in the meetings) spoke, with Bro. Porter and others, which gave much interest to the meeting. Some rose for prayer, and five persons requested baptism. We expect to baptise next Sabbath.

Tuesday, April 1.—Attended the funeral of Bro. John J. Goll, of Harlem, N. Y. Mr. Washburn, the M. E. preacher, assisted in the service, as Bro. G.'s family had attended that meeting of late. There was large attendance. I gave them an appropriate address on the Bible hope of a Christian.

1. When a Christian dies, he does not enter on his reward, as many teach, neither is he crowned at death with glory and victory over death. Then the dust returns to the dust as it was, and the spirit to God who gave it. "It is better to depart and be with Christ than to live in the flesh." When saints depart it is to be with Christ, or with God, in "Abraham's bosom," or "Paradise," in a happy, but not the perfect and glorified state.

2. At the second coming of Christ, the saints of God will all be glorified and rewarded. It is then, that "this mortal will put on immortality, and this corruptible will put on incorruption." And it is then, and not till then, that the saying will be brought to pass, Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting? While the grave holds the victim, there is no victory for the victim; but victory comes when the grave shall give up the dead body, to be fashioned like unto Christ's glorious body. To come up from the grave, to live again in our bodies, which will be placed beyond the reach of sickness, sorrow, pain or death, and to enter into the new heavens and new earth, wherein the righteous are to dwell forever, is the Hope of the dying saint. And this was the hope of our dear departed brother. We shall see him again in that day. (I gave notice of his life and death in the Herald at the time, which I need not repeat.) On my return to New York, I preached at 3 P. M. at the house of Dr. Croffut, 108 Columbia st. Also in the evening, at half past 7. We had full and effective meetings. A number spoke, and some rose for prayer, quite unexpectedly to us. But God can subdue the stoutest hearts.

Friday, April 2.—Gave three discourses in Elder Curry's chapel in Sixteenth st. We had good attendance, and a blessed time. The Society is called "Union Methodist," but they are mostly believers in the premillennial and speedy personal reign of Christ. I had a pleasant interview with Elder Curry, who still holds the Advent faith, or the faith holds him.

Saturday, April 3.—At 11 o'clock, by invitation, preached to the "Seventh day Baptists," in 11th street. About forty were out and I had a free time in speaking on the "assurance of hope." This society would have let us have their house for our protracted meeting; but the Swedenborgians occupy it a part of the time, and objected. We are too literal for them.

In the P. M. visited sister Goll, and others in affliction; and in the evening preached for Bro. Curry's society in Sixteenth st. again. We had a good congregation, and a happy time. This

closed the labors of the week. How blessed the thought that the Saturday night of this world, is so near.

Six thousand years are almost past; and then comes the Sabbath,—the "time of rest." Blessed rest. Lord, hasten it in its time.

Sunday, April 4.—This is my last day in New York. For the last week my labors have been scattered, with a view to do more good. To-day we shall gather in some of the fruits. We have had a large audience all day, and our best and most encouraging time. After preaching in the A. M. Bro. Hutchinson arranged for a church meeting at 2 o'clock P. M., when we received thirteen candidates for baptism, and several others to membership. It was a cheering hour for the tried and faithful pastor and church, who had gone forth weeping, and now had the pleasure to gather their sheaves.

In the P. M. they had to bring in extra seats, to accommodate the people that flocked in. I had a good season in speaking the truth on the action and importance of baptism. At the close of the meeting, we repaired to the Baptist chapel in Stanton st. (near by) which had been opened to us by Rev. Mr. Hiscox, and his society, for our baptismal services. I regarded this as most liberal and Christian on their part. It subjected them to trouble and inconvenience, which they cheerfully endured for our accommodation. We shall ever remember their kindness, in the use of their baptistry on this occasion. It saved us much expense, trouble, and many miles travel, and also from the exposure to the rabble on the New York docks. We had a large audience to witness the immersion. I made a short address, and immersed thirteen happy souls. It was a thrilling and blessed scene, and will be long remembered.

In the evening, after a short discourse, I gave the right hand of fellowship to fifteen. Several of the number were men. Each one was addressed personally, and according to age and circumstances. This scene was deeply affecting and interesting to all. At the close of this ceremony the communion was administered to a large number. At the close of the meeting three rose for prayer, and the spirit of revival seemed to continue without abatement.

But the time had now come to close this interesting series of meetings. So we took the parting hand for the present,—perhaps forever.

Bro. Hutchinson had prepared the way for our meeting, and much of the success attending it was the result of his faithful and judicious labor. Though he was weak, and frail, as to bodily health, he had the right spirit, and has done what he could to diffuse it among the people. He did not labor in vain. He will accept my thanks for his kindness to me. He will remain with the church a short time longer, when he expects to return to Canada. May the Lord give him health of body, and every blessing for usefulness as in former times.

The Bible.

"Tell me where the Bible is, and where it is not," observes an American clergyman, who has returned from a tour on the Continent, "and I will write a moral geography of the world. I will show what in all particulars, is the physical condition of that people. One glance of your eye will inform you where it is not. Go to Italy,—decay, degradation, suffering meet you on every side.—Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is around their dwellings; the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the bookstores; it is not there, or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and inquire for a Bible, and you will be pointed to some case, where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast

meets the eye! Men look with an air of independence: there are industry, neatness, instruction for children. Why this difference?—There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation."

Original.

Joseph Wolf, DD. LL.D.

The following sketch of the labors and views of the above named celebrated man may not be uninteresting to your readers. I gather it from his Journals.

Joseph Wolf is a converted Israelite and a member of the Episcopal church of England.—He began as a missionary to labor and preach among the Jews in 1821, and continued to do so till 1844-5, visiting Palestine, Egypt, Mesopotamia, Persia, Crimea, Georgia, the Ottoman Empire, Arabia, the Mediterranean, Turkey, Turkishtaun, the Red Sea, Bokhara, Afghanistan, Cashmeer, Hindoostan, Thibet, Holland, Scotland Ireland and America, and says, that he is well known in all these places as "a preacher of Jesus." He also declares that he has preached among Jews, Turks, Mohamedans, Parsees, Hindus, Chaldeans, Yeseeds, Syrians, Sabaeans, Persians, Pachas, Sheikhs, Shahs, Eastern kings, etc. etc., heralding to all men everywhere Christ and his speedy coming.

From his Journals we extract the following items: To her majesty the Grecian Queen, wife of Otho, he thus affirmed.

Queen. It would be well if all the churches were united together.

Wolf. This is much to be prayed for, but this union will only be realized at the second coming of our Lord.

Queen. Do you expect this will soon happen?

Wolf. Yes, I do.

On shipboard in the Mediterranean he lectured to the passengers and had a conversation with them on the necessity of faith and obedience and "on the personal reign of Christ." On his way to America the vessel stopped at St. Helena, where, he says, "I lectured on the second coming of Christ." In New York he lectured in the Tabernacle to all religious denominations on the personal reign of Christ and the restoration of the Jews. To his majesty the king of Orghantsh among other things he thus writes, "know ye, O king, that I am the well known dervish of England and have traversed for the sake of Jesus, Egypt, Mt. Sinai, Yemen, Jerusalem, Damascus, Bokhara, Balkh, and Hind and the New world which lies on the other side of the ocean, &c. I have spoken with Mohammedans, Mullahs, and with Jews and Guebers, that we are to expect first of all the coming of the Dejaal (Antichrist) who shall bring great mischief into the world, and force many to worship him as God; but after him, Jesus shall come and kill Dejaal with the breath of his mouth, and set up a kingdom, that all nations shall see him; and in his time the lion and the lamb shall lie down together, and the earth shall be full of the knowledge of the Lord as the waters cover the sea: and universal peace shall prevail upon the earth."

At Mowr he taught that a combat was going on between God and Satan—between the followers of the one and the other—the seed of the serpent and the women, and will continue until Jesus the Messiah, shall return with ten thousands of his saints amidst the sound of the trumpet and the shout of archangels, and the rising of those dead people who became martyrs for the sake of the religion of Jesus. And then Satan shall be killed," &c.

To the king of Bokhara, through his favorite messenger in answer to the question, "When will the day of resurrection take place?" he said:

"I am convinced by the signs of the times, that the time of the coming of Jesus is at hand." Wolf then pointed out to him the signs as mentioned in Matt. 24:25; Luke 21; Isa. 34; &c., and departed, after boldly saying to the king, "I am ready to give my blood for my faith!"

To the Jews of Meshed he writes:

"My dear brethren, Jesus of Naza-

areth who is the real son of David, shall come the second time to redeem not only Israel, but also to accomplish all the prophecies to the Gentiles. Mighty events shall soon take place!"

Near Delhi he preached, dwelling on the signs of the times, and warning his audience of the near approach of our Lord; who will consume that wicked one with the spirit of his mouth and will destroy him by the brightness of his (personal) coming.

At Constantinople he lectured in German, "First: on Christ's personal coming and reign on earth. Second: the first resurrection. Third, the renovation of the whole earth. Fourth: the restoration of the Jews to their own land.—Fifth: the blessedness of the believers, in the heavenly Jerusalem, who shall be kings of the earth." Dr. Wolf truly says,

"There is no union in the churches, and no rule of uniformity will re-establish that unity; and no unity will be re-established until the coming of our Lord Jesus Christ to reign upon earth. Then the nations shall go up to Jerusalem, and one language shall be spoken."

Again he Scripturally affirms that "The second coming of Christ shall be ushered in by unheard of judgments over all countries." (See Wolf's Journals, pp. 82, 76, 54, 55, 151, 167, 198, 199, 299, 251, 90, &c.)

