



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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WHOLE NO. 847.

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## GOING TO CHRIST.

"Him that cometh to me, I will in no wise cast out."—John 6:37.

Just as I am—without one plea,  
But that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God, I come!

Just as I am—and waiting not  
To rid my soul of one dark blot,  
To thee, whose blood can cleanse each spot,  
O Lamb of God, I come!

Just as I am—though tossed about  
With many a conflict, many a doubt,  
'Fightings within, and fears without,'  
O Lamb of God, I come!

Just as I am—poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need in thee to find,  
O Lamb of God, I come!

Just as I am—thou wilt receive;  
Wilt welcome, pardon, cleanse, relieve;  
Because thy promise I believe,  
O Lamb of God, I come!

Just as I am—thy love unknown  
Has broken every barrier down;  
Now, to be thine, yea thine alone,  
O Lamb of God, I come!

## The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

*Mount Sinai, Sabbath, Jan. 27.*—Rose early, and went out to the roof to read over and examine the passages relating to Sinai. I had read them a thousand times before; but to read them on the spot, and at the foot of the old mountain, was new and strange. The morning was clear, but cold. One of the monks kept walking about also, as if anxious to give me his company. He was not very attractive in look, and could talk nothing but Arabic. I tried him in vain with Greek and Latin. I got this much out of him, that the peaks which are visible from the convent are not the real peaks of Sinai. Jebel Musa is "fok, fok,"—said he, pointing with his finger in a way which told me that it was beyond and above these cliffs which were overhanging us, and on each of which we could see little crosses. It lay a little to the south and west of us, rising like a cone or spire out of a hollow, of which these other peaks formed the outer edge. This was all I could get from the monk, and as I preferred being alone, I walked to another part of the roof.

At the angles of the convent there are pennis or flags, which, when I came upon the roof at first, had not been hoisted, but which in a short time were "run up" by the "lay brother," whose charge they were. The slender pole to which they are attached, is surmounted by a cross, and being formed apparently of some cypress stem or sapling, it has sinuosities which make it resemble the figure of a serpent. Hence some travellers have mistaken it for a representation of the brazen serpent.

It was Sabbath,—and Sabbath at the foot of Sinai. These rocks had heard the words, "Remember the Sabbath day and keep it holy," and could testify that He who spoke these words, meant the Sabbath for a blessing not for a curse; for rest, not for burden-bearing, for liberty, not for bondage. Yet every argument that I had read at home against the Sabbath, took for granted that the institution was evil and not good, and that Christ has brought us a happy deliverance from the Sabbath-yoke! We found how good it was to rest from our journey each seventh day, and we did not find that it made

the rest less pleasant to know that it was "according to the commandment." It was pleasant to hear the Sabbath-bell, even in the midst of superstition. The frequent tolling or striking was no grating sound, either at noon or midnight.

We breakfasted at nine, and had prayers in our rooms; but at one we went out to have more regular worship at the foot of the hill. We preferred the free air and broad mountain-side to our narrow chamber. So we went about a mile up the hill, to the spot where it begins to look over to the other side, and there we sat down, with our Bibles. We sung together one of David's psalms, and kneeling down on the rock, we joined in prayer. After reading the fourth chapter of Deuteronomy, I preached on Romans 3:21, 22,—the sin and the righteousness,—man's sin, God's righteousness,—righteousness placed at our disposal and within our reach by that very God who on this mountain had condemned our sin,—righteousness of which we are put in immediate possession upon our reception of the divine testimony respecting it. We then sung the doxology, "To Father, Son, and Holy Ghost;" and after service we separated. I returned to the convent, and spent the afternoon in reading the passages that refer to Sinai, and in noting down texts for my class at home. Such as these came into remembrance, "Our God is a consuming fire" "by the law is the knowledge of sin" "Christ is the end of the law for righteousness to every one that believeth"

In the evening I enjoyed the starlight upon the roof. These blue Sabbath-heavens! How calm they looked, even when resting over a mountain so terrible as that of Sinai. It seemed as if its terrors were all confined to itself. It could not communicate these to the heavens above it, nor dim the brilliance of a single star. Orion looked brighter than ever, as he passed along the peaks, and shed down his quiet lustre upon their awful gloom.

*Mount Sinai, Monday, Jan. 28.*—Went to the roof about seven for a morning walk. It was just dawn. The sunshine had lighted on the topmost peaks, and was beginning slowly to descend their steep and haggard sides. I watched the descent till the sun at last reached the foot, and shot across the plain, brightening the level sands.

After breakfast met one of the monks upon the roof. He knew nothing of Latin,—a little of Italian, and as much of Greek as was needful for getting through the service of a Greek convent. He was conning an official volume, which he shewed me. It was in modern Greek, and seemed such a work as "The Whole Duty of Man" or Taylor's "Holy Living." It was a sort of directory for a "perfect life." After looking at it for a little, I drew out a copy of our Scottish "Shorter catechism" in Greek, translated by Mr. Robert Young, formerly of Edinburgh, and asked him to read it. He began at once, and read the first five or six questions to me. Though his pronunciation was different in some respects from ours, yet I could follow him entirely, as he read slowly, first the question and then the answer. He seemed pleased with what he read, and said it was good. Strangely interesting it was to hear the Catechism we had learned in childhood, and which every child in Scotland knows, read by a Greek monk at the foot of Sinai,—to listen to him as he read "Man's chief end is to glorify God and

to enjoy him for ever;" and again, "God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." I asked him to accept the copy;—on which he thanked me, and "bowed with his face to the earth." Soon after, he got together three or four of his brethren, and read it to them. I gave him an Italian testament and some Greek tracts. In return he presented me with some pomegranates from the garden, and some shells from the Red Sea.

We started for the top of Jebel Musa about half-past ten, one of the monks accompanying us. Some of the others took the winding road to the south,—I tried the more direct but steeper one, just behind the convent, guided by two Arab boys who brought me crystals from the mountain. Though very rugged, yet it has steps cut or laid most of the way. These are said to have been made by the Empress Helena, but are perhaps more ancient. Some old writers number them at 6000! In about twenty minutes we came to a beautiful well, quite under some lofty rocks, called Ma'yan-el-Jebel, or the spring of the mountain. It seemed to be carefully kept, and round it large stones were set in a wide circle, on which might have been written "rest and be thankful." I enjoyed the shade for a few minutes, and dipping my guttapercha cup into it, I tasted its waters. They were sweet and cool. A few small plants grew round the inner margin, and a slight green scum covered parts of the pool; but no moss grew upon the rocks that at some parts overshadowed it, and in others dipped into it. Neither in Egypt nor in the desert did we find moss on the rocks. In the deep wells or tanks of Egypt one may find it, but nowhere else. It needs more moisture as well as more shade for its growth than these lands afford. The country of the stately palm is not the region for the lowly moss.

I pushed upwards. One or two chapels I passed at different halting-places. They were in miserable disrepair, but scribbled over in the inside with the names of pilgrims and travellers. Then came the fine hollow or basin more than half-way up the hill, in the midst of which stands the old cypress, called Elijah's tree, hard by which there is a well or circular pond, containing a little water. The chapel of that prophet is also shewn here. It is out of this mountain wady that the rugged top of Jebel Musa rises like a cone out of the hollow of some vast crater. Up to this Joshua and the elders of Israel ascended along with Moses. Here they halted while he went up "into the mount," and waited for his return. It was here that "the nobles of Israel did eat and drink" (Exod. 24:11). It was here that "they saw the God of Israel, and under his feet, as it were, a paved work of sapphire-stone, and as it were, the body of heaven in its clearness." The multitude, who stood afar off below, only saw the "devouring fire" on the top of the mount, but the elders were allowed a nearer vision of the glory, and brought directly under it, to the foot of the great central peak which the fire was girdling round, and on which the shekinah rested. Only Moses was allowed to ascend that highest peak, and to pass into the very midst of the glory. The people thus stood in "the outer court;" the elders in the "holy place."—Moses in "the holy of holies." This singular valley or circular hollow, so far up the mount, explains those passages in the Scripture narrative which speak of Moses,

and Joshua, and the elders, leaving the people and ascending the hill,—and again of Moses leaving the elders and going up to stand before God. So far as I am aware, the other mountains fixed on by some as the true Sinai,—Serbal, Sasafeh, Katherine, have no such resting-place. This much, at least, may be said in favor of Jebel Musa.

(To be continued.)

## The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

MEMORIAL STONES.

