



Original.

## A Postscript.

Bro. Bliss: The following are some extracts which I had mislaid, at the time I wrote you a little account of my visit to Newburyport. While the former shows that Whitefield has a place in the history of that city, the latter shows that the "Second Advent Church" is deemed of sufficient importance to have a place in the same history.

"Rev. George Whitefield. He preached for the first time in Newbury (now Newburyport,) September 30th 1740—then a young man about twenty-six years of age. . . Having made a brief visit to the district of Maine, he returned here, and preached again, with his usual extraordinary effect; and from this time forward, made frequent, and several lengthy visits to Newburyport. The week previous to his death, he preached four times in Portsmouth, N. H., and on the Saturday afternoon at Exeter, and then rode to Newburyport, where he expected to preach on the Sabbath. But it was ordered otherwise. His violent exertions brought on a paroxysm of asthma, a complaint to which he was subject, and he died early on the ensuing Sabbath morning, September 30th, 1770—just thirty years from the date of his first visit to the town.

The house where he died is situated on the lower side of School Street, the second from the church, where his tomb was built, and his bones still rest: They being placed in a vault under the pulpit of the First Presbyterian church, in which he had usually preached when in town, and which was mainly brought into existence through his influence.

Mr. Whitefield's friends in England were exceedingly anxious that his remains should be returned to his native place for interment, and some years subsequent, an individual having visited his tomb, abstracted from his coffin the bones of the right arm, which has since caused his remains to be guarded with the strictest vigilance. In September, 1849, the pastor of the First Presbyterian church, Rev. Jonathan Stearns, received from England a mysterious box, which on opening he found to contain the lost members, accompanied by a letter, satisfactorily explaining how they came into the writer's possession, and vindicating the genuineness of the restoration. In the presence of the sexton and Elders of the church, the stray bones were restored to their proper place in the coffin; from which there is little chance of their again escaping."—*History of Newburyport.*

I was told that one of Whitefield's bones is supposed to be in the office of an eminent physician in Boston. Well, bone will come to its bone, and the whole body be restored, in all which constitutes its true identity when He whom Whitefield ardently loved and zealously proclaimed, shall be fully manifested as "the resurrection and the life."

"SECOND ADVENT CHURCH. Organized December, 1848, under the pastoral care of Elder John Pearson, Jr.

The origin of this church may be traced to the winter of 1841-2, when the doctrine of the speedy Second Advent of Christ was preached here by the Rev. Charles Fitch, Miller, and others. A considerable number of persons embraced the views presented and united for the purpose of public worship, and their meetings were sustained until the latter part of the year 1844; at which time, in consequence of the passing of the specific date for the fulfilment of the great event for which they looked, and other adventitious circumstances, their meetings were discontinued; but in 1848 they were re-united, and have since maintained a distinct church organization. Connected with the church is a Sabbath school, Bible class, &c.

The peculiarities of their faith are the following: That there are but two advents, or appearances of the Savior to this earth, and that both are personal and visible.

That there will be a literal resurrection of the dead. That only those who are Christ's will be raised at his coming. That there will be a thousand years between the resurrection of the righteous and the wicked.

That the reward promised to the saints will be given at the second coming of Christ.

That the earth renewed will be the saints' inheritance.

That the Scriptures do not teach the world's conversion.

That the Scriptures do not reveal the specific time of Christ's second coming, but do reveal events intimately connected with it,—making it the privilege and duty of the church to know when the advent is near.

That the great object of the Christian's hope is the Second Personal Advent of the Lord Jesus Christ.

On all other doctrines the church conform to those usually designated evangelical."—*History of Newburyport.*

My prayer is that this plant of the Lord's right hand planting, may continue to grow, and to spread a heavenly fragrance, till the great Husbandman shall transplant his choice vines, into the permanent soil, prepared for them.

R. H.

Original.

## Early New England Adventism;

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c.* By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XX.—EZEKIEL CHEEVER.

Ezekiel Cheever, the "Patriarch of New England Schoolmasters," as Henry Barnard styles him, was born in London 1614, and came to America in company with Theophilus Eaton and John Davenport in 1637. He assisted in planting the colony and church of New Haven, Ct., was chosen deacon of the latter, and sometimes conducted religious worship. His career as a schoolmaster began here 1638 and continued in New Haven till 1650. From this time till 1661 he taught the Free School at Ipswich, Mass., and after laboring nine years at Charlestown, Mass., he moved to Boston, Jan. 6th, 1670, where he taught his famous Latin School for thirty-eight years, dying 1708, in the 94th year of his age, "his intellectual force," says Mather, "as little abated as his natural." He was the first and great New England teacher for 70 years, and "governors, judges, ministers, magistrates, and merchants yet in their teens," were among his pupils,—Cotton Mather being one of the number, who preached his funeral sermon, and in the closing of which he says of him:

"He was well studied in the Body of Divinity; an able defender of the Faith and Order of the Gospel; notably conversant and acquainted with the Scriptural Prophecies, and by consequence a sober chiliast;" and, he adds, "To say no more, he died a candidate for the First resurrection." (*Vide Sermon, 1708, last page.*)

His "Scripture Prophecies Explained in three Short Essays, 1. On the Restitution of all things, 2. On St. John's First Resurrection, 3. On the personal coming of Christ, as commencing at the beginning of the millennium described in the Apocalypse," &c., a small 8vo. of pp. 32, Boston, was not printed till 1757, forty-nine years after his death. He was also the author of the renowned "Accidence," or Latin Grammar, a work which, prior to 1790, had passed through no less than 20 editions, and wrote Latin verses, never printed; but in no place do his clear millennial doctrines shine out save in the "Essays."

Though already anticipated I here present a synopsis of his views. He says of the Restitution it "is not a new creation, as at the beginning, bringing a new world out of nothing, but only a restoring and refining of this present world, and bringing it to the state it was once in before the fall," Acts 3:21-24; Rev. 21:1; Isa. 65:17; all of which he says will be actual and literal, and occur before the last general and post millennial judgment. The first resurrection, he says, is "the rising of the saints 1000 years before the resurrection of the wicked." It is "a bodily resurrection," he thinks, of those that were "naturally dead," and "to put any other construction upon

them seems to offer violence to the text"—Rev. 20th. Not the martyrs only, but all the saints will rise. "Many dissenters do grant they were dead, the words are so plain and cogent, and without they grant it cannot be meant of a spiritual death and resurrection, because they were martyrs and converts before," pp. 6-7.

