

ADVENTURE GERALD

MILLENNIUM

WHOLE NO. 897.

BOSTON, SATURDAY, JULY 24, 1858.

VOLUME XIX. NO. 30.

POPE'S ODE ON DYING.

Pope's Ode of "The Dying Christian to his soul," which, in its present form, makes dying the victory over death, originally, it seems from the Athenæum, gave to the resurrection that victory.

Thus, in its present form as published in 1736, the last stanza reads as follows:

The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy Victory?
O Death! where is thy sting?

As originally written, when it came warm from the brain in 1712, the entire ode read thus:

Vital spark of Heavenly flame!
Dost thou quit this mortal frame?
Trembling, hoping, ling'ring, flying;
Oh the pain, the bliss of dying;
Cease, fond nature, cease thy strife,
Let me languish into life.

My swimming eyes are sick of light,
The less'ning world forsakes my sight,
A damp creeps cold o'er every part,
Nor moves my pulse, nor heaves my heart,
The hov'ring soul is on the wing;
Where, mighty Death! oh where's thy sting?

I hear around soft music play,
And angels beckon me away!
Calm as forgiven hermits rest,
I'll sleep, or infants at the breast;
Till the last trumpet rinds the ground:
Then wake with pleasure at the sound.

By the change made in it, the resurrection, it will be seen, is omitted; and ascension to heaven at death is substituted in the place of that hope of the church. How much millenarian sentiment may have been expurgated from the "songs of Zion," the resurrection alone will reveal.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

We have seen from the first chapter of the Acts of the Apostles to the last that we have now read, that the company of faithful Christians, Christ's true church, has been the subject of persecution alike from priest, and prince, and people, on all sides, on every pretext, and in every possible shape, variety, and formula. There seems to have been something between the holiness of the one class, and the intense unholiness of the other, that provoked the antipathy of the one, and originated the martyrdom and suffering of the other.

In the present instance, the persecutor is not the priest or the people, but the prince. "Herod," belonging to a family branded with ignominy—not the Herod of the Gospel, nor the Herod subsequently addressed in the Acts of the Apostles, but Herod Agrippa—"stretched forth his hands," in order, as if to indicate the malignity, the unmeaning malignity of his persecution, "to vex certain of the church;" and among the very first that he killed was James, the aged and excellent minister, or bishop of Jerusalem, whom it is said, he killed with the sword. And then, having found that the blood of the Christian was the highest enjoyment of the Jews, depending very much on popularity for his miserable power, a dependence that always disappoints when it is most trusted to, he thought he would proceed further in the same direction, and please the Jews yet more, if he could not only destroy James as he had done, but destroy the most active, the most indefatigable, the most eloquent of

all the apostles, Peter, whom the Jews more dreaded than the rest of the apostles together.— However, it happened that at the time that he wished to destroy Peter, there was a festival of the Jews; and when men are about to perpetrate a great crime, they always try to consecrate it by great professions of religion. Many an instance have we had of that in ancient story; not a few instances have we now. In the East, Te Deums are sung over murder; consecration is asked for banners that are to wave over unwarranted and unjust war. And whenever you see a person specially anxious about the ceremonial of religion, you may always be sure he has either lost the substance, or is about to make use of that ceremonial as the covert and the consecration of a great crime. Now, these being the days of unleavened bread, there was a momentary respite; but afterwards, "when he had apprehended Peter, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after the feast"—during which it would not do to have perpetrated the murder he contemplated—"to bring forth to the people," in order that he might get favor with the mob, and be hailed with their hosannas for his devotedness to their interests.

What a solemn lesson does this teach us! Do not try to please the people, or the priest, or the prince, but to please God. Do what is right, and the whole universe will echo your justification; do what is popular in the estimate of frail and passing man, and a thousand things will convince you sooner or later that you have taken the least successful plan for securing popularity and power. The sin that we see constantly perpetrated in this ancient and inspired story of the Christian Church, is that of men thinking that what looked the most expedient would be crowned with the most brilliant success; and forgetting that right is always might, and that the truest and the speediest way to have real success is doing what God approves, and his holy word vindicates and prescribes.

Peter, it is, said, was kept in prison. But what did the Church—that is, the company of Christians—do? "They made prayer unto God without ceasing for him." Now, here ought to be our course: wherever our people suffer, whosoever our countrymen are in peril, whatsoever in the land or abroad in the world is threatening the prosperity of the cause and the kingdom of Christ, should elicit our sympathy, our prayers at the Throne of grace. We have an instance of prayer for a prisoner in prison for his excellency, being heard in heaven, and answered.— There is scarcely an instance of fervent prayer breathed from the heart to God for those who are connected with us, that does not bring down a blessing exceeding abundant above all that we asked or thought. While Peter slept between the chains with which he was bound, the messenger of the Lord came to him, touched his side, and the chains, as if smitten by the lightning from heaven, were instantly dissolved and fell from off his hands. "And the angel said unto him, Gird thyself, and bind on thy sandals;" and Peter, judging the presence of a Divine messenger from the deliverance already felt, obeyed him and followed. At first it looked to him, as we say in modern times, like a dream; he could scarcely believe that the transition from the

depth and darkness of the dungeon to the light and liberty of noonday was anything else than a recollected dream: but when the gates, as he approached opened, and when the angel had led the way till Peter was absolutely free, and when he was come to himself, and found that it was no dream, but a reality, he gave the glory, not to an earthquake, not to an accident, not to an accidental flash of lightning which broke his chains, not to a lucky moment, when the gates were open, and he was clever enough to make his way out, as man too often does; but he recognised in the deliverance the hand of God, and gave to God the praise, the honor, and the glory. And having escaped from the prison, he went his way according to his own predilections, taste, and habits to the company of his own people. He came accordingly to the house of Mary the mother of Mark John, or John Mark, knocked at the door, "and a damsel came to hearken, named Rhoda;" and she, with a sensitive and acute ear, recognised the familiar tones of a voice that had often sounded so sweetly upon the streets of Jerusalem—the more sweetly that it proclaimed a Saviour, Christ the Lord. But "she opened not the gate for gladness." How true to human nature is that! Can you doubt that this is a real story? You cannot suppose it to be a romance; that one touch thrown in is too exquisite for fiction; it is the evidence of fact.

Rhoda opened not the gate for gladness; left the poor man standing at the door, knocking still; she was so overwhelmed with delight, that she rushed, in the excitement of the moment, to tell those in the house that certainly Peter stood before the gate. But when they heard her they said, "The thing is impossible. Herod is a powerful prince; the chains are forged of the strongest iron, the watchmen at the prison are the most trusted and the most faithful. The idea of Peter having escaped! The thing is preposterous; it cannot be; it must be his ghost, his spirit, or his angel, or any one except really Peter." But "Peter continued knocking," and at last, "when they opened the door, and saw him, they were astonished. But he," with all the calmness of one who knew that he was there by the special conduct and goodness of his God, "beckoning unto them with the hand to hold their peace," told them the whole story; not how the chains had been broken and not how the keepers of the prison had broken their trust, but "how the Lord had brought him out of the prison. And he said Go, show these things unto James and to the brethren. And he departed, and went into another place."

Now then, when morning came, as you may conceive, "there was no small stir among the soldiers," who were on guard, and the keepers who had the charge of Peter, and they could not explain the phenomenon. "And when Herod had sought for him," having imprisoned him as a choice treat for the people when the festival was over, and looking forward to his martyrdom or burning as a fete that would delight the people, and make him more popular on his throne than ever, to bring him out for the enjoyment of the people, and found him not, he examined the keepers; and receiving no satisfactory reply, which the poor keepers could not give, he commanded that they should be put to death; that is, because men did not resist God successfully,

he commanded these innocent men, with all the fierceness and the ferocity of a tyrant to be put to death.

Another episode occurs in his history, another incident in his character. "Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him, and having made Blastus, the king's chamberlain, their friend, desired peace;" not that they cared a fig for the quarrel, not that they had one atom of respect for Herod, but then they belonged to a commercial country; and if he should shut his ports against their exports, the result would be that Tyre and Sidon would be starved, their granaries would be full, and the means of export would be completely prevented by the wrath and indignation of Herod. The reason they desired peace was "because their country was nourished by the king's country;" that is, they exported the food, and he gave them the payment that sustained and nourished them. It would not do, therefore, to have a quarrel with him; they could not afford it; they would starve if they did so. And they showed, in that one fact, the difficulty under which a country, intensely and entirely commercial, must be placed when it is dependent upon foreign sources for all the elements of its own support and nutriment. "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people," among whom no doubt were the ambassadors from Tyre and Sidon, who were, above all things, anxious to propitiate the court, "gave a shout, saying, It is the voice of a god." God would not give the glory to another, but "smote him, and he was eaten of worms"—died a most miserable death—"and gave up the ghost. But the word of God grew and multiplied."

Let us learn from the whole of this chapter, first, how the people of God, innocent and inoffensive as they are, are hated by the world, and persecuted by it.

Let us learn, in the second place, to see God's hand in all that betides us; to look to him in prayer for what we truly need; and nothing to doubt that he will grant us our petitions as may be most for his glory, and for our good.

And let us lastly, see the emptiness and vanity of all human glory, the weakness of all human power, when arrayed against the will, or set upon the oppression of the cause, the kingdom and the people of God.

To be continued.

Broken Cisterns.

"In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink."—John, 7:37.

Look at the false teaching of the day. What are the heretical doctrines which are now defended with such ability, and propagated with such zeal, but so many cisterns of error hewn out by man as substitutes for the foundation of revealed truth? Doctrines that sink Revelation and exalt tradition, and so deny the word of God; that ascribe regenerating grace to Sacraments, and so deny the Holy Spirit; that teach the "real presence" in the Lord's Supper, and do away with the Sacrifice and Atonement of Christ; that make religion consist in mere observance of external rites, and to deceive and ruin precious

souls; that obliterate the revealed truth of eternal punishment, thus weakening the power and shading the glory of God's moral government. We hesitate not to say, that these and kindred heresies, are the inventions of man, and designed to beguile souls from the pure fountain of truth.—They are cisterns of human contrivance, which hold no water but the water of death.

Shall we find nothing in the true Church of God which would seem to indicate a proneness to substitute some object in the experience of the believer for Christ? Verily, we think so.—To adduce an example, alas! too common.—When the act of faith is substituted for the object of faith, what is this but the hewing out of a broken cistern. Whatever I put in Christ's place necessarily becomes a substitute for Christ. If I look to my faith for comfort, and peace, and evidence, instead of my faith looking to Christ for these, I exchange the fountain for the cistern. We are now touching upon a truth of vital moment. Jesus is the fountain of all life, light, grace and love to the believer. Faith is but the channel through which these blessings are received. And yet, who has not detected in his heart a tendency to look to faith for the evidence of his Christianity, instead of to Christ? Thus making the act of believing a substitute for the object in which we believe.

You have long been pleading, as your reason for the unsettled and unhappy state of your mind, the weakness of your faith. What, I ask, is this but making a saviour of your faith? It was not faith that died for you—it is not faith that saves you. It is Christ, and Christ alone. Your evidences, your peace, your joy, your hope—all, all must flow from Jesus. "Thou hast made me glad through thy work," was the Psalmist's experience. And your soul will also be made glad through the atoning, finished work of Christ.—That you should have found faith a broken cistern of soul-comfort, should create in you no surprise. The Lord is jealous of his glory—He will not give it to a creature, nor will he give it to a grace. Precious as that grace may be, it never can be a substitute for Christ's precious work. If by any means I exclude the sun from my garden, should I wonder that my seed did not germinate, that my flowers did not appear, and that my plants drooped and died? Surely not. And if I veil the Sun of Righteousness from my soul,—if some intervening object is allowed to arrest His beams, so that they fall not directly and warmly upon the "incorruptible seed" sown in my heart, need I wonder that it springs not forth in blossom, or that the blossom falls ere it sets in fruit? But turn, O believer, from this broken cistern, to Jesus the fountain! Draw your comfort, not from the channel, but from the source whence it proceeds. Stumble no longer at the weakness of your faith. Turn your eye from every object but the Lord our Righteousness in whom you may stand before God the object of His love and delight.—*Octavius Winslow.*

Wanted—A Minister.