In the previous chapter, we read the description of the process employed by God for enabling his people to pass through the waters of the Jordan, encompass the first city of the Canaanites, lay siege to it, destroy it, and thus open a pathway to Jerusalem and the inheritance of the promised land. I showed in the course of my remarks, that all the elements of a supernatural deed were here; and that it is impossible for the German Rationalists to understand by this, consistently, fairly, and honestly dealing with the Word of God, that it was anything else than an immediate interposition of omnipotent power. I stated at the same time that all above, beneath, and around us, is inlaid with miracles. The breath we draw, the pulse in the heart, the movement of a muscle, the volition of the mind, sending forth and transmitting its designs, and thousands of circumstances responding to that will, are all evidences of instant power; so that literally and truly, not by figure of speech, "In God we live, and move, and have our being." But you object—Then what is the difference between this and a miracle?—The difference is this; the constant miracle is what we are daily in contact with; but the very repetition and excess of the miracle makes us think it, what we call it a natural law; while the extraordinary interposition, which crosses, contradicts, or dispenses with what we call the natural law, and cleaves a passage through the Red Sea, or a pathway through the waters of the Jordan is so contrary to the usual routine, that we cannot help seeing there what is equally elsewhere, but what is not so vivid or so visible, the footprints, the hand, and the interposing presence of God himself. If the great law were that all streams should flow upwards; if the law of gravitation were that floods should roll upwards and if we had seen them do so for eighteen hundred years, we should say, that is the natural thing although it requires a God to give that law at the beginning, and to maintain that law to the end; we should get so accustomed to it that we should say, that is the natural thing. And if we were to see a flood in one instance reverse the process, and go downwards, we should call this the miraculous thing. The fact is, merely the suspension of the machinery of creation by Him that made it, or the making the wheel fly backward; or some process that we call a natural law indicate a reverse action: and we do not thus see a greater power, or the presence of a greater being; but from the unusual nature of the interposition we are constrained to see, what in the ordinary course we pass by, the presence and the finger of God. It is just as great a miracle that a seed should be cast into the earth, and grow into a spreading vine; that the vine should burst into leaf and blossom, and bear the rich grape; that on the grape being

pressed, fermentation by a law just as permanent as gravitation or vegetation should take place, and wine be the result; I say, that is just as great a miracle as when Jesus looked upon the water at the marriage feast of Cana of Galilee, and it was instantly turned into wine. The only difference is, that we are accustomed to the process, and we call it nature; we are not accustomed to the other process, and we say, this is God. But God is just as much in what we call the natural process as he was in what we call the extraordinary process; only he shortened the period of the production at the marriage feast; he lengthens the period or the process for the production in what we call the ordinary works of nature.

Now we have here, then, in the water arrested in its downward course, standing on the right hand of the priests, who were stationed in the midst of the flood, like a wall, perpendicular and smooth; and the waters upon the left hand rushing down to the Dead Sea, and leaving the whole channel dry between the priests and the Sea, the irresistibly evident interposition of God. Why he did so then,—wherefore he did not wait till another opportunity, when the flood might be lower, or when natural means would accomplish what miraculous interposition did,—are questions that we cannot answer. This we are sure of, that God never works a miracle to help us when ordinary means and energy are adequate to it. To put the shoulder to the wheel, instead of calling upon Jupiter to turn it, was the prescription of a heathen; a prescription that has much practical good sense; it is God works within us, not that we may be idle, but to will and to do of his good pleasure. And it is not profanity, it is good sense, that they who will not help themselves, will not be, and deserve not to be, helped by the interposition of God.

But there was a design in this miracle, and that design was to fulfill a remarkable promise. He said of Joshua, "I will magnify thee, and I will be with thee, as I was with my servant Moses." Now Joshua was raised the general of a powerful army; he was sent to lay siege to a formidable fortress, called Jericho, on the side of the Jordan, and the key to the possession of the land of Palestine. He needed to have reposed in him that confidence which Moses once had; and, therefore, it was necessary that he should be initiated in his most responsible office by some presence of the Deity that would show that God was really with him; and that they were engaged in a righteous, a just, and a holy war. Now that presence was manifested in the Jordan. And accordingly Joshua, not by his own fancy, but according to the command of God, desired the priests to place their feet in the stream and they instantly obeyed,—and the priests in those days did not say, "What right have we to take our orders from a soldier?—Joshua is a soldier; we are priests: he is a ruler, a civil ruler if you like; we are sacred persons. This is Erastianism;"—they did not say so; they took the command from Joshua, who was appointed to take the place of Moses; and they did well and right in doing so: and many a priest in the nineteenth century would do well to take the prescriptions of his ruler instead of the prescriptions of a Synod; for the former are often more accurate and orthodox than the decisions of the latter. The moment the priests did so, bearing what was the symbol of a present God, the ark of the covenant, the waters divided, the Israelites passed through, and reached the opposite bank; and the priests stood still till the last woman or child of that mighty host was safe upon the opposite side.

This having been done, it was important that some evidence of it should survive the act; that the next generation might see the wondrous work of God. And accordingly he ordered one out of each tribe to carry a stone, as heavy as he could bear; these twelve stones to be set up, one twelve in Gilgal, and another twelve in the midst of the Jordan, in the place where the twelve priests, who bore the ark of the covenant stood, and the stones remained till the day that Joshua sat down to write the historical record we are now reading.

"That this may be a sign among you. A

sign that shall permanently remain among you a monument or memorial; a conspicuous object which shall be a standing witness of the wonderful event that has this day happened. Heaps, or pillars of stone, in commemoration of great events, such as covenants, victories, &c., have been common among all nations from the earliest ages. See Gen. 31:46; Ex. 24:4. In the present case, though there was no inscription on the stones, yet from the number of them, and from the place where they stood, it would be evident that they pointed to some memorable transaction, and of this it was to be the duty of each generation to keep its successors informed. It would likewise serve as a standing proof in corroboration of the matter of fact to those who might, in after ages, question the truth of the written history. The record of this great event might indeed be read in the sacred writings; but God, who knows the frame of his creatures, and how much they are influenced by the objects of sense, kindly ordered an expedient for keeping it in more lively remembrance from age to age. So he has provided the sacrament of the Lord's supper to aid our understandings and affect our hearts by sensible symbols, though the same great truths which they represent are plainly delivered in words in the inspired oracles."—*Bush.*

Now this memorial was necessary. It is a law in our own experience that great events require suitable commemorations; that events which indicate special mercy, national or social, deserve special memorials, that other generations may see that they who tasted the benefit were not ungrateful for it at the time; that they traced that benefit not to their own skill or wisdom, but unto Him who is fearful in praises, doing wonders; and that they thought the interposition so great and so marked that subsequent generations should be enabled to read and to record it. Now it may be asked, why are not these stones still standing in Gilgal and also in Jordan? The answer is, the authentic record of the fact is as good as the actual act. Persons say now-a-days, "If we were to see a miracle then we should be converted." But that is a great mistake. The lost man in misery asked that his brethren who survived him upon earth might see a miracle that they might be converted. But what was the answer? "They have Moses and the prophets; if they believe not them neither would they repent if one were to rise from the dead."

To be continued.

### The Coming Struggle.

We commend to our readers the following extracts from an article from the pen of an able divine and close observer of men and things in one of our western cities. The article appeared some time ago in the Preacher and Presbyterian; but the lapse of a few months has by no means destroyed their importance to the Christian community. The evils referred to stand out distinctly to view, and the call for the co-operation of Christians to counteract them is as loud and imperative as ever.—*Chr. Union.*

"Wherever the church militant exists, she encounters opposition. Rome silences the Bible reader in a dungeon. Austria confines the expositor of monkish abominations in a mad-house. France closes the churches, and fines and imprisons those congregations of Protestants who may happen to offend the Popish Bishop. Spain prohibits the preaching of the Gospel and the printing of the Bible, or anything derogatory to the Catholic church. Denmark prohibits prayer-meetings. Prussia allows no dissent from her Puseyite or Rationalistic establishments. Russia forbids Bible circulation, or proselytism, in all her wide realms. The light toleration in two South American Republics illustrates the darkness of all the remainder of that vast continent. As a matter of course, the priests of Paganism and the followers of Mahomet employ all the power they possess to crush the effects of that Gospel which endangers the craft whereby they have their wealth.

"There is but one country on the globe besides our own which pretends to grant liberty of conscience; but even there what a powerful

opposition has been organized against the Gospel of Christ! As the time of the slaying of the witnesses draws nigh, events ripen for that catastrophe. In no European country can the witnesses be found in any considerable number save England. England has ever been reckoned one of the ten kingdoms of the mystic Babylon; and if the inquiry be made, which of the kingdoms of modern Europe may be the great thoroughfare of the nations, the centre of travel, the mart of commerce, the plateau, the broad street of the city, where their bodies are to lie unburied? but one response can be given—England. Look at the preparation for this sad event which is transacting there before our eyes. A college is supported by British taxation for educating fanatic emissaries of Popery to teach sedition at home and carry priestly government abroad. The Government appoints these Maynooth priests to be chaplains to the army, chaplains to the poor-houses and prisons, dismisses officers who will not attend their masses, and would fain pass a bill to endow all the Popish clergy. It is well known that the prince consort was raised a Papist, and through policy assumed Protestantism; and it is very credible that his children, the heirs of the throne, may follow their father's example. It is incredible that without some high-protecting influence, Jesuits should have been allowed so long to occupy the chairs of Oxford—that so many of the Bishops of the Establishment should foster Puseyism—that altars, candles, crucifixes, and confession, should have been introduced into so many churches—that it should be found impossible to eject an advocate of transubstantiation from a church as yet called Protestant—that such numbers of English aristocracy should have succumbed to the charms of Puseyism, or with more honest servility bowed to the supremacy of Rome.—The Pope sends a Cardinal over to England.—The Secretary of State sends a priest in the confidence of the Government to Rome. England allies herself with Catholic France and Italy, and sends a Catholic ambassador to Spain.—Priests wax confident, and begin to talk of their ancient rights—to point to the hundreds of thousands of ignorant, fanatic, famished Irish, who crowd the back-streets of all the cities of the land, ready at the word of command to pour out their hereditary hatred on the Sassenach.—Popish Bishops write letters to English peers, warning them to cease distributing Bibles and opposing the church, and requesting them to remember that London is not more impregnable than Sebastopol, and the bayonets which gleamed on the Malakoff were Catholic. The eloquent historian of England shows that religious revolutions are no new thing there. In 1660 England was a Puritan commonwealth. In 1665 a persecuting Stuart filled the throne. It were not difficult to divine the measures which a Popish prince, a Popish ministry, a Puseyite clergy and aristocracy, and an Irish army, an Austrian and French alliance, would find needful for the suppression of evangelism. Indeed, Cardinal Wiseman and his journalists save us all dubiety on the subject. They expressly tell us that as soon as possible they will use the same means for the protection of religion in England which have been found so beneficial in Spain and Austria. Significant intimations are held out to us, too, that Mexico, and Canada are Catholic—that Ireland, now almost on our eastern shore is Catholic—that soon fifty millions of Catholics will fill the valley of the Mississippi; and then—