The Investigator thus remarks:—
"We peruse the Journals of Mr. Wolf, with a peculiar interest. No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well known missionary to the world.—Wherever he goes he proclaims the approaching advent of the Messiah in glory!" (Invest., vol. 5, p. 88.)

Such was the extent of his labors and travels in preaching the coming of Jesus.

D. T. TAYLOR.

Worcester, June 19, 1858.



ADVENT HERALD.

BOSTON, JULY 3, 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.

Programme of our Argument.

It having been some time since this question has been presented in full in our columns, we have thought it appropriate to discuss the subject in detail. This we purpose doing in a series of twenty articles; which will embrace all the prominent points, and scriptures, connected with the Millennial question.

Of these, the first ten will be in direct reply to the points mooted by Mr. Peaslee; and the remainder, will constitute our argument in defense of the negative,—independent of anything the affirmative has, or has not presented—as follows:

- I. THE NOS. IN REPLY TO THE AFFIRMATIVE.
- No. 1. The Question at Issue.
Our Desires, not the Measure of Faith.
How to learn God's will respecting the future.
God's Character not Impeachable by Finite Judgment.
On the Twentieth of Revelation.
- " 2. A Denial of the First Resurrection to a part of the Just.
The Resurrection in Dan. 12:2.
The Hour of the Resurrection.
The Judgment of the Small and Great.
- " 3. The Judgment and 2d Resurrection claimed to be Synchronous.
The 1st. Resurrection denied to all but the Martyrs.
Thrones promised the Disciples.
Distinction between adjudicating and governing.
- " 4. The Delivery or rescue of the Kingdom.
The Mystery of this mortal's putting on immortality.
- " 5. The Nature of the 1st Resurrection.
One Coronation Day.
The Period of the Millennium.
- " 6. The Epoch of the Seventh Trumpet.
The change to be effected in the kingdoms of the earth.

- " 7. The resurrection of "they that are Christ's." Christ's Sovereignty.
The New Song.
The dashing to pieces of the Nations.
- " 8. Discursive Prophecy—the 72d Psalm.
The Prophecy in the 11th of Isaiah.
The Branch from the stem of Jesse.
The Dispossession of the ungodly from the earth.
The government and blessedness of the kingdom.
- " 9. The Prophecy in the 60th of Isaiah.
The Rising of the Sun of Righteousness.
The Consummation.
The Restitution.
- " 10. The Prophecy in the 65th of Isaiah.
The Promise.
The Reference of an inspired interpreter to the promise.
A Symbolization of the New Creation.
The Gentiles called, and Israel as a nation rejected.
A Remnant to be saved.
The New Jerusalem State.
A Tearless, Sorrowless state.
No Infancy nor Decrepitude.
The stumbling-block of superficial interpretation.
The Peace and security of the redeemed.
The Eternal and Universal kingdom.

II. THE NOS. IN DEFENSE OF THE NEGATIVE.

- No 11. The 1000 years six times repeated.
The Demonstrativeness of inspired synchronisms.
The descent of the angel and Satan's incarceration.
The Synchronism of the Judgment.
- " 12. The Synchronism of the 1st Resurrection.
Souls, Seen in vision, living again.
The Symbol divinely interpreted.
The Resurrection—the First.
- " 13. The Divine Benediction.
The Voice of the Church.
Events that Synchronize with this resurrection.
- " 14. The Synchronism of the Reign of the saints, during the millennium with Christ's visible presence.
The kingdom to be on the recreated earth.
The coming of Christ, the Hope of the church.
- " 15. The Resurrected wicked, are the deceived nations.
All are blessed and holy who live during the millennium.
The term Nations.
The wicked easily deceived.
- " 16. Materiality is not affected by, but because of sin.
The Lost have one look at Paradise restored.
Parallel Scriptures.
- " 17. No place for a millennium this side of the advent.
Consecutive Prophecies.
The Image seen by Nebuchadnezzar.
Daniel's Vision of four Great Beasts.
The Exceeding Great Horn.
The Things Noted in the Scriptures of Truth.
- " 18. Our Lord's Great Prophecy.
Parable of the Tares and Wheat.
- " 19. The Apocalyptic Consecutive Prophecies.
The Seven Seals.
The Seven Trumpets.
The Sun-robed Woman, Dragon, Beasts and Image.
The Angels in mid-heaven.
The Seven Vials.
The Scarlet-clothed Woman.
- " 20. The characteristics of the last days.
Tribulation our appointed Discipline.
Bunyan's Heavenly Footman.

The Millennium.

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

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the Herald, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our reply and argument in the negative.]

No. 2.

In the second number of the opening of the affirmative, (in the Herald of May 22,) verses 4 to 6 of Rev. 20th are quoted. In due time we shall show that this scripture embodies a symbolic representation, accompanied by an inspired interpretation.—We shall show from the laws of the symbol, that it represents a literal resurrection of all the saints; from the laws of the trope, that it is not figurative and from the Inspired interpretation, that the literal resurrection of the just is positively affirmed.—And to set aside that argument, it will be incumbent on the affirmative, to show the inaccuracy or inapplicability of those laws. At the present time, it will only be necessary to follow the line of argument which the affirmative has pursued, and to notice, in

their order the issues made: The first position taken is,

A DENIAL OF THE FIRST RESURRECTION TO A PART OF THE JUST.

It is claimed that "Not all the righteous dead, or as many as have believed, will have part in this resurrection—it being claimed that many of the just will not be raised till the second resurrection, at the end of the 1000 years."

In support of this supposition, several scriptures are quoted. The first is,

THE RESURRECTION IN DAN. 12:2.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The comment on this, is,

"From the above testimony of Daniel, we prove that there will be in the resurrection referred to by him, two classes and two distinct characters raised at the same time—one to everlasting life, and the other to shame and everlasting contempt."

How this testimony of Daniel proves the conclusion drawn from it, is not specified. It certainly cannot be in the use of the word "many;" for if all are then to be raised, it might easily have been affirmed. Daniel does not say that these two classes will be raised at the same time: and to assume this against the declarations of other scriptures is entirely unwarrantable. Prof. Bush gives as the accurate explication of this text:

"And many of the sleepers of the dust shall awake: these (the awakened, shall be) to everlasting life; and those (the unawakened, shall be) to shame and everlasting contempt." Anastasis, p. 134.

This is undoubtedly the meaning of this passage; and it is no new interpretation, for the same opinion of its signification was entertained by the Jews.—Thus Aben Ezra says of it: "Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt."

The words of Gaon himself, are, that "This is the resuscitation of the dead of Israel, whose lot is to eternal life, and those who awake not, are the forsakers of Jehovah."

Now, as the Hebrews themselves understood that the Hebrew of this text affirmed a resurrection, at the standing up of Michael, of only the justified; as this is admitted by the best English Hebrew scholars to be the correct explication of it; and as this harmonizes with the inspired interpretation of the resurrection that was symbolized to John of the same epoch, it will, doubtless, be an impossibility to prove from it what the affirmative has claimed.

2. The affirmative next quotes, and comments on

THE HOUR OF THE RESURRECTION:

"For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

The affirmative says of this scripture, "This text proves to us, as clearly as language can express, that there will be in the general resurrection, both the righteous and the wicked, raised at the same time,—in the same hour they both hear his voice and come forth from the graves in which they sleep—some to everlasting life, and some to damnation." John 5:28,9.

It is true, that this passage, standing by itself, does not appear at first sight to deny as do some others, that the resurrection of both classes, is simultaneous. It does not, however, by any means affirm it. If the general harmony of the scriptures taught the resurrection of all, at one epoch, this, not being so much in conflict, might be supposed to harmonize with it. On the contrary, as it does not affirm it, so is it in harmony with the scriptures that affirm the contrary.

It is an addition to the text, to put the word "same," before "hour;" for Christ makes no affirmation that they will rise in the same hour, or in one hour as it is argued.

This word "hour," is evidently regarded by the affirmative, as necessarily expressing only the 24th part of a day—than which nothing can be more at variance with its frequent usage. In this very discourse (v. 35) the same Greek word is rendered season, and is used by the Savior to cover the whole period of John's ministry. In John 16:2, it is rendered time, and is there used by our Divine Teacher for the whole period during which the disciples should be persecuted. In John 16:25, it is also rendered time, and covers all the future when Christ should speak no more in proverbs. In 1 John 2:18 the apostle twice uses the same word, when he says, "Little children, it is the last time. . . . whereby we know that it is the last time;" which must cover the entire gospel dispensation. This use of the word, rendered hour, corresponds with the usage of the Seventy, who employ it as expressive of any time or season. If, then, there was to be one resurrec-

tion season, it might cover the whole millennial period,—all being raised in it, the righteous at its beginning and the wicked at its close;—for then the word rendered hour, that is expressive of it, would cover only about one-half the length of time that the same word is made to cover when it is used for the whole gospel age! The argument of the affirmative from the use of that word, therefore, fails.

We marvel, however, that there was no notice taken of v. 25, in this connection. For the Savior there says: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

Here Christ brings to view a resurrection season that, from its comparative nearness, is referred to as now, and yet it had not come; for he says the hour is coming. He does not say that at this hour all the dead will hear; but "the dead" will hear; and that not all will then hear, is plainly implied in the declaration, "and they that hear, shall live." If all are then to hear and live, there is no relevancy in the distinction of "they that hear;" which certainly implies that others will not hear, nor live in that hour!