We have been without a Pastor
Some eighteen months or more,
And though candidates are plenty—
We've heard at least a score,
All of 'em "tip top" preachers,
Or so their letters ran—
And yet we can't exactly hit
Upon a proper man!

The first who came among us,
By no means was the worst,
But then we didn't think of him
Because he was the first:
It being quite the custom
To sacrifice a few,
Before the church in earnest
Determines what to do.

There was a smart young fellow,
With serious, earnest way,
Who but for one great blunder
Had surely won the day;
Who left so good impression
On Monday, one or two
Went round among the people
To see if he would.

The pious, godly portion
Had no fault to find;
His clear and searching preaching
They thought the very kind,
And all went smooth and pleasant

Until they heard the views
Of some influential sinners,
Who rent the highest pews.

On these his pungent dealing
Made but a sorry hit:
The cost of gospel teaching
Was quite too tight a fit;
Of course his fate was settled,
Attend, ye Parsons all!
And preach to please the sinners,
If you would get a call!

Next came a spruce young dandy
Who wore his hair too long,
Another's coat was shabby,
And his voice not over strong;
And one New Haven student
Was worse than all of those,
We could not hear the sermon,
For thinking of his nose.

Then wearying of candidates,
We looked the country through,
Mid doctors and professors
To find one that would do.
And after much discussion
On who should bear the ark,
With tolerable agreement,
We fixed on Dr. Parke.

Here then we thought it settled,
But were amazed to find
Our flattering invitation
Respectfully declined;
We turned to Dr. Hopkins
To help us in the lurch,
Who strangely thought that college
Had claims above "our church."

Next we despatched committees,
By twos and threes to urge
The labors for the Sabbath
Of the Rev. Shallow Splurge.
He came—a marked sensation,
So wonderful his style,
Followed the creaking of his boots
As he passed up the aisle.

His tones were so affecting,
His gestures so divine,
A lady fainted in the hymn
Before the second line.
And on that day he gave us,
In accents clear and loud,
The greatest prayers were e'er addressed
To an enlightened crowd.

He preached a double sermon,
And gave us angels' food
On such a lovely topic,
"The joys of solitude,"
All full of sweet descriptions
Of flowers and pearly streams,
Of warbling birds and moonlit groves,
And golden sunset beams.

Of faith and true repentance,
He nothing had to say,
He rounded all the corners,
And smoothed the rugged way;
Managed with great adroitness
To entertain and please,
And leave the sinner's conscience
Completely at its ease.

Six hundred is the salary
We gave in former days,
We thought it very liberal,
And found it hard to raise;
But when we took the paper,
We had no need to urge,
To raise a cool two thousand
For the Rev. Shallow Splurge.

In vain were all our efforts,
We had no chance at all,
We found ten city churches
Had given him a call;
And he in prayerful waiting,
Was keeping all in tow,
But where they bid the highest
'Twas whispered he would go.

And now good christian brothers,
We ask your earnest prayers,
That God would send a shepherd
To guide our church affairs;
With this clear understanding—
A man to meet our views,
Must preach to please the sinners,
And fill the vacant pews.

Worth of a Religious Paper.

The following truthful remarks should be pondered by every lover of pure morality and religion. The poisonous effect of a corrupt literature is sadly felt in many churches and families; the antidote is a good religious periodical.

Pastors have frequent occasion to deplore the circulation of a pernicious literature among their people. They find volumes of dangerous tendency in the parlors of their congregation, volumes which aim with subtle ingenuity to sap the very foundations of good morals, and make a jest of

the cardinal doctrines of the Word of God. The works of Dickens and Thackeray, so popular in our age, have many slurs at the great truths of the Bible, and thrusts at the character and usefulness of the ministers of Christ. Other writers of fiction having no claim to the genius of these masters of the art, share their enmity to the doctrines of grace. The preaching of the pulpit is often neutralized by the reading of the parlor. The impressions of the Sabbath are affected by the frivolous thoughts of the week.

The minds of the young, especially, are spiritually debauched by the trashy literature on which they feed. Papers filled with tales having neither sentiment nor morals to commend them; and story-books whose only aim is to furnish momentary gratification, are the pabulum on which whole families of children are nurtured in our age. The results are often disastrous. Many children of pious parents, though reared in the Sabbath school, are less familiar with the narratives and doctrines of the Bible, than the children of the last generation. Young people have less reverence for the Bible, the Sabbath and the house of God, and give a loose rein to their love of sinful pleasure. It is a ground of satisfaction that this wretched literature has already passed the climax of its popularity, and must sooner or later be supplanted by books of a higher order.

A good religious paper in a family will often check the tendency to this pernicious reading. If read from childhood, it educates the taste for more substantial mental food. It often contains criticisms which expose the subtle aim of dangerous books, and puts the unwary on their guard. The variety of its contents furnishes a word in season, for old and young, and suggests topics of profitable conversation at the daily meals and around the fireside. Pastors will do a good work for their parishes, if they can secure the entrance of a religious paper into every congregation. We have seen the good results of such an effort in our own pastoral experience, and can commend the experiment to all our fellow-laborers in the ministry.

New England Heathen.

"From reliable statistics it appears that in Maine, New Hampshire, Vermont and Massachusetts, not more than one quarter of the whole population are in the habit of attending church! There are one million three hundred thousand people in New England, who so far as attending church is concerned, are, practically, like the heathen. There are twenty-six towns in this State which have no evangelical preaching."

Far be it from us to venture on such a statement as the above, without authority that commands the respect of those whom it most deeply concerns. It forms a part of the Report on Home Missions recently submitted at the Massachusetts General Association. Its facts were not called in question, and probably are received as reliable by the ministers assembled.

If they are true, they ought to produce a more startling effect than an earthquake. Every State, City and Village, every Church in New England ought to be aroused by the statement, coming from such a source, and full of such thrilling interest. We are inclined to hope that it is a mistake—the estimate being made upon insufficient or erroneous data. There are so many persons to be left out of the calculation, as the old, the very young, the sick and those waiting upon them, who cannot be expected to attend church, that we must always estimate one-half at least as necessarily detained at home, and to call them heathen would be very unjust. We would not believe, without seeing the figures, that 1,000,000 people in New England, are, in this respect, like the heathen. But the facts must be bad enough, even when we make allowances, and they deserve the prayerful and zealous attention of the Christians of New England.

But there is one fact stated in this extract from the Report about which there can be no dispute, as it does not depend for its accuracy on estimates, but is derived from actual observation and enumeration. We are assured by the Committee that there are "twenty-six towns in the State of Massachusetts which have no evangelical preaching."—*New York Observer.*

Original.

Enquiries—An Answer Solicited.

A correspondent wishes us to make the following enquiries either by letter, of some one in England "who has access to the large library in London," or through the Herald, or in some other way to obtain for him the desired information. As we know not to whom particularly to write, we comply with his request by inserting in the Herald, and soliciting answers to any one or all of them, as any one is able to,—as follows:

Question 1st. Has any historian recorded the duration of the reign of Romulus, or has the thirty-eight years allowed him been given only because this period of time reaches the eclipse of the sun, May 26th. B. C. 715?

Question 2nd. What does Livy say concerning the quantity eclipsed at the death of Romulus?

Question 3d. In your Chronology you put the eclipse of the moon July 17th, B. C. 523, in the seventh year of Cambyses. But according to Ferguson (Page 301, Patterson's edition) this eclipse "was followed by the death of Cambyses," and if so must have been in his eighth year, instead of the seventh: or, are two eclipses recorded in his reign, the one in the 7th, the other in the 8th?

Question 4th. What historian has recorded the eclipses of the sun Feb. 13th, B. C. 478, and Apl. 30th, B. C. 463, and what are his express words as to the quantity eclipsed and the place and time they were seen?

Question 5th. How is the date of the eclipse of the sun, August 14th, B. C. 394, obtained; or what historian dates the battle of Cnidus in the year B. C. 394?

Question 6th. In whose reign does Ptolemy from Hipparchus date the eclipse of the moon, Dec. 22nd, B. C. 383.

Question 7th. In whose reign are the eclipses of the moon, June 18th and Dec. 12, B. C. 382, dated?

Question 8th. If, in addition to those eclipses recorded in your Chronology, there any others mentioned by any historian between the year B. C. 754 and B. C. 380, I would be glad to know the author's name, the place and time where they were seen and what was said concerning the quantity eclipsed.

Question 9th. What historian has recorded the eclipse of the sun August 20th, B. C. 31, and what are his express words concerning this eclipse?

Question 10th. How can I procure a copy of the eclipses as recently discovered among the ruins of Nineveh and Babylon?

Question 11. What eclipses are referred to in proof of the correctness of Dr. Pond's length of a mean lunation? (see Ferguson, note at p. 320.)

I hope you will spare no pains in giving a full answer to each of the above, which are all important questions; for the truth-testing power of astronomy is the only means within our reach for the removing of that heavy seal by which the Book of Daniel has been so securely closed; and yet just as sure as the word of God cannot fail that Book must be opened.

Having obtained the necessary information, you can answer the above questions either through your paper, or by letter, as you may prefer.

Your brother,
WM. C. THURMAN.
Dawsonville P. O. Greene Co. Va.

REPLY TO Q. 3.—The eclipse of the moon referred to, is placed by us in the 7th year of Cambyses, on the authority of Dr. Hales, who gives Ptolemy as his authority, which is undoubted.—The statement of Ferguson, that it was "followed by the death of Cambyses," is also correct; but Ferguson does not say how near Cambyses' death followed the eclipse; and therefore nothing incompatible with it can be presumed from that statement. Cambyses, however did not reign eight years, and only seven years and five months—the Canon of Ptolemy including in the reign of Cambyses, the seven months of Smerdis Magus—according to the usage of the Canon. As it is definitely fixed by Ptolemy in Cambyses' 7th

year, and as it is shown by calculation to have been in B. C. 523, it makes this date one that is undisputed—as Dr. Hales remarks. B.

Original.

Canadian Tour.

Dear Brother Himes:—I have just returned from my Canadian tour, and sit down to pen a few lines in reference to the state of the great and glorious cause of our coming Messiah in that section.

For several years Canada West was almost abandoned by the friends of the doctrine of the personal reign of our Lord Jesus Christ. Bro. D. Campbell alone remained in the field, holding on his way through evil and good report, in the midst of opposition, difficulty, and discouragements which no ordinary zeal would have endured. A year since, a few of the remaining friends rallied and resolved to make another effort to sustain and bring before the people the glorious truths connected with the personal reign of the Saviour on earth. And to effect the object more perfectly, a missionary association was organized and a declaration of sentiments put forth and published in tract form, for general distribution. This movement gave system to labours which had hitherto been scattered and isolated, and brought into union and co-operation brethren who had before stood alone; and what has been done has been secured to the cause. The result of the effort is now seen in an enlargement of our field of labors, and increase of missionary help.

The annual meeting of the Messianic Missionary Conference in C. W. was held at Freleton, the 20th, 21st and 22d of May. The session was harmonious and full of encouragement for the future. Although the past year was, in Canada West, one of extreme financial depression, far more so than in the states, and still continues to be so, yet the work has gone on. The labors of Bro. Campbell and Chapman, the latter of whom has spent seven or eight months in the province, have been blest of God in the salvation of souls, the establishment of churches and general strengthening of the hands of the brethren. So also has Bro. B. S. Reynolds rendered important service in the eastern section of the work, where his labors have been greatly blest and appreciated. The prospects on the opening of the new year are more bright than last. We have three missions established in circuit form, which we anticipate will be regularly supplied with preaching once in from two to four weeks, according as the field enlarges.

Nearly one-half of the year 1857, I devoted to that field, between Coburg and Chatham, and trust that it has not been labor spent in vain. Three young men are about to buckle on the armor and engage in this great work, two already in Canada, and one who proposes to go from New Jersey and devote himself to that promising field. They are Bro. S. Lake and R. Burtenshaw, of Canada and Micajah Laning, of New Jersey.