"The number and variety of the forces arrayed against the church in our own land is amazing. The theatre, the tavern, and the ball-room, their hereditary fortifications, we are not at all surprised to find in their possession; but it seems like turning our own forces against us, when the college and the pulpit become the engines of Infidelity. It is reserved for the nineteenth century to behold men, calling themselves Christians, teaching Pantheism, or casing themselves in armour of Biblical criticism, and defying the armies of the living God to prove that he is able or willing to punish his foes.—On the very verge of the desert we behold, on our own soil, the scum and dregs of all nations

deliberately choosing an American Mohammed as their Prophet, coolly throwing aside the bonds of civilization, and demanding the aid of the Federal Constitution for the consolidation of their abominations. More shameless and more dangerous, because in the very heart of our own communities, the novel and the newspaper wage war against marriage, the Sabbath, and the Bible, and multitudes of the young fall victims to lying spirits, (whether of the dead or living,) who teach that there is no resurrection, no judgment, no hell; that religion is a fable, worship a farce, and the spirit of man the highest intelligence in the universe. It would be hard to name a family in which some inmate has not been more or less influenced by this spirit of the age.

"On our eastern shores the tide of emigration lands a thousand Popish militia every day, trained up to cherish the most determined hatred to the word of God and to the church of Christ, and instructed by the Romish agents ere they have landed from their ships to beware of the Bible and the heretics. Into our very families do these agents of a foreign prince carry their opposition to the Gospel, prohibiting their slaves from listening to the reading of the Scriptures, or from uniting with their employers in the worship of God. The chosen victims of poverty and filth, vice and crime, in the cellars and garrets of our cities, they will have them remain so rather than allow them to attend school, where their minds may be enlightened, or emigrate to the fertile fields, where the rewards of industry would elevate above the condition of slaves.

"Let us remember, too, that all these adversaries of the church are regularly organized, and enrolled, and paraded in rank and file.—There is no longer a loose, floating, neutral party. Every person belongs somewhere, as the saying is. He claims to belong to some church or order, or club, of one kind or other. The Romish missionary boards the emigrant ship, takes his passage on the river steamboat, or travels in the second-class cars with the newly arrived emigrants, and leaves them not till he has handed them over to the care of some brother Jesuit, and placed them within the pale of the holy church. Even those who have no belief in any God find some advantage in the society of their fellow-men and associate to keep each other in countenance.

"Let us not deceive ourselves with the delusion, that material so heterogeneous can never unite in any common enterprise. They can cooperate. The very explosion of discordant substances may overturn the battlement which has resisted the sap and battery. Let the experience of England warn us in time. Last year (1855) beheld a strange combination there, powerful enough to intimidate the Government, control the Parliament, and almost revolutionize the religion of the land. High Church, and Broad Church, and no church, Romish cardinal and Chartist lecturer, Whig Tory, Radical and Repealer, the peer of Parliament and the publican of Pamlico, engaged in a common league to dethrone the Sabbath and worship, and substitute Sunday and revelry. Were it wise, think you, to wait till sad experience teaches us how effectually the Western Mormon and the Eastern Universalist, the priest, the German Infidel and the American Spiritualist, can unite with the vast and yearly increasing mass of heathenism in all our cities, to trample under foot that Gospel which they all cordially hate, and a divided church whose weakness they have learned to despise? With a population increasing by thousands, and a church increasing by hundreds, it becomes a mere matter arithmetic to calculate in how few years, at our present rate of progress, the churches of Christ shall have dwindled into relative insignificance, and the overwhelming mass of ungodliness shall undertake to decide their destiny at the ballot-box. American Christians! the forces of Western licentiousness, Eastern infidelity, and Northern Popery, the heathenism of your prairies, and the rowdyism of your streets, are steadily and rapidly concentrating their movements upon you. Already they have made lodgments in

your churches and inroads in your families, and but wait their opportunity for the last onset.

"Under such circumstances it does almost seem unnecessary to enquire what course of conduct the Church should pursue. Few and weak in the aggregate, ought they still further to weaken their forces by distraction and division of councils, in the presence of such numerous and powerful combinations of their foes? With the consciousness that every day augments the number of their opponents, and every week opens some new engine of warfare against the truth, and every year unfolds some new and bolder assault, should the people of God be content with the old, quiet plan of defensive operations, and, folding their arms, await the combined onset? Were the Bible silent on the subject, common sense would reply, that harmony of feeling, concert of plan, and energy of action, were indispensable in this crisis."

### Bible History of Invention.

There is one history that is perfect in its form and in its truth. That history is the Bible.—If our readers would be convinced of the fact and learn to admire the history, let them examine its pages.

Take as an example one of its earliest records telling of a forming period of the world and see what is desirable that all history should have been, and also how little, really, there may have been in one age that deserved to be recorded.—The simple record to which we refer, contained in the fourth chapter of Genesis, preserves the memory of all that was deemed worth preserving of more than one age, and gives us a better insight into the progress of human events than would have been furnished by the narrative of the most splendid conquests.

It contains the following specifications;—"And Adah bare Jabel; he was the father of such as dwell in tents, and of such as have cattle." To see the value of this brief record we are to reflect on the vast changes produced in the human condition, by the inventions here referred to. We are to contrast man, a wanderer without a home; living in the woods, or in caves, or lying under the open heavens, and with no notions of property, with man after the change produced by having a fixed habitation, and by all the ultimate improvements, comforts and elegancies connected with architecture; with the building of cities and towns, and with the advances produced in society by the acquisition and relations of property. The effect of these single discoveries, traced out in the long period which has since elapsed, and in the prospective influences on the destinies of the race, would be a topic far beyond our present purpose or limits.

The brief record of another discovery of that generation is not less pregnant with meaning.—"And his brother's name was Jubal; he was the father of all such as handle the harp and organ." To see the force of this record, it would be necessary to trace out all the influence of music on mankind, from the octave pipe up to the trumpet in battle, and to the deep-toned organ; all its power in subduing passions, promoting the love of the arts of peace, calming the soul, inspiring the hosts in conflict, and celebrating the praises of the Most High; an invention than which there has been, perhaps, none that has contributed more to modify the character of the race.

The next brief record is not less significant and important. "And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron." Here is another record of a discovery, indicating the vast advance in society—the discovery of the use of metals, and to see the value of this record, it would be necessary, if we could, to trace out the effects of their use on the destinies of mankind. Here, at an early period of the world, was a single discovery which put the race, then existing, at once in the advance of what, in our country, even the Peruvians and Mexicans ever knew, and which tended vastly, to change the whole aspect of human affairs.

These records are such as we need, but not such as we have in history. They are far more valuable than the details of bloody sieges and

battles; of conquests and slaughtered thousands which usually, merely change the boundaries of empires, without indicating any visible advance in the destinies of the race. Such records as these, of which we have few, progress. They are starting points from whence the race advances on some new and glorious career. The history of the world has really been full of inventions, discoveries, happy thoughts, though the glitter of battle and military fame has led the historian to turn aside from the record, and most of them are irrevocably lost. What we have of them is about all that is valuable in history.

### Alphabet of Christian Counsels and Cautions.

Aim at the promotion of God's glory—at the destruction of sin—at the overthrow of Satan—at the conversion of sinners—and at the perfection of Christian character.

Beware of sloth in secret duties, and of pride in public duties—of envy in adversity, and of self-consequence in prosperity—of self-consequence in laboring for God, and of self-consequence when your labors are crowned with a blessing.

Confess your sins with penitence—your mistakes with ingenuousness—and your ignorance with humility. He who never says to God, "I have sinned," cannot possess the pleasure of pardon; he who never acknowledges his errors, cannot enjoy human friendship; and he who affects to know more than he really does, will remain ignorant of many things he might have been acquainted with.

Delight much in God's glorious character—holy words—moral image—beautiful works—wise providence—and sublime intentions.

Enquire of God for direction—of past experience for warning—of the cross for motives—and of the "cloud of witnesses" for encouragement.

Fear God with filial fear—sin with holy fear—the world and Satan with cautious fear—and yourself with jealous fear.

Get truth into the judgment—the atonement into the conscience—God's love into the heart—the promise into the memory—and the coming of Christ into the dye. This will be obeying the divine command, "Get wisdom."

Help the poor with your property—the ignorant with your knowledge—the sorrowful with your sympathy—and all with your prayers.

Instruct your families from the Bible—the church by your gifts and grace—the world by your example and influence—and yourself by observation and meditation. But attempt nothing without first sitting at the feet of Jesus, and seeking the help of the Holy Spirit.

Join courteousness with faithfulness—gentleness with zeal—spirituality with diligence in business—and prayer with everything.