It is worthy of observation that Dr. Prideaux, who was himself an anti-millenarian confirms this statement of Cheever's respecting the English dissenters of the 17th century, viz. that they held Rev. 20:4-6 to teach a bodily resurrection. (See Brooks' Elem. Proph. Int. Chap. 3d)

These saints, continues Cheever, will reign "with Christ here on earth." His entire argument on this head is masterly and convincing, and is in perfect harmony with that of the first Christians for 300 years after Christ. How strikingly like the style of Ireneus is the following.

"The promise made to Abraham Gen. 13:15, concerning the land of Canaan, to thee will I give it, and to thy seed. The promise is to Abraham himself, as well as to his seed. God knew he should die before ever he possessed it, as appears Acts 7:6. He gave him none inheritance, &c. Therefore Abraham himself must inherit that promised land, which he will at the resurrection. A copulative proposition is not true except all the parts be true. If I say a man is godly, learned, and rich, except he be all three, the position is not true. If one give land to a man and his children, the man has as good a right as his children, and the promise is not made good except the man have it, as well as his children. It's to no purpose to say if the man die it falls to his children. God knew Abraham would die before he would inherit the land, but he knew also that he would raise him again to possess it at this resurrection; else why does he put him in? It had been enough to have promised it to his seed after him; but both are alike promised, and both must be fulfilled," p. 13.

Scripture is not wanting to sustain the views of our witness, and he quotes it properly and abundantly. Of "the personal coming of Christ," he remarks, "that Christ with his saints shall have a glorious visible kingdom upon earth in the latter days, is generally received," which proposition he proceeds to prove from twelve scriptures—viz. Acts 3:19-21, Matt. 24:30, 2 Pet. ch. 3; 1 Thess. 4:14-16, Rev. 19:11; Rev. 20th, Daniel 7:9-28; Luke 19:11-28; 2 Thess. 2:8; Rev. 7:8-9; Jer. 33:5; Ezek. 22:10, &c.

"Lastly, to conclude this personal coming of Christ at or before the beginning of the thousand years, is no other but the second coming of Christ, and great day of judgment, which the Scripture speaks of, and all Christians believe and wait for, only there are several works to be performed in the several parts of this great day. The first work in the first part or beginning of this day is, to raise the saints, destroy his enemies with temporal destruction, set up his kingdom, rule and reign on the earth with his raised and then living saints one thousand years; after that, in the latter part of the day, to destroy Gog and Magog, to enter upon the last judgment, raise the wicked, judge them according to their works, and cast them into the lake of fire which is the second death. All this, from first to last, is but one day of judgment, that great and terrible day of the Lord, and is but one coming, that is, his second, which we plead for. . . In the meantime this is the full persuasion of my heart, that which I wait and daily pray for, saying with the Spirit and the Bride, Come Lord Jesus, come quickly, Amen."

Such was the faith of this truly celebrated and pious man. Associated with John Davenport, the latter also imbibed his pre-millennial view. And how far his influence tended to produce such a faith in his pupils, Cotton Mather and others, we are not informed. "He left his mark forever on New England, says Barnard, but has not N. E. departed too widely from his sound views of Christ's kingdom and

"That last advent, long desired?" In the "Probate Records," Liber 16, pp. 452-53, at Boston is recorded "The last will and testament of Ezekiel Cheever," which opens thus—"First, I give up my soul to God my Father in Jesus Christ, my body to the earth to

be decently buried in a decent manner, according to my desire, in hope of a blessed-part in ye first resurrection and glorious kingdom of Christ on earth a thousand years."

"Thrice blessed, bliss-inspiring Hope!"

[Cheever's rare prophetic Essay was re-printed entire in the Advent Herald of May 22 and 29, 1858.]

## Letter from Bro. Morris Fuller.

Dear Brother:—Another year has rolled away and brings us one year nearer the glorious appearing of our Lord and Savior, to establish his kingdom and gather his saints, to put them in possession of that kingdom which he promised to his disciples when he said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

We have witnessed many changing scenes during the past year. Many thousands, who at the beginning of the year were blest with health and strength, now lie beneath the cold clods of the valley; there to await the voice of the archangel, and the trump of God, to arouse the sleeping saints from their dusty beds, to be caught up together with those who are alive and remain, to meet the Lord in the air, while those who have died unreconciled to God, will still slumber on to await that day, when the dead, small and great, shall stand before God, to be judged out of those things written in the books according to their works.

During the past year, the king of terrors has been making sad inroads, sparing neither age nor sex in his onward march, and making use of various agencies to secure his victims. While diseases of different kinds, have been permitted to claim their share, many have been swallowed up beneath the foaming waves of the ocean; and thousands have perished on the bloody field of battle, amidst the clash of contending armies.—But the grim messenger will soon be compelled to lay by his fatal darts. The deliverer will soon come, to deliver his people from the power of death; and death will be swallowed up in victory. "O, death where is thy sting? O grave where is thy victory?"

While we have been compelled to witness the works of the destroying angel, in removing many of our fellow mortals from the shores of time, to await the judgment of the Great Day, God in his great mercy hath seen fit to spare many of us to behold the dawn of the New Year; but for what intent is best known to himself. We are not permitted to look into the future, we know not what a year may bring forth.

Many signs have been visible during the past year, warning us to be ready for the speedy coming of Christ, but have past unheeded by a large portion of the people. Many cry Peace and safety, while others are saying, My Lord delayeth his coming; and begin to smite their fellow-servants and to eat and drink with the drunken; "But the Lord of that servant shall come in a day when he looketh not for him, and in an hour when he was not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be wailing and gnashing of teeth."

The bold prince of darkness seems to be aware that his time is short to deceive the nations, and is making use of every stratagem his infernal power can invent, to deceive and draw people after him; and many are led captive by him.—They will follow him, step by step, giving way to every temptation, till they yield themselves willing subjects to be led captive by him at his will.

My heart is pained within me, when I see the youth of our land, yielding to temptation in partaking of the intoxicating cup, which is working the ruin of thousands of the present day; leading them into all manner of sin, and crimes of the deepest dye. But when I see an aged father, who professeth to be a follower of the meek and lowly Jesus, offering with his own hand the fatal cup to his sons, and encouraging them to drink, by setting the example in drinking in their presence, until his limbs can hardly support his weight, I tremble for the result. Is this training up a child in the way he should go? Is it bringing up children in the nurture and admonition of the

Lord? I fear that such a father will have to render an awful account, when summoned before the great tribunal. "We must all appear before the judgment seat of Christ, to give an account for the deeds done in the body."

In view of the great evil, caused by the use of intoxicating drinks, can any one indulge in the use of that fatal poison, and encourage others in the use of it, especially their own children, and yet live in the enjoyment of religion? Let the Scriptures answer. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit."