The officers of the board for the present year are:

President, J. Litch; V. President, J. Lampkin; Rec. Secretary, Alex. Campbell; Cor. Secretary, D. Campbell; Treasurer, John Pearce.

Directors—Wm. Lawrence, W. Pickel, Geo. Hogarth, Wm. Willard, L. Crandel, Adam Dixon, David Karnes, Geo. Hamilton, Dr. Gould, and W. Sears.

In my recent tour in Canada I spent nine weeks in the province, and found as a general thing a hearing ear, and deep interest in the word preached. In some new places where the gospel of the kingdom has not before been preached, the attention as well as the attendance, was excellent, as also in some of the old places. The truth is manifestly spreading in the province, and taking deep root. May it yet greatly spread, and fill the land with precious fruits.

Bro. Daniel Campbell will take general oversight of the financial department, and see that the laborers are all cared for, and funds raised for their support. This duty devolves on him, as corresponding secretary of the board; and he should have the hearty co-operation of all the

officers of the board, as well as of all the friends of the cause, in executing this part of his duty.

J. LITCH.

Philadelphia, Pa., June 25th, 1858.

Original.

A Sunny Leaf from the Life of a Preacher.

Every good picture always exhibits strong contrast, high light and deep shadow. The life of a preacher of the gospel, too, has its light and its shade, its joys and its sorrows, and its middle ground and medium tints. At one time he stands on Pisgah's top, and gazes in rapture across Jordan's dark waters, feeling he has a life-boat that shall land him safe on the other, the immortal shore. The silver gospel trumpet discourses sweet music, and his heart is made happy as multitudes hear its solemn peal, and alarmed flee to Christ. Toils and dangers are all the same, as he goes to his appointment, miles and miles away; love's glowing fire in the heart softens the cold blasts of winter to pleasant spring time. The very spirit of his mission is the shadow of a great rock in the weary land, a cool retreat from the scorching suns of summer, a well-spring of gladness in the thirsty land, and joyfully he listens to the soft words of his Redeemer, "Lo, I am with you always, even to the end of the world." The gathering of the congregations is a solemn, yet glorious sight, and he feels, as he gazes upon the faces of those he has met, perhaps, for the first time, "O God, this dealing with the souls of men is responsible work. I must ere long meet all these at the judgment seat of Christ."

Now the heart is lifted to God for help.

"O Lord, how weak thy servants are,
Arm me, O God with mighty prayer,"

Shall I to-day battle manfully for the souls of men? Shall I to-day have grace given that shall win one soul that in the day of the Lord Jesus shall be a shining star in my crown of rejoicing? Already he is, with his congregation, brought into judgment. Am I clear from the blood of all these souls? O God, make my tongue to-day as the pen of a ready writer. Let the arrow be in the word to-day. Perhaps before a word is spoken he is in tears, feeling as his Master felt, a compassion on the multitude; the deep fountains of the heart are broken up, and he loves to weep the word he feels is in him like fire shut up in his bones, and he longs to speak that he may be refreshed.

How precious to him now is the gospel! He stands behind the cross, and presents a crucified Saviour. Meekness and humility are the elements in which he moves. Although he trembles to stand in so sacred a place, yet he is firm as the rock of ages. Gold could not purchase the strength he feels, or move him for a moment from his duty. Already the congregation are in tears, and, like a good general, he presses the battle. Here a sinner, with head hoary for the grave, drinks in the word as the thirsty ground drinks the small rain. There the sunny curls of a fair miss tremble underneath her hat like a reed shaken in the wind. Here the honest face of Christ's disciple, glowing with love, is turned toward heaven, where, for long years, he has been laying up his treasure. There the thoughtless young man has wiped the moisture from his eyes, and tries in vain to appear unconcerned. Here the honest matron wipes the unrestrained tear-drop from her eye, and thanks God she sits beneath the sweet sound of the gospel.

The amen is spoken—the hymn and benediction are over. With peace like a river, a brimming cup of happiness, the preacher returns to his humble home. No blast from fame's brazen trump could add a tithe to his happiness. He has done his duty, and hopes seed has been sown that shall in future yield a golden harvest in the garden of God. It is true he may be poor; but no matter, if by God's grace he can make many rich. He remembers it is no crime to be poor, and is consoled by reading, he that called me had not where to lay his head. Perhaps some of his former friends forsaken him; but no matter; God has given others dearer and truer, and one in particular, whose love is dearer than a sister or a brother. He perhaps has infirmities; but he fears not, knowing if this earthly

house of his tabernacle were dissolved he has a building of God, a house not made with hands, eternal in the heavens. These lungs are weak, and may falter; but his voice in immortal strength shall by and by be heard mingled with the great throng whose voices shall sound like mighty thunderings, when they shout hallelujah. His temples may throb and ache now; but soon this aching head shall wear a crown more bright and glorious than earth's mightiest monarch ever saw. He may go forth weeping now; but, glory to God, they that turn many to righteousness shall soon shine as the stars of the firmament forever and ever. His cheek may here grow pale; but there the rosy blush of immortal beauty shall glow upon his face forever. His garments may grow old, and uncomfortable; but he soon expects the donation of a robe from the Lord of lords and King of kings, that shall rival in its pure whiteness the snow-drift that in winter slumbers by his humble cottage door. Yes, more; he can say with the prophet, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."

P. S.—There is a shady side to this picture.

H. BUNDY.

No. Springfield, Vt., June 29th, 1858.

Burning of the Steamer Galena.

M. O. Everts, a passenger on board the Galena, recently burned on the Mississippi river, near Redwing, gives a graphic description of the scene in a letter to the Chicago Press and Tribune, from which we clip the following extract:

"About one o'clock, to give my own experience, some one caught my foot and shouted 'The boat is on fire.' My state room door was left partly open for ventilation. Fortunately I had not doffed my pants or vest. Leaping from the upper berth, I told Mary, who was also aroused, to be calm, with undoubtedly some tremor in my voice. I seized my boots, put them on, put on my coat, and looked out. The alarm had not yet become very general, and I had hopes that the fire might not prove disastrous. The first look I gave towards the bow of the boat was sufficient. The red flames, made lurid by the accompanying smoke, pierced through the cabin like a drowning tongue of an insatiate demon at the very instant.

"One look! You may have read descriptions of burning ships—you may have become in imagination a participant in the sublime horrors of a scene which human utterance can never portray; but to stand as I stood there, a living, present witness, and a part of the scene itself, is fearfully and wonderfully different. One look, as I said, at that mad, devouring, hellish-looking fiend-tongue, lapping with hot greed the ceiling, doors, curtains, glass, and stabbing through into the opposite apartments, produced a strange reaction in my soul, aweing me as it were into coolness and deliberation. It was but for an instant. Hurrying up and down the long saloon were crazed women, and men almost as frantic. 'Where shall I go?' 'Save me! save me!' 'O, my child, my child!' 'Fire! fire!' 'We are all lost.' 'This way! I'll save you all!' mingled in one confused uproar, with piercing shrieks and lacerating cries high over all. If I spoke, I cannot now recollect more words than these: 'Quick, Mary, give me my boy!' And those little boy-hands are still clinging round my neck—and the quick beats of that baby-heart till meet the louder pulses of my own, around which new veins of love have swollen rapidly, softening, melting, until even now—and I will not weep.

"Just at this moment when a master was so much needed, no one knowing just what to do, Capt. Laughton (of heroic memory—a braver man never trod a deck—nor a more humane) appeared like an apparition in the midst of us, and said firmly: 'This way, and you will all be saved—steady! this way!' the tide turned in one direction at the master's command, and with few exceptions, followed steadily and without crowding, through the side entrance next the

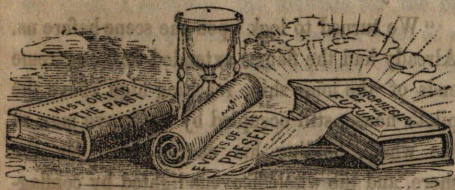
shore—down the gangway, somewhat obstructed by trunks which eager men were endeavoring to get ashore—or off the boat at least—and to our joy we found the bow near the shore, and a plank launched. A group of ladies were in advance of me, and I set up a six feet Hoosier barrier against the crowd behind, holding back with what ability was given me. In the confusion I missed Mary, but thought her in advance, and so was satisfied—so walked the plank, tottering with its excited burden, and struck foot on shore with my jewel on my breast. There was joy in that moment's experience. A moment more and Mary was by my side—and then our friends, all safe, and if but half dressed, bare-footed, with disheveled hair more beautiful in this moment to my eyes than fabled princesses in all the glory of their royal attire.

"We turned to look upon the scene before us. Already had the flames extended to the extreme ends of the long ship, reaching high above the pilot's house, still occupied by the brave man at the wheel, holding his charge hard on the shore, and the whole heavens lighted by conflagration. Still amid the flames could be seen a fitting form, and heard a wild shriek of despairing agony; and now a man drops down the guard into the stream, and struggles for the shore; and now a boy—brave, glorious boy!—leaps from the cabin deck and swims with vigorous stroke down, down the stream; he cannot buffet it; and now the yawl has reached him—saved! hurrah! The cry of 'powder on board,' startles with a new fear, and the crowd recedes far up the bluff and down the shore. Down fell the deck—up shot the flames renewed with new strength, vaulting high above the tall, black chimneys; crash came the huge black monsters themselves over the deck. The river seethes and hisses, as if wounded and mad with pain; the high wheel-house arches flame and tumble into the surge; bang! goes the cylinder head, and the liberated steam outrushing, for a moment seems to rend the monster's bowels, and then subdued by its own energy, is seen no more. The boilers fall; the flames begin to droop; the hull is burning low; the water's edge is reached; in flows the adverse element; she fills—she sinks, and with one loud hiss of defiance the flames expire, and all is dark and silent.

"Among the most notable incidents of the scene, was the pilot, standing bravely and coolly at the wheel, enveloped by the flames, until the boat was safe aground. He made his escape thence over the decks and down the rigging. Capt. Laughton was twice knocked down by trunks thrown from the decks, in his passage up and down, endeavoring to save his passengers. He had several children on board himself, all of whom were saved. A poor Norwegian emigrant woman, who had a cow tied on the lower deck, in attempting to liberate the poor dumb animal, lost her own child. There were several oxen and cows on board, most of which, after being badly burned, broke overboard and swam ashore. The greatest distress and sympathy was felt for a poor girl of fourteen years, whose mother, with two younger sisters and a brother, were all lost. They were a plain, honest, earnest looking family, going from Michigan to meet the husband father at Mankato, Minnesota. This poor girl goes alone to convey the sad news to her father. She sits near me as I write, her heart too fearfully wrung for much external emotion. Perhaps no individual saved suffered more in getting ashore than my friend, Wm. Bradley of Keokuk, late of Columbus, Ohio. He was too late for the gangway and plank, and after spending his best exertions to save some children who clung to his limbs, and some women who persistently refused to leap into the water, although small boats were waiting as near as the flames would permit, he let himself down from the guard, and fell exhausted into a skiff, then half full of water. He reached the shore, and was saved—but that was all. The boy who leaped from the deck and swam so finely, said he never swam before in his life; but preferred drowning to burning, and so sprang overboard. Instinct taught him how to swim, and he was saved.

"A bridegroom and bride, young and joyful, late from Orin, N. Y., got ashore; he dressed in

unique costume of a hat and shirt—she ditto, less the hat. Scarcely any baggage was saved. I have ten checks in my pocket, but not a trunk or carpet bag. 'Charlie' had on a nightgown, and his mother was costumed a la the bride above mentioned. Unfortunately for me I had deposited my money in the safe, all but a few dollars, and the safe proved to be an iron box only; everything within it being utterly destroyed. The citizens of Redwing are a humane hearted people. All our immediate wants are being relieved, and we shall take the next boat up, without out money, and no baggage to trouble us. Please excuse our personalizing this letter. An individual experience is a good representative of the whole, and I can give you my own easier than another."



ADVENT HERALD.

BOSTON, JULY 24, 1858.

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

The 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 argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* of July 3d.]

No. 5.