Know the Lord, and trust him always; know your own heart, and suspect it constantly; know your friends, and use them kindly; know your spiritual foes, and watch them narrowly.

Lament over the sins of your unregeneracy—over your daily sins and short comings—over a weak and divided church—over a deluded and dying world—over God's will hated, and his mercy slighted. While thus lamenting, avoid false humility, sweeping censures, and misanthropic feelings.

Mix faith with hearing—confidence with prayer—hope with affliction—kindness with reproof—candour with reports about others and the salt of grace with your common conversation.

Note the providence of God toward you with gratitude—the operations of his Spirit in you with hope—and the watchfulness of the world and Satan over you with attention.—Recorded providences, cherished convictions, and discovered temptations, are all valuable.

Open your mouth wide at the throne of grace—slowly in conversation—thoughtfully in affliction—and not at all in publishing or repeating the faults of others, except when it is plain that the honor of God requires it.

Persevere in seeking to know more of Christ—to feel more of the operation of the Holy Spirit—to do more for the church of God—to grieve more on account of sin and over sinners

—and to rejoice more in God's character, promises, and glory.

Quench not the Spirit by any means; but quench the fires of sin, Satan, and strife, by all means. Quench not the kindlings of liberality or zeal, in yourself and others, by procrastination, or fear of singularity.

Reverence God's name, and never use it thoughtlessly—God's book, and bow to its decisions—God's house, and frequent it prayerfully, punctually, and constantly—a brother's character and vindicate it, if truth will allow—the acts and sayings of the wise and good, and endeavor to imitate them.

Sacrifice your own will and opinion to God's verdict—man's applause for God's approbation—your own ease for his service—and all the treasures of earth for his presence.

Try to be affectionate in the family—affable in all your intercourse in society—attentive to your own proper sphere and duty—and active in the church of God. The way to be all this, is to be attentive to truth, and alive in the closet; a Christian must not be a wasp nor a drone. Let him, rather, imitate the dove, and learn of the ant.

Use the world without abusing it—the relations of life without idolizing them—the truth of God without perverting it—and all means, friends, and instruments, without trusting any.

Visit the Bible, to learn wisdom—the throne of grace to obtain strength—the sick, the dying, and the poor, to cure discontent—Calvary, to augment love—and hell, heaven, and judgment, to crush a worldly spirit.

Work for God. Work while it is called day; work humbly, for without Christ you can do nothing; work penitently, for your best actions are very imperfect; work hopefully, for you serve a kind Master, and a rich Rewarder; work carefully, for he marks the heart, and records motives; work perseveringly, for only those who endure unto the end shall be saved; work lovingly, for Jesus did, angels do, and all the saved shall eternally.

Yearn after daily fellowship with Christ in his sufferings, and daily conformity to him in his meekness and gentleness; yearn to yield yourself entirely to God, and to be a means of bringing others to him.

Zealously plead for God, spread truth, and mortify sin; and thus prove that you belong to that peculiar people who are zealous of good works.

Thus every letter in the alphabet has afforded us some counsel, with the exception of the letter X; but we must press even this letter into the cause of truth and holiness. There is no English word that commences with X: several Greek words do; and the letter is very useful in many English words: for instance—exhort, fixed, &c. Let us, then, learn this lesson that we may be very useful in the church and in the world, although we never appear in the front ranks, as the leaders of others. Some professors will not build, unless they are architects or master-builders; nor fight, unless they command; nor watch, unless they can be observed. This is not a right spirit: it shows that they think (whatever they may say) that no one can do things so well as themselves. Many private or afflicted Christians, or Christians with few gifts,

who are rich in grace, are very useful in the church, by their prayers, influence, and example; while those who have shining gifts, or large possessions, united with bad tempers, worldly dispositions, or a haughty, harsh, overbearing carriage, do a great deal more harm than good. Our importance to the church is to be estimated by the degree in which we reflect the image of Christ, and insure the presence of the Holy Spirit. A day is coming, when many a great I will wish himself a humble X! "When," says Mr. Martin, "the tablet of human fame comes to be reversed for that of God's approbation, what a revolution there will be!" Hear, then, the conclusion of the whole matter: By humility and the fear of the Lord, are riches, and honor, and life.

### Events in Asia.

It is not surprising that bold theorists or fan-

atical students of the Bible, should imagine they see "the beginning of the end" of prophecy in the historic events of the past few years. There has been something strangely provocative of that idea in the return of the currents of strife and revolution to their original centre, the continent of Asia. The thoughtful have long anticipated and predicted such return, but while the indications were faint and gradual they escaped the common attention. Now, however, when the world has seen the great Northern Power of that continent arrayed against the nations of Europe; now that the whole Persian empire is swaying between the eastward march of Russia on the one hand and the Indian ambition of England on the other; now that the entering wedge of the "opium war" has been succeeded by a new and unexpected second assault upon the exclusive policy of China; now that the extent of that vast and stagnant empire has been shaken by the tramp of revolution; now that the conquering policy of Russia is expanding into railroad ramifications through the continent pari passu with the canal and steam projects of European commerce along its southern and western margin—now that these things have become matters of history, the world seems to be awakening to the fact that Asia is to be the theatre of gigantic events in the near future, and grave statesmen find excuses for speculative solicitude in regard to the ultimate results.

What precise turn these results are to exhibit is not a practical question, but the unmistakable tendency of events already passed or now transpiring is among the most momentous considerations of the day. The abrupt termination of the Russian Struggle with Turkey and the Western Powers was far more remarkable than the origin and incidents of the war itself, wonderful as were the latter. Its full significance is hardly, however, even yet discernible. With seemingly lowered crest the Muscovite escaped from a tremendous and rapidly exhausting conflict, but at once proceeded to avail himself of the appliances of an advanced civilization possessed by his enemies, to unite and consolidate his empire. The idea of commercial convenience and consequent financial augmentation and strength no doubt enters fundamentally into these schemes, but that this aim is singly or even mainly, as is made to appear, the design of the Emperor, will be hard to impress upon those familiar with the inexorable policy of Russia. That icy despotism stands the iron type of military power in the nineteenth century.—Her network of railways is primarily to answer the same purpose as the wonderful thoroughfares constructed by Roman energy, and to perfect the communication between the centre and the circumference of the empire.

Nor will it be sufficient that these means of instant communication ramify the empire itself. Already is the Czar busy with a counter-check to the Anglo-Indian encroachment on Persia, and the projected railroad from Tiflis, his trans-Caucasian centre-point, to Teheran, the capital of the Shah, marks the first of his colossal strides to dispute the empire of Eastern Asia with all the world. To the same purpose have tended his aggressive spoliations on the Amoor river over his feeble southern neighbor in that quarter.

Of the tendency of the events of the past few years in China—to which may be added the new relation occupied by Japan to the rest of the world—it is much easier to form an estimate. There were few men versed in the history of the "opium war" who ever anticipated that China would have remained as long as she has free from a second European drubbing. That war was but a preliminary buffet, before which the walls of Cathayan isolated—endangered by the senile insolence of the Chinese themselves—are eventually to succumb. It is possible this would have been repeated before now if the revolution in that country had not supervened. As it is, that astonishing convulsion of a people stagnant beyond all criterion is but another link in the general chain. Tai-ping-Wang could have sprung successfully into the character of a Chinese Mohammed only by the awakening consciousness of the people that godship did not dwell in the Tartar potentate. Two hundred years of undisputed

ed rule had deadened the memory of doubt as to the Manchu divine right and divine person. It had also extinguished the vitality of the Ming tradition. But the English opium war taught the shrewd among the Chinese that their supererogatory superiority was a deception and a myth whose absurdity stared them in the face. Such a man was the disappointed schoolmaster, "the elegant and perfect," Siu-tshuen. He had witnessed in his day the miserable farce of Chinese resistance, and the total and disgraceful overthrow of celestial valor and might. His literary studies acquainted him with the potency of the Ming prestige as a historical souvenir. He may or may not be a remote descendant. This is immaterial. All that was necessary was to make the Chinese Saxons believe that he was of the race of their own Harold, and the immemorial and ineradicable prejudices against the invader and usurper would come to his assistance. The whole scheme illustrates the sublime duplicity of the Cathayan character. The "Prince of Peace"—Tai-ping-Wang—the "Great Pacificating King"—could do no less than avail himself of the national superstition, and he therefore holds his followers enthralled with a belief in his indispensable divinity, while on the other hand he extorts their homage as the representative of the native nationality. He has caught a glimpse, faint though it be, of the power of the "outside barbarians"; he is too shrewd not to appreciate it; he feels that contact is strengthening the ideas of his own people, and that their bleared and besotted vision is clearing to something higher; he therefore boldly plunders the Christian of an improved idea of divine relationship, flatters by Oriental policy and frightens by practical performance, and meets the coming shock of events as a hero and a reformer.—*Baltimore American*



## The Advent Herald.

BOSTON, AUGUST 8, 1857.

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.

### III. PARABOLIC PRECEPTS.

#### 5. THE LOST SHEEP.

"And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."—Luke 15: 3-7.

This parable was spoken on an occasion when publicans and sinners drew near to hear Jesus: "And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them."

The self-righteous Pharisees adjudged the sinners, whom Christ faithfully instructed, as unworthy of any effort to reform them, and they regarded them contemptuously. This might deter the poor sinners from seeking further instruction; and hence the parable was spoken. The doctrine of it is, that the more sinful a person is, the effort to save him should be so much the greater; and that the joy in heaven over repenting sinners, is proportional to the degree of sinfulness from which they are recovered. Therefore we should not pass by the fallen and depraved, but should rather seek them out and strive to recover them.

