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JESUS MY HOPE.

Though in distress,
And griefs oppress,
And none redress
This broken heart,
I do not fear,
Since Thou art near,
My voice to hear,
And take my part.
Me Thou didst love,
Which made Thee move
Down from above,
My soul to save;
And I am thine,
And Thou art mine,
And I shall shine
Beyond the grave.
Thee I will serve,
Nor from Thee swerve,
Thou dost deserve
My soul entire,
Thee I will praise,
My voice I'll raise
In endless lays,
And never tire.

R. H.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER XV.

I have mentioned before, in the course of our expositions of the interesting book we are now reading, that it constitutes a section of ecclesiastical history, not liable to infirmities of a human historian, but inspired as a record of facts as they actually occurred, in order to teach the Church, in all its ages, difficulties, perplexities, and trials, what best becomes it to do. We have in this interesting book the first section of ecclesiastical history; not written by Eusebius among the ancients, or by Milner and Mosheim among the moderns—men more or less actuated by party feeling, and liable to error,—but written by an inspired historian, and so guided and governed by God's Holy Spirit that he records only fact and utters only truth.

In this chapter we have the first account of the earliest—what shall I call it?—general assembly, or convocation, or synod, if you like, or presbytery, if you prefer it, in the whole history of the visible Church of the Lord Jesus Christ. And I only wish that all convocations, synods, general assemblies, or presbyteries, had been equally enlightened, equally peaceful, equally practical, in the conclusions to which they have come.

It appears that the origin of this convocation, or synod, or by whatever name it may be called, was that certain Pharisees, converted to the Gospel, apparently true Christians, yet entertained the notion (showing that they had never got rid of the old leaven), that unless persons should be initiated into Judaism by its initiatory rite, in addition to being baptized into Christianity by its preliminary sacrament, it was utterly impossible that they could be saved. If these men had said, "This rite is expedient," people could have submitted to it. Better bear a difficulty than originate a division. But when they said, "To conform to certain requirements of the Levitical law"—which has passed away—"is essential to your everlasting well-being," then they introduced into the ground of our acceptance before God, into our title-deeds of heaven, a new

element which Christ has not taught, and which Christianity does not demand. The difference lies in this: To say that such a usage may be expedient, is one thing; but to say that Christ's righteousness, that Christ's sacrifice, is so imperfect, that there must be superadded to it something else, whatever that something else may be, is to dishonor the Lord of glory, and to place in jeopardy the salvation of precious souls.

Well, when this was stated in these strong terms, "Paul and Barnabas," it is said, "had no small dissension and disputation with them;" and very justly so. If a person should say to me, Episcopacy is the best form of government, and Presbytery a bad one; I do not think it worth while to keep up the conversation, and enter into discussion with him; because, after all, the best way to prove which Church is the best is by showing which Church can do the greatest good, and be crowned with the richest and the most fragrant fruits of usefulness. But when the question is, whether a man is justified by works or by Christ, then no dissension can be too decided, no controversy can be more dutiful. We must sacrifice the peace we prefer, for the sake of the truth through which we are sanctified and saved.

It seems at last they determined that Paul and Barnabas should go up to Jerusalem, which was the mother Church. How strange this sounds to a Romanist!—not go up to Rome, where the cardinals and bishops met to discuss the trumpety dispute whether the Virgin Mary was immaculate or not; for the primacy of Peter, and the supremacy of the Church of Rome, was a thing not then known. It was left to be discovered by the ingenious wits of schoolmen and controversialists of that stamp. But they went up to that Church which was the mother church—the church of Jerusalem. And they met again, not to discuss a stupid question about the immaculate conception of Mary, but to discuss a vital question relating to the salvation of souls.

I know not at this moment a more pitiful spectacle upon earth than that some forty cardinals, some hundred Romish bishops, should all meet at Rome, to discuss the monstrous question whether the Virgin Mary was as sinless in thought, in principle, in passion, in feeling, as the Son of God himself. They believe that she is so; and having come to that conclusion, they go and pronounce upon it! What a humiliating spectacle!

The best way to ascertain if the Virgin Mary be what these cardinals and bishops already assert she is—immaculate, that is absolutely sinless—is to ascertain how she is represented in the Bible.

Now, I venture to assert, what I am perfectly competent to prove, having really closely looked into it, that not only in God's word, but in the writings of the first four centuries of the Christian church, Mary—the Virgin Mary—is referred to again and again as having on one occasion acted with extreme passion and bad temper, and indicated that she was a saint indeed by grace, and not a sinner just like us by nature. Take Mary's own words; what does she say?—"My soul doth magnify"—not myself, but—"the Lord; and my spirit doth rejoice"—not in myself, as immaculate, but—"in God my Savior." Now, who needs a Savior? Not an immaculate

person; there is nothing in an immaculate person to be saved from; and the person that glorifies a Savior, laid herself low at his feet, as a poor, guilty, and miserable sinner. And, therefore, the best way for the cardinals, and bishops, and Pio Nono, if they do not think their own judgment more infallible than that of the apostles, is not to ask the English church, or the Scotch church, or any other church, but ask Mary what she thinks of herself. And oh! while they are enthroning her as the Queen of heaven, she is found in the Bible prostrate before the throne, saying, "My soul rejoices as a sinner in God my Savior." And if you want, in the next place, to ascertain whether Mary was sinless by her conduct, examine it. Take the second chapter of John's Gospel: what a striking fact have you there! Mary came and said, "They have no wine;" and Jesus instantly replied, "Woman, what have I to do with thee?" Now, you ask, what does that expression mean, "What have I to do with thee?" Does that mean rebuke?—What is a rebuke? A rebuke is a reproof administered only to the person who has erred.—And if it be a rebuke, then unquestionably it is the declaration that Mary erred, in temper at least.

The writer of the first four centuries who refers to that chapter—Augustine and Chrysostom, these two, I know, in more places than one, say that Mary, on that occasion, was rebuked sharply for her pride and her indiscretion. She thought "As I am a relative of these people, and I do not like that they should not be able to furnish a splendid wedding-feast, I should like, therefore that you would work a miracle, to give us a display of wine which does not belong to our circumstances in life, and which will make us appear very great people before those who come."

Now, I do not put my own construction upon it, but the construction of almost all the writers of the first four centuries, who say that Mary was rebuked sharply for pride and interference. But, if she was sinless, she never could have thus sinned. The Son of God was sinless; he never said an indiscreet word, did an indiscreet deed, or thought a proud or a domineering thought. And perhaps the best way, after all, is to say that the church of Rome is the best judge herself. In that chapter, as you have heard it explained I dare say before, the words which our Lord addressed to Mary are, *Ti soi kai emoi?* This is the Greek. Well, these very Greek words occur twelve times in the Septuagint and Greek New Testament together. Now in eleven instances, the church of Rome, in her own version, has translated them exactly as we do—"What have I to do with thee?" but in the twelfth instance, and that instance in this passage in the second chapter of John, referring to the Virgin Mary, she changes the translation, and translates the Greek words in this way, "What is to thee and to me?"—a translation that conveys no meaning. Is it uncharitable to suspect that she felt that the words rebuked the indiscretion of Mary; and in order to save a favorite dogma, and leave the evidence that the pope and the cardinals and bishops are infallible she has made the words mean nothing at all, in order that people might not infer that Mary was a sinner by nature, a saint by grace?

To be continued.

The Comet.

"Who is this that cometh from the North?" may well be asked by every one that turns his eyes, every fair evening, towards that quarter of the heavens, as soon as the deepening twilight brings out the planetary hosts. There, amid the old, familiar stars that nightly beam upon us in their steady splendor, a fiery stranger flaunts before our vision his "banner with its strange device," not, however, soaring upward with the exulting spirit of excelsior, but headlong rushing, falling like Lucifer, never more to rise. No wonder such an apparition has frightened primitive races in all ages, perplexing monarchs with fears of change, but proving quite as unwelcome to their subjects. Even to the present day many accomplished scientific men fail to regard a comet with the same equanimity which they ordinarily bring to the study of the heavens. Though the economy of other planetary bodies is quite as inexplicable, yet they are regarded as natural and this as exceptional; they are recognized as "parts of one stupendous whole," while this is felt to be something outside, unnecessary, and of bad omen. So much, because our little science has not yet grasped what it stigmatizes as "irregularities," and cannot reduce to a law.

different somewhat from others apparent in the heavens. But if ages of enlightenment had to pass away before man could comprehend the systematic motion of his own blood, we may yet remain content with our ignorance of these sublime messengers that thread the conceivable universe on their errands of Divine appointment.

The present comet, Donati's, was discovered last June. It is now every night increasing in brilliancy, but will reach its ultimatum brightness in the first week of October. The tail is probably the most beautiful which has ever been beheld by the majority of observers. Whoever looks carefully at it, will distinguish pulsations of light running along it from the nucleus to the extremity, having a waving effect. The action seems much like that of some streamers in the Aurora Borealis, only fainter. Thus the celestial stranger appears to the naked eye; what the astronomers tell us, is a very different matter.—They say that the nucleus is about three thousand miles in diameter—larger than our moon, but not quite the size of the planet Mercury.—Thus it is a small body, and in a contact with the Earth, would have the worst of it, even allowing it respectable solidity, which many astronomers do not allow. But all speculations of encounter, or even of a "brush," are out of the question, as the comet was found on the 13th to be upwards of 120,000,000 miles off, and at its nearest approach, on the 9th or 10th of October will still be distant about 52,000,000 miles.—Sept. 30 it passes its perihelion when its velocity will be more than thirty-five miles a second, which is an inconceivable rate for a rotund body of three thousand miles in diameter.

But while we are upon striking figures, it would not do to forget the extent of tail with which the astronomers credit the new comet, viz. 15,000,000 of miles. Why, that refulgent train could be wrapped round and round this earth—like the folds of delicate muslin round a Moslem's turban—no less than six hundred times before the end would be reached. What is it made

of, so cohesive that it ever clings to its nucleus, and so gauzy that the stars are seen through its thickest part? Is it an emanation from the nucleus, or is it an accompaniment, having a similar origin? Is the nucleus itself vaporous or solid, really fiery or merely phosphorescent, or from other cause, without heat?

We leave these mysterious questions to the philosophers. And we only drop another, a shade more practical, viz:

When will this comet come again? When first discovered, its orbit was thought to identify it as the comet of 1827, thus establishing its return once in every thirty-one years. But this is now acknowledged to have been an error. The English astronomer, Hind, says, in a recent communication to the London Times, that "the path of the comet appears to be very well represented by a parabolic orbit, and consequently, it is not likely to revisit these parts of space for a few hundred years." That cuts us off from the chance of welcoming its return, and clearly presents the stranger as among those things to which we must shortly bid an eternal farewell. But an American astronomer, ever more reliable, has calculated the elements of the comet, and come to the conclusion that "several thousands of years must elapse before it again visits our system." Perhaps when it was here last, Abraham was dwelling in the plain of Mamre, or perchance, even Father Adam had not yet ended his nine hundred and thirty years.

When it comes again, who shall say whether it will be greeted by any of Adam's race, but may not rather come trailing in upon "a new heavens and a new earth?" *Boston Journal.*

Aye! And will it not? And even then will it not be greeted by Adam's race—Resurrected and glorified?

A Solemn Interrogation.

"Who may abide the day of his coming? and who shall stand when he appeareth?"

1. Shall the infidel—he who has "rejected the counsel of God against himself," against argument and entreaty, and appeal, and perhaps assuming a bolder port and form of impiety, has assumed a posture as but an imposture and a lie—shall he stand? No; for it is pronounced, "He that believed not, is condemned already." "He that believeth not shall be damned."

2. Shall the sensualist—he who has degraded the high and immortal gift of reason for the vulgarities of animal appetite, herding with the drunken, with the gluttonous or with the lewd, and thus "glorifying in his shame"—shall he stand? No; for it is pronounced of all such, "They shall in no wise enter into the kingdom of God."

3. Shall the worldling—he who has concentrated his activities and desires on that which perishes in the using, prostrating his faculties and his powers in idolatrous service to mammon—shall he stand? No; for it is pronounced, "Whosoever would be the friend of the world is an enemy of God."

4. Shall the pharisee—he "who being ignorant of God's righteousness, has gone about to establish his own righteousness," and who, repudiating the grand evangelical principles of the gospel, has believed that by the merit of his own penances and works, he can establish a claim to acceptance before the heart-searching God—shall he stand? No; for it is pronounced, "Whosoever exalteth himself shall be abased;" and that "the hail shall sweep away the refuge of lies and the waters shall overflow the hiding-place."