THE NATURE OF THE FIRST RESURRECTION.

The 3d No. of the opening argument of the affirmative, commences with a consideration of the nature and character of the resurrection brought to view in Rev. 20:2. It is remarked,

1st. "That whatever will be the nature and character of the first resurrection, must be the nature and character of the last."

This conclusion is natural and obvious; for if the first resurrection may be resolved into some figure of speech, so may the last one be; but if the first is a resurrection from the dead, so must the last be a resurrection of the remaining dead. It is remarked,

2d. "That the first resurrection cannot be restricted to the soul, as many believe and argue."

From this proposition we have no dissent. Nor do we dissent from the proof offered to sustain it,—viz. the passages of scripture which show that the spirit has a conscious existence, independent of its connection with the body, and that a resurrection cannot be predicated of it except in its reunion with the body. We should however dissent from a remark made in connection with the passages quoted that,

"The righteous when they die go to live and reign with Christ in heaven."

For, the Scriptures do not represent the departed saints as having ascended to heaven—their place of sojourn being denominated, Paradise, the Jerusalem above, the Bosom of Abraham, &c; which terms were ever used by the Jews for a place other than heaven. As Wesley says, it may be regarded as the anti-chamber of heaven, but not as heaven itself; into which the Saviour declared that no mere man hath ascended, (John 3:13).

Though in Paradise they have Christ's companionship, yet they do not now reign with him there, for they are represented (Rev. 6:11) as "resting" for a season, "till their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." And though they will reign with Christ, yet the only place of that reign which the scriptures warrant our believing in, is that expressed in the new song which John heard, when the living creatures and elders sang: "Thou art worthy to take the book, and to open the seals there-

of: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10.

The next remark in the affirmative, is

3. "That the first resurrection will not be the reviving of the spirit and testimony of the martyrs."

With this there is no necessity of our joining issue—the proposition being sound and scriptural,—it being admitted that it is from a literal death, and consequently that it is a literal resurrection which the subjects of it have a part in; and that it will precede that of the rest of the dead by 1000 years. From the hypothesis, however that the martyrs only, of the righteous dead have part in this resurrection, we entirely dissent. On this point the affirmative adds:

"This exposition seems necessary to harmonize Rev. 20:4-6, with Daniel 12:2. John 5:28, 29 and Rev. 20:12-15, and John 6:54 and 11:24. Hence we see that the great difficulty in giving an exposition of Rev. 20:4-6, that would harmonize with those texts which refer to the general resurrection, has arisen by supposing that all the righteous dead will be raised in the first resurrection, and none but the wicked in the last."

We reply that the supposition of a literal resurrection is needed for the harmony of those texts, but for such harmonizing there is not needed a denial of the resurrection of all the righteous at the same epoch. The only difficulty which any can have in a reconciliation of all the passages named with that view, has arisen either from overlooking, or else from ignoring the fact that Daniel discriminates between the "many of them that sleep in the dust" that then awake, and the remainder of them that thus sleep, of whom he makes no such predication at that epoch; and also that they in like manner overlook or ignore the distinction which John makes between those who come forth at the resurrection of life, and those who only come forth at the resurrection of damnation. As the discrimination which the prophet and apostle make, harmonizes every supposed discrepancy, we are under no necessity to resort to so unscriptural an hypothesis for the removal of a mere fancied difficulty.

The ratiocinations of the affirmative under this head, at length culminate in the following proposition, viz. that,

"The apostles and martyrs have labored long and suffered much, and bravely fought many of the first and greatest battles against the powers of darkness for the extension of the Redeemer's kingdom in our world, and lost their lives for his sake. And now they are to be raised to enjoy the long and peaceful reign of Christ on earth as a reward for their sufferings and death."

We would not derogate from the well earned fame of those ancient worthies, whose martyr-blood has been the seed of the church,—however much we may doubt that other saints, will be denied a resurrection and glorification with their martyred brethren. It is argued in support of the above, that

"It is an established principle in our government to confer especial honors and blessings upon those who have bravely fought and bled for our liberties. And so it appears that there is an established principle in the divine government of our Savior to confer especial honors and blessings upon those who have bravely fought and bled, and died, for the Redeemer's kingdom in our world."

And then the affirmative proceeds to claim that the service and sufferings of the martyrs have so exceeded those of the other redeemed, that they should be rewarded by a reign of a thousand years anterior to that of the others.

That the martyrs have done good service in the cause of Christ, need not be denied. There have been, however, others that "loved not their lives unto the death" (Rev. 12:11) who have toiled as long, as arduously and as victoriously, as those who have differed from them only in the circumstance of a violent death. Why, then, should not these be rewarded in time and manner with them? It is not always more desirable to pine away with age, or to die by the excruciating anguish of disease, than to suffer martyrdom. The sufferings of the latter may be even less than the former. We dissent entirely from the idea that man merits anything for his service, sufferings, or faith. All that any one will ever receive, will be bestowed as a gift of God's free grace. He is under no obligation to discriminate between the favors bestowed upon different ones, and may reward every one with a like penny, whether he have toiled one hour, or eleven. But that he will in the distribution of his favors, more highly honor one than another, according to his own infinite wisdom and glory, we do not doubt. These variations, however, will only affect the amount, and not the epoch of the glory of any. For, to all the saints there will be but

ONE CORONATION DAY.

This is a subject of positive revelation, and entirely at variance with all speculation respecting the coronation of a part previous to the coronation of the whole. Two passages, only, will be needed to establish this; and these also establish the fact that the coronation of all will be at Christ's glorious appearing. Thus Paul says:

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1 Pet. 5:4.

These scriptures teach that the crowns, even to Paul, will not precede Christ's coming. He repels the idea of being resurrected and crowned a thousand years before that epoch. And not only Paul, but all who love Christ's appearing, whether martyrs or otherwise, Paul affirms, will be crowned at the same time.

A passage in the 11th of Hebrews, is equally explicit that all the redeemed will be perfected at one and the same epoch. For the apostle says of the Old Testament worthies, that "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us, should not be made perfect Heb. 11:39, 40. Thus the perfection of all, will be when the martyrs are perfected; and no amount of special pleading can gainsay these positive apostolical declarations.

THE PERIOD OF THE MILLENNIUM.

The affirmative next proceeds to consider,

"When and where will these things, predicted in the 20th of Revelation be fulfilled—in this world previous to the personal and visible Advent of Christ on the new earth, subsequent to his glorious appearing?"

Adding,

"We answer, in this world, most surely, previous to the personal and visible Advent."

In support of this, the affirmative says:

"There is no evidence in all the word of God as I can find, that goes to show, that Christ will come visibly, and personally to our world, until he comes in the clouds of heaven, at the last day, to judge the quick and the dead, when he shall sit upon his great white throne, from whose face the earth and the heaven shall pass away."

This is correct thus far; but it affords, as will be seen in due time, not only no support to the idea of a partial resurrection of the just before that coming, but, it is one of the logical steps by which is demonstrated the resurrection of all the redeemed at his coming.

The affirmative then quotes a comment as follows:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," 2 Pt. 3:7. From this scripture last cited we learn that our world will be kept in store—reserved unto the day of judgment, which will be the last great day of time; it will then pass away—the new earth and the new heavens will then appear, in which righteousness only will reign."

So far again we agree. But when the following is added, we entirely dissent from it, viz. That

"Therefore all the great events predicted in Rev. 20:1-10, must precede the personal and visible advent of Christ; seeing they are all to be fulfilled before the judgment sits."

As we have already shown that they will not be fulfilled before the judgment sits; it follows that they will not precede, but follow his advent.

The affirmative says:

"That this period of blessedness to be enjoyed by the subjects of the first resurrection for a thousand years, will be in this world, who can doubt?—It is to be before the rest of the dead are raised. From which earth will the rest of the dead be raised? From this present earth, in which they sleep, or the new earth? From this earth most surely will the dead arise at the last day of the same. If then the rest of the dead arise from this world at the end of the thousand years—where, but in this world, can the first resurrection state be enjoyed?"

The issue here, has respect simply to the question whether the rest of the dead will be resurrected after the earth is subjected to the conflagration predicted by Peter, or before. That it will be after, is evident from Rev. 20:9, which represents the wicked, when they are raised, as compassing "the beloved city;" which according to Rev. 21:1 comes down from heaven only upon the new earth. This is conclusive as to the synchronism of those events; but we shall notice them more in full when we come to our argument, after completing the portion in reply.

The affirmative, in referring to the events last named says:

"When or where, we would inquire, shall we

look for these last events to be fulfilled? in the new earth, or in this world? Not in the new earth. In that better world, Satan will never have the liberty to go and deceive its inhabitants after they have possessed it in peace for a thousand years. Shall we have Gog, Magog and the Devil, and the wicked in number as the sand of the sea, in that better world, raising armies, and marching up and down and around upon the whole breadth and length of the new earth, giving battle to the people of God and storming the city of saints? No never!"

There are two prominent errors in the above little paragraph.

1. The assumption that those who have reigned with Christ 1000 years are to be deceived by Satan, is most gratuitous; but directly contrary to the scripture. For the benediction of "blessed and holy is he," is pronounced on every one "that hath part in the first resurrection; and it is affirmed of them that "On such the second death hath no power." Before this living again "the remnant were slain with the sword," (19:21); and the righteous living had been changed at the resurrection of they that were Christ's at his coming. Thus the only living ones on the earth at the epoch of Satan's loosing, that could be made subject to his deceptions, are the rest of the dead, who lived not again till the end of 1000 years, and who therefore do live at the precise epoch when Satan goes out to deceive them. And,

2. The whole idea of the affirmative about Satan's army, marching unrestrained over the earth, and storming the city, has no shadow of support.—Satan merely gathers them together, and compasses the city; but there is no assault. The fire from heaven anticipates any such attack. But that Satan, and those who have lost the inheritance, are permitted to come upon it as Satan was permitted to come into Eden, to have one look at all its restored beauty and to justify God's banishment of them from it forever, as Adam was banished from Eden, by their madly thinking to seize upon and dispossess the saints, is here clearly revealed—whether it be believed or no.

The affirmative says of those whom Satan deceives: That,

"Those deceived and gathered by Satan to fight against the saints of God are not as some suppose, the wicked dead raised. Satan goes out as soon as he is loosed from prison, and finds these nations in the four quarters of the earth already there. If these nations were existing at the time Satan was let out of his prison, then they must have been living there before he was liberated; and if they were living there before he was liberated, then they must have been living there when he was bound in prison—and if they were living there when he was bound in prison, they cannot be the wicked dead in their resurrection bodies; because the rest of the dead were not to live again until the thousand years of the first resurrection and of Satan's imprisonment should be fulfilled. If they are not the wicked dead raised, then they must be men living in their first bodies in this world previous to Christ's Advent."

True, Satan finds them in the four quarters of the earth, because they are raised and he is loosed at precisely one and the same epoch; and hence when he goes from his prison, he finds subjects in waiting for his commands.

Their resurrection and his liberation being synchronous, his finding them in waiting when he turns to seek them, does not require that they should have been living before his release. And therefore there is nothing in the circumstances of the case that is incompatible with the supposition that those deceived are the resurrected wicked.

The affirmative adds:

"Again we remark, those persons deceived and gathered under Satan were destroyed by a devouring fire from heaven, which consumed them, which was to show that they were mortal beings, capable of being consumed as well as of being deceived."

Here again is a variation from scripture, which says not that they are consumed by the fire but that it devours them. So does the flood devour those who fall therein. In like manner the fire swallows them up, and they are seen no more on the earth, being wiped off from it by the sweeping flame, and yet perpetrated in just the condition that God shall see fit to direct.

The affirmative adds:

"They cannot therefore be the wicked in their resurrection bodies; for they will be raised immortal, and will go away from the judgment seat of Christ into everlasting punishment—into the fire prepared for the devil and his angels; but here we see that the army of Satan will be devoured by fire from heaven, and he is to be cast into the lake of fire;—their punishment is to be in two separate places, which goes to show that this is not the final sentence of the wicked, but a destruction of their bodies for time."