To the same point is the teaching of the next parable.

#### 6. THE LOST PIECE OF SILVER.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle,

and sweep the house, and seek diligently, till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15: 8-10.

This parable with the preceding, shows the value which Christ attaches to the souls of his people. As the woman makes diligent search for the lost silver, so should no pains be spared to recover the lost and erring. And when recovered, they are subjects of joy in heaven, and should cause joy in the hearts of all the members of Christ's kingdom.

#### 7. THE GOOD SHEPHERD.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them."—John 10: 1-6.

This parable exemplifies the necessity of coming to Christ in order to gain admittance to his kingdom; and it teaches that all who seek to gain salvation in any other way will be disappointed, and that all who teach any other mode of salvation are imposters.

As the Jews failed to apprehend the import of this parable, (vs. 7-18.) "Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

The Saviour thus teaches that there is a spirit of communion between him and all who are truly his, by which they will recognize his truths, and be able to reject erroneous teachings; that his disciples were not to be limited to those of the Jewish nation; that those of all lands are to receive equal inheritance in the kingdom; that false teachers are actuated solely by the spoils they can gain by their course of imposture; and that caring only for their own interests and nothing for the cause, they are ready to desert it, whenever they are liable to encounter obloquy or make sacrifices for it.

### NOTES AND QUERIES.

#### ON THE IMMORTALITY OF ADAM.

In a communication from an esteemed English correspondent on another page, reference is made to a remark of ours in the *Herald* of May 30th, on the immortality of Adam previous to the fall. As that writer and we evidently do not disagree respecting Adam's original condition, the question between him and us turns solely on the use of terms,—a farther explanation of which will we think, enable him not to misapprehend us.

When Adam was created, he was made with a constitution of being to which, either death was a natural and necessary consequence as a law of his nature, or it was not. If the dissolution of his physical system was the natural result to which his being necessarily tended, then he was created mortal. But if he was so constituted that death need not necessarily supervene, unless subsequently subjected to conditions upon which it would fol-

low, then he was not created mortal, but immortal, in the sense in which we have used that term.

We perceive by the definition of our correspondent, that he and we use the term diversely. His definition is not *incorrect*, and is only *not correct*, in its overlooking another and a well established use of the word. Now the question at issue is not whether Adam was immortal in the sense that he could not be made mortal, could not incur the penalty of death, could not act freely, and so it be possible for him to sin and perish; but whether he was immortal in a sense, that, continuing sinless, he would remain deathless.

Created beings can never possess an independent immortality. He who made *can* unmake. He who created *can* destroy. Their immortality, therefore, is a *dependent* immortality. Adam's was a dependent and *contingent* one. That of the redeemed will be dependent, but *not* contingent. It is in God that angels "live and move and have their being," as well as does the tiniest insect that sports itself upon the summer's breeze. The duration of the existence of each is dependent on His will—whether to endure for an hour, or for eternity. The constitution of each is such as God has given, and both are created by Him—the one without any inherent tendency to dissolution, and thus to exist forever, and the other with a constitution that will turn to dust at the slightest touch.

Now in common parlance we speak of immortality as that which will never die; which is the immortality of saints and angels. Their immortality is not a contingent, though a dependent one; for never again are they to be subjected, not for an instant, to any trial in which they will falter or fall; and He that keeps them will never slumber or sleep, so that no contingency will ever arise in which they will forfeit their immortality.

There is another kind of immortality that is inherent in one's nature. It is not dependent nor contingent, but independent of all other things and events. This immortality is possessed alone by God. No other being or thing has or can possess it. He shares it not with any creature of His. In that will be ever be alone, "the blessed and only Potentate, the King of kings and Lord of lords, who *only* hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." 1 Tim. 6:16. Thus God's immortality is infinite, independent, absolute, and inherent. He alone, is self-existent. He is *immutable*.

The immortality of Adam was *unlike* that of God, in that it was not inherent and independent. It was unlike that of saints and angels, in that it was contingent. Our correspondent has argued against his possession of an immortality that was not contingent, but was his of right. We argue against the same. But his immortality was contingent, in that it was possible for him so to act as to incur its loss, perhaps the word conditional would better express it—its continuance being conditional on his obedience. To suppose him possessed of this immortality, is only to impute to him a constitution possessing "no principle of alteration or corruption," which is Webster's first definition of immortal. In this sense it is allied to incorruption,—not a condition that is *incorruptible* but one that is *unincorrupted*. The duration of that condition is a question entirely independent of this. It may continue eternally. Whether it *will* thus continue, is contingent on the conditions under which its perpetuity is vouchsafed. That Adam *might* have remained exempt from death, no one will deny. But such ability was in consequence of the immortality which he possessed, without which, death would have been a necessary consequence.

With the foregoing explanation, our correspondent will see that he is writing about one thing, while we are writing about another. He was supposing that we applied to Adam a term that implied *immortality*, which is the nature of God's immortality; while we only imputed to him an unincorrupted undefiled nature—the same Greek word being used for immortality and incorruptibility,—and used by us in the sense of present condition, and entirely independent of duration. If any doubt that such is a correct use of the word, we are not disinclined to a discussion with them on its *philology*.

#### ON INFANT SALVATION.

The same correspondent referred to in the above takes ground against the doctrine of infant salvation, as a "heathen fiction," and a "papal error."

The salvation of infants, as believed by Christians, is not that they are saved by virtue of their own innocence; for they inherit all the disabilities resulting from Adam's apostacy without which they would not die; but that they are saved through the atoning blood of Christ, and the regenerating influences of the Holy Spirit, the same as adults

are—with only the difference, that as God requires nothing of man that he will not give him ability to perform, so he does not require of infants what their inability prevents their doing, i. e. the exercise of faith.

This being the foundation of the Christian hope of infant salvation, it cannot be a "heathen fiction;" for the heathen knew nothing of salvation through Christ. Nor can it be regarded as a "Papal" tenet; for Papists hold that all infants are lost, save such as they save by baptizing them. In distinction to these, the salvation of all infants, which die before the years of responsibility, is a doctrine of the Reformation—John Calvin being the first one who clearly demonstrated it. Melancthon thought it might be so, but Calvin took up the argument, and showed conclusively that we who have *laid our babes* to rest beneath the little grass covered hillocks, will see them arise again in infantile beauty and prattling innocence, and recognize them as *our own* restored little ones.—And most heartily do we thank the Genevan divine for his most comforting, as well as conclusive, demonstration.

We most fully accede to it, as scriptural truth; sad would be the memories and recollections that a doubt of it would call up; and we feel like giving our reasons for this hope.

1. Our Savior has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Luke, 18:16.

On this text we argue, 1. that those, of whom our Saviour said, "Suffer them to come to Me," may come without let or hindrance; 2. That the salvation of those, whose coming to Jesus our Saviour has prohibited our forbidding or denying ought not to be questioned or denied. 3. That there can be no question respecting the subjects of this affirmation and prohibition; for "infants" and not adult persons who were like infants, were the ones that were brought to Jesus with the request that He would "touch" them; 4. It is "of such" and not like such, that our Saviour affirms the kingdom of heaven to consist.

As a building erected of brick and covered with mastic marked off into sections so as to resemble blocks of stone, is like stone, and yet is not of stone; so if infants are not found in the kingdom it cannot be true, however much it may be like such, that it is "of such." A careful study of the laws of tropes will show that there is no figure here employed, and we can hardly denominate that a "perversion of the Scriptures," which bases a doctrine on its precise and literal interpretation. 5. The kingdom of heaven being "of such" not only requires that little children should be there, but that the greater proportion of those saved should be such; and if we might speculate on a point like this, we should think it not unlikely,—as our social pleasures are mainly owing, on the one hand, to a commingling of an equality of ages and intellectual advancement, and on the other to a similarity of tastes and pursuits—that one reason of the death of little children, is to produce in the restoration that harmony of different ages, which may be illustrated by the variety of musical notes that constitute the harmonious concord of sweet sounds. It is on the principle of "the affinity of opposites," that children add to our enjoyment here; and why may they not there? And how shall there be children there, except by the salvation of those here?

II. Our Savior, in referring especially to "infants," not only declared that "of such" is the kingdom of heaven, but in the next verse he declares that "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." v. 17.

Here there is a figure employed, and the figure is the simile. It is, however, a condition of the simile that that to which anything is likened must possess the characteristic which is to be illustrated by the comparison. Thus to say, "as hot as ice," or "as cold as fire," would be nonsense; for the thing thus compared to ice would not be illustrated as hot, nor that to fire as cold; and simply because there is no heat in the one or coldness in the other. On the same principle, by the same law of language, the reception of the kingdom by adults, cannot be illustrated by a comparison of its reception by a little child, if it is not true that little children receive it; for as the one is to be like the other, if the child does not receive it, it follows that adults will not be saved. And this conclusion cannot be obviated; for it is impossible that that should be exhibited as the pattern of salvation, which is of itself debarred from salvation.

III. It is argued as an offset to the permission given to infants, that all the ends of the earth are invited to come, when not all of them will come. The parallel, however, is defective in these particulars:

1. The Savior speaks of children and not to

them; while he speaks to the adults. 2. His inviting all adults to come, shows that salvation is possible for them if they will; and hence on the same principle it is possible for little children to come, who would not otherwise be invited.