5. Shall the hypocrite—he who assumed the "form of godliness," while he knew that he had not the power, and who, deluding his fellow-men with a falsehood, will pass into eternity with a "lie in his right hand," as though he could deceive and delude the omniscient One—shall he stand? No; for it is pronounced that God abhors the sacrifice, when men draw nigh unto him with their lips, when their hearts are far from him, and that into the New Jerusalem "there shall in no wise enter anything which defileth, neither whatsoever worketh abomination or maketh a lie."

"Who may abide the day of his coming? or who shall stand when he appeareth?" Breth-

ren, none but those who have repented towards God, and who have believed on the Lord Jesus Christ; none but those who have been justified by the blood of the atonement and sanctified by the influence of the Spirit. As to all beside—and still it is a solemn and heart-searching truth in all—that if they be found in any of the classes which have been enumerated, or in any other classes which embody especial forms of the penitent and unbelieving sin, they will amid the burning grandeur and tremendous development of the two worlds presented before and around the tribunal of the great and resistless Judge, themselves have to cry out, in the last accents of despair, "Rocks and mountains, fall on us and hide us from the face of him that sitteth upon the throne, and from the Lamb, for the great day of his wrath is come; and who shall be able to stand?"

"When thou, my righteous Judge shall come, To bring thy ransomed people home, Shall I among them stand?"

Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

James Parsons.

"The Lord Thinketh for me."

Few men have known how to make nature minister to faith, and thanksgiving, and joy, better than Luther. Once on a journey, says Michelet, (who has written one of the best biographies of him, because it is, as far as possible, an autobiography,) while he was passing a fine, rich grainfield, he broke into a kind of rapturous thanksgiving of God, saying, "O how good art thou to us, unthankful and evil!" etc. When seated at his table one day, he noticed the keen and eager looks with which his children were eyeing a dish of sliced and sweetened peaches on the table, (a thing to make a boy's mouth water or a man's either,) and said, "See now, I pray you, the assurance of hope set forth in the longing looks of these dear children!"

Seeing one of his boys ordering about a powerful dog, and handling him as dogs will let nobody but boys handle them, Luther said, "That boy shows faith in God's actions. God gave to man dominion over the creatures, and see him exercise it over an animal ten times as strong as himself. And how patiently the dog bears his little orders and buffetings!"

But the most beautiful incident of the kind related of this great-minded and simple hearted man, (at least so it seems to us,) is the following:

Looking out of his window one summer evening, he saw, on a tree at hand, a little bird making his brief and easy dispositions for a night's rest. "Look," said he "how that little fellow preaches faith to us all! He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him!"

It was indeed a beautiful, most beautiful thought. And how happy beyond all riches and greatness, is the mind which receives such impressions from nature, which can see and hear the great God in such a little thing as a bird going to roost on the twig of a tree!

How wonderful and blessed that talisman which can thus turn the material into the spiritual, the earthly into the heavenly, the little into the great the sublime, the divine! "I have meat to eat," said the Savior, "which ye know not of." And he who has this "mind that was in Christ," can say, "I have teachers, preachers, counselors, books, companions which ye know not of." To such a mind the world is a great library, every leaf of which is fraught with delight and wisdom—a boundless vista of pictures, every glance at which reveals some matchless touch of the Divine Artist—of him who paints as man never painted. We have vainly sought through the bewildering alcoves of the Bodleian, and the priceless art-treasures of the Louvre, for such thoughts and emotions as have come to us unbidden in a simple forest walk, a little coasting voyage of an afternoon among the sporades of Long Island Sound, or a look at the heavens.

It was a beautiful thought of Luther's. But it was not original with him. Some three thousand years before his time, a suffering soul had

found comfort in the thought "The Lord thinketh for me." "I am poor and needy, but the Lord thinketh for me"—(Ps. 40:17)—"thinketh upon me,"—as our translator renders it; but let any one look at the Hebrew preposition and compare its sense in Ps. 124: 1, 51: 10, 118: 6, and Isa. 6: 8, and he will see that in those as well as in other instances, it means for, in behalf of.

The word translated thinketh, signifies also, to contrive, devise, plan, invent, to weave a curious texture, to compose a song or strain of music.

"The Lord contrives, ponders, plans for me." The infinite mind, the almighty hand is at work "for me." The condescending goodness of God, the security of the believer, the certainty that "all things shall work together for good," that through life's dark warp of "many sorrows," divine skill will draw such bright threads of love and wisdom, as to make the whole pattern at last an object for angels to gaze at, "an eternal excellency," a display forever of "the manifold wisdom of God"—all this is included and assured in that, "The Lord thinketh for me." All tormenting care, all doubt of a happy issue, vanish when faith can say, "The Lord thinketh for me!"

Secession from Rome.

An item has recently gone the rounds of the press setting forth that Father Chiniquy, a Roman Catholic priest, had abjured (at Kankakee, Illinois,) his allegiance to the Papal See. Father Chiniquy is a French Canadian, and is a man of candor, ability, and irreproachable morals.

A few years ago he was to the French population of Canada what Father Mathew was to the Irish. He was the eloquent advocate of temperance. He visited all the towns and villages of Lower Canada, preaching abstinence from all intoxicating beverages, and was the means of rescuing thousands from the drunkard's fate. His influence became immense, for he had healed many a heartbroken family.

In process of time he removed to a French settlement in Northern Illinois, and there became the parish priest. Bishop O'Regan visited him and demanded the church edifice and lands to be placed under his (the Bishop's) protection, according to the regulations of Rome. Chiniquy replied that the property belonged to his people and it would be for them to say whether it should be thus transferred or not. Bishop O'Regan stated that he (the Bishop) had not only the right to the church edifice, but to the house in which the Priest resided.

Father Chiniquy, at this juncture, answered that the house was his own, and that he was an American citizen, knew all his rights, and should protect them. This was the opening of a controversy, which commenced more than two years ago. The writings of Pere Chiniquy profoundly moved many of his old admirers in Canada, and won new friends among those of an opposite faith; for the latter saw that his written replies contained not only strong reasoning, but evidence of a search after truth at the fountain head—the Bible. He was not driven from his position. He continued to labor and preach among his people. He was evidently growing in his conviction of the justness of the principles which he defended. Recently his efforts for the diffusion of the Scriptures, and the bold stand he had taken called down more severely than before the denunciation of his superiors.

On the 22d ult., in a crowded assembly which convened in the Court House at Kankakee, he announced definitely his determination to withdraw from the Roman Catholic Church, and to form a new ecclesiastical body, which he proposed to call the "New Christian Catholic Church. About one hundred persons, it is said, have followed him in this movement, and doubtless, from his former relations and influence his action will have an important bearing on the religious welfare of Lower Canada. Unlike Ronge, who a few years ago attempted a reform in Roman Catholic Germany, this man appears to be a sincere and earnest searcher of the Bible, and desires it to be open to the people.

Exalt the Lord our God.

Nature our Teacher.

God has given us, two volumes to instruct us, the volume of nature, and the volume of revelation; and so we have what is styled natural and revealed religion. Revealed, is the Bible, and the Spirit leading us into its truths; natural, that which we acquire from our own consciousness, or from nature all about us. On many points, "even nature itself" teaches man. On the face of the heavens Jehovah hath written in broad and full characters of light that "God is love," that "God is good"—on the conscience, and on all external nature, living characters stand out proclaiming "there is a God."

But not on all points of duty and interest to us, does nature speak so intelligently. Often her ideas require a fuller explanation. We look out upon winter's cold dreary landscape, and what a winding-sheet of death enwraps the world in its fleecy mantle! Shall this shroud be torn away, and spring, summer, autumn, again clothe the vale and mountain-brow with life and song? Aye, yes! Upon the unrobed tree, green foliage shall gather in summer glory—the seed thou plantest, God shall give it a beautiful live body! Nature teacheth us, as a schoolmaster, to bring us to Christ.

"Each flower a sweet evangel seemed,
And spoke of life beyond the tomb."

Nature teacheth us much; but on the resurrection of the human body to an immortality of incorruptible glory, we need Paul's inspired word—"This mortal shall put on immortality, this corruptible shall put on incorruption." We need, to make our faith perfect, as standing in the power of God, the assurances of the Messiah, resurgam, "I shall rise again." O, this, beyond the language of all flowers, unspeakably, meets our sighings and unutterable groanings for the house that is from heaven. We will be glad that in some things nature teacheth us; but unspeakably joyful, that of a life beyond the grave, revelation assures the believer.—*Morning Star.*

Bible Classes—Their Importance.

Innumerable and excellent as are the gifts which come down to us from the Father of Lights; the most precious and most comprehensive gift of God to man is that of his written word. A revelation of the mind and will of the true God, touching the duties, the hopes and the destinies of his rational and responsible creatures, throws all other distinctions among men into utter insignificance. Accordingly, the progress which a nation has made in knowledge and in piety, may be determined with absolute accuracy by the hold which the recorded word of God has taken on the national mind and heart. In those periods in the history of the world, when religion has prospered and prevailed, the Bible has been held in the highest estimation, and studied with the utmost diligence and zeal. The most illustrious of the church fathers, Origen and Jerome, Chrysostom and Augustine, were noted for their profound and prayerful study of the oracles of God.—The prodigious labors and learning of Origen, in collating the Scriptures, are known to all students of church history. Jerome's translation is the authorized version of the Romish church the world over. Many of the most eloquent discourses of the "Golden mouthed" are detailed expositions of the Scripture; not to mention unnumbered citations from the inspired word scattered throughout the multifarious writings of Augustine, controversial and practical. His exposition of the Psalms is justly reckoned among the most valuable of his writings.

The reformers made Scripture their watchword and weapon. It was the Bible that first led Luther into open day; that Bible he afterwards translated and left as a monument of his learning, patriotism, and piety, to his countrymen. Luther's Bible bears the same relation to the German that King James' version bears to the English-speaking population, wherever found; the fountain and repository of their religious doctrine; the noblest monument and representative of national speech; the purest conservator and exponent of their national unity.—Calvin it is known, professed a reverence for the word of God,

a sense of its preciousness and glory, a knowledge of its treasures, a tact in its exposition, and a power in its defence, which distinguished him among the mighty men of the Reformation.

As a spiritual relish for the word of God is among the first and surest signs of a mind renewed by heavenly grace, so a desire to impart its glorious truths and precious consolations, is among the most essential elements of a divine call to the gospel ministry. The great business of a minister of Christ is to second, to unfold, and to apply the word of God. It and it alone is the instrument of sanctification. In his intercessory prayer for His disciples, our Lord says, "sanctify them by thy truth," "thy word is truth." The glory of God is directly connected with the diffusion of the truth. He has exalted His word above all his name; and he has united the dispensation of His grace with the progress of His word. It is not enough, to secure our utmost efficiency and success as Christian ministers that the Gospel be preached with purity and simplicity and heartiness. It is not enough that the Bible be expounded in order formally and publicly. It must be taught familiarly and habitually to the young in Bible classes. The advantages of this mode of instruction are manifold, and to one who has not seen them, astonishing. Not only does instruction prepare the younger members of a congregation to listen with intelligence and interest to the more general and difficult discussions of the pulpit. Not only does it attach the children of the church to their pastor, but it is directly blessed of God to the true and saving conversion of many.

"Lay by Me till Morning."

A week ago last Sabbath evening, at the young men's prayer meeting in the Rev. Dr. Brainerd's church, in this city, a stranger arose, and begged the privilege to speak, announcing himself as captain of a vessel now in port, and a professor of the religion of Christ. "I wish," says he, "to warn the impenitent here that delays are dangerous. It is not safe to put off until to-morrow what ought to be done this day. It was my lot, when sailing, to fall in with that ill-fated steamer, the Central America. The night was closing in, the sea rolling high, but I hailed the crippled steamer, and asked if they needed help. 'I am in a sinking condition,' cried Captain Herndon. 'Had you not better send your passengers on board now?' I replied, 'Will you not lay by me until morning?' responded Cap. H. 'I will try,' replied I; 'but had you not better send your passengers on board?' 'Lay by me till morning,' again said Captain Herndon. I made the effort to lie by him; but at night, with such a sea rolling, no vessel could control its position, and I never saw the steamer more. In one hour and a half after the captain said 'Lay by me till morning,' the vessel with its living freight went down, and he himself with a great majority of his passengers and crew were confined in the deep. So much for procrastination. But for this delay, the entire crew and passengers of the Central America might have been saved. Sinners, when urged to immediate repentance, don't say to beseeching friends, to offered mercy, to a striving Spirit, 'Not now, lay by me longer still, till I have a convenient time.' This night you may sink in the waves of perdition."—*American Presbyterian.*

System.