Again is the writer at fault. Immortality is no where predicated of the wicked, but alone of the

righteous. They "seek for glory and honor and immortality," (Rom. 2:7); but to the wicked will be the very reverse of all these, viz. "indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil" (vs. 8:9). Immortality and such anguish are antipodal and incompatible. The wicked are not only to "go away into everlasting punishment,"—into "the fire prepared for the devil and his angels," but they here have an experience of that predicted fire, which sweeps them into their appointed place. And therefore they are not necessarily, as the affirmative claims, men in their first, or unresurrected bodies.

The affirmative next lays stress on the declaration that, "The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them."

It is argued, that in the new earth there will be "no more sea," and that consequently the sea must give up its dead at the second resurrection in the present earth—which closes the argument of the 3d No.

The argument, however, has no foundation; for the original as much affirms that there will be no more heavens and no more earth, as it does that there will be no more sea. It simply declares that the heaven, earth and sea, as they now are, are no more; without in the least intimating whether they will, or will not be a sea in the new earth. But other scriptures show that there will be; so that the argument based on this expression fails.

Broke Out in a New Spot.

In the bituminous coal smoky town of Pittsburg, in the county of Allegany, and State of Pennsylvania, away on the western side of the mountains, and where the waters of the Allegany and Monongahela rivers unite to constitute the Ohio, there exists a little innocent unfledged nestling, a mere neophyte in the Papal hierarchy, a novice, an embryonic nursing, calling itself "The Catholic." This weekly (weakly) sheet, the typographical appearance of which is admirably symbolic of its intellectual, moral, and theological character, shows the sectarianness of its catholic spirit by keeping up a constant peeping, muttering, or gentle and harmless, though rather mirth-provoking sputtering, about the "Evangelicals." As the moon shines on without taking any notice of the little canine quadrupeds that bark at it, so the "Evangelicals" usually pay no attention to the baying of this little unweaned nursing. Failing to get any response, it comes down a little from the moons, which it has attempted, by its squeaking yelps, to frighten from their orbits, and lets off a delectable morsel at our humble pate, as follows:

THE APOCALYPSE AND ITS FANATICAL INTERPRETERS.

The editor of the Advent Herald has been so long writing about the "Beast" the "False Prophet," and the "Dragon" of the Apocalypse, that he has to all intents and purposes impersonated—and, really, in his own dear self, represented these prophetic, revelation characters. He has, verily, given us a most vivid representation of them in his own "four bones." We need not go beyond his own precious Herald for the perfect realization of "Beast," "False Prophet," and "Dragon." And, first, the "Beast that cometh out of the abyss," for what can be more beastly than his ignorance respecting the Catholic Church. The veriest child that attends our Catechism schools on Sunday, could teach him (the Advent Herald man) the real doctrines of the Catholic Church, which possibly, he never undertook to study. (Poor man!) Secondly, "The False Prophet." This character he has frequently enacted by presuming not only to tell the very day when the Pope (Antichrist) was to be destroyed, but even the very hour when Christ himself was to appear, and when the "Adventists" his own dear brethren, were to be ready with their "Ascension Robes," to appear with him (Christ)! And, thirdly, "The Great Dragon" has been faithfully enacted by "the Advent Herald man." For it is questionable whether the "Serpent" himself, who is the "Old Dragon," who is to cast out of his mouth, after the woman, water as a flood, to cause her to be carried away, has equalled, or ever will "the Advent Herald man" in casting forth such blasphemous tales and lies against the Catholic Church as he has done in the Advent Herald.

It has always appeared to us extremely curious and inexplicable how Protestant heresiarchs and sects can dare to draw from the Apocalypse arms and objections against the Catholic Church, since it is notorious that Luther and Calvin, the founders and gods of Protestantism, have utterly repudiated the Apocalypse, and entirely blotted it out of the canon of the Scripture. We ask from our exchanges, the Advent Herald and the United Presbyterian, and all others, the solution of this important question. We pause for a reply.

The above will be recognized as exceedingly sweet-tempered, and it may be a puzzle to some, how so innocent an outbreak as the above can have issued from a bantling of the Papacy. It is perfectly explainable, however, on the supposition that the Catholic has still all the youthful innocence of the unfledged vulture, the playful kittenisms of the un-grown tiger, or the ante-poisonous state of the undeveloped serpent. Should it ever become a full grown Beast or Dragon, the above will be recognized as the mere cooing of the sucking dove, in comparison with the lion's roar, or the steam engine's screech.

Our amiable nondescript of the Pittsburg misnomer, sweetly and condescendingly intimates that our knowledge of the real doctrines of the Catholic Church might be augmented by the judicious instruction of some little infant in their "catechism schools on Sunday." We doubt not that we might learn much from babes and sucklings respecting the Catholic Church; nor do we doubt that we might learn something respecting the Papist, or Roman Church from its neophytic nurslings. A friend in a neighboring town experienced a little of this increase of knowledge, on Sunday, June 27th. Returning from Church to his home, he met one of these catechetical learners, when the following conversation ensued.

"My young friend, have you been to church today?"

"Yes, sir."

"Do you attend the Sunday school?"

"Yes, sir."

"Very well, where do you attend church and Sunday school?"

"On Tommy's Rocks,"—the name of a locality near where the Papists have erected a church: attending which one day, "the praste" left his prepared discourse (so our help said, in compliment to our presence) and addressed the audience on the importance of "education": said he, "if you don't educate the childurn the next generation 'll forget the faith that's in 'em." But to return to the dialogue, —with one who is being there "educated."

"Well, what do you study at the Sunday school?"

"The Catechism."

"And can you tell me who came into the world to save sinners?"

"Yes, sir. The sisters of Charity!"

Such was the instruction that this little Tommy-rock-Papist-catechetical-Sunday-school-scholar was able to give respecting the doctrines of its ecclesiastical mother. And we doubt not that it repeated correctly. Still, though under the profoundest obligation for the suggestion of our contemporaneous misnomer, we decline sitting at the feet of such little ones, as learners, for any extended period—remembering that it is written, "Take heed how ye hear."

It is said that a certain old character, whose acquaintance with our honored mother Eve was not of the most creditable kind, is the father of all such, as the Psalmist declared in his haste that all men were. If this is so, he has a very hopeful and promising son in the sooty, sulphurous city of western Pennsylvania; for in the above catholic extract, we notice no less than five of the kind of things that vulgarly spoken men denominate "whoppers." Let us enumerate them: 1, telling the day when the pope was to be destroyed; 2, telling the hour when Christ was to appear; 3, about ascension robes; 4, "lies against the Catholic Church"—meaning the sect known as Papists; and 5. the charge that Luther and Calvin "utterly repudiated the Apocalypse and entirely blotted it out of the canon of the Scripture." Hopeful son of a hopeful father! If the fledgling can now bill and coo such approaches to the well-recited lesson, first conned in Eden's shady bower, what may it not do when it comes to shed its juvenile scaly coat, and be armed with full developed fangs? Only give it the ability and its disposition shows what it would accomplish.

In conclusion, it condescendingly requests an answer to a question, which if based on truth, we would reply to; but till it can learn what the position of Luther and Calvin was, any attempt at enlightenment would be love's labor lost.

We don't gather what late article of the Herald, has so stirred up the bile of our Papal brother; but we presume it is the remembrance of the castigation we gave him several years since—being no longer able to restrain his long and painful silence.

What think ye of Christ?

The same writer in the Crisis, from whom extracts were made in the Herald of June 26th, and of July 3d, says in the Crisis of July 7th, in his closing article on the new birth:

"Of Christ we affirm, that it was the prospect of his resurrection then in the future, and the fact of his resurrection, now in the past, that constituted him all that he ever was; (except a mortal man;

the Son of David;) all that he is; and all that he ever will be!!!"

We said in the Herald of July 3d, that, "Another writer ('S. C.') asks" in the Crisis of June 22d, "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 adding, that, "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 unlexicographical significations." In the Crisis of July 7th, "S. C." is replied to by Henry Grew, who says: "All created beings, without exception, are dependent for existence on the Creator."

He then speaks of Christ as one of those created beings, and adds:

"He is now, by the pleasure of the Father, immortal, and can die no more, yet dependent on the Father for immortality. If he had been created immortal, he could not have died for us. It is a contradiction to say that an immortal being can be subject to death."

This is the answer we anticipated. There is nothing like frankness in stating one's theological opinions. The position of the Herald is very diverse from the view entertained by both of the above writers. We understand that by Christ,

"Were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."—Col. 1:16—19.

And therefore we can unite with the following ascription to Christ:

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

The Crisis has not yet furnished the light respecting the term "body," that we solicited in the Herald of June 19th. If it does not consider that its position is indefensible, we would like to see its light.

Enquiry.

"What Spirit was it which led Jesus into the wilderness (Matt. 4:1) to be tempted of the devil? Is it not plain from the context, (Matt. 3:16-17) that it was the Spirit of God? or is there any proof that it was the spirit of the devil?"

ANS.—The closing verses of the preceding chapter (Matt. 3:16,17), affirm that "Jesus, when he was baptised, went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." And then immediately follows, Matt. 4:1, "Then was Jesus led up of the Spirit" which can be no other than the Spirit that rested upon him,— "into the wilderness, to be tempted of the devil." This connection is conclusive that the Spirit referred to is the Holy Spirit.

Were there any doubt on this point, it is affirmed to be the Holy Spirit in Luke 4:1, which says: "And Jesus being full of the Holy Ghost, was led by the Spirit into the wilderness." He could of course be led only by the Spirit with which he was filled, so that he was conducted into the wilderness by the Holy Spirit.

To "J."—Your other question we will answer soon,—wishing to give it full consideration.

Book Notices.

The Boston Directory for the year 1858, embracing the city Record; A general Directory of the citizens, and a Business Directory. Boston: Adams, Sampson and Co. 91 Washington st. July 1, 1858.

We are indebted to the publishers for the 54th issue of this valuable and now necessary annual.

We first notice that the name of its publishing firm is changed, from that of "George Adams," to "Adams, Sampson and Co"; which enlargement augurs well for the prosperity of the business enterprise.

The Directory itself is very neatly executed; and we should judge, is very thoroughly and correctly revised over former issues. The necessity of this annual revision, is seen in the fact that more than one-fourth of its last year's names, cease to have a place in it; and a greater proportion in its present issue, are new names—besides the changes of individuals from one street, or number in the city, to another.

Of the names in the Directory of 1857, removals and the hand of death required that 13,919 should be erased in transferring the list to the present Di-

rectory. But 15,146 new names were ready to be put on, giving a balance of 1227 in favor of the Directory of 1858. The whole number of names is 50,656. The number of removals within the limits of the city is probably as large as in any former year, and unites with other considerations in making the work absolutely indispensable to our citizens.

A glance at the business directory with the view of ascertaining the number of persons employed in the principal trades, professions and pursuits, may not be without interest. We find, therefore, that we have recorded the individual or firm names of 101 apothecaries, 38 auctioneers, 68 bakers, 19 bankers, 101 boarding-house keepers, 39 bookbinders, 86 booksellers and publishers, 365 boot, shoe and leather dealers, 134 boot and shoe makers, 308 brokers of all kinds, 149 carpenters and builders, 24 carriage builders, 19 carvers of different kinds, 150 clergymen, 83 coal and wood dealers, 363 commission merchants, 499 counsellors at law, 86 dentists, 17 distillers, 82 dressmakers, 169 dry goods importers and retailers, 61 engravers, 70 fancy goods dealers, 70 furniture dealers, 121 hair dressers, 65 hardware dealers, 27 hatters, 61 dealers in hides and leather, 54 jewellers, 92 leather dealers, 138 dealers in liquors and wines, 14 lithographers, 35 lumber dealers, 186 market men, 52 machinists, 258 merchants, (principally ship-owners and importers of South American, West Indian, European, Calcutta and Canton goods,) 105 dealers in millinery goods, 90 nurses, 251 painters of all kinds, 393 physicians of all schools, 108 produce dealers, 175 provision dealers, 92 hotel keepers, 103 restaurant keepers, 83 stable keepers, 118 tailors and drapers, 134 teachers of all kinds, 44 tinsmiths, 77 watchmakers, 98 wholesale dealers, and 366 retailers in West India goods.