And, 3. The reason adults who are invited are not saved, is because they will not respond to, but refuse the invitation; whereas infants, not being responsible for their acts, and having no ability to refuse, are in no danger of losing their salvation because of such refusal.

IV. Our Savior calls his adult believers "little ones," and "little children;" but when He does so, it is by the use of the metaphor, which can only illustrate when the characteristic to be illustrated is possessed by that from which the illustration is drawn. Therefore there would be a manifest impropriety in thus denominating believers, if it was not that "little children" and "little ones" are subjects of salvation.

V. It is claimed that the sacrifice of infants was an act of mercy to them, and was to be commended if they are saved, instead of being condemned as it is in the Scriptures. But,

1. Their sacrifice was not actuated by parental affection for them,—but to appease the heathen gods; which was a disowning of Jehovah, and rebellion against Him.

2. It was not done to induce their gods to save the children sacrificed, but it was an act of selfishness—they supposing that the slaughter of the innocents would appease the gods and thus save themselves.

3. As He who made man, is alone competent to determine the epoch of each one's leaving the world, therefore it is gross presumption on the part of a parent to anticipate God in that particular.

4. In burning their children in the fire, they took the most painful, instead of the most easy mode of putting to death their offspring. But such an act of cruelty and apostasy on the part of the parent should not debar the child from God's mercy to it: and hence there is no argument in their sacrifice, to disparage the doctrine of their salvation.

VI. If infants are saved it is asked, why bereaved parents should mourn their loss? The interrogation has some force; not as arguing against their salvation, but against immoderate grief.—Parents grieve because of their own loss, and not for their child's. But the consciousness that their loss is the child's gain, should so temper the grief of every parent, as to induce full submission to the Divine mandate that saves those early blossoms from the subsequent blights of time. And therefore, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, and thy children shall come again to their own border."—Jer. 31:15-17.

That the subjects of this prediction are little children, is proved by the quotation of this scripture, and its application to those of "two years old and under" that were slain by Herod: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet saying, in Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. 2:16-18.

The only land of the enemy from which these children could come, is the land of death, "the last enemy" the saved will encounter. As the resurrection and salvation of Herod's innocents is thus affirmed, it follows that all of like age will also be saved. And hence the word of comfort uttered to Rachel, may be laid hold of by all parents bereaved of infants, as applicable to themselves.

VII. It is argued that infants that died before Christ cannot be saved, because Christ is the first fruits of the resurrection. But it is not claimed that they have entered the kingdom; and hence the argument that would debar them from salvation, would likewise debar the adults that believed before the first advent; for all who are saved will receive their consummated glory at the same epoch.

By a comparison of our views with those of our correspondent, our readers will see both sides; and we only ask them to receive the one that is the most in accordance with Scriptural teachings.

## ON THE NEW COVENANT.

"Brother B.—To day I went to hear an Elder of the disciples or Campbellite order. To my great astonishment he applied the 4 last verses of the 8th chap. to the Hebrews to the present tense, and that we are under the new covenant and enjoying its blessings. After the audience was dismissed, I walked up to him, and said I understand the 4 last verses of the 8th of Hebrews very different to the way he had applied them. If he would not take it amiss, I would give him my reasons, which should be only Scripture testimony. Now Bro. B. if you please, send me all the light you have on the above text, so we may with the truth battle and convince those who teach it, lead them to the Bible, that it may be a blessing to them. God will be glorified in the advancement of the truth, the people saved from false principles of interpretation. Yours sincerely,

J. PEARCE.

Pickering C. W.

Ans. This Scripture is a quotation from Jer. 31:31-34: "Behold, the days come, saith the Lord that I will make a new covenant with the house of Israel, and the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more."

This covenant being contrasted with the covenant made with Israel at mount Sinai, is evidently the same as the new testament or covenant, of which Christ is the Mediator, and which is confirmed by his death. It is doubtless true that now is the time when men secure for themselves a title to the privileges which it confers, by complying with its conditions. But it is in the coming dispensation that the fruition of those privileges will be realized; for it is when "they shall not teach every man his neighbor, and every man his brother saying, know the Lord,"—as men will be compelled to during the whole of the gospel dispensation; for, he says, "All shall know me from the least to the greatest"—which will not be true till then. And as their sins will then be remembered no more, it must be subsequent to the time when "sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ which before was preached unto you." Acts 3:19, 20.

Those who deny an eternal reign of righteousness on the earth, are, of course, necessitated to regard the present condition of things as the full realization of the new covenant privileges. But if such a glorious consummation is a subject of prophecy, then, doubtless, that period is the one that shall witness its full fruition. And, therefore, all those scriptures that affirm the regeneration of all things, and the kingdom of God on earth after the resurrection, are legitimate evidences in support of its realization there.

## MY JOURNAL.

Sabbath, April 12.—Preached in Boston. We had a good day. The church is in a healthful state, under the labors of Bro. Fassett.

Monday, April 13.—Went to Newburyport to attend to business with Bro. Pearson, relating to the general interests of the cause. In the evening went to Salem and preached. I had a pleasant interview with Eld. G. W. Burnham and many members of the Advent church. We had a very good meeting. Many of us will long remember the evening of the 13th of April.

From April 14th to 19th I labored in Boston, dividing my labors between the office and the church.

Tuesday, April 16, being the State Fast, I preached twice, and attended the annual meeting of the Advent society. The society's financial interests have not been so prosperous at any time for the last ten years. All praise to God for his goodness to us.

Sunday, April 19.—Preached, and baptised four in the Advent chapel in Kneeland st. This was the best day I had enjoyed in Boston, for a quarter of a century, and in that long time I had had many very precious seasons. God is good.

Monday, April 20.—Commenced a series of evening lectures in Salem to continue to the 24th. These services were well attended, and a deep and solemn interest pervaded the audience. The church

enjoyed a blessed refreshing, and some of the unconverted were awakened, and one converted to God. Bro. Burnham, the pastor, was encouraged, and they resolved to continue the services. May every blessing attend them.

Sabbath, April 26.—Preached in Lawrence. The Christian society being destitute of a preacher, they invited me, and our "little flock," to meet with them, which we were happy to do. We had a good attendance, and I hope a profitable day. But being ill, I enjoyed less than some of my hearers. We sometimes do the most good, when sad and sick and think nothing is done; so I will not complain, since many of the saints said they were comforted, and had food to strengthen them, although I had to suffer in the service.

There is a faithful remnant yet left in Lawrence, who hold fast to the faith, and will. They hold occasional meetings among themselves, and attend other congregations as the door opens for usefulness. The future of the cause in Lawrence is now hid from our view. But God has good things, I doubt not, for that faithful remnant. Let them hope in God.

Monday, April 27.—Preached in Newburyport. We had good attendance and a time of refreshing. Elder Pearson and his happy flock have reason for gratitude to God for his special blessing.

Tuesday, April 28.—Preached to the little flock in Lowell. They have held fast, and been faithful; but have not been succeeded in their labors and sacrifices to sustain themselves as a church. With all they have done and suffered, they really deserve a better fate. But while they individually maintain their faith and hope, they as a body will make efforts to sustain themselves, but attend other places of worship, as they may see they can do good. Some have united with the Advent congregation in Kirk street at present, and are enjoying the faithful ministry of Elder Ross, from Maine.

April 26, went to Nashua, N. H. and spoke to a large audience in the Methodist chapel. I spoke on the covenant blessings of the church, with a view to comfort and cheer the saints. We have a little remnant here, most of whom were out, and greeted me with words of good cheer. I put up with Bro. F. O. Cain, a noble-hearted brother. I was kindly cared for in a very severe turn of sick headache which continued during day and night. I never spoke with more pain and distress, than on that evening. But I hope good was done.

April 30, came to Worcester, and put up with Bro. Taylor. Preached in the evening to the church of his care. The house was well filled, and we had a season of much blessedness. I found the church in a prosperous state under the labors of Bro. Taylor. They have had upwards of thirty added to them, the last season, and are living in union, and usefulness. What a change for the better, in the condition and prospects of this church! The darkness is past, and the light of the morning has broke upon them. Let other churches take courage, and labor and suffer in hope. A better day is to dawn upon us in our efforts to organize and build up churches of the faithful in Christ.

Friday, May 1.—Preached to the church in Westboro'; had a full house, and a blessed season. Bro. C. Cunningham has had the pastoral care for the past year, and has been a blessing to them, both in strengthening the things that remain and in adding to their numbers. Truly we may exclaim, after all that has been said and done by ultra spirits, and disorganizing elements, "What hath God wrought?" They have risen above all difficulties, and are prospering in the Lord. Our young Bro. C. has reason to praise God for what he has done for him, and by him, for the church. Let him keep humble, and God will continue to exalt him.

Saturday, May 2.—Preached in the evening in Manchester, N. H. the 3d (Sabbath) all day and evening. We had good attendance and a time of refreshing. I was happy to be able to give a helping hand to Bro. John Morse, the Pastor, and his dear people. They have been true and faithful, and uniform in gloom and sunshine in the support of the cause. God is with them, and will sustain them.

Monday, May 4.—Preached to the Advent church in Haverhill. Had good attendance, and a good season. Bro. Bentley has labored with the church the past year, and I learn to good acceptance. They have had some trials, all of which will in the end work for good. We deeply sympathise with them and pray that every blessing may attend pastor and people.