Every man will be wiser, better, and very much happier, as he cherishes in himself the spirit of system, and strives to exhibit it in all the departments of his existence; and as this spirit is cherished and exhibited, the world at large will have its happiness immeasurably increased by the increased wisdom and goodness of its inhabitants.

Irreligion is almost always the offspring of waywardness, inconsiderateness, the want of large observation, or deep serious reflection. All comprehensive, connected, systematic thought, carries man to religion, and he lives in an atmosphere of religion, just as he feels himself to live in the presence of an infinite system, to which he must conform his own. If he only strives to

put his human system in harmony with the superhuman, he will not be far from some religion. He will hardly be far from the religion of Jesus Christ. At least between system and Christianity there will be found, as has been already suggested, many ties. A view of system teaches us, like the Gospel, both the intimate connexion between all the parts of duration, between the present life, and the past and future eternity; it teaches us also to take, so far as we can, all agencies into account; and therefore, at least, urges upon man the solemn consideration, whether or not immortal spiritual agencies are at work upon him, or have any real existence or operation in regard to him.—*Boone.*

Mahometan Fanaticism.

The Beyrout correspondent of the Daily News says there is a subject which has gradually forced itself upon the attention of all European residents in Turkey—I mean the return to their ancient bigotry, and their hatred of Christianity, by all those who profess Mahometanism. In this part of Syria, where Christians are in a very decided majority over Mussulmans, we do not perceive it so much; but even here—more especially among the Osmanli Turks, who come from Constantinople or Smyrna in government employment—we see day by day that the followers of the Prophet withdraw themselves more and more from all intercourse with either Christians or others, and blame openly those of their own creed who formerly made it fashionable to break down the wall of separation. This is not a move which can date further back than two years ago; and many of the more intelligent Turks, whilst lamenting that it should ever have arisen, do nevertheless admit that it is on the increase, and that it will soon be as rare as it was 30 years ago to see a Mussulman on good or friendly terms with any one who does not believe in the Koran. There is also an evident uneasy restless spirit visible amongst the lower orders of this creed, and a looking forward amongst them to a day when they can take up the sword against all unbelievers. In Syria—or in this part of it at any rate—the Christian population so greatly outnumber the Mussulman, that there is nothing to be afraid of; but I have more than once heard it hinted—and this, too, by men not at all given to believe in ghosts—that it would not be surprising if some day a very general rising of Mahometans was to take place all over Turkey. Although any thing but an alarmist, I would strongly advise more than the usual number of men of war to be kept in these seas, for it would need but the slightest spark to light a flame of fanaticism in Turkey and Asia Minor, to which the horrors of the Indian mutiny would be as nothing. The advice is disinterested, for, as I said before, in Syria we have nothing to fear, being surrounded by an armed Christian population.

Burning of the Austria.

"The Austria is one of the four which constitute the newly established line of steamships between New York and Hamburg, and which are called respectively the Austria, the Saxonia, the Borussia and the Hammonia. She is an iron propeller, built after the Clyde model, in 1857, by J. Caird & Co. of Greenock, rating A 1. 2500 tons register."

This fine ship, crowded with passengers, on the passage from Europe to America, was burned at sea, Sept. 13, in lat. 45. 01 and lon. 41 30.

It is the old humiliating story, to a sad degree—serious danger at the outset, no doubt, but eclipsed by failing presence of mind in the captain, absence of discipline, general panic. These swift succeeding agencies outburnt the flames, and wrapped the six hundred unfortunate creatures, unused to peril and speaking different languages, in an abyss of horrors, from which no facilities of escape could have rescued many. It was all in vain that eight good life-boats were on board, and other means were at hand for sustaining nearly every one in safety for a few hours. One boat is dropped down and crushed by the screw; another is swamped as soon as it touches water, from the excessive number of persons in it; the

captain goes down in another, which is swamped, he disappearing beneath the waves; another gets off, but in clearing her of water ten men were drowned; and so goes the whole narrative. The captain, on whom everything depends in such a crisis, makes his first appearance on the burning deck crying "we are all lost." The officers assume not the least show of authority. The men, of course think only of themselves. All guidance of the ship being abandoned, she swings head to the wind like a vane, and the flames cover the whole after part of the deck. The agonized passengers see only death by fire or death by water, and who in that alternative could hesitate? The scenes which must have ensued baffle the imagination of those of us—nearly all, thank Heaven—who have been spared the awful experience of any similar catastrophe.

But it is not for us, especially at the present time, to mete out blame towards any connected with the ill-fated steamer. The account given of the manner in which the fire originated seems probable, and certainly indicated gross carelessness.

Halifax, Sept. 27. The barque Lotus, from Liverpool, arrived in this harbor yesterday (Sunday) afternoon, with twelve of the sixty-seven surviving passengers of the steamship Austria.

CHARLES BREW'S STATEMENT.

Took passage at Southampton, 4th inst., in the steamship Austria, Capt. Heydtmann, which left Hamburg on the 2d inst. Sailed at 5, evening. In consequence of the weather being a little misty, the vessel was anchored between Isle of Wight and mainland. Sailed again at 4 o'clock the following morning. In weighing anchor an unfortunate accident occurred, by which one of the crew lost his life. Owing to some mismanagement, the anchor ran out, whirling the capstan round with terrific force, hurling the men in all directions; two were severely injured, one was thrown overboard, and it is supposed he was instantly killed, as he never rose to the surface.

From the time the ship was laid on her course we experienced strong westerly winds.

12th—The weather was more favorable.

13th—Eleven knots had been attained: all in high hopes of reaching New York by the 18th. A little after 2 P. M. I was on the quarter deck; saw a dense volume of smoke burst from the after entrance of the steerage. Some women ran aft, exclaiming "The ship is on fire! what will become of us?"

The ship was instantly put at half speed, at which she continued until the magazine exploded, from which I infer the engineers were instantly suffocated.

I only walked from where I was on the quarter deck to the waist of the ship, when I saw flames breaking through the lights amidships. As the ship was head to the wind, the fire traveled aft with fearful rapidity. Went to the man at the wheel, and told him to put the vessel side to the wind. He hesitated. As he was a native of Hamburg, got a German gentleman to speak to him.

At this saw some persons letting down the boat from the port side of the quarter deck; what became of her I do not know, but think she was crushed under the screw.

Went with some others to get out the boat from the starboard side of the quarter deck. The moment we laid hands on the ropes, so many crowded into it that we could not lift it off the blocks. Left it for a few moments until the people got out; then returned and put it over the side of the ship. They all rushed in again. It descended with violence into the water and was swamped, and all the people were washed out but three, who held on. We let down a rope and pulled up one, who proved to be the steward; another in the act of being hauled up, was strangled by the rope. The fire came on too fiercely to attempt to get up the third.

All the first cabin passengers were on the poop, with the exception of a few gentlemen, who must have smothered in the smoking room. Many of the second cabin passengers were also on the poop, but a number of them got shut into their cabin by the fire; some of them were pulled up through the ventilator, but the greater number could not be extricated. The last woman drawn up said

there were six already suffocated.

Now perceived that the ship had got her head to the wind again, so that the flames came over the quarter deck. In consequence of the crowd, could not get to the wheel-house to ascertain the reason, but was informed that the helmsman had deserted his post, and the vessel was so left to herself, headed to the wind.

At this time the scene on the quarter-deck was indescribable, and truly heart rending. Passengers were rushing to and fro, husbands seeking wives, wives in search of husbands, relatives looking after relatives, mothers lamenting their children, some wholly paralyzed by fear, others crying to be saved, but few perfectly calm and collected. The flames pressed so closely upon them that many jumped into the sea. Relatives clasped in each other's arms, leaped over and met a watery grave. Two girls, supposed sisters, jumped over and sank kissing each other. A missionary and wife leaped into the sea together, and the stewardess and assistant steward, arm in arm followed.

One Hungarian gentleman, with seven fine children, (four girls,) made his wife jump in, then blessed the six oldest children, made them jump in one after the other, and followed them, with an infant in his own arms.

About this time I was standing outside the bulwarks, holding on by the davits, leaning out to avoid the flames, which were leaping towards me. Saw a swamped boat under me, spinning by a rope still attached to the ship. As the oars were tied in her, thought if I got to her I would be enabled to save myself and some others. Let myself down by the rope, passing over a man who was clinging to it, but who refused to come with me. Took out my penknife to cut the tackle, when the large blade broke; then severed it with the small blade. The ship passed ahead. As I approached the screw, found the boat drawn towards it; tried to keep the boat off, but the screw caught and capsized her over me. Dived away from the ship, and came to the surface near the boat, which was keel uppermost. Got on her, and by pressing on one side, with assistance of a wave, she righted, but was still swamped. The oars had been knocked out by the screw. The only thing I could find in her to paddle with was some laths nailed together as sheathing for sides. When I looked around, the ship was a quarter of a mile from me. Could see ladies and gentlemen jumping off the poop into the water in twos and threes—some ladies in flames.

Several hesitated to leap from the burning ship until the last moment, as the height was 22 feet, and only at length when compelled to throw themselves off to avoid the more painful death.

In half an hour not a soul was to be seen on the poop. Pulled after the ship; picked up a German who was swimming strongly. Got him beside me on the boat and paddled after the ship with laths.

Saw a vessel under sail approaching; she reached the steamer about 5 P. M. We continued pulling towards them, and about half-past 7 o'clock, after being about five hours in the water, got within hail of the sailing vessel, which put off a boat and took us on board. She proved to be the French barque Maurice, Captain Ernest Renaud, of Nantes, bound from Newfoundland for the Isle of Bourbon, with fish. She had up to that time, rescued forty passengers of the burning steamer, chiefly taken off the bowsprit, but a few were picked up floating around.

About 8 P. M., one of the metallic boats came up with about twenty-three persons, including 1st and 3d officers. Afterwards three or four men were picked up floating on a piece of broken boat. The 2d officer was taken up, having been swimming, with nothing to float upon, six hours. The 2d and 3d officers were severely burned. One male passenger was burned frightfully, and some other male passengers slightly.

There were but six women saved; three of them were burned—one of them in a shocking manner.

Capt. Renaud acted with the utmost kindness; gave clothes as far he could furnish them to the suffering passengers; acted as nurse, doctor and surgeon to the burned people; dressing the wounds of the females with a delicacy and ten-

derness that evinced a benevolent and amiable disposition.

I did not see an officer of the ship during the fire, and am certain there was not one of them or of the crew on the poop, except the man at the wheel for a short time.

Understood that when the Captain heard of the fire, he rushed on deck without any cap, and when he saw the flames, exclaimed—"We are all lost!" He tried to get out a boat, which when let down, was swamped, and he, whether accidentally or not I do not know, fell into the sea, and was soon left far behind. The fourth officer was in this boat; he cut loose from the davits; she was carried under the screw and smashed. Several with her were drowned, but three or four men escaped on the fragment of the boat and were picked up by the Maurice, as before stated.

About the same time, one metallic lifeboat was let down from the port bow and swamped, but got cleared away with about thirty-three persons in her, including the third and first officers and several women. The men in this boat capsized her two or three times trying to clear her of water. Ten persons were thus drowned, including some women. They afterwards bailed her out with life preservers cut in two, and pulled to the Maurice, having picked up two or three passengers before reaching the barque.

Altogether there were sixty-seven taken in during the night.

A Norwegian barque came up with the steamer the next morning. A boat from her was observed going around the burning ship, and they may have picked up a few persons, but only a very few. The Maurice had no communication with her.

About seven o'clock the Maurice sailed for Fayal to deposit the rescued passengers. About two o'clock the same afternoon she fell in with the barque Lotus, Capt. Trefry, of Yarmouth, Nova Scotia, from Liverpool for Halifax. As I was anxious to get on British territory, Capt. Trefry kindly gave me a passage. He was also anxious to take all the American citizens among the survivors, but there was such a rush of foreigners into the boats that only one load of eleven could be got off, and even several of them were foreigners.

The fire is known to have arisen from the very culpable negligence of some of the crew. The captain and Surgeon considered it expedient to fumigate the steerage with burning tar, which operation was to be performed by the Boatswain under the superintendence of the fourth officer. The Boatswain heated the end of a chain to dip in tar to produce smoke. The end became too hot to hold, and he let it drop upon the deck, to which it set fire. The tar also upset, and immediately all about was in flames. A feeble attempt was made to extinguish the fire, but it was without effect. There was nothing at hand to meet such an emergency.