As we have been permitted to behold the beginning of a New Year, let us strive to make a wise improvement of the time that God in his great mercy is giving us, in preparing for that life which will never end. We should be constantly on the watch, having our lamps trimmed and burning, so that if Jesus should come before the close of the present year, or we should be called to rest, and stand in our lot at the end of the days; or whatever may take place, we may be prepared to meet him in peace at his coming.

Another year has rolled away, Taking its thousands to the tomb; There to await the joyful day, When earth is drest in Eden bloom.

MORRIS FULLER

Original.

Leaves from my Note Book.

Sunday, Nov. 27th. Preached twice, in the chapel at Derby Line. There were at least two good things connected with the preaching to-day—viz. the texts were true and the sermons were short. The latter I fear is more important with some folks than the former. The prayer meeting in the evening was well attended and interesting.

Tuesday, 29th. It has been with me for some time past a very important question, Lord, what wouldst thou have me to do? I think I am willing to stay and labor as I have done in this part of my Master's vineyard, or to go anywhere else that he may indicate by his Providence. I wait his guidance; still I know but little of my own heart, "I know the way of man is not in himself; it is not in man that walketh to direct his steps;" and it has been well said that "seldom does God suffer men to be their own carvers, but they cut their own fingers." I wish, therefore, to so live that I may be able to claim the promise, "In all thy ways acknowledge Him, and he shall direct thy paths." Prov. 3:6. The question of duty however is often a perplexing one.

Wednesday, 30th. The hour of prayer has again passed, and some felt it was not spent in vain. We know it is our privilege to pray in secret: there we can pour out our desires before our heavenly Father without any reserve, but it seems to be more of a duty sometimes than a privilege to pray in public. Perhaps few Christians would choose to pray in the congregation in order to increase their devotional feeling: they do it out of a sense of their obligation to God and duty to the brotherhood. That it is the bounden duty of believers to sustain prayer-meetings is obvious, but how to make such meetings the most profitable is a question I have often pondered. Recently I found some remarks on this subject by an anonymous writer which are not wide of the truth, he says—"Prayer-meetings are far more interesting, profitable and soul-stirring when interspersed with short, pithy, pointed remarks—recitals of God's special dealings, scriptural allusions to his attributes and perfections, than when confined to singing and praying solely. Worldly-minded, sensual professors can make long, cold, shivering, formal prayers that tire everybody—who have no heart or soul to speak of God's mercies. Warm-hearted recitals of what God has done for our souls, tend greatly to increase the devotional feeling, in social prayer-meetings, and lead us to renew our appeals to the throne of grace, more earnestly, soul-kindlingly, and perseveringly. Many a prayer-meeting has failed, gone down, died the death, by long, dragging hymns, long, cold, formal, chilly, prosy soulless prayers and exhortations!"

In the evening of Tuesday, December 13th I had the pleasure of hearing a lecture by M. J.

Hill, A. M. of Derby, Vt. His subject was—Martin Luther,—"a name that shines in greater lustre than Milton or Shakspeare; a name ploughed into the hearts of millions: and on the brightest place in the roll of the illustrious dead;"—one of whom the poet has said

"The monarch's sword, the prelate's pride, The church's curse, the empire's ban, By one poor monk were all defied, Who never feared the face of man. Half battles were the words he said, Each born of prayer, baptized in tears; And routed by them, backward fled The errors of a thousand years."

As the lecturer caused to stand before our mental vision this noted example of self-denial, usefulness, perseverance and piety, and all seemed to admire the fearlessness of the Reformer, I could not but ask myself the question, How many in this audience know aught of Luther's prophetic views? Do they know that D'Aubigne says of him, "The reformer, dreading lest the end of the world should arrive before he had translated all the Bible, published the prophecies of Daniel separately,—a work," said he, for these latter times,"—and that near the time of his death, when he had more thoroughly investigated the prophecies, he said, "I persuade myself, verily, that the day of judgment will not be absent full three hundred years more. God will not, cannot suffer this wicked world much longer!"

Me-thinks, if Luther should enter some of the Protestant churches of the present day, and preach as he did three centuries ago, there are those who "garnish the sepulchres of the righteous" that would be ready to "cast him out." Read the following extracts from his writings, and say whether, the mass of professed christians now believe he uttered the truth:

"The world has grown very stubborn and headstrong since the revelation of the word of the gospel. It begins to crack sorely, and I hope will soon break and fall on a heap through the coming of the day of judgment, for which we wait with yearnings and sighs of heart." Table Talk, Ch. 4.

"Wherefore, if thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's prayer, nor canst thou repeat from thy heart the Creed of faith. For with what conscience canst thou say, 'I believe in the resurrection of the body and the life everlasting,' if thou dost not in thy heart desire the same? If thou didst believe it, thou must of necessity desire it from thy heart, and long for that day to come; which if thou dost not desire, thou art not yet a Christian, nor canst thou boast of thy faith."—Sermon of Consolation, pp. 22,23.

"Some explaining this passage,—other sheep I have—say that before the latter days the whole world shall become christians. This is a falsehood forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."—Com. on John 10:11-16.

But rather, we are to feel for the miserable christians; both those who are alive, and are so afflicted and oppressed, and those also who are dead and asleep in their graves, and waiting to come forth into their glory like corn buried during the winter in the earth, or like sap concealed in the trees, which being hindered by the cold, cannot break forth into new leaves and buds, but thirstingly waits for the summer, that it might at length burst forth in buds and grow and flourish. In the same way we ought also to rejoice because that day is coming; and ought to say, The rigor of the winter has now continued for a long time, but at length the fruitful summer will come and that summer which never shall cease. At the coming of which, not all the saints only but also all the angels shall exult and rejoice; nay which the whole creation expects and anxiously awaits. For the heaven, the earth, the sun, the stars, the air, and all creatures, can no longer endure the iniquity of the world: which iniquity they are compelled to witness, but with the greatest grief, because they must be abused by the indulgers in sin, and be a help to every kind of ungodliness both to the world and to the devil; and they would fain be delivered from all this iniquity together with us, and become that new heavens and a new earth of which Peter and Isaiah speak, in which righteousness alone shall

dwell. For the iniquity and wickedness of men exceeds all bounds, so that they are no longer tolerable; and hence all the creation is moved, and, as it were, cries unto God for deliverance." Ser. of Consol. pp. 30,31.

"The world is, as it ever has been, the world, and desires to know nothing of Christ. Let it go its own way. They continue to rage and grow worse from day, which, indeed, is a solace to the weary soul, as it shews that the glorious day of the Lord is at hand. The world is given up to its own ways, that the day of its destruction and our salvation should be hastened. Amen, so be it. . . . May the Lord come at once! Let him cut the whole matter short with the day of judgment, for there is no amendment to be expected. . . . I see no other prayer that is fitting, but only this,—Thy kingdom come." Life of Luther, pp. 342-3.