Tuesday, May 5.—Preached in the Christian chapel, where Elder Plummer officiates as Pastor. I was kindly welcomed by him, as always, and enjoyed a good and I hope profitable season with him and his people.

Wednesday, May 6.—Preached in the Kirk st. chapel in Lowell. There was a general gathering of

old friends. The house was filled, and I had a good reception and a free time, in proclaiming the gospel of the kingdom. I can but hope for a union of all the Adventists in this meeting, as the prospect is good for Bible order, and pastoral labor among them. If they can retain Bro. Ross among them as pastor, they will no doubt prosper and do well.

Thursday, May 7.—Visited Providence, R. I., in the evening preached in the Bethel, for Bro. Hawkes. I had a good season with Bro. H. and his people. He is much liked by the sailors, and the friends of seamen in general. God in his providence has placed our brother in a position of much usefulness. He loves the work, and is faithful in it. May he always prosper.

Friday evening, May 8.—Preached at Newmarket Hall, for Bro. Osler. I was much pleased to enjoy the privilege of meeting with this faithful church, which stood by me in the darkest and most trying scene of my life; also to meet with Bro. O., for the first time, in his new charge. We had a good season, and the people of God were comforted with the rehearsal of the precious promises of God's covenant.

Bro. Osler is doing a good work in Providence, both for the church inwardly, and the society outwardly. They are building a chapel under the most favorable circumstances, and their prospects were never so good as now. We see what can be done when we really resolve to do something.

Saturday, May 10.—I had arranged to visit New Bedford; but as the church was supplied, I turned aside, and spent the Sabbath, (May 10,) in No. Attleboro'. I gave three discourses in the Hall. We had good attendance in the day; but a thunder-storm kept most of the people at home in the evening. Yet I had a good time in speaking to about the number that were saved in the ark. We need a chapel in this place, and no doubt shall have one in good time. The field here is one of promise.

Tuesday, May 12.—Preached in Hartford, Ct., with Bro. Crowell's people. I was received with all kindness as usual, and spoke to them two evenings, and visiting the sick, and others, had seasons of much joy and refreshing with Bro. C. and his flock. He is much liked and is useful among them. They need, and are able, and ought to have a chapel. I hope some Nehemiah may stir them up to the work.

Thursday, May 14.—Went to Bridgeport Ct., and preached two evenings. It was stormy, but a good number were out to hear, and the little flock were comforted. They are holding fast under discouragements. May they yet see prosperity.

Sabbath, May 17.—Preached all day in New York city. We had a season of refreshing. The Lord was with us.

Returned to Boston the 19th, met with the church in Kneeland st. and made preparations for the general conference. May 21 and 22, gave lectures in Milton, Mass., in a new place. Had a good hearing, and hope to see fruits in a future time.

Sunday, May 24.—Preached in the Advent chapel in Haverhill all day. It was cheering to see so many old friends. The season was truly a good one.

May 25th to 29th, attended the Conference in Boston. It was one of the best we ever had. "We thanked God and took courage."

Sunday, 31st.—Preached in Boston, and then arranged for a tour in Canada East, and was to start on the 5th of June.

Since the 5th of February, I had been almost incessantly at work, much of the time under severe pain and illness, resulting from the chills and fever. But within the last month, I had felt much better, and enjoyed as good health, as at any time in the last ten years. I was full of hope, and laid my plans for abundant labors. On the morning of June 4th, I rose in health, as I supposed, and while preparing to leave for Canada, down I came, with a chill,—and those who have had this kind of affliction know the rest. I was not prepared for this, but I found no difficulty in submitting to it; for this disease in its worst type makes its victims remarkably docile. Still, I had much conflict of mind, as well as pain of body. The future! The future!—what is it to be, for me and mine, and the cause I love so well? were subjects that much affected my inmost soul. But I found consolation in all this, by taking Habbakuk's remedy for the evils and ills of life. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation."

Bro. Fassett kindly offered to take my place and fulfill my appointments in Canada, and so I remained to do what I could for the flock in his

## 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.

**"More blessed to give than to receive."**

Nevertheless the most of people seem to be very particular not to receive the blessing involved in these premises! They seem, who appear to have implicit confidence in this part of God's word, a rare class in community. "What, more blessed to give than to receive!"—cry the multitudes at large—"impossible! foolishness! Am I not better off if a man gives me a dollar than I am to give him one? If a man gives me clothing, food, house, land or whatever, am I not better off than when I give to him?" On the outside it looks so. But let us see. Get up in the morning, and go out into the streets of your city for a walk. You have walked a little distance, and you meet a poor, little, ragged, hungry, crying child. You speak kindly to him, and find that his father is dead, and his mother is sick and poor, in some low part of the city. Take the child into a refreshment room, near at hand, and set before him wholesome food. There, does it not do you more than 25 cts. worth of good to see him eat? Can you tell me how good it makes you feel to look into those little, bright, grateful eyes? Now take him by the hand and go home with him. It will not hurt you if he is ragged. Here is his mother, and several more little, hungry, dirty, ragged, crying ones. Poor things! Go out and bring them in some proper food. Get some plain, comfortable garments for them. Speak kindly to them. How do you feel while you are doing it? Look, see those tears of thankfulness running down that mother's face. Can you stand that? How smiling and happy the children all look! Did you ever feel so good in your life? Is not your pleasure worth more than a ten dollar bill? Has not your walk done you good? Go to your work now—does it not go off well? Go home to dinner—have you not a good appetite? Do you not feel real good-natured in your family? kneel down and pray—do you not have uncommon freedom? At night lay down and sleep,

And while you dream,  
Does not the place like Eden seem?  
"Give and it shall be given!"

EDWIN BURNHAM.

**Salvation. No. I.**

What more important, elevated, sublime and ever to be cherished theme can interest us, than that of *salvation*. It descends into the fearfully ruinous condition into which we have fallen by sin, it lays hold upon the subject of ruin, and with its powerful arm lifts the imploring penitent from the tempter's grasp, from temptations power, from the charms of sin, from slavery to passion and lust, and from the second death, and conducts him to the peaceful presence of God, to a merciful and loving Saviour, and finally to an eternal inheritance of blessedness, light, glory, peace and felicity. This theme originated in the mind of God, was nourished in the bosom of the Saviour, acquiesced in by the Holy Spirit, and rejoiced in by Angels, when either retrospectively or prospectively there was no compassionate eye to pity, or able arm to save. In it has been prominently displayed the "wisdom, power and goodness of God," and with it "is identified all our hope of solid happiness, either in this life, or in the world to come."

*Its significancy.* Salvation usually includes an agent to save, the act of saving, and the state of being saved; in short, deliverance from death or any evil. It implies *misery*, or *danger*, or both. The physical system may be suffering excruciating pain, and the prescription of the physician may be blessed to a deliverance from that misery; the mental system may be pained in solving a problem, and an instructor may relieve it: the mind may suffer on account of depressed circumstances, relative to our business or otherwise, yet in the good providence of God the obstructions are removed and the mind rests. Salvation is often administered in times of peril. We may leave home in the morning with a horse and carriage, and ere the sun's setting shall gild the horizon, some one may be called to save us from imminent peril; we may travel on the rail-ways, and in a few hours the compassionate citizens of some rural district,

quiet village, or lively city, may administer salvation from the shafts of death, and pour a soothing cordial into our wounds: we may set sail on the wide expanse of waters for Europe, and ere a week has passed we may be rescued from the mad waves or from a wrecked steamer, by some kind, benevolent captain and crew. But what is this *temporary* misery and danger, compared with being out of Christ? In such a condition we are separated from His favor and in danger of wrath and eternal ruin. "Man's estate is both miserable and dangerous. He is a rebel, outlawed, under sentence of death. In addition to which he is wretched, poor, diseased, ready to perish. His condition is one of extreme wretchedness and imminent peril. The gospel salvation provides deliverance from the danger, and restoration from the misery. It announces pardon for his crimes, and a balm for all his maladies." How important then the theme—how cheering to the soul is the privilege of being personally interested in this "great salvation!"

J. P. F.

P. S. Bro. B.—Having proposed some questions for your consideration on forgiveness, which were replied to under the head of "Notes and Queries" in the Herald of July 11th 1857, and thinking that its readers may possibly conclude that I partially at least endorsed the view that sin grounds merely in *ignorance*, or that the idea of forgiveness is inconsistent with the sacrificial death of Christ meeting the demands of the law, it may be proper for me here to remark that I never gave countenance to those views for a moment. The extract was cut from a sermon delivered by an individual formerly of some repute in the M. E. Church, but is now considered as holding some "peculiar views," and it develops the *infidelity* and *danger* of the times in which we live. The interrogatories were presented, and extract sent, merely to subserve the cause of truth. Thank you for the reply. Yours in the Gospel. J. P. F.

**Rock Island and Eastern Iowa Conference.**

The third meeting of the Rock Island and Eastern Iowa Conference was held in Cordova, Ill., July 3, 4, and 5th, 1857. Met at the Chapel July 3rd, at 9 A. M. After reading of Scripture, by M. Chandler (Rom. 12th.) and singing, with a session of prayer, conference was organized. Elder N. W. Spencer was appointed President, Elder M. Chandler Vice President, and G. W. Dean Sec'y. Opening discourse by Elder H. H. Janes. Text, Ps. 133: 1. The following brethren were appointed as business committee, P. B. Morgan, H. H. Janes and Wm. Blackman. Adjourned to meet at 1 o'clock P. M. Conference met at 1 P. M., Brn. Stowell and Mansfield invited to a sitting with the conference. Heard reports from churches.