In the matter of surnames, the Smith family retains its ancient pre-eminence, there being in the present directory 520 of them, of whom 26 are John Smiths, while thirty others have broken the simplicity of this honored appellation by wedging in another name between the John and the Smith. The Browns are well up in the list, occurring 382 times. The Sullivan family numbers 350 names; Murphy, 296; McCarty, 258; O'Brien, 240; Davis, 234; Clarke, 227; Jones, 197; Williams, 195; Johnson, 194; White, 193; Adams, 181; Hall, 180; Parker, 161; Doherty, 155; Collins, 158; Welch, 152; Richardson, 143; Allen, 141; Taylor, 139; Hill, 138; McLaughlin, 137; Thompson, 135; Wilson, 134; Robinson, 129; Baker, 122; Foster, 121; Russell, 116; Stevens, 115; Barry, 113; Wright, 108.

IMMERSION NOT BAPTISM.—By Rev. John H. Beckwith. Boston: John P. Jewett and Company. Cleveland, O.: Henry P. Jewett, 1858.

Great and good, intelligent and conscientious men have differed respecting the necessity of immersion as the form of baptism; but this is the first work we have met with that denies its validity. The argument against immersion, is based on its often being inconvenient, and in some cases of disease and locality, impossible; and on the fact that the Jews baptised their beds, couches and &c., and never partook of food without first baptising themselves by a partial application of water to the body. But to argue from this that the application of water to the entire body is not baptism, is illogical and inconclusive; for the Jews also baptised their cups, pots, &c., by putting them into the water. There is nothing gained in support of any position by straining it beyond what it will bear.

The Theological and Literary Journal. Edited by David N. Lord. No. 41. July 1858. New York: Published by Franklin Knight, 138 Nassau street. 1858.

The July No. of this ably conducted Journal is of more than its usual interest, and contains several articles of much interest; as may be judged of by the following table of its contents.

- The Principle of O. A. Brownson's Successive Theological Opinions.
- The Prophetic Periods of the Apocalypse and Daniel.
- Notes on Scripture: John the Baptist: Christ.
- The Annals of the American Pulpit. The Presbyterian.
- The Religion of India and China.
- The Land of Promise.
- Literary and Critical Notices.
- 1. Biographical Sketch of Sir Henry Havelock.
- 2. Halsey's Literary Attractions of the Bible.
- 3. Memoir of Capt. Hammond.
- 4. English Hearts and English Hands.
- 5. The Great Controversy.
- 6. Hymns of the Church Militant.
- 7. Dr. Bushnell's Sermons on the New Life.
- 8. Dr. Guthrie's Gospel in Ezekiel.
- 9. Dr. Olshausen's Biblical Commentary, Vol. V.
- 10. Prof. Bush's Notes on Numbers.
- 11. Continuation of Olshausen's Biblical Commentary, Vol. VI.
- 12. The British Periodicals.

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.

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.]

F.—BY ETA.

FALL, *v. Lit.* To drop from a higher place, or from an erect posture: "Can a bird fall in a snare upon the earth, where no gin is for him?" Amos 3:5. "All these things I will give thee, if thou wilt fall down and worship me," Matt. 4:9.

— A Metaphor expressive of failing to have an accomplishment: "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground," 1 Sam. 2:19. Also expressive of termination: "Sit still, my daughter, till thou know how the matter will fall," Ruth 3:18.

— A Substitution, for apostatizing, perishing irremediably, or losing favor: "Lest any man fall after the same example of unbelief,"—Heb. 4:11; "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy," Rom. 11:11.

FAMINE, *n. Lit.* Scarcity of food: "There was a famine in the land, besides the first famine that was in the days of Abraham," Gen. 26:1.

— A Substitution for an unsatisfied desire to hear: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the word of the Lord," Amos 8:11.

FAN, *n. Lit.* An instrument for winnowing grain: "The oxen likewise and the young asses that ear [i. e. plow or till] the ground shall eat clean provender, which hath been winnowed with the fan," Isa. 30:24.

— A Metaphor, illustrative of the instrumentality by which God would separate the wicked from the righteous of his people: "And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways," Jer. 15:7.—a passage parallel with Amos 9:9,10, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth; all the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

— A Substitution, when the possession and use of it are put for having ability and authority to distinguish between saints and sinners: "Whose fan is his hand, and he will thoroughly purge the floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire," Matt. 3:12.

FAR, *Lit.* Distant: "From a very far country thy servants are come," Josh. 9:9. "He was now not far from the house," Luke 7:6.

— A Simile, illustrative of the removal of guilt: "As far as the east is from the west, so far hath he removed our transgressions from us," Psa. 103:12.

— A Substitution, for a state of enmity or alienation from God: "For they that are far from thee shall perish," Psa. 73:27. "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ," Eph. 2:13.

FAST, *v. Lit.* To abstain from food: "When ye fast, be not as the hypocrites, of a sad countenance," Matt. 6:16.

— *n.* A Metonymy for the time of fasting: "The fast was already past," Acts 27:9.

FAT, *n. Lit.* An oily concrete substance deposited in various parts of animal bodies: "And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord: the fat that covereth the inwards, and all the fat that is upon the inwards," Lev. 3:3.

— A Simile, when the comparison to it of anything illustrates its worth, or destructibility: "Be-

hold, to obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. 16:22. "The enemies of the Lord shall be as the fat of lambs: they shall consume,—into smoke shall they consume away," Psa. 37:20.

— *adj.* A Metaphor, expressive of fertility: "And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance," Neh. 9:25. "Out of the fat pastures of Israel," Ezek. 45:15.

— A Substitution for prosperous: "He that putteth his trust in the Lord shall be made fat,"—Prov. 28:25. "They that be fat upon earth shall eat and worship," Psa. 22:29. Also, for a state of indifference: "Make the heart of this people fat, and make their ears heavy," Isa. 6:10. "My deadly enemies . . . are inclosed in their own fat," Ps. 17:9,10.

Elder Fassett in Canada East.

WATERLOO.

Bro. O. W. Lawrence came from home the morning of June 25th, a distance of twenty miles, to convey me from the outlet to Waterloo, the place of his residence. After a ride of twenty miles, I filled my first appointment at this place. This day was the hottest of the season, but as we passed along the base of Mt. Orford, and through forests, and by the side of beautiful ponds, the scenery was so enchanting that I could well endure the affliction of heat; and I trust Providence will reward my brother and companion of that day's ride, for the inconvenience to which he was subjected.

I remained in Waterloo over the the Sabbath, preaching Friday evening, and on Saturday twice, and on Sunday three times. The interest and solemnity of our meetings continued to increase to the end. On Sunday, a large congregation assembled at the three services, and the people of God were comforted, and sinners trembled. I saw on that day many a solemn countenance and tearful eye.—Sabbath evening, I visited Bro. Garlick and family (a brother of Mrs. Emerson, of Boston) who had been greatly afflicted by the sudden death of a son two years and a half old by drowning. They attended the meeting during the day, and I found by personal conversation with them that they were both in need of Christ. Mr. Garlick requested me to pray with them, and I did so, greatly to my own satisfaction, when I saw him kneel down so penitently by my side. May the Lord visit him and his companion with his saving grace.

The next day I had a conversation with a gentleman from Sherbrook, whom I found to be a backslider for many years, but who attended the meetings on the Sabbath, and heard me. He was so distressed in mind that he wept, and knelt down with me and asked the pardoning mercy of God. On the day following he came into our prayer-meeting, and fell on his knees and did it publicly. Others were revived and awakened.

Dr. Hutchinson was present at our meetings, but was so enfeebled in health, that he did not aid me in the services. I had a pleasant visit with him and his kind family. His case awakens much my sympathy; and he has my Christian love.

I made my home with Bro. W. O. and M. L. Lawrence and their families, who expended their kindness on me. The Lord reward them; and bless the remnant of his people in this place.

LAWRENCEVILLE.

On Tuesday, June 28th, I took stage for Lawrenceville, a small village twelve miles distant. A year ago, in a passing visit, the stage stopped for passengers to dine at the house of Mr. E. Lawrence. I saw an afflicted sick lady in an adjoining room, and I introduced myself to her as a Christian, to converse with her on the consolations of religion. I found her to be the wife of Mr. Lawrence, and entertaining the Christian's hope. She is now dead, and sleeps in Jesus. I visited her grave, and thought of that time I conversed with her, and by her request knelt in prayer, and it was a consolation to me that the only and last interview with the departed was on the great theme of eternal life through Jesus and the resurrection. Mr. Lawrence has since married the eldest daughter of Bro. Gillman, formerly of Melbourne, now of Kingsey Falls, C. E. It was by her request that I visited and tarried in this village two days, visiting from house to house and holding public meetings. I found some praying people here, also a sick lady near her end no doubt, but rejoicing in hope, and supported remarkably by grace. These visits and our meetings were not in vain.

Bro. and sister Lawrence will receive my thanks for their Christian kindness to me, and I hope the Lord will make them a great blessing to the people in this isolated part of his vineyard.

MELBOURNE.

By stage, and a free pass from Mr. Lawrence, the

proprietor, I came to this beautiful town, situated on the banks of the St. Francis river—a river running north to the St. Lawrence. I found the friends waiting for me, and I put up with Bro. Chamberlain and family, with whom I fared so well a year ago. They were as kind as ever, and hospitably entertained me during my stay, and others with me, who came from a distance to attend the meetings. Our meetings were not so fully attended here as I could have desired, or the friends, but they were good. The countenances of all attested that the Lord was present by his Spirit. I had the privilege of conversing with some without hope personally on the great subject of religion, and I do hope they have found Jesus a Saviour to their souls.

Elder Lester, of the Free-will Baptist connection, attended all our meetings, and preached on Sabbath afternoon, as I had to leave for Danville.

Elder John Porter disturbed the arrangement of the brethren here in some measure, by coming down from his place to obtain me to visit his people. Elder Hutchinson had encouraged him to hope that I might be expected to divide the day, at least, with his people on the Sabbath, and I had written in answer to Elder Porter that if he would come down to M., we would try and arrange with the brethren.—But as Elder Hutchinson did not accompany me, as expected, owing to illness, all were disappointed and our arrangements broken in upon. We by mutual consultation, however, arranged to divide the day between the two churches.

At Lawrenceville, I received the following note, from Bro. Hutchinson, whom I expected to have accompanied me on the latter end of my journey in Canada East.

Dear Bro. Fassett:—I fully intended to come to Lawrenceville, but it seems I have not. I may come so as to see you at Danville on Tuesday evening.—It is a trial not to see you again; but while the spirit is willing the flesh is weak. I hope you are having, and will yet have, good homes in Canada, so that you may not have the "chills" too badly before you leave this cold region. If I do not see you again, I wish to assure you that you have my unqualified esteem and love.

R. HUTCHINSON.

DANVILLE.

Sabbath, July 4th, after the morning service and taking refreshments, a brother from Danville conveyed me within two hours a distance of twelve miles from Melbourne to Danville, where I met a large congregation in a neat and convenient chapel at 3 o'clock P. M. After preaching from the text, Acts 8:12, I baptized two recent converts to the Christian faith,—one from infidelity. The place of baptism was near and is a part of the chapel, as a small stream flows near by. I remained by request, until Thursday, the 8th inst., holding meetings every day and visiting. Our interest continued to rise daily, though an unfavorable season of the year for meetings, owing to necessary work to be done by farmers.

On Wednesday, Deacon George Bangs was ordained and set apart to the gospel ministry by Elder Porter and myself. The occasion drew out a good number with some clergymen of the neighborhood.