Wednesday, Dec. 14. Our prayer meeting this evening was thinly attended. Judging from what I saw, heard, and felt, I concluded we could not affirm with the Psalmist, "The zeal of thine house hath eaten me up;" but we might pray like him, "Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation." J. M. ORROCK.

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

"For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." v. 12.

The power of the Chaldean monarch was absolute; his word was law, and whoever should in the least transgress his commands was at his mercy. He had, evidently, ascribed to the wise men a greater degree of skill and knowledge than they laid claim to. He seems to have supposed that their wisdom was sufficient for any emergency; and, having relied on them to bring to mind his forgotten dream, and been disappointed, his anger was very natural, though most unjust. He had set his heart on knowing "what should come to pass hereafter;" he had had a most wonderful dream, in which he supposed was signified what he desired to know; the dream had so passed from his mind that he could not recall it distinctly; he had not doubted that his wise men, by their skill and learning, could both reproduce the dream and unfold its meaning; and now to be told by them that the thing required was beyond the reach of human wisdom, or any instrumentality at their command, not only caused him to be very angry, but very furious. He was enraged and flew into a passion. He did not act calmly and deliberately, but determined in his madness to exterminate all who made any pretensions to wisdom and knowledge—not only those in the city of Babylon, but probably, all the wise men within the whole Babylonish realm.

"And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain." v. 13.

It is a question whether or not, this decree of the king was executed on any of the Magi. The executioners of the king's will, always occupied a place near the persons of oriental sovereigns, and there was seldom any delay in the execution of a sentence. The phrase, "that the wise men should be slain," is rendered by some, and the wise men were slain. If not so stated, it is not improbable that those in the king's presence were put to death on the spot,—as was often the case in the execution of criminals; but all the wise men were not there assembled; and wherever any one might be, the executioners of the king's decree sought him to put him to death.

Among the absent ones were Daniel and his three Hebrew companions, though they could not be far distant; as they had passed their examination and were numbered among the literati of Babylon, the decree embraced them; and as those sought were probably slain, when found, the going of the executioners to find Daniel, was for the purpose of slaying him.

"Then Daniel answered with counsel and wisdom to Arioch, the king's guard which was gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, Why is the decree so hasty from the king?—Then Arioch made the thing known to Daniel." vs. 14, 15.

On finding Daniel, the chief of the king's body guard, doubtless, made known his business,—that he had come to slay him, at the command of his monarch. And to this announcement, Daniel made a wise and discreet answer. What Daniel said to Arioch is not recorded; but it caused him to stay the farther execution of the king's decree. Arioch may have announced to Daniel that the king had decreed the slaughter of all the wise men, because of their inability to make known the king's dream; and Daniel's discreet reply may have given assurance to Arioch that the dream might be made known to the king. It would have required some such intimation to induce the captain of the guard to suspend the execution of the sentence; and as he knew how desirous the king was to learn the nature and import of his dream, the possibility of Daniel making it known, would naturally be regarded by Arioch as a sufficient reason for sparing him and the remaining wise men, till his ability to recall it should be fairly tested.

This result shows how important prudence and discretion are in the management of any cause. Had Daniel been otherwise than thus discreet, his life would have been forfeited, and we should have never known the wondrous vision, and its prophetic significance. He who knows that he is on the side of truth and right, can afford to be calm and collected; whilst the one in error or in the wrong naturally loses his temper, and defeats by his want of wisdom, what he might otherwise accomplish.

Having evidently convinced Arioch, that the king's dream might be made known, and so gaining a suspension of the decree, Daniel next enquires the reason of its great haste; which he would not be likely to enquire respecting, so long as his life was in momentary peril. The question implies that Daniel judged the king to have issued his decree before exhausting all the means in his power to learn his dream. He had not communicated with all the wise men of Babylon; for Daniel and his fellows had not been consulted.

In reply to this, Arioch made known all the circumstances which led to the issue of the decree, the submission of the thing to the wise men, their failure to make it known, and the king's great anger and fury that followed—having been previously told by Arioch only the fact and cause of the decree, without its more minute particulars.

"Then Daniel went in, and desired of the king that he would give him time, and he would show the king the interpretation." v. 16.

It is not certain that Daniel at this time had an audience of the king. The text only affirms that he made a request of the king, which he may have done by accompanying Arioch into the palace, and sending his petition to the king by the hand of some high functionary at the Babylonish court; and vs. 24,5, seem to imply that his first personal interview, after the issue of the decree, was not till the dream had been revealed to him.

The reason of Daniel's desire for time is not recorded; but his subsequent course shows that it was for the purpose of praying to God for a revelation of the secret. He may have informed or sent word to the king that he wished for time for that object; and it is evident that for some cause Nebuchadnezzar was so well assured that Daniel's would perform his promise, that he gave him all needed time,—though he had refused any delay to the Chaldean magicians.

Despotism of the Romish Church.

The correspondent of the N. Y. Independent brings to light some facts in recent Italian history.

The Monitore di Bologna has lately disclosed some documents found in the archives of the Papal Government, which for their disgraceful

character, would be quite incredible, were they not officially published, and their authenticity put beyond question. Among the pieces published are the papers of a 'Judicial Committee' instituted in 1849, in order to extirpate from the country all liberal ideas. The judges composing that strange court were known only to the Court of Rome; they sat secretly, and were bound upon oath to keep secret their sentences, and their very existence as a tribunal. They were to judge and sentence the people without hearing them, even without making known to them the cause of their condemnation. Their victims some day disappeared, were thrown into prisons or carried off into exile, nobody knew wherefore. Not only acts, but thoughts, tendencies, supposed intentions, were sufficient grounds for the sentences of that infamous tribunal. Here are some of the heads of accusation which led to the punishment of hundreds of the wretched subjects of the Pope:

- "For not thinking rightly in political matters.
- "For having shown themselves rather enthusiastic.
- "For having voted for the Constituent Assembly (257,000 citizens were guilty of that crime.)
- "For having maintained intercourse with dangerous political characters.
- "For having a countenance which led to suppose certain inclination toward political novelties.
- "For having looked with complacency upon the beginning of innovations.
- "For liberal tendencies.
- "For not being quite decided in favor of the Pontifical Government.
- "For a doubtful conduct in religious matters," etc.

And mind; these quotations are not a satire, but bona fide official extracts from the proceedings of the famous court. What can be expected from a government capable of such deeds? What hope is there of its ever reforming itself?



ADVENT HERALD.

BOSTON, JANUARY 28, 1860.

SYLVESTER BLISS, EDITOR.

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 dispute.

THE TERMS OF THE HERALD: The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A. M. A.; and to make the Association an efficient instrumentality for good.