Some put a gloss on this, and try to make out that these dead are those dead in sins; but this is at variance with the argument of Christ in this discourse which is to prove the equal honor of the Son with the Father. He proves this by affirming in v. 24, "Verily, verily I say unto you, He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This is one evidence that Christ should be equally honored. He then adds another, v. 25, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live." These reduplicated verily, or amens, solemnly affirm the certainty of what Christ here utters; first, the communication of eternal life to the living that believe; and second, their resurrection from the dead, when they shall hear the voice of Christ, and when only the dead who hear live.

That those are literally dead who shall thus hear is substantiated by vs. 26,27, in which the Savior says in explication of that resurrection; "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and he hath given him authority to execute judgment also, because he is the Son of man,"—thus proving that equal honor is due to him as to the Father, by His having power, as well as the Father, to raise the dead.

Having affirmed the coming of an hour so relatively near that it "now is" in which the dead that hear the voice of the son of man shall live, the Savior then proceeds to affirm the resurrection of all the dead.

He adds: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." It is scarcely possible for language to make a greater distinction, than the Savior here makes, first in the coming of an hour now comparatively near, when the dead that hear his voice shall live; and second, in the coming of an hour, when all who are in the graves shall come forth—i. e. all who are in their graves at that epoch—not having been previously resurrected. And that here are two distinct resurrection hours, is in striking harmony with the remainder of v. 29 which specifies the order and periods of their coming forth, viz.—"They that have done good at the resurrection of life; and they that have done evil at the resurrection of damnation."

THE JUDGMENT OF THE SMALL AND GREAT.

3. The next quotation made, is Rev. 20:12-15, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them; and they were judged every man according to their works; and whosoever was not written in the book of life was cast into the lake of fire."

This is claimed by the affirmative to be descriptive of the general resurrection and judgment at the last day. Those two events, undoubtedly, are here brought to view; but this symbolization of the judgment evidently precedes that of the resurrection. V. 12 describes the dead, small and great, standing before God. It is the dead, and not the resurrected living who thus stand before him. It is necessary that the adjudication of each of the dead should thus precede the first resurrection; for it must be pre-determined who will, and who will not, have part in it. And hence Paul says; Heb. 9:27, "It is appointed unto men once to die, but after this the judgment."

* The Greek *unto* has the force of at, when applied to anything that immediately precedes it; as both life and judgment do in this scripture.

No one of course, will claim that the events revealed in the Apocalypse, will be fulfilled in the precise order of their symbolization. Were this so, it would bring this judgment and resurrection subsequent to the passing away of the heaven and earth; for in v. 11, John "saw a great white throne, and Him that sat on it, from whose face the heaven and earth fled away," &c. The first resurrection had been specifically symbolized; and now in v. 12 the judgment, which of course preceded it, is also represented. The resurrection of the wicked had not been specially symbolized; it had only been implied in v. 5, and their presence shown on the earth, in vs. 8, 9; but now in v. 13, their resurrection is specifically brought to view.

That some of the righteous have part in this second resurrection, is argued from the phrase "the dead, small and great stand before God"—the "small," being claimed to be either infants, in contrast with adults, or the good in contrast with the bad.

This criticism, however, will not hold: for the terms small and great are no where in the Bible expressive of the distinctions of good and bad; nor do they here express distinctions in the size of persons, but in their relative station in society,—as in Rev. 13:16, 17, where it is said the beast "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; so that no man might buy or sell, save he that had the mark, or the name of the beast." As in that case, both small and great refer to men, so it may in this. The phrase, however, does not occur in v. 13, in the symbolization of the second resurrection, but in v. 12, in the symbolization of the judgment.

It is further argued in the affirmative that some of the righteous have part in this resurrection, from the statement that, "The sea gave up the dead which were in it, and death and hades gave up the dead which were in them." It is claimed that as good and bad alike slumber in the sea, are subject to death and are in hades, that those depositories of the dead must all give up persons of both classes.

It is not necessary, however, for the sea, death and hades, in giving up the dead that are in them, to give up more than those that are in them at a given resurrection epoch. They may have given up all the righteous that were in them before this, and still give up all that are in them now—giving up only the wicked. Christ was in hades and under death; his soul was not left in hades or in death—they gave him up at his resurrection. And the giving up by the sea, death and hades of all that are in them at the end of the millennium, no more implies, that any of the righteous were left in them till that time, than it does that Christ was till then left under the dominion of death.

The resurrection of some of the righteous at this epoch, is farther argued from its being said that "they were judged, every man according to their works," as if it "implies both good and bad;" and also because it is said that "whosoever was not found written in the book of life was cast into the lake of fire," it is supposed to imply "that some in this resurrection will have their names found written in the book of life."

We, however, do not find that this language implies anything of the kind. The judging of each one of a class of men according to their works does not of itself indicate in any way the nature of their works. We are not obliged to infer from it that their works are of diverse character. They may differ in degree, and not in kind. And the giving to all their deserts, is no proof that the deserts of all are not worthy of condemnation.

The adjudication of a thousand criminals in our jails, according to their respective deeds, would not imply the innocence of any. Nor would the casting into the lake of fire, those not found written in the book of life, imply that some of these were found written there. It would imply that names were there written; but it would not be incompatible with the resurrection and reward of such at the beginning of the millennium. And when it is here said,—"whosoever was not found written in the book of life was cast into the lake of fire,"—the absence of the expression, and "those found written therein," &c., is indicative that at this epoch, there were resurrected only those who were not there written—those therein written having been previously resurrected.

Ventilation in Cooking.

The great purpose, in the preparation of food for the table, is to render it more wholesome or nutritious, and at the same time more palatable or savory.

Eating is a necessity which the Creator has imposed upon his creatures, for the preservation of their physical organisms. Without a regular supply of nutritious food, for the renewal of the wastes which the body continually undergoes, life must terminate

within a very limited period. It is not only necessary that we should eat; but that which we eat, should be of such a quality as will best subserve the purpose for which food was designed. A necessity that is thus laid upon the race, that must be several times a day repeated, and by all the millions on the globe, is worthy of serious investigation.

No one who remembers the old practice of roasting, in a free circulation of air before the fire, needs to be reminded how much more palatable, and wholesome meats were when thus cooked, than are those which are subjected to the present mode of baking in a close oven. The same difference is noticeable in the cooking of vegetables: apples roasted, or potatoes baked in the embers, or beans boiled in a vessel over the fire, or on a stove, are vastly more agreeable to the palate, and digestible by the stomach, than are the same articles baked in its oven.—Cakes, also, that are cooked on the griddle, in the open air, are decidedly preferable to those baked in a confined atmosphere. And no good house wife, probably, can have failed to notice how much more savory her pies were when the stove oven, in which they were baked, was so over heated, that to prevent their being burnt, she was compelled to admit into it a little fresh air during the process.

The philosophy of this, it may not be so easy to explain; but the fact is indisputable. While it is generally conceded that the same article of food is palatable, in proportion to the rapidity with which it is cooked,—care being taken that it shall not be burned in the operation—it does not appear to be generally considered that the same intensity of heat, is not the only requisite to savory and wholesome cooking. Were this so, there might be no difference in the palatableness of an article whether fried, roasted, boiled, or baked; and yet articles, cooked equally by these various processes, and in the same space of time, are decidedly different in their flavor and nutriment.

While all nourishment is for the support of the animal life, it is obvious that what is at any time specially needed, is that which will then the best administer to the necessities of the system. And as eating is imperatively imposed upon us, it is wisely ordered that it shall be a pleasurable performance. Were this otherwise, and food naturally loathsome, its use might be so neglected as to induce starvation in the midst of plenty. It is needful, therefore, that the palate as well as the digestive organs be consulted. Nor is there anything carnal in this; for,—if the venerable and holy patriarch Isaac, could desire venison, made "savory meat," such as he "loved," Gen. 28:4, 14, and "God hath created" meats "to be received with thanksgiving," 1 Tim. 4:3,—gratefulness to the taste is as legitimate a study, as is the nourishment of the body. Indeed, one of the functions of taste, is to determine by the palatableness of food, its adaptation to the stomach's necessities; and without this wise provision, we should as naturally eat that which is deleterious to the system, as that which is wholesome.

The two great objects of the supply of food, are, 1. the constant renewal of the tissues or constituents of the organic parts as they become effete, or incapable of longer performing their functions, and so are gradually thrown off through the wastes of the system; and, 2. the maintenance of animal heat. It is therefore, to be selected in view of its use in the animal economy.

For these two great purposes, different qualities of food are necessary. Starch, sugar, gum, and oils, do not enter into the formation of blood to any great extent, and are denominated Respiratory Food, because through the process of respiration they supply the body with its requisite amount of warmth. And albumen or the white part of eggs, fibrine which is contained in the clot of coagulated blood and makes muscle, and casein or the curd of milk, are the principal constituents for the renewal of the solid parts of the body, and hence are called Nutritive Food. Any animal fed on either of those articles singly, would ere long die of starvation; whereas mixed in due proportions, it would thrive.—These principles, with water and various salts, which are also essential to health, are found in very different kinds of food: and aliments which are constituted of those materials in due proportion, are the most nutritive, and comprise the articles of food principally used—the deficiency of one constituent in one article, being compensated, by the use of others where it is in excess.

Having selected the proper kinds of food which the system needs, the process of cooking is resorted to, more to please the palate than to aid digestion. But in the use of a variety of food, the cooking may be made either materially to assist digestion, or seriously to retard its operations. The cooking of the savage, never injures his food; but as a man is removed from a state of nature, he often spoils the dishes he attempts to cook; and proportionately suffers for it in his physical vigor.

That cooking in a close oven, produces food less savory and wholesome, than that cooked in the open air is generally admitted; but the cooking-stove is so convenient and economical an article of domestic house-keeping, that its use will be persistently continued, although less satisfactory in its results.—It is therefore, important to enquire, What is the cause of the stove's oven cooking so poorly? and can that cause be measurably remedied?