The rescued passengers saved nothing but the clothes on their backs, and even the greater part of these were torn and otherwise lost. Six hundred souls were supposed to be on board, many of whom were women and children.



ADVENT HERALD.

BOSTON, OCTOBER 9, 1858.

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

The Millennium.

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

[A discussion of this question, between the Rev.

Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

No. 16.

MATERIALITY IS NOT AFFECTED BY, BUT BECAUSE OF SIN.

The other objection, that God would not permit the renewed earth to be defiled by the coming up of the wicked upon it, is no more valid than the others. For sin is not material, but moral, and does not defile material objects: it is the immaterial that it pollutes. Satan's entrance into Eden did not affect the adaptation of the paradisaic earth to its designed ends. And had our first parents, like the "Second Adam," come off victorious over his assaults, the material earth would have been left uncontaminated by him. When man sinned, then God cursed the earth for man's sake—not because the earth, but because man was defiled. The sovereign to whom God had given the dominion of the earth, having apostatized, it was fitting that God should show his displeasure of his vicegerent's act, by subjecting the whole dominion to the blight of the curse. But had the head of the new creation withstood the adversary, this earth,—though demons, in number like the leaves of the forest, might have trodden its surface in their assaults on the integrity of man—would have remained as uncorrupted as when the morning stars sang together over its virgin purity and it received the benedictions of its Maker.

Hence it is perfectly apparent, that, the blessed and holy heirs of the redeemed creation remaining loyal to their new allegiance, the entrance upon the earth of those who have no right or title to it, to be banished shortly thence, will not contaminate the materiality which they may tread upon.

THE LOST SHOULD HAVE ONE LOOK AT PARADISE RESTORED.

Here we are met with the inquiry, why, a thousand years after "the redemption of the purchased possession" (Eph. 1:14), Satan and his hosts should be permitted to have entrance upon it, and to molest the saints?

That God has revealed the fact of their entrance upon it, is a sufficient proof that it is to be so, even if a reason for His so doing might not be readily obvious. There is however as manifest a propriety in the reunion of the spirits that have sinned with the material organizations in which they sinned, as there is in the resurrection of the justified. As they must come forth "to shame and everlasting contempt," it is necessary that there should be a place for their resurrection; and what place more proper than on that globe in which their dust was deposited,—to be ashes under the feet of the saints (Mal. 4:3) during this millennium.

That the righteous should have priority in the resurrection, is in accordance with scripture and sound reason; that their resurrection should precede that of the wicked a sufficient length of time, for the kingdom to become their familiar home, and that the wicked should have a view of it in all its transcendent glory, so as to realize the value of the inheritance they have forever forfeited, are also in harmony with an appropriate arrangement of events.

As Satan was permitted to enter Eden, and there came off victorious, so when he comes up onto the new earth, and there finds his resurrected subjects, in number like the sand of the sea, he may, not unlikely, be so infatuated as to suppose,—and the resurrected wicked may, not unlikely, participate in the infatuation,—that they may now dispossess the rightful heirs, and themselves take possession of the kingdom. Infatuated with this, or with some kindred thought, they go up on the breadth of the earth and compass the camp of the saints and the beloved city. And that it is the new earth which they tread, is shown by the beloved city's being located upon it: For that descends from heaven only upon the new earth (Rev. 21:10).

That the saints are cognizant of the effort Satan designs to make, is evident from their being, at this time, so encamped that Satan and his hosts can encompass them. Otherwise, as their dominion is under the whole heaven, they might have been dispersed over all parts of the earth; but now they may have been so temporarily gathered in the city of the Great King—the capital of this dominion, that the resurrection of the wicked may transpire on the earth without molesting them, and that they may be secure from his intended assault.

However this may be, they are encamped together; and Satan at the head of the legions of darkness compasses them about, expecting doubtless, an easy

victory. The saints, however, are in no peril; for they know the power of their Deliverer. And there is to be no assault on them; for fire comes down from heaven and discomfits them. The flame devours them; they are "driven from light into darkness, and chased out of the world," (Job 18:18); and "the devil that deceived them," and every one "not found written in the book of life," are "cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

Never again do the wicked have access to the new earth. The last reference to them in the scriptures, places them "without," not on the earth, but without the city and without any means of access to it: "For, without are dogs and sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. Where the locality of this "without" is, has not been revealed. We only know that it is in "outer darkness," where "there shall be weeping and gnashing of teeth," Matt. 22:13—he that is unjust being unjust still, and he that is filthy being filthy still. Rev. 22:11.

The saints, in this discomfiture of the wicked, will have had proof of their own eternal security; and never more will the host of Satan encompass them. Satan's "little season," for which he was to be loosed, being ended, he will be bound under chains of darkness for ever. His coming up with the resurrected wicked, will be only an incident in the future experience of the redeemed,—an event that will mark the end of the millennial period, but will not interrupt their continued possession of the kingdom; for "the righteous shall inherit the land, and dwell therein for ever," (Psa. 37:29).—"whose kingdom is an everlasting kingdom." Dan. 7:27: "In the days of these kings shall the Lord of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44.

For the foregoing reasons, we conclude that the Millennium predicted in the 20th of Rev. will not precede Christ's personal and visible advent.

PARALLEL SCRIPTURES.

That the synchronous reign of righteousness brought to view in parallel scriptures, also will not precede it, is an unavoidable conclusion. The argument, however, is not complete without a reference to the more prominent of them.

No Scripture is more often quoted in proof of the world's conversion prior to the advent, than the second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (v. 8). The verse immediately following, however, is indicative of any thing but the conversion of the heathen: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This simile illustrates their irreparable ruin,—as one "breaketh a potter's vessel, that cannot be made whole again," Jer. 19:11. And when Christ shall "rule them with a rod of iron," He "treadeth the winepress of the fierceness and wrath of Almighty God," Rev. 19:15, which, as we have seen, is at his coming prior to the millennium—after which the uttermost parts of the earth will be in possession of his resurrected saints.

The 2d. Chap. of Isaiah, is another favorite scripture of the post millennialists—predicting that "It shall come to pass in the last, or at the end of the days, that the mountain of the Lord's house shall be established the chief of the mountains, and shall have precedence over the hills, and all nations shall flow unto it." (v. 2)

This mountain, which is to be thus exalted, is expressly announced as the one on which the Lord's house was built,—viz. Mount Moriah, which the Lord chose above all the places of the earth to put his name there. At the time of Isaiah, it had been greatly forsaken for the mountains and hills round about where idolatrous sacrifices were offered. The prophet Micah foretold that this mountain should be ploughed as a field; which was fulfilled after the destruction of Jerusalem by the Romans. But as "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," (Luke 21:24,) and which extend to the end of the world, and second advent, it follows that the restoration of that sacred locality to its original superiority over all other eminences, will not be till the times of the restitution of all things, at the revelation of Jesus Christ.

In the 11th of Isaiah, we also read of a period when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the

asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." vs. 6-10. This period, however, is to be ushered in when Christ "shall smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked" v. 4. It has been already shown that this will be when He "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ, when He shall come to be glorified in His saints," 1 Thess. 1:7-9. "And it shall come to pass in that day," Isaiah declares (11:11) "that the Lord shall set his hand the second time, to recover the remnant of his people which shall be left, from" all lands;—those that sleep with him being resurrected, and the pious living being changed at that epoch.

The 35th chapter of Isaiah is nearly parallel with the 11th. But the restitution is here clearly brought to view,—till which time heaven is to receive Christ; and that Christ's presence ushers in this epoch, is expressly affirmed: for (v. 2) "they shall see the glory of the Lord, and the excellency of our God"; and, (v. 10) the ransomed of the Lord shall then "return and come to Zion with songs and everlasting joy upon their heads."

In the 55th chapter of Isaiah is brought to view a glimpse of the future glory; but it is at the reversion of the curse, when (v. 13), "instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In the closing part of the 60th of Isaiah, the same period is brought to view; but it is ushered in by the destruction of all the unregenerate. "For (v. 12) the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." And after that destruction, it is promised: (vs. 18-21) "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Thus this reign is an eternal reign of the righteous and hence must follow Christ's coming.

In the 65th of Isaiah is another of these glimpses of glory. But it is when (v. 17) the Lord shall "create new heavens and a new earth, and the former shall not be remembered nor come into mind"; and when (v. 18), the saints are commanded to be "glad and rejoice for ever in that which" is then created. For (v. 20) "there shall be no more thence an infant of days, nor an old man that hath not filled his days." As there will be thence no more births, neither can there be any more deaths; for the child shall so die, as to be there as if he was full of years, and the sinner, though full of years, will be accursed and never enter there.

The 14th of Zechariah is also sometimes referred to as incompatible with the pre-millennial advent—although it is expressly affirmed (v. 5) that "The Lord my God shall come, and all the saints with thee"; that (v. 9) "the Lord shall be King over all the earth: in that day there shall be one Lord, and His name one"; and that (v. 11) "there shall be no more utter destruction, but Jerusalem shall be safely inhabited."

THE HERALD.

SPECIAL NOTICE TO OUR AGENTS AND PATRONS.

Being about to close up the accounts of this office for the year 1858, both for books and papers, I call the special attention of all interested to the following

STATEMENT.
Between this and the first of January, 1859, I wish to get a settlement with every subscriber of the *Advent Herald*, as also with all agents and others indebted for books at this office, so as to open new books and begin anew.

On, and after January, 1859, I shall be under the necessity of conducting the business of this office on the cash system; unless those now indebted shall pay their dues. In this case, no paper will be sent to any except those who shall pay for it in advance.

It may be proper in this place to give a word of information, about the office affairs.

1. There are now on our Ledger about one hundred and fifty accounts, which amount to \$1501.93.

These are all due, and some of them have been due for one or more years.

2. There is a list of over three hundred non-paying subscribers, which were cut off two years ago, from whom there is now due over \$2000. Every effort that a Christian could make, has been made, without success, to collect it.

3. There is another list, to add to the above, of about the same amount, to whom bills will be sent without delay; but with what success we may not now determine.

4. There is yet another class of subscribers and patrons, to whom we owe many thanks. They have been faithful, true and prompt. Some of them always pay in advance according to our terms; while others endeavor to keep about even.

5. On the first of January, 1859, the office will be liable for the payment of about \$2000. This must be paid. It cannot be put off. No excuse of poverty or misfortune, will be received. My dependence is solely on those who are justly indebted to the office, to meet this claim in addition to the weekly expenses of the office up to that time.

Here are five facts, to which I call the attention of all who are concerned, either financially, or who are otherwise interested in the support and continuance of the Herald.

It is needless for me to add that I cannot conduct my business in the way I have done longer than the first of January next. Those indebted must pay before that time, or we see not how we can meet our bills.

In this view of the matter, let all friends of the cause of the glorious Advent of our King act, and ACT NOW!

EXPLANATION.

Some explanations may be given, which will throw light on the present condition of the office.

The Herald is not alone in this matter. Other papers are placed in trial and embarrassing circumstances. Very few religious papers are well sustained. Let me give a specimen from one or two of them to their "Subscribers in arrears."

"We would request all our subscribers who are indebted to us, to settle their accounts immediately. In looking over our books, we find that only about one third of the subscribers have as yet paid their subscription for the present year, while another third have not paid us anything for a number of years.— This should not be so—the trifle we charge for the paper can be paid by the poorest without any inconvenience to themselves—one dollar, when paid in advance, or one dollar and fifty cents, when paid during the course of the subscription year, is certainly no object to the subscriber, when to us it is everything, in fact the existence of the paper depends upon it."

Another talks as follows:

"We do not wish to scold, but we think that the neglect of some of our subscribers would justify us in talking to them pretty sharply. Many who receive the paper weekly have not paid a penny for it within the last two years, and many more have not yet paid for the present volume. Now friends, this should not be. We have to pay our printers in cash every week, and our bills to our paper maker and others must be met punctually. In order to enable us to do this, we must receive the money due the establishment. So please pay up—pay up at once. A dollar for each of you is but little, but that sum from a thousand would be a great sum for us. Let us have the money without delay."

These are earnest appeals of publishers for their just dues. And they are a specimen of all who print and publish on the trust system. These delinquents in most cases care as much about a dun, as they would a fifth wheel to a coach. We cannot hope for the payment of our just dues, from those who have no conscience or honor to be prompt and faithful in small matters.

Hence we have at last come to the conclusion, as expressed above, to adopt the advance system, if we fall this time to collect our dues. We have been advised to this, by many friends, who have, also, offered to help us in any deficiencies, at first arising from it.