On Thursday, I was permitted, after preaching, to baptize five more candidates, before a large congregation of spectators. One of these candidates was an old man eighty-three years of age, just converted. He went down tottering into the water, and it required some strength to manage him; but he was buried, and arose in new strength and vigor, and came up out of the water with much less support—and happy in heart. Another interesting case was that of a blind girl, twenty-three years of age and having been blind thirteen years. I expected she would be timid to enter the water, but it was otherwise. She went forward with such delight and cheerfulness, that I had to hold her back, and request her to moderate her steps; and then she surrendered herself into my arms as an innocent child to its mother's, and was beautifully laid in the liquid grave and raised again in the likeness of Christ's burial and resurrection. She arose in hope of life and a part in the first resurrection, being an interesting and intelligent young woman. Two other young females were buried with Christ in baptism, and a brother aged near sixty years. This was the most interesting baptism I ever witnessed or took part in. The subjects baptized made it so.

Our meetings in Danville were better attended, and more interesting, than any of my appointments in Canada East. Like that of Derby Line, it began and ended in the ordinance of baptism. It was greatly desired that I should remain over another Sabbath, but I had already been absent from home, and the church in Boston, longer than I had designed, and could not stay. It is supposed that if we could have remained, our chapel would have been crowded to overflowing, and many stand without. I never hesitated so much as to duty. But as in

other places I tore myself away from the people.—The Lord be with them.

Elder John Porter is the stated pastor of this people. He is a bold, fearless defender of all he thinks is truth—a man of near sixty years of age, active, and zealous in all he does. By a sad and fearful accident, a few years since, he lost one hand and a part of the other, leaving only three fingers; but as "necessity is the mother of invention," he has learned to do more with his head and three fingers than thousands, with theirs, and all their ten. He works at his trade during the week, in which the Lord has prospered him; and has the pastoral charge of this church, for which he receives no remuneration. I enjoyed the hospitality of his home and shall remember the affectionate kindness of his devoted and Christian wife.

KINGSEY FALLS.

While at Danville, I had the pleasure of a running visit to Kingsey Falls, seven miles distant. It is at present the retired residence of Bro. Gilman and family. I tarried a night, and part of a day, with this beloved family. The interview was pleasant and profitable. While there I visited an aged Universalist on his dying bed, and conversed with him on the atonement and blood of the Lamb, read and prayed with him, pointing him also to the resurrection of the dead. I visited also the family of a brother of Mr. Gilman, of the Methodist connection, and talked with them on the present religious interest in the States, and bowed the knee in prayer with them before leaving.

Kingsey Falls is the most retired part of the world I was ever in. It seems like one having come to the very end, and so completely surrounded with forests, that there appears to be only one way out, and that by the road we entered. Yet the spot is made agreeable and attractive by the good "spirits" there found, though not yet "made perfect."

This tour in Canada East, like that of last year, was one exceedingly pleasant to me; and I returned home refreshed in body and mind. I formed many new Christian acquaintances, and confirmed old ones; and it was hard to part with them, affecting us even to tears at times. O when shall we meet with all we love and the whole "general assembly," where parting shall be no more?

"When shall love freely flow,
Pure as life's river?
When shall sweet friendship glow,
Changeless forever?
Where joys celestial thrill,
Where bliss each heart shall fill,
And fears of parting chill
Never! no, never!"

O. R. F.

Respectfully inscribed to H. M. J. . . .

Lady, tell us, if you will,
Are you in the valley still?
Do you fear—do you fear?—Ps. 23:4.

"I am in this 'lonely vale,'
Yet his promise does not fail—
All is well, all is well."

Is your hope in Jesus cast,
Like an anchor, sure, steadfast?
"Within the vale, within the vale." Heb. 6:19

Can you trust the Crucified,
Who for you on Calvary died?
"Died for me, died for me." John 3:16

Can you stand where Stephen stood,
And behold the Son of God?
"At his right hand, at his right hand." Acts 7:55.

Do you fear to cross the flood,—
Stand before the bar of God?
"Pleads for me, pleads for me." Heb. 7:25.

By your merits can you stand,
Justified at God's right hand?
"Jesus' blood, Jesus' blood." 1 John 1:7.

Father, may I come to thee?
Mercy now is all my plea
Come to me, Come to me. John 6:37.

Lean upon thy Saviour's breast—
Jesus says, I'll give you rest,
Here is rest, here is rest. Matt. 11:28.

By thy Saviour's side sit down—
Take the harp and wear the crown—
Dwell forever now at home.
Home—home—home—2 Peter 1:11.

Stanstead, C. E.

F. B.

OBITUARY.

DIED, of apoplexy, in Barnston, C. E., June 24, 1858, CLARISSA, wife of Matthew L. Clark, in the 67th year of her age.

Sister Clark experienced religion, and embraced the doctrine of the speedy coming of Christ, in 1842. About a year ago she had the first fit of apoplexy, which much impaired her health, yet she was able to be about the house and do some work. For a few weeks previous to her decease, she often spoke of dying and said she did not expect to live to see the Lord come. She spoke with much composure of death, and said she believed she was prepared to

meet it. Prayer-meetings on the Sabbath had been held for sometime in Bro. Clark's house, and on the Lord's day preceding her death, at the close of the meeting she spoke freely to the brethren, and sisters, appeared to enjoy her mind extremely well, and remarked to her son, "You will not have me here long, and when I go it will be suddenly." The next morning about two o'clock the fit came and one side of her was completely paralyzed. She had her senses a part of the time afterward, but could not speak distinctly. She lingered till the fourth day, when she fell asleep in Jesus. A discourse was preached at her funeral by Elder D. Merrill from 2 Thess. 2:16, 17. She leaves a husband, three sons and one daughter to mourn her loss.

The following lines, expressive of faith and hope, were composed by a relative of the deceased:—

To-day we meet with those we love,
To-morrow place them with the dead;
But O we hope to meet them soon
Where farewell tears will ne'er be shed.

Our friends in life, they seem so dear,
'Tis hard to bow beneath the rod;
But O, the stroke seems less severe,
The nearer we approach to God.

Who would not cry, O Jesus come—
Come, put an end to grief and pain;
O speed the time when friends shall meet,
Meet, nevermore to part again!

To those who now in Jesus sleep
A song of triumph he will bring—
"O grave where is thy victory?
O monster death, where is thy sting?"

O, blessed thought, God knows his own,
If in the depths of sea, or land,
And when the last loud trump is blown
They will appear at his right hand.

Crisis please copy. J. M. O.

DIED, in Barnston, C. E., June 26th, 1858, JOSHUA LIBBEY, in the 81st year of his age.

He was born in Epsom, N. H., Aug. 7th, 1777, and was the youngest of seven sons. He moved to Canada over fifty years ago, and had to suffer some of the hardships incident to live in a comparatively new country. Some fifteen years ago he professed faith in Christ and became connected with the Free-will Baptist church; he was however very friendly to the Advent doctrine and people, and seemed glad to have those looking for the Lord call upon him. He suffered much at times, for a few months previous to his decease; but he has gone where "the wicked cease from troubling and the weary are at rest." His friends would not claim for him angelic perfection, but think he gave good evidence of acceptance with God. The writer gave a discourse on the occasion of his funeral founded on Gen. 50:5, "Let me go up, I pray thee, and bury my father." He was buried on his own land, in the family burying ground, and was followed to the grave by his aged widow, and six sons and three daughters, all of whom have made a profession of religion. May the grace of God and the hope of the gospel sustain and comfort them till Jesus comes.

J. M. ORROCK.

A daughter of the deceased has selected the following verses, which she wishes to have accompany the above notice.

My father is dead—he is gone to the tomb,
Farewell, my dear father, farewell;
There sweet by thy rest till the Saviour returns,
Then I hope thou with angels wilt dwell.

That cold lifeless form, now in death's chill embrace,
Lies low in the dark earth so drear,
O never again shall I gaze on that face,
Till Jesus in glory appear.

I ne'er shall forget the last visit I made
To the dear aged sire at his home,
With pleasure he met me with tears in his eyes,
Saying, "daughter, I'm glad you have come."

Our meeting was pleasant, yet solemn, withal,
I thought of the time we must part;
I must bid him adieu, and a kind mother, too,
Although they were dear to my heart.

By my dear Father's side I knelt down in prayer
To that God whom I love and adore,
That 'round His bright throne we in glory might meet,
Where friends shall be parted no more.

I returned to my home to think of the past,
Of parting with kindred so dear—
Then sad tidings came that my father was dead,
How solemn the sound to my ear!

When I think of that form low bending with age,
When I think of that pale, wrinkled brow,
And those silvery locks whitened out for the grave,
My heart whispers—where is he now?

Farewell, dearest father, so calm be thy rest,
In the stillness of that dreamless sleep,
No grief shall disturb thee—no sorrow molest,
In that chamber so silent and deep.

My dear aged mother is left here to mourn,
But her sorrows will soon have an end;
For Jesus is coming to take his saints home—
From heaven He soon will descend.

O hail thou blest morning when Salem's bright king

Shall gather his jewels all home,
From the east, and the west, from the south and the north,
And with singing to Zion they'll come.

O Jesus, come quickly, we hail thy return,
To make the earth blossom again;
Then thy saints will rejoice as they upward are borne,
To meet thee in glory—Amen.

DIED, in West Shefford, C. E., on Sunday, June 13th, 1858, LUCRATUS LAWRENCE, aged 60 years, 2 months and 3 days.

He was for nearly twenty years a member of the Methodist church, but in 1842, 3, he embraced the doctrine of the pre-millennial advent, and his connection with that society ceased. He was a constant reader of the Advent Herald for many years, and his house was always open to entertain advent ministers. Though almost alone in the neighborhood where he lived, yet he held fast his faith and hope. For some years past his health had been rather poor, owing to an affection of the heart.—But he has fallen asleep, we trust, to come forth to the enjoyment of that sabbath-rest that remaineth for the people of God (Heb. 4:9.) On our Sabbath men die, but those who will be accounted worthy to enter upon that Sabbath will live forever.

A large concourse of people attended his funeral and gave good attention to a discourse from the writer founded on 1 Cor. 15:21, 22, "For since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive."

He left a wife and four sons to mourn his loss,—the widow has the grace of God and the hope of the gospel to sustain her; and I sincerely pray that the children may comply with the invitation of Jehovah, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" Jer. 3:4. Our earthly fathers die, but our heavenly Father lives forever. J. M. O.

DIED, in Calais, Vt., May 30th, 1858, of typhoid fever, MELVINA DAVIS, daughter of Elder Orin Davis, aged 19 years.

Melvina was a good girl, and an only child. Her sickness was short. She had her senses to the last. She found herself destitute of a hope in Christ, and called for her father to converse with her alone, and said to him if she died, she should not enter the Kingdom of God. She said she had been reading the Bible, and praying, for several months, but had found no peace to her soul. Her father gave her proper instruction and prayed with her. The Lord blest her measurably. She then said that she should soon be in eternity, and did not want to deceive herself, but wanted a full blessing. She called on the name of the Lord, and he gave her a full cup. She died in the triumphs of faith. Brother Davis sorrows not as others that have no hope.

A sermon was preached by the writer, from these words, "Every man that hath this hope in him, purifieth himself even as he is pure."—John 3:3. A large congregation were present, and a deep interest was felt by all. May God rule it to the good of that people. S. W. THURBER.

DIED, June 11th, of consumption, at his residence, Toronto, C. W., Rev. WM. WATKINS, in the 57th year of his age.

During a considerable portion of his affliction, his sufferings were intensely severe; but not a murmur escaped his lips. He was at all times perfectly resigned to his lot; the intensity of his agonies being wholly eclipsed by the indescribable raptures which burned in his soul, as by the eye of Faith and Hope, he gazed upon the transcendent and soon-coming glories of the New Jerusalem.—Even while his pains were most excruciating, he exclaimed, "God is my portion. He has been with me always. I can say with boldness, I have not a doubt or fear. Few have lived a happier life than I have lived, and few have died a happier death than I shall die. I entreat you all, to have faith in God, faith in his word, and you will never regret it."

He often alluded to the hour when he severed his connection with the Methodist Episcopal church, on account of his belief in the speedy coming of our Lord and Saviour. He could not remain in fellowship with the church in which he had so long preached the gospel, except on the disgraceful condition of being a "dumb-dog," not daring to give unto his brethren that which afforded him such unbounded consolation. He continued until the last, a firm believer in what he called "the soul-inspiring doctrine of the speedy coming of Christ."