The cause. As we have seen that the same degree of heat may be applied with the same uniformity, and cook equally in the same length of time by different processes, and yet produce different results, it is evident that the degree or uniformity of the heat, is not alone essential. What then? We assume the hypothesis that a constant supply of pure fresh air in the oven is needed to approximate the baking in the stove, to baking in the open air.—We shall first discuss its desirableness, and then its feasibility.

No one is ignorant of how essential fresh air is to the functions of animal and vegetable life. Nor need any one be told that, deprived of it, animals soon perish, and plants droop and die.

Our atmosphere is constituted principally of oxygen and nitrogen gases,—having also a small proportion of carbonic acid and watery vapor. The two former of these constitute so large a proportion of the air that we are accustomed to say that it consists of them only. There is in volume, of carbonic acid, only about one twenty-five hundredth part of the air, or about one gill and a third in every one hundred gallons of air,—though nearly doubled at a height of 8000 or 10,000 feet. The watery vapor varies with the climate and temperature from one sixtieth, to one two hundredth's of the bulk of air,—both of these seldom averaging one per cent. of the whole volume. Divested of these, the oxygen constitutes twenty-one parts, or about one fifth, and the hydrogen seventy-nine parts, or about four fifths, in every one hundred parts of air.

This oxygen in the atmosphere, is essential to the existence of animal life, and, deprived of it, suffocation at once follows. It is also indispensable to combustion, and, without it, neither light nor heat could be produced from any inflammable substance.

With an atmosphere of oxygen only, we should die of exhaustion, and we could have no control over the burning of any material. It is therefore wisely diluted with so large a proportion of nitrogen; which, not being poisonous, renders it harmless.

The carbonic acid gas is poisonous to animal life, but is as indispensable to the life of the plant as oxygen is to that of man, and is the principal constituent of the woody fibre, called carbon. Without a supply of it, there could be no vegetable growth; but with an over supply in the atmosphere, animal life could not continue, and hence its proportion in the air is so very small.

The watery vapor in the atmosphere, is essential to the welfare of both animal and the living vegetable—nearly three fourths of the weight of each consisting of water; which is continually evaporating, and which would in a perfectly dry atmosphere, evaporate so freely as soon to dry man up into a mummy, and cause vegetation to wither and die.

This watery vapor, and all water, is constituted of one part of Hydrogen gas and 8 parts of oxygen, chemically combined—the constituents of the air, being only mingled together.

The air being thus constituted, it is not enough that we breathe; we must breathe pure air,—the constituents of which are in the right proportions.

An adult can inhale, with an effort, from 5 to 7 pints of air, but in ordinary respiration takes in only about one pint, at an average of 18 respirations in a minute, or 1000 pints in an hour.

At every respiration of a pint of air, we extract from one seventh to one fifth of its oxygen and increase its carbonic acid, from its former volume, from 80 to 90 fold, and sometimes, in case of disease, to nearly twice this. It is obvious, therefore, that air which is breathed will speedily become exhausted of its oxygen, and thus be unfitted for the continuance of life; and that it also acquires such a preponderance of carbonic acid, as to be actually deleterious to and destructive of life. And hence the necessity of the constant ventilation of our sleeping and other apartments.

The necessity of a constant supply of oxygen, is because it serves a two-fold purpose in the animal economy.

The necessity of breathing a constant supply of oxygen, will be apparent from the following.

1. The animal structure is constantly undergoing decay. As the constituents of the several parts of the system become effete or worn out, if not removed they would induce disease and death. They are not removable except by combination with oxygen which makes them soluble in water; and this oxygen is received from the blood supplied through the lungs by breathing.

2. Without a constant re-supply of the constitu-

ents of the tissues thus wasted, the system would become exhausted. And chemical investigation has shown that the solid substances of the muscles cartilages and skin, are built up by a combination of oxygen with the nutritive properties of the flowing blood, so that a portion of our actual food is breathed in from the surrounding air. And

3. By the combination of the oxygen breathed, with the starch, sugar, and fat of the food, in the blood, a chemical change is effected analogous to common combustion, which thus produces a continuous supply of animal heat in the system, and changes those substances into carbonic acid and water; which are thrown out with the breath, at the rate of about a cubic foot of carbonic acid per hour by a working man, or, at the rate of 25 feet per day.

A constant supply of fresh air is thus essential to the continued existence of animal life. It is equally essential to that of the vegetable. The leaves of plants are their lungs, and they suck in the carbonic acid which animals exhale, and give out in their turn the oxygen which animals inhale—except in the night, when they give out carbonic acid, and are thus unwholesome in a sleeping apartment. Animal and vegetable life are thus necessary to the existence of each other. The great necessity of fresh air, as an agent of life, is thus manifest. But how can it affect the chemical constituents of the food cooked? or the manner of cooking it? This remains to be considered.

What think ye of Christ?

Our readers wish to know what is occurring in the theological and political world. Therefore we give the new and strange opinions which we find broached.

We made some extracts last week from the *Crisis* on the birth of the Spirit. In the No. of June 23, the same writer says:

"Respecting Christ, God had declared, in prophetic song, that he would raise him from the dead. But if he had been the Son of God by virtue of birth, he could not have died. He would have inherited the incorruptible nature of God. See John 3:6. Christ possessed the divine nature, but not fully. Neither did he possess the two natures in a distinct form, the one from the other, in such a manner as that one could escape and leave the other to suffer alone."

"In what sense did he partake of the divine nature? *Ans.* In the same sense that his brethren partake of it. For it was necessary for him in all things to be made like his brethren."

"Holiness is a divine attribute. Therefore those who partake of holiness, partake of the divine nature by virtue of the promises left them; Christ inherited the same nature by virtue of his being begotten of God. They by acquirement possess the moral nature in a finite degree. He, by inheritance, possessed the divine nature in an infinite degree."

This writer makes the Lord of glory, to have possessed the divine nature only as "in a moral sense he was the representative head of the seed of Abraham."

This view of Christ is very abhorrent to the teachings of the Scriptures. We do not copy it for the purpose of comment, but to beg of those who entertain it to compare it with the Scriptures, and to consider where such doctrines will inevitably lead them.

Another writer ("S. C.,") in the same No. asks of Christ:

"Was he an immortal being? If so, how could he go through all this change, and, at last 'give up the ghost,' and 'pour out his soul unto death?'"

We shall look with interest for an answer to the above—being assured that but one answer can be given by those who limit the terms used to given unlexical significations.

The *Crisis* has not yet furnished the light we solicited in the Herald of June 19th, respecting the term body.

COMICAL.—The Connecticut *Courant*, a paper of great editorial ability, the leading and oldest journal of the state, and published at Hartford, has a curious advertisement of a mammoth Boot and Shoe establishment kept by S. S. Ensign, 110 State St. It is arranged in three columns—the right and left of which have the words of the advertisement arranged in each in the form of a man, with arms and limbs surmounted by a hat, and tipped off with boots and gloves. It strikingly reminds one of the thieves, on each side of the cross.

We are never made so ridiculous by the qualities we have, as by those we affect to have.

CORRESPONDENCE.



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

Letter from S. Chapman.

DEAR BRO. HIMES:—When I wrote last, dating Consec, April 1st, we were at open war with the "High Priests" in the M. E. church. I had been laboring there for a week or more, and quite an interest was being awakened, when the minister in charge (probably considering his craft in danger,) sent for the Bishop of the Province to come immediately and aid him in putting a check to the progress of "Millerism" on his circuit. The Bishop came, and gave a slanderous discourse, occupying full three hours. The house was crowded. The wicked (embracing many who professed to be Christians,) laughed and sported over it, which seemed to animate the speaker, but saddened the hearts of those who were looking for, and loving the appearing of their Lord; Heb. 9:28, and 2 Tim. 4:8. At midnight, when the benediction was pronounced, I presume the Methodists generally supposed that "Millerism" could never fetch another long breath, and were doubtless surprised when it was publicly announced that we should review the subject, and reply to every point.

As the ministers attended and heard for themselves, it was fortunate for us; for it served to bring in nearly all of the Methodists. Others were naturally inclined to come, so that our sanctuary was again crowded to overflowing. Knowing that I had the sympathy and confidence of the more intelligent part of the congregation, my mind was untrammelled, and I spoke with firmness and ease, for two hours and a half, not only in defending the doctrines we hold, and exposing the falsity of the charges alleged against us, but shewed the absurdity of the views which the Bishop had expressed relative to his own faith. How desperately that denomination had fallen, and departed from the teachings of father Wesley, the founder of Methodism (as it was—not as it now is.) The house was still, and respectful attention was given till 11 P. M., when the benediction was pronounced.

This unprovoked attack upon us was designed for evil, but manifestly over-ruled for our good. For soon after the Bishop left, the good work broke out anew. Our congregations were larger than before, and less interrupted, and after the reply, we scarcely heard an allusion made by a Methodist, to the wonderful discourse recently delivered by the lord over God's heritage. The few isolated brethren in that section were greatly revived, and established in the faith, as they had never been before. Some prominent men and women heartily embraced the faith, and several precious souls were truly converted to God.

When four or five of them had received baptism, at my hands, and the good work was still going on, the brethren consented for me to leave them for a little season, and meet a respectful call from the Disciple church at West Lake, thirty miles east of there, they promising to meet for worship on the Sabbath, and two evenings each week during my absence. I spent two weeks with those Disciples very profitably; several of the prominent members received the doctrine we hold understandingly, and were signally blest. None opposed. Before I left, they made up a liberal contribution, and requested copies of our quotations on various subjects, clearly indicating that they were interested in the doctrines we taught.