*Cordova Church.*—Delegates, G. M. Dean, H. B. Gilbert and Geo. Turner. Organized the church last Oct., now numbered 27, with many brethren and sisters whose names are not with us on the church book. By the vigilant efforts of Bro. M. Chandler, they have a good chapel, which they hoped soon to pay for. Last winter had a precious revival of religion, the effects of which continue yet. Elders Chandler and Morgan, now supply them with preaching. Congregation good, and have a good Sabbath-school.

*Princeton (Iowa), Church.*—Delegates, Wm. Blackman, B. Williams, J. C. Murphy, A. Lancaster. During the past season the church has somewhat declined by reason of some moving away, others have died, and some have neglected the assembling of themselves together, yet few have been added to the church. Have it yet in contemplation to build a house of worship. Have preaching by Brn. Morgan and Chandler.

*Moline (Ill.), Church.*—Represented by Bro. N. Branch, Jr. Their church has greatly declined by brethren removing, yet there are some of the true children of God there. Worship in a hall, have no preaching except from transient preachers. Are hoping for a revival. Adjourned to hear preaching by Elder N. W. Spencer.—Isa. 2: 22. Preaching in the evening by Elder J. Howell.

Conference met Saturday morning at 9 o'clock. Reports continued.—*Wilton (Iowa), Church.*—Represented by Bro. J. Covell. A church had been organized there during the past winter, resulting from God's blessing them with the labors of Elder P. B. Morgan. Have a good prospect before them. Said of *Muscatine (Iowa)*, that Bro. Morgan gave a few discourses there last winter and with a good deal apparent effect; was quite an interest to hear again on the subject of our blessed hope.

*Green River.*—Of this place Bro. Morgan said, there are a few worthy friends there, yet desiring help, and he doubted not, that with a suitable effort good might be done there. There is already the nucleus of a good church. Hoped they might yet have help.

*Camanche (Iowa).*—Bro. Currier said there were no brethren in that place looking for the Lord except himself and the family of Bro. Fenn, recently from Connecticut. Bro. Chandler recently spent a Sabbath there, and found interest to hear.

Bro. Chandler said he had labored awhile during the past winter in Elizabeth, Jo Davis Co., where were some good substantial brethren, as likewise at Brush Creek, where he spent a time. They need help.

Bro. King of Sterling, Whiteside Co. Ill., late of Ogle Co., said except his family, he was alone in that place, a village of 3000 inhabitants; yet he desired, as formerly he had done, to enjoy the influence and help of Advent brethren. Had never had an Advent sermon in the place, wished some one to come over and help them.

The cause in DeKalb Centre was represented by Elder Janes. Said it was a church which came into existence by the blessing of God in the labors of Elder S. Chapman. Was called to its charge when he first came west, now two years. But by many friends moving into Iowa, &c., they were considerably broken up; yet their congregations were good, new doors continually opening. Bro. Janes wept that he could not do more for destitute regions.

Elder Spencer said of the church in Shabbona Grove, DeKalb Co., it had been greatly reduced by removals, declensions and death, yet had a good number striving for the Kingdom, and willing to sustain laborers among them. Other places in that vicinity might have good accomplished, with judicious labor.

Brn. Howell and Mansfield said in Harvard, McHenry Co. Ill., they had a substantial organized church, of nearly 40 members. Worship in a large, pleasant hall. Have a Sabbath-school in connection with the Presbyterian and other brethren. The church are all believers in the doctrine of immortality through Christ only, and what is termed the "age to come," although on the latter subject he never preached to them. Did not make a hobby of anything.

Reports of the business committee, accepted and adopted by the conference.—Whereas we are now living in days of imminent peril to the church, during which we may look for the glorious appearing of our Lord Jesus Christ, therefore

*Resolved*, That as a conference we signify to the churches, that we earnestly believe it the duty of western Adventists to make larger sacrifices and a more earnest and continuous effort than has ever yet been made to save our cause from spiritual barrenness and death.

Whereas, in the present condition of western Advent churches, and the cause generally, as represented in this conference, we believe that much good might be done for the advancement of the cause of God by the labors of an efficient evangelist, therefore

*Resolved*, 1st, that we feel it incumbent upon us as a conference to appoint and support an efficient evangelist to travel within the bounds or regions of this conference.

2. *Resolved*, that such evangelist be required to appoint and attend a conference with each church herein represented, and any other churches signifying their desire to cooperate in this arrangement—to arrange with them for preaching—and otherwise labor for their upbuilding.

3. *Resolved*, That such evangelist have the general superintendence of all missionary matters appertaining to this conference; seeking suitable places and men for such labor, and suggesting the same to the standing committee, provided for in the constitution of this conference to make appointments, disburse funds, &c.

4. *Resolved*, That it shall be the duty of such evangelist to, while surveying this field, look with especial care for such young men as are or may be called to the ministry—employing them where, and as his judgment may allow, commending such of them as evince the possession of the necessary gifts and graces to the attention of the next conference for such encouragement as it can bestow.

5. *Resolved*, That such evangelist be also required to act as the Agent of this conference in receiving collections and subscriptions on behalf of the conference and missionary fund.

6. *Resolved*, That the conference pledge such evangelist the sum of \$500. for the ensuing year, which sum shall be paid out of the conference fund, if not otherwise received.

7. *Resolved*, The evangelist appointed by this conference be subject to the cognisance of the conference committee, who shall have authority to, upon sufficient reason, silence or suspend him, and appoint another in his stead.

8. *Resolved*, Such evangelist be appointed by ballot.

Whereas we have a mutual interest in the common cause of our divine Master, and whereas we

believe that much might be done both for our mutual good and the visible advancement of God's cause by establishing a common fund, therefore

1. *Resolved*, That we establish a fund known as the "Conference and Home mission fund."

2. *Resolved*, That each church make such efforts as it can towards this end, which money, shall be placed in the hands of this conference, and appropriated according to its discretion, which appropriation, with the amount received from each individual or church, shall be printed with the minutes of the conference.

Whereas, we recognize in the distribution of Tracts and religious publications, a powerful auxiliary to the work of enlightening men in the Gospel, and whereas Bro. N. Branch, Jr., of Moline, Ill., has at this time, some hundred dollars worth of tracts and publications on hand, which may be obtained at eastern wholesale prices, therefore

1. *Resolved*, That this conference establish a "Tract fund," for the purpose of supplying evangelists, destitute places and poor brethren with publications for gratuitous distribution.

2. *Resolved*, That until such fund can be established, we urge upon our brethren the importance of at once supplying themselves with tracts from Bro. Branch, as an opportunity placed within our reach by the good hand of Providence for this end.

Whereas, for the want of a mutual understanding and general cooperation in arrangements and labors among Advent churches in the west, we are doing but little to what we might otherwise do, therefore

*Resolved*, that Elders P. B. Morgan, M. Chandler, J. Howell, N. W. Spencer and H. H. Janes be appointed to draft and lay before our churches a plan which shall suggest arrangements meted to the several wants of the church.

*Resolved*, we recommend a number of tent-meetings to be held with the N. E. Mission Tent, during the summer, in localities convenient for the gathering of our brethren, and that those meetings be seasons of special effort for the advancement of God's cause in those localities.

Whereas, after mutual consideration it is the mind of this conference, that it could more effectually subserve the end for which it was organized, by being formed into an Annual conference, with the appointment of several quarterly conferences, therefore

*Resolved*, that the plan of forming an annual conference, with such quarterly conferences, embracing all the interests identified with the Advent cause in the state of Illinois and contiguous regions, be urged upon the consideration of the brethren and churches, forming this and other conferences in the region, and such arrangements be entered into, if thought expedient, at the next regular sitting of this conference.

*Voted*, Said evangelist receive his payments quarterly.

After twice balloting, Rev. P. B. Morgan was unanimously chosen evangelist, and agent for the ensuing year, being allowed 3 months in which to make a visit to New England, before entering upon his labors as evangelist.

*Voted*, we now receive contributions and pledges for the conference and mission fund; when the sum of \$187 was pledged.

*Voted*, to adjourn to meet in such place as the conference committee shall deem wise.

GEO. W. DEAN, SEC'Y.

**Letter from Richard Robertson, Esq.**

DEAR CHRISTIAN BRO. :—I perceive by the Advent Herald, No. 22, dated May 30th last, that a question has been raised as to whether Adam "was created an immortal being,"—upon the hypothesis that if man had "been created, subject to death, it would have been a solecism, to have held out death as the consequence of transgression." Permit me, therefore, to entreat your indulgence, whilst "I also will shew mine opinion." Adam, as the sacred historian informs us, had no sooner been placed in the garden of Eden, and commanded not to eat of the tree of the knowledge of good and evil in its midst, than he transgressed the divine command, and thus incurred the penalty of death. Now if in his primitive state, man was created immortal, in what sense can it be understood that he was a "free moral agent," or as poetically expressed,

"Heaven made us agents, free to good or ill,  
And forced it not, tho' He foresaw the will."

Dryden.

Immortality, according to the best lexicographers, signifies a state of unchangeableness, never dying, or altering. Dr. Johnson defines it to mean exemption from death, or existence without end; whilst other classical scholars use the word to express a state of life that cannot be destroyed, partaking both of the immutability and immortality of God. Admitting this definition of the