I. The Invocation.

"Our Father," Matt. 6:9.  
This is the familiar title, with which our Saviour has commanded us to invoke God, when we draw nigh unto him in prayer. There is but "one God and Father of all, who is above all, and through all, and in you all," Eph. 4:6; and it is fitting that he should be thus addressed—He being our Creator, Preserver, and most bountiful benefactor.

God is the Father of all created intelligences: "Have we not all one Father? hath not one God created us?" Mal. 2:10. He is, however, peculiarly so to all who call on him—who "have received the spirit of adoption, whereby we cry, Abba, Father," Rom. 8:15. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou O Lord, art our Father, our Redeemer," Isa. 63:16. "Thou art our Father: we are the clay, and thou our potter; and we are all the work of thy hands," Ib. 64:8.

Not only as our Creator, is God our Father, but he is so in the kind and fatherly care which he takes of us his creatures. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust," Psa. 103:13. "A father of the father-

less, and a judge of the widows, is God in his holy habitation," Ib. 68:5. "The Lord raiseth them that are bowed down: the Lord loveth the righteous. The Lord preserveth the stranger; he relieveth the fatherless and widow," Ib. 146:8,9.

As a loving father, also, he administers chastisement to his wayward children. "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth," Prov. 3:12. As "we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" Heb. 12:9.

God being thus our Father, those who are accepted of him sustain to him the relation of sons and daughters. As no man cometh to the Father but through Christ, so "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:12,23. To such God has promised, that "unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters." Isa. 56:5. Christ died, so that sinners under the law "might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." Gal. 4:5,6.

Our Saviour taught that the hour was come "when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him," John 4:23. He also said, "I am the way, the truth, and the life: no man cometh to the Father, but by me," Ib. 14:6. We thus "have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1,1. "Now where remission of these is, there is no more offering for sin. Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest after the house of God; let us draw near with a true heart in full assurance of faith,—having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," (Heb. 9:18-22).—and supplicate for all the mercies and blessings, for all the wisdom and grace that we need, invoking God by the affectionate, and yet reverential name of "Our Father."

While this is a general term of invocation, it is not as some suppose the only one by which God may be addressed, as is seen by Scriptural example. Stephen prayed, while being stoned, "Lord Jesus, receive my spirit;" and, "Lord, lay not this sin to their charge," Acts 7:56-60. And Paul prayed to the Savior, at his conversion, saying "Lord, what wilt thou have me to do?" Acts 9:5. In the time of Seth men first began to invoke God as Yaveh, or the Coming One, Gen. 4:26. Abraham addressed him as "Lord God," Gen. 15:2. And he is variously addressed as the "Lord God of Israel," 2 Chr. 6:4; the "Lord of hosts, God of Israel," Isa. 37:16, "The God of Abraham," the God of my fathers," &c.—any designation being appropriate which is recognized by him as distinctive of his Majesty and Glory; but, there is no one that is more calculated to inspire confidence in, and affection for our heavenly Parent, than the simple denominative of "Our Father."

The Woman on the Scarlet Beast. Rev. 17.

A writer in the January No. of the London Quarterly Journal of Prophecy (just received from our agent in London) makes the enquiry, "Who is this woman that the beast supports? Can it apply to the church of Rome?" And he proceeds to answer, as follows:

1. Let us briefly consider.  
1. She is called "a great whore." So was the church of old. "Israel bath played the harlot with many lovers; thou hast a whore's forehead," says Jeremiah.
2. She is described as sitting—i. e. having her cathedral seat—upon "peoples, and multitudes, and nations, and tongues." The unrepented decree of Pope Boniface VIII. reads as follows: "We pronounce it to be of necessity to salvation to every human creature to be subject to the Roman Pontiff."
3. She is represented as committing spiritual fornication—i. e. idolatry—"with the kings of the earth." Speaking of the twelfth century, the historian observes, "It was now that the veneration paid to the Virgin Mary rose to an almost exclusive idolatry." (See Hallam's Middle Ages, chap. ix.) In the Pontifical order for receiving an Emperor, the cross of the Pope's legate has the first place of honor, because "Latria (the worship exclusively due to God) is owed to it."
4. She is "arrayed in purple and scarlet color," (the well-known colors worn by the Pope, Cardinals, Bishop, and Priests,) "having a golden cup in her

hand." At the jubilee of A. D. 1825, a medal was struck at Rome, bearing on one side the figure of Pope Leo XII., and on the reverse that of a woman, holding out a golden cup in her hand, with this inscription, "*Sedet super universam.*"

5. She has "a name upon her forehead, written Mystery, Babylon the Great." Seneca testifies to this custom among the Roman women: "*Nomen tuum pendit in fronte; pretia stupri accepisti.*" Scaliger, Brocardus, and others, affirm that at one time the word "Mystery" appeared in letters of gold upon the forepart of the Pope's mitre.

6. She is described as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." On this head humanity bids us be silent, as the facts are too numerous to be detailed, too well known to be doubted, and too horrible to be repeated.

7. She is represented as having the seat of her power in a "seven-hilled" city. Need we quote the Roman poets in proof of this? The line of Virgil in ancient times, "*Septemque una sibi muro circumdabit arces,*" and of a less distinguished poet in the present day, Dr. Wiseman—

"The golden roof, the marble walls,  
The Vatican's majestic halls,  
The note redouble till it fills  
With echoes sweet the seven hills"—

alike testify to the natural interpretation that it is none other than Rome which is here referred to.

8. Her merchandise is described, amongst a variety of other things, as being that "of bodies and souls of men." Aeneas Sylvius, subsequently raised to the Papedom as Pius II., teaches "that the court of Rome bestows nothing without payment. For the ordination of priests and the gifts of the Holy Spirit are sold, and even the pardon of sins can only be obtained for money."

9. Lastly, it is written, "The woman is that great city which reigneth over the kings of the earth," which, it is needless to observe, Rome unquestionably did, to the exclusion of every other great city, at the time when St. John wrote.

The N. Y. Observer on the End.

It is the purpose of the Herald to give all manner of speculations on the subject of prophecy, that have either argument, or the authority of great names to sustain them. Actual argument, though from the unknown or untaught, will find its place; and that which is destitute of argument, if put forth by those whose opinions are sought for, should be given so that each one may judge for him or herself of its probable weight. We therefore give the following article from the N. Y. Observer,—it being a comment on the views of Dr. Cumming of London—without, of course agreeing for a moment with the expectation that the prophetic periods only bring us to an epoch when civilization is to work the expected wonders which the Scriptures connect with Christ's personal advent.