By request I spent a week with another church of the same order, some ten miles north of there, where the word was duly appreciated. Then returned to the Consec circuit (making a short tarry in Ameliasburg on the way,) and found the brethren, old and young, doing well. Spent a week or more with them. Visited all, and preached several times. On the Sabbath A. M. baptized two other converts, P. M. preached to a full house from Dan. 12th, after which the brethren spoke freely. Then we attended to the Lord's supper. About forty present. Several in from A. (ten miles east,) and others from the head of Consec Lake, (ten miles S. E.) The season was refreshing.

At the close of the service, Bro. Stapleton and White from the latter place, entreated me to visit their place before I proceeded west. They were entire strangers and could say but little to encourage

a visit from me, more than, "You may strengthen the things which remain." Yet they were so solicitous, I gave them an appointment for the next Wednesday evening, promising to spend the following Sabbath there.

On Tuesday (the day before I left) I learned that a Mr. A. was in an anxious state of mind, and desired to see Mr. C. I therefore walked three miles in the mud to meet him at his own house. Conversing with him and his family for an hour or two, and finding him deeply penitent, I proposed that we all bow at the footstool of mercy, and each unburden the soul in solemn prayer; to which none objected. There being some half dozen present, besides children, I arranged in my mind to have Mr. A. be the last to speak. When three had spoken, his wife being the last, (whose soul was exceedingly burdened) he could wait no longer, but in the anguish of his soul cried to God for mercy. Was immediately relieved, and for the first time commenced praising the Lord. Every expression, however broken, indicated sincerity, and honesty of heart. At his concluding sentence, I could not refrain from smiling, viz. "Good Lord, I would not be put back where I was one hour ago for a thousand dollars."

When he rose from his knees, he took me by the hand and said, "I thank God, Mr. C. that I ever heard you preach, and I want you to baptize me;" to which Mrs. A. immediately responded, saying, "Oh yes, my dear husband, and I will go forward with you."

I remarked, we will attend to that, if you are of the same mind, when I return from the Lake.

He replied, "My mind is settled on that subject, and I shall wait anxiously for your return."

We had public service that evening. After preaching the converts spoke freely, Mr. A. among the number, which added special interest to the meeting.

On Wednesday, 19th ult. met my appointment at the "head of the Lake." School-house well filled, and but little disturbance. The next evening the house was crowded, and the rowdies annoyed us much. We entreated, and the brethren finally threatened, but all to no purpose. Being resolved, however, to fulfill my engagement, and spend the week there, I gave out my appointment for the next evening, and so on till Sunday evening.

On Friday, Bro. S. and W. procured warrants, and had four of the ruffians arrested. Among the number was a prominent member of the M. E. church. On Saturday they appeared before the court. The magistrate being a Methodist, he saw fit to exonerate the Methodist brother, but fined the other three a mere nominal sum, sufficient only to throw the cost upon them.

This as we should naturally expect, only excited the rowdies to bolder acts of hostility. Accordingly they returned from court in time to arrange their plans, and if possible break up our meeting that evening. They gathered a large mob, and passed by our sanctuary soon after I had commenced preaching, yelling like a party of blood-hounds. Their number was so great, and their voices so loud, they were distinctly heard at Ameliasburg, a distance of three miles. As they were passing by us, I raised my own voice, and said to the congregation, "give me your attention, and I will proceed," making no allusion to them. This seemed to enrage them still worse, and on their return, they thrust clubs and stones at the house with such violence that the clapboards were broken in several places, fired guns, or pistols, threw in fire-crackers and sticks of wood at the door and windows, and, as all this did not accomplish their object, some twelve to fifteen of them rushed into the house, grinning, coughing, spitting and shuffling. With some difficulty they at length found space to be seated and became more quiet. Being familiar with my subject that evening, and knowing precisely what, and where to find the Scriptures I wished to quote on the occasion, I closed my eyes, and continued speaking till I had completed my subject, affecting to be but little annoyed by them, gave out my appointment for Sunday and Sunday evening, the same as if nothing unpleasant had happened. Met those appointments. Had good congregations and no disturbance at all.

This completed my engagement there. But knowing that the brethren were intending to prosecute further, I consented, (by request) to spend another week there, notwithstanding I was then personally threatened by the mob. So I gave out my appointments accordingly. Monday evening had a full house and no disturbance till after the benediction. Then a Methodist brother, the Postmaster, came to the stand to ask a question (rather caviling). When I had answered it satisfactorily, I stepped from the stand, and was in the act of putting on my coat, when a rotten egg was thrust with great violence, (aimed at me, undoubtedly,) and broke on the back of the Postmaster, whose apparel was much richer than mine, and besmeared him from head to foot. It was very offensive to us all, and it mortified him

exceedingly; but Bro. Chapman and his friends returned to their lodgings as clean as a penny.

The next day as the brethren were about to proceed in their prosecution, one of the company that rushed into the sanctuary on Saturday evening, came to Bro. Stapleton's (my boarding place) and made hearty confession, and said with deep penitence,

"Forgive, and forbear to prosecute this time, and I will make public confession, and conduct myself as I should do hereafter."

His request was granted, and that evening he made his confession before a crowded house; after which, he took his seat near the desk, and behaved like a gentleman, and worthy of the appellation and name of Mr. McDaniel.

That evening spoke on modern spiritualism, showing it to be the "works of the devil," Rev. 16:14. Had a full house, and no disturbance.

Wednesday evening, spread the chart and spoke on Dan. 8th. House crowded, and all the attention I could wish, till nearly through, when the entry door was suddenly burst open, and two heavy goose eggs (not rotten, but about ready to hatch) were thrown from the entry in quick succession, and broke on the plaster of the wall behind me, passing within a few inches of my head. The congregation at the right and left of me were considerably spattered, but the object of the thrust entirely escaped. The ruffian that made the assault was a large man, having a powerful voice, and black as a negro (painted probably.) When he had given the second shot, he cried with a fiendish yell, "Bring 'em on." He did not, however, wait for more to come, but he and his companions, with heavy clubs in their hands, ran as if their father was after them. The excitement was soon over, when I resumed, and completed my subject, and named our subject for the next evening. Had no disturbance after that, in time of worship.

Friday evening, had a crowded house, and I spoke till near 10 o'clock; then remained and conversed with friendly enquirers till about 11 o'clock; when we left the house, I noticed a large company of persons on the street, and when I had moved a few feet from the door, another heavy goose egg was thrust with great violence, and broke on the side of the house, just above my head. Some were afflicted by it, but myself and company escaped entirely. One of the company was understood to say, "No use to try it again; for we can't hit him." After that evening we had no disturbance in nor about the house.

On Saturday, 29th of May, nine of those ruffians were brought before the magistrate, and fined, which with the cost of suit, amounted to some forty dollars. The Methodist brother was again arraigned, and being found more criminal than his companions his fine was three times the amount of theirs, and being short of funds, he was allowed five days grace. Whether he raised the money in due time, or went to the house of correction, I don't know; but we sincerely hope it will learn him a lesson, by which he will be benefited more than he has hitherto been by attending the Methodist class-meeting.

Sunday morning we had a good congregation, who listened with deep interest to a discourse on the resurrection of the dead, Job 14:14. At 3 P. M. attended to the Lord's supper. The brethren from Ameliasburg, and several of the disciples (to whom I had preached) took special pains to be with us on that occasion, and we had one of the most peaceful, and heavenly seasons I ever enjoyed of the kind; and this delightful feast seemed to be mutual.

The isolated brethren there, were greatly strengthened, much prejudice was removed from the intelligent mind, and several were constrained to say, "This doctrine cannot be gainsaid, or disproved." But the treatment we received from unbelievers there, was the most outrageous, with one exception, I ever witnessed. But in the name of the Lord (our enemies being judges) we obtained complete and triumphant victory, and here (to the praise of God) permit me to add, that since I entered the ministry in '42, I presume to speak within bounds, more than one hundred stones, clubs, eggs, &c., have been thrust at me, for no other cause than preaching the gospel (i. e. good news of the kingdom at hand), and never to my recollection have I been injured in person, and been made to suffer pain equal to the bite of a mosquito; yet I am aware that while in this mortal state, I am subject to pain, disease, and death, in common with other men, and even liable to die a martyr's death. If so, God grant that I may fall facing the enemy, and with my armour on.

On Monday 31st ult., took my leave of the friends at the Lake, expecting to see them no more till the morn of the resurrection; stopped and spent a few days with the brethren in Ameliasburg. Held one meeting of worship with them,—the most interesting season we ever enjoyed together.

Then, for the fifth time I think, we gave the parting hand, expecting to meet no more in time. Re-

turned to our Consec circuit, and found the brethren in a good state. Held several meetings, and visited much, witnessed one other happy conversion, and on the Sabbath 6th inst. met a large congregation at the water side, where I gave a lengthy discourse on baptism, showing who were proper subjects of baptism, and what it symbolized. Then had the pleasure of baptizing three more precious souls. On Wednesday the 9th, after a season of solemn prayer, organized a church of seventeen numbers; gave them a brief written constitution, to which all readily and cheerfully subscribed. On Friday the 11th, three others were added to the church. Some ten or twelve others were absent at the time, who are decided believers, and have been baptized. They will unite the first opportunity. On the Sabbath (day before yesterday,) we met in the sanctuary for the last time. After briefly reviewing Dan. 2d, and 7th, by request, I gave a discourse on Dan. 8th and 9th, occupying some two hours; by it the brethren were comforted, and they all spoke freely, in exhortation, prayer and singing, which protracted the services, from the commencement, full five hours, and even then, many were reluctant in leaving, expecting to see Bro. C. no more. To say the least it was a memorable season.