The Advent Herald was meat and drink to his soul, and he always devoured its contents with avidity.

About the last intelligible words he uttered, were, "Bless the Lord, O my soul; let all that is within me, praise his holy name. Amen."

Though the lamented subject of this obituary notice was destined in his native city, Baltimore, Md.,

to move in a sphere comparatively humble, he was there regarded as a "burning and a shining light." His sterling virtues—maigre his unobtrusive and retiring demeanor, attracted the gaze of a numerous acquaintance, and extorted from them the exclamation: "Mark the perfect man, and behold the upright." The respect that was paid to him, and the kind attentions that were lavished upon him, by many in the higher walks of life, while they were creditable to their liberality of sentiment, abundantly demonstrate that an unsullied reputation, and a life of undeviating rectitude, in whomsoever found, cannot fail to procure the esteem of all who appreciate what is excellent in morals and uncompromising in principle.

Let the colored population, whom the deceased for many years so ably and zealously defended with pen and tongue, and of whom he was a distinguished ornament, seek to emulate his brilliant example, and they will yet be a People, "redeemed by the Lord."

May we all so live that our last moments may be like his! Or, should the bridegroom come, may we be ready to go into the marriage supper of the Lamb! W.

DEAR BRO. HIMES:—You have probably noticed in the papers the death of Bro. Wm. Watkins, of Toronto, C. W. Bro. W. was formerly a local preacher, and teacher of a school for colored children in Baltimore, and was among the first fruits of the Advent faith when I went to that city in 1843, and fully identified himself with the great truth, and preached it boldly. Some six or seven years since he moved to Toronto and established himself in the grocery business. His health had been feeble ever since he removed there, and indeed it was so before his removal. But for the last year he has been gradually declining, till on the 11th of June last he departed in peace, to rest from his labors.

I visited Bro. W. the last of May, and found him fast sinking under pulmonary consumption and dropsy. It was with great difficulty he could speak, but the remembrance of former times, and joyful seasons, as well as of times of trial and sorrow, all seemed to rise, and rendered it a season of deep and solemn interest. In regard to his personal prospects, he said that not only was his way clear and his mind peaceful, but his prospects were brilliant.—His faith in the great truths of the coming reign of Messiah remained unshaken and unchanged. "O," he said, "I long once more to preach the glad tidings, but it is all over. My friends used to think I might preach more, but I knew better. I knew what was on me, and I am not taken by surprise. My death is a fixed fact in my mind, and I am all ready at any moment." With many other kind words he expressed himself, when, after a season of prayer, we took the parting hand, and spoke that good old word, "Good-bye," till we shall meet on Canaan's shore. He has left behind him a wife and several children, all of whom are in comfortable circumstances in life, and mourn and rejoice in hope. J. LITCH.

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 tents 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. If may 29, '58

TESTIMONIALS.

I. C. Wellcome, 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.

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

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—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

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

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

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the 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 irrefragably 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-ly

ADVENT HERALD.

BOSTON, JULY 24, 1858.

ITEMS AND NEWS.

A lady, in her night clothes, was found wandering about the streets of Philadelphia, on Sunday night, 11th, in a somnambulant condition.

The dam of the Hill mill, at Lewiston, Me., gave way on Sunday morning, 11th, and the rush of water against the building was so great that the entire end sunk perceptibly.

Mr. Freeman A. Crafts, of Whately, Mass., recently caught in Hatfield pond, two turtles, the largest of which weighed 35 pounds, and the smallest fifteen pounds.

A correspondent, writing from Waterbury, Vt., July 12th, 1858, says:—A most extraordinary rain fell over this section of the country on the night of the 3d of July.

After sentence of death had been passed upon the Italian, Cancemi, on the 12th, at New York, the prisoner handed to the Court a paper declaring that he was innocent.

A son of Alexander Ewing, who lives near Mount Pleasant, Md., became overheated in the harvest-field, and was thrown into a state of delirium.

Another mass of rock, earth and trees separated themselves from Goat Island, at Niagara Falls, last week, and went thundering down into the chasm.

Mrs. Elizabeth Shearer, aged one hundred and four, a native of Washington county, Md., who emigrated to Paris, Ky., in 1793, when there were only three houses in that region, died on the 3d.

The Judges of the English Court of Common Pleas have decided that railway travellers are not bound to take care of any portion of their baggage, the company being legally responsible for its safety.

New York, July 16. The New Orleans papers of Thursday contain details of Mexican news. The earthquake in the valley of Mexico on the 18th of June was very disastrous.

New York, July 16. When the 5 o'clock train of last evening from this city, on the Erie Railroad, was at Skin Hollow, just this side of Port Jervis, a rail gave way, and the two rear cars were thrown down an embankment of thirty feet.

The Paris correspondent of the Daily News says: The affairs of Montenegro and the ticklish state of diplomatic relations between France and Turkey and Austria are considered very serious.

The submarine telegraph fleet did not reach mid-ocean and commence operations till about the 26th ult. Two attempts were then made to lay the cable.

The last intelligence from California brought advices of a new gold excitement caused by the discovery of mines on Frazer river, in Oregon.

The steam tug Rappahannock was destroyed by fire in Schuylkill at Philadelphia on Saturday afternoon, and forty-eight mules, which were on board, perished in the flames.

The shower in Barre, Mass., Sunday the 11th, was very severe, the wind blowing with great violence, tearing up trees, &c.

A barn belonging to Mr. Eli Gray, in the South part of Templeton, Mass., was struck by lightning and entirely consumed during the shower of Sunday afternoon.

A deplorable calamity happened last week in Marshall county Ky. A tree on the farm of Mr. Thomas Reed was struck by lightning.

The Madison (Wis.) Argus states that in the U. S. Court in that city, John W. Sharp, member of the Assembly from Cottage Grove district, in Dane county, was convicted of an indictment against him for running a private express in opposition to the United States mails.

On the 6th inst., the inhabitants of Warren, Vt., surrounded a piece of woods where a bear had taken refuge, and marching inwards, soon discovered and shot the animal.

gunner on the opposite side of the ring. Mr. Cass lived but a few hours.

It is stated that Charles Letcher, the printer of the Free Love paper at Berlin Hights, Ohio, has committed suicide. His mother, an excellent woman, living in Iowa, did all she could to win her son from the seductive influences of a sensual fanaticism, but in vain; and the end has been desperation, insanity and suicide.

EPITAPH ON A WOMAN STRUCK BY LIGHTNING.

She died of thunder sent from heaven— In 1777.

The St. Paul (Minnesota) Pioneer says that some 250 carts, from Pembina, laden with furs, are encamped on the outskirts of the city, and that others are expected to the number of 600.

DEAR BRO:—I write to enquire if you propose to publish in book form, the very interesting argument on the Millennium, by Rev. E. Peaslee and yourself.

The question under discussion seems to be the question of the times; there is a general expectation that a crisis is impending.

The world is hanging out her signals of distress; people cannot divest themselves of the impression that the whole framework of society is about to be changed.

Your programme of argument covers the whole ground, on which ministers and laymen sincerely differ. I hope to see it in form for general distribution.

Yours in hope, H. B. EATON.

Rockport, Me., July 5th, 1858.

It is impossible to say at the present time, what future disposition may be made of the articles in question; which will depend entirely on the interest that may be manifested in them.

Is not Rev. 11:26, 27, the counterpart of Psalms 11:9, &c. &c.

ANS.—The 11th Psalm has but seven verses; and consequently cannot be the one referred to.

Dedication at Westboro.

The church at Westboro' has just completed a beautiful chapel, which was dedicated July 15th. The following was the order of exercises on the occasion:—

- 1. Voluntary by the choir. 2. Invocation by Elder D. I. Robinson. 3. Singing of 765th hymn. 4. Reading of Scriptures by Elder O. R. Fassett.

These services were interesting throughout, and a large congregation was present to participate in and enjoy them.

In the evening, Elder O. R. Fassett, having accepted a call from this church to become their pastor, was installed. The discourse was preached by Elder J. V. Himes.

These services were deeply interesting.

The society in Westboro', though small, is enterprising, and Elder O. R. Fassett consented to become their pastor, as the minds of the church were set upon him and the interest of the cause seemed to demand the connexion.

He left the pastoral charge of the church in Boston with many sad feelings, which were mutual.— But the health of himself and family, and particularly of his family, required a country residence; and we hope he will succeed in his new field of labor.

In this connexion we wish to say, that Elder C. Cunningham, the former pastor of the church in Westboro' lately resigned on account of poor health. He labored and studied unceasingly and faithfully for the church, and built them up, and now has the pleasure to resign a prosperous charge to other hands.

CONCEIT AND FOLLY.—It is not possible but that a conceited man must be a fool. For that overweening opinion he hath of himself, excludes all opportunity of purchasing knowledge.

ROYAL LIBRARIES.—The Imperial Library of St. Petersburg possesses 802,717 volumes, of which only 120,000 remain to be catalogued.

ALTERATION OF THE ENGLISH PRAYER BOOK.—The English House of Lords have, upon a motion by the Earl of Stanhope, voted an address to the Queen, praying her Majesty to reconsider the proclamation ordering the solemn commemoration of the deliverance of James I., the martyrdom of Charles I., the restoration of Charles II., and the landing of William III.

A short Poem, containing a descant on the Universal Plan. Also lines on the happy end of the righteous and the prosperity and death of the rich man.

The Poetry of this is mere doggerel, but the satire is caustic and sensible. It aptly describes how sinning would more easily open heaven's gates, than righteousness—if Universalism were true.

APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

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.

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. M. Orrock will preach (D.V.) in Magog, C. E., in the Ward school-house, July 24th, at 6 o'clock, and on Sunday, the 25th, at half-past 10 A. M.; Outlet, at 2 P. M.; in the Harvey school-house in Sheford, Thursday the 29th at half-past 5 o'clock; Knowlton Falls, the 31st, and on Sunday, Aug. 1st, at half-past 10 A. M.; and in Waterloo at 2 and 6 o'clock.

The First Quarterly Meeting of the Fox River District will be held at Earlville, LaSalle Co., Ill., commencing Aug. 25, 1858. It is hoped there will be a general attendance of the friends in that district.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Walker—Sent the 15th. L. Wheeler—It paid for 35 copies.

To Aid this Office.—H. M. Stouffer, 50 cts. H. Peters \$2.

ON BRO. SMITH'S PROPOSITION.—Wm T. Moore (pd.) \$5.

RECEIPTS,

UP TO TUESDAY, JULY 20TH.

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.

Those sending money should remember 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.

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.

L Gibson 919, F Gale 919, P Pardee 919, S C Berry 50 cts to F M B and 50 cts on G to 156, D E Stearns 919 and \$1 for book; H Jones 912, Wm Pink 919, E K Gale Newton 909, D Bates, 893, Mrs S G Robinson 919, S K Lake 915, J Barnes 924, S B Raymond 919, J Kenney 919, A Kenney 919, J Higgins 919, D P Holmes 919, P Hoyt 919, S Hoyt 919, S Marvin 906, D Thompson 919, D Yoder 919, M Tomlinson 841, W Page 924, Dr. G W Kittell 919—each \$1.

J Crosby 893, H Russell 910, B Emery 893, A Smith 919, E T Butman 919, M Harper 893, S C Berry 593, S H Hodgen 945, W Perrin 932, D Davis 893, P Hardy 932, L Miller 893, J C Small 971, M G Metcalf 945, Wm L Phipps 945, W P Cutler 919, H Hazelton 933, Wm Smith 880, A Potter, chd. to B E Potter 919, H Peters 945, I Shurtleiff 945, Wm A Ashley 867—each \$2.

C S French 898, Wm Eldred 893, T Hazelton 924, J Litch on acct—each \$3.

J Mortimer (6 cops.) 919, C Tyler 919—each \$5.

M Knowlton 906, \$1.50; L Farley 899, \$1.24; H L Soule 945, \$1.50.

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THE ADVENT HERALD IS PUBLISHED EVERY SATURDAY AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS, in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad, BY JOSHUA V. HIMES.

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