The Observer says:  
The Rev. Dr. Cumming, of London, with boldness, learning, ability and unquestioned sincerity, still thunders in the hearing of men, that the end of the dispensation is at hand. A second series of his sermons—"the Great Tribulation"—has just been issued by Rudd and Carlton, of this city, and we have read them with intense interest, much instruction and real edification. This is much to say when we add that the theory of their author on the Second Coming of Christ we have never adopted. But the eloquence, devotional fervor and evident desire for the glory of God in the conversion of sinners, the glowing, joyous, hopeful view that he takes of the future in the midst of darkness and storms, invest his pages with a charm that enchains our attention, even when we are not convinced by his logic or chronology.

This volume he opens with a sermon on Daniel's time, times and a half, that we have studied with attention. In this discourse he presents the opinions of others, rather than his own, and shows that whatever theories in the fulfillment of the dates in Daniel are held, whether they fix the commencement at this period, or that period, or at some other period, nearly all concur in one remarkable conclusion, namely, that 1867 is to be the great crisis, the testing crisis in the events of history, in the fulfillment of prophecy, and in the experience of mankind.

We will give a single paragraph in the author's own words, closing with a prediction which has our most implicit confidence:

"Assuming that 532 began the 1260 years, what is next to take place, Daniel tells us in this passage to which I specially ask attention, as confirmatory of the theory I am trying to uphold, that first of all there shall be time, times, and half a time, or 1260 years, and then there shall be 1290 years. In other words, Daniel says that 1260 years shall be augmented by 30 years more; at the end of which 30 years there shall be some great event, which we have to

ascertain. Now if we add to 1792, when the 1260 years terminated, an additional 30 years, it brings us down to 1822. But 1822 is the terminating period of the 2300 years also, according to Elliot's interpretation. Well, did anything take place in 1822 that would justify that period as a terminating epoch? We find that Turkey, in the language of Lamartine, began to die for want of Turks; the whole force of that great system of propagandism then began its rapid exhaustion; and from that day to this even our efforts to keep back Russia have not kept up Turkey; it is at this moment in the pangs of dissolution. I stated four or five years ago that it would be so; and however justified we were, and we were justified in trying to prevent Russia from disturbing the balance of the power of Europe; yet as I then said our efforts to preserve Turkey would be vain. Russia has still a sign-board near Petersburg, on which is written, "The way to Constantinople," and in the lapse of years Constantinople will be hers, and Russia will yet play a part in the history of the world probably unprecedented for a thousand years."

We are aware that a large party of christians believe that Turkey is to retain her distinct nationality and they labor and pray with reference to this as a fixed fact. But Providence and Prophecy seem to point out her approaching dissolution.

When Russia takes possession of Constantinople, when France extends her African empire over Egypt and completes the Suez Canal, when England takes the government of Syria and Palestine and runs a railway from the Mediterranean through the plains of Sharon and Esdraelon into the East, then the desert will blossom as the rose: then a highway shall be there, and the ransomed of the Lord will return to Zion with songs and everlasting joy upon their heads. We do not intend or pretend that these political and commercial causes are to produce such results, or were even included in the prophecies. But it is a deep seated conviction that when the wilderness of Palestine is once possessed by a Christian power, and the arts and sciences of European civilization are introduced, that beautiful land will speedily be overrun with a population from the West: converted Jews may go; but with them other thousands who will make the hills and vales of Judea once more vocal with psalms.

Dr. Cumming gathers the opinions of writers on Prophecy for many years past, all pointing to the year 1867 as the crisis on which stupendous events are to turn. His views will secure the interested attention of all who take up his book.

That Last Note.

We are not able to record this week so large a list of donations towards cancelling that last note, as we expected to—judging from the very generous expressions and gifts which flowed in during previous weeks. Quite a number of friends have written their intention to aid in its payment, and we doubt not that the amount will be speedily received. But all will see that it will be much easier to effect this now, than later in the season. The friends have done nobly thus far, and a little perseverance will accomplish the object. We shall hope to be able to chronicle more progress in our next. Who will enable us to do so? Bro. Parker may have to speak to the sisters once more; for if they put their shoulder to the wheel again, the work will be speedily effected. Its payment will relieve the "A. M. Association" of an incubus; and it is now more than one-third done. As soon as the second hundred dollars is raised, that amount will be paid over to the holder of the note, as the first hundred was on the 12th inst. The faster this is done, the sooner will stop the interest; which was an item of expense last year, to the amount of \$67, which we hope not to have to include in the items of future expenses.

Dividend on Chapel Stock.

A majority of the Trustees have voted a dividend for the last year of five per cent. on the par value of the shares of the Boston Advent Association—or \$2.50 on each share.

As there is not the full amount of cash on hand to meet the payment of this at once, shareholders will please to be as lenient as possible in calling for the same.

It has been the custom of a large number, in years past, after having their Herald credited by dividend a year in advance, to direct the balance to be put to the credit of the Herald office; and such balances have been found very convenient in meeting quarterly bills for rent. It is hoped the shareholders will be as kindly considerate of the necessities of the A. M. Association now, as they were of the office formerly. The balances which any may be disposed to transfer to the benefit of the Association, will also come most opportune in aid of the payment of the remaining note—for which there is \$255 still needed, and which should be speedily wiped out, if we would hasten the time when the

A.M.A. shall be able to work more efficiently. We make this suggestion for the consideration of the shareholders.

New Subscribers.

We cannot refrain from again urging the friends of the A. M. Association,—the friends of the fundamental doctrines which this Association was formed to promulgate—to take speedy measures to canvass their respective districts for new subscribers to the Herald.

To CORRESPONDENTS. We would remind correspondents that short, scriptural communications for the columns of the Herald, are always acceptable. The asking of a question, also, sometimes gives us a theme for an editorial.

DELINQUENTS. A few of our readers, only, have forgotten the terms, advance payment, on which the Herald is published. It is hoped that these few will soon be heard from.

Foreign News.

Portland, Jan. 19. The steamship Anglo-Saxon from Liverpool, Jan. 4, with dates from Queenstown on the afternoon of the 5th, arrived at this port about 1 o'clock this morning.

FRANCE. According to custom, the Emperor on new year's day received the members of the diplomatic corps in the Salle du Trone. The reception took place at 1 P. M. and is thus recorded in the Moniteur.

The Papal Nuncio addressed the Emperor as follows: Sire—On the first day of this year, which has assembled the Diplomatic body around your Majesty, I have the honor to offer to you this respectful homage.

The Emperor replied as follows: I think the diplomatic body for the good wishes it has addressed on the event of the new year, and am especially happy at this time to have the opportunity of reminding the representatives that since my accession to power, I have always professed the most profound respect for recognized rights.