Yesterday, one of the brethren conveyed me to this place, some twenty miles or more west. Find a good home and resting place, in the family of Bro. R. Scott. The Union chapel is open to us. Notice is now being given of a meeting this evening. What will be the result the Lord only knows. We are in the last days. Perilous times have surely come. 2 Tim. 3:1. Yet I shall continue to labor in hope, keeping in mind the declaration in verse 12, but cheered with the promise in the following chapter—verse 8th.

Love to the household in my native land, and to all the brethren "scattered abroad," who are looking for that blessed hope, Titus 2:13. Let us live for it, and soon we shall meet, and mingle together in the "everlasting kingdom," Dan. 7:27. God grant it for Christ's sake, Amen.

Yours, Bro. Himes, as ever,

SAM'L. CHAPMAN.

P. S. I am on the way to Freelon, C. W.—Let that be my Post-office address, till I write again, care of J. Campbell. S. C.

Bro. G. W. Chisman writes from Aurora, Ind., June 14th, 1858:—

DEAR BRO. HIMES:—The Herald comes regularly, and is read with interest and profit. The discussions that have taken place in the Herald on different points of doctrine, have been very interesting; especially the one that is now going on between Peaslee of the Methodist Episcopal church and the Herald. Truth is what we want; and if we have not the truth on the Millennium, we ought to strive for it; for it is the truth that makes free.

There are but a few here now that feel interested in the doctrine of the advent nigh, though I think there is a goodly number that would be willing to hear on the subject; and I think good might be done if some one sound in the faith, and who has the good of souls at heart, and full of the Holy Ghost, would come this way and preach to us of the everlasting gospel of the kingdom. We would be glad to have Bro. Chapman come this way, if he should go west again. We will promise him a home while he is with us, and feel willing to contribute our mite to help him along. His letters in the Herald have been very interesting, and we have a great desire to hear him preach. Should brother Chapman see this, and conclude to favor us with a call, we would like to have him give notice in the Herald.

The Saints' Inheritance, and Welcome on the 24th and 25th of Matt. have done good here. I have loaned mine to preachers who believed in the conversion of the world, who told me, after they had perused them, that they had been in an error on that point, and by reading had been set right. I gave Welcome on Matthew 24th and 25th, to a Universalist preacher to read, who frankly told me that he had been in error on that point of doctrine, and that he now believed that the coming of Christ was yet future and that it was nigh at hand.

Yours as ever, hoping when Christ who is our life shall appear, to appear with him in glory.

Bro. E. Sprague writes from Coal Run, Washington Co., O., May 24th, 1858:—

BRO. HIMES:—There is a few left in this vicinity that are still interested in the doctrine of the second advent of our Saviour, although we nearly all of what is left stand connected with other churches at present. Oh, my brother, my heart has been made frequently to rejoice with joy unspeakable and full of glory, while I have been permitted to read the Herald and hear that God was so wonderfully pouring out his Holy Spirit and thereby thousands of perishing sinners are being converted and prepared for our coming King; and while the Lord has been

visiting other parts of the earth in mercy, the Saviour of the penitent soul has not failed to pass by this way with the cup of salvation. Many that were hungering and thirsting for righteousness have been filled;—nearly all of the churches within my knowledge have been revived and built up by additions to their numbers.

The Methodists have been preaching the last year some at Coal Run in the Christian house and other places, as they could, and last February we obtained the house for the Methodists to hold a protracted meeting, and we came up together as one man, Methodists, Adventists, Baptists, Presbyterians, and United Brethren. The meeting lasted over two weeks. The result was over forty conversions and about twenty backsliders restored. Oh it was a refreshing season from the Lord.

I have been anxious for the rise of the Adventists in this place again, but it does not seem to be their province yet. I have generally met and worshipped with the Baptists at Lowell, five miles above this.—I have, as an Adventist, had many anxious hours and restless nights for the salvation of perishing souls around me, and to know what course to take. We have written for help from you, but you have more calls than it is possible for you to fulfill.

I took an active part with the Methodists during the revival here, and through the counsel and advice of many friends and brethren I have united with the Methodists at Coal Run, for a time at least. They have chosen a young brother and myself to act as classleaders. I must be more engaged in my Master's cause than I have been, or I fear I shall not be able to render up my account with joy.

Dear brother, give me a place in your prayers, that I may be sustained by Divine grace and led in the path of duty.

The Advent doctrine has a favorable place in the minds of a great many in this region.

Sister R. R. Schellhouse writes from Boneta, Clark Co., Mo. :—

"I am grateful for the weekly visits of the Herald, bringing its rich benefits to a lonely, benighted pilgrim, nearly isolated from all those of kindred faith, yet striving to hold fast those truths, which were taught me at the beginning of my pilgrimage in the strait and narrow way to eternal life. My heart has often been cheered and comforted, by reading the contents of the Herald. Elder Chapman's letters always awaken pleasant remembrances and encourage my hopes, that the end is near.—Elder Litch's kind exhortations, it seems to me, were written for my soul's need. I rejoice that you have so much prospered in the great work of the ministry, and have been blessed with better health than formerly, through divine favor. May God's blessing rest upon all his servants; especially those that are at work in his vineyard.

The evil one seems to have clothed himself like an angel of humility, to make the world believe that its conversion is rapidly going forward. Therefore, buckle on all your armour, ye soldiers of Christ, and as ye fight, be sure ye are on the right side.

Dear brethren, pray for me, for I am afraid I may get hopelessly lost, in the wilderness."

Bro. S. Heath writes from Lunenburg, Mass., June 17th, 1858 :—

Dear Brother Himes :—As I could not conveniently be at our anniversary meeting. I feel it is due the cause, to write and let you know, that I feel (as heretofore) a deep interest in the prophetic proclamation, that the coming of Christ is nigh, even at the doors. That it is the time of the end; the last marked period of this world's probation. And as I have shared special benefits with you, in proclaiming these truths, I am willing also to endure with my brethren, the labor, tribulation, and reproach, which are consequent upon being associated with this message; which, though generally rejected, it is so exalted, that we feel, that it is worthy of all acceptance, and an honor of God, to be identified with it.

The Advent Herald, I think, is worthy of being prized above all other weekly religious periodicals; and we acknowledge our obligation, with a feeling of gratitude, that we are still favored with its contents. While we have rejoiced in the recent revival intelligence communicated to us, we are glad to be able to communicate in return, that the Lord also has been reviving his work in this place, in a most glorious manner. While in a united effort, (Methodists, and Adventists,) as with one heart and one voice, the Lord was pleased to put his helping hand, and work with us; and great has been the change. The revival, which continued among us, during the last fall and winter, has been considered in some respects, (particularly union, and the hard cases included among its subjects,) the most remarkable ever witnessed in this town. To God be all the praise.

Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

E.—By ETA.

ENLIGHTENED, *pp.* Lit. Illuminated, or rendered light: "His lightnings enlightened the world."—Ps. 97:4.

— A Substitution, for aid analogous to light: "The Lord my God will enlighten my darkness."—Ps. 18:28; "It is impossible for those who were once enlightened . . . if they shall fall away to renew them again unto repentance," Heb. 6:4—6.

ENSIGN, *n.* Lit. A military standard around which an army rallies: "See ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye," Isa. 18:3.

— A Simile, when comparison to it illustrates the solitary and exposed condition of Israel when forsaken of God: "At the rebuke of fire shall ye flee, till ye be left as a beacon upon the top of a mountain, as an ensign on a hill," Isa. 30:17.

— A Substitution, when an act in connection with it is put for some analogous act: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel," Isa. 11:12.

EPISTLE, *n.* Lit. A writing directed, or sent, communicating intelligence to an absent person: "This second epistle, beloved, I now write unto you," 2 Pet. 3:1.

— A Metaphor, illustrative of the individuals themselves being a sufficient commendation: "Need we, as some others epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men," 2 Cor. 3:1,2.

EPHRAIM, *n.* Lit. One of the sons of Joseph, adopted by Jacob: "And now thy two sons, Ephraim and Manasseh, are mine," Gen. 48:5.

— A Metonymy for the posterity of Ephraim: "Before Ephraim, and Benjamin, and Manasseh, stir up thy strength," Psa. 80:2.—Also for the ten tribes that revolted and followed Jeroboam, a man of the tribe of Ephraim, B. C. 990:—"I will be unto Ephraim, as a lion, and as a young lion unto the house of Judah," Hos. 5:14.

— An Apostrophe, when the Lord said unto him, "O Ephraim, what shall I do unto thee," Hos. 6:4.

ESPOUSED, *pp.* Lit. Promised in marriage by a contract: "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph."—Luke 1:26,27.

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

EVERY, *a.* Lit. Each individual of a whole collection: "Verily, every man at his best estate is altogether vanity," Ps. 39:5.

— An Hyperbole, for nations generally: "There dwelling at Jerusalem Jews, devout men, out of every nation under heaven," Acts 2:5. See also Col. 1:23.

ENEMY, *n.* Lit. A foe, or adversary: "Am I therefore become your enemy, because I tell you the truth?" Gal. 4:16.

— A Simile, when comparison to an enemy illustrates their opposition to God: "Even of late my people has risen up as an enemy," Micah 2:8.

— An Apostrophe, when the prophet exclaims: "O thou enemy, destructions are come to a perpetual end," Ps. 9:6.

EVENING, *n.* Lit. The latter part of the day and beginning of night: "Behold now the day draweth toward evening," Judges 19:9.