We now appeal to each of our subscribers, whether this is not the best way? Will you not, kind patrons, approve it and practise it? Let each one now, resolve that they will, and we shall be sustained.

OTHER DIFFICULTIES are thrown in the way of our success; among which we may name the following.

First. In the advocacy of the personal reign of our Savior, we have to meet the indifference of some and the opposition of others, among the popular sects. There is a settled and determined opposition on the part of many, who use their influence to cut off our subscription, when in their power.

Second. We also have to meet the active opposition of rival parties and interests, that have come up among ourselves. No labor or pains is spared by such to weaken the influence, and diminish the sub-

scription of the Herald. And many such have no doubt thought, with their change of views and policy, that they were "doing God service." I have perfect knowledge of the fact that there have been influences East and West, working against this office without any just grounds—influences which could not be met without an unpleasant controversy, which I have chosen to avoid. There is, however an overruling Providence, in which we may trust, and not be afraid. And God may raise up those of whom we now have no knowledge, ultimately, to repair the loss.

This course of things has been going on from the beginning. Every year has witnessed rival interests of some kind, that have severely tried and embarrassed us in our work. But this has not been peculiar to our enterprise. Every reform has not only had its conservative instrumentalities, but its ultra elements, continually rising out of the masses. Even the late movement of the Spiritualists feels this evil, and one of their leading editors and publishers held forth on the subject last week, in the following strain:

"A reckless indiscretion on the part of friends, also, has seemed to pervade the spiritual fraternity with regard to encouraging into being new periodicals having no real basis of success, and soon leaving them to languish and die out. Many good and earnest men have been pecuniarily ruined, their ardor quenched, their good feelings for the cause and for those they supposed to be constant friends of themselves and their enterprise, have been soured, and the cause and the humanity have suffered loss through this misdirected zeal to do good. The cause has had no need of these publishing enterprises, since the columns of the older papers are open to the expression of every phase of thought on the subject; but the effect upon these pioneers has been to withdraw support from them, and to cripple their energies."

Third. A difference of views on the state of the dead, has affected us to some extent. To show the state of feeling on this subject, I will give two extracts of letters, from ministers who are friendly to the Herald. One says:

"I should do more for the Herald, but believing as I do that dead men are dead, and believing that immortality is the prolific source of spiritualism Universalism, Catholic purgatory, praying to saints, &c. you must not expect me, dear brother, while I respect you, and your views, viewing them as I do to be error, i. e. in regard to the state of the dead and future punishment, to interest myself in the Herald as I do in papers which advocate what I sincerely and firmly believe to be Bible."

Another writes:

"I have been to most of the families in my field of labor, to get them to take the Herald, but I found most of the old Adventists in the belief of the unconscious state and destruction of the wicked, and they wanted a paper that would advocate that view."

One of these brethren is opposed to our view, and the other is in favor of it. One has no interest to get subscribers, and does little or nothing for us, and the other has an interest, and would do something, but his way is hedged up, by these opposing views. Yet it should be said, in justice to many holding differing views that they not only take the Herald, but give it their liberal support, believing it to be the best paper that is published on the Advent question.

It is well known to all that I have never believed or taught the unconscious state of the dead, or the extinction of the being of the wicked. I took my position against these doctrines, with Father Miller, on their introduction by Dea. French and Eld. Storrs. I then apprehended what has since followed, from the promulgation of these doctrines; yet though differing entirely from those who preached them, the largest liberty was given in discussion and the circulation of their publications, which was industriously improved. The ultra class often made it a test, while the more conservative used their influence for harmony and union.

We of the Herald, in the meantime refrained from its discussion, except when called out by such of our patrons, as were opposed to our views. Our columns have always been open to our brethren who differ from us on this question; so that those who wish to hear on both sides, have no just occasion to complain or withhold their support.

Fourth. Another difficulty in sustaining ourselves at this time, has arisen out of the late financial crisis. Many of our patrons are poor, as to this world's goods; but they are of the industrious class. Some of this class have been thrown out of employ, and are obliged to stop the paper, or stop payment. Others in better circumstances, have been embarrassed, and have to curtail their expenses; and the first thing with some of these is, "stop my paper."

Fifth. Another difficulty, is the want of a more lively and effective faith in the near coming of the Lord. The disappointments of the past have made some feel less interest in the great cause. But the chief cause of our lack of interest is our moral and spiritual state. We do not love our Savior and his

* Our brother well knows that we do not hold the common view of the immortality of the soul. The evils of which he complains, cannot in justice be said to result from the scriptural views of the soul, or spirit, which we hold.

near coming, as in time past. Many, like the church of Ephesus, have "left their first love."

Sixth. Others have gone into, and after the world. They have given up their entireness of consecration to the cause. They do little, and give but little for it.

Seventh. And yet others have lost their interest in the distinctive question, of the Lord's speedy coming. These in some instances have united with the denominations of their choice, and many of them, not all, have ceased to patronize the Herald and the cause generally.

Such, kind friends and patrons, are some of the causes of our present embarrassment in sustaining the publication department of the Advent cause.

The question now presses itself upon us, as to what shall be done. What shall we do in this case? Shall we sit down in discouragement and abandon the best of causes? Can we do it? Could we abandon this cause, and feel that we were doing God service in the act? Would it be possible for any of us, who have been enlightened on the subject, to do so? It seems to me impossible.

OUR WORK NOT YET DONE.

The speedy coming of Christ is a subject that must henceforth interest the Christian ministry and church till he shall appear in his glory. This subject cannot sleep,—it will not sleep. The watchmen, that God has placed on the walls of Jerusalem, will never hold their peace till Jerusalem is made a praise in the earth. And blessed are those servants whom when their Lord cometh, he shall find giving meat in due season. To leave this work now, would be to leave it unfinished. It would be running well for a season, and then fainting by the way, and turning back from God and the truth. It would be like Israel going to Kadesh Barnea, on the borders of the promised land, and then giving heed to the evil spies, and turning back to the wilderness to perish!

We are now living in the last times. We can have no doubt on this subject. The "second woe" of the sixth trumpet of the Apocalypse is past, and behold the "third woe" cometh quickly. The world is ripening fast for the last judgment. Christendom is preparing for the seduction and deception of the last and worst development of Antichrist and out of the midst of this evil will the sheep of Christ be gathered. The little flock is to be nourished; and our work is, as stewards and servants of the Lord, to teach, or give seasonable and proper food to the Lord's waiting family. If we neglect this most responsible charge, and prove unfaithful to our calling, we shall perish ourselves, and drag into destruction many of those committed to our care.

It is under the premonition of such times that the apostle says, "continue thou in the things thou hast heard." He speaks to each individual as if all depended on the conduct of one. And it is under this state of things, that our Saviour says, "Be watchful and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

But we have another motive in our work, besides the times of peril, which is full of animating brightness and glory. The coming and kingdom of our Saviour, the Messiah. The reward will then be given—a crown of glory to the faithful, dominion and royalty awaits all who love his appearing.—And why should we not be longing for it? Why should we not, when he says, "surely I come quickly," be replying, "Amen! Even so, come Lord Jesus." O why not? Is he not our true, our only and our beloved Lord? Has he not ransomed us with his blood? Surely the bride must desire the presence of her Lord, and the faithful steward will long to give account of his stewardship. The time is near when the bride and bridegroom will meet: when the Master and steward will meet and settle the great account. The question of questions with us, therefore, should be, am I ready?

Besides the great work of personal preparation, we are called to the work of proclaiming the speedy coming of Christ to others, that they may prepare for the judgment.

The special work that is to be continued, is, 1.—Preaching the gospel of the kingdom. 2. That the hour of his judgment is come. 3. The kingdom of heaven is at hand; together with all the doctrines of grace.

It is to be continued by the Pulpit, the Press, and by individual effort. Papers, books and tracts on this great question, should be scattered everywhere. We are to give "line upon line, here a little and there a little," until the Archangel's trump shall sound.

Instead, therefore, of letting the Herald languish, die, we should rally, and double its subscription.—Instead of suffering our books and tracts to lie idle on the shelf, they should be scattered to the widest ex-

tent possible, followed by our prayers, and watered with our tears.

I know some have become disheartened, and are saying, "What can we do?" Our numbers are few, at most. These are divided, and scattered. Questions of strife have been introduced among us.—"Alas, and how shall we do?" So few are we and feeble. But such should remember that the church have "invisible allies;" 2 Kings 6:15—17. We have only to open our eyes and see that there are more for us, always, in a good cause, than there are against us.

But suppose we do stand comparatively alone.—We have no reason to be cast down and faint-hearted. We are not weak, though few, if God be with us. There is nothing too great to be done by a little company, if they only have Christ on their side. Away with the idea that numbers have power!—Cast away the old, vulgar error, that majorities alone have strength. Get hold; get a fast hold of the great fact that minorities always move the world.

Think of the little flock that our Lord left behind him, and the one hundred and twenty names in Jerusalem, who met for prayer in the upper chamber, before going forth to assault the heathen world.

Look at twelve fishermen, and their mighty work, all achieved without the help of the popular will, but in the face of a world of Jews and Gentiles in arms.

Look at Luther. He stands alone, and yet he stands his ground. He arrests public attention; gathers crowds to hear him, who receive his teachings; and is made a blessing to tens of thousands.

Look at George Whitefield, who started in life with everything against him. He has neither family or place, nor wealth, nor high connexions on his side. His views are decidedly opposed to the customs of the times. He stands in opposition to the tide of public taste, and the religion of the great body of the clergy. He is isolated, and to all human appearance is alone. And yet he stands his ground, and triumphs over all.

Look at Mr. Miller, "an old farmer," without reputation as a teacher, unused to public speaking, and alone in his views. For sometime he had no one to take him by the hand, or to say a word of encouragement to him, as to the subject of his great mission. He stood on the Bible, and by the word of God he triumphed. God gave him victory in every place, in which he had a chance to wield the "sword of the Spirit."

Let us, then, adhere firmly to our position. Let not the trials of our condition dishearten us. Let not the temptations of older and popular sects, with their wealth and ease, tempt us to turn aside from a suffering cause. But let us "abide in the ship;" for in so doing, though we may have to live and sacrifice for others, yet the crown of glory will be the more glorious.

As to myself personally, I have but little concern about the place I occupy in this great work. I only wish to know my place, and its duties, and have grace and wisdom to perform them aright, for the good of the church and the glory of God.

In a labor of about nineteen years in the Advent cause, it would not be strange if I had erred both as to policy in action, for the general cause, as well as in the more private duties of my station; though I have always acted in the counsel of my associates.—I never sought the position I have occupied—I have no wish to retain it longer. It has been one of unceasing labor, care and consuming anxiety. I have known no other work, or interest, than that of the Advent cause, from the beginning. I know no other now. But there are doubtless those who can more efficiently do the work that I have been accustomed to do; and to such I am ready to resign.

Being confined to my room by sickness during the last general conference, I was unable to consult with my brethren on the best course to be pursued for the future. So I have had but little knowledge of their plans, or arrangements, save that the adjourned meeting, to be held in Worcester, Mass., Nov. 2d, 1858, (one month hence) is designed to make arrangements for the better organization of the body, and the establishment of a system to carry on with more efficiency our general work.

Having confidence in my brethren in all things, I shall cheerfully resign all to their wisdom and direction.

And here let me say to all the brethren, both in the ministry and membership, that they ought by all means to attend the adjourned meeting at Worcester. It will be the most important meeting that we have ever had. It will involve our best and most important interests as a people. Let all who can be there; and be there to pray and act, in all that is important to be done.

I have many other things to say, which I must defer to another time. Very truly, your brother in the hope of the coming kingdom,

J. V. HIMES.
Boston, Oct. 2d, 1858.

ADVERTISEMENTS.

Every Lady should have one of

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FAMILY SEWING MACHINES.

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Sept 18-ly

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood.

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

As a Family Physic.

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

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

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

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

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

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

Dysentery—Diarrhoea—Relax.

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

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

Internal Obstruction—Worms—Suppression.

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

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

Constipation—Costiveness.

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

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

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

From Dr. Ezekiel Hall, Philadelphia.

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

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

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

From Dr. Edward Boyd, Baltimore.

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

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

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs—Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of

diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2-ly

The Golden Salve.

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

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

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers. May 29, '58

Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

Vegetable Antibilious Pills.—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

Pain Curer.—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

Restorative.—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

Dyspeptic Remedy.—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

Cure for Fits.—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

Agents.—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

CORRESPONDENCE.



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

Light Given.