His Majesty then passed before the diplomatic circle, and spoke a few words to each Ambassador making inquiries especially respecting the health of their sovereigns. The reception lasted about twenty-five minutes. The Emperor's speech was generally regarded as satisfactory, but attracted little attention.

The Papal Nuncio is stated to have subjected two drafts of his proposed remarks to the French Foreign Office before his singularly laconic address was resolved upon. It is stated that he wished to give a few hints about the condition of the Roman States.

The Paris correspondent of the Morning Advertiser states that the Congress will positively meet on the 31st inst.

There is some discussion in Paris whether the reference in the Emperor's New Year's reply to recognized rights referred to the rights of the princes reserved at Villafranca; but it is argued that the elect of universal suffrage, who owes his sovereignty to the national will, must have intended to admit that, if the Pope and the Grand Dukes have recognized rights, the people of the Roman States and Central Italy have recognized rights also, which he intends to retain.

AUSTRIA. The Times Vienna correspondent says the Emperor of Austria is not likely to take up arms for the Italian dukes or the Pope. The Austrian minister recently confessed, candidly, that Austria could not interfere in Italy if she would, as she had neither money nor men. The Austrian army is shortly to be reduced to a peace footing.

Vienna letters say that a very unfriendly feeling towards the French again prevailed in that capital.

Addesses to the Pope, which had been lying in the Vienna churches, were not so numerous as expected.

An Imperial order directs there shall be no levy of recruits in 1860, and that no more than the ordinary number of men shall be raised in 1861.

A large ship supposed to be American, was riding at anchor near Fleetwood, Jan. 3, with all her masts cut away.

SPAIN AND MOROCCO. The Spanish army, commanded by General Prim, has defeated the Moors on the whole line, and advanced as far as Castilligos. The Hussars executed several heroic charges and cap-

tured a flag. The Moors were 40,000 strong, and lost at least 1500; the Spanish loss was 400 to 600.

ITALY. Gen. Guyon, commander of the French forces at Rome, has been ordered by telegraph to proceed to Paris. This, in some quarters, was interpreted into a menace to the Papal government.

A dispatch from Modena says that, in consequence of a demand made by the family of the boy Mortara, who had given proof that the kidnapping of the child was ordered by Rev. father and Inquisitor Filette, the latter had been arrested, and judicial proceedings had been instituted.

Garibaldi had been honored with an enthusiastic ovation at Milan, although he endeavored to pass through the city en route to Turin, quietly and unobserved.

Garibaldi's mission to Turin is said to have reference to his probable appointment as Commander-in-Chief of all the National Guard of the Kingdom.

The general amnesty in Naples had been deferred, but fifty additional pardons had been granted.

Cardinal Antonelli had announced his intention to leave Rome on the 12th for Paris.

THE CONGRESS. The London Times, in an editorial, says that present appearances indicate that the contemplated European Congress will not take place and argues that the position of England in such a case will be so much better. It says in the event of no Congress being held, that all that will then remain will be to recognize the Central Italian State which has been formed out of the Romagna and Duchies, either as an independent kingdom, or as part of the Sardinian Monarchy, to take our stand on accomplished facts, and leave the Pope and his supporters to their remedy.

The Daily News remarks that the projected Congress is indefinitely postponed, and that no friend of the cause of freedom in Italy need regret the temporary difficulty in which diplomacy finds itself, as every month gained confirms the liberties of the Central Italian States, and justifies their revolution before the world.

A Paris correspondent writing on the 1st January says it was then reported in Paris that Congress will be summoned for the end of January, but the exact day is not known.

A dispatch dated Rome, 3d, says that the Duke of Grammont has positively stated to the Holy See that the pamphlet "the Pope and Congress" does not contain the programme of the French Government. The explanation produced an excellent effect on the Pope and it was hoped that he would not object to be represented at the Congress.

Prince Gortschakoff left St. Petersburg on the 27th for Paris.

The latest accounts from the continent do not confirm the statement that Congress would not be held. On the contrary it was reported in Paris that Congress would meet on the 12th February.

ITEMS AND NEWS.

The ice boat so much talked of for winter navigation on the Mississippi, was put into successful operation at Prairie du Chien, Wis., on the 11th, and made a trip to Lafayette, thirty-two miles, in two hours and ten minutes, returning in two hours, and carrying twenty passengers.

A pleasing incident is mentioned in connection with the recent visit of Prince Arthur of England—Queen Victoria's second son, who is now a midshipman in the Mediterranean fleet—to Athens. About the time that he was to arrive there a horse race was appointed for Monday, but in order that it might be honored with his presence, was postponed to the following Sunday. The Prince arrived in time; but promptly replied to the committee's invitation, that he could not attend such an exhibition on the Lord's day. The race was accordingly again postponed to the following Tuesday. On the Sabbath, the Prince took his place among the little company of worshippers, in the English church in Athens, where our countryman, Rev. Dr. Hill, conducts the only Protestant service in the English language in the kingdom of Greece. In this noble example the Prince showed that he had not forgotten the instructions of his Christian mother.

The advices from Italy are favorable to the spread of religious liberty. Full religious liberty for all Protestants has been proclaimed by the legislative assemblies of Parma, Modena, Tuscany, and the Legation, Naples, Venetia, and the Papal States remain now the only Italian States in which the free religious organizations are still forbidden or impeded. At Florence the Italian service, began by Mr. Malan, late Moderator of the Waldensian Church, has been regularly continued. Father Gavazzi has recommenced preaching in Bologna. In Milan, the necessary arrangements have been made for the establishment of a Waldensian church.

Mr. Spurgeon in a letter in which he speaks of the revival in Ireland, says of his own church: "For more than five years, we have had all the

fruits of a revival without its excessive excitement. The number of converts seems to be as constant as if some divine law regulated and controlled their influx. Each week brings its quota, until we have no room to accommodate the church at the communion table, and are obliged to meet in two bodies, that all may find a place. The daily prayer meeting, at seven in the morning, has been maintained without cessation for two years, all through the winter mornings of fog, with which this city of Gog and Magog abounds, the brethren have never failed to be present, although to do so they have had long distances to walk."

A box containing \$74,000 in fictitious currency was received in Chicago last Monday, by Charles Sandford and John Lester. The fact becoming known, the State Attorney ordered that the suspected parties should be taken into custody. The notes are a fictitious issue, purporting to be of the "Hartford Exchange Bank," Indiana. There is no such bank.

Christopher Hewlitt, Assistant Teller in the Market Bank of New York, committed suicide on Wednesday, by taking strychnine. He went home in the afternoon and told his wife he had taken poison because he was so deeply in debt and could not see his way out of it. He had been indulging in habits of dissipation for some time, and had been discharged from his position in the Bank on Wednesday.