— A Substitution, for the latter part of the time of God's long-suffering with the Jews: "Woe unto us! for the day goeth away, for the shadows of the evening are stretched out," Jer. 6:4.

EXALT, *v.* Lit. To raise from a lower to a higher position: "Wherefore God also hath highly exalted him, and given him a name which is above every name," Phil. 2:9.

— A Metaphor, ascriptive of praise: "Exalt ye the Lord our God," Ps. 99:5.

— A Substitution, for improving the condition: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time," 1 Pet. 5:6.

EYE, *n.* Lit. The organ of sight: "If a man smite the eye of his servant, or the eye of his maid,

that it perish; he shall let him go free for his eye's sake," Ex. 21:26.

— A Synecdoche, for eyes: "The eye is not satisfied with seeing," Eccl. 1:8.—Also for the person: "O that I had given up the ghost, and no eye had seen me!" Job 10:18.

EYES, *n.* Lit. A Simile, when they, with an act which they perform, are illustrative of respect, dependence and desire: "Behold, as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the Lord our God, until that he have mercy upon us," Ps. 123:2.

— A Metaphor, expressive of guidance: "I was eyes to the blind," Job 29:15.

— A Metonymy, for judgment: "The thing was right in the eyes of all the people," 1 Chron. 13:4.—Also, for sight: "The Lord hath made bare his arm in the eyes of all the nations," Isa. 52:10.

— A Substitution, for the understanding: "A gift doth blind the eyes of the wise," Deut. 16:19;—for the conscience: "The eyes of them both were opened," Gen. 3:7;—for the aims and intentions: "If therefore thine eye be single [or sound,] thy whole body shall be full of light," Matt. 6:22,23;

—for the conduct: "Beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7:3;—for dispositions of the mind: "And if thine eye offend thee [or cause thee to sin] pluck it out and cast it from thee,"—Matt. 18:9.—and for the organs of sight possessed by spirits in the intermediate state: "And in hell, [hades] he lifted up his eyes being in torment,"—Luke 16:23.

[Will Eta forward the rest of the Tropes under F. immediately? They, being next in order, are now needed.]

OBITUARY.

BRO. HIMES :—Deacon John Mudgett, of Meredith, N. H., buried his wife last Sabbath. She was 73 years of age and died on the 17th of June, 1858. She had a run of fever, which left her in a low state, and finally carried her to the grave. In her sickness of some eight or nine weeks, she enjoyed her mind remarkably well, and longed to go.—Our aged brother is left to mourn and wait a little while, and then will rejoice forever in the state of the holy and happy. May God bless his declining years, and be to him a rod and staff, if he pass through the valley of the shadow of death.

I. H. SHIPMAN.

BRO. HIMES :—I am under the painful necessity of recording the death of another natural sister, LUCY SHIPMAN. She died at N. Springfield, Vt., of heart disease, the 16th of the present month, aged 38 years. She is the fifth one I have buried in about seven years. I have now but one sister and one brother left of a large family. When will the morning dawn?

Yours in affliction, I. H. SHIPMAN.

The Golden Salve.

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

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

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

TESTIMONIALS.

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

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

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

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

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

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

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

and by using the 2d box I was able to go to my work in a few days."

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

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

C. P. WHITTEN.

Ayer's Pills

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

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

As a Family Physic.

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

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

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

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

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

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

Dysentery—Diarrhoea—Relax.

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

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

Internal Obstruction—Worms—Suppression.

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

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

Constipation—Costiveness.

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

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

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

From Dr. Ezekiel Hall, Philadelphia.

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

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

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

From Dr. Edward Boyd, Baltimore.

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

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

Ayer's Cherry Pectoral

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

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

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

Jan 2—1y

ADVENT HERALD.

BOSTON, JULY 3, 1858.

ITEMS AND NEWS.

An editor, whose subscribers complained he did not give them news enough, told them to read the Bible, which would doubtless be news to most of them.

As a train on the Sullivan, N. H., Railroad was approaching North Charlestown a few days since, a little child, two years old, standing upon the track, was caught by the cowcatcher and thrown upon the shelf around the boiler, without receiving any greater injury than a slight bruise upon the side of its head.

Robert T. Luce, late student of the Rensselaer Institute, died in Kansas on the 25th ult., of consumption, originating from violent exercise at a cricket match. He was about twenty years of age, and a son of the heroic Capt. Luce, of the ill-fated steamer Arctic.

Robert Johnson was murdered a few days since in Gilmer Co., Va., by one of the negroes, who killed him in the field with a hoe, and then, concealing the body, fled to the mountains, but was arrested and brought back.

The Utica, N. Y., Herald mentions the death of Patrick Riley. While plowing his hands came in contact with poisoned ivy, and the swelling being neglected, increased for four or five days before he consulted a physician. At that time his arms were swollen to an immense size, and his limbs and body continued to swell and mortify till death ensued, in spite of the doctors.

The Richmond (Ky.) Messenger mentions a singular freak of nature. It is a colt with but one eye. It was foaled on the farm of Mr. Elisha Roberts, in Madison county. The eye is considerably larger than the usual size, and in the middle of the forehead.

Among the numerous copies of the Bible in the American Bible Society's Library is the one used by the preachers of an African church in New York, which presents a very dilapidated appearance. It is literally worn to shreds by the blows which those fervid and sable divines have invested on its covers. The cause of this phenomenon is wittily chronicled in the following language, which is inscribed on the title-page: "This is the Bible from which the pure Word was literally expounded by our colored brethren in — street."

Mr. Commissioner Phillips uttered a dictum the other day, which will give small satisfaction to persons of the tailoring persuasion, but a good deal to those who are bothered by their smarter friends for "not paying sufficient attention to dress." He declared that his experience in insolvency "had taught him, whenever he saw a well-dressed man, to look on him as a past or future insolvent." Mr. Phillips is a very sensible man.—London Punch.

One of the witnesses in a recent murder trial at New York, named Young—a gambler by profession—testified that he was 36 years old, that he was born in Albany, could not read writing, had never read the Lord's Prayer, though he could read a little, and did not know what the Lord's Prayer was; that he had never read a chapter in the Bible, though he had once held the sacred volume in his hand. How many boys there are in all our large cities who are growing up in the same ignorance.

A few nights ago, a workman, named Gardner, employed in the ashery of Charles Lane, at Augusta, C. W., accidentally fell head foremost into a kettle of boiling ley, and scrambling out, either fell or jumped into a kettle of cold ley. The poor fellow subsequently made his way to Mr. Lane's house, and awakened the family. Medical aid was procured, but the flesh fell from his bones, and he died the following day.

Marshall Potter, while plowing upon land of Charles Hayward, of Gill, Mass., about a fortnight since, plowed up an Indian skeleton, entire excepting the skull. There was a peculiarity about the skeleton which may be of some interest to surgeons. The thigh bone had evidently been broken sometime during the life time of the Indian, and the ends of the bone had slipped past each other two or three inches and grown together.

Mr. Schenck of Franklin, Warren county, O., writes to the Ohio Farmer that the grasshoppers are making their appearance there in vast numbers. He says: "Last year we had millions of them; this year we have hundreds of millions." For five years, he says, they have been increasing on his farm, and he fears that, unless some means are discovered for their destruction, they will totally ruin his own and his neighbors' clover fields.

The four days beginning with Sunday, the 20th ult., and ending with Wednesday the 23d, are the longest days of the year. On each of these days the sun was above the horizon fifteen hours and three minutes! The shortest day of the year will be Dec. 20, and will be almost the reverse of this, having but nine hours and four minutes between sunrise and sunset.

A young man named George Shattuck, in Exeter, N.H., while at work with a circular saw, was badly injured by a piece of wood catching upon the saw and throwing it with great violence at him, striking his face and completely crushing it from the forehead between the eyes to the mouth, the whole presenting a mass of mangled flesh. His recovery is doubtful.

A few days since a duel was fought in Mississippi, by Mr. T. Knott and Mr. A. W. Shott, in the course of which Knott was shot and Shott was not shot.

Preston Turley, once a preacher of the gospel, has been convicted before the Circuit Court of Kanawha county, Virginia, of the murder of his wife, and is to be hanged. His wife is said to have been one of the best of women, and most respectably connected. The killing was effected by placing a rope around her neck and choking her to death. He then threw her body into the river.

A dreadful fire, caused by the clearing of lands, has occurred in the county of Chicoutimi, Canada East, and has been carried by a strong wind springing up at the time, over the greater part of nine townships in that county, consuming all before it, and rendering desolate and houseless over one hundred families, equal to seven hundred souls. It is said that more than one hundred thousand dollars worth of property has been destroyed, besides an immense extent of fencing, with several costly bridges. More than a third of the seed sown this spring has also been destroyed, which will be very severely felt by the settlers, owing to their inability to procure seed and re-sow so late in the season.

THE BURNING OF THE PENNSYLVANIAN.—A thrilling account. Among the saved from those on board the ill-fated steamboat Pennsylvanian was Mrs. J. P. Tice of Baltimore, who has furnished a Cincinnati paper a full account of the sad calamity. We copy the following passages of vivid interest.

"The books were not saved, but a careful estimate of the number of persons on board falls but a little short of four hundred and fifty souls; all that were saved cannot by any possibility exceed two hundred and fifty. It is supposed that fifty or sixty were

lost in the cabin. The boilers seemed to be heaved upwards and forward, parting the cabin at the gangway, and rendering the upper works of the boat from that point forward a complete wreck. Out of twenty-six state-rooms, all full, only six or eight persons have survived. Those occupying rooms aft of the gangway were nearly all saved. When the steam and smoke had cleared up from the wreck, there indeed was a mournful spectacle presented to the vision of the few survivors. The boilers and smoke stacks were twisted together like huge serpents, locking in their hot embrace scores of human beings, dead and dying. Some were killed instantly; others were buried beneath the rubbish, to await the advance of the flames which as yet slumbered in the hold. Small fires that sprung up on the forward part of the boat were promptly extinguished, and for the time all danger seemed at an end.