SIR:—I have been a subscriber to your paper for nearly two years, and only for the reason of its liberality in publishing the various opinions of different authors, on the Scriptures. But as I am not called upon to write, but only to preach the gospel, at present, and would not now, were it not that I wanted to send in my subscription money, and thought it would be better than sending blank paper.

And first, and meekly, I would say, God has called me to the work of Reformation, Restitution, Restoration, and to be a witness for his truth; and also against the errors of the church (apostate;) and second, all the various names by which the different denominations distinguish themselves from each other, (which of itself is one great error,) are to be merged into one, viz., The church of the Kingdom of Jesus Christ. These facts the Holy Spirit will develop in good time.

I make no claims to Scholarship, and have not had, even, a primary tuition, but do most reverently, and on the promise of his Son Jesus, claim the inspiration of God. Therefore what I speak in the capacity of a witness, after the order of Melchizedec, will be the oracles of God. But these assertions amount to nothing with men, any further than the Spirit of God may give conviction of the truth to those that hear or read with an unbiased mind, and in search of the right way. Therefore I will reason as well as proclaim.

And first, on the Sabbath day. The majority of

professing Christians claim that the Sabbath was changed to the first day of the week, and keep it partly as such, and there are a respectable number who keep the seventh day, as God commanded Moses, and also a few that claim, that there is no Sabbath; and what makes this difference of opinion among Christians is, the want of that Spirit which would "lead and guide them into all truth;" and the New Testament being silent of any positive commandment to keep any day, as a Sabbath day, and why is it silent? It is because God gave a law to Israel, to keep the seventh day once, and it was not necessary to repeat it to Christian Israel, only by His example, and that example we have in Christ, and also the apostles and the church, so far as the only reliable record (the Bible) gives any account of it. And first, Matt. 12. Here Christ acknowledges the Sabbath, while the Pharisees accuse him of breaking it, because he plucked the ears of corn. But he taught them, that it was no violation of the Sabbath to pluck anything to satisfy the wants of the stomach, or to do other good acts of mercy to yourself or others; and further He said, that He was the Lord of the Sabbath. Why? Because He made it, in the beginning, and He honored it in the end, (i. e. the beginning of the end.)

Again, Mark 6. "And when the Sabbath day was come, he began to teach in the synagogue."—Here again he reverences the Sabbath, and in his teaching says nothing about the Sabbath being changed.

Again, Luke 4:16. "And he came to Nazareth, (where he was brought up) and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Here again we learn, that he was in the practice of keeping every successive Sabbath to teach them the Scriptures. But he did not tell them that the Sabbath day was, or would be changed.

Again, Luke 23:56. "And they, (the women,) returned from the sepulchre, and prepared spices and ointments; and rested on the Sabbath day, according to the commandment." Now if those women whom he had lived with, and they followed him from the cradle to the grave, kept the Sabbath, and knew no better, and Christ in all his teachings, taught them no better, it is better evidence in favor of the seventh day Sabbath, than if he had told them they should keep it.

Again, what do the Acts of the Apostles teach, after Christ had ascended to heaven? See Acts 16: 18. Paul and Silas and Timotheus went on the Sabbath day to a river-side, where prayer was wont to be made, and spake to the women they found there. So those Apostles and the unconverted women were keeping the Sabbath day as a day of rest—the Apostles for prayer, and the women for recreation.

I will now notice what Paul's practice was in this respect. See Acts 18:4. "And he (Paul) reasoned with the Jews and Greeks in the synagogue, every Sabbath day," (that is, while he was in Corinth.) But he taught them nothing about the Sabbath being changed.

Again, Acts 17:2. Paul while in Thessalonica, went as his manner was, three successive Sabbaths, and preached Christ unto them.—So Paul and the disciples honored the Sabbath day, among the Gentiles; and if the Sabbath was changed, or done away, there was the place to establish such a doctrine.

I will now call attention to a text quoted from Col. 2:16, in the Herald of Aug. 28th. In answer to "Light Wanted," the writer says that Paul means by this passage, that the Colossians are under no obligation to keep the Sabbath, &c., for they were only a shadow of things to come, and the shadow having answered the end for which it was given, are no more in force. Now I say, the writer is in error; but I will reason with him. Paul says, "Let no man judge you," (i. e.) condemn you, and try to persuade you that they are no longer in force, or ought no longer to be observed, that is to say you may eat meat, you may take a little wine, you may keep a holy day or the feast of the new moon, or the Sabbath, for, "they are a shadow of things to come." Now if they are a type of things yet to come, we should observe them. If they fore-shadow the feast that we shall have, when we drink and eat anew, in our Father's kingdom in that Holy day, where there is no more sin, and if the new moon is a type of the time when our world shall be made new, and all things else, and the seventh-day Sabbath represents. "There remaineth therefore a rest to the people of God; for if Jesus had given them rest, then would he not have spoken of another day." Why, I ask again, should we not observe them?

Now because Jesus rose on the first day of the week, or because the Holy Ghost was given on the day of Pentecost, is no evidence that the Sabbath was changed, but rather the opposite; and first, God the Father so ordered, that Christ should rise on that day so as not to disturb the solemnity of

the Sabbath day; that he should even keep it as a day of rest in the grave. The same reason holds good in the other case; and because the disciples met together on the first day of the week (in the evening) is no argument that the Sabbath was changed, but the contrary. They done it only in honor of his resurrection; and to have an evening prayer-meeting, and take up, or make a contribution for the saints, who were persecuted by their enemies.—And the reason why they met in the evening is because they had to attend to their usual daily labor, which was six days in the week; and they rested on the Sabbath day. If they had kept the first day as a Sabbath, they would have been persecuted for it, and they would have recorded it in the Acts of the Apostles.

Therefore, I say, keep the Sabbath day.

The assertion that we cannot keep the Sabbath in all parts of the world at one time, is mere sophistry. God intended that wherever the sun set on the evening of sixth day, the Sabbath should begin, which would make one hour difference in time for every one thousand miles, and every nation could have from two to twenty-four hours out of the seventh day to keep as a Sabbath day.

N. T. JAMES, "Witness."

New Albany, Ind. Sept. 5th, 1858.

REMARKS.—As we recognize no inspiration outside of the Bible, any claim to it, gives no support to arguments advanced. Nor do we find anything in these arguments that requires any particular reply—nothing new being here advanced. That the first day could not be kept till the resurrection, needs no argument. That the apostles should improve the times of synagogue worship to preach to the Jews' preaching as they did every day, was natural; but that Sunday is properly, and ever has been the Christian Sabbath, is indisputably a matter of history.

A Spiritual Barometer

OR THE STATE OF TWO RELIGIOUS PROFESSORS CONTRASTED To be read from the middle.

70. SALVATION. "To them who" "seek for glory, honor, immortality,—eternal life," at the resurrection of the dead.

Dismissal from the body, and entrance into Paradise.

60. All ready, and desiring to depart and be at rest.

Patience under accumulated trials,—glorying in the cross.

50. Dying daily;—following hard after Christ; zealous for souls.

Delighting in the house of prayer;—the soul filled with love.

40. Frequently at the Lord's table; and melted down.

A delight in the people of God; and looking to Christ.

30. More searching the Scriptures;—a love for the word of God.

Vain company wholly shunned; obscene words dropped wholly.

20. Evangelical light breaking into the dark recesses of the soul.

Retirement for meditation and prayer.

10. Concern about the future;—eternal life looks blessed.

Display of the mercies, and judgments of God.

Carelessness about religion, and its claims.

0. Did run well for a while;—but who did hinder them?

Secret prayer entirely dispensed with;—can't get time, &c.

Family prayer once a day,—in the evening after work.

10. Prayer entirely dropped;—vain conversation loved.

More conformity to the world;—in parade and dress.

20. A growing love for vain, and former associates gratified.

Frequent parties of pleasure formed;—amusements, &c.

30. The menagerie, museum, theatre, rather than the house of prayer.

A little sweet wine, and other spirits taken occasionally.

40. The Bible and house of God entirely forsaken.

An inordinate love for light literature; romances, novels.

50. Deistical company prized;—desecration of the Sabbath.

Balls, drunkenness, adultery, blasphemy, lewd songs.

60. Jesting about holy things; sitting in the seat of the scorner.

Loathsome disease, death, and entrance into Gehenna.

70. PERDITION. "But unto them that" "do not obey the truth," "indignation and wrath, tribu-

lation and anguish," at the second resurrection of the dead.

The foregoing must be read from the middle each way. It is a fact consistent with the attributes of God, and is thus inculcated in the great plan of redemption, that men have during the period of probation, the right and power to choose, or refuse; to obey God, or disobey him. And it became a law in that plan that, "ye are servants unto him to whom ye yield yourselves servants to obey; whether it be of sin unto death, or of righteousness unto life"—man having the power of yielding to the commands of God, or to the instigations of Satan. This being so it has become a fact notorious in all ages of the world, that some have yielded themselves to God for a while, and then have turned away from Him, and yielded themselves as the ministers and messengers of Satan. We see this exemplified in the history of the Jewish nation: and again in the churches gathered in Galatia; and in several instances the apostles complained of those converted, being turned away from them. All they of Asia, says Paul, he turned away from me. But while this is so, it is but just to believe, that God has for those who have been made partakers of the heavenly calling, a more peculiar regard than for those who never had been submissive to his will. This we see illustrated by the strenuous efforts made by the prophets to bring back revolted Israel to their duty, and their God; and again in the parable of the prodigal son, and lost piece of silver, and lost sheep. But because God is thus commiserate, it does not follow that all professors will finally be saved, or because they once knew God, and were born again, are elected and predestinated to inherit eternal life!—Because Christ evidently referred to this class of professors when he affirmed that "many I say unto you in that day shall say unto me, Lord, Lord, open unto us."—Then shall they begin to say, "We have ate and drank in thy presence, and thou hast taught in our streets, and in thy name we have cast out devils, and in thy name done many wonderful works."—To this class he will say, "I never knew you; depart from me, ye that work iniquity." And thus in numberless instances, doubtless, will the "children of the kingdom be cast into outer darkness," while those whom those professors rejected and despised will be made heirs of eternal life. Professors of religion, then, of all others, should live carefully and watchfully, lest, as Satan beguiled Eve, they too may fall of the grace of God at the last, and like the rich man lift up their eyes when they find themselves in everlasting torment; and then, alas! too late to find repentance. May God save those who have begun well from apostasy and ruin. Amen.

J. H. CLARK.

Allenstown, N. H.

Rejoinder.

Dear Bro. :—In the Herald of Sept. 25th, I find my queries, with answers appended, at the close of which you say, "If any portion of our answer seems illogical, insufficient or irrelevant, we shall be gratified by any logical correction of the same." I have no time nor wish to enter a lengthy controversy.—But I wish to say a few words more. They may or may not seem logical to you. In your answer to my first query, and then through your whole article, you seek to escape the real issue, by using the term "go away into everlasting punishment," as though we who believe in the utter destruction of the wicked, do not believe it. I protest against such an insinuation. It is well known to you that we use the same term, and that without limit, believing it means eternal punishment, and that that punishment is eternal death. We know you try to argue that we use it illogically, and we do not object to your efforts. But we do object to your seeking to make us use that term the same as "endless misery" which was in the question we asked. We never object to the term "everlasting punishment," but endeavor to enforce it, and all other Scriptural terms implying "wrath to come" on the wicked. We also tell them what you say the dying man wished his brother had told him, that they are going to eternal perdition if they don't repent, and as you say we should, show him "that which is clearly enunciated in the words indicated by Infinite Wisdom." Thus you are relieved from the fear that Christians may not have all the truth to be sanctified through. What you say of "self-congratulation," "judging others," and deciding what would be right for God to do with the wicked, is well said. But when you think I have witnessed and mourned over such cases as your poor drunkard, you mis-take. I have mourned over many wretched sinners, but not heard any plead as he did. I have, however, seen hundreds brought to Christ for pardon and salvation, under the preaching of the gospel in connection with such threatenings as "Infinite Wisdom" has given, which we teach and apply as teaching utter destruction, who have grown old or

hardened in sin under the teachings of endless misery. If you are at a loss to see how such implication of the faith of many of your patrons "can mar the love and union of any," you must wait to see the result. A mere record of facts, or a hard argument on facts, would not do it. But when a class of men have been over the road, dug and studied, and examined every point in these theories, and after careful, prayerful and long study find what they believe to be the truth, against all their former ideas, and yield to it, then find it unlocks numerous difficulties of sceptics, reaches the hearts of thousands of the infidel class, and brings them to Christ, solves many seeming contradictions of Scripture, and makes it more sweet, they will not long unite in labor with those who make such use of a drunkard's rambling statements.