The funeral of Armistead Walker, a colored preacher of Fredericksburg, Va., on Sunday week, was attended by over 1000 slaves and 400 whites, including many ladies. The deceased was a slave, and by his respectful behavior won the esteem of all.

Eight persons were drowned near Rhinebeck, N. J., on Tuesday last. A party of twenty or twenty-five persons from the opposite side of the river were crossing on the ice in a large covered sleigh drawn by four horses, when the ice gave way and the sleigh went down, carrying with it eight of the passengers, who were drowned. All but eight succeeded in getting out of the sleigh before it went down. The horses were saved.

TERRIBLE DEATH. We learn that a colored man residing on Brighton street, Old Cambridge, was attacked with a strange disease, or fit of madness, on last Wednesday, and expired the same day. In his paroxysms of madness, he literally bit his tongue, so that it hung in shreds. We understand he has recently returned from Liberia, and very probably took from that unhealthy coast the fever which induced his awful death.—Chronicle.

Miller Titus, of Union, Maine, while hunting in the Penobscot Woods with a party of friends, started in pursuit of a wounded moose. His companions, alarmed at his long absence, traveled for twenty miles in the direction which they supposed he took, and on their return to camp on the second day they found his lifeless body within two miles of the camp, where he had sat down to rest, fallen asleep and frozen to death.

The New Orleans Delta reports that Joseph Wheeler who had been deaf and dumb for about four years, recently ventured very near the mouth of a cannon, and when it was fired he was knocked down senseless by the concussion. On recovering, to the surprise of all, he spoke as fluently as anybody, and heard and answered all questions put to him, and is, up to this time, retailing language out in large doses.

The late accident on the Hudson River Railroad was quite terrible. It was singular that the only person who was killed should have been the "bride of an hour." Miss Anna H. Tuthill was a teacher in one of the public schools in Brooklyn. She was engaged to Mr. Thomas W. Fields, one of the Brooklyn Board of Education. She resigned her place and went, a day or two since to Kingston, on the Hudson River, to prepare for her nuptials. On Wednesday morning she was married. She bade adieu to her friends, and with her husband she started on her bridal tour to Washington. In a few hours she was a corpse. Both of her legs were broken, and she was internally injured. On Thursday she was carried to her husband's home, to be carried from thence to the grave. About thirty of the passengers were injured—some fearfully, some fatally. A leaky engine running behind time—imperfect signals—a general neglect and an in-coming express train, at full speed, running into the train on the track, splitting it open, causing terror agony and death—were the causes of the disaster called an accident.

The Papal Government took great pains to prevent the pamphlet entitled "The Pope and the Congress" from entering the States of the Church, but it did not succeed, and it was soon circulated at Pesaro, Ancona, and other cities. The Florence correspondent of the London Daily News thus describes the result: "I am told that the Central Committee of Bologna had to make the greatest exertions to keep the people of the Marche in a state of tranquillity. Their first thought was that of rising, but fortunately enough more prudent counsels at last prevailed.

The priests are in an indescribable state of consternation. They are now fully convinced that the temporal power of their chief is gone forever."

THE LAWRENCE TRAGEDY.—By the official list, it seems that the whole number of dead who have been recognized or identified, is 75; bodies not identified 13; number missing, with the bodies not identified, 14; leaving one still unaccounted for. This makes the whole number of dead by the calamity eighty-eight or eighty-nine. Correct lists of those wounded seriously have been given before.

Mr. Thayer of the Methodist church in Broomfield st. in a sermon on this calamity last Sunday, remarked:

"It was said that the calamity was God's opportunity to speak a warning to the world. The same reason would apply to all the casualties of life. The speaker could not believe that God struck down the little child of two years because the parent loved it too well. If this was so, he could not love the God that would do it."

Such references to God always shock us. Whatever God may do, can give no puny mortal, who cannot begin to comprehend the wisdom of the Infinite, any plea for saying, "he could not love the God that would do it." Such a declaration is horridly impious. We do not doubt that God often has removed children from this world, because the affliction would benefit the parent; and it is certainly doing a great favor to the child—rendering its eternity for ever sure.

"THE GREAT TRIBULATION." He must be a very careless reader of the signs of the times who does not see that we live in a most remarkable period of the world's history. Every day, and on every hand, some great event is turning up, that in any former age, would have filled the world with wonder. So frequent have these startling events become that they have almost ceased to excite surprise. It is well, therefore, that there is found at least one sentinel on the watch-tower, who slumbers not nor sleeps; who stands always with open eyes, and with becoming fearlessness is ever ready to give the alarm. We refer to Dr. Cumming of London. In that great Metropolis of the world he stands and cries, "Behold and see the signs of the coming of the Son of Man! Look, and see the beginning of the end!" In his last work, The Great Tribulation, Dr. Cumming speaks out plainly and tells us that we are suffering the blighting effects of the 7th vial, which began to be poured out in 1848, and will continue to be felt until 1867. He says, too, that some of those who scoffed and sneered at his announcement, when originally made, are beginning to see that it is probably true. Among his converts he numbers Lord Carlisle.—Due West, S. C., Telescope.

THE COLD WAVE. During the past year the Smithsonian Institution, through its extended system of meteorological observations, has been enabled to make some very curious investigations respecting the three memorable cold days of January, 1859. It was found that the cold of the three days above mentioned swept progressively over the country like a wave, coming down from the Arctic regions and first entering the Territory of the United States at the extreme Northwest among the Rocky Mountains. It was experienced at Utah some three days before it reached the banks of the Northern Mississippi, and was heralded by telegraph at Minnesota some two days before it reached Washington. At Buffalo it was some hours in advance of Boston, and was felt last on the Atlantic Ocean, where it appears to have disappeared. This cold wave also swept South in a most remarkable manner, and progressively appeared in Florida and other Southern States, and Mexico; and the last pulsations, as it died away in this direction, were experienced in Central America and among the West India Islands. Taken all in all, it was one of the most remarkable meteorological phenomena ever noticed, and the facts collected seem to prove that the originating impulse came from the extreme Northwestern portions of the American Continent.

GREAT MEN. Homer was a beggar; Plautus turned a mill; Terence was a slave; Boethius died in jail; Paul Borghese had fourteen trades, yet starved with them all; Tasso was often distressed for a few shillings; Cervantes died of hunger; Camoens, the writer of the Lusiad, ended his days in an almshouse; and Vangeles left his body to the surgeon to help pay his debts. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spenser died in want; Milton sold his copyright of "Paradise Lost" for 75 dollars, and died in obscurity; Dryden lived in poverty and distress; Otway perished of hunger; Lee died in the streets; Steele was in perpetual warfare with his bailiffs; Goldsmith's Vicar of Wakefield was sold for a trifle, to save him from the grasp of the law.