In the meantime the captain, together with others, had obtained a flat boat at the wood yard of—, and were slowly working it toward the wreck, which they succeeded in reaching after about an hour's hard work. The flat was made fast to the stern, when nearly all who were left alive were taken in. All the fire in the forward part of the wreck had been extinguished, and we were congratulating ourselves as to our chances of safety once more, directing our efforts to the wounded and dying, when the flames burst out amidships, preceded only a moment by a dense cloud of smoke. Indeed so sudden and unexpected was the fire that those aft who had not reached the flat succeeded barely in escaping with their lives. Next came a new danger, and many who had thought themselves safe grasped their life-preservers and cast a longing, anxious look at the muddy waters beneath; there were pale faces and nerves unstrung, as the huge wreck, with its leaping flames, nearly kept pace with the unwieldy flatboat, for there were no oars but those belonging to the skiff, and small pieces of boards, which by some accident passengers had in their hands. It was bad seamanship to go below the wreck, but confusion covers a multitude of blunders. At last the flat was urged away from the wreck, and once more the saved breathed free.

Some were still on the wreck, crouching and trying to hide from the angry heat, staying until at last they seized some plank or drift, and committed themselves to the waters. The fire was so sudden and unexpected that those on the bow of the boat had no means of escaping except by swimming.

The flat-boat with the wounded, all that could be reached, and those that were unhurt, was at last 'tied up' at 'Ship Island,' which by the way, is no island now, as the water covers almost the entire surface. Here we lay until nearly 4 o'clock in the afternoon.

The wreck floated majestically down the stream, until we lost sight of her around the point below, going, as we ascertained, some mile or two down and lodging on a sand-bar.

This is but a general outline of the disaster of that eventful Sabbath. Those who have never seen destruction like this, cannot form the faintest idea of it. One was buried unhurt beneath the rubbish, screaming and imploring for mercy and for help—mercy which only God could grant, and help which no earthly force could render. Here was one shaking the scalded flesh from his hands and arms, leaving the white bones dry and naked; another striving in vain to drag a huge splinter from his side; another with his limbs caught beneath the heated boilers, screaming in mortal agony; some with their heads blown off; some with their bowels protruding; others sleeping quietly in death, without a mark on their persons: one, a lady, blown naked from her berth, scalded and mangled in a most shocking manner.

No pen can portray scenes like these—no language convey the ghastly horrors that hover around a scene like that.

As to the cause of the explosion none can tell. Some say it was burning coal in unsuitable furnaces. The grates had just been cleaned, and new and powerful fires were just at their most intense heat. Some say she was working but little steam, and that the accumulation of power overcame the old and somewhat weakened boilers. Some attribute it to low water. Some, if not all, of these things might have been the cause; but what, in all probability will forever remain a mystery. More of the deck passengers were killed from the fact that it was a cool morning, and many were standing and lying near the boiler to keep warm. The cause of the sudden fire amidships was the turpentine stowed below."

VEUVIUS.—The news of the eruption of Vesuvius does not make it clear that all danger is yet over; which fact, together with the inherent interest belonging to such mysterious manifestations of the power of the elements, will make the accounts read with much avidity. Premonitions of the outbreak have been noted for some time, though the absence

of destructive eruptions for a long period has prevented the alarm which used to attend such warnings. The first and most dreadful eruption of Vesuvius, of which we have any mention, was in the year 70, when Pompeii and Herculaneum, with over 200,000 human beings, were buried under the burning lava and cinders. In 1631 the town of Torre del Grecco, then having four thousand inhabitants, was entirely destroyed, with much of the surrounding country. In the eruption of 1794 the top of the mountain fell in, leaving the crater nearly two miles in circumference. Down to 1850 forty-nine eruptions had been recorded, those of the present century taking place in 1819, and 1839. There was quite a flow of lava in 1855, since which time, till the present outburst, the mountain has been quiet.

ON THE WAY TO ROME.—The N. Y. Churchman, in an article under "Extreme Views," has the following:

And the Catechism distinctly and emphatically teaches the doctrine of Baptismal Regeneration. It teaches the catechumen that, in Baptism he "was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven;" and further, that there is conveyed thereby an "inward spiritual grace," which is "a death unto sin, and a new birth unto righteousness,"—and this upon the express ground of its being Baptismal Regeneration—the ground, namely, that as we are "by nature born in sin and the children of wrath, we are hereby made children of grace." Nothing, surely, can be plainer than this. There can be no other deduction from it than that of Baptismal Regeneration, without any reservation or modification whatever.

This appears to be the Papal doctrine that baptism regenerates, and that all unbaptized infants are lost—which dogma Calvin so successfully attacked and triumphantly disproved.

The Church at Sugar Hill was not correctly reported in the Herald. It should read, the church numbers about 200, and about 130 have united the past year, and 91 been baptized.

I. H. SHIPMAN.

Sugar Hill, June 22.

My HEALTH is still poor, but I am able to be out, and speak occasionally.

J. V. H.

To CORRESPONDENTS.—J. Gunner, jr. We gave that article on the Crucifixion about six years since.

APPOINTMENTS.

The first quarterly meeting in the Galena district will be held at Elizabeth, Jodavis Co., Ill., commencing Thursday, July 8, 1858. A conference is to be held in connection. It is hoped that there will be a general attendance and delegates from all the churches in that region. We hope to see the friends there from Crane's Grove, Plum river, &c. It is expected Bro. W. Pratt will be there.

MOSES CHANDLER.

PENNSYLVANIA CONFERENCE.—There will be a conference of Ministers and Delegates from the Advent churches in Pennsylvania, held at Maytown, near Bro. M. Peck's to commence on the 27th day of July. All the ordained ministers, and one delegate from each church in Pennsylvania, are earnestly requested to be present. Friends will come by the Columbia railroad to Shook's Station, and call on brother Martin Peck.

J. LITCH.

GROVE MEETING AT NEW KINGSTON.—There will be a grove meeting in New Kingston, Cumberland Co., Pa., to commence the 3d of August and continue over the Sabbath.

J. LITCH.

A meeting will be held, as usual, in my Barn, in Kingston, N. H., on Monday, July 5th, commencing at 10 o'clock A. M. Preaching upon the occasion. The ministry, laity and the public generally are invited. Those coming by railroad will stop at the East Kingston depot, where conveyance can be had to the meeting, 1 1/2 miles distant. May we come with sanctified hearts. In behalf of the church,

F. GALE.

Bro. Himes—I am requested by our brother D. T., of South Reading, to notify ministering brethren concerned that the appointment for July 13th is recalled, and his ordination to be postponed for a few months.

G. W. BURNHAM.

North Attleboro', Mass., June 22, 1858.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Thos. Smith—Have cr. Mrs. C. Small 50 cts. to July 1. and Mrs. J. Hewes of the same place, 50 cts. to January next, and charged you.

C. F. Jordan—Sent books the 24th.
J. M. Orrock—L. Whitcomb was cr. \$1.69 last Jan. to No. 848. Ten copies of the G. of Nos. 131 and 132 have been sent to "Morris S. Blake, Derby Line, Vt." We cannot send duplicates, as we have not got them, and so cr. him to No. 138.

Rev. H. Cummings—Rec'd \$3 and sent you "The End" June 30th, and credited balance on Herald to 945; the \$5 you speak of was not received.

L. Wheeler—It was rec'd. The Guides could not be sent till printed, and they will be mailed at the same time with this week's Herald.

To Aid this Office.—J. Taylor, \$1.

Our Subscribers and agents who can remember us at this time, will confer a great favor.

RECEIPTS.

UP TO TUESDAY, JUNE 29TH.

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

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

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

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

Mrs S Pierce 893, P Johnson 919 and G to 144, W Gatta 916, E Allis 893, O Shirley 919, R Bloss 919, C Harvey 884, I Newcombe 906, J Jenne 593, N Rowell 958, J E Hurd 919, Mrs H Hollister 900, L W Spaulding 919, J Douglas 919, S Norcross 919, O Elliott 919, J Walker 919—each \$1
N Clark 931, C Marden 939, R Harley 945, Dan'l Bliss, Jr. 971—have no No. 1 of Peaslee's left; R Stillman 924, T Wardle 932, A Rhodes, Esq., 945, J Woodward 876, J Clifford 924, L L Chamberlain 893, H M'Duffie 945, I Blake 997, S Morrill 919, R Files 924, H Sage 926, E Kennedy 882, O Brownson 893, L A Smith 893, S M Wootan 919,—rec'd \$2 in June, '57—each \$2.

J E D Savage 867, J Foss 949, T Buckingham 910, H N Elliott, by div., 971, I Colcord 880—50 cts due; J Whitman 898, J I Kittredge 919, W C Titus 902—each \$3.

M A Hodges 919, \$1.13; Elder J Warren 919, \$2.50; N Stevens 879—50 cts; C Sisco 875—70 cts due; M H Hyatt 144 on G; Elder S C Hurlburt, \$3.36 to balance book account, and 29 cts on G to 150—the H. being paid for to 919; B S Reynolds on acct \$7; J S May 152 if N. S. to Guide, 42 cts; S Clifford 952, \$2.25; L Courier 893, 50 cts.; N Woodford, 149 on G 42 cts.; L Orcutt 948, \$2.25; Ruth Breed 919, \$1.25; J Litch on acct, \$10.

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