Yours in love of truth, I. C. WELLCOME.

We are still unwilling to believe that our narrating the confession of an apparently honest, but misguided man, whom we casually fell in with, will give any offense to any patron of the Herald. They have known it too long not to know that it is out-spoken, and never deals in insinuations. They know that the statement made was a truthful one, and they take no exception to any one's telling them the truth. They are too liberal, candid and intelligent for that; and we think our brother must have derived his impressions from those not among its patrons. We always like to put the best construction possible on every one's motives and principles, until tangible evidence shows that we have over-estimated.

Letter from C. R. Clough.

Dear Bro. Himes :—For several years I was a professed follower of Christ, a believer and advocate of the faith of the Advent church; but I, like to many, lost sight of the cross, and became a wanderer from the fold of Christ; but in all my wanderings in the enemies' land I have never lost my esteem for the doctrine or the glad news of the kingdom at hand. Three years ago I removed from Barnston, C. E., to this place. Fifteen months ago I became seriously alarmed for my perilous condition. There being a society of Methodists in this place, I sought for council and help in their midst. At first they appeared rejoiced to render me assistance; but as soon as they discovered that I adhered to the principles of the Advent faith they attempted to dissuade me from what they considered to be such corrupt and dangerous principles; but finding that they could not accomplish anything, either in argument or entreaties, they summoned one of their ministers from the city of Green Bay. His text was 2 Pet. 3:10. He attempted, although in a broken manner, to break down and make a total annihilation of what he styled Millerism. But the amount of what he knew was was that they believed in the definite time for Christ's second advent, the sleep of the dead, the annihilation of the wicked, and the literal reign of Christ upon the earth a thousand years, upon which he made, as some styled it, a flourishing oration, and closed by styling the Millerites Antichrist, and advising his beloved flock to beware of such doctrine, which was as corrupt as the Alkoran. He also harped loudly upon the making of robes in forty-three. Thus you can readily judge the amount of help I received from that source. Since then, I have been groping my way in the dark. Although I am away in the western wilds, and scarcely any one to advise and help me except the blessed word of God, yet I have become determined to appeal to God and the church for help. Therefore I would solicit an interest in the prayers of all true Adventists that I may be immediately brought from darkness into gospel light and the liberty of the sons of God. Let us be careful how we offend those that are enquiring the way to Zion.

I am yours praying for redemption.

Lawrence, Brown Co., Wis. Aug. 29th, 1858.

NOTE.—It should be understood by all that Mr. Miller always disbelieved the "unconscious state of the dead" and "annihilation of the wicked." He also rejected the idea of an earthly and carnal reign in the flesh. He held to the literal and personal reign of Christ and his resurrected saints in the new earth, as Christ and the apostles taught. The charges of materialism, and a sensual reign, worse and more corrupt than that of Mahomet, are wrong. If our brother will give us the address of this "false accuser," we will send him Mr. Miller's works, free.

Conference Reports.

The western central quarterly conference met at the place of the grove-meeting in Rome, near Chandler's Mills, Belgrade, Me., Sept. 18th, at 8 o'clock A. M., and organized by choice of I. Wight, chairman, and I. C. Wellcome, Scribe. As there was no special business to bring before the conference the time was spent by Brn. Dudley, Smith, Wellcome, Sevey, Wight, Hagggett, and Partridge, in interesting remarks on the importance of system and united effort in promoting the cause of

our soon-coming King. There were but few brethren from the various societies and no regular reports made, as we hope there will be hereafter. There was a good delegation, however, from Livermore.

1st. It was voted to record the names of the ministers connected with the conference, which were as follows: N. Smith, H. B. Sevey, I. C. Wellcome, E. M. Hagggett, D. M. Hanscomb.

2d. Voted, that a quarterly conference shall act as a committee of the whole on any business that properly comes before it.

Voted, that the next quarterly conference be held at South Livermore the first Thursday in Jan., 1859, at two o'clock P. M., to which time and place the conference then adjourned.

I. C. WELLCOME, Scribe.

Richmond, Me., Sept. 21st, 1858.

P. S. The grove-meeting connected with our conference, was quite interesting, notwithstanding a heavy rain on the first day prevented the people coming together, and the second day it was too cold to occupy the grove, and we were obliged to hold our meetings in a school-house near by. The evenings we occupied in three school districts, and the meetings were well attended by attentive hearers.—On the last day the congregation was quite large, considering the circumstances. The word preached, the exhortations following, each day accompanied by earnest prayer, and joyful songs of praise, seemed to strengthen and cheer the hearts of the saints, and enlisted the attention of others. We trust the effort was not in vain, and that the seed sown will produce some good fruit to God's glory. New acquaintances were formed between believers in the coming kingdom, which will not be forgotten. Impressions were made on the hearts of sinners which we hope will lead them to Christ and his kingdom, and we parted, feeling that the kindred tie was strengthened, and confidently believing that we should soon meet each other in the coming kingdom of God. The Lord's supper was administered to a goodly number of believers at the close of our last service in the grove, which was a season of much interest.

Our friends in the place will receive our thanks for their kindness to those from abroad. I. C. W.

I'll go to Jesus.

I'll go to Jesus when sorrows rise,
I'll come and plead with thee;
At thy command the darkness flies,
I'll ever trust in thee.
We'll come to thee, our Saviour kind,
When other hopes are fled;
Sure trust and hope in thee we find—
In thee our living Head.
When the last trump shall read the sky,
Bid noise and tumult cease,
May I to thee for refuge fly,
In heaven's eternal peace.
When heaven and earth shall pass away,
And sinners hear thy doom,
For refuge 'neath thy balmy wing,
Saviour, to thee I'll come.

M. J. W.

The Millennium.

BY REV. J. LITCH.

Is the world to be converted?

The present prevailing sentiment is, that it is to be entirely evangelised and converted to Christ.—This doctrine is heard from almost every pulpit and platform and in almost every prayer-meeting. A sentiment so universal surely ought to be sustained by some Scriptural authority; and not a show only but by a sound and thorough Scriptural argument. A doctrine so often asserted and earnestly advocated should be placed beyond the reach of sound criticism and boldly should its advocates meet every assault upon it.

It is an easy matter to pray that the heathen may be given to Christ for his inheritance and the uttermost parts of the earth for his possession, and to assume that it is the conversion of all the heathen world that the 2d Psalm promises; but it is quite a different affair to prove by a careful criticism of the text in the light of the context, that any such doctrine is true.

Let not the reader be alarmed as though the writer were an infidel monster, about to assail the fabric of Christianity, because he ventures to make such a suggestion. But rather let him read the entire Psalm for himself, and he will see that it is a prediction of a violent resistance to Christ and a promise of his final conquest of his foes, not by means of their conversion, but by breaking them with a rod of iron and dashing them in pieces like a potter's vessel. The second Psalm is the last refuge of the doctrine of the world's conversion, with a careful student of the Bible and one who means to adhere to it.

The following conversation between a *Millenist*, or advocate of a millennium by the conversion of the world before the coming of Christ, and an *Ad-*

ventist, an advocate of the doctrine of the personal coming of Christ at the day of judgment, to restore and reign over the whole world forever, will set the subject in a clear light before the reader.

M. What do you think of this remarkable revival of religion now in progress; does it not seem clear that the Lord is about to fulfil his ancient promise, that they shall be converted and all shall know the Lord from the least to the greatest?

A. That it is a very extraordinary work of grace, is true; and one in which every child of God ought to rejoice, and labor to advance it. But as to the result which you suggest, I cannot say that I have any very sanguine hopes, because I do not find in the Scriptures any such ancient promise as you suggest, that the world shall ever be converted.

M. What! Do you mean to be understood to deny that there is any promise in the Bible that all shall know the Lord "from the least unto the greatest?"

A. I do not wish to be understood to deny that such language is found in the 31st chapter of Jeremiah; but I do deny the correctness of your appropriation of it to the whole human race.

M. Does not all mean the whole? They shall all know me, from the least of them to the greatest of them. Can anything be more explicit? And that it is a promise of their conversion is clear from the promise, "I will forgive their iniquity, and I will remember their sin no more."

A. I do not dispute but that all means the whole of that to which it is applied. But it would be a very loose mode of reasoning to apply the word all to every object in the universe, while it was only used in reference to human beings; nor yet to all nations, while the subject is one particular nation. Now is this the case with the text in hand; it is a promise made to a particular race, the Jews, embracing the house of Israel and the house of Judah, the ten tribes and the two tribes. "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah." Under that new covenant they shall not teach every man his "neighbor and every man his brother saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them."

Now either that new covenant is the gospel or it is yet future. That it is not the gospel is manifest from the fact that no such result has been realized to the Jews under its benign influence; for they are yet as a nation and race under the divine displeasure and chastisement, and need and receive instruction. It must, therefore, be in futurity; and when the throne of David shall be given to Christ that he may "reign over the house of Jacob forever;" and it will be at his second coming, not before. For until the "times of the Gentiles" end, Jerusalem and the Jews remain under the wrath of the Almighty for their sins, in a state of desolation and dispersion. After these times end, our Lord is to come, Luke 21:20—27. The all, in the text, is not, therefore, all mankind, but all the descendants of Jacob who shall have part in the everlasting kingdom of Christ.

To be continued.

Bro. M. L. Jackson writes from Milesburg Pa., Sept. 20th, 1858 :—

The cause of Messiah in this section is in a prosperous condition. Our grove and camp-meetings have closed. The interest manifested was of a healthy character. The number of conversions not as great as on some former occasions.

The late action of the State Conference, and the subsequent action of the several churches in the state, on the subjects of church union, church order, and a formula of doctrine, is awakening a new interest among the membership, and gives promise of imparting a stability of character hitherto unknown to us as a people. May the Lord now send prosperity.

OBITUARY.

DIED, in Marshfield, Vt., Sept. 11th, 1858, Bro. WALTER BENTON, aged 66 years.

Bro. Benton had been a professor of religion for many years. He attended the protracted meeting held at the Advent chapel in Cabot last winter, and found himself in a low state of mind. He at that time renewed covenant with God, and was much refreshed in spirit. He united with the Advent church in Cabot last April, and remained a worthy member until death. He was an affectionate husband and a kind father. He leaves a wife and four children to mourn his loss.

His funeral services were held at the chapel in Marshfield, on Monday, the 13th ult. A large congregation were present, and listened with interest to a discourse from the writer, founded upon the resurrection. S. W. THURBER.

ADVENT HERALD.

BOSTON, OCTOBER 9, 1858.

ITEMS AND NEWS.

In Brookline, near this city, Sept. 27, Mr. E. Dana, while passing through Clyde street, found a dead serpent of enormous size, and brought it in his wagon to the village. It measured eight feet and nine inches in length, and girthed eleven inches in the largest part. It proved to be a young anaconda, and is probably one of the two that recently escaped at Salem, the other having been recovered. The boa probably died of starvation and cold, as there were no bruises or wounds upon it, and the body was lean and emaciated.

Mr. Daniel Weed, four miles south of Mosinee, informs the editor of the Wausau "Wisconsin" that he has killed seven bears within the past two weeks in his immediate vicinity, and all within half a mile square.

At Gardiner, Me., a Mr. Richardson, while driving his oxen, carelessly stepped before them, was knocked down, and one of the oxen trod upon his head just behind his ear, inflicting an injury from which he died.

A bloody duel took place recently near Memphis, Tenn., between Mr. Waters, of Virginia, and Dr. J. E. Nagle. They fired two rounds with pistols, both being wounded at each fire. They then, by agreement, resorted to revolvers, and continued the fight. Mr. Waters was riddled at every shot, and it is said died the next night. Dr. Nagle was so badly wounded that his recovery is thought impossible.

A tremendous hurricane swept through the upper valley of the Connecticut, in the vicinity of Fairlee, Orford, Bradford and Newbury, Vt., on Thursday the 23d ult., doing a large amount of damage. Forests by the acre were torn up by the roots, fences prostrated, barns unroofed, and much damage done to such of the crops as were not harvested.

The Detroit Advertiser relates that a little girl about two years of age, who had crawled upon the track of the Detroit and Toledo Railroad at Trenton, was saved from destruction by an approaching train, by a dog, a playmate of the child, which caught the child by its dress and dragged it from the track into the ditch, where it held it until the train passed by.

The planet Venus was visible on Thursday the 30th ult. in New York, in the full blaze of the sun, and hundreds of people gathered in the Park to observe the rare spectacle.

The name Mary, by a decree of Pio Nono, can no longer be given to children, on pain of excommunication. His Infallibility reserves it, hereafter, exclusively for the Virgin of immaculate conception! We may now indulge the hope that Irish servant girls will not monopolize one of the sweetest names in existence.

The tract of country where it was conjectured Mr. Thurston, the lost balloonist, might be found, has been thoroughly searched without discovering the slightest clue to his fate. Mr. Bannister now thinks that the violent motion of the balloon, swaying to and fro in the air, and its great elevation (three miles) caused the unfortunate man to resign his hold and drop to the earth, in which case he must have been dashed into such minute particles as to leave but few traces. Mr. T. leaves a daughter of eighteen years, unprovided for.

Mr. John Daly and wife, of Fitchburg, Mass., went to bed drunk, Monday night, the 27th ult., leaving a lighted candle in such close proximity to the bed as to set it on fire. The inebriates were soon aroused by the flames, and escaped from their shanty, which was also on fire, by jumping out of a window. They were so stupefied by liquor, that they left two little girls, one 2-1-2 and the other four years of age, to perish in the flames.

That was a beautiful idea expressed by a Christian lady on her death-bed, in reply to a remark of her brother who was taking leave of her to return to his distant residence, that he should probably never again meet her in the land of the living. She answered: "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

From the returns of the census of Texas, now nearly completed, it is ascertained that its population will not fall short of 450,000.

As Mrs. Marshall, of Tallahatchee county, Miss., was riding home in her carriage during a violent storm, a large tree was blown down and fell directly across the carriage, between her and the driver, literally smashing the body of the carriage to atoms, and yet neither she nor the driver were injured. The fright made Mrs. Marshall sick and turned her hair gray.

I would call special attention to a statement in another column, in reference to the affairs of the Advent Herald office. Brethren will see that my liabilities are such, that I cannot meet them, unless those who owe for books and on the paper immediately send in their dues.

I shall be much gratified, at the present time, to hear from the tried and faithful friends of the cause, and to receive from them any counsel or advice in reference to the best course of action for the future, that I may thus gain information as to what sympathy and encouragement I may expect in my future labors. Being at home for the present, I shall be able to give such communications my immediate attention. Those who may address me particularly on the subjects here indicated, can, if they choose, say "Personal," on the envelope. Let me hear from all such without delay, and oblige yours, truly,

Boston, Oct. 4, 1858. J. V. HIMES.

THE APPROACHING CONFERENCE AT WORCESTER, MASS.—Beloved Brethren: The time of this meeting is now drawing nigh. Only a few weeks will pass, and it will be here, and we who are interested must be there, and be there to act for the good of the Advent cause. I fear that there is too much indifference about this meeting. I hope our friends will not wake up too late. They may rely upon it, that the expected meeting will tend to make a great change in our affairs, for good or evil. Let all who can, be there. Let no church be without a representative. Come from the east and the west, and the north and the south. Let us for once unite all the strength and wisdom we have to build up the cause of the coming Redeemer. J. V. HIMES.

THE COMMITTEE who issued a circular to the ministers and churches, in compliance with a vote of the 19th Annual Conference, wish to say, that they have in response received a number of cheering communications in reference to the delegated meeting at Worcester.

They hope to hear from others soon, as the time of the session is at hand. For the Committee,
J. PEARSON, JR.
Newburyport, Oct. 2d, 1858.

To Correspondents.

G. W. Lewis. We shall be obliged to use the round note. The price will be about 50 cts.

L. B. The New Music Book, having been placed in the hands of a committee, we cannot now determine the time of its publication. It will no doubt be delayed beyond the time that we promised it, when we expected to get it out. Due notice will be given of its progress, and completion.

NEW SUBSCRIBERS.—Everybody is hoping the fall business will be spirited. We hope so too. Those who wish it to be spirited, with us can greatly contribute towards it by assisting in the circulation of our paper.

INQUIRY.—Did not God set his hand the first time to recover his people when he sent Moses into Egypt and the second time when he sent his Son at his first Advent? If so, why apply Isaiah 11th to the future? D. W. S.

Ans.—As vs. 6-9, of the 11th of Isa., must certainly refer to the times of the restitution, it necessarily follows that "in that day," of vs. 10 and 11, must synchronize with the ushering in of that epoch. Therefore the "second time" when God gathers his people, can be understood only of the epoch of the resurrection. Respecting this, the declaration of the scripture is plain and explicit; but it does not determine what may be the first time in contrast with it—whether their restoration from Egypt, or from Babylon, or all previous times of the restoration.—We think if it does not cover all, that it certainly embraces the recovery from Babylon.

AN ANGRY SULTAN.—Foreign papers contain accounts of an entirely new revelation of character on the part of Abdul Medjid, the Sultan of Turkey. At a council held at the Porte for reading the new manifesto on measures of economy, the high functionaries were thunderstruck by the fierce demeanor of the Sultan, who presided. When the reading was over, his anger burst out. He charged the ministers, especially those nearly related to him, with being the enemies of his throne, and with scheming to work his ruin. His brother-in-law, the Minister of Marine, endeavored to reply, but was silenced by invectives fiercer still. The son of Redschid Pasha, the Sultan's son-in-law, had his own misdeeds and his father's poured upon his head at the same time. All in fact took their turn in the Imperial reproaches, retreated from the council-board, and on the next day found themselves officially dismissed from their posts.

WATER. Potatoes contain 75 per cent (by weight) and turnips no less than 90 per cent. of water. A beefsteak, though pressed between blotting paper, yields nearly four-fifths of its weight of water. Of the human frame, bones included, only about one-fourth is solid matter (chiefly carbon and nitrogen,) the rest is water. If a man weighing one hundred and forty pounds was squeezed flat under a hydraulic press, one hundred and five pounds of water would run out, and only thirty-five pounds of dry residue remain. A man is, therefore, chemically speaking, forty-five lbs. of carbon and nitrogen diffused through six buckets of water. Berzelius, indeed, in recording the fact, justly remarks that the "living organism is to be regarded as a mass diffused in water;" and Dalton, by a series of experiments tried on his own person, found that of the food with which we daily repair this water-built fabric, five-sixths are also water.

THE MIDNIGHT CRY.—This little work is by Castle Churchill, of New Hartford, Butler Co., Iowa. It may be had of him, or of Enos Churchill, Courtland Station, De Kalbe Co. Ill., by sending seven cents in stamps, or at \$5. per 100. This work is published by the author, and he does not wish his brethren to be held accountable for his views. Any who may wish it, will send as above.

During our visit to Lowell we were shown through the Laboratory of our celebrated countryman, Dr. J. C. Ayer. Scarcely could we have believed what is seen there without proof beyond disputing.

They consume a barrel of solid Pills, about 30,000 doses, and three barrels of Cherry Pectoral, 120,000 doses per diem. To what an inconceivable amount of human suffering does this point! 170,000 doses a day!! Fifty millions of doses a year!!!

What acres and thousands of acres of sick beds does this spread before the imagination! And what sympathies and woe! True, not all of this is taken by the very sick, but alas, much of it is. This Cherry Drop and this sugared Pill are to be the companions of pain and anguish and sinking sorrow—the inheritance our mother Eve bequeathed to the whole family of man. Here the infant darling has been touched too early by the blight that withers half our race. Its little lungs are affected and only watching and waiting shall tell which way its breath shall turn. This red drop on its table is the talisman on which its life shall hang. There the blossom of the world just bursting into womanhood is stricken also. Affection's most assiduous care—skills not, she is still fading away. The wan messenger comes nearer and nearer every week. This little medicament shall go there, their last, perhaps their only hope. The strong man has planted in his vitals this same disease.—This red Drop by his side is helping him wrestle with the inexorable enemy; the wife of his bosom, and the cherubs of his heart are waiting in sick sorrow and fear lest the rod on which they lean in this world, be broken.

O Doctor! Spare no skilly, nor cost, nor toil to give the perishing sick the best that human art can give. [Galveston Texas News.]

Broadway, New York, Sept. 22. 1858.

Robert Carter and Brothers have now ready a new story by a popular writer. "The Julia," by the author of "Vera," and "Nellie of Truro." 12mo. \$1 00.

The Sheepfold and the Common; or, the Evangelical Rambler. Illustrated with sixteen fine plates. Royal 12mo. \$1 25.

Light for the Line; or, the Story of Thomas Ward. By the author of the "Life of Vicars," "English Hearts and Hands," &c. 18mo. 25 cents.

Sunday Afternoons in the Nursery. By the author of "Ministering Children." Square, 12 fine cuts. 50 cents.

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The Pilgrim's Progress. By John Bunyan.—Quarto, with twenty large Plates, from designs by Thomas. Beautifully coloured. Bound in ornamental cloth, gilt edges, \$2 00.

A curious and beautiful Edition, particularly calculated to arrest the attention of young people.

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London Lectures for 1858. 12mo. \$1 00.

The A. L. O. E. Library. 6 vols. 18mo. in a neat box. \$3 00.

Containing—The Claremont Tales, The Adopted Son, The Young Pilgrim, The Giant Killer and Sequel, The Needle and Rat, Flora and other Tales, The volumes sold separately at 50 cents each.

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Ministering Children. Illustrated with twenty beautiful plates. 12mo. \$1 00.

Memories of Gennesaret. By Rev. J. R. Macduff, D. D., author of "Morning and Night Watches," \$1 00.

The Bow in the Cloud. By the Author of "Morning and Night Watches," 40 cents.

English Hearts and English Hands. By the author of the "Life of Captain Vicars." 75 cents.

Ryle on Matthew and Mark. Each, \$1 00.

Sprague's Annals. 4 vols. 8vo. \$10 00.

Mosheim's Church History, 3 vols. \$6 00.

Hymns of the Church Militant. By Miss Warner, \$1 00.

Life of Captain Hammond, \$1 00.

The Shadow on the Hearth, 75 cents.

Life of General Havelock, 75 cents.

Bonar's Land of Promise, 1 25.

NEARLY READY.

Sprague's Annals, Vol. V.—Episcopalians.

Lays of the Holy Land. Illustrated.

The Proverbs of Solomon. Illustrated.

The Earnest Christian. A Memoir of Mrs. Jukes.

APPOINTMENTS.

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

Per order of the President,
F. GUNNER, } Secretaries,
A. PEARCE, }

N. B.—Persons designing to attend this conference, and desiring our hospitalities, are requested to inform the Pastor of the church, G. W. Burnham, as to how many from their respective places may be expected, whether they will be accompanied by ladies—stating the number, also about the time of their arrival. By complying with this request, our friends will enable us to arrange with less confusion for their accommodation. An early attention to the above is desired. On arriving at Worcester it will be as well to come directly to the chapel on Thomas St. Or if any wish, they can previously call on either of the following members of the committee of arrangements:—J. W. Heath, 236 Main St. J. A. Trowbridge, 265 Main St. G. W. Burnham, 37 Salem St. G. W. BURNHAM, Pastor of the church in Worcester, Worcester, Sept. 27th, 1858.

If the Lord permit, a Conference will be held in Brunswick, Me., in the yellow school-house, about 2 1-2 miles from the village, on the Bath road, commencing Thursday evening, Oct. 14, at 7 o'clock, and continue over the Sabbath. We hope to see a good gathering of the friends in that region. Come, beloved, in the name of the Lord, and let us make one effort more to save sinners and cheer each other on in our pilgrimage to the better land. Those coming from abroad will please call on Bro. Thomas M. Storer, Yarmouth, Me. September, 1858.

R. R. YORK, I. C. WELLCOME.

I will preach in South Troy Vt., Sept. 29th and 30th; at Claremont, N. H., Oct. 8th, North Springfield Vt. Sunday 10th. L. D. THOMPSON.

I expect to preach in the Read meeting-house, Richmond Me., the second Sunday in October. I. C. WELLCOME.

BUSINESS DEPARTMENT.

RECEIPTS.

UP TO TUESDAY, OCTOBER 5TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 887 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

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

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

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

S Clark 900, E Peck 899, G Loomis 932, I Yomans 843, F Schellinger 925, N Peck, sent the book—25 cts. due for postage, which we had to repay each \$1.
J W Tobias 958, J F Brayton 919, M Reynolds 919, J Fitchett 949, L L Leavitt 923, J Perkins 1023, A Rockwell 924—each \$2.
S Floyd, 3 cps., 953—\$3.
O Macomber 963, J Gill 1060—each \$5.
Mary Pitt, 20 francs, 984.

To Aid this Office.—Mrs S S Howe \$3.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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